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# Southern Churchman

Vol. 93. RICHMOND, VA., JANUARY 7, 1928. No. 1.

**Pure religion resides in the will. Our wills must be God's will. His will must be effective in our lives every moment we live.**—*Fenelon.*

"If Jesus Christ be a man,
And only a man, I say,
That of all mankind, I will cleave to Him,
And cleave to Him alway.

"If Jesus Christ be a God,
And the only God, I swear
I will follow Him through Heaven and Hell
The Earth, the Sea, and the Air."

"If Jesus Christ be God and died for me, there is no sacrifice too great for me to make for Him."

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| | | | |
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| Redemption | 1 Cor. 1:30 | Bread | Jno. 6:35 |
| Lord | Rom. 10:9 | Brother | Heb. 2:12 |
| Husband, Head | Eph. 5:23 | Friend | Jno. 15:14, 15 |
| Life | Col. 3:4 | Captain | Heb. 2:10 |
| Light | Jno. 1:4 | Shield | Ps. 33:20 |
| Refuge | Ps. 45:1 | Portion | Ps. 73:26 |
| Strength | Ps. 45:1 | King | Isa. 6:5 |
| Present Help | Ps. 45:1 | Restorer | Ps. 23:3 |
| Salvation | Isa. 12:2 | Foundation | 1 Cor. 3:11 |
| Cause | Ez. 36:27 | Way, Truth | Jno. 14:6 |
| Door | Jno. 10:17 | Keeper | Ps. 121:4, 5 |
| Shepherd | Ps. 23:1 | Sufficiency | 2 Cor. 3:5 |
| Substitute | 1 Pet. 2:24 | Resurrection | Jno. 11:25 |
| Healer | Ex. 15:26 | Reward | Gen. 15:1 |
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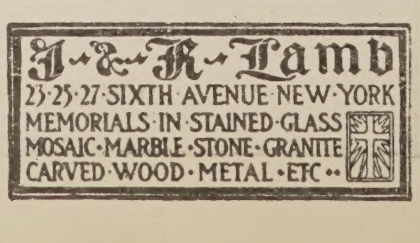

## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorials | 5-7 |
| Origen of Alexandria | 8 |
| Plain Bible Studies—J. T. Bougher. | 8 |
| The Surrendered Life—In Christ—Conducted by Rev. Frank Cox.. | 9 |
| They Tried to Take You From Me—Churchill Murray | 9 |
| Gentleness—F. W. Neve | 9 |
| Parliament and the Prayer Book.. | 9 |
| Order of the Thousandfold—1928—If—F. W. Neve | 10 |
| "Lean Hard" | 10 |
| Book Reviews | 10 |
| Letters to the Editor | 11 |
| The Great Commission | 12 |
| Church Intelligence | 13 |
| Family Department | 16 |
| Children's Department | 18 |
| Personal Notes | 23 |



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## Thoughts For the Thoughtful

"The blowing winds
Are but the servants when we hoist a sail."

Kind hearts are here; yet even the tenderest one
Has limits to its mercy; God has none.
—A. A. Proctor.

The more godly men are the more human they will be.

He who wishes to secure the good of others has already secured his own. —Confucius.

"He who takes justice in his own hands calls it on his own head."

One of the saddest things about life is that, with so much power to help others by kindliness of word and kindliness of act, many of us pass through the world in silence, or with folded hands.—J. R. Miller.

"God's is a present forgiveness, an abiding forgiveness, a complete forgiveness, an assured forgiveness. My own separate and personal forgiveness. Now let my soul exult in it.—Mark Guy Pearse.

Love has done the grandest things the world has ever known and is still doing them. Where judgment may be generous, love is lavish; where judgment is cautious in conclusions, love is heroic.—Dr. Peter Forsyth.

Let me emphasize the fact that the word "meek" does not mean "weak". There is no suggestion here of softness. My old schoolmaster once wrote to point out to me that in Greek the word here translated "meek" is used of a colt broken in and ready for its work. It means strength harnessed for service, force completely at rest, and therefore powerful".—Campbell Morgan.

"Take up the cross,
Then shalt thou find the burden light,
The path made straight, the way all bright,
Thy warfare cease.
So shalt thou win thy crown
At last thy life lay down
In perfect peace."


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# SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 93. RICHMOND, VA., JANUARY 7, 1928. No. 1.


## 1928

When the Christmas lights have vanished, the Christmas music is stilled, the garlands and trees are withering, the toys broken or worn, or already tiresome, we face the new year, three hundred and sixty-five days of fighting for those of us who are to live through it. We may not know how many of us, nor which of us, will see New Year's day of 1929. It is certain that some of the youngest and strongest of us will go but a short way into 1928 and some of the oldest and feeblest will be lingering here at the end of it. We cannot fix the length of our stay. We can determine how we shall use the time allowed us. Therefore, must we fight in as many of the three hundred and sixty-five days as may come to us, if we hope and intend to be worthy of living.

"Act, act in the living present
Heart within and God overhead."

Fears, appetites, cravings, passions are to be fought daily. It is not a penalty. It is a privilege. It is the price of usefulness, the means of growth, the making of strength. Without it life would be empty and barren.

The great Latin poet Horace in his second satire says:

Who then is free? The wise man, who is master of himself,
Whom nor poverty, nor death, nor fetters terrify,
Strong to curb his passions, and honors to despise,
And in himself complete, rounded and full-orbed,
So that nothing from without may avail to loiter on the smooth surface,
One against whom Fortune ever rushes impotently.

It is the wise law that external conquests and triumphs may be won only by internal conflict and struggle, that the supreme peace at the last may be assured only by battle. Those who seek to evade the law forfeit their rights as citizens of the eternal and invisible kingdom, desert from the army of the Lord and fail miserably. Hermits trying for safety from temptation and conflict in solitary caverns and living on water and herbs, and voluptuaries, attempting to buy ease and happiness with money and self-indulgence have been alike cumberers of the ground and victims of desolation and despair. "Give me neither poverty nor riches, feed me with the dew of Heaven," says the wise man.

If we undertake to imagine what and how this world and we human beings would be with no sins or sorrows, poverty, pain, fears, disasters, calamities, we wander in maze and chaos. "Man is born for trouble as the sparks fly upward." We can dream of a Heaven like that when we will be rid of the weaknesses and limitations of the mortal body and mind. All that our race has done for itself on this earth, for its own advancement, to establish its kinship with Divinity and its hope for hereafter, has been brought by the the things we dread, by the victories of the spiritual part of us over the sloth and cowardice that would shun conflict with evil, and with the forces of nature and the labor and perils of exploration of nature's secrets. We may not know how the Great Judge of All weighs and measures. In His eyes something done humbly in a hidden corner may be more important, vitally and really, than the discovery of a continent or the overthrow of a cruel king—as in ultimate results, in years and realms beyond our understanding, it may be. It is certain that as it is with what seem to us the greatest things so it is with what we regard as the smallest. We make our best blessings from overcoming our worst faults, gather our noblest glories from our direst distresses, and as that great Christian soldier, General Robert E. Lee, said: "Misfortune nobly borne becomes good fortune."

In this year now just before us the vast majority of us must work in and with and for what the world esteems as small things and from day to day, not knowing how many the days will be, nor at the beginning of any day what it may bring us. It is for us to decide and determine whether day by day we shall move, step by step, upward or downward. Each of us is entrusted with that responsibility, given control over that part of our lives. We must move, one way or the other. It is not in mortal power to command success in the outward, material life. It is within mortal power to achieve victory in the inner and spiritual life and to deserve the temporal rewards.

Few of us will face a great crisis or find large opportunity in the year coming. For most of us it will bring only the daily succession of daily work and duties, meaning daily battles, the use of homely, plain occasions for development and illustration of large and shining virtues, or failure to so use them. Temptation and tendency all of us will be challenged to fight or to dream of ourselves as heroes and heroines ready for splendid deeds, but neglecting and ignoring the good ready to our hands to be done. Those who believe they would dare the deadliest dangers to do or return a kindness cower abjectly before the inclination to procrastination in giving help or expressing gratitude and leave need to suffer or hearts to be bruised. Picturing ourselves, to ourselves, as capable of any sacrifice for those we love and who love us, we indulge ourselves in the mean gratification of venting anger of the moment in word or act inflicting lasting stings.

Fragility and quick fleeting of New Year good resolutions has been a standing joke through generations. It is for each of us, men and women, to determine at the rather solemn moment when the year through which we

have lived is departing forever and the year through which we hope to live is coming, how we shall use these three hundred and sixty-five days, if they are given us. It is for us to decide whether our good intents shall go to the traditional paving of Hell, or whether, humbly imploring help and guidance from above, we will make them into good works to smooth and gladden our pathway to Heaven. With the ever ready help of the Almighty and All Merciful Helper, we may use each of the coming days through which we may live to struggle for rigid self-government, self-restraint, self-sacrifice, may begin and end each of them with serene faith, steadfast patience, that sublime courage that knows how to endure and submit. So, those of us spared to the threshold of 1929 may arrive there with tranquil exultation, knowing themselves to be higher, cleaner, better, at the death of 1928 than at its birth, feeling that as they are another year nearer the ending here they are a year nearer the beginning of a life in Heaven where garlands shall not fade nor lights vanish and the joys shall be forever through all Eternity.

"Yon path of Greensward
Winds round by sparry grot and gay pavilion.
There is no flint to gall thy tender feet,
There's ready shelter from each breeze and shower.
But duty guides not that way: See her stand
With wand entwined with amaranth near yon cliffs
Oft where she leads thy head must bear the storm
Ofter where she leads thy blood must mark thy footsteps.
And thy shrunk form endure heat, cold and hunger,
But she will guide thee up to noble heights
Which he who gains seems native of the sky."

**Alfred B. Williams.**

# FOR THE DAY OF THE EPIPHANY

Matthew 2:2.

**For we have seen His star in the East, and we are come to worship Him.**

TRUTH, that light of Heaven figured by the star which on this day appears to the magi, is the only thing here below worthy of the cares and researches of man. It alone is the light of our mind, the rule of our heart, the source of solid joys, the foundation of our hopes, the consolation of our fears, the alleviation of our evils, the cure for all our afflictions: it alone is the refuge of the good conscience, and the terror of the bad; the inward punishment of vice, the internal recompense of virtue: it alone immortalizes those who have loved it, and renders illustrious the chains of those who suffer for it, attracts public honors to the ashes of the martyrs and defenders and bestows respectability on the abject and the poverty of those who have quitted all to follow it; lastly, it alone inspires magnanimous thoughts, forms heroical men, souls of whom the world is unworthy, sages alone worthy of that name. All our attentions ought therefore to be confined to know it; all our talents to manifest it; all our zeal to defend it; in men we ought then to look only for truth, to have no wish of pleasing them but by truth, to esteem in them only truth, and to be resolved that they shall never please us but by it; in a word it would appear that it should have only to shew itself, as on this day to the magi, to be loved; and that it shews us to ourselves in order to teach us to know ourselves.

NEVERTHELESS, it is astonishing what different impressions the same truth makes upon men. To some it is a light which directs the steps, and, in pointing out their duty, renders it amiable to them; to others it is a troublesome light, and, as it were, a kind of dazzling, which vexes and fatigues them; lastly, to many it is a thick mist which irritates, inflames them with rage, and completes their blindness. It is the same star which, on this day, appears in the firmament; the magi see it; the priests of Jerusalem know that it is foretold in the prophets; Herod can no longer doubt that it hath appeared, seeing wise men come from the extremities of the east, to seek, guided by its light, the new King of the Jews. Nevertheless, how dissimilar are the dispositions with which they receive the same truth manifested to them.

In the magi it finds a docile and sincere heart: in the priests, a heart mean, deceitful, cowardly, and dissembling: in Herod, a corrupt and hardened heart. Consequently it forms worshippers in the magi; dissemblers in the priests; and in Herod a persecutor. Now, my brethren, such is still at present among us the lot of truth: it is a celestial light which is shown to us, says St. Augustine: but few receive it, many hide and dim it, and still greater numbers contemn and persecute it: it shews itself to all; but how many indocile souls who reject it? How many mean and cowardly souls who dissemble it? How many black and hardened hearts who oppress and persecute it? Let us collect these three marked characters in our Gospel, which are to instruct us in all duties relative to truth; truth received, truth dissembled, truth persecuted. Holy Spirit, Spirit of Truth, destroy in us the spirit of the world, that spirit of error, of dissimulation, of hatred against the truth; and in this holy place destined to form ministers, who are to announce it even in the extremities of the earth, render us worthy of loving and truth, of manifesting it to those who know it not, and of suffering all for its sake.

PART I.

I CALL truth that eternal rule, that internal light incessantly present within us, which, in every action, points out to us what we ought, and what we ought not to do; which enlightens our doubts; which judges our judgments; which inwardly condemns or approves us, accordingly as our behavior is agreeable or contrary to its light; and which, in certain moments more splendid and bright, more evidently points out to us the way in which we ought to walk, and is figured to us by that miraculous light which, on this day, conducts the magi to Jesus Christ.

* * * * * *

Accustomed, in consequence of a public profession of wisdom and philosophy, to investigate everything and reduce it to the judgment, of a vain reason, and to be far above all popular prejudices, they stop not, however, before commencing their journey upon the celestial light, to examine if the appearance of this new star might not be involved by natural causes; they do not assemble from every quarter scientific men, in order to reason on an event so uncommon; they sacrifice no time to vain difficulties, which generally arise, more from repugnance we feel to truth, than from a sincere desire of enlightening ourselves, and of knowing it. Instructed by that tradition of their fathers which the captive Israelites had formerly carried into the east, and which Daniel and so many other prophets had announced there, relative to the Star of Jacob which should one day appear, they, at once, comprehended it, that the vain reflections of the human mind have no connection with the light of Heaven; that the portion of light which Heaven shews them is sufficient to determine and to conduct them; that grace always leaves obscurities in the ways to which it calls us, in order not to deprive faith of the merit of submission; and that, whenever we are so happy as to catch a single gleam of truth, the uprightness of the heart ought to supply whatever deficiency may yet remain in the evidence of light.

Nevertheless, how many souls in the world, wavering upon faith, or rather enslaved by passions which render doubtful to them that truth which condemns them; how many souls, thus floating, clearly see, that, at bottom, the religion OF OUR FATHERS HATH MARKS OF TRUTH WHICH THE MOST HIGH-FLOWN AND PROUDEST REASON WOULD NOT DARE TO DENY TO IT: THAT UNBELIEF LEADS TO TOO MUCH: THAT, AFTER ALL, WE MUST HOLD TO SOMETHING: AND THAT TOTAL UNBELIEF IS A PARTY STILL MORE INCOMPREHENSIBLE TO REASON THAN THE MYSTERIES WHICH SHOCK IT; WHO SEE IT, AND WHO STRUGGLE, BY ENDLESS DISPUTES, to lull that worm of the conscience which incessantly reproaches their error and their folly; who resist that truth, which proves itself in the bottom of their heart, under pretense of enlightening themselves; who apply for advice only that they may say to themselves, that their doubts are unanswerable; who have recourse to the most learned, only to have the power of alleging, as a fresh motive of unbelief, the having had recourse in vain? It would seem that religion is no longer but a matter of discourse; it is no longer considered as that important affair in which not a moment is to be lost; it is a simple matter of controversy, as formerly in the Areopagus; it

fills up the idle time; it is one of those unimportant questions which fill up the vacancies of conversation and amuse the languor and the vanity of general intercourse.

BUT, my brethren, "the Kingdom of God cometh not with observation". Truth is not the fruit of controversy and dispute, but of tears and groanings; it is by purifgying our heart in meditation and in prayer that we alone must expect, like the magi, the light of Heaven, and to become worthy of distinguishing and knowing it. A corrupted heart, says St. Augustin, may see the truth; but he is incapable of relishing or of loving it; in vain do you enlighten and instruct yourselves; your doubts are in your passions; religion will become evident and clear from the moment that you shall become chaste, temperate and equitable; and you will have faith from the moment that you shall cease to have vice. Consequently, from the instant that you cease to have an interest in finding religion false, you will find it incontestable; no longer hate its maxims and you will no longer contest its mysteries.

* * * *

The light of Heaven finds, therefore, no doubts to dissipate in the minds of the magi, because it finds no passion in their hearts to overcome; and they well deserve to be the first-fruits of the Gentiles, and the first disciples of that faith which was to subjugate all nations to the Gospel.

NOT but it is often necessary to add, to our own light, the approbation of those who are established to distinguish, whether it be the right spirit which moves us, fallacy is so similar to truth, that it is not easy to avoid being sometimes deceived. Thus the magi, in order to be more surely confirmed in the truth of the prodigy which guides their steps, come straight to Jerusalem; they consult the priests and the scribes, as the only persons capable of discovering to them that truth which they seek; they boldly and openly demand, in the midst of that great city, "Where is he that is 'Born King of the Jews' "? They propose their question with no palliations, calculated to attract an equivocal answer; they are determined to be enlightened, and wish not to be flat-
reason, they find it.
tered; from their heart they seek the truth, and, for that

NEW EW disposition, sufficiently rare among believers. Alas! we find not truth, because we never seek it with a sincere and upright heart; we diffuse a kind of mist over every attempt to find it, which conceals it from our view; we consult, but we place our passions in so favorable a light, we hold them out in colors so softened, and so similar to the truth, that we procure a reply of its being really so: we wish not to be instructed; we wish to be deceived, and to add to the passion which enslaves us, an authority which may calm us.

* * * * *

Nevertheless, to hear us speak, we love the truth; we are desirous of having it shown to us. But a convincing proof, of that being only a vain mode of speaking is, that whatever concerns, or has any allusion to this cherished passion, is carefully avoided by all around us; our friends are silent upon it; our superiors are obliged to use an artful delicacy, not to injure our feelings; our inferiors are upon their guard, and employ continual precautions; we are never spoken to, but with lenitives which draw a veil over our sore; we are almost the only persons ignorant of our defect: the whole world sees it, yet no one has the courage to make it known to ourselves; it is clearly seen that we seek not with sincerity the truth; and that, far from curing us, the hand which should dare to probe our sore, would only succeed in making a fresh one.

David knew not, and respected not the sanctity of Nathan, till after that prophet had spoken to him, with sincerity, of the scandal of his conduct; from that day, and ever afterwards, he considered him as his father and deliverer; but, with us, a person loses all his merit from the moment that he forces us to know ourselves. Before that, he was enlightened, prudent, full of charity; he possessed every talent calculated to attract esteem and confidence; the John the Baptists were listened to with pleasure, as formerly by an incestuous king; but, from the moment that they have undisguisedly spoken to us, from the moment that they have said to us: "It is not lawful for thee," they are stripped, in our opinion, of all their grand qualities: their zeal is no longer but whim; their charity but an ostentation, or a desire to censure and contradict: their piety but an imprudence or a cheat, with which they cover their pride; their truth but a mistaken phantom. Thus, frequently convinced in our own minds of the iniquity of our passions, we would wish others to give them their approbation; forced, by the inward testimony of the truth, to reproach them to ourselves, we cannot endure that they should be mentioned to us by others.

* * * * *

THUS, in vain doth the light of Heaven a thousand times intrude upon us, and point out the ways in which we ought to go; the very first glance which we afterwards cast upon the example of others who live like us, revives us, and spreads a fresh mist over our heart. In those fortunate moments when we consult the sole truth of our own conscience, we condemn ourselves; we tremble over a futurity; we promise to ourselves a new life; yet, a moment after, when returned to the world, and no longer consulting but the general example, we justify ourselves, and regain that false security which we had lost. We have no confidence in the truth which the common example disproves; we sacrifice it to error, and to the public opinion; it becomes suspicious to us, because it has chosen out us alone to favor with its light, and the very singularity of the blessing is the cause of our ingratitude and opposition. We cannot comprehend, that, to work out our salvation, is to distinguish ourselves from the rest of men; is to live single amidst the multitude; is to be an individual supporter of our own cause, in the midst of a world which either condemns or despises us, is, in a word, to count examples as nothing, and to be affected by our duty alone. We cannot comprehend, that, to devote ourselves to destruction, it requires us to live only as others do, to conform to the multitude; to form with it only one body and one world; seeing the world is already judged; that it is that body of the antichrist which shall perish with its head and members; that criminal city, accursed and condemned to an eternal anathema. Yes, my brethren, the greatest obstacles in our hearts, to grace and truth, is the public opinion. How many timid souls, who have not the courage to adopt the righteous side, merely because the world, to whose view they are exposed, would join against them? Thus, the king of Assyria durst not declare himself for the God of Daniel, because the grandees of his court would have reprobated such a step. How many weak souls, who, disgusted with pleasures, only continue to pursue them through a false honor, and that they may distinguish themselves from those who set an example of them? Thus, Aaron, in the midst of the Israelites, danced around the golden calf, and joined them in offering up incense to the idol which he detested, because, he had not the courage, singly, to resist the public error and blindness. Fools that we are! it is the sole example of the public which confirms us against truth; as if men were our truth; or that it were upon the earth, and not in heaven, that we ought, like the magi, to search for that rule and that light which are to guide us.

* * * * *

WHERE are the souls, who, like the magi, after having once known the truth, never afterwards wish to see, but it alone; have no eyes for the world, for its empty pleasure, or for the vanity of its pompous shows; who feel no delight but in the contemplation of truth; in making it their resource in every affliction, the spur of their indolence; their succor against temptation; and the purest delight of their soul? And how vain, puerile, and disgusting doth the world, with all its pleasures, hopes and grandeurs indeed appear to a soul who hath thee, O my God! and who hath felt the truth of thine eternal promises; to a soul who feels that whatever is not thee is unworthy of him; and who considers the earth only as the country of those who must perish forever! Nothing is consolatory to him but what opens the prospect of real and lasting riches; nothing appears worthy of his regard but what is to endure for ever; nothing has the power of pleasing him but what shall eternally please him; nothing is longer capable of attaching him but that which is his no more to lose; and all the trifling objects of vanity are no longer on his part but the embarrassment of his piety, or gloomy monuments which recall the remembrance of his crimes.

**Jean-Baptiste Massillon,**
Bishop of Clermont.

(To be concluded.)

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Let us then labor for an inward stillness,
An inward stillness and an inward healing;
That perfect silence when the lips and heart are still,
And we no longer entertain our own imperfect thoughts
and vain opinions,
But God alone speaks in us and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits
That we may do His will, and do that only.

—Longfellow.

# ORIGEN OF ALEXANDRIA

THE most famous writer and thinker of the early Church is Origen. He was born in 182 A. D., of Christian parents, and died in 251 A. D., from the effects of cruel tortures suffered during the Decian persecution. His father, a wellknown man of Alexandria, suffered martyrdom in the persecution under Septimus Severus in 202. Origen, then a youth of nineteen, wished to appear with his father and claim the crown of martyrdom, but was not permitted to do so.

Such a man, born a Christian at that early date, ready to give his life for the faith, distinguished for his wide and profound learning, is a witness to the genuineness, integrity, and divine and final authority of the Scriptures, whose word in any criticism of documents should be accepted without hesitation. As Bishop Lightfoot has said, it is only in regard to the New Testament writings that such testimony is doubted or rejected.

Origen succeeded Clement as the head of the Catechetical School of Alexandria, a sort of divinity school. He is the pioneer in thinking out the rational grounds of the Trinity, the Incarnation of the Son, and the profound mysteries of the divine revelation in Christ. It is not to be wondered at that he made mistakes and fell into error, as it seems to us, in various matters. But the fact is that his theological and philosophical speculations have profoundly influenced Christian thought in all ages.

He is said to have written six thousand books and treatises. His great work, the Hexapla Bible, is a marvel of textual criticism at that early date, and though preserved only in fragments, reveals to us the care with which the Scriptures were studied, and their textual accuracy examined. Origen wrote a Commentary on the whole Bible; he also wrote homilies on the greatest passages and labored to explain the difficulties of the Bible. Much is lost of what he wrote, but enough remains to convince us that he had our Bible in all essentials, that he submitted his thinking to it as to God's Word written, and that he earnestly thought it to be decisive in all matters of faith and practice. Despite the absurd lengths to which he often carries his interpretations by analogy, there can be no doubt that he took the Bible as the divine rule of faith and practice, insisting that all human teaching should be tested by its teachings. The material of this testimony is quite voluminous in Origen's extant writings—a few citations will suffice:

"In proof of all the words we utter when teaching, we ought to produce the doctrine of Scripture to confirm the doctrine we teach."

"As all gold that is without the temple is not sanctified, so every doctrine that is not in the divine Scripture, however admirable it may seem, is not sacred."

"We ought not for the confirmation of our instructions to swear by and to take as evidence our own notions . . . unless we be able to show that they are sacred as being contained in the divine Scripture."

"To me it seems good to cleave close to God and to our Lord Jesus Christ and His Apostles, getting my information from the divine Scriptures, according to their own tradition."

This verily is the true spirit of a great scholar in dealing with the things of God. The use of "tradition" as meaning what is handed down by the Scriptures themselves—and not something outside and supplementary to them is noteworthy.

Here is his advice to the Christian minister: "Let him teach those things which he himself shall have learnt from God, not from his own heart or from human understanding, but from what the Holy Spirit teaches."

"We must take the Scriptures as witnesses: for our doctrines and interpretations without such witness are not to be believed."

"We ought to treat things that are not written according to the things that are written."

"St. Paul . . . affords an example to the teachers of the Church, that they should not in what they preach, bring forward their own imaginations, but things that are supported by the divine testimonies."

He declares that we have just one way of protecting our selves against false teaching. It is to be versed in the divine Scriptures which alone ought to direct our judgment in such an examination.

Verily this is sound Protestant teaching!

And what can be more in accord with our great reformers than the following call to personal searching of the Word of God?

"It is evident that we must not only apply ourselves with earnestness to learn the meaning of the Sacred Scriptures, but also supplicate the Lord and pray day and night that the Lamb of the tribe of Judah shall come and taking the sealed book, condescend to open it."

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher.**

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

**Lesson No. 16. Topic, God's Plan of Salvation; or What Must I Do to Be Saved?**
(Read John 3:1-36; Eph. 2:1-22.)

The most important thought that can engage the human mind, is our eternal destiny. God places the value of a single soul beyond all earthly treasures; "for what shall it profit a man if he shall gain the whole world and lose his own soul" (Mark 8:36). God's plan of salvation for a lost world is very plain, yet not generally understood through failure to learn and believe, "What saith the Lord".

The natural man's thoughts are limited to the natural plane. There is also a spiritual plane of thought to be attained, the door to which is absolute belief in the Word of God. Satan and his emissaries do not want this door opened, hence the inclination of the natural man is away from God. Let us, therefore, by the authority of the Holy Book, review the state of the unconverted, thence step by step to the exalted position of the believer.

**All Are Sinners.**

1. All have sinned; all are guilty.—Rom. 3:19-23.
2. Without hope, and strangers to God's promises.—Eph. 2:12.
3. Natural man receiveth not spiritual things.—1 Cor. 2:14.
4. Any claiming self-righteousness are deceived.—1 John 1:8.
5. Eternally separated from God.—2 Thess. 1:9.
6. Final doom, the lake of fire forever.—Rev. 21:8.

**The Glorious Gospel, and Everlasting Salvation.**

7. God's great love sent his son.—John 3:16; 1 John 4:10.
8. To seek and to save the lost.—Luke 19:10.
9. Not willing that any should perish.—2 Peter 3:9.
10. No other way possible.—Acts 4:12.
11. Forgiveness of Sin, requires shedding of blood.—Heb. 9:22-25.
12. Fashioned as a man; he humbled himself.—Phil. 2:8.
13. In due time Christ died for the ungodly.—Rom. 5:6-9.
14. Christ redeemed us from the law.—Gal. 3:13, 22.
15. Gave his life as a ransom.—Matt. 20:28.

**What Then Must I Do to Be Saved?**

16. To realize you are a sinner; no hope and without God.—Eph. 2:12.
17. To know that you can and must be born again.—John 3:7, 8.
18. Believe that Jesus is the Christ, the Son of God.—John 20:31.
19. Receive him as your Saviour, and thereby be born again.—John 1:12, 13.
20. No one refused or rejected.—John 6:37.
21. Whosoever will, may come.—Rev. 22:17.
22. Ho, every one:—come: Hear, and your soul shall live.—Isa. 55:1-3.
23. Repenting, forsaking, and confessing your sins.—1 John 1:9; Isa. 55:7.

The moment you do this, rejoice! For by the sure Word of God, there follows your new standing in His sight, through the righteousness of Christ.—1 Cor. 1:30.

24. He that believeth, hath passed from death unto life. —John 5:24.
25. Eternal life; a gift from God.—Rom. 6:23.
26. No condemnation.—Rom. 8:1-2.
27. All sins forgiven.—Eph. 1:7; Heb. 10:17.
28. Make it known.—Rom. 10:9 and 10.
29. Eternally safe.—Rom. 8:38, 39. Kept safe.—2 Tim. 1:12.
30. Beloved, now are we the sons of God.—1 John 3:2.

**What a Wonderful Salvation!**

# THE SURRENDERED LIFE IN CHRIST

## Conducted by the Reverend Frank Cox

THE following lines that tell of the glory of the Bible are taken from the "Wonder of the Book", by Canon Dyson Hague.

"Men think of the Bible as a book that was inspired. But the wonder of the book is that it is vivyfying and operative now. It is the Living Word, vital with the breath of the Living God, who gave it and gives it living power.

"The Twenty-third Psalm was inspired. But again and again today, as it is whispered in the death chamber, or read with the hidden cry, 'Open Thou mine eyes, that I may behold wondrous things out of Thy law', it is a Living Word and the Spirit breathes life through it once more.

"And this is the most remarkable and unique feature of the Bible; I feel that it is mine. Its promises are mine. As I read the 103d Psalm, it is not ancient Hebrew, it is present day power; and I, a living soul, overwhelmed with gratitude, cry out: 'Bless the Lord, O my soul."

"The other day I took up an old Bible that my mother gave me, and I noted a verse in Genesis with a date written on the margin. There floated back on my mind a time, years ago, when I was in great trouble. I had to leave my dear wife and children and travel in quest of health in distant lands, and my heart within me was sad. One day, on opening my Bible at random, as men say, my eye caught these words in Gen. 28:15: 'Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land.' Shall I ever forget the flash of comfort that swept over my soul as I read that verse! All the exegetes and critics in the world could could never persuade my soul that that was a mere echo of some far off relic of a Babylonian legend or of an Oriental myth. No. No. That was a message to me. It swept into my soul as a voice from heaven. It lifted me up and no man will ever shake me out of the conviction that that message was God's own Word to me—inspiring, because inspired; inspired, because inspiring.

"But the supreme wonder of the Book is Christ—He is its fulness, its center, its great subject. Old Testament and New alike tell of Jesus, the great Fact of history, the great Force of history, the great Future of history; for of this Book it can be said: 'The glory of God doth lighten it, and the Lamb is the light thereof.'

"And as long as men live upon the face of this globe the Book that tells of that Supreme Personality, the Center of the world's desire—Christ, the great Arch that spans history, the Keystone of prophecy—Christ, the Revealer, the Redeemer: the Risen, the Reigning, the Returning Lord —Jesus, the Desire of all nations; so long will this Book draw men's hearts like a magnet, and men will stand by it and live for it and die for it.

"Do not think, and do not say, as I have heard men say, that we ought to read this Book as we read any other book; that we ought to study it and analyze it just as we do any text book in literature or science. No. When you read this book, come to it with reverence. Read it with a plea for the Spirit's help.

"Other books are of the earth. This is from heaven. Do not think and do not say that this Book only contains the words of God. It is the Word of God. Think of it not only as a good book, or even as a better book, but hold it in your heart and faith, not as the word of man, but as it is in truth, the Word of God; nay, more as the Living Word of the Living God; supernatural in origin; inexpressible in value; infinite in scope; divine in authorship, although human in penmanship; regenerative in power; infallible in authority; personal in application; inspired in totality."

### THEY TRIED TO TAKE YOU FROM ME.

Churchill Murray.

They tried to take You from me.
They said You were but an idle myth,
A delusion and a childish superstitution;
When I prayed they mocked me,
And when I worshipped You they called me mad.
But, O my Master, I have met You, and I know!
I have heard You in the stillness of the night,
And in the infinite silence I have beheld Your glory;
In the hour of pain I have felt Your comforting hand.
How can I doubt you Whom I know?

They tried to take You from me.
They proved in learned discourse that You never were;
They told me I was simple, and that You were but an empty dream;
Scientific proofs they gave, and spoke wise words I could not understand;
They ridiculed and scoffed and laughed—
But, O My Master, he that once has met You cannot doubt!
He that once has felt Your holy presence never questions more.
Though they are blind, yet have I seen Your splendor;
Though they are deaf, yet have I heard Your voice.
How can I doubt you Whom I know?

Reprinted from Christ Church Bulletin, Baltimore.

### "LEAN HARD."

Child of My love, "lean hard",
And let Me feel the pressure of thy care.
I know thy burden, child; I shaped it,
Poised it in Mine own hand, made no proportion
In its weight to thine unaided strength;
For ever as I laid it on I said—"I shall be near . . .
This burden shall be mine", . . .
Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds . . .
Thou lovest Me? I know it.
Doubt not, then,
But, loving Me, lean hard.

### ORDER OF THE THOUSANDFOLD. 1928.

Frederick W. Neve.

#### If.

"If thou canst believe; all things are possible to him that believeth."—St. Mark 9:23.

If I had but the nerve to believe,
Just simply believe,
That one could achieve
The things under the sun
That Jesus wants done,
If I had but the nerve to believe.

If I had but the nerve just to try,
Bravely venture and try,
What the power from on high
Could do with just me
From my poor self set free;
If I had but the nerve just to try.

Then my eyes would no longer be dim,
For I should see Him,
With cup filled to the brim;
And each set of sun
Would see golden deeds done,
For I should see, I should see Him.

The greatest things in human history have been wrought by Faith. The world is waiting now for men and women of faith to lead the way to new heights of spiritual adevnture.

"Certainly it is Heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth. All knowledge should be limited by religion and referred to use and action."

# PARLIAMENT AND THE PRAYER BOOK

INTO the theological controversies which raged with traditional heat and odium in the House of Commons when it rejected the revised Prayer-Book of the Anglican Church, we have no thoughts of entering. But the public, social, political and historic aspects of the matter are fair subjects of comment for laymen. It is hard for Americans to imagine our Congress undertaking to regulate the liturgy or fix the doctrines of a church. But the Established Church of England has been for centuries necessarily under the control of Parliament. From time immemorial bills have been proposed or enacted defining or limiting ecclesiastical functions. Yet this has not made the process any the less delicate or even dangerous, politically, especially when it comes to so critical a step as prescribing the Book of Common Prayer. In 1874 the government of the day put forward a public worship regulation bill which aroused passions almost as violent as those which burst out in the House of Commons on Thursday. At that time a wise and perspicacious observer, not a Churchman, made an observation which fits the present case:

All changes in England should be made slowly and after long discussion; public opinion should be permitted to ripen upon them. And the reason is that all the important English institutions are the relics of a long past; that they have undergone many transformations; that, like old houses which have been altered many times, they are full both of conveniences and inconveniences which at first sight would not be imagined. Very often a rash alterer would pull down the very part which makes them habitable, to cure a minor evil or improve a defective outline. The English Church is one of those among our institutions which, if it is to be preserved at all, should be touched most anxiously.

The proposed changes in the Prayer-Book cannot be said to have been rashly devised. They represent the work of years. Their intent was undoubtedly to make the Established Church more comprehensive. But in the effort to allow for a greater variety of belief and a larger range of liturgical practice, alterations of the Prayer-Book were admitted which many felt to be a betrayal of Protestantism. This was the charge which sent a wave of excitement through the House of Commons and led to the overriding of the government, or at least of Prime Minister Baldwin, on the Prayer-Book issue. It was not made a party question, and one of the most effective arguments against the bill was made by the Home Secretary, Joynson-Hicks. But it was the fervid eloquence of a Scotch Presbyterian member of Parliament, as it were incarnating again the spirit of John Knox, which roused the deepest anti-Catholic instincts of Englishmen. In the act, and by the vote of the House of Commons, was confirmed the sardonic but truthful utterance of Walter Bagehot seventy years ago:

"Tell an Englishman that a building is without use, and he will stare; that it is illiberal, and he will survey it; that it teaches Aristotle, and he will seem perplexed; that it doesn't teach science, and he won't mind; but only hint that it is the Pope, and he will arise and burn it to the ground."

Already there is talk of the establishment being in danger. Mr. Baldwin went so far as to say that if it were now an original question of voting for an Established Church, the House of Commons would almost surely be against it. But this does not mean that any extreme agitation in favor of disestablishment will quickly follow. There will first come that pause and period of consultation as to what it is best to do next, for which the Archbishop of Canterbury almost tearfully pleads. In the end there may be some form of reconsideration and compromise, but for the present we have before us little but a fresh demonstration of the incurable aversion of the English to removing ancient landmarks. Let the Labor arty, above all, let Socialists and Communists, take notice!—New York Times.

## Book Reviews

### BOOKS RECEIVED.

**Morehouse Publishing Co.**

THOMAS MARCH CLARK—BISHOP OF RHODE ISLAND: By R. I. Sturtevant.

**The Pilgrim Press, Boston.**

THE NEW CHRISTIAN EPIC: By Albert W. Palmer.

CHRISTMAS PLAYS.

**Macmillan Company.**

DOES CIVILIZATION NEED RELIGION? By Reinhold Niebuhr.

**The Sunday-School Times Co., Philadelphia.**

EVERY-MEMBER EVANGELISM: By J. E. Conant, D. D.

**George H. Doran Co.**

FAITH AND ORDER: Edited by H. N. Bate.

**The Bible Institute Colportage Association.**

FIVE MUSTS OF THE CHRISTIAN LIFE: F. B. Meyer, D. D.

RELIGION AND SOCIAL JUSTICE": By Sherwood Eddy. George H. Doran Co., New York.

The author of this book is one of the outstanding characters in the religious world today. We are grateful to God that there are many such leaders in spiritual thought. We have heard him speak and read his books and can say that he both writes and speaks convincingly.

Of this particular book some one has said that it is a book that will cause many a sleepless night. He puts the Christian life right up to its professors both in personal and national contacts. "Jesus' way of life was radical, and probably always will be, in the sense that it goes down to the very root of things. It will inevitably involve serious consequences for any who would follow it, as it did for Him."

Right there is the trouble with many "followers". They follow through some of the pleasant places, but avoid the path that leads to Gethsemane. The author writes: "Mammon is a much more patent idol, it is more cruel, smeared with more human blood, than Kali of Siva. They sacrifice goats to Kali and we shudder; we sacrifice men to Mammon and justify our 'rights'. In simple fact, though they are not worthy of mention, I have met with more opposition and misrepresentation, in 'Christian' America, than I have ever met in fifteen years in India, or in repeated visits to China, Turkey or Russia."

If you are going to read one strong book this winter we urge this one upon you. You will find clear views well stated on our most vital questions. The economic problems of our wealth and poverty, the racial questions, the social order, sex problems and the great question of religion. No one is better able to discuss this last than the author, and he does it in an orderly way. Just a few pages on religion as a personal experience, a universal experience, a satisfying experience, a rational experience and a social experience. Two hundred pages large type, price one dollar and a half.

**Semmes.**

PETER, PRINCE OF APOSTLES": By F. J. Foakes-Jackson. George H. Doran Co., New York.

The author, Dr. Foakes-Jackson, is a Fellow of Jesus College, Cambridge, Professor of Christian Institutions in Union Theological Seminary, and Lecturer in the General Theological Seminary, New York. Many books have been written about St. Paul, but the literature on St. Peter's life and influence is rather scarce. Some scholars hold that the influence of Peter is, in a sense, greater than that of Paul. St. Paul founded churches and wrote letters full of mysticism and theological doctrines. St. Peter seems to have been regarded in a peculiar way the rock upon which the visible world church was to be built. The words of our Lord were taken literally and the glory of Peter's position was ultimately centered in his representatives. Two hundred and sixty popes claim to be his direct successors.

St. Peter's place in the Church is also recognized in the names of the oldest and greatest cathedrals in the world. His martyrdom occurred, tradition says, on the Vatican Hill, outside of Rome. No sooner were the persecutions over than a great church arose on the spot, which later on was "built over" by Michael Angelo with a far vaster cathedral, the largest in the world. But not only in Rome was the influence of Peter recognized; Britain also built cathedrals in his honor. London's national shrine, Westminster Abbey, is also St. Peter's Cathedral. Old Canterbury Cathedral is named SS. Peter and Paul. York Minster is St. Peter's Cathedral. Ripon, Peterborough, Exeter, Whitby, Lindisfarre and other great cathedral churches are named in honor of Peter. Winchester, Dorchester and Llandaff are named for both apostles.

The book is very instructive and delightful reading and will have a large sale when it is known. It is a very able examination of the Scriptures, history and tradition bearing on the apostle's life. His traditional visit to Rome is

examined. A good deal of light is thrown upon the history of early Christian times, especially upon the relationship between SS. Peter and Paul.

The author has written several books on the early Church and one on "St. Paul, the Man and the Apostle". He is an authority on Church history and early Christian characters.

**Semmes.**

"DOLLARS AND WORLD PEACE": By Kirby Page. George H. Doran Co., New York.

This book is an able discussion of Nationalism, Industrialism and Imperialism by the editor of "The World Tomorrow". The author is in a position to concentrate all the energies of a trained mind on the most difficult problems confronting the dominant nations of the world. His laily works to examine the political and social structure of these nations as with a mental microscope and form scientific opinions on ascertained facts and tendencies. Take, for example, our own nation. He writes: "We are bound up with the rest of the world. Industrialism is binding us to other nations with bands of steel and gold. By nature we are an aggressive and self-confident people. . . . We are inordinately proud and are slow to recognize our own faults and excesses. Indeed, we are very self-righteous and honestly believe that we are ethically superior to other peoples.

"The natural result is that, with an absolutely clear conscience, we participate in the very practices which call forth our vigorous denunciation when engaged in by other countries. The fact that we are not unique in this respect does not make our unconscious hypocrisy less dangerous."

It is certainly true that we are in some way arousing millions of people against us, and instead of contributing to the peace of the world we are disturbing it.

The author says that unless we solve the major problems confronting us, "all resolutions against war, all pledges not to fight, and all exhortations on behalf of peace will be of no avail", and again he says: "Whether it is to be war or peace for our children will be determined primarily by what we do about our dollars in other lands."

He discusses all the vital present day problems relating us to other countries. Our trade and our imperialistic gestures and mistakes and our general foreign policies. The book contains the best brief account we have seen of our imperialistic history beginning with the Louisiana purchase and the Mexican War down to our present handling of the Nicaraguan situation.

**Semmes.**

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### INAUGURAL ADDRESS.

Mr. Editor:

I want to express my deep appreciation of the Inaugural Address by Dr. Dyson Hague, of Toronto, in your issue of November 26. My heart sings with joy, that in this careless age of modernistic, atheistic, ritualistic and moralistic essays, which one hears so often delivered from many pulpits of this and other lands, such an intellectual, above all, spirited champion of the Truth is with us to wield with such mighty power the sword of the spirit which is the Word of God. His voice is indeed a silver trumpet which speaks with no uncertain sound. If all our evangelical preachers who stand for the inspired word of God, would give the same certain sound in everything this preacher speaks of, then, indeed, would the people prepare themselves to battle, to the help of the Lord, against the mighty. May many more such messages from Dr. Hague's pen enrich the pages of your fine paper.

**Subscriber.**

New York.

### ESPECIALLY BIBLE LESSONS.

Mr. Editor:

I want to express my high appreciation of The Southern Churchman since you have taken hold of it. It is refreshing to read the sound and clear articles which you are now publishing and especially the series of Bible Lessons, which are now running. When all the whole world is filled with false teachers and misleading statements, how glad I am to feed on the strong meat and milk and honey in your excellent magazine. Such Truths are rare nowadays and I am delighted to let you know how pleased I am to be one of your constituents. Praise the Lord!

We are doing frontier work for Jesus and often our hearts yearn for fellowship with God's dear children, but there are so very few and they so far apart that we just turn to our good books and His Blessed Word and continue to stand alone amidst the encircling darkness. The world is not growing better, and we feel that the dear Lord Jesus is coming again soon. We pray for His soon coming, for there is no other hope.

May the dear Lord bless you richly in your ministry of guidance.

Humbly, in His Most Precious Service,

**Evangelist F. Irving Bond.**

Englewood, Fla.

### DEVOLUTION?

Mr. Editor:

I was much surprised at the Modernists' meeting in Richmond and felt sad over the resolution. I believe it was asking to change the Creed.

I have lived with students intimately since 1894 and account of my athletics have been quite close to them and still am. I do not find as much doubt among students today as I did in my college days, nor do I find real doubts among laymen. It is usually a moral question, but not always, that creates doubt in the mind as to certain theological questions. There was a gentleman in the second century who made certain charges against the Christian religion, about the Virgin Birth, and the Resurrection of Our Lord, so much better than these Modernists are doing and much more attractive, that one wonders if American education has devoluted.

**W. S. Claiborne.**

Monteagle, Tenn.

### FIRST ISSUE.

Mr. Editor:

I have been fortunate enough to see this valuable paper every week for **many** years, but that is not the same as having it coming to me, and then the thought of me is what I value. It may be a matter of interest to you to know that for almost a hundred years The Southern Churchman has been subscribed to by my Meade ancestors. At my old home, "Marlbourne", there are some copies of it dated 1836, ninety-one years ago, and of course it is reasonable to suppose that these were not the **first** numbers to be received by the family, but for some years previous to 1836, it may have been coming to my grandmother's home. I would like to know the date of the first issue and who the editors were. It seems to me remarkable that any paper should have been published so long under the same name. I feel truly thankful that in this day, where so much is done to uproot the Christian religion, the dear Southern Churchman stands firm and unchanged in its loyalty to the teachings of the Bible, and that its faith in the birth, resurrection and ascension of Jesus Christ remains unshaken.

**"Old Reader."**

Henrico County, Va.

Note: The first issue of The Southern Churchman was published Friday, January 2, 1895, under the editorship of the Rev. William F. Lee. James C. Walker was the printer. A note read, "The office of The Southern Churchman is on E or Main Street, over the store of Mr. Belt and opposite Sanxay's Bookstore".

### THE FOE WITHIN THE FOLD.

Judge C. L. Marsilliot,
Memphis, Tenn.

My Dear Sir:

Allow me again to thank and congratulate you on your very interesting and profitable article, appearing in The Southern Churchman of November 19. Your article, as well as those of Mr. W. A. Robertson, of East Orange, N.

J., are to me the most important of all which appear in this most excellent paper.

I joined the National Church League some time ago, and have received two copies of The Chronicle; this with two copies of The Southern Churchman, which comes weekly (to some unknown person I am indebted for this second copy) I pass on to those who I think may care to be informed of the impending danger, to which, alas! too many are indifferent.

Likewise, with much of the literature which I have distributed, some will say: "What does it matter if we are High, Broad or Catholic? Much better this, which includes all, than being a bigot".

———— Church in ———— seems too high for those coming in from the Roman Catholic organization, not satisfying, as one communicated to me; not a sufficient difference to warrant a change.

———— has no evening service, although there are a Bishop, two Clergymen and a retired Archdeacon living in this town of about 12,000 inhabitants. The progress which ..... (parish) is making, I hear, is very encouraging to the head of the Roman Catholic organization, who remarked to a lady of ———— (parish): "She is coming all right."

Since the arrival of the new rector, Mr. ————, during the early part of the year, some have ceased to attend, and I am one of the number who can take no interest in encouraging the foe within the fold.

My distress is great, and beyond expression, as I learn of all that is transpiring among us, and I so helpless to do anything, however small, to assist in the mighty conflict against paganism, deceit, idolatry, hypocrisy and the machinations of the foe.

Pathetic, indeed, is the situation in which we unfortunately find ourselves, not only here, but wherever I have lived and traveled, North, East, South, West, Panama and Mexico.

Although by our worldliness and indifference we are brought to such a crisis, we can pray that the Protestant Episcopalians everywhere may become aware of existing conditions, and by the Grace of God arouse from their apathy ere it is too late.

Ever since so much attention has been paid to the material things in Church work, I have feared a spiritual decline.

During mission work from Baltimore to Mexico I have been forced to be very pronounced in regard to the Sacraments and Purgatory, some of my teachers insisting there were seven instead of two.

May the loving Father of us all make strong the arms of those who are fighting against the once insidious, but now bold, foe within the "fold", is the prayer of

**A Distressed and Helpless Episcopalian.**

# The Great Commission

## DEAN FRANCIS WEI VISITS THE MISSIONS HOUSE.

Dean Francis Wei, of Central China University, who is in the United States for a brief visit in order to address the Student Volunteer Convention in Detroit the week after Christmas, came directly from his steamer to the Missions House on his arrival Wednesday morning, December 21, in order to greet the Missions House staff and a number of other friends who had come to see him.

One needs to see and hear such a person to realize something of the strength and poise and beauty of Chinese character at its finest. Dean Wei said his heart was full of many things he would like to say, but he would mention only three: first, that in coming to 281 Fourth Avenue, he felt that he was coming home, having been connected so long with our mission—some twenty-five years, first as a student, then as a worker. (He is a Cantonese, who graduated from Boone College before studying in this country.) He congratulated the Missions House on having sent to China, during all these years, workers with so wonderful a Christian spirit, workers such as those who stood the siege a year ago, and who have since passed through such exceedingly difficult times. "Our American and English missionary friends have stood by in a spirit of which any one may be proud. It is that spirit which will uphold the Church in China. I must testify to the way they have passed through a very testing time. Their lives and their work have won a place in the hearts of the Chinese."

In spite of the great confusion in China, Dean Wei is sure it will work out right. The Chinese have made mistakes, especially in the last eighteen months; they are desperate; they have been misled, but they are right in their hearts.

"As one Chinese standing before you," he said, "I ask you to forgive what we have done through our ignorance, through our mistakes."

With every right in the world to disassociate himself from and repudiate those mistakes he pled vicariously on behalf of his countrymen. He added his belief that the wave has reached its crest, and that in the not far distant future the Church will hear a call for renewed help from the missionaries. "With all the problems facing us at this critical time, I don't see how we are going to face them without the cooperation of our friends."

Among the China missionaries who were present to greet Dean Wei were Mrs. Gilman, Mr. Fred Gilman, the Rev. E. J. Lee, Mr. E. P. Miller, Mr. and Mrs. R. A. Kemp, Mrs. Bliss and "Ted", Dr. Ludlow, Dr. Ritchie, Miss Gregg, Miss Mundelein, Miss Cox, Miss Ann Brown, Miss Bremer, Miss Coral Clark, Miss Wentworth. Dr. Wakefield was on the steamer with Dean Wei.

## LIFE AT ARCTIC VILLAGE.

Gerald Fitzgerald, an engineer returning from a government surveying trip in Alaska, describing his trip for the Fairbanks Daily News-Miner, includes an account of life at Arctic Village, familiar to Church people as the place where the "Bishop Rowe Chapel" has been built by the natives. Arctic Village is one hundred and fifty miles north of Fort Yukon, on a fork of the Chandalar River. Mr. Fitzgerald says:

"No white men had stayed at the village before and the inhabitants come in contact with whites very infrequently. Yet they have constructed a church and have a native minister. With a great deal of labor they erected a large building for a schoolhouse in the hope that the Government might one day send them a teacher. Realizing that they were isolated by the condtions of the trails, they started in at Christian Village and cut a straight trail seventy-five miles in length to Fort Yukon. The trail goes through heavy timber, but is absolutely straight and twenty-five feet wide. There are fifteen or twenty well constructed houses in the village, equipped with stoves and sewing machines. Despite their adoption of some of the conveniences of civilization they know less of the white man's ways than any other people I've seen in Alaska.

"The men of the village make a yearily trip, generally in April, to Fort Yukon, to dispose of furs and buy a few supplies, a little flour, sugar and some articles of clothing.

"There are about seventy-five people in the village. They appoint their own marshal and game warden to see that there is no violation of the game laws. The village council this year passed a law providing that no man could kill over eighty muskrats, as it was believed that the supply was being depleted. Only one man broke the law, he came in with eighty-one skins and turned the extra one over to the Church.

"The village council and the chief make all the laws. The council consists of five men appointed by the minister. The chief is elected. Women have not gained the franchise in Arctic Village.

"No gambling or drink is allowed in the district, and the laws are obeyed. The natives feel that they will get along better without too much contact with white people and they will be better off physically and morally if they live like their ancestors, depending largely on the country to furnish them with sustenance.

"The chief contact with civilization is obtained through the Church. The minister is appointed by Bishop Rowe and the chapel is dedicated to the Bishop."

Of travel in this region and in even more remote areas, Mr. Fitzgerald says:

"To my mind the airplane is going to do much to open up for prospecting country heretofore untouched. They can take a season's outfit by plane and look over a country that otherwise would be practically impossible to reach. The season is so short that time saved in this manner would be almost invaluable."

## IOLANI.

"Iolani, the most famous school in the United States," has received a letter from a boy who was born in Formosa, is now in the third-year English class of a Japanese high school in China, and applies for entrance at our boys' school in Honolulu, saying: "It is said there is a high school that is the Iolani School which is the most famous school in the United States of America. Even in such far eastern country can sound the name of the Iolani School that I feel very glad to study there. Please send

me a catalogue and a guide with which I must see and for my specimen before my proceeding."

### FIRST CONVENTION OF NORTHERN SUNDAY SCHOOL CONFERENCE IN FINLAND.

The Northern Sunday School Conference comprises the workers in Sweden, Norway, Denmark and Finland. While the Russian government was in control, international conferences were not allowed. Finland became independent in 1917 and it was with great joy that they were able at the eighth conference, which met in Norway 1922, to invite the Ninth Northern Sunday School Conference to assemble in Finland, where Sunday-school work began over one hundred years ago.

This Ninth Conference took place in Helsingfors recently and Professor L. Ingman, of the University of Helsingfors, a former Prime Minister and Minister of Education was elected president of the Congress. The delegates were divided into two groups and the same program was given in both Finnish and Swedish. Sweden was represented by one hundred and twenty delegates, Norway two hundred, Denmark one hundred and sixty and Finland twelve hundred. There was hearty enthusiasm throughout the Convention as many technical and practical subjects were presented. The Tenth Northern Sunday School Conference will be held in Stockholm, Sweden, about five years hence.

### GENTLENESS.

#### A New Year Orison.

Frederick W. Neve.

Lord, make me humble as a little child,
With childlike trust in Thee,
And keep me calm amid the tempest wild,
From care and worry free.

The greatest gift that Thou hast to bestow
Be kind and give to me,
That like some precious jewel it may glow
And thus Thy witness be.

The greatest gift of all is gentleness,
Love's fairest flower on earth;
Give it to me that I may learn to bless
With gifts of matchless worth.

For gentleness shall keep my spirit free,
That Thine own light may pass
From me to those beyond, until they see
Thy face as in a glass. Amen.

# Church Intelligence

### THE NEW PRAYER BOOK.

#### Reasons for the Revision and for the Heated Controversy.

To the Editor of The New York Times:

It comes to Americans with rather a shock of surprise that the House of Commons should have the power to determine the rites and formulae of the Church of England. As Lord Denbigh said in the recent debate in the House of Lords, speaking as a Roman Catholic who declined to vote on the subject:

> I cannot imagine a more incompetent body to which to refer such a question than the present modern Parliament, composed as it is of professed agnostics and men of various religions, many of whom never go to a place of worship from one year's end to another, except, perhaps, to see their friends married or buried, or to be married or buried themselves.

And yet from the time of Edward VI Parliament has never relinquished its control, until 1919, when by the Church of England Assembly (Powers) act, 1919, it gave the initiative in Church affairs to the Church of England. By that enactment a Church Assembly was created, consisting of three houses—the House of Bishops, the House of Clergy and the House of Laity. They are authorized "to deliberate on all matters concerning the Church of England, and to make provision in respect thereof".

The act creates an ecclesiastical committee of fifteen peers and fifteen members of the House of Commons, and any measure submitted by the Legislative Committee of the Church Assembly is referred to this committee, whose duty it is to make a report to Parliament. When so reported, a resolution is offered in each house, directing that the measure be presented to the King for his assent, on receiving which the measure has the effect of an act of Parliament. The measure cannot be modified by Parliament—it must be either accepted or rejected.

The "Prayer Book measure, 1927," authorizes the use in public worship of the Prayer Book annex and the issue of supplementary forms of service. The book annexed is called "The Composite Book" and contains the Book of Common Prayer as adopted in 1662, "with permissive additions and deviations". It sets forth alternative forms of service. The "measure" consists of eleven sections, dealing principally with technical questions and matters of detail relating to the act of Uniformity (1662) and other statutes, printing, copyright, etc.

The Composite Book, or, as it is sometimes called, the "Deposited Book", represents years of labor. As the Archbishop of York has said:

> It (the new Prayer Book) will mark the completion of the long toil of twenty years. . . . We have sought, however imperfectly, to make our Prayer Book as inclusive as the Church. Our desire has been to secure not compromise for the sake of peace, but rather comprehension for the sake of truth, of the fullness and richness of the one fellowship of faith and life.

In the debate in the House of Lords the Archbishop of Canterbury said:

> Nothing that we have suggested makes any change in the doctrinal position of the Church of England. The balance of emphasis may here and there be somewhat altered.

While opposition was expected in Parliament, rejection was not conceived possible. How can it be accounted for? It is undoubtedly due to a recrudescence of the latent Protestantism of the English people—the arousing of the no-Popery spirit which in the past has expressed itself in violent forms. The chief objection in Parliament was to what Archbishop Davidson calls "the anxious question" of Reservation.

The present rubric merely provides that if a sick person is unable to come to the Church and yet is desirous to receive the Communion in his house, the curate may celebrate it there in a form prescribed. The alternative order authorizes the priest to set apart or "reserve" so much of the consecrated bread and wine as shall serve sick persons desirous of communicating, and it provides expressly that the elements shall be reserved only for the Communion of the sick **"and shall be used for no other purpose whatsoever"**. This prohibition is designed to prevent the adoration of the elements, a practice which, it is said, has been steadily increasing in the English Church. In the debate in the House of Commons, Sir W. Joynson-Hicks charged that "the Sacrament today is being used as a subject of worship". In March last the archbishops and bishops agreed on stringent rules limiting Reservation, which they declared they would put forth in case the Prayer Book measure became law. But, as Lord Hanworth, Master of the Rolls, said in the debate in the House of Lords, archbishops and bishops change.

So far as discipline is concerned, the Church of England at present is in a state of chaos. The bishops have thrown up their hands—notably the Bishop of London. In many churches the priests out-Roman Rome. The ultra-Protestants suggest that the extreme Anglo-Catholics should go to Rome, as Newman did. In reply they assert that they represent the best and truest tradition of the Church of England. And although they do not say so, undoubtedly they appreciate the freedom which they now enjoy in the Church of England and which they might lose under the stricter discipline of the Roman Church. Some Anglo-Catholic extremists favor disestablishment, as in the past nonconformists did, but this is not a real issue at present. The other alternatives are to allow the present chaos to continue, or as the Archbishop of Canterbury has announced after a conference with the bishops, to reconsider the revision and send it once more to Parliament.

It has been the glory of the Church of England that it is an inclusive Church, broad enough to harbor many different types of belief and practice—Anglo-Catholics, Evangelicals and Modernists. The problem which the bishops now face is to find modification of the Prayer Book proposals which, while permitting Reservation under an able rubric will at the same time make such provision against extreme practices as will satisfy the insistence that the Church of England shall not abandon its Protestant tradition.

C. C. B.

New York, Dec. 24, 1927.

### Letter From Colonel Axton.

Colonel John T. Axton, Chief of Chaplains of the U. S. Army, will be forced to retire April 6, 1928, on account of physical disability incident to the service. The following is a copy of a letter that the Chaplain has addressed to the fifteen hundred members of his corps who serve in the National Guard, the Reserve Corps and the Regular Army:

December 15, 1927.

To my Corps:

No man has had so rare a privilege as I have enjoyed in directing the organization of a strong, cohesive corps which has been developed from a small group of chaplains, each of whom was working in his own way without counsel, suggestion, encouragement or supervision. Ours is a fellowship in service such as no other body of men may enjoy. I shall relinquish my office with the feeling that together we have done some worthwhile things for the Army.

I can not pass to an inactive status without trying to express in some measure my appreciation of the loyal support that has come from very many sources. It has seemed as though everybody yearned for the strongest possible program of religion for the Army and gave tangible evidence of that desire.

The continuing support of the churches and their auxiliary agencies has made possible many things which could not have been accomplished had the cooperation been less substantial and hearty. There have been many wonderful helpers throughout the years.

There has always been a small inner circle of dear personal friends of means who have delighted to let me do things which could not be reached in any other way. They have added immeasurably to the success of my undertakings. Most chaplains have a few such supporters.

The opportunity to have become personally acquainted with every chaplain in the Regular Army and most of your families, and to have known nearly all of the Reserve Corps Chaplains, scattered as you are, has been a distinct advantage. These contacts have been genuinely helpful.

During the long months of the strain of a serious health menace the visits from my brethren and the many hearty letters, a great sheaf of them, have brightened what might otherwise have been days of despondency. It is not conducive to cheer to be told constantly that one is permanently and may soon be totally disabled.

I shall continue to devote my effort to benevolent, philanthropic and religious enterprises. Among these the advancement of the interests of chaplains will have a large place. Working from without perhaps I can accomplish more than while on active duty. At least the imputation of a selfish motive, the sting of which has been felt too often, will be removed. Until chaplains are accorded the same recognition as all other non-combatant officers we must cultivate sentiment and seek influence to overcome discrimination which we endured in silence too long. The place of religion and the recognition of its ministers must not be secondary in the Army or elsewhere.

To my successor I expect to give that measure of support which the corps has always accorded me. I bespeak for him a large place in your prayers and planning.

May you have that abiding faith in God, that deep consecration, that moral earnestness and that unselfish devotion which are essential to the important responsibilities to which you are called. I shall follow you always with most affectionate interest.

Very sincerely yours,
**John T. Axton.**

### Creed Cooperation Interests Britons.

London, December 26 (A. P.).—Prominent persons in Great Britain have become interested in a proposal similar to the "better understanding" movement among Churches in the United States.

It is proposed that a commission shall be appointed, having as its object the solution of religious differences. H. Newman, a member of the Jewish Board of Deputies of Highbury New Park, is one of the proponents.

"The commission," Newman said, "will work to secure cooperation between all creeds to promote brotherhood and peace. While it will not interfere in the least with the various dogmas of the individual creeds, it will fight against the dark powers of inhumanity, disease, ignorance and crime. All these great problems can be dealt with far better if all the Churches—Protestant, Catholic and Jewish—combine and cooperate."

Newman received numerous letters from distinguished public men who expressed interest in his scheme.

The Archbishop of Canterbury wrote: "I have been much interested to learn that such a movement is now going forward in America. There is no question at all but that we ought to look with eager eyes toward any endeavor which increases mutual understanding between the Jews and the Christians."

Ramsay MacDonald. "I welcome every movement like the American movement for better understanding which is designed to remove ill-will arising out of ignorance from misunderstanding, and I wish you well."

T. P. O'Connor: "I am now and I have always been in sympathy with any movement or organization the purpose of which is to break down prejudice between different religious creeds."

Sir Hall Caine: "If the object of your commission of representative and responsible Catholics, Protestants and Jews is to enable the people in those faiths, in spite of their difference of doctrine and dogma, to live together in social and political harmony without suspicion, ill-will, prejudice or hatred, I am entirely with you."

The American commission for better understanding is made up of three Catholics, three Protestants and three Jews. —Richmond Times-Dispatch.

### The Church Appeals to Youth.

The Department of Missions of the National Council has issued an appeal to youth to enter the service of the Church in the mission field and asks this pertinent question:

"Are you, young men and young women, willing to offer your lives to give the priceless truth which you have in the Christian Gospel?"

### Who Are Needed?

Only those are wanted who are in vigorous health, in the early years of life, free from the responsibilities of home and family; not those desirous of seeing the world, but those eager to serve humanity.

The Church in its vital relationship to life in non-Christian lands still calls to the heroic in youth; still kindles their imagination; still impels to sacrifice. Workers are needed in Alaska, Honolulu, Japan, Liberia, Philippine Islands, Cuba, Haiti, Mexico and Porto Rico. Teachers, clergy, doctors and trained nurses are much needed in these various mission fields, and the call is issued to both men and women to volunteer for service.

### Church Papers.

Sixty wardens and vestrymen attending a meeting in a western diocese the other day revealed the fact that only four of them subscribed to any Church paper. It would be a fair question to ask, how many failed to take any paper that dealt with the clubs, lodges, or business for which they felt personally responsible, yet all were able to "run" the Church, with no knowledge of the Church-at-large (?)

## VIRGINIA.

**Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.**

### Bishop Deane and Provost Hill.

The Rt. Rev. Frederic Llewellyn Deane, Lord Bishop of Aberdeen and Orkney, and the Very Rev. H. Erskine Hill, provost of St. Andrew's Cathedral, Aberdeen, Scotland, were in Richmond during Christmas week. Bishop Deane preached the Christmas sermon at St. Paul's Church and Provost Hill preached the Christmas sermon at St. James' Church.

On Tuesday afternoon, in the Church House, Bishop Deane spoke to a gathering of people from various Richmond churches, in behalf of the Seabury Memorial in Aberdeen. A committee was appointed to facilitate the raising of funds. Provost Hill was unable to attend, as he was ill in Grace Hospital. We are happy to announce, however, that he is much better now and hopes to leave the hospital in two or three days.

### Sunday Schools Adopt Sanatorium Patients.

Three Sunday schools in Hanover county have contributed during the past month or so $71.67 to the Hanover Tuberculosis Association for sanatorium expenses of patients and have adopted two patients for a month each. Members of the Sunday schools wrote cards or sent little gifts to the girls "adopted" and took much interest in their welfare.

Tuberculosis is the greatest single cause of orphanage in this country. The fight against this disease is financed by Christmas seal funds.

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

### Dr. Banks to Conduct Mission.

Rev. John Gayner Banks, National Director of the Society of the Nazarene, will conduct a mission at the Chapel of the Nativity, beginning January 15 and lasting a week. Dr. Banks preached a series of sermons at Washington Cathedral last summer, and drew numbers of people to him by the spirituality of his message. The Society of the Nazarene is an organization in the Church, primarily to promote the revival of Christian healing as a practice in the Church.

### For the Washington Cathedral.

The effort to raise necessary funds to complete a portion of the Cathedral for use during the General Convention of the Church in October, 1928, has received strong impetus in the acceptance by people of prominence from

seventeen cities of membership on important committees, formed particularly to raise these funds.

Although the Rt. Rev. James E. Freeman, Bishop of Washington, is taking an active part in the effort, the fund raising committees are officered by laymen. General John J. Pershing is National Chairman, Mr. George Wharton Pepper is Executive Chairman, and Secretary of the Treasury Andrew W. Mellon is Treasurer. Despite the widespread distribution of committee members, the committees are still in the process of formation, and ultimately it is expected that every section of the country will be represented, it was said.

New York City is represented by Ogden L. Mills, Herbert L. Satterlee, Stephen Baker, Mrs. Edmund L. Bayliss, the Very Rev. H. E. W. Fosbroke, Charles Evans Hughes, James Sheldon and Mrs. Henry White.

In addition to Mr. Pepper, committee members from Philadelphia include Mrs. Charles W. Henry, Milton B. Medary, Jr., Mrs. George Wharton Pepper and Charlton Yarnall.

Samuel Mather, of Cleveland, has been named as Vice-Chairman of the National Committee, and William G. Mather, also of Cleveland, is a member of the Executive Committee. Other Cleveland people serving on committees include Henry G. Dalton, Mr. and Mrs. James R. Garfield and the Very Rev. Francis White.

Among the Washington residents who are taking part in the effort are Very Rev. G. C. F. Bratenahl, William R. Castle, Jr., F. Trubee Davison, Edwin N. Lewis, George B. McClellan, Right Rev. P. M. Rhinelander, Rev. Anson Phelps Stokes, Corcoran Thom, Major General George Barnett, Mrs. G. C. F. Bratenahl, Mrs. Frederick H. Brooke, William H. Church, Mrs. James E. Freeman, Robert S. Brookings, H. L. Rust, Rear Admiral Cary T. Grayson, John Hays Hammond, Fairfax Harrison, Major General Grote Hutcheson, Coleman Jennings, Miss Jessie C. McDonald, Mrs. Frank B. Noyes, Newbold Noyes, William Green, Mrs. William C. Rives, Mrs. John Campbell White and Mrs. Woodrow Wilson.

Among the other committee members are Henry B. Rust, of Pittsburgh; Right Rev. C. P. Anderson, Bishop of Chicago, and Mrs. Forsythe Sherfesee, of Chicago; John Stewart Bryan, of Richmond, and Rosewell Page, of Richmond; Mrs. Frederick S. Converse, Rev. Samuel S. Drury, Miss Mabel Sturgis and Mrs. Eliot Wadsworth, all of Boston; Elliot H. Goodwin, Cambridge, Mass.; Right Rev. Thomas C. Darst, Bishop of East Carolina, Wilmington, N. C.; Right Rev. Joseph Francis, Bishop of Indianapolis; Dr. and Mrs. Henry Barton Jacobs, of Baltimore; Right Rev. Irving Peake Johnson, Bishop of Colorado, Denver; Burton Mansfield, William W. Farnam and William Lyons Phelps, of New Haven; Rev. Endicott Peabody, Groton, Mass.; Right Rev. William T. Capers, Bishop of West Texas, San Antonio; Right Rev. James D. Perry, Bishop of Rhode Island, and John Nicholas Brown, of Providence; Mr. and Mrs. William Cooper Procter, of Cincinnati; Major General Charles P. Summerall, Fort Myer, Va.; Rev. William G. Thayer, Southboro, Mass.

### Fellowship Dinner.

The annual fellowship dinner, to be given in honor of Bishop Freeman by the Interparochial Committee of the Men's Clubs of the Diocese, will be held at the City Club on January 23. Senator Guy D. Goff, of West Virginia, will be the principal speaker, and Commander C. T. Jewell will preside. Reservations for the dinner will be limited to five hundred.

### Deaconess Hart.

Deaconess Edith Hart, principal of St. Phaehis Training School for Missionaries at Hankow, China, and since last summer a resident of Washington, died at her home in Washington on December 28. Funeral services were held in St. Mark's Church on December 30.

Miss Hart escaped from China last spring with the last of the missionaries to leave the danger zone, after being fired upon by Chinese troops. She reached this city last July. She left the scene of the fighting in China only when warned to go by the American consul. On the voyage down the Yangtze River her boat was attacked, but she escaped unharmed. Deaconess Hart returned to the United States on a special furlough, being ordered home on account of the civil war in China. She had intended to return to her work this month, if the situation had cleared sufficiently.

When she returned to Washington last summer her account of the situation in China was received with great interest. Her departure had been sudden and dramatic, owing to the Nanking incident, in which the American colony escaped from that city after gunboats had been forced to pour a barrage of shots into the shore to stop attacks by Chinese. This affair took place March 24, and at noon the next day the American consul sent word to Miss Hart and others in her school, advising them to leave Hankow at 6 o'clock that night.

With only six hours to arrange for the future of her school, which is operated under supervision of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States, Miss Hart did the best she could, packed her belongings, and with Miss Jessie Wilson, a native of Scotland, the only other foreign teacher at the school, hurriedly left the city.

They went aboard the British merchant ship Lung Wo. Under convoy of gunboats, it took this ship five days to make the 600-mile trip down the river to Shanghai. On the way the ship was fired on from forts on the shore. At one point the gunboats returned the fire.

While waiting to return to her work in China, Deaconess Hart had accepted a position on the Faculty of the National Cathedral School for Girls, where she expected to teach while living in Washington

M. M. W.

## ATLANTA.

**Rt. Rev. H. J. Mikell, D. D., Bishop.**

### Chambers L. Bunting.

Christ Church Parish, Macon, and the Diocese of Atlanta has just sustained a great loss in the death of Mr. Chambers L. Bunting. For a great many years Mr. Bunting has been prominent in the Church life of the Diocese. As its Treasurer he was faithful until the end, and, even though the last months of his life he was confined to his home, continued to serve. He had represented the Diocese during the long connection with its affairs both in the General Convention and in Synodical meetings. As a member of the Executive Board and of many important committees he was always to be counted on to put the work of the Church first and to be present. He loved the things pertaining to the Kingdom of God and his life was one of consecrated service.

In his own parish he was long a warden, and only in the last few months resigned on account of health and was continued as one of the vestry and will be greatly missed in its activities.

### Christ Church, Macon, to Broadcast.

Beginning January 8 and each Sunday night thereafter at 7:30 P. M., Eastern time, over WMAZ, radio broadcasting station of Mercer University, Macon, the services of Christ Church will be put on the air. This station has a wave length of 261 meters and its power is 500 watts. Christ Church is one of the most prominent parishes in the Diocese and ranks conspicuously in good works. It is hoped that those listening in will notify the rector of its reception so that he may be guided as to the continuance. The Rev. Cyril E. Bentley, 518 Walnut Street, Macon, is the rector

### Rev. W. W. Memminger, D. D., Honored.

The Rev. W. W. Memminger, D. D., rector of All Saints' Church, Atlanta, has been elected President of the Atlanta Christian Council at a largely attended meeting. This Council is made up of the ministers of all the Protestant churches of the city and two lay delegates from each congregation. It is a body with considerable potential power and has before it some real constructive work to be done, and Dr. Memminger has been honored with the leadership.

The Rev. N. R. High Moor, the rector of St. Luke's, and Dr. Memminger were both elected members of the Executive Committee.

F. H. H.

## NEW YORK.

**Rt. Rev. W. T. Manning, D. D., Bishop.**
**Rt. Rev. A. S. Lloyd, D. D., Suffragan.**
**Rt. Rev. Herbert Shipman, D. D., Suffragan.**

### Memorial Organ.

In memory of the mother of a donor who wishes to remain anonymous, an unusual memorial organ for the new Church of the Heavenly Rest and Beloved Disciple, now rising at Fifth Avenue and Ninetieth Street, was announced Christmas morning at the 11 o'clock service in the present church, 67 East Eighty-ninth Street, by the rector, the Rev. Henry Darlington, D. D.

This organ will be an Austin four-manual echo instrument, having six organs, over five thousand speaking pipes, and four exceptional features which, in the opinion of the organist and choir master, Dr. J. Christopher Marks, will insure the highest measure of fundamental tone, dignity and grandeur, necessary factors for great church organ music.

The organ will be built by Herbert Brown, builder of many famous instruments in this country, including the celebrated organ in the Mormon Temple at Salt Lake City.

### Manning Deplores "Paganism" of Today.

Picturing the Christmas spirit as a power needed to save the home and the Church from the "immoral teachings of our present day paganism" and to insure the outlawry of all wars, Bishop Manning preached the holiday sermon

in the Cathedral of St. John the Divine at the eleven o'clock communion service Christmas morning.

The believer, the man in whom faith still lives, "will give no hearing to the forces of evil that are seeking to destroy the family as an institution and to undermine the Christian religion", Bishop Manning said:

"All lives have in them something of the spirit that led the shepherds to the stable in Bethlehem where the Saviour was born," continued the Bishop. "To the Christian, Christmas is indissolubly linked with the spirit of Jesus, the spirit that gives power to the Church.

"That the spirit is needed today to preserve the sanctity of parenthood and childhood.

"But the Christmas spirit of goodwill is a power not only in the home and the Church, it is a power strong enough to destroy the bigotry that is darkening the world. It would not be difficult to put an end to war if we would only accept Christ's message.

"If the nations would reopen the Geneva Conference and take the Christ into the council chamber they would have no difficulty in reaching an arms agreement that would be based not on rivalry and competition but on the spirit of peace."—New York Times.

## SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

### Memorial Window Dedicated.

A beautiful memorial window of three lights was dedicated at Trinity Church, Portsmouth, Va., at the mid-night Communion Christmas Day. Bishop Thomson officiated, assisted by the rector and the curate.

The subject of the window is The Holy Family, and is of antique glass by Powell and Son of London, England. This window is the first from the famous worker and artist to be placed in the South.

The window is the east one on the southside of this historic old church and completes the memorials of this type. The donors are the Estate of Mrs. Susan Sadler Peters, a former member of this church, which her family has attended for many years.

The central light shows the Christ as a Priest holding a chalice symbolizing "He is with us always", especially in the Holy Communion. Above Him is a dove bearing out our Lord's words, "I will give you another Comforter, that He may abide with you forever". The entire background of the three lights is the Vine. Below the figure of Christ is a small subject depicting Christ sending forth His Apostles. The East light represents the Blessed Virgin. She is robed in blue and holds the Madonna lily. Beneath her is a font, the emblem of Holy Baptism. The west light is of St. Joseph, holding a staff as protector. Under this is an open Bible suggesting teaching. The Vine background is filled with a rose growth and lilies, emblems of Love and Purity. Above is a motto, "Lo, I am with you alway, even unto the end of the world". The inscription reads, "To the glory of God, and in loving memory of James Henry and Susan Sadler Peters and their children departed".

Mr. Adrian A. Buck, of New York City, is the American representative of Powell and Son, and to him is due the carrying out of this idea so beautifully and lovingly represented.

C. H. H.

(Continued on page 22.)

# Family Department

### January.

1. Sunday. Circumcision. New Year's Day.
6. Friday. Epiphany.
8. First Sunday after Epiphany.
15. Second Sunday after Epiphany.
22. Third Sunday after Epiphany.
25. Wednesday. Conversion of S. Paul.
29. Fourth Sunday after Epiphany.
31. Tuesday.

### Collect for First Sunday After Epiphany.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

### We Break New Seas Today.

We break new seas today—
Our eager keels quest unaccustomed waters,
And, from the vast uncharted waste in front,
The mystic circles leap
To greet our prows with mightiest possibilities;
Bringing to us—what?
Dread shoals and shifting banks?
And calms and storms?
And clouds and biting gales?
And wreck and loss?
And valiant fighting times?
And, maybe, Death—and so the Larger Life!

And, maybe, Life—Life on a bounding tide,
And chance of glorious deeds;
Of help swift-borne to drowning mariners;
Of cheer to ships dismasted in the gale;
Of succor given unasked and joyfully;
Of mighty service to all needy souls.

And, maybe, Golden Days,
Full freighted with delight!
And wide, free seas of unimagined bliss,
And Treasure Isles, and Kingdoms to be won,
And Undiscovered Countries and New Kin.

—John Oxenham, in the Baptist.

### The Incarnation a Mystery.

The Incarnation a mystery? Yes, it is the mystery of mysteries, the miracle of miracles. So, in this connection, it is natural to ask the question: "What is a mystery? In answer, we should say that it is some strange phenomenon with which we are not familiar. It is beyond the human; it is superhuman or supernatural. A mystery is that which man in his finite state is unable to understand.

But there are mysteries all about us, and yet we give but little heed to them. Most all things in nature are mysterious, but we take them as a matter of course. It is a mystery how the universe is held intact by what is called "centripetal force", and all the multitude of heavenly bodies are compelled to perform their functions by that wonderful power, of which all we know is its name. It is a mystery how the grass grows, birds fly, or an object of weight falls to the earth by force of gravity. It is a mystery how one animal grows hair, another feathers, another wool and another scales! And who can explain electricity in all of its multitudinous manifestations? It is a mystery how that, by means of the lenses of the eye, objects are focused on the retina, and the image conveyed to the brain and we see. These are all mysteries, which are only a few of the thousands which go to make up our environment, and yet we do not refuse to believe in their reality. They are phenomena which we can not solve, and yet we accept them as facts; but when it comes to religion, and features connected with it, such as the Trinity, the Atonement, the Incarnation and the like, we turn away and say: "I cannot believe in that which I do not understand." How inconsistent we are!

The Incarnation is the doctrine concerning the truth of the bridge thrown over the abyss which separates the Holy God from sinful man. Hence, "When we speak of the God-man, we combine into a unity the greatest possible opposites—Godhead and manhood". So, then, let us be honest with ourselves and our God, and accept the facts as given, regardless of the mysteries connected with them, just as we are inclined to do with respect to the things in nature about us.

Therefore, we contend that the greatest mystery of the ages is the Incarnation, and yet it is an astounding fact. "It is the mystery of godliness, as the apostle declares: "Great is the mystery of godliness, God manifest in the flesh." The Word made flesh means that God clothed Himself with our own human nature, and came into the very closest contact with the creature of His own creation. Hence, He is not the God the Deist pictures Him to be, one who is not interested in His creations. But, in the Gospel according to St. John, our Lord is a living, intelligent, Divine Personality, who incarnated Himself; or, in other words, assumed our nature, and was made in the likeness of men; and thus removed the limitations with which the Deist would encircle Him.

We cannot think of any other way whereby God could come into such close relations with man, except only in and through the Incarnation. So we have in the Godman One who is perfectly human and perfectly Divine; thus, two natures of diverse characteristics are found in the one Person, Jesus Christ. Therefore, in the Incarnation of a Divine-human Personality we have the greatest fact in history. On it all of our future hopes depend, and in it are centered all of our expectations of salvation from sin.

He is none the less human because He is Divine, and He is none the less Divine because He is human; but the two natures are perfectly united in the One Person. Hence, we have not an High Priest who cannot be touched with the feelings of our infirmities." "He was conceived by the Holy Ghost, born of the Virgin Mary." "He took not on Him the nature of angels, but He took on Him the seed of Abraham." Sin necessitated the Incarnation, and in the Incarnate Christ we have the remedy for sin. It is then plain to be seen that the purpose of the Incarnation was revelation and sacrifice for sin.

He came into this world to "seek and to save that which was lost". He unselfishly divested Himself of the glory which He had with the Father, before the world was and came down here and suffered the ignominy of men, in order that He might do His Father's will. On the cross He cried, "It is finished"! Thus, in that saying, we have

the work of redemption complete; and let all praise, glory and honor be unto Him, who did it all for us!—Lutheran Church Work.

For the Southern Churchman.

### The Eternal Elf.

(To A. E. L.)

Helen Bayley Davis.

She doesn't belong to earthly things—
I know she's an elf!
The fairies brushed her with their wings,
(They found her sleeping on a rainbow shelf).

The spirit of youth dwells in her heart;
Her questing eyes
Seek the beauty of leaves that dart
And drift like scarlet butterflies,

And her fingers reach to grasp the grey
And purple veils
Of twilight, as she slips away
To hear the fairies tell their tales.

All the woodsy, growing things
That dwell among
The ferns, she loves, and Nature brings
Her gifts to this dear old lady—so young, so young!

### Teaching the Lesson and Losing the Child.

There is peril in all progress. All the same we must have made progress. One of the outstanding features of modern Sunday-school work is teacher training. Our own Sunday School Board has outdistanced all other Sunday-school agencies in the number of qualified teachers who have had some training for their important task, the one hundred thousand (approximately) King's Teachers. There was need for it as all men know. I once heard John A. Broadus say in an address to a Sunday School Institute that he sometimes felt that Sunday-school teaching was mainly humbug when he recalled how lightly the teachers took the work. They would fail to study the lesson, they would even ask a pupil for a quarterly in order to ask questions and see the answers since they had done no special work for the lesson. That situation has greatly improved and we have much to be grateful for about it. Pupils who go to the grammar and high schools demand something at least in the teacher on Sunday.

But it does not follow that every teacher looks on the half hour with the class as an opportunity for winning the pupils to Christ. Many are willing to sow the seed and to wait for the pastor or the evangelist to do the reaping. They feel that they have done their full duty if they get over the lesson in decent shape in the appointed time and manage to hold the attention of the class in any sort of fashion. That is doing something, beyond a doubt, more than some teachers are able to do. Many pupils come to the class with a sort of bored feeling and from a sense of duty. The teacher must enlist and hold the interest of the class else he can do little in the way of teaching the lesson.

But the teacher has not done the main thing when the lesson is taught and taught well. It was the discovery of this fact that made an evangelist out of D. L. Moody. He was not content till he had won to Christ all the young women in his Sunday-school class in Chicago. I once heard Dr. W. A. Brown, the Secretary of Evangelism for the International Sunday School Association, say that he thought only about one-third of the pupils in the Sunday Schools of the whole country were won to Christ. The fish were in the net and were allowed to jump out. He told of numerous cases of criminals that he had interviewed, nearly all of whom had at one time or another been in some Sunday-school class. They had dropped out before they were won to Christ.

The point that I am trying to make in this article is that it is quite possible to teach the lesson to all and to lose the pupil. That is not good teaching. That is shooting into the air and missing the target. It is not hitting the bull's eye. It is a curious fact that the verb for teach in English, Latin and Greek is used with two objects (two accusatives), the thing and the person. One has only done abstract or doctrinaire teaching if he has not made the application to the pupil. The student of music may know the theory of music and not be able to play a single tune. The good teacher must drive the lesson home else he has not taught the lesson well.

There are pupils who are very difficult to teach. They are preoccupied or even hostile and do not desire to come to close grips with the subject. Luke tells us that after His resurrection Jesus opened the minds of the disciples that they might comprehend what He was saying to them. That is a necessary thing for every teacher to do, but it is by no means easy. And even Jesus was not always able to open the minds of His hearers that the truth might get into their dull intellects.

We all have limitations of our own as teachers and are not able to do everything well. And our pupils have limitations of many kinds. But it is possible for us all to have the right attitude and aim. If we are not planning to win the pupil to Christ, we are pretty certain not to do it. If we are satisfied with a merely intellectual interpretation of the lesson, no one will be likely to take it to heart. We shall be speaking into the air and to little purpose.

It is plain, of course, that the teacher who tries to win souls will not trust it all to the class period. He will watch for opportunity for a word in private and drive a nail in a sure place. I do not wish to make a railing accusation against our Sunday-school teachers. They are our most useful Church workers as a rule. But it is easy to fall into ruts and to make the lesson a merely burdensome affair and to miss the great dream of winning young lives to Jesus Christ.

The daily papers have recently told of the controversy among the fishermen in the Black Hills of South Dakota over the question whether President Calvin Coolidge did right in using worms instead of the customary fly on his hook in fishing for trout. He caught the trout all right, plenty of them and large ones. One may be too particular for any use about the way in which he is to win a pupil to Christ. The teacher, like Simon Peter of old, is to catch men for Christ, catch them alive, to be fishers for men.—Dr. A. T. Robertson, in Christian Index.

For the Southern Churchman.

### "Not With Wisdom of Words."

G. W. H.

There was once a great preacher. People flocked to hear him. He was splendidly endowed intellectually; every one praised him. And all went away saying: Wasn't that a wonderful sermon? They loved to go for the pure delight of following his clear reasoning. And one day this gifted, great and popular preacher opened his Bible, and his eye fell on James 1:5, If any of you lack wisdom let him ask of God. And he said: "I think I am very wise, but this wisdom—if there is such a thing—I want that too."

And he got down on his knees, and humbly prayed. The promise was "it shall be given him". And his sermons changed. The intellectuals had been able to follow him, now the humble were fed. Hearts were melted, hearts were won. Not with wisdom of words, lest the Cross of Christ should be made of none effect. The Cross was now exalted.

### A Meditation.

Would you have a happy New Year? Meet each duty with cheerfulness and do it well. Refuse ever to be discouraged, and never be a discourager, to make life harder for any other. Learn in whatever state you are, therein to be content, and never fret because of your circumstances; go out among men with a desire to be a benediction to every one you meet. Practice the law of love in all your relations with others, being patient, thoughtful, helpful, joyful, generous to enemies, and loyal to friends. Begin every day at God's feet, and do all things in the name of Christ. Cultivate the spirit of gladness, never letting the song die out. Make at least one little spot of this world sweeter and more beautiful than you found it. —Rev. J. R. Miller, D. D.

### A Man Is Poor.

If he is without friends.
If he has low ideals.
If he has a guilty conscience.
If he has lost his self-respect.
If his morals are questionable.
If he has lost his grip upon himself.
If he is selfish, uncharitable, or cruel.
If he has forfeited his health for wealth.
If his mind and soul have been neglected.
If he has traded away his character for money.
If he has a disagreeable disposition that makes enemies or repels his friends.
If making money has crowded out the cultivation of his spiritual life.
If worldliness has caused him to lose fellowship with Christ.
If love of money has hardened him until the love of Christ and His gospel doesn't stir him to do his best for missions.
If all his investments and possessions are laid up on earth and he has no treasures in heaven.—Lutheran Church Herald.

For the Southern Churchman.

### In a Still Church.

Florence Van Fleet Lyman.

The stillness of an empty church
Is dear beloved by me,
Although no greeting word is said,
His presence there I see.

Alone I pray my silent prayer
The Nave is large and dim,
And there I feel a peace that steals
Within my heart from Him.

And yet I go at service time
To worship with the rest;
When they ingather in His Name
I love the still church best.

**How hard it is to get to that point where we hear the Voice which the sheep always know! Be not content until you have heard that Voice.—John R. Mott.**

# For the Young Folks

For the Southern Churchman.

### Come to Bethlehem.

F. B. Stone.

Come, children, come, to Bethlehem,
To see the little Jesus
Laid in a manger rude and bare
The Holy, new-born Jesus.

There was no room within the Inn
For Mary and for Jesus;
A manger thus became the bed
Of Christ the Saviour, Jesus.

To shepherds watching in the fields
The angel told of Jesus;
Just born in Bethlehem that day,
The promised Christ, Lord Jesus.

Then angels sang the wondrous song,
The birthday song of Jesus,
In swaddling clothes the shepherds found
The infant Saviour, Jesus.

And so to Bethlehem we go
In spirit unto Jesus,
To worship Him this Christmas Day,
Our Lord and King, Christ Jesus.

Because He came to save us all,
The angel called Him Jesus,
Because in love He saveth us,
We kneel to worship Jesus.

For the Southern Churchman.

### Why Minnie Meade Went North.

Part II.

C. J. A.

"Two days before Christmas as we were out in the woods, getting mistletoe and holly, we heard the sound of horse's hoofs, and there was Father! Oh; the joy of seeing him safe and sound! We pretended not to notice that his pockets seemed a bit bulgy. Nothing mattered now he was home. I can remember mother's happy face as she ran out to meet us. She seemed most mysteriously busy after that and, indeed, both she and father absented themselves from our company.

"Then came Christmas Eve and we were told we must get to bed in good time, or we might see Santa Claus. The fire was burning low as we placed the towel rack in front of the mantel-piece and hung up with great ceremony the new stockings mother had knit for us wondering tremulously if they would indeed still be empty in the morning After toasting our toes we were bundled into bed and kissed by a rather excited father and mother. I was quite sure I could never go to sleep, but, when, hearing a sound, I opened my eyes, Nancy, the housemaid, was kneeling at the hearth, blowing the coals into flames. When she heard me stirring, she quickly shouted, 'Christmas Gift'! which was the signal for the other children to wake up. I sat up, rubbing my eyes and saw by the light of the blazing fire the stockings, not limp and flat, but deliciously lumpy. Santa Claus had come to see us after all! But more than that, the firelight revealed, sitting near the hearth, a blinding vision of beauty, Minnie Meade. Our shouts brought two smiling, though perhaps, wearied parents.

"'Is she mine? Where did she come from?" I gasped, forgetting the stockings. Mother picked Minnie Meade up and laid her in my arms. 'A present from Father and me,' she said. Father had the unexpected gift of a little money and he got the head, and, you see, I made the rest of the baby. Her hands have shaken the hands of the Prince of Wales, for they are made of the gloves I wore at his reception'." Miss Lizzie pointed out the cleverly made fingers and thumbs. "The shoes were made from father's gloves.

"But I mustn't talk so much. I wish I could tell you of Alfred's little wagon, made by father with the help of Jonas, our old driver, and the home-made blank books, dearly prized by us, for paper was very scarce. And the contents of the stockings—shell-barks, black walnuts, persimmons, and that strange confection now unknown, apple-leather; how it all comes back to me as I talk of it. The clouds of war lifted and happiness reigned. We walked to church, for our horses had been taken. I remember how dear little St. John's looked, dressed in pine with the holly berries shining in the chancel. Father read the service, for our rector was with the army, and I still feel the thrill as I heard him read the first lesson, 'The people which sat in darkness have seen a great light'. But really I mustn't talk so much; you see the sight of Minnie Meade brought it all back."

And so it came about, a few days later, that Minnie Meade, resplendent in immaculate garments, her full skirt well starched, appeared in the window of the Near East Rummage Sale. It was evident her old charms had not failed, for she was the observed of all observers. She bore no price tag, for the committee were loath to put a price on her, fearing if they made it too high she would not sell; yet to make the price too low would hurt the gentle donor's feelings. What would the doll bring? The question remained in the air.

On the second day, however, a large car, with a New England license, driving slowly through the village, stopped, and a well dressed woman, her eye lighting on Minnie Meade, got out, entered the salesroom, and asked the price of the doll. The rector's wife, who was acting as saleslady, said: "To tell you the truth, we don't know; she shall go to the highest bidder. We have already had an offer of a quarter from two little darkies, but although she is old, she has charm, and my own little daughter has staked her whole fortune of a dollar on her. If we don't get a higher bid, she is promised to her."

"I am sorry your little daughter is going to be disappointed," said the visitor, "but I have made a study of period dolls for the State Museum, and have already a fine collection. But this one, a Civil War type and Southern, too, has not been duplicated. I feel authorized to offer fifty dollars. May I have it?"

The rector's wife fairly trembled with excitement as she reached into the window and lifted Minnie Meade for nearer inspection, and drew attention to the fine points in her composition and costumes. It was only the matter of a few seconds for the exchange of ownership of some crisp bills and Minnie Meade. Soon she was speeding North.

So it came about that Minnie Meade occupies a position of honor in the great museum, where she can be seen any day, as calm as ever, surveying admiring spectators.

As for Miss Lizzie, any pangs she may have had in parting, were forgotten in the honor of being the largest contributor to the Near East Fund.

### The Surprised Squirrels.

Allen and mother were hunting for checker-berries in the woods.

Suddenly as he poked around the ground with his stick Allen gave a squeal of delight.

"See, mother," he cried, "some boys have hidden a whole lot of hickory nuts here in this hollow under the leaves. I suppose they are coming back for them later, but they won't find them," and he began stuffing his pockets until they were full.

"I don't think it was boys," said mother quietly. "I think it was a squirrel. Do you want to rob him of his winter's store?"

Benny, who had begun to crack the nuts, stopped with his eyes full of interest.

"Wait," said mother, "let's go over and sit under the tree and keep very still and see what happens."

They did not have long to wait. Soon a big, gray squirrel came running quickly along the ground to where the nuts had been stored. When he reached the spot and found his hoard gone, he sat back on his haunches and began to scold furiously. Then he began to burrow deeper into the earth to see if perhaps they were buried deeper than he thought.

Failing to find one he scolded away some more and finally ran to a big tree some distance away and ran up the trunk, still scolding.

"Gone to tell his wife and children that all the hard work they have done day after day has gone for nothing, and that this winter they must all starve," said mother.

"No, they won't," cried Benny, jumping up and emptying his pockets of the nuts, putting them all carefully back in the hollow.

Then they sat down to watch.

Pretty soon Mr. Squirrel came back and Mrs. Squirrel with him. Quickly he led her to the hollow as if telling her to see for herself that all the nuts were gone.

She began to dig and out popped the nuts. Both Mr. and Mrs. Squirrel looked for a minute as if they did not understand, then they began to fill their cheeks with them and raced away. Soon they were back for more and Allen and his mother watched until the nuts were all hidden away in some safer place.—Selected.

### Jamie's Collector.

It was very warm and Jamie was tired. He had been riding on his bicycle all the afternoon and now he was sitting in the vine-covered arbor on the lawn waiting for his bedtime.

But presently, as he leaned back with his eyes half shut, he heard steps and saw a queer little man standing before him.

The little old man had a large knapsack. He said, "Good evening". Then he sat down, as if he felt quite at home.

"Are you a peddler?" asked Jamie.

"No, I'm a collector of waste."

"A collector of waste! Where do you find it, and what is it like?"

"That is just what I am going to tell you. The world is full of waste—time, opportunities, money, happiness. All these things we gather up from day to day, and sometimes our loads are frightfully heavy, I can tell you. Look at this knapsack and this parcel—all collected today!"

"Dear me!" said Jamie, "I wish you would show me some of the things you have there. Couldn't you do it?"

"If I show you anything, I will show you your own waste, for you've given me a lot of work today collecting it," replied the old man.

"I'd like to know what I've wasted today? That's nonesense!"

"It is, hey? Well, then, I'll prove that it's true, and I'll make you own it, too, before I go. I have not time to open my knapsack now, but I will read from my memorandum books the list of all you've wasted today." And he took out a small book and turned the leaves.

"Jamie—here is your account; now listen: In the first place, you wasted thirteen minutes this morning lying in bed after you were called and told to get up.

"Then when you were only half dressed you wasted eight minutes more looking out of the window at two dogs that were fighting.

"In school you lost ten minutes of the study hour drawing pictures in your copy book, and you wasted eleven minutes more over that newspaper you carried to school.

"When you came home, instead of going directly to your room to wash your face and hands and brush your hair as your mother asked you, you spent nine minutes grumbling on the stairs before you obeyed her.

"You stopped in the street to talk to Tommy Rose and wasted twelve minutes of your music lesson time besides—"

"Oh, stop!" cried Jamie, "don't tell me any more about the time I've wasted, please."

"Well, I'll tell you about the other things, then: your wasted opportunities. You saw a bird's nest robbed today and never said a word when you might have saved it.

"When you saw that little boy drop his marbles you only laughed at him, when you might have helped to pick them up.

"You let your sister take that long, hot walk to the postoffice this afternoon when you could have gone there so easily on your bicycle.

"There was another wasted opportunity when you were so inattentive to your history lesson in school.

"You flew into a passion, too, because your shoe string was in a knot—wasted opportunity of self-control.

"You forgot to rise and offer your mother a chair when she entered the room—wasted opportunity to be polite.

"You bought chewing gum after resolving never to buy it again—wasted money and wasted good resolution.

"But I have read enough to prove what I have said. Take pains, my dear boy. It is in your power to lighten my burdens each day."—Selected.

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Laughter sheds perfume; life is made more fair
When sounds of mirth lend fragrance to the day;
The fogs of fear are quickly chased away
With laughter's music ringing in the air.
A merry laugh is full of golden gleams.
Driving the shadows out; a thousand harms
Are kept at bay by laughter's subtle charms,
Pouring through life in purifying streams.

—Selected.

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*"And thou shalt make the breastplate of judgment with cunning work.....And thou shall set it in settings of stones, even four rows of stones: the first row shall be a sardius, a topaz and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate and an amethyst. And the fourth row a beryl, an onyx, and a jasper....."*

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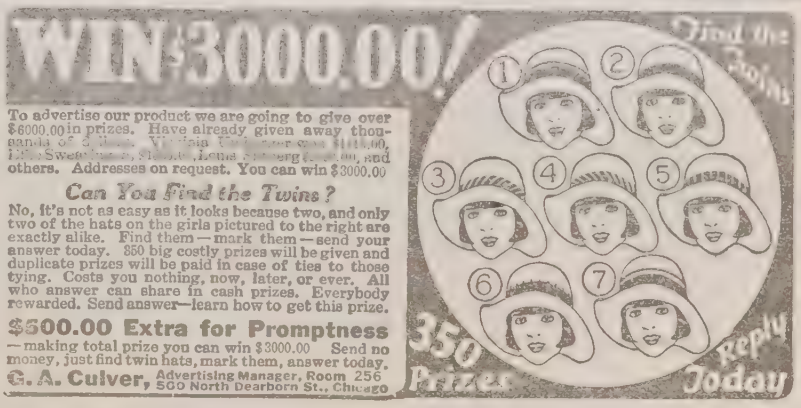
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# Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.


SPECIAL NOTICES.

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# Deaths

BACOT: Entered into life eternal on the afternoon of Sunday, December 25, 1927, in Charleston, S. C., THOMAS WRIGHT BACOT, son of Robert Dewar and Julia Huger Bacot, in the seventy-ninth year of his age.

### JOHN GILLIAM FRIEND.

Entered into Life Eternal, after a long illness at his home, in Danville, Va., October 3, 1927, JOHN GILLIAM FRIEND, in the seventy-eighth year of his age. Son of the late Charles Friend and Mary Atkinson Minge of "White Hill", near Petersburg, Va.

He is survived by his wife, Jean Boylan Green, and two daughters, Belle Mayo and Anne Page, also three sisters, Mrs. Natalie F. Smith, of Richmond, Va., Mrs. Willis H. Bocock, of Athens, Ga., and Mrs. F. T. McFaden of Winchester, Va.

"The strife is o'er, the battle done,
The Victory of life is won.
Alleluia"

### CHARLES HARRISON COCKE.

#### Resolutions.

Be it resolved by the vestry of St. John's Church, City Point, that, in the death of Charles Harrison Cocke, who lost his life in the burning of the Grand Central Hotel early Christmas morning, St. John's Church is bereaved of one of its most faithful members. From the beginning of his residence in the comunity he threw himself whole-heartedly in the work of this church, serving it faithfully as Junior Warden of the vestry and superintendent of the Sunday school and teacher of a large class of boys. Whatever concerned his church was of the deepest concern to him, and what was needed, whether work or money, he cheerfully gave to the extent of his ability. The church and the community will sadly miss his genial, cheerful and optimistic spirit and his ready and hearty cooperation in everything that made for betterment and progress.

Be it resolved, further, that these resolutions be entered upon the minutes of this meeting, that they be published in the Southern Churchman and the local papers and that they be sent to his bereaved sister, to whom we extend our sincere sympathy.

A. S. J. WHEELER,
December 29, 1927. Registrar.

## CHURCH INTELLIGENCE

(Continued from Page 16.)

## PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

**The Bohlen Lectures for 1928** on the foundation of the late John Bohlen, Esq., will be delivered by the Rev. Carl E. Grammer, S. T. D., rector of St. Stephen's Church, Philadelphia, Holy Trinity Parish House, Philadelphia, Twentieth Street below Walnut, Tuesday, January 10; Thursday, January 12; Tuesday, January 17; Thursday, January 19; Tuesday, January 24; Thursday, January 26, at 4:45 P. M. Subject: Things That Remain.

The Bohlen Lecture Committee—The Bishop of Pennsylvania, the rector of Holy Trinity Parish and the Professors of Systematic Divinity, Biblical Learning and Church History in the Philadelphia Divinity School.

### The Deaconess House.

Deaconess Gertrude Stewart, for more than twenty years a missionary of the Episcopal Church in China, and one of the large number of missionaries of all communions withdrawn from China as a result of the revolution there, has been appointed as head deaconess in charge of the Church Training and Deaconess House of the Episcopal Church at 708 Spruce Street, Philadelphia.

Deaconess Stewart assumes charge on Friday, the Feast of the Epiphany, the day on which the school was founded in this city thirty-eight years ago, succeeding Clara M. Carter, who has been associated with the school for many years and who goes on the retired list. Deaconess Edith Clarke, who for twenty-three years has been assistant to the head deaconess, also goes on the retired list at the same time.

The Deaconess House in this city is one of the outstanding educational institutions of the Episcopal Church devoted to the training of women for missionary and other work of the Episcopal Church. Hundreds have passed through its doors specially equipped for missionary, social service and parochial work, and its graduates today are serving in all parts of the world as missionaries.

In connection with the changes which go into effect on Epiphany, Bishop Garland officiates at 10 o'clock in the morning at a celebration of the Holy Communion and memorial service to the late Rev. Dr. J. DeWolf Perry, for more than thirty-eight years Warden of the Deaconess House. Dr. Perry died last April at his home in Germantown, in his eighty-ninth year, after sixty-one years of continuous service in the Episcopal Church in this Diocese.

### Missionary Work.

In more than a score of Episcopal Church parishes of Philadelphia and vicinity, beginning Sunday, January 1, and continuing during the following two weeks, intimate descriptions of the Church's work among the Indians of South Dakota will be presented by the Rev. Robert Pearsall Frazier and Mrs. Frazier, members of one of Philadelphia's socially prominent families, who have been working for nearly nine years as missionaries among the Indians.

In addition to these two missionaries, the Rev. John Cole McKim, for many years a missionary in Japan and son of Bishop McKim, of Japan, was the preacher at a missionary service Sunday night in St. Clement's Church, Philadelphia, and on January 5 will describe conditions in Japan before the Woman's Auxiliary of St. Mark's Church, Fifteenth and Locust.

Sunday morning Mr. Frazier occupied the pulpit at the Huntington Valley Chapel, Meadowbrook, and Mrs. Frazier met with the Young People's Fellowship of the Church of Our Saviour, Jenkintown. Mr. Frazier entered the ministry from Old St. Peter's Church in this city, and since his ordination in 1919 has devoted his entire life to missionary work among the Indians. Mr. and Mrs. Frazier's appointments include during the two weeks the University Christian Association, St. Martin's, Radnor; Holy Trinity, West Chester; St. Peter's, Philadelphia; St. Andrew's, West Philadelphia; Philadelphia Divinity School; All Hallows, Wyncote; Transfiguration (University of Pennsylvania Students) Church; St. Paul's, South Philadelphia; Episcopal Academy, Church Farm School, Glen Loch; Calvary, Germantown, and St. James, Philadelphia.

### Carolers.

In addition to the distribution of gifts among the more than 400 patients of the Episcopal Hospital, Philadelphia, the celebration of Christmas at the hospital included the two annual carol services which for many years have been the outstanding features of the Christmas season.

Christmas morning, beginning at 5 o'clock, 100 nurses of the hospital, under the leadership of the Rev. Joseph Manuel, chaplain of the institution, conducted their Christmas carol services. For one hour they visited the wards and sang Christmas carols. The chaplain held at early morning communion service for the nurses in the chapel. There was another celebration at 8:30 A. M. for all patients who were able to leave their beds.

On Wednesday, Holy Innocents' Day, Bishop Garland, Rev. Frank L. Vernon, rector of St. Mark's Church, and the choir of St. Mark's Church took part in the annual Holy Innocents' Day carol service. For a number of years this special service has been cared for by St. Mark's. The carolers sang a number of special selections in each ward, and the Bishop and Dr. Vernon greeted each of the patients.

R. R. W.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

### "Loyalty Program."

The widespread activity known as the "Loyalty Program" observed by many Christian communions was brought to its close early in December with varying records of good accomplished. The Cathedral holds precedence, probably, among our own parishes, in increased attendance reported both in its congregations and its Church School.

### "Experience Meeting."

The Woman's Auxiliary of the Church of the Advent held its annual "Experience Meeting" with the opening fall session, "the summer earnings and how they were earned", forming a most interesting program. The net sum reported amounted to one hundred dol-

lars. The same parish reports the successful experiment of a parish supper enjoyed on the evening of each third Sunday of the month, following the Corporate Communion of Bible classes earlier in the day. The supper is well attended, and the congregation assembling later for Evening Prayer is perceptibly augmented through those remaining.

G. F. S.

Renewed interest and activity within the Girls' Friendly Society is affording much encouragement to that work. A new branch organized recently in Trinity Church, Owensboro, Rev. C. C. Miller, rector, has held its first admission service, presenting a class of thirty for membership. The Cathedral Branch also recently held a similar service, adding seven new members and two associates to its ranks. St. Andrew's Branch will shortly follow in line, enlarging its numbers.

A branch has also been recently organized in the Church of Our Merciful Saviour, Rev. George G. Walker rector, the main parish for colored people in Louisville, and its first admission service will be held at an early date.

**The Annual Every-Member Canvass** reports work completed through the Diocese in general, with results not yet wholly tabulated. The Bishop's busy fall circuit, covering his large field, having been accomplished for the present, he is now on his way to Washington, where his presence and cooperation has been asked in the Conference of Clergy there assembling early in January.

L. L. R.

## SOUTH CAROLINA.

**Rt. Rev. W. A. Guerry, D. D., Bishop.**

In the Diocese of South Carolina thirteen negro lay readers assist the negro clergy of our Church in their ministrations to negroes.

## LEXINGTON.

**Rt. Rev. L. W. Burton, D. D., Bishop.**

### Work of Hungarian Priest.

The Rev. Dr. Geza De Papp, a priest of the Hungarian (Magyar) Church, has for some time been at work among his people in Lynch, Ky.

This servant of God, and scholar, has had no easy task; yet labors faithfully on, even though under, oftentimes, distressing circumstances.

Dr. De Papp writes: "The Church has here a very important and necessary call to help to take out a people from a serious moral condition. I have recognized the causes of the moral sickness. I took up the fight with the enemy, and it must be mentioned that the Lynch Hungarian people are not the same kind of people like my old country Hungarian people in Europe. My old country Hungarian people in Europe are brave, good-hearted, faithful, sober, gallant and like Christ; but the Lynch Hungarian people are not this kind.

There is a constant counter-work against my work. I took up the fight with this counter-work, and many times it was bitter and distressing, with disheartening accidents."

This work of Dr. De Papp is under the supervision and direction of the Bishop of Lexington and the Department of Foreign Born of the National Council of the Church.

J. H. G.


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## Personal Notes

The Rev. John C. Runkle has resigned as rector of the Church of the Advent, Kennett Square, Pa., and accepted a call to become assistant to the Rev. F. M. Kirkus, D. D., rector of Trinity Church, Wilmington, Del. He entered upon his new duties on January 1, 1928.

The Rev. Elliott Darlington, son of Bishop Darlington, of the Diocese of Harrisburg, is serving as locum tenens at St. Matthias' Church, Philadelphia supplying the vacancy created by the death of the rector, the Rev. Samuel Hamill Wood.

The Rev. W. O. Bellis, Jr., rector of St. John's Church, East Mauch Chunk, Pa., has been appointed minister in charge of the Advent, Kennett Square; St. Andrew's, Oxford and St. John's, Kelton, to succeed the Rev. John C. Runkle, who goes to Trinity, Wilmington, at the end of December. Mr. Bellis takes charge January 15.

The Rev. W. W. Silliman has resigned as rector of St. James' Church, Macon, to accept appointment from the Bishop as minister in charge of Grace Church, Gainesville, Ga., the change to be effective January 1.

The Rev. Harry J. Fenwick, of Christ Church, Forest City, Pa., has been appointed to the missions of St. Paul's, White Haven and St. David's, Sandy Valley, Pa. At White Haven there are a number of large sanatoria for the tubercular and an important part of the work in this field is to minister to the sick. Mr. Fenwick begins his new work on January 1, 1928.

The Rev. W. H. Robinson, of St. Paul's Church, Troy, and St. James, Canton, has been appointed to St. James' Church, Pittston, to take charge February 1, 1928. The Rev. Mr. Neikirk, editor of the Bethlehem Churchman, served St. James' for fifteen years. He left the church in fine spirits to do aggressive work. Mr. Robinson believes in five Gospels—the four of the New Testament and the Gospel of Shoe Leather. He will be a faithful pastor.

Rev. Floyd W. Tomkins, Jr., formerly Associate Secretary of the World Conference on Faith and Order, is now assistant minister at the Church of the Holy Trinity, Philadelphia. Address, 217 South Twentieth Street, Philadelphia.

### Ordinations.

On the Fourth Sunday in Advent, in the Chapel of the Holy Comforter, Monteagle, Tenn., Mr. Andrew Herman Edwin Asboe was ordained deacon by the Rt. Rev. James M. Maxon, D. D., Bishop-Coadjutor of Tennessee, acting for the Bishop of Porto Rico. The candidate was presented by the Rev. Mercer P. Logan, D. D., Dean of the DuBose Training School, where he has pursued his preparation for Holy Orders. The Rev. E. H. Merriman, D. D., and the Rev. Arthur C. Cole, professors in the school, read the Litany and the Call to the Ministry. The Rev. William Haskell DuBose, D. D., priest in charge of the mission, read the Epistle, and the Rev. James R. Sharp acted as chaplain to the Bishop and read the Preface to the Ordinal. Bishop Maxon preached the sermon.

The Rev. Mr. Asboe will be engaged during the winter in missionary work under Bishop Beecher in Western Nebraska.


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# Southern Churchman

Vol. 93. RICHMOND, VA., JANUARY 14, 1928. No. 2.

# PARALLELISM OF GOD'S PURPOSES

**Purpose for the Earth**

To fill the earth with the knowledge and glory of the Lord, as the waters cover the sea. Isa. 11:9; Hab. 2:14.

through

**Purpose for the Heavens**

To fill the heavens with the knowledge and glory of the Lord. Eph. 1:3-6, 10, 12, 19, 20; 2:7; 3:10; Rev. 4:8-11; 5.

## JESUS CHRIST

**Plan for the Earth**

Through Israel.

I. To redeem and purchase unto Himself, by the blood of a lamb, the Nation of Israel to be His peculiar earthly people. Ex. 12:13; 13:2; 15:13, 16; 19:5, 6.

II. To rule over Israel nationally as their King, and through them to rule over the Nations. Isa. 9:6, 7; Luke 1:32, 33; Zech. 14:9; Rev. 1:5; Dan. 7:14, 18, 27; Isa. 2:2, 3; 60:12.

III. To separate Israel unto Himself as a Kingdom of Priests on earth. Ex. 19:5, 6; Isa. 32:1; 61:6.

IV. To cause Israel to blossom and bud, and fill the face of the earth with fruit, as the vineyard of the Lord. Isa. 27:6; 5:1-7; Gen. 22:17, 18.

V. To bring Israel unto possession of the promised land of Canaan, and also of the whole earth. Ezek. 36; Rom. 4:13; Gen. 17:4-6; Gen. 22:18.

VI. To fill Israel with the knowledge of the Lord and His will, that through them He may reveal Himself to the Nations. Jer. 31:33, 34; Heb. 8:10, 11; Zech. 8:21-23; Isa. 61:11; 62:1-4.

VII. To reign with Christ forever over the new earth, having absolute and eternal victory in doing God's will on earth as it is done in heaven. Rev. 22:5; Dan. 7:18, 22, 27; Matt. 6:10.

to the glory of God the Father. II Cor. 5:18

**Plan for the Heavens**

Through the Church.

I. To redeem and purchase unto Himself by the blood of the Lamb, the Church to be the Bride of Christ, His heavenly people. 1 Pet. 1:18, 19; Acts 20:28; Eph. 1:13, 14; Phil. 3:20.

II. To rule over the Church, His Body, as her Head and Lord, and through the Church to rule over the principalities and powers in the heavenlies. Eph. 1:19-23; Col. 1:18; Rom. 8:37; 1 Cor. 6:3.

III. To separate the Church unto Himself as a Kingdom of Priests in the heavenlies. Rev. 1:5, 6; 5:9, 10; 1 Pet. 2:5, 9.

IV. To cause His Church to bring forth abundant fruit unto God, as branches of the True Vine. Rom. 7:4; Jno. 15; Heb. 6:14-20.

V. To bring the Church into possession of God's blessings in the heavenlies, and of all things in Christ. Eph. 1:3-14; Rom. 8:17; Heb. 1:2; Jno. 16:13-15.

VI. To fill the Church with the knowledge of the Lord and His will, that through the Church His wisdom may be revealed unto the principalities and powers in the heavenlies. Jno. 17:3; Eph. 5:17; Col. 1:9; Eph. 3:10; 1 Pet. 1:12; Matt. 5:16.

VII. To reign with Christ forever in the new heavens, having perfect victory over all things by delighting in and doing God's will absolutely in all things Ps. 40:8; Rev. 22:5; Rom. 8:37-39; Eph. 6:10-18; 2 Cor. 10:5; Rev. 12:7-11.

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**I Cor. 15: 28; Rev. 21: 1-4**

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorials | 5-7 |
| From "Sursum Corda" — Howard Chandler Robbins | 7 |
| Darwinism—J. J. D. Hall | 7 |
| Why Was the English Prayer Book Rejected?—Dyson Hague | 8 |
| The Only Solution of Earth's Supreme Problem—Bishop W. A. Chandler | 8 |
| Primeval Monotheism | 9 |
| The Holy Spirit and the New Man —Kenneth MacKenzie | 9 |
| Book Reviews | 10 |
| Plain Bible Studies—J. T. Bougher | 11 |
| Letters to the Editor | 11 |
| The Great Commission | 12 |
| Church Intelligence | 13 |
| Family Department | 17 |
| Children's Department | 19 |
| Personal Notes | 23 |



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## Thoughts For the Thoughtful

The fruit that will keep for eternity does not ripen in a moment.

It needs a trained ear to hear God's call above all other voices of the world. —Dr. William Porkess.

Sun and moon and beat of sea,
Great lands stretching endlessly,
Where are bonds to bind the free?
All the world was made for me.
—Adelaide Crapsey.

"He who has learned how to pray aright has discovered the secret of a holy life."

Sin is putting poison into the sting of death.—Thomas Adam.

Souls are won by those who give their whole souls to the service.

How little it takes to start the voice of praise in some people. The little boy in the slum whose mother had nothing but a board to cover him on cold nights said, "Mother, what do little boys do who have no boards to cover them at night"?—The Methodist Protestant.

The only doubts to be ashamed of are those you are proud of.

The heart without the offering is better than the offering without the heart.

We all need a time of repair each week. We need time in which to store the battery with spiritual energy. We need to gain reserve power. We need to augment our power of resistance. We need from time to time to take our spiritual bearings, and find out where we are and whither we are tending.—John R. Mott.

Faithfulness in the darkness to what we have seen in the light brings us to a brighter light still.—R. J. Campbell.

" 'Lord, help me'! is a prayer that a thousand men will offer when one will pray, 'Lord, what wilt Thou have me do'? There are not many men who would be unwilling to have God for an assistant; but God for a Master is not sought so generally. Yet he who would be a worker together with God must be ready to work as God's servant —or as God's child."

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EDITORIALS

Vol. 93. RICHMOND, VA., JANUARY 14, 1928. No. 2.


## TRADERS

"Peace hath her victories no less renowned than war," and it is equally true that peace and prosperity bring penalties and perils. Falstaff described his regiment of human wrecks and scarecrows as the cankers of a calm world and a long peace. While a nation is in battle or a people is struggling to combat difficulties and conquer adverse forces of nature weaklings and fools disappear and fantastic follies draw no following. When living becomes easy and national life a monotony of increasing wealth, fads, eccentric cults, crazes, affectations, exaggerated refinements, enervations of luxury and idleness, develop like weeds on untilled ground or pimples on an unused body. "In the reproof of chance lies the true proof of men."

Among the unwholesome, insipid and cankered small fruits of tranquillity and growing opulence we have in this country are the persons of both sexes who affect lofty contempt for the business of buying and selling. They pose, elaborately and carefully, as artistic, aesthetic, transcendental, apostles of high philosophies. Writing for any who will read, talking for any who will listen, they proclaim scorn for trade and traders as creatures sunk deep in the mire of materialism, sordid and soulless, breathing a heavy atmosphere of greed in which no beauty nor exalted thought may live. Some of these persons engage in what they fondly believe to be literature, while others attempt the arts or connect somehow with the stage, or are just generally and vaguely intellectual and intense. Dealers in codfish and cheese, stocks and bonds, money, calico, alike are objects of their gibes. In the Rotarians, Kiwanis clubs, chambers of commerce and boards of trade, representing efforts of communities for development and expansion, they see only subjects for ridicule and caricature, assemblages of coarse clods, destitute of culture and insensible to its wooings.

Writers and playwrights who try to get with what they call realism and which really is laborious pandering to appetite for filth assume to be on pedestals of grand purpose, looking down on honest people selling honest goods for honest profits. Self-styled progressives who revert to the indecencies of the seventeenth and eighteenth centuries, while incapable of the flashes of wit and genius which won tolerance for them, sneer at the clean living and thinking citizens who support themselves and their families by dealing with facts and figures. Impressionist and futurist artists making pictures which, because nobody can understand, somebody occasionally buys, gifted young women who in quest of dollars display to the public their mental and moral deformities or physical perfections, combine to deride the homely and simple virtues and the base habit of obtaining food and lodging and clothes by working for them.

Some of these persons, posing as superior to the common clay and the every day elements of the population, contrive to thrust themselves much and frequently into the newspapers. Thereby, they may draw from the unthinking some following and imitation, may tempt to uselessness and foolish dalliance with feeble futilities some who might be capable of usefulness and actual achievements. Consequently, a little time and space may be spared to consider the scorners and compare them with the scorned.

Real thinkers, faithful students, diligent and sincere teachers, are among the most useful of human beings. Even when they are wrong they do good by stimulating thought and research. Prose writers, poets, painters, sculptors, actors, have earned and held, yet earn and hold, the gratitude and affection of the civilized world, instructing, stirring the sweetest and noblest emotions, sending imaginations on glorious flights. All these have been and are real workers. They have respected, and those who live respect now, as comrades and co-laborers all other real workers of every avocation. The dawdlers and dabblers, victims of unjustified vanity whose talents are meagre or imaginary, the slothful who have capacities without brains and courage to apply them, tricksters who seek a short road to fame by shocking every instinct of propriety, purveyors of many kinds of sham—most of them sincere only in detestation of each other and admiration of themselves—all these assume to be of finer fibre than all others of mankind. They view commerce and traffic as ignoble and degrading.

These persons are useful to nobody. Most of them disappear presently from public sight and recollection. A few are driven to wisdom by deserved privation and acquire healthy self-respect by respectable self-support. In real accomplishment for communities, the country and fellowmen, generally the best of them, make ridiculously pitiful showing compared with the men behind the counters and at the desks in villages, towns and cities who do valuable service and keep the machinery of life moving. When something is to be done for local or general advancement no one thinks of the type identified with what is called Greenwich village or its small imitations elsewhere. It is the commercial bodies—the traders—who are called on, can be relied on and who respond. The merchants of London caused settlement of most of this continent and made this republic possible, and their guilds, predecessors of our present commercial bodies and with the same ethical and practical purposes commanded respectful attention of the world's then greatest governments. Their successors, here with us in the business of trading, build and maintain the churches and schoolhouses and supply the strongest and most willing right hands of the pastors and teachers. They give the means with which the hungry are fed and distresses of the stricken relieved. It is the commercial bodies that establish industries, make actual progress, create new wealth, provide employment for many hands, make available for human needs and pleasures natural resources. **They are the powerful, prevailing forces for both progress and conservatism, for moving forward on straight lines and by sane methods. Their function is noble and the vast majority of them fulfil it nobly.** Lacking them, the country would languish dismally. Deprived of those who

would detract from the dignity and inestimable value of their calling and who endeavor to picture trade, tradesmen and traders as despicable—while eager to annex some of the trader's dollars—the country could move along safely, comfortably and happily enough and without feeling that it had lost anything. **Alfred B. Williams.**

# FOR THE DAY OF THE EPIPHANY

PART II. The first duty required of us by the law of charity towards our brethren is the duty of truth. We are not bound to bestow on all men our attentions, our cares and our officious services; to all we owe the truth. The different situations in which rank and birth place us in the world, diversify our duties with regard to our fellow creatures; in every situation of life that of truth is the same. We owe it to the great equally as to the humble; to our subjects as to our masters; to the lovers of it as to those who hate it; to those who mean to employ against ourselves as to those who wish it only for their own benefit. These are conjunctures in which prudence permits to hide and to dissemble the love which we bear to our brethren; ;none can possibly exist in which we are permitted to dissemble the truth: in a word, truth is not our own property, we are only its witnesses, its defenders, and its depositories. It is the spark, that light of God, which illuminates the whole world; and, when we dissemble or obscure it, we are unjust towards our brethren, and ungrateful towards the Father of Light, who hath spread it through our soul.

Nevertheless, the world is filled with dissemblers of the truth; we live, it would appear, only to deceive each other; and society, the first bond which ought to be truth, is no longer but a commerce of dissimulation, duplicity and cunning. Now, in the conduct of the priests of our gospel, let us view all the different kinds of dissimulation of which men render themselves every day culpable towards truth; we shall there find a dissimulation of silence, a dissimulation of compliance and palliation, a dissimulation of disguise and falsehood.

I WOULD that a faithful soul comprehend that he is responsible to the truth alone; that he is upon the earth solely to render glory to truth: I would that he bear upon his countenance that noble, and, may I say, lofty dignity which grace inspires; that heroical candour which contempt of the world and its glory produces; that generous and Christian liberty, which expects only eternal riches, which has no hope but in God, which dreads nothing but the internal Judge, which pays court to, and spares nothing but the interests of righteousness and of charity, and which has no wish of making itself agreeable but by the truth. I would that the sole presence of a righteous soul impose silence on the enemies of virtue; that they respect that character of truth which he should bear engraved on his forehead, that they crouch under his holy greatness of soul, and that they render homage, at least by their silence and confusion, to that virtue which they inwardly despise. Thus, the Israelites, taken up with their dances, their profane rejoicings and their foolish and impious shouts around the golden calf, stop all in a moment, and keep a profound silence on the sole appearance of Moses, who comes down from the mountain, armed with the law of the Lord and with his eternal truth. First dissimulation of the truth: a dissimulation of silence.

THE priests and scribes, on the contrary, forced by the evidence of the scriptures, to render glory to the truth softened it by guarded expressions. They endeavour to unite that respect which they owe to the truth, with that complaisance which they wish still to preserve for Herod; they suppress the title of king which the magi had given Him, and which had so often been bestowed by the prophets upon the Messiah; they designed Him by a title which might equally mark an authority of doctrine, or of superior power: They announce Him rather a legislator established to regulate the manners, than as a sovereign raised up for the deliverance of His people from bondage. And, notwithstanding that they themselves expect a Messiah, King, and Conqueror. they soften the truth which they wish to announce, and complete the blindness of Herod, with whom they temporise.

The conduct of these priests appear base to you, my brethren, but, if you are disposed to enter into judgment with yourselves and to follow yourselves through the detail of your duties, of your friendships, of your conversations, you will see that all your discourses, and all your proceedings, are merely mollifications of the truth, and temporisings in order to reconcile it with prejudices, or the passions of those with whom it is your lot to live. We never hold out the truth to them but in a point of view in which it may please; in their most despicable vices we always find some favourable side; and, as all the passions have always some apparent resemblance to some virtue, we never fail to save ourselves through the assistance of that resemblance.

O MY GOD! pour then through my soul that humble and generous love of truth, with which thy chosen are filled in heaven, and which is the only characteristic mark of the just upon the earth. Let my life be only such as to render glory to thine eternal truths; let me honour them through the sanctity of my manners; let me defend them through zeal for thy interests alone, and enable me continually to oppose them in error and vanity; annihilate in my heart those human fears, that prudence of the flesh which dreads to lay open to persons their errors and their vices. Suffer not that I be a feeble reed which bends to every blast, nor that I ever blush to bear the truth imprinted on my forehead as the most illustrious title with which thy creature can glorify himself, and as the most glorious mark of Thy mercies upon my soul. In effect, it is not sufficient to be the witness and depository of it, it is also necessary to be its defender; character contrasted with that of Herod, who is, in our gospel at present its enemy and its persecutor. Last instruction with which our gospel furnishes us is: The truth persecuted.

PART III. If it is a crime to withstand the truth when it shines upon us, iniquitously to withold it when we owe it to others; it is the fulness of iniquity, and the most distinguished character of reprobation, to persecute and combat it. Nevertheless, nothing more common in the world than this perfection of truth; and the impious Herod, who, on the present occasion sets himself up against it, has more imitators than is supposed.

FOR NO. 1. Who can flatter himself with not being among the number of the persecutors of truth, under the description of scandals? I even speak not of those disorderly souls who have erected the standard of guilt and licentiousness, and who pay little, if, indeed, any, attention to the public opinion; the most notorious scandals are not always those which are most to be dreaded; and avowed debauchery, when carried to a certain degree, occasions, in general, more censure upon our conduct than imitators of our excesses. I speak of those souls delivered up to the pleasures, to the vanities, and to all the abuses of the age, and whose conduct, in other respects regular, is not only unreproachable in the sight of the world, but attracts even the praises and the esteem of men; and I say that they persecute the truth through their sole examples, that they undo, as much as in them lies, the maxims of the gospel in every heart; they cry out to all men, shunning of pleasures is a needless precaution; that love of the world and the love of virtue are not at all incompatible; that a taste for theatres, for dress, and for public amusements, is entirely innocent, and that it is easy to lead a good life even while living like the rest of the world. This worldly regularity is therefore a continual persecution of truth; and so much the more dangerous, as it is an authorized persecution which has nothing odious in it, and against which no precaution is taken; which attacks the truth without violence, with effusion of blood, under the smiling image of peace and society; and which, through these means occasions more deserters from the truth than all tyrants and tortures formerly did.

I speak even of those good characters who only imperfectly fulfil the duties of piety, who still retain, too, public remains of the passions of the world and of its maxims; and, I say, that they persecute the truth through these unfortunate remains of infidelity and weakness; that they are the occasion of it being blasphemed by the impious and other sinners; that they authorize the senseless discourses of the world against the piety of the servants of God; that they are the cause of souls being disgusted with virtue, who might otherwise feel themselves disposed to it; that they confirm, in the path of error, those who seek pretexts to remain in it; in a word, that they render virtue either suspicious or ridiculous. Thus, still every day, as the Lord formerly complained through his prophet Jeremiah, the backsliding Israel, that is to say, the world, justifies herself more than treacherous Judah, that is to say, the weaknesses of the good: I mean to say, that the world thinks itself secure when it sees that thase souls, who

profess piety, join in the pleasures and frivolities, are warm like the rest of men, upon fortune, upon favour, upon preferences, and upon injuries; pursue their own ends, have still a desire of pleasing, eagerly seek after distinctions and favours and sometimes make even piety subservient towards more surely attaining them. Ah! it is then that the world triumphs and that it feels itself comforted in the comparison; it is then that, finding such a resemblance between the virtue of the good and its own vices, it feels tranquil upon its situation, and thinks that it is needless to change, since, in changing the name, the same things are still retained.

AND it is here that I cannot prevent myself from saying with the apostle Peter, to you, whom God hath recalled from the ways of the world and of passions, to those of truth and righteousness, let us act in such manner among the worldly, that, in place of decrying virtue as they have hitherto done, and of despising or censuring those who practice it by the good works which they shall behold in us our pure and holy manners, our patience under scorn, our wisdom and our circumspenction in discourse, our modesty and humility in exaltation, our equality of mind and submission under disgrace, our gentleness towards our inferiors, our regard for our equals, our fidelity towards our masters, our universal charity towards our brethren, force them to render glory to God, make them to respect and even envy the destiny of virtue, and dispose their hearts to receive the grace of light and of truth when it shall deign to visit them, and to enlighten them upon their erroneous ways. Let us shut up the mouth of all the enemies of virtue by the fight of an irreprehensible life; let us honour piety, that it may honour us, let us render it respectable if we wish to gain partisans to it; let us furnish to the world examples which condemn it, and not censures, which justify it; let us accustom it to think, that godliness is profitable unto all things, having promise not only of the life to come, but also peace, satisfaction, and content, which are the only good, and the only real pleasures of the present life.

LASTLY—We render ourselves culpable of this persecution of seduction, by making our talents instrumental to the destruction of the reign of Jesus Christ; the talents of the body in inspiring iniquitous passions; in placing ourselves in hearts where God alone ought to be; in corrupting the souls for whom Jesus Christ gave his blood; the talents of the mind in inducing to vice; in embellishing it with all the charms most calculated to hide its infamy and horror; in presenting the poison under the most alluring and seductive form; and in rendering it immortal by lacivious works, through the means of which a miserable author shall, to the end of the ages preach up vice, corrupt hearts and inspire his brethren with every deplorable passion, which had enslaved himself during life; shall see his punishment and his torments increased in proportion as the impious fire he has lighted up shall spread upon the earth; shall have the shocking consolation of declaring himself, even after death, against his God, of gaining souls from him whom he had redeemed, of still insulting his holiness and majesty, of perpetuating his own rebellion and disorders even beyond the tomb, and of making, even to the fulfilment of time, the crimes of all men his own crimes. Woe, said the Lord, to all those who rise up against my name and glory, and who lay snares for my people; I will take vengeance on them on the day of judgment; I will demand of them the blood of their brethren whom they have seduced, and whom they have caused to perish; and I will multiply upon them, and make them for ever to feel the most dreadful evils in return for that glory which they have ravished from me.

BUT for you, who would not dare to start a doubt of the certitude of faith, with what astonishment would that infidel regard the censures which you so plentifully bestow upon your servants? You prostrate yourselves before his cross, he would say to you as before the pledge of your salvation; and you laugh at those who bear it in their heart, and who ground their whole hope and expectation in it! You worship him as your Judge; and you condemn and load with ridicule those who dread him, and who anxiously labour to render him favourable to their interests. You believe him to be sincere and faithful in his word, and you look upon, as weak minds, those who place their trust in him and who sacrifice everything to the grandeur and to the centainty of his promises! O, man, so astonishing, so full of contradictions, so little in unison with thyself, would the infidel explain, how great and how holy must the God of the Christians therefore be, seeing that among all those who know him, he hath no enemies but such as are of thy description!

LET us, therefore, respect virtue, my brethren; let us honour in his servants, the gifts of God, and the wonders of his grace. Let us merit, by our deference and our esteem for piety the blessing of itself. Let us regard the worthy and pious soul as the soul who alone continues to draw down favours of Heaven upon the earth, as resources established to reconcile us one day with God, as blessed signs which prove to us that the Lord still looketh upon men with pity, and continueth his mercies upon his church. Let us encourage by our praises, if we cannot strengthen by our example, the souls who return to him; let us applaud their change, if we think it impossible, as yet, to change ourselves; let us glory in defending them, if our passions will not, as yet permit us to imitate them. Let us reverence and esteem virtue. Let us have no friends but the friends of God; let us count upon the fidelity of men only in proportion as they are faithful to their Master and Creator; let us confide our sorrors and our sufferings only to those who can present them to him, who alone can console them: let us believe to be in our real interests only those who are in the interests of salvation. Let us smooth the way to our conversion, let us, by our respect for the just, prepare the world to behold us one day, without surprise, just ourselves. Let us not by our derisions and censures, raise up an invincible stumbling block of human respect, which shall for ever prevent us from declaring ourselves disciples of that piety which we have so loudly and so publicly decried. Let us render glory to the truth; and, in order that it may deliver us, let us religiously receive it, like the magi, from the moment that it is manifested to us; let us not dissemble it, like the priests, when we owe it to our brethren; let us not declare against it, like Herod, when we can no longer dissemble it ourselves, in order that after having walked in the ways of truth upon the earth, we may all together one day be sanctified in truth and perfected in charity.

**The End.**

**Jean-Baptiste Masillion.**

## A CORRECTION.

**Owing to a printer's error a note following a letter to the editor in the issue of January 7 read: The first issue of the Southern Churchman was published Friday, January 2, 1895. It should have read: The first issue of the Southern Churchman was published Friday, January 2, 1835.**

## FROM "SURSUM CORDA".

**Howard Chandde Robbins.**

"They reared the tower of their mirthless pride
Where the smooth sands stretched level to the sea,
And having rid the world of mystery,
Complacent, watched the ebbing of the tide.
"But the moon laughed, and bade the tide obey:
And the wind waked from sleep and put on strength:
And where the fallen tower boasts its length
A child seeks blocks to help him in his play!"

## DARWINISM.

**Rev. J. J. D. Hall.**

Don't be discouraged, poor little fly,
You'll be a chipmunk by and by.
And years after, I can see,
You'll be a full-grown chimpanzee.

Next I see, with prophet's ken,
You'll take your place in the ranks of men.
Then, in the great, sweet by-and-by,
We'll be angels, you and I.

Why should I swat you, poor little fly?
Prophetic chum of my home on high.
That's what Darwin says, not I.

# WHY WAS THE ENGLISH PRAYER BOOK REJECTED?

## By Dyson Hague, Toronto

IT seems to be admitted that the speech that turned the tide was the deliverance of Sir William Joynson-Hicks in the British House of Commons. The scene was remarkable. One who was present said it was one of the most momentous parliamentary struggles he had ever witnessed. Never, in his experience, was the House moved and swayed by such intense emotions. The British House of Commons was at its best. All party considerations were, for the moment, buried. Liberals and Laborites cheered Sir William Joynson-Hicks, their bete noir of reaction, and Tories applauded the speeches of Socialists. The deepest feelings and convictions were aroused in a stern tide of resolve to stand by the Church of England as by law established and to uphold, at all costs, the Reformation settlement of the Church. The outstanding points in his speech were these. First, that a vast body of English Churchmen are determined to oppose any alteration in the Communion service, especially with regard to the reservation of the Sacrament when it is well known that, sweeping aside all camouflage and casuistry, its purpose is boldly declared to be for adoration and if not for adoration, at least to practically teach a doctrine of the Sacrament that is repudiated by the sixth post-Communion Rubric, and the twenty-eighth Article. And, he contended, the Bishops were either in sympathy with this already, or they were helpless in preventing the men who were determined to have it. It was utterly wrong to alter the law of the Church and the teachings of the Church in order that illegal men might be brought into line with the law, and everybody knew, as the Bishop of London declared, that the new book gave the Anglo-Catholics all they had fought for for the last forty years. Sir William repudiated absolutely the idea of the new book as a peacemaker in the face of fourteen hundred Anglo-Catholic priests who very plainly said they would not obey the new Prayer Book. His second point was the autocracy of the orders to be made by the Bishops. The New Book, he contended, practically gave the Bishops the power to make rubrics and regulations for new services. The nebulous thing, known in the past as the jus liturgicum episcopi, now becomes a really tremendous engine of power in the hands of the Bishop. For, there is no appeal to Parliament, no appeal to the Church Assembly, no appeal to anyone. They may make the rubrics, and issue supplementary forms of service. The only person who will decide whether a Bishop has made a rule or supplementary form in accordance with the law is the Bishop himself. This point evidently made a profound impression upon the House of Commons. The third point made by Sir William, and in some degrees the strongest of all, was the rights of the laity of the Church of England as represented by the people's representatives in Parliament. "You are not sent here," he said, "as churchmen or non conformists. You are sent here as members of Parliament. Every member has a bounden duty to consider for himself the great issues which are before him, having regard to the interests of the nation as a whole and to those masses of people who have revered the Prayer Book all their lives as second only to the Bible." After all, the Church is established by Parliament, and every Englishman is entitled to be consulted on any alteration in it. In fact, as we review that extraordinary scene in the House of Commons and that suprising vote, one can only come to the conclusion that there must have been some Higher Force at work. No one can ever estimate the incomputable volumes of prayer that went up from every part of the kingdom that the Church of England might be saved from the momentous peril that threatened her; and prayer was made without ceasing by unknown myriads of the Church Assembly unto God that He would rule or overrule the counsels and decisions of Church Assembly and Parliament. And so it has come to pass. Whatever will happen now, whatever the Church Assembly will do, whatever the House of Commons may hereafter enact, it is clear that that House constitutionally accepted the responsibility of rejecting a book that, with many desirable and useful changes, introduced features with regard to the Communion service that were contrary to the Reformation settlement going back in the direction of the darkness of the doctrine of the pre-Reformation, days. The Church of England was Roman Catholic for hundreds of years before the Reformation, but since and now the English Church has been and is Protestant—and England, too.

# THE ONLY SOLUTION OF EARTH'S SUPREME PROBLEM

## By Bishop Warren A. Candler

WHEN near the end of his long and illustrious career, the Right Honorable William E. Gladstone said, "Talk about the questions of the day; there is but one question, and that is the gospel. It can and will correct everything needing correction."

This profound observation of the great British statesman is based on the essential nature of the gospel, and is justified by its supreme purpose.

The Christ came "to seek and to save that which was lost" (Luke 19:10); and among the lost he reckoned sinners only.

The name divinely given to Him before His birth was "Jesus"; the reason given for it when announced by the angel was because "He shall save His people from their sins" (Matt. 1:21); and when He was born in Bethlehem, the heavenly messenger sent to proclaim His birth to the shepherds, said to them, "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, **a Saviour**" (Luke 11:10, 11). There can be no more joyous evangel published to a world of sinners than the proclamation of the fact that a Saviour has been sent to redeem them.

Sin is the most awful tragedy in the universe, and the salvation provided by our Lord Jesus Christ is the only hope which mankind has for deliverance from the dire disaster.

All the misery and suffering of the human race has issued from sin, and all its anguish is far less sorrowful than the dreadful source from which it flows.

The fact of sin, with all its rightful burden of guilt and corruption, has pressed hard upon the minds of the noblest and wisest men of all ages; and it has thereby given rise to every sort of theory and effort to explain it and cure it. History records a vast array of speculative systems to account for it and an endless line of futile efforts to secure deliverance from it—such as dualisms, gnosticisms, asceticisms, epicureanisms, stoicisms, optimisms, and pessimisms. From all these disappointing devices of thought and fruitless schemes of reformation, mankind has been constrained to turn away, crying in helplessness, "O, wretched race that we are! Who shall deliver us from the body of this death?"

The inventors of pagan cults, like Zoroasterianism, Brahmanism, Buddhism and Mohammedanism, have tried in vain to find a way of salvation from sin. But their vain rituals and their impotent sacrifices have been ineffectual to beget holiness of lives and to bring peace to the souls of men.

Our modern scientists and philosophers have attacked with their materialistic systems the problem of sin; but they have made the matter more perplexing by their proposed solutions of it, and they have rendered the case more hopeless by the remedies which they have offered for it.

Some of them have been so blind that they have denied the very existence of sin. A conspicuous and representative man among them has flatly declared, "I do seriously mean that no man is under any circumstances to be blamed for anything he may say or do."

From all the variant theories of evolution, which have appeared since the days of Charles Darwin until the present time, a fatalistic determinism in ethics has flowed, which has reduced sin to something less than a misfortune; and, in so far as it has cared to offer any remedy for the evil, it has pointed to nothing better than a prolonged process of development which men are not free enough to accept or resist.

According to these theories, sin is nothing but the uneliminated remains of a brute inheritance, derived by man from his animalistic ancestry; and all his acts are blameless and inevitable. The tender ministrations of a motherhood and the malicious deeds of murderers do not differ in moral quality. The caresses of the mother of the little Parker girl in Los Angeles, and the savage attacks upon the child by the fiend who slew her and dismembered her body, are equally praiseworthy and equally blameless—that is, neither is deserving of praise or blame.

By such fatalistic dogmas sin is made a natural necessity of human life, utterly unavoidable and wholly inevitable.

In so far as any hope for extrication from it is held out by these tenets of materialism, deliverance must come by prolonged processes of development through heredity and environment.

As a matter of fact, some of the leading adherents of evolutionary theories offer no hope of deliverance at all. They leave the problem of sin unsolved and abandon mankind to live without hope in the world and to die as the beast which perisheth. This is to exclude the possibility of moral progress.

For example, Mr. F. H. Bradley, says, "Is there in the end, and on the whole, any progress in the universe? Is the absolute either better or worse at any one time than another? It is clear that we must answer in the negative, since progress and decay are alike incompatible with perfection. There is, of course, progress in the world, and there is also retrogression, but we cannot think that the whole either moves on or backwards." That is a bold statement of static life and remediless hopelessness.

Mr. Thomas H. Huxley is even more explicit and pronounced in his exposition of this doctrine of despair. He says: "I know no study which is so unutterably saddening as that of the evolution of humanity, as it is set forth in the annals of history. Out of the darkness of prehistoric ages man emerges with the marks of his lowly origin strong upon him. He is a beast, only more intelligent than other beasts; a blind prey of impulses which as often as not lead him to destruction; a victim to endless illusions, which make his mental existence a terror and a burden, and fill his physical life with barren toil and battle. He attains a certain degree of physical comfort, and develops a more or less workable theory of life, in such favorable situations as the plains of Mesopotamia or of Egypt, and then, for thousands and thousands of years, struggles, with varying fortunes, attended by infinite wickedness, bloodshed and misery to maintain himself at this point against the greed and ambition of his fellowmen."

Celsus, the ancient sceptic, as quoted by Origen, held views similar to the opinions now entertained by these modern pessimists. He said: "There never has been in former times, nor is there now, nor will there ever be, any increase or decrease of evil. The nature of the universe is ever the same, and the production of evil is not a variable quantity."

It is evident that neither ancient nor modern philosophers have been able to solve the problem of sin.

And the pagan religions of the world are equally incapable of finding a solution of it. Barbarism has no capacity to remedy its ills, physical or moral; and civilized heathenism is no less incapable of eradicating its vices. Mohammedanism, Buddhism and Brahmanism possess no power to purify the peoples of the lands over which they prevail.

In vain we look throughout the whole earth to find a remedy for sin. Deliverance must come from without and from above this world of ours, if mankind is to be saved.

We might as well expect man to lift himself by his bootstraps over a quagmire as to depend upon anything inherent in human nature to rescue the race from the bog of depravity.

**Christ alone is the sufficient Saviour; and His gospel, which is the power of God unto salvation, is the only solution of the world's most awful and perplexing problem.**

**"Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." (Acts 45:12.)**

# PRIMEVAL MONOTHEISM

AN interesting article by Bishop H. M. Dubose of the Methodist Church, discusses the uncovering of the temple of "El-Berith", i. e., the Covenant God, at Ancient Shechem. It dates from a period long prior to the time of Abraham. Indeed, Dr. Sellin of Berlin inclines to the view that it is a relic of ante-deluvian times.

It is an evidence that primitive worship was monotheistic and free from the idolatries of later times. It is a welcome confirmation of the accounts in Genesis which present primitive man as possessed of true, if as yet undeveloped, ideas of God. It explains the appearance of such worshippers of Jehovah as Melchizedek. It strongly supports the view that the original religion of mankind was monotheistic; that monotheism is not an evolution out of polytheism, but rather that polytheism is a devolution from early monotheism. "El" worship, i. e., the worship of God as one, was the original cult of ancient Semitic people, as these excavations at Shechem reveal. There is, too, in these excavations, an uncovering of various strata, which shew a gradual corruption of the more ancient and purer worship.

There is abroad an exploiting of ethnic religions, as stages in the evolution and the upward struggle of mankind toward a pure faith. It has in view, of course, the making of the Bible a record of man's discovery of God, in the place of what it claims to be, namely God's discovery of Himself to man.

The best commentary on all this is Romans 1:18-21. For all phases and forms of man-made religions are degradations from the original deposit of what man needed to know of God. And Abraham was called and his seed chosen and disciplined for the purpose of safe-guarding this original revelation until the day of God's redemption should arrive.

Bishop DuBose declares that such archaeological discoveries require the consignment to the scrap heap of several favorite contentions of the radical school critics. The time is come definitely to abandon:

1. The Bedouin or Arabian origin of the Hebrews.
2. The development of the religion of Israel from animism and nature cults.
3. The Babylonian source of the Old Testament stories of Creation.
4. The late dating of the Pentateuch with its consequent rejection of the Mosaic authorship thereof.

And he contends that the reasons for this demand depend upon two critically reliable sources of proof, to wit: The records of the Old Testament, and the archaeological situation developed by excavations like those at Shechem.

# THE HOLY SPIRIT AND THE NEW MAN

## By Kenneth Mackenzie

TRANSFIGURATION of life is the essential result of the reception and outworking of Christian faith. That faith is more than the expression of a religious ideality. It evidences a law as inviolable as any in the visible world. The unfolding of its dynamics in the New Testament is a marvelous history of the sanctifying of our human nature by a force which wrought changes in lives utterly incompetent to effect such ends by any self-imposed motives or methods. A cowardly Peter is found so exalted in its controlling influence that he can withstand the very tribunal which had condemned his Lord (Acts 4:19). The persecuting Saul, overmastered with heartless bigotry and cruel fanaticism, becomes in time the pleader for "the meekness and the gentleness of Christ" (2 Cor. 10:3-5). To the Corinthian Christians he addresses the assurance that while the dark page of heathenism depicts sins unspeakably heinous, such sinners had been some of them, but they had been "washed, sanctified, justified in the name of the Lord Jesus and by the Spirit of our God" (1 Cor. 6:9-11). And because the truth had burned into his own soul, he offers to them such a beautiful treatise on the love that flows from their new calling, as has never been penned by the hand of man (1 Cor. 13). We may estimate the singularity of this situation when record is admitted that in that very city of Corinth, opulent, worldly-wise and intellectually proud, iniquity so abounded that the temple of Aphrodite supported a thousand women who gave themselves to a life of shame as a part of the service of the goddess. The Romans are enjoined to embody in personal appropriation, the faith of God, "Who calleth those things that be not as though they were" (Rom. 4:17). To the Galatians he writes of the fruit of the Spirit in terms of such winsomeness as has always charmed the true believer (Gal. 5:22, 23). The Thessalonian Christians are congratulated that they had turned from idols to serve the living God (1 Thess. 1:9). The Colossians have been delivered from the power of darkness and translated into the kingdom of the Son of God's love (Col. 1:13). Timothy is to exhort the wealthy of his charge to lay hold of "the life that is life indeed" (1 Tim. 6:19). And this quite consonant with our Lord's provision, "I am come that they might have life and that they might have it abundantly" (John 10:10). The Hebrew Christians are admonished to "go on unto perfection" (Heb. 6:1); and the epistle is crowned with the behest, "Run with patience the race that is set before you, looking unto Jesus, the

author and finisher of our faith" (Heb. 12:1, 2). The writings of St. James and St. Peter abound with counsellings that the Christian faith is valueless, if it be not vindicated by a life that corresponds with its lofty purpose to demonstrate the power of the Lord Jesus to express Himself in the daily experience of His followers. And St. John constantly echoes what we read earlier in the New Testament. Those of us who have labored in mission work at home and abroad are fully acquainted with the story of transformed lives, once deep in the degradation of sin, clothed, in their right mind, gloriously joyous in their new-found fellowship with the Lord Jesus, wholeheartedly zealous that others may taste of the good they have received.

A recent slur in the public press read, "It is said that there are five hundred million Christians in the world today. We'd like to know where they are to be found." This discloses a humiliating contradiction to the facts we have noted. Dr. Lyman Abbott, in his later years, was asked, "Is Christianity a failure"? His answer was, "I do not think it has ever been tried". A writer in one of the current issues of a religious magazine, under the caption, "Why I am not a Christian", frankly declares that prevailing Christianity is so distant from the ideal of the New Testament that he sees no congruity in the situation.

By far too much of the profession of Christianity lacks the confession of the Lord Jesus; too much that attachment to an organization variously called "the Church" is unmatched by the thrill of a testimony to the manifestation of our Lord in daily companionship with Him. And we may allow that Modernism has ground for complaint in the charge that creeds confer no vitalizing unction upon those who profess them. That can be all too true; in multitudes of instances it is true. But what makes the creeds ineffectual is not in what they contain, but what the people fail to extract from them. No doubt, on examination we should find that those who believe "all the articles of the Christian faith as contained in the Apostles' Creed" are either conspicuous for Godly living, or shamefacedly conscious of their spiritual degeneration.

Dr. Chalmers, the eminent Scotch divine, preached and labored for years, and successfully, presenting a conventional message and living a conventional Christian life. But at length a new vision stole across his pathway, a new unction possessed him, and his memorable sermon on "The Expulsive Power of a New Affection" gripped his people, because it had taken hold of him with a tenacious embrace and filled his life with spiritual exaltation. Let us not be deluded by the easily discharged verdict that mystical hallucination may account for this so-called sanctification of the Holy Spirit; nor yet may the lens of a scrutinizing psychology find a thought-to-be scientific explanation of what is devoutly believed by ardent Christians to be the revelation of the Holy Spirit in the heart. Certainly we may try the spirits (1 John 4:1); counterfeiting in the spiritual world is as common as in the world of sense. But this challenge is added proof that the Holy Spirit has His own place, and we are to find it.

Now, may this be our possession? Is it a reality? The test is exacting. But spiritual courage will not fail to meet it; for it must be met, else we drift along on the current of an easy complacence and resign ourselves to spiritual apathy. Is there such a thing as the "new man" in Christ? There seems no uncertain reply to this question (2 Cor. 5:17; Eph. 4:24; Col. 3:10). Then how is such a man to be found?

That was a startling announcement some years ago by a popular and successful New York rector before a large assembly at the Y. M. C. A., "I do not know what they mean by regeneration. I have never found a person who was regenerated; I am sure I never have been." What we then heard with surprise and grief has now become commonplace by the generation in which we live. The challenge is before us. We must take our stand. Either there is or there is not such a vital transaction wrought by God in the heart of man. Others have found it and proved it sweet to the soul, energizing and fructifying the life. If to them it was a delusion, then we have no sure footing for our journey onward. God forbid that we should treat it as such. There was no mere casuistry in our Lord's insistence to Nicodemus, "Except a man be born from above . . . Except a man be born of water and of the Spirit" (John 3:3, 5). The desperate cry of the sin-burdened men at Pentecost was met by the apostolic command, "Repent . . . and ye shall receive the gift of the Holy Ghost" (Acts 2:37, 38). The declaration of St. Paul to Titus covers the entire New Testament concept, "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost" (Titus 3:3-7).

Frankly, let us ask, Do I really know the Lord Jesus, through the revelation of the Holy Spirit? This is His appointed office; for the Father's knowledge of the Son must come through the Spirit (Matt. 11:25-27). No man can come to Him, unless the drawing be permitted by the seeking soul (John 6:44). Have I met the behest, "To as many as received Him, to them gave He power to become the children of God, even to them that believed on His name" (John 1:12)? Am I so inflamed with grateful love to Him that I can respond to His longing, "That they may be one; as thou Father art in me and I in thee, that they may also be one in us; that the world may believe that thou hast sent me" (John 17:21)? Behold, this lofty incentive. A life throbbing with the consciousness of the indwelling of the resurrected Lord Jesus, yielding itself to the immediate direction and control of the Holy Spirit, who alone can reveal to us His sovereignty (1 Cor. 12:3); for the pleasure it brings to Him, for the sake of this hungry world that longs to see our Redeemer reflected in us.

# Book Reviews

EVERY-MEMBER EVANGELISM: By J. E. Conant, D. D. The Sunday-School Times Co., Philadelphia, Pa. $1.50.

The Christian Church is under deep obligations to Dr. Conant for a book that will take its place as a classic in soul-winning. With clearness, utmost fidelity to Scripture and spiritual force, the book sets forth the Divine Program, Purpose and Power for every Christian. It puts the responsibility for soul-winning where it belongs—on every individual Christian. Gives the dynamics that will make the program of evangelism effective and permanent and supplies practical methods for putting this program into operation. Some of the high lights under the heading of the Program are as follows: The results on the day of Pentecost were not due to Peter's sermon, but it "was the private witnessing of all the disciples reaching its climax and culmination in the public witnessing of one disciple that brought the results of that day". Soul-winning is the pastor's main business. The service for which the Church is equipped is soul-winning.

"So far as example goes, there is no New Testament warrant for philanthropic work by the Church in its corporate capacity except to those within the Church itself. The command is to go, not send. Much church work is fruitless and may be classed as dead works.

Under the head of The Divine Purpose is shown the decline of the growth of the Church in recent years and the equally alarming situation in the Sunday school. Back of the decline lies the lack of personal work. "Not sermons, but individual voices of private members of the Church, are to evangelize the world."

In a most searching manner and with a wealth of inspiring illustration and comprehensive teaching concerning the Holy Spirit's work in the believer, the author convincingly shows that the program will reach the lost.

The last division, that of The Divine Power, is treated in a way that feeds the soul and inspires one. The empowering Life of Christ is presented in its fulness and sufficiency, and perhaps the keynote is struck when He says, "The just must live **all the time by faith and not a moment by effort.** The normal Christian life is the effortless life. So if you find it hard to live the Christian life you are **trying** to live it instead of **trusting Him** to live it. The fact is, Christian living is not simply **hard** to a Christian, it is **impossible.** It is a supernatural life and it therefore takes a supernatural Person to live it."

The book concludes with tested out methods in the way of the mechanics of a campaign for souls.

Every pastor and Christian worker ought to have this book. We wish for it a wide reading, for its teaching, if followed, will bring back the Church to the apostolic days when multitudes were added to the Lord.

R.

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CERTAIN SAMARITANS," by Esther Pohl Lovejoy. The Macmillan Co., New York. Illustrated. Price $3.50.

The common run of intelligent people do not know what is going on in the world and perhaps it is well we do not. The sum of sorrow and suffering over the world is very great. This book is deeply concerned about a portion of this woe. The scene is laid in the Near East. The story is of that noble work women are doing to save a portion of the human race that is being gradually blotted out in Asia Minor. The author of the book, Dr. Esther Lovejoy, is among the chief of the good Samaritans herself. Her life especially since 1920, has been given in the service that Christ enjoined upon His followers. Few people could have stood up under the ordeal these women doctors of The American Women's Hospitals faced, who saw and ministered to the victims of the Near East atrocities. Over a thousand women physicians registered with this great work

the first year it was organized, but this book has to do only with the work in Greece and the Aegean region, dominated by the "unspeakable" Turk. The story of Smyrna in September and October, 1922, is sold by doctors, nurses and officials. The author writes well. Her use of English is impressive. We feel that the truth of these horrors is not exaggerated.

This reviewer made a study of the Near East Cables and the reports of the U. S. Government committees of the Smyrna holocaust and published an address in 1923. Dr. Lovejoy's book substantiates all the main facts recited in that paper. She adds other incidents to the story of the sufferings of the Christian peoples at the hands of their Turkish masters while the allies looked on. Such a book ought to be read even if it harrows our feelings. The story ought to be told, and here it is told well.

Thank God for the noble women when governments and men fail!

Quoted from some of the Near East cables in September, 1922:

"Two hundred thousand terrified Greeks and Armenians from the interior of Anatolia fleeing before Turkish armies send heart-rending appeal to Director Jaquith of Near East Relief at Constantinople to come to Smyrna on American Destroyer Lawrence. The warship carried deck-load of emergency supplies. Three days later, Sept. 12, Jaquith at Smyrna reported city's entire population, 700,000 was facing famine. Next day American destroyer Edsell left Constantinople for Smyrna with deck-load of supplies. Many children were found dead and all refugees suffering from hunger and exhaustion. September 14, two hundred and fifty Greeks and Armenians executed at Smyrna though the Turkish Commander had promised there would be no wholesale slaughter. Appalling situation at Moudania, 50,000 without food or water lining water's edge for miles under broiling sun crying with arms uplifted in pitiful supplication to be taken off. The harbor was crowded with bodies of those who could not stand the tortures of thirst and hunger. September 14, fire began in Armenian quarter during the looting of the stores. It spread quickly to European quarters, destroying American consulate, Y. M. C. A. and other noted buildings. Sept. 29, Wandering on the island and bleak shores of Aegean and Marmora Seas, are 260,000 refugees. Most appalling misery prevails at Mitylene, nearest asylum to Smyrna. No bread. Famished people living on roots. Five thousand infants suffering acutely. Chill winds at night. People sleeping in open fields or on the barren shores."

The extract which follows appeared in the address alluded to above and refers to the author of the book:

Dr. Esther Lovejoy, President American Woman's Hospital in Smyrna, arrived in Constantinople from Smyrna October 3rd, and reported that she worked day and night directing the birth of hundreds of infants. Never were babies brought into the world under worse conditions. Many were delivered on the wharves protected from the panic-stricken crowd "only by the thin, white line of American sailors"—Others at the barricades. Others at the gangplanks of departing ships. Refugees have been on the wharves two and three weeks. Sanitary conditions beyond description. Search lights from American ships turned on the quay protect them from robbery and death at night. The screams of young women and girls are heard as they are seized by Turkish soldiers. "I never believed such things could happen in the presence of Western civilization," said Dr. Lovejoy.

Finally:

Turkish snipers and sharp-shooters made sport of sinking those who tried to swim to the ships in the harbor. Many were refused at the ships and gave up fight for life in despair. An Italian captain of a warship signaled his admiral to allow him to rescue those swimming around him. He was refused. He signalled again. "If I cannot rescue them I will resign and never command another Italian ship." He was then given permission.

An American nurse was advised by Turkish officers to save herself and leave her charge. She quietly turned away and said she would stay. One of the teachers was also warned away from her wards. She replied that Turkish men had something to learn about American women.

**Semmes.**

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher.**

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

**Lesson No. 17.—Topic: The Distinction Between Faith and Works.)**

(Read Heb. 11:1 to 40.)

A very common error is the confusion of "faith and works", with respect to the Christian's title to eternal life; the treatment of this subject being related to the distinction between salvation and rewards for service as covered in Lesson No. 5. A soul is never saved by works, hence we should be careful to note that "works" is the outgrowth of faith, and that believers will be rewarded in heaven in accordance with their works. The classification of Scripture will at once reveal this important and interesting distinction.

**Faith.**

1. Faith is believing God and His written Word.—Heb. 11:1-40.
2. Impossible to please God without faith.—Heb. 11:6; Rom. 4:3.
3. True faith believes in the heart as well as in the head.—Rom. 10:8.
4. Whosoever believeth on the Son shall not perish.—John 3:16.
5. This is the record: Saved if believed.—1 John 5:11-13.
6. This is the record: Lost if not believed.—1 John 5:12.
7. By grace are ye saved through faith.—Eph. 2:8; Luke 7:50.
8. Be not faithless, but believing.—John 20:27.
9. Believe also in Christ.—John 14:1.
10. Christ dwells in our heart by faith.—Eph. 3:17.
11. By faith, peace with God through our Lord Jesus Christ.—Rom. 5:1.
12. By faith we are justified.—Rom. 5:1.
13. He that believeth hath everlasting life.—John 6:47.
14. He that believeth shall not be condemned.—John 5:24.
15. Trusting in Christ is result of faith.—Eph. 1:12.
16. Blessed are they that trust in Him.—Ps. 2:12.
17. We are to trust after believing.—1 Tim. 4:10.
18. And trusting, is resting in the Lord.—Matt. 11:28, 29; Heb. 4:3.
19. The gift of eternal life is not of works.—Eph. 2:9; Titus 3:5.
20. All nature manifests God's faithfulness to us, and we should therefore manifest our faith in Him.—Ps. 36:5, 7.

**Works.**

1. Works is a manifestation of faith.—Jas. 2:18.
2. Believers are to do the work of Christ.—Eph. 2:12.
3. Workmen that needeth not to be ashamed.—2 Tim. 2:15.
4. His work which worketh in me.—Col. 1:29.
5. Every believer, to be fully effectual, has a part.—Eph. 4:16, 3, 7.
6. Some forbear and be as idlers.—1 Cor. 9:6.
7. Some disorderly, and work not at all.—2 Thess. 3:11.
8. All believers should maintain good works.—Titus 3:8.
9. Work pleasing to the Lord Jesus.—Heb. 13:21.
10. Every workman to be rewarded in eternity.—John 4:36.
11. This reward is sure: includes "a cup of cold water."—Matt. 10:42.
12. The faithful in a few things, rewarded with many things.—Matt. 25:21.
13. Every man's work shall be revealed.—1 Cor. 9:13.
14. Recognition for works will be made at the close of this present Church Age.—1 Thess. 4:16, 17; Rev. 22:12.
15. Some while saved, through neglect, earn no reward.—1 Cor. 3:15.

Thus we see through "faith" alone
The priceless "gift" unfold,
While "works" afford a way to serve
And share the harvest yet untold.

—J. T. B.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## THE DOCTRINES OF CHRISTIANITY.

Mr. Editor:

Are the doctrines of Christianity mere temporary forms of thought, mere opinions of temporary value, which change with the centuries, as Fosdick teaches; or are they divine truths based upon facts of history, such as the Virgin Birth, the Atonement, the Resurrection of Christ?

This is the fundamental issue raised by "Modernism", which is dividing the Protestant Church today.

What say you? Your answer will be welcomed.

Sectarian narrowness had nothing whatever to do with Dr. Fosdick's withdrawal from the pulpit of the First Presbyterian Church of New York, as is being charged by him and other "Modernists". Were he a Baptist in fact as he is in name, there never would have arisen any such storm over his occupancy of a Presbyterian pulpit. The root of the whole trouble is his denial of the supernatural element in Christianity under the plea of being modern. He teaches that the great doctrines of the Gospel, like the Virgin Birth, the Atonement and the Resurrection of Christ, are only forms of thought, only mental expressions of religious experience which must give place to others, and not divine truths growing out of actual facts which have their place in history in connection with the Incarnation.

The General Assembly of 1923 condemned Dr. Fosdick in its mandate for denying the Presbyterian Creed. He replied through the New York Presbytery that he preached the Creed. The General Assembly of 1924 then ordered him to sign the Creed he said he preached and enter the Presbyterian Church or leave his pulpit. He refused to sign. The condemnation was justified.

What has made his case so long drawn out, so difficult, so confusing and serious, is his camouflage, his clothing of his denial of the supernatural in orthodox phraseology in such a way that many unsuspecting people do not catch the real significance of what he is saying. He uses language in the dishonest way condemned by the Bishops of the Protestant Episcopal Church in their Pastoral Letter of 1923.

**Charles Hillman Fountain.**
**936 West Seventh Street, Plainfield, N. J.**

## "ETERNITY."

Mr. Editor:

It may help Mr. Smiley (of Annapolis), in the "eternal torment", as it has helped me, to look at what Cruden's Concordance says about "everlasting", "eternal", "forever" and such . . . how often the sense is plainly only that of a strong superlative—very great or very long, just as in ordinary language we constantly use them, e. g., "What an everlasting talker he (or she) is"!

And indeed the finite human mind can never grasp or reach the infinite.

"Forever with the Lord, amen, so let it be." We may think of millions of years, or light years, and be no whit nearer the "forever". All beings, to our minds, must have beginning and end, God only excepted. Him we must get by faith.

"For he that cometh to God must believe that He is (Hoti esti), and is a rewarder of them that diligently seek Him."

**Berkeley Minor, Sr.**

## WARM CLOTHING NEEDED

Mr. Editor:

Won't you bring this urgent need to the attention of your readers? Just at this time, warm clothing is our great demand at Ellis Island for hundreds of immigrants who are temporarily being detained or held for deportation.

States one social service worker on the Island: "What would we do without our Jóint Clothing Room! Why, only today a mother and two children arrived at the Island. Their baggage had been stolen before sailing and the police could not locate it. After a ten-days' journey the little children, even sleeping in the only clothes which they had on their backs, presented a pitiful sight. From the supplies of our clothing room, what a change took place in their faces and appearance when they were provided with warm, clean clothing."

"Cases like this occur daily at Ellis Island. Men, women and children who have been detained over a period of weeks for investigations find themselves with unsuitable clothing as the cold winter days approach. Others have come from warmer climates and have not money with them to buy clothing. Even if they did have, the government could not permit them to leave the Island to make purchases."

"I remember well the incident of a young boy who had just been released from the hospital after a severe attack of pneumonia. He came to us for shoes. We had given away our last pair for we never have enough boys' or men's shoes. The only shoes we had were thin athletic shoes of an openwork pattern, badly worn and totally inadequate for cold weather."

"For this boy in his weakened condition to go out into the cold weather without suitable shoes was to invite another attack of pneumonia, perhaps a fatal one. It is not only to provide comfort that clothing supplies are needed but to protect life itself. The requests of cases discharged fro mthe hospital are many."

"Last week we gave away the last pair of trousers in our storeroom to a man who had been wearing his pajama trousers with a dark cloth coat over them to hide his humiliation."

"Men's socks! Why, we never have enough. More men are being held for deportation than previous years, because of the quota law."

"And don't forget the babies. They must be given special attention. Warm clothing is a necessity."

"We feel sure that when conditions are known many will be only too glad to respond so that all real needs can be supplied."

From Dr. Edwin Noah Hardy, chairman of the "General Committee of Immigrant Aid at Ellis Island" comes this statement:

"I am concerned about the clothing situation at Ellis Island. As you see these hundreds of people in the detention rooms, deprived of access to the outside world, your heart goes out to them. The least we can do is to see that they are properly clothed, especially the women and children. With detention and travel, clothing becomes worn out and totally inadequate."

"Our Committee of Immigrant Aid at Ellis Island" is composed of seventeen social and religious organizations with workers at the Island. We have a "Joint Clothing Room" with a woman in charge. Thus, we have the facilities for distribution of clothing, but not the clothing itself."

"I have appointed a "Clothing Committee" which will gratefully receive all contributions of clothes or money. Articles of clothing can be sent direct by parcel-post or express to Mrs. M. Lawrence, Custodian of Clothes, Social Service Dep't. Ellis Island, New York Harbor."

"Contributions or checks can be mailed to our treasurer, Mr. Thomas Mulholland, 61 Whitehall Street, New York City."

Sincerely yours,
RAYMOND E. COLE,
City Missions Society,
Chairman of Clothing Committee.
THOMAS MULHOLLAND,
National Catholic Welfare Council.
FLORINA LASKER,
National Council of Jewish Women.
FRED RINDGE,
National Council Y. M. C. A.

## APPROVAL.

Mr. Editor:

Enclosed please find check for $3.00 for renewed subscription to your valued paper. I have been reading it for 60 years and enjoying it greatly and am glad it is at present standing up for the "Faith of our Fathers". May it continue to do so.

Cobham, Va. **Mrs. Jane Page Lewis.**

Mr. Editor:

The enclosed check of $3.00 is my renewal subscription for the "Southern Churchman" for the coming year, 1928. This grand old paper has been coming into my home for more than fifty years, bringing comfort and joy, and help, and I don't want to miss an issue. Especially am I gratified with the present spirit and status of the paper. Its unequivocal utterances and courageous stand for truth. Long may it live and flourish to enlighten us and be our guide in these perplexing times when even the Elect are being deceived.

Charleston, W. Va. **Virginia B. Bailey.**

Mr. Editor:

Find enclosed please $3.00 to renew subscription for your valued paper. Could not feel a week complete without it.

New Orleans **Mrs. A. K. Lambly.**

Mr. Editor:

Please find enclosed a check for $3.00 for payment to the Southern Churchman to 1929 and the little booklet Rightly Dividing the Word of Truth.

I have been a subscriber for more than fifty-five years and greatly enjoy its weekly visits. Being a constant Bible reader I will be glad to have a better understanding of its truths.

Wishing you a Happy and Prosperous New Year,

.Mrs. Mary P. Gilham.

# The Great Commission

## TRAINING SCHOOL AT ST. LUKE'S HOSPITAL, TOKYO

At St. Luke's Hospital, Tokyo, the training school for nurses has been raised to the rank of a college, by official decree through the Department of Education. Dr. R. B. Teusler, head of the hospital, writes that this is the first college of nursing ever created in Japan, as well as the first school of nursing of any kind ever officially recognized by the Government. A long article in the Japan Advertiser of November 26, says, in part:

"Official Government recognition of the school of nursing represents a long stride forward for the entire medical profession in Japan, for heretofore nurses were more or less waifs on the doorstep of the profession, as far as the Government was concerned. Except for one or two instances, nurses 'just growed', so far as definite training for the profession can be considered."

Dr. Teusler is quoted as saying: "For many years St. Luke's has striven to improve nursing standards in connection with its own work and to point the way for the elevation of the whole profession of nursing throughout Japan. It is an interesting fact that the professional qualifications of the physicians of Japan are on a par with the most advanced scientific and academic work anywhere in the world, but the actual clinical application of medicine, especially in connection with modern hospitalization and nursing, has never been developed as in western countries and is still far below the best modern standards . . . Without doubt, one of the most serious obstacles has been the relatively low standard of nursing in this country . . .

"The greatest service St. Luke's Hospital can give is its contribution to this great problem of bettering nursing standards in Japan and creating adequate hospital and training facilities for teaching the profession in accordance with dvanced modern standards."

The nursing course covers three years, with a fourth year for advanced study. For nearly ten years the hospital has required all girls admitted for training should be graduates of high schools recognized by the Government.

## COMMENCEMENT OF THE SOUTHERN CROSS SCHOOL PORT ALEGRE—BRAZIL.

The fifteenth session of the Southern Cross School has just come to a close. The final exercises were held on the night of November 26. Eight young men received their diplomas, making the graduating class the largest and one of the finest in the history of the school.

A splendid program was arranged, largely by Senhor Orlando Baptista, and the exercises proved to be most entertaining. In accord with the custom of Brazil on these occasions, there were four addresses. A member of the graduating class felicitated the Junior class on its elevation to the place of honor in the school. A member of the Junior class replied, bidding the graduates farewell in the name of the school, after which he embraced each one of the eight. The Rev. Athalicio Pithan, one of the first graduates of the school, at present stationed at Bage, was chosen as the class sponsor. He read an excellent paper in which he emphasized Brazil's need of man-power energized by intellect and religion. He stressed the value of mathematics, sciences and languages and the part they play in the development of mind and soul. After his address a valedictory was delivered by one of the graduates.

During the evening, the well-trained orchestra of the School rendered several selections of classical music. The exercises were closed by the singing of the school song; the words of which were written by the Rev. Athalicio Pithan and the music by Senhor Orlando Baptista.

The new Headmaster, the Rev. E. Arnaldo Bohrer presided. The Rev. Mr. Krischke delivered the opening prayer and the benediction was pronounced by Bishop Thomas.

Four of the graduates will enter the Seminary in March and two of the teachers. They are fine young men and they will constitute a strong addition to the clergy of the Brazilian Episcopal Church.

W. L. R.

An Igorot has been made principal of St. James' School, Besao, the first of his race to have charge of a most promising and attractive work for his own people. He is Mr. James Bolbolin, a graduate of the school and of the Trinidad Agricultural School, who has proved himself a man of real ability. The school has thirty boys.

On December 23 a cable was received at the Church Missions House from the Philippine Islands saying:

ENTIRE MISSION STAFF WISH HOME CHURCH MERRY CHRISTMAS!

## COMMISSION'S VISIT TO CHINA

The visit to China of the Commission from the Department of Missions ended yesterday, when Bishop Sanford and Dr. Wood left for Japan. Asked whether the trip had been worthwhile, Dr. Wood replied: "Tremendously worth while, from our standpoint". They were able to visit all three of the missionary districts and to hold conferences in all. It is a great satisfaction to feel that, with the exceptions of school and hospitals, the Church work has suffered little except material losses. The Christians have, as a rule, shown loyalty to the Church, under real difficulties. I heard the visitors express in their conversation but one serious disappointment, viz., that which arose from the fact that the degree of self-support reached in the churches here has not impressed them as satisfactory.

One impressive feature of their visit were some sample views of the damage that has been done to Church property. At Kiukiang they were able to go ashore from their ship and found St. John's Church hardly more than bare walls. At Nanking, the largest of the Episcopal churches had been seized as political headquarters. The visitors found a Kuoming-tang meeting in progress, the officers sitting around tables in the chancel. A picture of Sun Yat-Sen had been hung above the altar, and on the face of the altar had been pasted a picture of the flag of the party. At this place a good photograph was obtained, which will no doubt prove an interesting exhibit in America. Here, we have become accustomed to what it reveals. The Commission found that the School question revealed many points of view. There are, indeed, many sides to the question. Differences of view turn mainly on a judgment as to whether it is, or is not, possible for schools to put themselves under the regulations of the present governments (we speak of this as "registration"), and remain Christian. It is beginning to appear, however, from the experience of some who have tried it, that schools may, unless military conditions prevent, be carried on as hitherto without raising the question of registration. The government schools are so greatly inadequate to national needs that public opinion would tend to check any movement by agitators against such Mission schools as might be able to carry on. The question of registration and the consequent introduction into the schools of the Sun Yat-sen cult instead of the Christian services may die a natural death, if only missionaries will cease from discussing the matter with officials, which discussions tend to keep the matter artificially alive. Many persons believe, sincerely, that this concession to (supposed) popular wishes would secure for the Churches such a favorable sentiment as would result in a large turning to Christianity. Others, of whom the writer is one, fear that such applause or favour would be dearly purchased; and believe that an uncompromising loyalty to the Christian standards that our schools have hitherto maintained, is the real ground of hope for their future value to the Church and, hence, to the nation.—B. L. A.

## HOOKER SCHOOL COMMENCEMENT.

This seems no time of year for news of a commencement, but this is when it comes at Hooker School, Mexico City. Two weeks are needed to close the school, there are so many events and demonstrations, some of them to fulfill government requirements. Bishop and Mrs. Creighton entertained eight American members of the faculty at an American Thanksgiving dinner. On November 26, at a service in the Cathedral, the Bishop preached the baccalaureate sermon. He writes of the final Commencement Day, November 28:

"A great throng was present, filling our little auditorium to the limit of its capacity; almost as many stood outside on the old wooden stairs and in the patio. Miss McBride presided splendidly, all her remarks being in Spanish. Two Mexican clergy made addresses. Then we adjourned to the lawn, where a splendid regimental band sent by a Mexican general gave a concert of high merit. Miss McBride and I gave the girls permission to dance and soon the walks were filled with happy youngsters dancing to such music as only a Mexican army band can produce."

This year there was one graduate from the Commercial Department, one from the Normal Department, and six from the Sixth Grade. Next year it is expected that there will be a graduating class of twenty-two.

# Church Intelligence

## SOUTHERN WEALTH AND ITS CONSECRATION.

By Richard H. Edmonds.
1912.

**Prosperity of the Old South.**—It is also essential in a study of this kind to understand something of the South prior to 1860, and the changed economic conditions which came about throughout the world half a century ago through the full development of power machinery as typified in the steam engine, by reason of which other sections of the United States made amazing industrial progress while the South in reality stood almost still.

**Post-Bellum Retrogression.**—Indeed, it may be seriously questioned if the South did not go backwards for nearly a quarter of a century after the war. Statistics of production in manufactures and in agriculture, of increased railroad mileage and increased assessed value of property show an apparent large growth. But there are other factors which should be taken into account in order to estimate accurately the South's progress. If twelve years ago it had been possible to create a true balance sheet, putting against the increased production as it appeared on the profit side, the stupendous losses which ought to have been charged on the other side of the ledger, it is quite possible that the net results would have shown that there was little or no real increase in the South's true wealth.

On the debit side we would have had to place the loss of 2,500,000 Southern-born whites who, between 1865 and 1900 emigrated from the South to other sections. And so far as the Central South is concerned we should have had to add to that a million or more who went out to Texas and the Southwest. At the lowest calculation the emigration beyond the borders of the South was an economic loss of at least $5,000,000,000, for in the balance sheet of the nation, as well as on Heaven's books, men count for more than coal and iron and cotton.

Another item to be charged to the debit side would have been the vast destruction of timber, much of it sold at a very small price, almost given away, in fact, leaving but little profit to the South, and likewise the enormous waste of soil by the shiftless, thriftless methods of tenant farming which followed as one of the curses of the war.

These enormous losses, greater by far than the actual destruction by war, should be taken into account against the gains made in the actual increase of production in agriculture and manufactures and in railroad mileage, in preparing a true balance sheet of the South in 1900.

**Business Progress Before the War.**—Most of our people seem to know very little about the South of ante-bellum days. Our colleges and universities have fallen short of their high responsibilities to the extent that they have failed to impress upon their students the most striking achievments of the people of the Old South. Credit is given to the Old South for its statesmen and its warriors, for its broad vision in national affairs, for its influence in shaping our government and in enlarging our territory. But if the question were asked what was the greatest business achievment of the first half of the nineteenth century, how many would answer that it was the creation by the South of a cotton industry which represented more invested capital than the aggregate capital of all the manufacturing interests of the United States in 1860. Even then the South's cotton dominated the foreign commerce of the United States and shaped much of the business and political activities of Europe as well as of America. The creation of this industry required certainly as much business ability as that needed for the development of the manufacturing interests of the country, and it involved much more capital.

**A Striking Comparison.**—In 1860 the assessed value of property in the Southern States was greater by nearly $1,017,000,000 than the assessed value of property in the Middle and New England States combined. Between 1850 and 1860 the value of Southern property increased over $3,843,000,000 against an increase during the same period in New England and the Middle States of $2,460,000,000. Thus, in that period the South showed a gain in wealth greater by $1,380,000,000 than the united gain of the New England and the Middle States. In 1860 forty-five per cent of the assessed value of property in the United States was in the South.

While the assessed value of the South's property exceeded by $1,017,000,000 the assessed value of property in the New England and Middle States in 1860, the change in the decade between 1860 and 1870 was so great that in the latter year the assessed value of the property in the New England and the Middle States exceeded that of the South by $10,244,000,000. Much of this enormous advance in wealth in the North was due to the industrial era which was developing during that period, stimulated in part as it was by the war.

**Ante-Bellum Railroad and Industrial Strength.**—In 1860 the world was awakening to a conception of the power of the steam engine and the other modern machinery. In fact, it was beginning to feel the wealth-created possibilities of power machinery. The South itself, long before 1860 had caught a vision of the changes to follow railroad building, the modern improvements typified by the locomotive. Between 1850 and 1860 the South built 8,376 miles of new road, against 4,712 miles by the New England and Middle States.

Industrial development was at that time being pushed in the South with much energy. During that decade nearly every line of manufacturing in the South showed a larger percentage of increase than in the rest of the country. These percentages, of course, were based on smaller totals, yet they were indicative of the re-awakened spirit of industrialism which had to some extent been dominant since the invention of the cotton gin had helped to fasten slavery and cotton upon the South. Prior to that invention the South was leading in industrial activities. Its people were much given to manufacturing pursuits and engineering work, and its pioneer iron makers were found throughout the mountain regions of Virginia, the Carolinas, Georgia and Tennessee. Swank, in his "History of Iron in All Ages", said of these pioneers that they seemed to have been born with a genius for iron-making. The renewed activity in industrial pursuits between 1850 and 1860 was merely a revival of the latent industrial spirit of the South. The material development during the last quarter century is largely due to the re-awakening or new birth of that industrial spirit almost crushed to death by the war.

**Agricultural Prosperity.**—Though the South of 1860 was giving great attention to railroad building and to the development of its industrial interests, with many of its leaders persistently proclaiming its vast stores of coal and iron ore, its water powers and its manufacturing facilities, its agricultural prosperity could scarcely be called less than marvelous. In that year the South produced fifty-two per cent of the total corn crop of the country, the entire rice and sugar crops, the bulk of the tobacco raised and almost all the sweet potatoes produced; it had forty-seven per cent of the total value of live stock, forty-two per cent in value of all agricultural implements in the country, and a very considerable proportion of the wheat. It thus had a well-rounded diversity of agricultural interests in addition to its production of the entire cotton crop.

**Great Per Capita Wealth.**—These facts are mentioned in order that the inherent strength of character of the people of the Old South in agricultural, industrial and railroad pursuits may be understood, and likewise that the wealth of the South, based on the utilization of its natural resources, may be appreciated. In 1860 the average value of property per capita in the South, including slaves in the total number of inhabitants, was $568, against $528, in the New England and Middle States. If we omit slaves from the number of inhabitants in this calculation, the per capita wealth of the white people of the South was almost twice as great as the average in the New England and Middle States.

**An Enormous Change.**—It is because these facts are not generally known that the Old South is acused of lack of energy and enterprise and that even now its people are sometimes charged with having been inferior to those of other sections in business ability, in energy and enterprise, in the development of their country and the creation of wealth. These facts prove two things:

(1) The inherent business ability and energy of the people of the Old South, and

(2) The South's natural, resources, which enabled this section so far to outstrip the New England and Middle States in the accumulation of wealth.

**Greater Things Ahead.**—These facts, however, are more interesting as suggestive of what is yet to be accomplished in the upbuilding of the South than of what has already been achieved. This section, now beginning to accumulate capital and to be recognized by the investors of other sections as the coming center of American development, should make far greater progress in the next ten years than it has made in the last twenty. Its railroads will unquestionably be taxed to the utmost capacity to keep up with the increasing trade of the South. Its shipping facilities must be greatly expanded in order to take care of the rapid growth of its commerce, foreign and domestic.

With manufacturing capital exceeding that of the United States in 1880, with an agricultural output exceeding in value by half a billion dollars the value of the crops of the United States in 1890, with an increase in ten years in agricultural wealth four times as great as the present national banking capital of the United States, surely the South is now in a position to begin its real upbuilding. What it has accomplished is merely the getting of its tools together to make ready for the activities upon which it is now preparing to enter.

**The Isthmian Canal.**—More than

fifty years ago Commodore Maury, the great "Pathfinder of the Seas", in a brilliant report on the importance of an Isthmian Canal, said that when the barrier which separated the Atlantic and the Pacific Oceans was removed by the cutting of a canal, the commerce of the world would center in the Gulf of Mexico. The signs of the times show that the railroad kings and the financial giants of America are realizing that this prediction is to be fulfilled. There is scarcely a great railroad system in the country that is not striving to secure strategic connections with South Atlantic and Gulf ports all the way from Maryland to Texas.

### Lost Church Appears From English Channel.

LONDON, Jan. 3 —Watchers on the shore at Walton-on-the-Naze, on the east coast of England today, were amazed to see a church rise out of the sea three miles from the coast.

It was the long-lost parish church, which had been submerged since 1398 as a result of the coast erosion.

A severe storm, which raged for several days, was followed by an exceptionally low tide, which brought the 1,000-year-old church into view. It was thickly covered with shells and seaweed.

Some of the spectators were so overawed that they took one glimpse and quickly vanished.

Others, more venturesome, made a hurried attempt to reach the church, but the tide was too quick for them. The sea came in rapidly and the lost church again vanished.—New York Times.

### CHILD LABOR DAY—1928

Throughout the country Child Labor Day will be observed for the twenty-first year on the last week-end in January. As in former years, this will be the occasion for religious and educational organizations, women's clubs and other interested groups to bring to the attention of their members the facts that the problem of child labor is not yet solved.

Child labor involves more than the mere question of the age at which a child should be allowed to go to work. It includes the prohibition of all work for children under 14, and of dangerous work for children under 16; it includes the establishment of an eight-hour day and the prohibition of night work for children under sixteen; and evidence that the child is strong enough for work.

Few States have adequate protection in all these respects. In fourteen States the law carries an exemption which makes it legal for children under fourteen to work in factories or canneries, at least out of school hours; in eleven States children are permitted to work nine to eleven hours a day; in seventeen a physician's certificate is not required of a child starting work: in twenty-eight, children of fourteen may work around explosives; in twenty-two they may run elevators; in seventeen they may oil and clean machinery in motion.

To make known these facts of child labor and to stir the public to demand their correction is the purpose of child labor day—January 28 for synagogues, January 29 for churches, and January 30 for schools and clubs.

The National Child Labor Committee, 215 Fourth Avenue, New York City, will send free of charge to any interested groups an analysis of the law of their State and other material to aid in the observance of Child Labor Day.

### Church Army.

**Church Army in United States** is to be the official title of this society, as decided at a meeting recently convened at the Hotel Gramercy Park in New York City.

Mr. Samuel Thorne, a member of the National Commission on Evangelism, has accepted the position of President of Church Army in United States, and a Board of Advisors to Church Army, consisting of the Rt. Rev. Bishops of New York, Rhode Island, Long Island, Massachusetts, and the Bishop-Coadjutor of Vermont, has been formed. This board will in particular have the oversight of the Church Army Training Centre at Providence, which was officially opened with six students on the Feast of Epiphany.

Mr. Arthur B. Lisle is Treasurer of Training Centre Funds, and communications can be addressed to him at 66 Benefit Street, Providence, R. I.

Five caravans are to be in action in rural areas in First and Second Provinces, and at the call of Bishop Darst six men are to give some weeks to evangelistic work in certain of the Southern dioceses.

M.

### CAUTION.

A man named William Thomas Haig, originally from Bradford, England, with a diploma of Licentiate in Sacred Theology from Bishops' College, Lennoxville, recently applied in this Diocese to be accepted as a candidate for Holy Orders. In case similar application should be made elsewhere, it should be known that Mr. Haig was ordained both Deacon and Priest some years ago in Canada and was subsequently suspended from the exercise of the ministry for ten years, which sentence expired in 1926.

December 30, 1927.

**Arthur C. A. Hall.**
Bishop of Vermont.

### Social Service Sunday.

The Third Sunday after the Epiphany, January 22, is again set aside as Social Service Sunday. The aim of the day is, first, to expand the social vision of the parish from the idea that social service is merely ameliorating distress It is the bringing about of such attitudes in society that no individual shall be denied the more abundant life because of injustice or oppression. Second, it is to give to the people of the parish and community an opportunity to intercede for those who are spreading the social gospel and for those who are in need. A third aim is to give to social workers an opportunity for spiritual refreshment, and to impress upon them the Church's interest in their achievements and endeavors.

The Department of Christian Social Service suggests as a means of securing these results a corporate communion and breakfast for social workers and friends of social work; possibly some other meeting, as a tea or supper, at which the Church people may meet with all the social workers of the city and hear of their work; a sermon on the Christian attitude in social relations, with such prayers and intercessions as may express the people's aspirations for the coming of the Kingdom of God on earth.

A leaflet will be mailed to each clergyman with suggested prayers.

### Conference of Evangelicals.

The Rev. Frank Cox, of Ascension Church, New York, has called a conference of all interested in the Keswick teaching, to be held January 22 through 25, in St. James' Church, Philadelphia, Rev. John Weber rector. The conference will stress the all sufficiency of Christ to keep from sin and the fullness of the spirit for service. Among the speakers will be the Rev. James W. Morris, D. D., Rev. Duncan Thomas, Rev. P. W. Reed, Rev. Kenneth Mackenzie, Rev. Frank Cox, Rev. J. J. D. Hall and others. Meetings will be held both afternoons and evenings. A movement such as this in the church is the crying need of the hour and we call on all of God's people to remember this conference in prayer.

### Bishop Stires to Broadcast.

On Sunday, January 22, at 3:30 P. M., Eastern Standard time, Bishop Stires, of Long Island, will broadcast from the Brooklyn Y. M. C. A. over Station WEAF, with hook-ups to other stations over the country, taking the period usually taken by Dr. S. Parkes Cadman. His subject will be "Loyalty and Its Reward".

Bishop Stires is Honorary President of the Long Island Diocesan Assembly, and the Assembly wishes to extend an invitation to all Churchmen, especially Brotherhood men, to tune in for this address.

Leon C. Palmer,
General Secretary.

## VIRGINIA.

**Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.**

### Organ for Abingdon Church.

Abingdon Church, Gloucester county, has been the recipient of a most generous and helpful gift. Mr. Wright Noble, of Winston-Salem and Gloucester, has presented this historic old church with a new two manual Estey organ. This replaces an old organ which has seen many years of service and so fills a great need and contributes inestimably to the worship of the congregation.

R. A. M.

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

### Woman's Auxiliary

The annual meeting of the Woman's Auxiliary of this Diocese was held on January 3, in St. John's Church. A service of Holy Communion was followed by a memorial address by Rev. Arthur M. Sherman, president of Boone University, Wuchang, China, commemorative of the late Deaconess Edith Hart, former principal of the Episcopal School for Girls at Hankow, China.

At the business meeting, which followed luncheon, election of officers took place. Mrs. William D. Hind was re-elected president.

### Academic Head of National Cathedral School Dies.

Miss Helen Livemore Webster, academic head of the National Cathedral School for Girls, died at the School on Wednesday, January 4, 1928, after a long illness. Funeral services were conducted in Bethlehem Chapel, Washington Cathedral, by the Bishop, assisted by the Dean of Washington, on Fri-

day, January 6. Interment was in Lynn, Mass., and the body was accompanied by the Dean, the Very Rev. G. C. F. Bratenatil.

The services were attended by the entire student body and faculty of the school, and by many persons prominently identified with the Cathedral. The choir was composed of the members of the senior class at the school. Colored servants, who have long been in the employ of the school, were the active pallbearers.

After the services the body was placed in the Chapel of St. Joseph of Arimathea, where the faculty and student body filed past as a final tribute.

### College of Preachers.

A gift by a layman to the College of Preachers, Washington Cathedral, provides a regular income for the present activities which may be found practicable as well as those of the future when permanent quarters are provided.

Accordingly, therefore, four small apartments have been leased providing accommodations for fourteen men. St. Albans' School, just across the street, will provide meals for those in residence from time to time. With this equipment at hand, it is planned to hold a series of small group conferences led by distinguished men, lasting five or six days, each conference dealing with one topic or subject of special importance to preachers. One such was held in November to help men in their advent preaching. Four such conferences are planned for January with subjects as follows:

1. Lenten preaching at Monday services, led by Bishop Freeman.
2. Evangelistic service, led by Rt. Rev. T. C. Darst.
3. Lenten preaching and the moral and spiritual guidance of the people, led by Rt. Rev. A. C. A. Hall.
4. Mission preaching, led by Rt. Rev. Irving P. Johnson.

The larger conference of the College of Preachers held every year for the three years just past, will be held in June and continue the week.

### "Sign of Toc H."

The "Sign of Toc H" has just made its first appearance, being an official publication of Toc H, Mark I, Washington, D. C. It is full of Toc H news and inspiration. Any contributions for its pages should be sent to "The Sign Writer", Toc H, Mark I., 1324 18th St., Washington, D. C.

M. M. W.

## SOUTHERN VIRGINIA.

**Rt. Rev. B. D. Tucker, D. D., Bishop.**
**Rt. Rev. A. C Thomson, D. D., Coadjutor.**

**The Norfolk Clericus** has elected the following officers for the year 1928: President, the Rev. D. W. Howard, D. D., rector of St. Luke's Church, Norfolk; Secretary-Treasurer, the Rev. George S. Gresham, rector of the Church of the Advent, Ocean View, and Emmanuel Church, Cradock.

**The new congregation** formed by the division of the congregation of Grace Church, Petersburg, has taken the name of Christ Church, Petersburg. The Rev. E. R. Carter, D. D., formerly rector of Grace Church, has accepted the call to take charge of the newly formed congregation.

The Rev. J. C. Wagner, formerly assistant rector of Grace Church, Petersburg, will become rector of Grace Church.

## ATLANTA.

**Rt. Rev. H. J. Mikell, D. D., Bishop.**

### Meeting of the Diocesan Council.

The annual meeting of the Diocesan Council of Atlanta will be held in St. Peter's Church, Rome, beginning January 25.

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

### Christmas Pageant at the Cathedral.

Two hundred and fifty children of the Church School took part in a Christmas mystery play at the Cathedral recently. Mrs. Louise Homer Stires was the Madonna and sang very beautifully. Bishop Stires was present and took part. The play was written by Mrs. L. W. Tucker, and its production is said to have been very effective.

### Queens and Nassau Clericus.

The Clericus of Queens and Nassau will have its 300th meeting on January 19 at Garden City. Bishop Stires will be the speaker. At the annual meeting recently the Rev. Charles H. Ricker, of Manhasset, was elected President; the Rev. John S. Haight, of Hempstead, Vice-President; the Rev. Baxter Norris, of Belle Harbor, Secretary and Treasurer. The Program Committee consists of the Rev. Donald F. Schumann, of Queens Village; the Rev. Rockland T. Homans, of Jamaica, and the Rev. James W. Tripp, of Ozone Park.

### School for Lay Readers.

On Monday evening, January 9, the Bishops' School for Lay Readers began its second session. Meetings will be at the Diocesan House, 170 Remsen Street, Brooklyn. The faculty will be the same as at the first session. The Bishop hopes and asks for thirty or forty well qualified laymen to present themselves for this training and for subsequent service.

C. H. W.

## NORTH CAROLINA.

**Rt. Rev. J. B. Cheshire, D. D., Bishop.**
**Rt. Rev. E. A. Penick, D. D., Coadjutor.**
**Rt Rev. H. B. Delaney, D. D., Suffragan.**

### A Christmas Gift.

Mr. and Mrs. R. G. Lassiter, of Oxford, presented St. Stephen's, Oxford, with a Christmas gift, a house and lot adjoining the church property, which is admirably adapted for a parish house. The house, formerly owned and occupied by Mr. Lassiter's grandmother, Mrs. Katherine Skinner Lassiter, is given as a memorial to her and others associated with her in the early days of the parish. St. Stephen's has made rapid strides during the past year, under the ministry of the Rev. Reuben Meredith. At a recent service eighteen persons were presented to Bishop Cheshire for confirmation.

**A memorial** to the late Dr. Richard H. Lewis, for many years Senior Warden of Christ Church, Raleigh, has recently been dedicated. A handsome and spacious vestibule at the western entrance of the church, built from drawings by Hobart Upjohn, was given by Dr. Lewis' children.

### Y. P. S. C.

At a recent meeting of the Executive Committee of the Diocesan Y. P. S. L., Miss Margaret Bell, of Salisbury, was elected president to fill the unexpired term of Carl Hobgood, who died at his home in Durham in November.

Mrs. Frank N. Challen, Executive Secretary of the Y. P. S. L. in the Diocese of North Carolina, leaves this month for the Panama Canal Zone, where she was invited to spend several weeks in organizing the Y. P. S. L. Mrs. Challen's work in North Carolina with the young people has attracted wide attention.

T. P., Jr.

## GEORGIA.

**Rt. Rev. F. F. Reese, D. D., Bishop.**

### Holy Trinity Church, Pineora.

Just after having completed some needed improvements, the Mission of Holy Trinity Church, Pineora, Ga., was completely destroyed by fire on the afternoon of January 1. The lay reader assigned for service that afternoon arrived in time to see the last ember die out. The loss is not covered by insurance, as the amount of the insurance will not exceed $1,200. This mission is in the Savannah Archdeaconry, and under the Ven. F. North-Tummon. During the Archdeacon's illness, especially during the summer, nine lay readers, all but one members of St. John's Church, Savannah, took charge of his missions, and did exceptionally good work. These men assist all during the year by holding services, both morning and evening, in the various missions of Chatham county.

## PENNSYLVANIA.

**Rt. Rev. T. J. Garland, D. D., Bishop.**

### A Week-end of Meditation.

"Come ye yourselves apart into a desert place, and rest a while." Retirement and silence and opportunity to reflect and wait upon God; with united worship and singing at intervals; and a leader to stimulate and direct their meditations. Such is the purpose sought by a group in this Diocese. A gathering of this character for men will be held the week-end of Septuagesima, February 5, from late Friday evening to early Monday morning, conducted by Rev. Thomas A. Conover, of Bernardsville, N. J. The next week the Rev. George L. Richardson, of Burlington, Vt., will lead a similar program for women. The group making preliminary arrangements includes Messrs. Harry S. Huber, Jr., Lawrence J. Morris, G. Frank Shelby and Lee Sowden; Miss Elizabeth W. Fisher, Mrs. William C. Perkins, Mrs. J. Alison Scott, Miss Sarah Tompkins and Mrs. George Woodward; Rev. Messrs. Charles E. Eder, Frank Goostray, C. J. Harriman, Albert H. Lucas, John Mockridge, Leslie F. Potter and Stanley V. Wilcox. The plans have been laid before Bishop Garland, and with his permission those who are willing to cooperate, or who wish detailed information and to be kept in touch with developments, may address Lee Sowden, 202 South Nineteenth Street.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee."

Wednesday, January 11, at 4 P. M., there will be a meeting at Church House to organize. The understanding is that

(Continued on page 22.)

# Family Department

### January.

1. Sunday. Circumcision. New Year's Day.
6. Friday. Epiphany.
8. First Sunday after Epiphany.
15. Second Sunday after Epiphany.
22. Third Sunday after Epiphany.
25. Wednesday. Conversion of S. Paul.
29. Fourth Sunday after Epiphany.
31. Tuesday.

### Collect for Second Sunday After the Epiphany.

Almighty and everlasting God, Who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

### The Coming.

Eugenie du Maurier Meredith.

Once a man led an ass by the bridle;
A young woman sat on the patient little beast;
They were tired and spent with a long journey;
They knew not where they might find shelter;
They feared the inn would be closed:
As they had traveled onward through the night,
The wind from the hills was sharp and cold,
And Joseph wrapped her garments close around Mary;
Then he walked ahead as though to shield her from the icy blasts;
There has been flurries of snow
That cut stingingly into his face they hurried toward Bethlehem;
But now, the night, though cold, was clear and beautiful;
Millions of stars sparkled and glinted in the blue vault of the heavens;
And the moon bathed the hills and valleys in silver radiance:
Far, far away seemed the roofs and domes of Bethlehem;
It was fully midnight when they reached the city
The little town was asleep in the moonlight:
It knew not the ime of her visiaion.
Her Holy One had come. And she knew it not.
Only the shepherds, their watch fires burning on the hillsides,
Knew of the glory of God.
And heard the hosannas of angel messengers;
They were led by the star to a little cave filled with light.
There they saw Joseph kneeling at the feet of Mary,
And a little Child lifted up in loving arms
To bless him and the whole world.
And the shepherds' souls were filled with a great joy:
They were in Holy Company;
This little Child was He that was to come—
The Promised One, the Holy One:
The One, Who, being lifted up,
Has since drawn the whole world to His feet,
The Babe of Bethlehem.

### The Glory of Simplicity.

As one reads over once more carefully and lovingly the story of the first Christmas Day, one is impressed by the fact that those who were chosen as the first ones to receive the "glad tidings" were folk of great simplicity of life and experience. They had probably never been outside their homeland, and that was a tiny country. Possibly they had never journeyed more than twenty or thirty miles from their birthplace. Their occupation was a humble one. Their world was a very small one. Such news as they had of the life of the great empire of which they were a part filtered down to them as countryside gossip, and quite likely it did not interest them greatly then.

We must remember that from the standpoint of the Nativity story the good news was nothing less than a proclamation that in the birth of the Babe in Bethlehem God had kept His promise made centuries before. The long expected Christ was born. Yet the news came to people who had no social or political influence, whose education was the most meager, and who had just enough of this world's goods to buy their daily bread. It was indeed little that they could do to further the cause of the new-born King, at least from the worldly point of view. The fact remains, however, that in spite of all these material handicaps, the shepherds heard the story first. Why?

Not because they were poor and uneducated and uninfluential, but because their life had been so simple that none of these outside things came in to prevent them from perceiving what were the most valuable gifts that life had to offer them.

Much of our weariness and discontent and cynicism is due to our lack of this quality of simplicity. Of course, we offer at once the "alibi" of the complexity of our modern life. We cannot (if we would) put ourselves where the shepherds were intellectually and socially, but we can reproduce inwardly the simplicity of their outlook. Some of the simplest people I have ever met have been those whom the world recognized as intellectually and spiritually among its greatest, but in all their wealth of experience and learning they had kept a childlikeness of attitude and a freedom from entanglement with mere "things" which was both beautiful and inspiring.

How much better we could serve our fellow men, our country, society, and the world, if we were willing to take to heart this one of the many lessons of Christmas-tide. The message of peace and goodwill, of gladness and of joy, comes to those whose hearing is not dulled by the din of worldly noise. Because they hear that message clearly, then can pass it on to others without spoiling it in the passing.—Bishop McElwain in Minneapolis Journal.

### When Lexington Sang Dixie

An interesting story is told of the arrival of the statue of Lee in Lexington by an eye-witness of one of the little town's greatest days. When General Lee died, the people of Virginia, war-poor as they were, formed the Lee Memorial Association and commissioned Valentine to make the statue which excites the admiration of all who see it in the simple little chapel on the university grounds. The people could raise only $32,000 for the work and when the statue was completed and ready to be removed from Richmond all funds were exhausted. The two literary societies of Richmond College provided the money to transport the statue by canal boat, and their offer was accepted. When it arrived in Lexington, the whole town and countryside had turned out and was well organized to receive it. General Bradley T. Johnson—that gallant Marylander who led the famous "Maryland Line" in the Confederate Army—was the marshal of the day. The committee who came with the statue was loaded from the canal boat to General Lee's grave. "Hrses!" said General Johnson, "no horse flesh shall ever pull the statue of our Lee through the streets of Lexington." But we will let our old friend tell the rest of the tale in his own words:"

"A man came down the double column with a long grass rope and fastened it to the ring of the wagon tongue. General Jubal Early stepped up and took hold of one end of the breast-yoke; Governor Letcher, then head of the V. M. I., took hold of the other end. General Johnson, the only man on horseback, rode up the column and said with a clarion voice, 'Men, women, fellow citizens of Lexington, fall in", Immediately every soul of them laid hold on that rope. General Johnson gave the cmmand, "'Forward march.' The great wagon moved off as if by magic. An ex-soldier began to wave his red bandana. Immediately handkerchiefs, hats, and bonnets were waving in the air. Then someone began to sing 'Dixie'; Lexington joined in. I have heard people sing 'Dixie'; I have heard bands try to play it, but I heard Lexington really sing it. The procession mounted the incline. When it reached the corner of the campus it swung around like a great human rainbow, passed through the double gates and stopped under a black locust tree beside the grave of General Lee. These old Lexingtonians fell on each other's necks and wept. One great emotion moved them all."—Selected.

### Old-Fashioned Ways.

"When Grandma comes, I hope she won't upset Betty's training. She's so old-fashioned, I'm afraid she will want to interfere with the child's schedule and give her all sorts of impossible things to eat," Mrs. Treadwell had said when the vigorous old lady had announced her intention of making a visit.

But, on the contrary, Grandma had no suggestions to make regarding Betty—Betty who was finical about her food, restless and impatient, bursting into tears at slight provocation and altogether too pale and languid.

Betty lived in a household of grown-ups. Grandpa enjoyed taking her to the movies any pleasant afternoon. Cousin Mary donated pink chiffon bonnets and white broadcloth coats. Her father brought home a pair of real kid gloves, just to see her eyes shine, and a doll so fragile and delicately arrayed, that some one had to be continually reminding her not to drop it, not to soil it. Mother took her on her shopping trips, proud of the attention she received in the stores.

And still Grandma said nothing. Until one day young Mrs. Treadwell remarked, "I don't see how mothers in your day ever succeeded in raising their families. They paid so little attention to diet!"

Grandma must have been slightly ruffled for she replied, "We weren't perhaps as careful of the food that went into their stomachs as you are, but we were a good deal more particular about the food we gave their minds. We maybe did give them too much spice in their victuals, but not so much in their amusements. We didn't dash in a lot of excitement on the top of a full day. We didn't take them about through crowds to overstimulate and exhaust them. You say you don't want Betty to get a taste for highly seasoned food. Well, our children didn't get such a taste for excitement that they couldn't enjoy a quiet day at home, reading or working. Excitement arouses the desire for more excitement, just as the condiments you worry so about, cause a desire for more condiments.

"You say that certain foods are a burden to a child's delicate stomach. We never made playthings a burden. A child ought not to be continually pestered about taking care of a fragile toy. If Betty were my child I'd put away that fancy doll until she were older. A simpler one would be better for her now.

"Her food isn't too rich, but her clothes are. They are no more fit for a vigorous child than that rich pudding you refused her last night. They belong to her future.

"Our children were not always fed wisely, but perhaps they survived it all because they didn't have too much attention, too many people about, too much nagging about non-essentials, fussy clothes, elaborate toys or constant stimulation."

"But what can a mother do in this modern world? We can't live as you did then," said the younger woman.

"You can as far as the essentials go. Just as you choose for her simple food out of all that is on the table, so you can learn to choose simple pleasures, quiet enjoyment and the child-companionship she so much needs."—Stella E. Fulton.

### Wolseley' Estimate of Lee.

Field Marshal Viscount Wolseley, who reached the highest eminence in the British army, is best known to Americans because of his euology of General Robert E. Lee. Lord Wolseley made his way to the Confederate line in 1862 and enjoyed a much-coveted visit to the great commander, of which visit he wrote thus in later years:

Every incident of that visit is indelibly stamped on my memory. All he said to me then and during subsequent conversations is still fresh in my recollection. It is natural it should be so, for he was the ablest general, and seemed to me the greatest man I ever conversed with, and yet I have had the privilege of meeting Von Moltke and Prince Bismarck. General Lee was one of the few men who ever seriously impressed and awed me with their inherent greatness. Forty years have come and gone since our meeting and yet the majesty of his manly bearing, the genial, wining grace, the sweetness of his smile, and the impressive dignity of his old-fashioned style of dress, come back to me among my most cherished recollections. His greatness made me humble, and I never felt my own insignificance more keenly than I did in his presence . . . He was, indeed, a beautiful character, and of him it might truthfully be written, "In righteousness did he judge and make war . . ."

When all the angry feelings aroused by the secession are buried with those that existed when the Declaration of Independence was written; when Americans can review the history of their last great war with calm impartiality, I believe that all will admit that General Lee towared far above all men on either side in that struggle. I believe he will be regarded not only as the most prominent figure of the Confederacy, but as the greatest American of the nineteenth century, whose statue is well worthy to stand on an equal pedestal with that of Washington and whose memory is equally worthy to be enshrined in the hearts of all his countrymen.—Selected.

For the Southern Churchman.

### God Knows It All.

Kate Goldsboro McDowell.

God knows it all, the heart's desire
For worldly power, distinction, fame,
Denying these, He leads you higher,
Where you may learn to bless His name.

God knows it all, the pain, unrest,
The bitterness you ofttimes feel,
So draws you to His loving breast
That resting there your wounds may heal.

He leads you not where you would tread
Through paths that seem to you so fair,
But through byways with clouds o'erhead,
For you shall need His guidance there.

The wounded love, the aching heart,
The disappointments you conceal,
All these of God's plan form a part,
Some day His mercy shall reveal.

Misjudged, unpitied and alone,
Ofttimes your heart on Him shall call,
Hear then this answer from His throne:
"Be comforted, I know it all."

Whene'er earth's days and nights grow long
And sun and stars seem not to shine,
"God knows it all", the heart's sweet song
Winging its way to light divine.

### Why is the Bible the Best Seller?

Because it is the most universal in its appeal.

It knows no class, race, sect or cult.

It is humanity's book.

It is the common reservoir from which all men draw their supplies.

It is the community power house of the spiritual world.

It is read by the white man and the negro, the Oriental and the Occidental, the proletariat and the aristocrat, the college professor and the hod carrier, the ruddy-cheeked boy in the Sunday school and the pale and wasted old man on his dying bed.

Nobody, no group, no organization has been able to box it, or fence it, or own it, as exclusive property.

Churches are founded upon it, rise, increase and in time decay; theologies are constructed from its texts, they flourish and dissolve; it abides, as the mountains abide, whence flow the inexhaustible springs of human hope.

It is a Book that reaches back into gray antiquity, forward to the golden age.

It is like the great tree Ygdrasil whose roots are in the past and whose branches wave in the sky of the future.

It contains the only program of civilization.

Its principles constitute the only practical basis of commerce; it is the cornerstone of business.

Only by its teachings can we come to the parliament of man, the federation of the world.

It is not the Jew's book, nor the Catholic's, nor the Protestant's, nor the orthodox's, nor the heretic's; it is man's Book; and wherever a soul is born into the world this Book is for him.

It treats of the most interesting of subjects, how to live and how to die.

It contains the rarest traditions, the noblest poetry, the most convincing preachment; it is the world's greatest literary masterpiece.

A myriad Magdelenes have wept away their shame at His feet; a myriad soldiers have lisped His name with their last breath upon the shotted field.

The Bible utters the soul of man. It is mysterious, as he is full of mystery. To its commands he responds with an instinctive Amen. To its vision of holiness his heart turns, as a flower to the sun. Its appeal to conscience lays upon him a ghostly, compelling hand.

It restrains crime more than all the police. It solves more problems than all the philosophies. It wins more wars than all the armies. It promotes progress more than all the reformers. It is the terror of the oppressor, the liberator of the slave, the solace of the disillusioned, the morning star to them that overcome and the cup of comfort to them that fall by the way.

It is the pledge and program of the millennium.

And in that final hour that comes to all men, when the spirit shudders forth into the unknown, this Book alone brings the word, like a bell in the fog, of Him who says:

"I am the Resurrection and the Life."
—Dr. Frank Crane in the World Outlook.

For the Southern Churchman.

### Press Forward, Church of Jesus!

F. B. Stone.

Press forward, Church of Jesus,
Urge men to watch and pray!
The Gospel is so needed,
It must not be delayed;
O, who will seek Christ's people,
Their hungry spirits feed?
You, you have still the manna
To satisfy their need.

**Chorus.**

Let faith hold fast its purpose clear,
To bring men unto Him whom He has bought so dear;
Press forward, Church of Jesus,
The age will soon be o'er,
And Thy commission ended
By a swift closing door.

Prepare men for His coming,
Teach them to work and pray,
Let none be overtaken
In ignorance of that day;
Let not your footsteps falter,
As foes around you press,
For they are ever near you
To harass and distress.

But I am always with you
To help you take my Word,
To all my scattered people,
The Gospel still unheard;
O, do not longer tarry,
Get ready for that day,
The great event's approaching,
Let not your steps be stayed;

### Loyalty.

John Morley tells us that Gladstone was in danger of losing his glorious reputation after the Khartoum affair when Gordon lost his life. One big man helped to save him. Lord Roseberry, the great orator and statesman, offered himself to the aged Gladstone's administration. It saved him. This was true friendship. When disaster, loss of reputation, calumny were about to visit his friend, Lord Roseberry turned them from the door. He came in the darkness. That is loyalty.—Exchange.

# For the Young Folks

For the Southern Churchman.

### The Dawning Gear.

Josephine T. Flournoy.

We are standing on the threshold
Of a newly dawning year;
Wider! wider! fling the portals!
As the welcome signs appear.

Onward surge the countless millions,
Young and old and babes new-born;
Joy and sorrow, pain and pleasure,
All are there to greet the morn.

And above that vast assemblage—
Like a vision in the night—
See the star of hope ascending
With its everlasting light.

### A New Year's Call.

It was just before the New Year, and Miss Henderson had been telling her small pupils about the pretty custom, so common long ago, of calling on one's friends on New Year's Day.

All the children were interested.

"I wish we could pay New Year's calls too," said Dora Day to her little friends after school was over.

"I don't see why we can't," said Polly Bliss. "I'm going to anyway. I'm going to call on my grandma."

"I'd call on my mamma," tiny May Carrier told them, "because I love her bushels more than any body else, only it would seem funny to call on somebody who lived right in the same house with you, wouldn't it?"

The children all lauhged.

Even Margaret Lee's sober little face wore the hint of a smile though she said nothing.

Margaret was a stranger among them. She did not know any one to call upon. But, oh, how she wished she did!

She started homeward. Polly and Dora looked after her thoughtfully. Then there was a putting together of curly heads and much giggling and mysterious whispering. When New Year's Day came Margaret decided that the very best way to forget how badly she felt at the thought that she knew no one to call upon, was to do something. So she put the playroom in nice order and then dressed Araminta and Flossie Maria and all the rest of her dolls in their very best clothes and placed them upon chairs.

"I wonder what I can do now," she thought, and before she had had time to settle upon anything, the front doorbell rang loudly. She heard Nora, the maid, go to the door and open it; then she heard the sound of many feet that were trying to go softly, coming up the stairs.

Margaret wondered what it could mean.

A soft tap came upon the playroom door and Margaret was almost sure she heard a giggle.

When she opened the door there stood Dora and Polly and May, all dressed in their very best dresses.

"We've cme to pay you a New Year's call," Dora told her.

"It was Polly and Dora's plan," said little May.

"We shall make our other calls afterwards," said Polly.

Margaret's face was shining with happiness.

"Why, I never thought of any one's calling on me," she told them joyfully. "I just thought about my not having any one to call upon. I'm so glad I dressed up my dolls. It was lovely of you to think of coming, seeing I'm a stranger."

"You aren't going to be a stranger any longer," laughed Dora.—Dew Drops.

### The Magnanimity of Lee.

Lee's was a magnanimous soul. "I have said we never criticized him," says Major Stiles. "I ought, perhaps, to make one qualification of this statement. It has been suggested by others and I have myself once or twice felt that Lee was too lenient, too full of sweet charity and allowance." That is a fault rarely found among men.

"On the retreat from Pennsylvania he rebuked his aide, Colonel Venable, for telling bad news too loudly. Venable was high-spirited and did not like it, nor did a kindly invitation to drink buttermilk entirely sooth him. Shortly afterwards, the aide, worn out with running and watching, lay down to sleep in the mud and rain. When he awoke, he found that the General had spread his own oil-skin over him."

Referring to the battle of Gettysburg, Dr. Jones says: "While he knew, and the calm verdict of the historian must be, that the defeat had been due to failure to carry out his orders, yet, with a self-abnegation which rises to the sublime, he calmly said: "This is all my fault. I have lost this battle, and you must help me out of it the best way you can.' "

When he urged the promotion of a certain officer, it was pointed out that that officer had been very free in criticizing the General. "The question is," Lee answered, "not what he thinks or is pleased to say about me, but what I think about him."

One of his biographers relates that, seeing him one day talking at his gate with a stranger, to whom, as he ended, he gave some money, he inquired who the stranger was. "That is one of our old soldiers in necessitous circumstances," he replied. "To whose command did he belong?" The General quietly added: "He fought on the other side, but we must not remember that against him now."

Referring to the enemy, a general said in Lee's presence: "I wish they were all dead." Lee said: "How can you say so, General? Now I wish they were all home, attending to their own business, leaving us to do the same."

He often referred to the enemy as "those people." One of his frequent orders was, "drive back 'those people'."

"I have fought against the people of the North," he said, "because I believed they were seeking to wrest from the South her dearest rights. But I have never cherished bitter or vindictive feelings, and have never seen the day when I did not pray for them."

At Gettysburg a wounded Union soldier saw Lee riding by, and raising up on his hands, he looked Lee in the face and shouted as loud as he could. "Hurrah for the Union!" Lee drove to the man, dismounted, and the soldier thought he meant to kill him. But he said Lee looked at him with such a sad expression on his face that all fear left him. Grasping the soldier's hand, he said, with great tenderness, "My Son, I hope you will soon be well." The soldier said afterward: "If I live a thousand years I shall never forget the expression of General Lee's face. There he was defeated . . . and yet he stopped to say words like those to a wounded soldier of the opposition who had taunted him as he passed by."—Richmond Christian Advocate.

### Sally's Christmas.

Mrs. Landon looked out of the cottage window.

"Well, I declare!" she exclaimed. "It's snowing!"

She stood still a few moments watching the falling flakes, and then crossed the room and stirred the fire in the big, open fireplace, and put on another piece of wood.

"Maybe we'll at least have snow for Christmas," she told herself, and sighed.

She looked tired, wistful, as people look sometimes when they need some one or something to come and cheer them up. As hard as she had worked, she was barely able to make ends meet for herself and little Sally, and she had made almost no preparations for Christmas, which was now only two days off. So it had been the Christmas before, and even the Christmas before that. But Sally was six years old now, and had started to school, and had learned from the other children of the countryside what happy times they had at Christmas and what nice things they got, and that was what made it seem harder than before. As she stood thus, thinking, the door burst open and in came Sally, snow-sprinkled, bright-eyed, and with cheeks as red as the reddest apple that any one ever saw.

"Mother!" she shouted jubilantly. "It's snowing! Did you see it?"

"Yes," said Mrs. Landon, brightening up, "I certainly did. Aren't you glad?"

"Yes," Sally answered, "I am, 'cause now maybe we'll have snow for Christmas."

She pitched her crumpled hat on a chair, and her mother unbottoned the tight fitting coat that had been patched and darned until it resembled a crazy quilt.

"I'm goin' back out in a minute," Sally objected.

"Wait until you warm up a little," her mother said, and stirred the fire again.

Sally held out her hands to the cheerful blaze.

"Mother," she asked, "are you sure Santa Claus isn't comin' this Christmas?"

Mrs. Landon smoothed out the girl's tangled hair.

"I don't think he will, honey," she answered. "I don't think he'll know where to find us so far up here from the road."

The little girl stood thinking.

"He's comin' to Peggy Wood's," she said, "and to Mary Jane's, and to Susie's, and to Ann McCoy's. He brings them things every Christmas, and he never has come to my house."

Mrs. Landon's lips trembled, and she was silent a moment.

"Maybe he'll surprise us some time," she then suggested.

The little girl looked solemnly into the fire.

"I wonder if he will," she said slowly.

Then, suddenly remembering the snow, she ran to the window.

"Look, mother!" she cried. "it's just comin' down. The ground's gotten white already."

"Yes," her mother replied, looking out across the clearing. "Isn't it pret-

ty?"

The snow was falling fast, and they could barely see the tall cedars along the brink of the forest slope.

"Listen!" exclaimed the little girl suddenly.

They heard children's voices, and going quickly to the front window they saw visitors coming, one, two, three, four, five, six children, and one lady.

"It's Miss Jane!" Sally whispered, scarcely believing her eyes. Miss Jane was her school-teacher, and the others were children from the school.

Mrs. Landon opened the door.

"Come in," she invited cheerfully.

"I know you're surprised to see such a troop," Miss Jane declared, as she came in smiling, followed by her six companions, "but the children like Sally so much at school I brought them up to see her."

Sally stood a little back of her mother, and her eyes were still big with wonder.

"Hello, Sally!" greeted several of the children.

"Hello!" she answered, abashed at so much company.

"How is our little Sally?" asked Miss Jane, beaming down at her.

Sally smiled and stood close beside her mother.

"She's all right," Mrs. Landon replied. "Let me hang up your coat."

"Miss Jane," spoke up a fat boy with red cheeks and a very red nose, "can we all run out and play in the snow?"

"Why, yes, if Sally can go with you," consented Miss Jane, glancing at Mrs. Landon.

"Yes, indeed," said Mrs. Landon. "Here, Sally, put on your coat and run out with the children."

A few moments later Sally and her lively visitors were romping merrily through the falling snow. Most of them were several years older, but one little girl was six years old, and that was just Sally's age. Her name was Dot, and she wore a bright red coat.

"Let's play tag!" shouted one of the girls, skipping about.

"Well!" agreed several others.

"Tag, you're it!" sang out the fat boy with the red nose; and away they scattered like a flock of geese.

"Tag, yourself!" cried a swift little girl, who had caught the fat boy and tagged him back.

They all yelled and veered away, and dodged and screamed as the fat boy lurched around after first one and then another.

"Hey, Skipper, here I am; tag me!" teased one boy who ran close by and sped away.

"Hi, yi, hi, yi!" yelled another.

And so the game went on until after a while they changed and played with Indian; and they were still playing this when some time later Miss Jane joined them and said it was time to go. Just then the fat boy's feet flew out from under him, and down he sprawled in the snow, red nose and all, and everybody laughed and laughed.

"Hey, Skipper," shouted a freckled-faced boy. 'Goodbye'!" and everybody laughed again.

Sally watched them until they disappeared over the brow of the ridge where the road led down through the woods, and then ran into the cottage.

"Mother!" she exclaimed, all out of breath. "We had so much fun!"

"I know you did," Mrs. Langdon replied. "I'm so glad they came."

And she unbuttoned the ragged little coat again and hung it on a peg by the door.

The snow must have fallen all that night, for the next morning it was still snowing, and it snowed until late in the day, which of course was Christmas Eve. Mrs. Landon seemed more cheerful now, and went about her work singing softly to herself.

"Mother," said Sally a little while before dark, "wouldn't Santa Claus come if we wrote him a letter to tell him where we live?"

"He might," Mrs. Landon replied. "We could try it and see."

"Well!" exclaimed Sally, and off she scrambled to find pencil and paper.

They sat before the fire, and Sally told her mother what to write.

"Dear Santa Claus," she began, "we live up here near the woods. You can come up the road. Please bring me a doll and some candy and an orange, and something else if you can. And bring mother something. I am six years old. You haven't ever come, so be sure to come if you can, and bring my doll. From Sally."

Mrs. Landon folded the letter and held it high above the fire in the twirling smoke, and then it flew up the chimney. Sally drew in a deep breath and looked up at her mother.

"Will he come, mother?" she asked.

"I hope so," replied Mrs. Landon.

The next morning Sally awoke early and sat straight up in bed. It was Christmas! Mrs. Landon was already dressed.

"Mother," Sally called out, "did he come?"

"I can't be sure," Mrs. Landon answered, crossing to the window. "But I thought I saw something hanging on one of those big cedars."

She looked out, and in a flash Sally was beside her, staring across the smooth stretch of snow. The three tall cedar trees, laden with white, stood like peaceful emblems of a holy day. And from the lowest branches of the one in the middle things were hanging here and there, and in the midst of them all, gleaming something red.

"Yes," cried Sally. "I see them!" Help me to dress! Quick!"

A few minutes later they were speeding hand in hand toward the friendly cedars. When they reached them they found that the large one in the middle was really and truly an out-of-doors Christmas tree, tall and stately and snow-laden, with branches leaning low. And among these low-hanging branches were packages, big and small and medium sized, all wrapped in red and tied with holly ribbons; and there were candy canes and a horn and golden stars and many other things. But the first thing Sally really saw was a beautiful big doll, all adressed in pink, and swinging low enough for her to reach.

With a little cry of delight she ran to it, and in a twinkling the beautiful doll was clasped in her arms, and she was gazing upon it as if scarcely believing it was real. She did not see all the other things among the cedar branches. She did not see the pile of big and odd shaped packages around the trunk of the tree. She did not see the large basket, wrapped about with holly paper and filled up over the brim with oranges, apples, nuts and raisins and candy. She only saw her doll, which she loved already with a love that was more than love. Then she glanced up at her mother, who stood waiting and smiling.

"Mother!" she cried, holding up the beautiful doll. "Look!"—J. C. J., In Southwestern Episcopalian.

### Storekeeper Henry.

"Where is Henry? Does any one know where Henry is?" Frank asked the question for he wanted to be sure that all the class would be ready when the bus came to carry them to the picnic grounds.

"Where is Henry," he asked again as he passed through the group of waiting children. But no one knew where he was.

"Let's see if we can find him, maybe he is sick." So three boys ran to Henry's home that was not far away. He was not there. His mother said that he had left half an hour before to go to his uncle's store. Down to the store ran the boys. There they found Henry waiting on some customers. When the customers had gone out they asked Henry what he was doing.

"I am keeping store for uncle, he has to be away half an hour." The boys all thought it would be nice to have an uncle with a store that they could keep just like Henry was doing, if they would not have to stay on picnic days.

"But you will miss the picnic, if you wait that long," said Ted.

"I can't help it, I told uncle I would stay until he came back."

"But the people have all gone, and it is so early there may not any more come. Why don't you lock the door."

Henry shook his head. "That would not be right," he answered, as he took up a cloth and began dusting the counter. Just then two more customers came in. Henry waited on them. After they left the boys again urged Henry




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# FIVE "MUSTS"

## OF THE CHRISTIAN LIFE

**By F. B. MEYER, D. D.**

**Minister Emeritus, Christ Church, London**

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to come with them, for there was always more fun at a picnic when he was along.

But Henry only shook his head and went on dusting the shelves.

Just as they were urging him for the last time his uncle came back.

"Run along," he said, "I just heard that your class is to have a picnic. Here is something for a boy that is willing to give up a picnic to help me," and he slipped a dollar into Henry's hand. "For a little ice cream for you and your friends."

"Whoo-pee, thank you, uncle," and the four boys dashed out of the store, and raced to the bus that was just beginning to move away.—Inez Wilson, in The Presbyterian Advance.

---

Who goeth in the way that Christ hath gone,
Is much more sure to meet with Him, than one
That traveleth by-ways.
Perhaps my God, though He be far before,
May turn and take me by the hand, and more
May strengthen my decays.

—Herbert.


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# Deaths

**ASHLEY B. MINER.**

ASHLEY B. MINER, for over forty years a communicant of St. Paul's Church, Suffolk, Va., and also for many years a vestryman, passed into the future life December 29, 1927. He was the only brother of Rev. E. P. Miner, of St. Mark's Church, Norfolk, Va. The following is from the Suffolk News-Herald of December 31:

**The Upright Citizen.**

This whole community mourns the loss of Ashley B. Miner, whose body was consigned to its last earthly abode today. When men of such high and upright character pass the community is poorer, but there is consolation in the knowledge that they have left it a better place in which to live. This man is one of the finest exemplars of the good and upright citizen. Though no life is perfect and wholly without its errors, the one which has just closed approached the perfect citizen probably as nearly as that is possible in a world so imperfect. He lived the life of the good citizen in every relation, and none who came in contact with him at any vital point has aught but praise and admiration for the splendor of his character.

Stricken with blindness in early manhood, he never allowed that infirmity to become a handicap. Rather it seemed to soften and sweeten his life and make him more kindly and gentle toward the world. How he overcame what to many would have been an insurmountable barrier is almost a romance in this community. He created one of the city's greatest industries, giving employment to hundreds and by his own skill and genius amassed a considerable fortune by methods beyond question. Every dollar he made was an honest dollar earned in the sweat of his brow. And when fortune smiled, he did not close his heart to those in need and no man ever appealed to him in vain. His charitable acts in this community will live to bless and keep green his memory.

His life is an example for the young men of this community, not only in the fact that he overcame his physical handicap and made a success, but in all the relations of life and the finer things that combine in good citizenship. Suffolk, Va., and the world are poorer for his passing, but of such is the kingdom of heaven. For him his family and community need not grieve as those who have lost him forever. Such lives live on in their good works and in eternity.

**FENTON NOLAND.**

**A Tribute.**

The death of MR. FENTON NOLAND is the passing of one of the most useful men, not only in the community in which he was born and lived the whole of his life, but to the whole of Hanover county. To the church to which he belonged he is an irreparable loss. It is not for any man to say that God's cause is crippled beyond recovery when any one of His servants is taken hence, for He is able to raise up those who will carry on His work, but when such a man falls in Israel we find ourselves inquiring, who is there to take his place? There are others who are better able to speak of him as a citizen of the county than I am, but whatever they say, I am sure that this fact will stand out most prominently, that there was no one more deeply interested in county affairs than he was and no one more ready to devote himself, his time and his energies to the county's good.

It was characteristic of the man to put his whole soul into his work, and whatever he did, to do it to the best of his ability. From 1893 to 1903 it was my privilege to be his rector. I never knew him before being thrown with him in this relation. In all my long ministry, over a period of sixty years, I have never had a more reliable, more capable, more earnest and more cheerful co-worker than he was. He was the wheel-horse upon whom the whole team depended. His rector was ever sure of him. If his place on Sunday was empty, there was a good, insurmountable reason for its being so. He was not a spasmodic worker, full of fire and zeal today, cold and indifferent tomorrow. His zeal was a steady glow.

I am sure his present pastor can say that it was just as fervent the day of his death as it was in my day thirty-five years ago.

Fenton Noland was a singularly clean man in word and act. I never heard of his saying or doing a thing that would cause a blush of shame. He left a glorious heritage to his family and his parish.

S. S. HEPBURN.

**DAVID RIDGELY HOWARD.**

At his home in Baltimore on December 29, 1927, just ten days before his eighty-fourth birthday, DAVID RIDGELY HOWARD passed quietly and peacefully to the rest that remaineth for the people of God.

The youngest son of James and Catherine Ross Howard, he was the last surviving grandchild of Colonel John Eager Howard, of Revolutionary fame; and, following his grandfather's example, he was one of the gallant sons of Maryland who threw in their lot with the South in 1861. Severely wounded at Gettysburg in 1863, he lost a leg in the fighting around Petersburg in April, 1864; and shortly after the fall of Richmond in 1865 he escaped to Canada, where he remained until the general amnesty enabled him to return to Baltimore without a formal surrender.

He was essentially a gentleman and devoted Christian of the old school; and while he died a loyal citizen of the United States in relation to the rest of the world, he could never adjust himself to the view that the constitutional question as to the right of secession had been either justly or finally settled by the "War Between the States". To his last breath he was an "unreconstructed rebel" and believed that his first, if not sole, loyalty was to the State of Maryland, just as firmly as he believed that Robert E. Lee was the greatest military commander that ever lived or that man's only hope of salvation is through the merits and intercession of our Lord and Saviour.

To his nearest kin he leaves untarnished the goodly name that he inherited, and to all of those who knew him well he leaves a precious memory of complete abnegation of self and unfailing courtesy and kindliness for every one, high or low—but especially the lowly—with whom he ever came in contact.

J. M. A.

**RESOLUTIONS UPON THE DEATH OF FENTON NOLAND.**

At a meeting of the vestry of St. Martin's Parish, held on the 7th day of January, 1928, the following resolutions were adopted:

Whereas, it has pleased Almighty God in His wise providence to take out of this world the soul of our friend and former vestryman, FENTON NOLAND, ESQ., while in the full possession of his faculties, and in the active exercise of his usefulness as a good citizen:

**Be it resolved,** that in his death our parish and community have lost one of their best and most useful members—one who was at all times ready and willing to help those in need about him, and whose work as treasurer of this parish and one of its wardens marked him as among the most useful members of society, and of the church which he so faithfully served.

**Resolved,** that his example is of great value to all of us, and should render us more dutiful and efficient in our work for God and His Church.

**Resolved,** that we tender his family our deep sympathy; and that these resolutions be spread on the minutes, a copy of them forwarded Mrs. Noland, and also published in the Southern Churchman and in the Virginia Churchman.

J. P. H. MASON, Rector;
ROSEWELL PAGE, JR., Register.

**JAMES ROY ELLERSON.**

**Resolutions.**

Whereas, the Vestry of St. Alban's Parish has been advised of the loss of its friend and coworker, JAMES ROY ELLERSON, then be it resolved that the following be spread upon its records and that a copy of this resolution be sent to the family and published in the Southern Churchman.

Resolved, That the Vestry of St. Alban's Parish, Diocese of Washington, learns with distinct shock and profound sorrow of the death of James Roy Ellerson; Mr. Ellerson was a most loyal and earnest, active and effective Christian worker in all of his contacts; the Vestry of St. Alban's Parish will scarcely ever cease to miss him and his wise and friendly counsel; it is well nigh impossible to replace him; each individual member of the Vestry has the sense of the personal loss of a faithful friend; by his example of high Christian rectitude and honor, James R. Ellerson made the world a better place in which to live.

C. T. WARNER, Rector.
PETER BISSET,
Senior Warden.
W. SINCLAIR BOWEN,
Junior Warden.
G. B. CRAIGHILL, Register.
W. L. BROWNING,
WM. EARL CLARK,
V. B. DEYBER,
G. A. EMMONS,
C. C. GLOVER, JR.,
GEORGE R. WALES,
E. M. WEEKS,
Vestry.

**CHURCH INTELLIGENCE**
**(Continued from Page 16.)**

the above statement embodies the commitments already made. In all other matters the group is free to act, and all its members will be equal.

The Farmhouse at Westtown has been suggested. They can accommodate comfortably from twenty to thirty, according to how much it seems wise to crowd sleeping quarters.

**"A Day of Demonstration."**

St. James' Church, Philadelphia, has set aside all of Sunday, January 8, as "A Day of Demonstration", at which outstanding clergy and laymen of the Episcopal Church in the United States gave a presentation of the educational work which that communion is doing among the negroes of the Southern

States under the auspices of the American Church Institute for Negroes.

Included in the list of speakers on that day's program were the Hon. Richard I. Manning, former Governor of South Carolina and a member of the National Council; the Rt. Rev. Thomas C. Darst, D. D., Bishop of the East Carolina Diocese; the Rev. Robert W. Patton, D. D., Director of the American Church Institution, and Dr. J. E. Blanton, Principal of the Voorhees Normal and Industrial School of Denmark, S. C. The Voorhees School is one of the ten schools through which the Episcopal Church is doing an educational work among the negroes in the South. It has more than 600 students, thirty-four teachers and property worth upwards of $250,000.

R. R. W.

## Personal Notes

The Rev. Wm. H. Dunphy, formerly assistant at Church of the Good Shepherd, Rosemont, Pa., has accepted a call to be curate at St. Mark's Church, Philadelphia, with address at 1625 Locust St.

The Rev. Malcolm N. Twiss, rector of Trinity Church, Trinidad, Colo., has accepted a call to be rector of St. Alban's mission, El Paso, Tex., January 1, 1928.

The Rev. Francis B. Cannon, formerly minister-in-hcarge of St. Paul's, Goodland, Kans., has accepted a call to become locum tenens at Church of Good Shepherd, Wichita Falls, Tex.

The Rev. Wesley Lawrence McKelvey, of McAlisterville, Pa., a former Methodist minister, and now connected with St. Mark's, Lewistown, the Rev. Thomas Worrall, rector, has been received by Bishop Darlington as a Candidate for Holy Orders.

The Rev. Harlan Bailey, formerly non-parochial minister of Los Angeles; has become minister-in-charge of St. John's Church, Needles, Calif.

The Rev. Harry J. Wyatt, curate of St. James' Church, Freeland, has accepted a call to All Saints' Church, Leighton to become effective on March first.

The Rev. Lewis G. Morris, D.D., has resigned as rector of Christ Church, Rochester, N. Y. Effective December 31.

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Vol. 93. RICHMOND, VA., JANUARY 21, 1928. No. 3.

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---

**"THAT I MAY KNOW HIM, AND THE POWER OF HIS RESURRECTION, AND THE FELLOWSHIP OF HIS SUFFERINGS, BEING MADE CONFORMABLE UNTO HIS DEATH."**—Philippians 3:10.

---

**"There is no other name given among men whereby we can be saved."**

---

**"Christ the wisdom of God and the power of God."**

---

**"When one who holds communion with the skies**
**And fills his vase whence the pure waters rise**
**Returns to mingle with us meaner things**
**'Tis even as if an angel shook his wings,**
**Scattering divinest fragrance over the circuit wide**
**To tell from whence his waters are supplied."**

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| Why Are People Not Reading the Bible?—Arnold N. Hoath | 5 |
| A Vision of God—By the Bishop of Winchester, the Rt. Rev. Theodore Woods, D. D. | 7 |
| The Surrendered Life—In Christ—Rev. Frank Cox | 7 |
| A Reply to Dr. L. W. Batten—Charles Hillman Fountain | 8 |
| Justification by Faith—Dyson Hague | 9 |
| Straight Lines—John Littell | 9 |
| Curing the Divorce Evil | 10 |
| Plain Bible Studies—J. T. Bougher | 10 |
| The Virgin Birth—I. H. Haldeman, D. D. | 11 |
| Book Reviews | 13 |
| Letters to the Editor | 12 |
| Church Intelligence | 14 |
| Family Department | 18 |
| Children's Department | 19 |
| Personal Notes | 23 |






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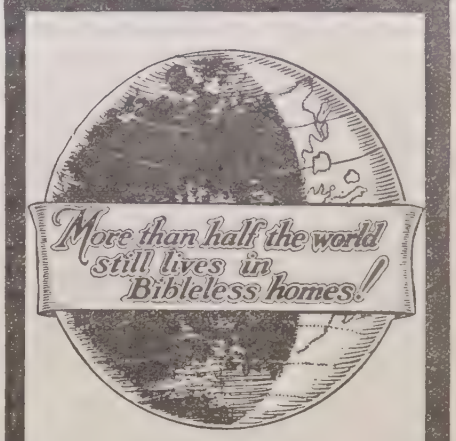
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## Thoughts For the Thoughtful

The richer the jewel the harder the cutting.

"The criminal temperature of the land will drop only when religious education parallels in efficiency the education given in the public schools."

"The last century made the world one neighborhood.
The present century must make the world one brotherhood."

"If you intend to do a mean thing wait until tomorrow. If you are going to do a noble thing, do it now."

You cannot dream yourself into a character;
You must hammer and forge yourself one.
—Froude.

The delicate forest flower seems
An emanation of the indwelling life,
A visible token of the upholding love,
That are the soul of this great universe.
—Bryant.

Dare to look up to God and say, Deal with me in the future as Thou wilt; I am of the same mind as Thou art; I am Thine; I refuse nothing that pleases Thee; lead me where Thou wilt; clothe me in any dress Thou choosest. —Epictetus.

He that has a pure heart will never cease to pray; and he who will be constant in prayer shall know what it is to have a pure heart.—La Combe.

"If you shift onto the shoulders of another the burden that belongs to you, you will find at last that you have also surrendered to him your crown."

"The great temptation to which we are more or less exposed is that of losing sight of God in the ordinary actions of the day. It is hard to feel that every action of every day is capable of being so done as to advance or to hinder our growth in grace."

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle, and learned, and wealthy, but it may be ours to be noble, and sweet, and pleasant.—Canon Farrar.

Christ works from within you. He shapes your course. He shares your sorrows and your joys. He rules, not by fiat, but by His endless life in your own souls. Nothing is independent of His sway. And if you would realize the God of your life and salvation, test His presence within you by love, devotion, and service.—Cadman.

O Master, from the mountain side
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city streets again.

Till sons of men shall learn Thy love
And follow where Thy feet have trod;
Till glorious from Thy heaven above
Shall come the city of our God.
—North.

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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., JANUARY 21, 1928. No. 3.


## THE FUTURE OF THE CHURCH

There are a great number of evangelicals in the Episcopal Church who are distressed by the condition of the Church. They are spiritually minded people who know the Lord and love the Word and wish to have the gospel preached. And they are the life of the Church. With the stand for truth taken by The Southern Churchman has come an amazing revelation of the condition of things in the Church. When the truth is given we can, as the saying is, get people's number by their reactions to it. Devout saints of God—fruit-bearing Christians—with truth welded into their being by years of arduous service in the mission field, have welcomed what this paper stands for and described its changed front as a resurrection from the dead. The worldly Churchman with the headiness of the doctrinaire sits in the scorner's seat and calls it all comedy. It is what is to be expected from those not born again. First Cor. 2:14 gives their picture, "But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them because they are spiritually discerned".

Not in the spirit of the revolutionist, but of the anxious physician, conscious of the urgent need of a remedy, we wish to inform people of the trend within the Church and to ask is the Episcopal Church to abandon the gospel? It is ever to be remembered that the Reformation did not simply negative errors, but brought positive truth to light that was completely hidden. It only bears out the teaching of Scripture that to be put in trust with the gospel means that we must strive together for the faith of the gospel. Now Protestantism is a term often used with a shallow understanding of its meaning. What we are now concerned with are not matters of order or polity or form, but with great underlying facts that have been the strength and influence of the Protestant Church. When we look at the outstanding bodies of the Protestant Church we find that the connecting link and that which has characterized its life and growth has been the evangelical doctrine of justification by faith. It has been the main-spring of missionary and evangelistic effort, and vigorous conquest for Christ has resulted. The English Church has produced giants in the ministry who preached it and when it has been preached the Church has been powerful in influence. And for every evangelical Church this has been the heart of its message. One of the strong evidences of the departure of the American Church from the teaching of the English Church, we think, was given us by the late Rev. W. H. Griffith-Thomas, D. D. Dr. Thomas than whom no greater teacher, we believe, has been heard in America, taught for some years at Oxford, England. For some years he traveled over America and perhaps few men have ever been so beloved by Christians in all the churches as he was. He told the writer that people often expressed surprise that with his evangelical views he was an Episcopalian. He said it excited no surprise in England. One wonders in view of this whether we are remaining true to the Preface of the Prayer Book, which declares itself far from intending "to depart from the Church of England in any essential point of doctrine, discipline or worship".

But to pass briefly on to our proposition to be established—we must confess that something is wrong with the Church. We are not growing. Compare the growth of this Church in growing suburbs with that of other denominations. It is pitiful—often little two by four congregations with small buildings and remaining so for years while the community builds up and other Churches have several large congregations with splendid equipment. We know of a large city where the Church is retreating before the influx of colored and foreigners, abandoning great masses of humanity, fields white unto harvest. We know of another city of over half a million with the Church not touching a large Polish population, while other Churches have vigorous missionary forces at work.

We have not time to enlarge on the description of the malady. What is the diagnosis? The fault is in the pulpit. Our clergy can preach to saints, but not to sinners. They are sellers of rhetoric in many cases. "Faultily faultless, icily regular, splendidly null." We sat under a rector for some time once while he preached to a large congregation, with no shred of the gospel, only ethics. The hungry sheep looked up and were not fed. A regular attendant from youth, we never remember hearing a sermon on grace or justification by faith. But put the blame where it belongs—the Seminaries. Some one has said it took the Egyptians three thousand years to make a mummy, but the Theological Seminaries have them beat, they can make one in three years. Men have been known to come out of a Seminary poorer preachers than when they entered. To our mind no man ought to teach young men to preach until they have led a soul to Christ. We do not mean had them confirmed, but seen them manifestly converted. Yet the Dean of a certain Seminary protested against leading men to a definite decision to accept Christ as their Saviour. Some years ago a young man just before graduation wrote a friend that he was about to finish at a Seminary and go out to preach, but he said, **"I declare I do not know what I believe".** We have heard clergy who knew the gospel say that they had to unlearn much of what they received at the Seminary. We have known of a theological student who was reproved for his smoking by one of God's aged servants. We recall now his mirth when the man quoted to him the text, "Flee youthful lusts". The atmosphere of the Seminary was rather conducive to making light of any strict restraining of the flesh in this direction. Yet this same student was afterwards deposed from the ministry for immorality. As far as any teaching on holiness is concerned it was as scarce as the proverbial hen's teeth.

In days when more evangelical truth was taught the students went out to found many mission stations of the Church. It was gloried in as a mark of an evangelical Seminary. But with the Modernist teaching supplanting the old gospel we must sadly write Ichabod, for its glory has departed. Modernist teaching is strongly akin to the Unitarian. The latter's doctrine paralyzes all missionary endeavor. They have to recall their missionaries from the field. They have no message. They can win no souls. The Unitarians exist by gathering half-baked Church members.

Unless men are grounded in the substitutionary blood atonement of Christ, that He died for our sins, the just for the unjust, to bring us to God, there may be simulated unction in the pulpit, but no real fire and no true unction. And without unction preaching is powerless. Dr. Campbell Morgan says the three essentials of a preacher are truth, clarity, and passion. Without truth there can be no passion. If we examine the preachers who have most powerfully moved the world, it will be found that the heart of their message was the cleansing blood of Christ.

Is it not significant that in the recent poll of the twenty-five great preachers of the country the Episcopal Church had not a single representative and was conspicuous by its absence?

A senior from one of our Seminaries supplying a city church was recently heard by a woman who knew the truth because she sat under a minister who knew it, but had to get it after he left the Seminary. This woman came away disgusted and indignant that such drivel should be imposed on a Christian congregation. His sermon was as remote from the gospel as a discussion of whether Mars is inhabited would be.

How about it? Here is a man going out from a Seminary to a mining camp in the West. He wants to do good, but has no message. The same man is taught the gospel by a consecrated lawyer who knew his Bible. Immediately he realizes the power of the gospel—souls are converted and his whole ministry is changed into a fruitful one. He looks back to the needy fields of earlier years and has a pang of sorrow as he thinks of neglected opportunities. But why neglected? He did not know the plan of salvation, justification by faith was not an experience with him, he was not equipped for work. But why? He was NOT TAUGHT THE GOSPEL. Before God it is crime.

And today the same Seminary is refusing the offers of a layman to send the strongest evangelical teachers in the country there to teach the young men and help fit them for a ministry that will win souls and build up the Church.

Having had some experience in Bible Institutes, we can say that there is a refreshing contrast here to what is offered in our Seminaries. The emphasis on the great facts of the Bible and the thorough grounding in the Word of God which is believed and loved sends out young men who know how to teach the Bible and who get spiritual results.

It is a subject for earnest prayer. Now comes news that Princeton Seminary, a citadel of evangelical truth, is about to give way and next May may witness such a serious blow to evangelical Christianity as to cause an epoch. The Gospel will ultimately triumph, but the Church that throttles it, is on the downward grade. To our minds, the future of our particular Church is not bright unless there is a radical change in some of the erroneous and shallow teachings at our Seminaries, or until we get a new Seminary where men are trained in evangelical principles and sent out as flaming evangels to preach the gospel, and the pure and unadulterated Word of our God that will stand through all eternity.

R.

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**Langbourne Meade Williams,**
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# WHY ARE PEOPLE NOT READING THE BIBLE?

## Arnold N. Hoath

WE are accustomed to boast of the enormous circulation which the Bible enjoys, although the purchase of a Bible is no guarantee that it will be read. Undoubtedly many people like to keep a Bible or two in the house, as they like to keep certain remedies in the medicine chest, not expecting to use them, but wishing to be prepared for any emergency. Certainly the wholesome habit of parents and children meeting together at the family altar for Bible reading and prayer is declining almost to the point of extinction. Nor is this lack of home religious training compensated for by adequate Bible teaching in our public schools. In the various educational systems throughout America when the Bible is not ignored, it is looked upon by most pupils merely as a sort of factory whistle announcing that the day's work has begun. With little guidance in Bible reading, either in the home or in the public school, is it any wonder that the habit of private study of the Bible is decreasing, and that what was said of Timothy can be said of few today, "From a child thou hast known the holy Scriptures".

Perhaps at no time since the Bible was brought within the reach of every one through the invention of printing, has it been so sadly neglected. The hazy and confused ideas which people have of its contents are often ridiculous. The general ignorance of its narratives is pathetic. We may blame the perverseness of human nature for this lamentable condition of affairs, but mere fault-finding will not get us very far. We will do well to examine some, at least, of the reasons which are advanced, rightly or wrongly, for this widespread neglect of a book destined to make us "wise unto salvation". It may be that our examination will reveal a remedy.

Because of its remoteness from our own age some people as they try to read the Bible, especially the Old Testament, are depressed with a feeling of unreality. There is so little in the manners and customs and ways of thinking in those far-off days of primitive living that can be hitched on to the experiences which we encounter. Our age has been called the "push-button" age; it is the age of factories and offices and large cities; of rapid transportation, of electric light and the telephone. There is so little in common between the leisure of the Bible times and the hurry of our own times that as we read we seem to be concerned with an unreal and wooden world, lacking the life and vitality characteristic of our own century.

This same sensation of unreality and unnaturalness seizes the student who takes up the study of any ancient people for the first time. It is only as he reads and reads and re-reads, that ancient Italy and ancient Greece are seen as "real" countries with "real" people having "real" experiences. The only way one can enter into the heart of an ancient people, or a book dealing with an ancient people, is to absorb its spirit and to live in its "atmosphere" by constant study and thought. Gradually, as he continues to study, the ancient times become as vivid and vital as his own and as this paralyzing sense of unreality departs, he wonders that he could not see from the first how thrilling, interesting and even momentous these old time events were.

The cure then for this feeling of unreality which discourages many from reading the Bible is to acquaint oneself thoroughly with the historical background of the events both in the Old and New Testaments. The feeling of unreality is not a reason for us to give up reading the Bible, it is a call to us to enter upon such an extensive study of the social and political customs as well as the religious beliefs of the Biblical age as will make those times as healthily vigorous and fascinating to us as is our own era.

Moreover, this feeling that the Bible "transports us into a shadow world" which has nothing in common with the problems of the twentieth century will not only completely vanish as our increasing knowledge of Hebrew history and literature puts red blood into the Old Testament characters, but our eyes will be open to the absorbing manner in which the Bible places its emphasis upon the realities of life. Gradually our sympathetic understanding of the historical background of the Biblical events will enable us to perceive how free the Bible is from sentimentalism and sham and how directly it looks out upon life. Even as the study of antiquity prepared the way for the benefits of the Reformation, because it helped to create a mental atmosphere conducive to a spiritual appreciation and understanding of the New Testament, so by the same method the moral reality, so strikingly keen in the Bible pages, will bring home to us what a great writer has called its "quickening preoccupation with what are the absorbing issues of God, the soul and the world", issues which are always great and always common to every age. Instead of experiencing any unreality in our Bible reading we shall then say with Coleridge, "The words of the Bible find me at greater depths of my being".

Another reason that is sometimes given for the neglect into which the Bible has fallen is that it is "hard to under-

stand". This the writer of 2 Peter admitted regarding the Epistles of Paul, and all of us will admit, regarding the prophetical books. Here also the remedy is a knowledge of the environment and the circumstances which produce the prophecies or epistle. As Professor J. E. McFayden, D. D., has pointed out "Everywhere the prophetic message is interwoven with history", and the same thing is true also of the letters written by St. Paul. The fact is that we only find the Bible difficult when we are not prepared to take as much trouble and time to understand it as the musician does to understand Beethoven's melodies, or the artist the paintings of Michael Angelo, or the poet the writings of Browning. A volume that is intended to make use wise unto salvation is surely worthy of as close study as the child gives to the mastery of reading or the multiplication table.

Moreover, not all the Bible is hard to understand. Great sections of it are easy to read and to comprehend; book after book is delightfully simple. Instead of being frightened away from the Bible by the more obscure passages or books, if we were to concentrate, at any rate at first, on the vast areas which are easily intelligible, we should be adapting the old couplet:

"Let those now read who never read before;
And those who always read, now read the more."

# A VISION OF GOD

**God Condescended.**

## By the Bishop of Winchester, the Rt. Rev. Theodore Woods, D. D.

AND there, at the very centre of history, is the vision of which this is supremely true. God condescended. God accommodated Himself. God stepped down till He reached our level. And we behold Jesus. There at the meeting point of ancient and modern, of the old world and the new, "the Word was made flesh and dwelt among us, and we beheld His glory. . . ." Just because through the modern study of the Gospels we have grasped, as possibly no generation since the first has been able to grasp, the reality of our Lord's humanity, we have been able to grasp with a deeper insight the reality of His deity. For though He is so human, the more you measure Him by human standards the more unaccountable He is. Natural through and through—let Nicodemus and the Woman of Samaria, and Martha and Mary testify to that, to say nothing of Peter and John and the others. Yet supernatural, as they all discovered. Perfectly at home in both worlds. But proving at every turn that this world, with its human interests and situations, its common ways and its ordinary furniture, can be, and is intended to be, the framework for the exhibition of that one. One of our profoundest thinkers and mystics has called attention to the fact that in our generation the two main lines of spiritual advance seem to be the rediscovery of the historical Jesus and the worship of the ever-present Christ in the Holy Communion. There is great significance in this. **We want to get down—if I may use the vulgar phrase—to the brass tacks of history, and see face to face the human-ness of God in common life. On the other hand, we want to grasp afresh the reality of the supernatural, and discover anew that whatever may be said of the circle of the natural and the human our one hope and joy lie in the fact that God breaks into it; uses it to His purposes; makes it the channel of His self-giving to man. For obviously this relationship of the material and the spiritual reaches its climax—apart from the Incarnation itself—in those great moments when the Lord makes Himself known in the Breaking of the Bread.** In all the ways of which I have spoken He makes Himself known; in the stars and in the flowers; in the heroism of the man; in the selflessness of the mother; in the purity of the little child. But here is the focus and climax of it all. Simple as bread and wine can be; yet mysterious, for here the Eternal breaks into the material; God stoops down to man. And this has been the experience of the Church throughout the ages. The witness of millions is behind the familiar words:

"Thou spread'st a table in my sight,
Thy unction grace bestoweth;
And oh! what transport of delight
From Thy pure chalice floweth."

**The Conclusion of the Matter.**

And this brings us to the conclusion of the whole matter. The vision is there. In the universe; in nature; in those lives and characters in which we catch a glimpse of the supernatural; supremely in Jesus our Lord; and in that high moment when He makes Himself known to us in the Breaking of the Bread. And the vision is within the reach of each and all of us if with a humble, lowly, and obedient heart we draw near. Watch for it—in your prayers tonight; as you lift your heart to God before you go back to work tomorrow. Get that New Testament open again and study it. Gaze on Jesus as He moves among men from the manger to the Cross and on to the open grave. And seeing the vision see all else in the light of it.

The men and women in their multitudes for whom He died. The homes which He could make happy and holy. The service in church or nation, in home or parish, which, for love of Him, you might render. The people you might help. For to see God is to love men. Pray that to our nation, more still to our Church that vision may be restored. And as you pray, prepare. Study to be quiet. Think more deeply. Read more sensibly. Be on the lookout for God in your own life. To do this is not to be a visionary. Precisely the opposite. We move every hour in the midst of what is utterly practical, completely common, thoroughly pedestrian. Yet it is there that the curtain is drawn back and God comes into the open. **As you sit at your desk, as you walk down the street, as you mend the children's clothes, as you work in the office, as when you kneel in the church or at your bedside, you can touch God. And that brings healing and energy and power.** For God is unveiling Himself to all who will look. He is speaking to all who will attend. He is loving all who would be loved.

"My God, how wonderful Thou art,
Thy majesty how bright,
How beautiful Thy mercy-seat,
In depths of burning light!

"How wonderful, how beautiful,
The sight of Thee must be,
Thine endless wisdom, boundless power,
And awful purity!

"Yet I may love Thee too, O Lord,
Almighty as Thou art,
For Thou hast stooped to ask of me
The love of my poor heart."

Then give it. And give it now.—Church of England Newspaper, November 4, 1927.

# THE SURRENDERED LIFE---IN CHRIST

## Conducted by the Reverend Frank Cox

**STUDIES IN EPHESIANS.**
(Continued.)
By the Rev. Duncan Thomas.

EPHESIANS is distinctly divided into two parts. The Epistle might be said to be an extended treatise on Christ as the Head of the Church and the Church as His Body. The first three chapters emphasize the divine part in this relationship of Head and Body, and the other three chapters the Body's duty to be in all things worthy of and to harmonize with the Head in every detail of life.

A. Chapters 1-3. GOD'S PURPOSE IN CHRIST—showing that God sums up every blessing for us in Christ. All comes to us by and in and through Him. I. Chapter I. THE INCEPTION OF THE PURPOSE. God's Purpose Thought out in Eternity, that all blessings for the Church should be received through Christ. It was a "Mystery", in the Scriptural sense of being hid in the mind of God until He Himself revealed it.

I. Chapter 1:3-14. The Purpose Conceived in the Mind of God in the counsels of Eternity to bless His Church in Christ. In general terms this is summed up in verse 3, which is the keynote to the first half of the Epistle.

St. Paul is hardly able to contain his enthusiasm as he contemplates what God has done for His Church in Christ. "Blessed," "Blessed," "Blessing." But not "blessed be God the Creator of all mankind" for all these blessings. Strange to St. Paul would much of the present-day talk of the "Universal Fatherhood of God and Brotherhood of Man have sounded; that is true only on the lowest basis,

of creation; while Scripture is written from the viewpoint of redemption. So these blessings come to us from "the God and Father of our Lord Jesus Christ". And only when we approach Him by the One through Whom alone we have access can we really say, "Father", and be acknowledged as heirs of God, because joint-heirs with Christ. But so coming all His riches are ours!

(1) He has "blessed us with every spiritual blessing in the spiritual realms". We might paraphrase that, "He has blessed us with every spiritual blessing that heaven contains". When all earth's imperfections shall have been fully put away, when Christ comes again, then we shall have every material and intellectual blessing as well. But here is an even more astounding fact, that many of us have not grasped. God has given us, not the blessings that satisfy least, reserving the best for the world to come; but every **spiritual** blessing He has bestowed. Heaven has no spiritual blessing, except in fulness, that has not been given us.

What spiritual blessings or graces have you been hungering for? Quiet patience instead of hot blasts of impatience? Peace unbroken instead of nerve racking worry? Joy unceasing and increasing instead of fits of "blues"? Love that never faileth instead of lapses into occasional uncharitableness? Purity and power instead of weakness constantly stumbling into the mire?

All has been given!

(2) For note that the Apostle uses the past tense here, "who HATH BLESSED us with every spiritual blessing". We are prone to put off expectation of acquirement of some graces and victory over certain sins, and to hope for that in the future—in heaven maybe. But these things are ours now; they have already been given. He says not "will bless", but "hath blessed". He offers us not a promise of the future to be asked for, but a fact of the past, fully accomplished, to be accepted and acted upon in the present. God's grace is magnified not so much by the grace seen in us after we get to heaven where there are no temptations, but by what He does in and for us here and now.

More, it is HE who hath blessed us—an act or bestowment of God, and not an achievement on our part. We do not strive for a beautiful character and then, like little Jack Horner, say, "See what a big boy am I"! We accept His grace, so that others seeing our good works will attribute them to the correct Source and "glorify your Father who is in Heaven". All our life, past, present and future is solely of grace. And that means "unmerited favor" or "God doing it all", and our simply receiving His blessed working by faith. We do not need then to beg for grace, but just recognize that God has already, before we asked, fully provided it; and so we need only use it.

(3) And He has provided "every spiritual blessing"? Yes; but note: all blessings are summed up in One—not thing, but—Person. Paraphrase again: "blessed with every blessing that heaven contains, when He gave us Christ"—all wrapped up in Christ. God turned the treasure-house of heaven upside down and emptied all at our feet. All heaven's treasures are summed up in Christ. And God has given us, not His power or other grace, though that were amazing, but His Son, who is power and every grace. His gift is a Person; and a person is indivisible. So that we are not given peace now, to have joy added separately later. But we have Him, and His life outflows in perfect love, joy, peace, purity, power. It would be wonderful to receive His righteousness; but better still, we have Him, and "He is our righteousnsss". "In Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full," so that we are "filled unto all the fulness of God."

"Thou, O Christ, art all I want;
More than all in Thee I find."

"It is no longer I that live, but Christ liveth in me."

# A REPLY TO DR. L. W. BATTEN

## By Charles Hillman Fountain

IN a recent issue of **The Churchman**, November 26, 1927, Dr. Loring W. Batten, professor in the General Theological Seminary of the Episcopal Church in New York, had an article in reply to an editorial in **The Southern Churchman**, October 29, 1927, concerning the Davidic authorship of the One Hundred and Tenth Psalm. **The Churchman** is a modernist, though nominally Episcopal, paper published in New York, while **The Southern Churchman** is an orthodox Episcopal weekly published in Richmond, Va.

The Southern paper had declared that our Lord in His controversy with the Pharisees in Matt. 22:41-46, "Solemnly asserted" that David was the author of the One Hundred and Tenth Psalm. Dr. Batten in criticising this statement insinuates that Christ's earnest discussion with the Pharisees about His Messiahship was a joke, and that what He said to them did not amount to much spiritually. He says flippantly:

"**I wonder how solemn our Lord was** in the colloquy with the Pharisees. **There is clearly not much of spiritual value in the passage.** Jesus is reported to have asked a **catch question** and the Pharisees **bit. Was it an occasion of grave solemnity?**" (Black mine.)

The irreverence of all this is apparent on the surface, for our Lord never asked "catch questions" to make people "bite", nor did He ever discuss His Messiahship in any but a serious and solemn way. And for Professor Batten to say that the Saviour's divine words did not have much spiritual value is blasphemy. Our blessed Lord said of what He taught the people: "The words that I speak unto you, they are spirit, and they are life" (John 6:62). This is true of all the "wonderful words of life" that He spoke, including those in the passage under discussion (Matt. 22:41-46). The professor continues:

"Moreover, the passage is susceptible of more than one interpretation. It seems to prove that Christ was in no sense David's son. Does **The Southern Churchman** accept that conclusion? But the passage may mean that David did not write the Psalm, for the author does call somebody 'My Lord', and if that means David's son, then David could not have written the poem."

Let us examine the passage under question and see what it teaches about the Messiahship of the Nazarene, and in this way learn the falsity of what Dr. Batten says.

After being maliciously questioned by His enemies, and answering them successfully, our Lord turned the tables on them, and asked them a question they could not answer. They believed that the Messiah was the Son of David, and as such a human being, Christ asked them how, that being the case, it was possible for David to speak of Him as his Lord. He said that the King of Israel in the One Hundredth and Tenth Psalm called the Messiah his Lord. "The Lord (Jehovah) said unto my Lord (the Messiah), Sit thou at my right hand, until I make thine enemies thy footstool" (verse 1).

How could the Messiah be both David's son and David's Lord? Christ asked the learned doctors. How could He be both human and divine? How could He be before David as his Lord, and after David as his son? How could He be both David's divine ancestor and his human descendant? How could He be David's creator and David's offspring?"

Matthew says the Pharisees could not answer the Lord. Of course, they could not answer Him, for they did not believe in the Messiah's deity. The doctrine of the God man, with which the New Testament is all radiant within from beginning to end, is the answer of the Christian to our Saviour's question: "If David then call him Lord, how is he his son?" Dr. Batten, like the Pharisees, is unable to answer the question: he says it "seems to prove that Christ was in no sense David's son".

Thus we see that this passage of Holy Scripture has "much spiritual value" in it, in spite of the professor, because in it Jesus claims both deity and humanity; he asserts His preexistence in Heaven and His incarnation on earth. It is one of the sublime passages of Holy Scripture in which we look from earth to heaven and from heaven to earth, and see the only Begotten Son of God, "Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man".

This portion of Holy Writ shows that the doctrine of Christ's preexistence is taught in the Synoptics as well as in the Fourth Gospel (see the parallel passages: Mark 12:35-37; Luke 20:41-44). It proves that the Lord Himself taught this doctrine, and not only John and Paul. It falls in line with His declaration in the last Gospel, "Before Abraham was, I am" (John 8:58). Here in the Synoptics He says in effect, "Before David was, I am". This Scripture proves beyond all doubt that the Jesus of the Synoptics is the same Being as the Jesus of John's Gospel. Modernism declares that they are not the same Being, and that if the Synoptic picture of Him is true the Johannine is false, and vice versa. In the Revelation the risen Christ speaking from heaven to the beloved John, repeats in different language what He had said to the wicked Pharisees years before: "I am the root and the offspring of David" (Rev. 22:16). As the root from which David sprang, I am his Lord; as the offspring of David who sprang from him, I am his Son.

**The Southern Churchman** claims that David wrote Psalm

110 because the Lord said that He did. Dr. Batten retorts: "To say that David wrote Psalm 110 because our Lord said so is not Biblical criticism, it is submission to authority." Of course it is. The believer submits to the authority of his Lord. Biblical criticisms must give way to His authority when it contradicts His Word; but true criticism never contradicts it; it rather is in harmony with His Word.

Ewald of Germany was a noted Biblical critic with some of whose views no Christian can agree, but he said of the Book of Psalms:

"The conclusion from all exactest investigations is that certainly a considerable mass of songs, and these the finest and most important, proceed from David, or at least from his time." (Quoted from Old Testament Critics" [p. 308] by Whitelaw, published [1903] by Kegan Paul, Trench, Trubner & Co., Paternoster House, Charing Cross Road, London).

And Whitelaw said: "That the Psalms already cited as having been ascribed to David by Christ, His apostles, and the primitive Church, namely: 2, 16, 32, 69, 110, were really the work of the Shepherd King, though often challenged, has not been successfully disproved" (Pp. 310-311).

In view of these statements of Biblical scholars, Dr. Batten is not at all justified in saying that "the position advocated by **The Southern Churchman** requires the abdication of the critical sense"; nor has he any good reason for being indignant at that paper for saying that "the late Dr. Driver of Oxford, following his infidel German master, has the courage to deny what our Lord solemnly asserts" about David's authorship of the One Hundred and Tenth Psalm. He cries out with heated feeling: "Such a reflection on one of the greatest and sanest English Biblical scholars invites condemnation from all men." No, it invites condemnation from no man who is familiar with Dr. Driver's disregard not only of Christ's words, but of the facts of criticism as well.

Professor R. D. Wilson, of Princeton Theological Seminary, speaking of this man in his recent book, "A Scientific Investigation of the Old Testament", says:

"Reader, if the most plausible, and probably the most scholarly, of all that school of modern critics that delight to assail the integrity of the Scriptural narratives and to use so frequently the modest appellation, 'all scholars are agreed', will make such palpable blunders in a matter as to which there is abundant evidence to show that the Scriptures are right, what dependence will you place on him when he steps beyond the bounds of knowledge into the dim regions of conjecture and fancy? If when we can get abundant evidence, the documents of the Bible stand the test of genuineness and veracity, and the charges of the critics are proven false, upon what ground of common sense or law of evidence, are we to be induced to believe that these documents are false or forged when charges absolutely unsupported by evidence are made against them?"

**—Sunday School Times.**

# JUSTIFICATION BY FAITH

## By Dyson Hague

**The Church's Teachings.**

NO Churchman can ever overvalue Article XI, one of the greatest in our Church's teaching, for the rediscovery of the meaning of Justification by Faith was the soul of the Reformation. It was its inspiration; its life; its victory. It came to the individual reformer as a revelation; to the Church as a revolution. But its starting-point was opened eyes and regenerated hearts. It began as good tidings of great joy to each. To Latimer as to Luther the glorious fact that he, a poor sinner, was accepted and justified by simply receiving God's grace as a free gift by faith ( Eph. 2:8), came as an almost incredible surprise. It swept over his soul as the sunrise, bringing peace and joy. And from the men who knew its power it passed over England and over Germany, and flashed on the religious world of Europe as an epoch-marking, epoch-making dynamic. It was not merely the power of God unto their salvation; it was the power of God to the salvation of the Churches.

Now remember, that as a matter of actual Christian life, the experiences of Latimer and Luther were identical with those of St. Paul. Each of them—the one in Judaism, the other in Anglican Romanism, and the third in German Romanism—endeavored with all the powers of a strong religious nature, by the use of the complicated means of the eccleiastical system in which he was nurtured, to make himself worthy of, and fit for, the favor of God. Each of them went through long and strenuous soul experiences in the endeavor to build up by his own deeds and merits a superstructure high enough and strong enough to qualify himself for salvation. The record of Paul's experiences in Philippians 3:4-9 is almost identical, circumstantials excepted, with that of Latimer, whose weary way of vigil, fast and pilgrimage, and the purchase of pardons and indulgences, terminated in that glorious moment when the sin burden fell from him through the absolution by the ministry of God's Holy Word, "though your sins be as scarlet they shall be as white as snow".

It came to him as a flashlight. It was a personal faith in God the Saviour, a faith that threw itself upon God. The justification by faith, then, which is the cardinal doctrine of our Church today (Article XI.) did not originate merely as a dogma, or as a Protestant or Anglican doctrine, as opposed to the Roman Catholic or mediaeval dogma of Justification by Works. It was primarily a personal spiritual experience defying the exactitude of definition.

The starting-point of the great doctrine of Justification by Faith, which was the life and glory and vitalizing power of the revival and re-formed Anglican Church, was the personal experience of the men who afterwards formulated it as a doctrine. This was certainly true of Wycliffe. It was certainly true of Latimer and Ridley, and undoubtedly also of Cranmer. (See his great confession, the secret and key of the Anglican Reformation. Works, Park. Soc., i. 374.) They knew that they were accepted and forgiven. They knew that, being justified by faith, they had peace with God. And this transformed their whole conception of religion. The formulated doctrine followed.

It was because of this calm and happy consciousness of acceptance with God that these men printed in the forefront of the Church Service of the Church of England the indispensable prerequisites of all acceptable worship, the means of obtained forgiveness through God's offered absolution and that happy sense of sonship and acceptance which enables them to say "Our Father". It was because of this they drew up in the strictly technical language of formulated theology, as the teaching of the Church of England, the doctrine of justification by faith only as the articulous stantis aut cadentis ecclesiae. It was their summary, and the Church's Summary of Rom. 3:19-26; Rom. 5:1-5; Phil. 3:7-9.

# STRAIGHT LINES

## John Littell

**"Judgment will I lay to the line and righteousness to the plummet."**—Isaiah 28:17.

LET me show three pictures.

Amos saw the Lord standing on a wall made by a plumbline, with a plumbline in His hand. The plumbline, a cord with a leaden weight, is used to raise perpendiculars, to build a wall straight and upright. Suspending it against a wall, one can tell if the wall is straight up.

"Amos," said the Lord, "what seest thou?" And Amos said, "A plumbline". Then said the Lord to him, "I will set a plumb line in the midst of my people Israel; I will not again pass by them any more" (Amos 7:7).

It is the business of builders to build right. You may imagine how some owner of a property on which a structure is rising might choose to pass by time and time again without paying much attention to the job, so long as he suspects no crooked work. But one day he may turn in and look it over. He takes up a plumbline to satisfy himself with a test. The wall should be straight up. The plumbline will prove that it is not. It will have to come down. And hereafter he will not pass by as if he did not know or care what grade of work the men were doing. Hereafter he would watch it. If any part did not go up straight, he would require that it be taken down and done over.

Israel was called to build life on civic, social and religious lines. Theirs was a structure of import. For it was the precursor of a later building, the spiritual temple not made with hands, eternal in the heavens (Eph. 2: 20-22). Israel was to build those great natural virtues justice, prudence, temperance and fortitude on which, after a new experience in the greater light of a new knowledge, Christ was to train His people in building His virtues of Faith, Hope and Love.

But now Israel was not building her part right. Owner,

architect and paymaster in one, He found they were not building straight. Their responsibility led to judgment. He stood to destroy.

A second picture:

Isaiah knew of responsibilities betrayed. He broke in on a feast the leading men were having, and he cried out that things must go straight. They said he spoke to them as if they were children. They mocked him with rhyming Hebrew syllables:

"saw-la-saw saw-la-saw qaw-la-qaw-la-qaw
zer shahm zer shahm,"
"line on line, line on line, here a little, there a little";
in English rhythm,

Holy saws! Line it out. Baby Laws. Simple Lout!
Here a bit. Who'll be hit?
There another. Who need bother?

His eloquence was nothing but "Go straight", over and over again.

Isaiah retorted that God's Law was just that: few words and easy. The same thing keeps coming back: people must go straight or take the consequences.

The scene reminds us of something in our own day. There is too much talk of "the failure of Democracy". But we make the talk because we work Democracy so badly. Not always, to be sure, but we do work it badly in spots. We must not resent the criticism till it spurs us to straighten something out. We ought to be and we can be proud of the working of our Democracy if we make things go straight.

A third picture:

St. John the Baptist also told people to go straight. His picture was a road—a fine memorial road in honor of the visit of a great King. Valleys would be filled, hills cut down, the road would be straight. He told soldiers how they could go straight, told tax-collectors how they could, and other people. He wanted to make ready a people prepared for the Lord. Responsibility is a sure thing. So is judgment. He spoke of the axe of destiny laid at the roots of the trees; of chaff, worthless, fit to burn. He said some people were like vipers—straight as a snake. He wanted all to face responsibility and to go straight.

**These Three Pictures All Tell of Responsibility. They Cry Out to Us: "Go Straight."**

Now, my friends, of course you know how responsibilities come. They come to us out of Life. If we have good things we will have responsibilities. Life, education, home inheritance, earnings, brains, experience, bring along with them our responsibilities. If I joyously accept the wealth of the gifts of life I should be just as joyful about accepting the responsibilities which grow out of them.

Life creates the duties; it is from life we derive our responsibilities. Right here comes in the true function of the Church. We do not get responsibilities from religion but religion helps us to meet and fulfil them. It shows us how to go straight, but first it shows us how to see straight. If I refuse to take vows of service or take them and later repudiate them, I am still not absolved from them because the duties never derive from vows but from the wealth of my life. Even if I escape the vows, I cannot escape my responsibilities. I must bear the consequences. The penalties of my failure are imposed not by religion but by life itself. It is because of the richess and the strength of my life that I fall into judgment for my failures.

God's law is no hard arbitrary decree over us. Judgment has nothing to do with vindictive passion. Law is the way life is lived. Judgment is the result of life. God's law is the expression of life's purpose, the working condition of our progress and happiness. Judgment is the measure of our ill-success. It cannot be otherwise than this: we fail at our peril. "Be sure your sins will find you out." "Whatsoever a man soweth, that shall he also reap." "The wages of sin is death, but the gift of God is Eternal Life."

## CURING THE DIVORCE EVIL.

Divorces are on the increase in our country—that is well known. It is also known that divorces are increasing at an alarming rate. So desperate have conditions grown that some are suggesting desperate remedies. They want national legislation that will forbid all divorce. Now, we do not intend to deny that the laws concerning marriage and divorce in some of our States may need revision, but let us not deceive ourselves and expect too much of legislation. When discussing this question, let us keep in mind that the Roman Catholic Church delights in pointing out the magnitude of this growing evil. Stung by the accusation of the horrible conditions of ignorance, filth, illegitimacy prevalent in Catholic countries, the Catholics wish to counter with the accusation of the growing divorce evil in our country. At the same time they cannot deny that though they forbid divorce altogether, yet something worse than divorce is found among Catholics. The Roman Church annuls marriages, even though they were performed by no one less than an archbishop.

On the other hand, we should not forget that the mere forcing of people to live together in wedlock is not a satisfactory solution of the problem. Let us keep in mind that even in the Old Testament, when God Himself instituted government and inspired its laws, divorce could not be entirely avoided because of the **hardness of their hearts.** Hardness of heart, that is the cause of the increasing divorce rate. If conditions are to improve, the Word of God must soften hard hearts. That hammer of God "that breaketh the rock in pieces" must be used upon the hard hearts of men. This Word has transformed many a lion into a lamb and is as powerful today as it ever was. In fact, through the use of the Word in our Christian congregations untold divorces have been prevented. And while it is true that even in our churches not all offenses are avoided—for Satan also brings disunion into Christian families—yet it certainly ought to cause people to think when they hear that there are actually large congregations of Christians in which for years and years there is neither separation of man and wife nor a divorce. We Christians have the solution of the problem. "Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17). By the hearing of faith the Holy Spirit is given (Gal. 3:2). And "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23). And where these fruits are found, divorce and lawsuits do not find the soil very favorable. Let us Christians thank God for what He has given us and let us do all we can to bring the life-giving Word to those poor souls who know of nothing else than the Law, and do not know that aright.—S., in The Lutheran Witness.

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher.**

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

**Lesson No. 18. Topic, Law and Grace.**
Read carefully the Book of Galatians.

The laws of God reveal the righteousness of God, and the depravity of all humanity. Law stops all argument and lays bare the results of sin, the need of penalty for sin, and the need of a Saviour. Through the wondrous grace of God in this present "Age of Grace", provision has been made for whosoever will, to pass from the death sentence which the law requires, to the glorious freedom of the children of God, for "Christ hath redeemed us from the curse of the law". The following selections from many Scriptures, will make plain the distinction between "Law and Grace".

**Law**

1. God's law is holy and perfect.—Psalm 19:7, 8; Rom. 7:12.
2. Reveals the demands of a Just God.—Ex. 20:1-17.
3. Reveals sin.—Rom. 3:20.
4. Reveals man's disobedience.—Jer. 3:25.
5. Demands perfect obedience or death.—Ezek. 18:4; Jas. 2:10.
6. Makes all guilty; every mouth stopped.—Rom. 3:19.
7. By the law, no flesh justified.—Rom. 3:20.
8. All under the curse.—Gal. 3:10.
9. The law demands holiness.—Lev. 20:26.
10. Excludes from God's presence.—Ex. 19:12; Jer. 23:39.

11. The sting of death is SIN; the strength of SIN is the law.—1 Cor. 15:56.
12. Final penalty, "the lake of fire".—Rev. 21:8; Rev. 20:15.

**Grace.**

1. But thanks be to God which giveth us victory through our Lord Jesus Christ.—1 Cor. 15:57.
2. Grace reveals what God did for us.—1 Cor. 15:3, 4.
3. Grace sent his son.—John 3:16.
4. That he by the grace of God, should taste death for every man.—Heb. 2:9.
5. Grace shows mercy.—Eph. 2:4.
6. Grace is unmerited favor.—Eph. 2:5; Rom. 11:6.
7. Grace called us.—Gal. 1:15.
8. Grace pardons all transgressions.—1 John 1:7, 9.
9. Grace sets believers free from the Law.—Gal. 5:1; Rom. 8:1.
10. Grace justifies every believer.—Rom. 3:24.
11. Grace makes every believer perfect.—Heb. 10:14.
12. Grace fills us with the love of Christ.—2 Cor. 5:14, 15.
13. Grace opens the way to the presence of God.—Heb. 4:15, 16.
14. Grace makes us heirs, and grants eternal life.—Titus 3:7.
15. Saved through the grace of our Lord Jesus Christ.—Acts 15: 11.
16. Redemption and forgiveness through his blood, according to the riches of his GRACE.—Eph. 1:7.
17. To "me", the least of all saints, is this grace given.—Eph. 3:8.

And why was this wondrous grace shown? "That in the ages to come he might show the exceeding riches of his kindness toward us through Christ Jesus."—Eph. 2:7.

"Grace! Flowing from Calvary;
Grace! Fathomless as the sea;
Grace! Throughout all eternity;
Grace! Enough for you and mee."

# THE VIRGIN BIRTH

## I. H. Haldeman

DOES it make any difference who was the father of Jesus?

There are those who say it does not.

There are even preachers in the pulpit who say it does not.

I affirm it does.

I affirm it makes a difference as wide as eternity.

If our Lord Jesus Christ were begotten by a human father, as Joseph protested he was not that father, then Jesus was born of a mother stained with the sin of unchastity.

If our Lord Jesus Christ were begotten by a natural father, and that father was not Joseph, as Mary was betrothed to him, and in the eye of the law as solemnly bound as a married woman, in giving birth to Jesus she became as guilty as a wife who breaks her marriage vow.

If Jesus were begotten by a natural father; as that father was not Joseph; as that natural father has never been known, then Jesus was begotten by an unknown father of an unmarriad woman; as the child of an unmarried woman and an unknown father is both illegitimate and bastard, He whom we call the Son of God entered the world with the bar sinister of His mother's unchastity and faithlessness stamped with the seal of an unknown father's cowardice, and stands before men as an illegitimate and bastard son, having no legal or decent right to live.

If our Lord Jesus Christ were begotten by a natural father; as personality comes not from the mother, but from the father (Heb. 7:9, 10), He was the seed of the man and not the seed of the woman. If He were not the seed of the woman, the promise made at Eden's gate that such a seed should bruise the serpent's head has never been fulfilled; and whatever else Jesus of Nazareth may be, He is not that seed.

If the Lord Jesus Christ were begotten by a natural father; if, as is true, personality comes from the father, the personality of Jesus was natural. If He were a natural person, He was not God. If He were not God (and since forgiveness of sins belongs only to God) He had no right to forgive sins. He had no right to make Himself the object of faith and the issue of salvation. As He claimed the right to forgive sin and to consign to eternal wrath all who did not believe in Him, He was either a wanton deceiver or a blindly deceived man. In either case, as a mental weakling or moral degenerate, He would stand outside the category of a Redeemer and Saviour of men.

If our Lord Jesus Christ were not begotten by God the Father of the very seed of the woman; if the act of God were not an absolute generative act; if the generative act were that of a natural man and the conception wholly natural, our Lord Jesus Christ is reduced to the level of a merely natural man. If He were a natural man; if He were not true and real God; if He were not God of God, very God of Very God, God the Son as well as Son of God, He was not the second person of the Trinity. If He were not the second person of the Trinity the question may be asked: Who is the second person of the Trinity?

To this, under the circumstances, there can be only one answer: No one is. There is no second person of the Trinity.

If there is no second person of the Trinity, there is no Trinity.

Thus, if Jesus of Nazareth had only a natural father, the doctrine of the triune God, the doctrine that God subsists as three distinct persons in one individual substance or being, falls to the ground, and the Church is landed into the front yard of open Unitarianism.

If our Lord Jesus Christ were begotten by a natural father; if as the son of such a father His personality was only natural; as a natural person is not infinite; as only an infinite person can atone to an infinite person; as only God can satisfy the law, the government and being of God; and since our Lord (as begotten of a natural father) could not be God, and was no more at any time than a finite person, He could not offer atonement to God. If, therefore, the father of Jesus were a natural man, the death of our Lord on the cross was not an atoning sacrifice.

This is true upon the side of His personality. It is true upon the side of His humanity. It is true in this wise:

To be an acceptable victim for sacrifice, to fill the function of a substitute, our Lord Jesus Christ must be free from the penalty of sin. To be free from the penalty of sin He must be sinless, not only in deed, but in essence and nature. A sinless humanity can be produced only from a sinless father; but if our Lord Jesus Christ were begotten by a natural man, He was begotten by a sinful father. If He were begotten by a sinful father, He inherited His sinful nature. He would have sin in Him. He would be under the penalty of sin. Under the penalty of sin, He could neither be a substitute for sinners, nor yet a sacrifice for sin.

If it could be proven that Jesus had a natural father (and as son of such a father could die neither as a substitute nor sacrifice), it would be plainly proven that the cross was a bloody, brutal, barbarous, useless and excuseless murder, without the basis of a single principle, without profit to man, and without glory to God.

If our Lord Jesus Christ were begotten by a human father; if as a natural son, with a natural personality and nature of sin, He could not offer an atoning sacrifice, nor act as a substitute, it would be evident, since God alone can raise the dead, in failing to be true and actual God, He could not fulfill His own promise that after laying down His life He would take it again; it would be evident He could not of Himself raise Himself from the dead. And, further, as God the Father is said to have raised Him, and the Holy Spirit is said to have raised Him, and it is said He should raise Himself; and the Father and the Spirit are represented as cooperating with the personal power of the Son to raise Himself, since He was a natural man and not God, He could not cooperate with the Father and the Spirit in a supernatural act; and as His failure so to cooperate would break down the Scripture doctrine of the invariable coordination of the Trinity-resurrection could not take place, He never was raised from the dead.

If our Lord Jesus Christ had only a natural father, the Trinity, as already shown, does not exist. All, therefore, that is predicated of the Trinity as such utterly fails, and there is no honest evidential warrant for believing in the ordained, consummative work of the Trinity; that is to say, the resurrection of Jesus of Nazareth as the thus declared Son of God.

If Jesus had only a natural father, the logical consequence of His natural sonship vitiates any pretended evidence that He is alive today. Immortality has not been brought to light, and we stand on the edge of the grave with only night and silence.

It makes a great difference who was the father of Jesus!

If God the Father did not stoop down from heaven, and in prime accord with the Son as His verbal and eternal expression, and through the coordinate and covenant operation of the Holy Spirit take hold on a cell or seed of the Virgin Mary, creating a new and distinct human nature, which the Son of God took into union with Himself, be-

coming a unique being with two natures, human and divine in one body and with one personality forever, then the whole foundation and fabric of Christianity as set forth in the New Testament is completely overthrown.

The men who deny the Virgin Birth; who do so that they may the more easily be delivered from carrying the baggage of the miraculous; who shift the fatherhood of Jesus from the Eternal God to the act of some unknown sinful man, are paying a dear price for their jaunty endeavor to accommodate the supernaturalism of Christianity to the poverty-smitten weakness of their own faith, and the noisy clamor of an unbelieving, spiritually ignorant and scoffing world.—The Bible Champion, Reading, Penn.

It should be remembered that the denial of the Virgin Birth is not new or modern. It was rejected by the Gnostics in the early days of Christianity. The ancient infidels, Celsus, Porphyry, and Lucian, scorned it. It was attacked by Voltaire, Rousseau, D'Alembert, Bolingbroke, Bradlaugh and Paine, because of its supernatural character, just as the modernists do today.—Sunday School Times.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## REPLY TO MR. SMILEY.

Mr. Editor:

The Rev. Mr. Smiley generally gives the true interpretation of the Bible. But when he says, that the Bible teaches conditional immortality, I do not think he ought to be followed.

The Bible does teach conditional blessedness and conditional punishment. The Son of God was sent by the Father as a universal Redeemer; but He will not force any one to accept this great work of redemption. He will bless no one arbitrarily. If people are to be blessed they must cooperate with the Spirit of God. Then blessedness is conditional. If they do not cooperate with the Spirit they will be punished. Then punishment is not arbitrary. It is according to a law in the spiritual world.

But as to conditional immortality, I do not believe that this is a doctrine of the Bible. I drew the conclusion from certain words that once escaped the lips of the Rev. Dr. Sparrow, some time Dean of the Protestant Episcopal Theological Seminary in Virginia, that he did not believe that any would be annihilated. I heard him say that he would rather suffer in eternity than lose his existence. I think the Doctor was right. I cannot conceive of any greater punishment than the loss of one's existence. If I had to choose between annihilation and universal salvation, I would teach universal salvation. Not that the wicked in the next world would be given eternal life arbitrarily. They would be treated as free agents; and who can say that, as they beheld the great love of God in its manifestation, they would not turn to Him and serve Him and worship Him some time as the eternal ages roll on? I believe that such a belief is agreeable to the teaching of the Word of God, if the Word of God be interpreted as a whole.

Wm. L. Braddock.

Baltimore, Md.

## BACK TO THE PRAYER BOOK.

Mr. Editor:

The marvel in the ecclesiastical world, or to bring it closer home in the Protestant Episcopal Church, today is the growth in power and influence of the **Living Church** paper, under the able management of its astute Editor, whereby the Anglo-Catholics are exerting their baneful and disrupting influence in "this Church" with the avowed purpose of changing its protestant name and nature.

Time was in the memory of many now living when the name of the paper was anathema, and not allowed in the home of an orthodox evangelical; the paper itself, if all reports were true, then, like the other Church papers, was struggling for a bare existence. Today the paper is financially well-to-doa, able to send its editor over to Europe on the slightest notice, even as far as Lausanne, of which more hereafter; has invaded, they say, the very strongholds of the evangelicals and is looked upon in some quarters as the leading Church paper.

The wonder and marvel is how all this has come about. Let's see. There is no question about the fact that its untiring and zealous Editor with his motto, "This one thing I do", with his ability to keep his noisy minority well in hand and doing his bidding, has been the moving power behind the Anglo-Catholic movement. In season and out of season were taught and practiced where possible its tenets and teaching. With unflagging zeal he stuck to his text and task and seized every opportunity to advance his paper and the cause. On the other hand the majority, who differed and disagreed, were careless and indifferent to what was going on around them, lacked a leader and had no settled policy as is the case todap. And so the man with one idea driving always and at all times to one fixed goal, easily distances men with no ideas, no fixed goal. With these facts before us it is not difficult to determine who would do the printing for the Church when the time came, as it did some twenty years ago, for the establishment of a printing press where the printing for the General Church might be done. It was none other than the **Living Church**! That there was some question about the propriety of this action, was evident from the fact that this writer heard then amiable General Secretary of the Board of Religious Education ask the question, "What's the harm of having the **Living Church** do the printing for the Board of Religious Education"? No answer was then avouched but in the light of present and past experience an answer so convincing might have been given that the project would have been stayed in the borning. But it wasn't, and hundreds, some say thousands, of dollars were poured into the offices of the **Living Church.** Soon a $25,000 printing plant was put up therein; the **Living Church** was firmly established financially, kindred adjunct papers and periodicals were published, and today General Church literature, as the Christian Nurture Series, and many books, go out to schools and churches and general readers with the Morehouse Publishing House stamped thereon and the genial Editor gives luncheons to Seminaries and has Bishops to breakfast with him!

Came a day when the Nation Wide Campaign was being launched, and being nation wide it must be Church wide, and these brethren having the matter in charge find themselves in the offices of the **Living Church** with this printing press ready for work and soliciting work. To the genial editor said they, "Would you", the question wasn't finished. He saw at once the situation which was avidly seized upon and in the forefront went this paper with all the necessary printing and the dollars it brought in. Gaining the gratitude and friendship most surely of these brethren the astute editor easily went to the front and fore of this great national effort, thereby securing a prominent place in Church affairs hitherto not vouchsafed him.

Again, when the Bishops' Crusade is on there is much printing to be done and it will be remembered that the printing for this nation wide effort went out with the **imprimatur** of the Morehouse Publishing Company, stamped thereon. Here again many friends were made, and that influence widely extended, for at a conference in preparation for this Crusade, only one Church paper was mentioned by the chief speaker and that the **Living Church,** and the fact was mentioned with no little gusto that this speaker, a Bishop, had breakfasted the week before with its Editor, quoting his approval of the plan, the only name referred to in that regard.

And yet again. In the flare-up in New York, when the authority and Creed of the Church were seriously attacked (supposedly), with the secular papers making much of it (the Tea Pot Dome scandal was not then at hand, otherwise we might have had less from them), the **Living Church,** while other papers might have been called luke-warm, saw its chance and went boldly to the aid of the Bishops and the Church as the paramount authority, and comes out of the wrangle with more Bishops and other clergy as its friends.

All this time the disrupting Party—the Anglo-Catholics, with their able leader, the Editor of the paper, were encroaching on the rites and rights of "this Church's enlarging their influence till at the General Convention they were able to enlarge the scope of the resolution on Changes in the Prayer Book so that doctrinal changes have been made, when it has been asserted time and time again without successful denial that the order for these changes were for enrichment and not for the purpose of making doctrinal changes in the Prayer Book.

With these facts before us, thus hastily thrown together, are we to be surprised that the astute and able editor of this paper, carrying this disrupting party in the hollow of his hand and making friends on all sides, of Bishops and

other clergy, with the means at his disposal furnished largely by the Church, thus being disrupted, are we to be surprised that he presumes to bid a Diocese, of the old evangelical kind, to prayer for its dead with no voice raised against it?

Or, are we to be amazed to hear that at the Lausanne Conference for Faith and Order, this same Editor had the temerity to throw a wrench of objection into the easy going machinery of unity, coming near to wrecking the whole plan and thereby bringing the Protestant Episcopal Church in the United States into disrepute throughout the Protestant world? With such power and prestige and influence as herein set forth, are we to be amazed that the astute Editor of this paper presumes to lead in all these matters? And that now flushed with supposed victory, he essays by the help of his noisy minority to throw Thirty-nine Articles out of the Prayer Book? Thus getting rid of one more safeguard in his onward march to the threshold of the door of the Church of Rome? The Pope will not let him and his cohorts come in as they are, and he will not go as the Pope requires, knowing full well that Papa would soon cure him of his ecclesiastical high jinks.)

Not amazed at these things which have come to pass, but rather that the large majority of Churchmen, disagreeing with this avowed trend and intent towards Rome's threshold, should we sit supinely by and allow them to come to pass? Or shall we be still further amazed that knowing these as now being publicly announced this majority will allow this paper with its propaganda and its astute Editor and their noisy following to wreck this Church on the rocks of dissension of their own creating? I cannot believe it. But that they will rally to call properly made, "Back to the Prayer Book, and save the old Book from its destined mutilation, if the **Living Church** has its way.

In answer to the question, then, "Upon what meat hath this, our Caesar, fed, that he has grown so great"? the answer is upon the meat of financial prosperity furnished by the very Organization which he is doing his best to wreck: that material prosperity out of which has grown the opportunity to sting the hand that fed him. O tempora, O mores.

**Josiah R. Ellis.**

January 4, 1927.

## A WORTHY EXAMPLE.

Mr. Editor:

Will our laity take note of the action of the English Parliament, in its veto of the Revised Book of Common Prayer?

The acceptance of the said book in the view of the House of Commons would have been, practically, a surrender to the "Catholic" element.

The House of Commons represents the laity, and declined to allow the Church of England to act the part of "Mr. facing both ways". Now "there is a generation" in the Protestant Episcopal Church of these United States, who, unheeding Solomon's warning not to "spread the net in the sight of any bird", openly proclaim that it is their purpose to change the Name, the Doctrine, and the Worship of the Protestant Episcopal Church.

Now what will our House of Lay Delegates do, in the premises?

**J. H. Tillinghast.**

Eastover, South Carolina.

# Book Reviews

THE NEW CHRISTIAN EPIC: By Albert W. Palmer. The Pilgrim Press, Boston, Chicago.

This is a book of fresh, stimulating sermons preached in America and Scotland. It is a very good exponent of modern religion and makes very pleasant reading. There are a dozen sermons on themes that are occupying the minds of thoughtful people. We do not think the author has done anything unusual in his sermon on Christ. Such strong writing on the Person and teachings of Christ is coming from the press almost daily that a sermon or book on the subject has to rank pretty high to get a reading.

The sermon on "The New Christian Epic" is better. It is well worked out for so brief a space. It is a very clear statement of modern religion and will please many.

"The Stars Above the Freight Trains" is a sermon based on an accident to a boy crushed under the wheels of a heavy freight train. It ends with a series of "Great affirmations of the soul", words of faith and cheer to read when troubled or discouraged.

The sermon on "Humanity's Greatest Prayer" is not comparable to Bishop Gore's, or several other brief expositions of the "Lord's Prayer", which we have read.

"Immortality" and "The Christ of Modern Thought" are the titles of the last two of the series.

Dean Brown, of Yale Divinity School, says: "Dr. Palmer's sermon on "A Search for An Inscription", is one of the best I have read for many a day."

The price of the book is $1.50.

**Semmes.**

THE BIBLE: ITS CHRIST AND MODERNISM: By T. J. McCrossan, B. A., B. D. Eighteen Years Examiner in Greek and Hebrew for the Presbytery at Minneapolis.

I cannot too highly esteem the privilege of introducing this book and its author.

Dr. McCrossan has long been before the reading Christian public as an exponent of "the faith once for all delivered to the saints". With keen acumen and trained scholarship, he has discerned and exposed error and exalted "the truth as the truth is in Jesus". The present volume is the result of long and patient study in the realm of religious controversy, which, by far, too many have been content to apprehend but superficially.

We seem to be at the parting of the ways. Indeed, there are those who boast that we are. A clarion call is needed to arouse the indifferent to the peril of the hour; and to encourage those who would give "a reason of the hope that is in them". Not all can be specialists in this field. Dr. McCrossan has shown his fitness for the calling and he has in this contribution put into concrete form, simple for all to comprehend, the various testimonies invoked in the discussion; and given us as a guide out of the mystifying intricacies of the modern school. He does not merely express opinions; but takes the facts as presented by those who would overturn the faith of the historic Church, and show their infidelic character. His accurate citations will be a strength to the thoughtful and will assure the average student of divine things that he has not been beating the air.

My own heart throbs with the expectant hope of the great good this book will accomplish. It will disclose the subtlety of the methods now used and by pungent suggestion will turn the arguments, now prevailing, against those who present them. It will stimulate the believing Christian to a deeper study of the Word of God and give a thrill of gladness to those who have long contended for the faith.

The Modern Movement, based upon the New Knowledge, protests that it does not take the Bible from the people, but purifies it of the errors which have encrusted it. This movement in its radical assumption, claims that to be rightly understood, the New Testament must be deleted of the Grecian mysticism of St. Paul, the fallacy of the death of "the Just for the unjust", the reality of the resurrection of our Lord and the consequent attributed facts. Modernism has woven about the head of the "simple Peasant of Judea" an ideality which demands no essentially historic basis. It would make of the Cross a beautiful expression of self-sacrifice and enshrine the Living Christ as a potency for good, regardless of how He came into the world or how He went out of it. In other words, it would decree that we need not know anything about our Lord; there is an evident spirit in the world that makes for righteousness and we may rightly attribute that spirit to Him, regardless of the body of doctrine as expressed in the creeds of Christendom.

Dr. McCrossan insists that unless the facts of the Bible as defined in the New Testament be soulfully embraced, the suggested IDEALITY must fade into an evanescent dream. One striking feature of the problem deserves attention. Ideals are valueless without the unction to reach them. The Modern concept of the New Testament makes self-effort the key to advance. It resolves itself into the long-ago adopted slogan of the Unitarians, "The Fatherhood of God; the brotherhood of man; and salvation by character". Hence, Modernism has no evangelistic note; it has not apostolic missionary appeal; it presents lofty concepts of God, of man, and of spiritual values, but provides no dynamic force by which spiritual aspirations may be attained. And the worm that lies at the root of the situation is that prevalent repudiation of the Person and mission of the Holy Spirit, whose advent on Pentecost marked the birth of the Church and inaugurated His Lordship over the Church. Wherever He is heartily received as the inspirer of the Word of God, as the source of life through whom the Son of God came into the world and effected His august redemption for a lost humanity, as the power of God for service and the bond of fellowship, the taint of Modernism vanishes.

The sad fact confronts us that this alluring Circe "is administering the opiates of spiritual sleep, removing the keen edge of conscience toward God", and it deprives the man who falls into the snare of the "Blessed Hope", which has

been the inspiration and joy of the saints of all ages.

Great is the pity, that the teachers of this "new way" may themselves ultimately come to Harnack's confession. "There will be no solution of the present unrest until there is a return to positions which have been forsaken". But what of those who have been led astray and have not caught the vision of the superlative value of the "old paths"?

May the Lord make Dr. McCrossan's appeal the means of holding many who have not forsaken the positions of the venerable past; and by all means rescue some who have.

**Kenneth Mackenzie.**

# Church Intelligence

### Bible Distribution.

"A while ago," Dr. Carter continued, "Mr. Coolidge wrote the New York Bible Society these strong words:

" 'There is no other Book with which the Bible can be compared and no other reading that means so much to the human race. It is the support of the strong and the consolation of the weak, the dependence of organized government and the foundation of religion.' "

In the last year the society distributed 700,000 copies of the Bible, and Dr. Carter said:

"An important branch of our work is that of Bible distribution at Ellis Island, where we make it possible for every immigrant to receive a copy of the Bible in his own language. There is an immigration problem because many immigrants do not learn English and they have no reverence for our laws, our institutions and our Christian ideals. The lack of knowledge of the Bible is today the nation's peril. We have recently inaugurated a new plan for giving a knowledge of the Bible to the immigrants as they arrive at Ellis Island and to the immigrant or foreign populations throughout the country. These immigrants desire to learn English, and there is no simpler or better way to help them learn English than to furnish them with portions of the Bible printed in two languages in parallel columns or pages, their own native language and English. The immigrants will read each word on every page. They will learn of the standards and ideals which are the basis of our America, and they will learn the real message of the Book —God's love through Jesus Christ."—Selected.

### St. Augustine's College, Canterbury.

Lovers of Canterbury are sending to St. Augustine's College, Canterbury, contributions toward the 1,500 pounds needed for the preservation of two of the college gates. One was built in 1370 and one was completed in 1309. Their turrets were feeling quite nervous and shaky after some six hundred years, but are to be rendered secure, it is hoped, for centuries to come. Time was when the splendid buildings of St. Augustine were used as a quarry.

The occasional Papers issued by the College carry notes from its graduates who are serving as bishops, archdeacons and priests, in difficult places all over the world. The Rev. Dr. H. H. Gowen, the Ven. Frederic Goodman and the Rev. Frederick W. Clayton are among well known clergy of our own who are Augustinians.

### Course for Organists and Choir Directors.

Under the auspices of the British Music Society an interesting course for Organists and Choir Directors will be given in Oxford this summer. Among the lecturers and demonstrators will be:

Dr. W. G. Alcock, M. V. C., of Salisbury Cathedral; G. Thalben Ball, Mus. Bac., of the Temple Church, London; Dr. Ernest Bullock, of Westminster Abbey, and Sir. H. Walford Davies, of St. George's Chapel, Windsor.

Four of the principal choirs and organs of the College Chapels will be used for demonstration purposes.

The course will include the following subjects: Choir Training, The Singing of Psalms and Hymns, Congregational Singing, The Making of the Service, Church Music Composition, Organ Playing, Extemporization, Voluntary (Offertory) Playing, The Use of Transcriptions, and The History of Church Music.

A party of American Organists and Choir Directors will leave New York by the Cunard Line, June 30, and arrive at Southampton, July 8. The return ticket will be good for twelve months. The students will live in New College (built by William of Wykeham in 1379).

The pamphlets illustrating the course, and giving full details, may be obtained from Mr. Francis Mackay, St. Paul's Cathedral, Detroit, or from the Secretary, British Music Society, 117 Great Portland Street, London, England.

McE.

### American Church Institute For Negroes.

Dr. Patton electrified the Board of Trustees of the American Church Institute for Negroes, and the National Council, at its December meeting, by a most interesting recital of recent achievements in this important branch of the Church's work. He gave the cheering news that, including the appropriations of the General Education Board, about $470,000 have been raised, in cash and pledges, for the building and equipment program at St. Paul's, Lawrenceville, Va.; St. Augustine's College, Raleigh, N. C., and the Fort Valley School, at Fort Valley, Ga. He also stated that the General Education Board were so well pleased with progress of the effort that they are now ready to pay to the Institute a considerable part of their conditional appropriation, in order that the building program may go forward uninterruptedly.

Another interesting announcement was that the Rt. Rev. William T. Manning, D. D., Bishop of New York, is cooperating with the authorities of the Institute in the endeavor to raise, in the Diocese of New York, the remainder of the money needed to complete the present program for these three schools. To this end, Carnegie Hall has been engaged for the evening of March 12, 1928. The Bishop will endeavor to fill the hall with representative people from all sections of the diocese. A chorus from the Institute schools will render "spirituals" and plantation melodies. A moving picture, featuring the work of the schools, prepared by the Publicity Department of the National Council, will be shown.

Many expressions of appreciation have been received from our Negro clergy and laymen, from all sections of the United States, since the election of Mr. Wallace A. Battle as Field Secretary of the American Church Institute for Negroes. As one of many notable evidences of the widespread interest of Negro Churchmen in Mr. Battle's election, the Negro clergy and laymen of Philadelphia gave Mr. Battle and Dr. Patton a reception, on Monday evening, December 12, at the parish house of the Church of St. John the Divine, a Negro parish.

Attention was called to the fact that, when the American Church Institute for Negroes was incorporated, in 1906, the then eight or nine millions of Southern Negroes were an isolated group. Dr. Patton referred to the rapid developments that have taken place in recent years in aerial navigation, the radio and other facilities for world-wide communication. These influences, with many others, have given the Negro an international racial consciousness. "The ten millions of Negroes of the South are no longer," said Dr. Patton, "an isolated groups." They are a part of a great, international race of one hundred and seventy million people. The time has come, therefore, when the Church should give immediate consideration to the extension of the sphere of the work of the Institute to meet this new consciousness of the Negro race. A thoroughly equipped Institute school should be established in the West Indies and in Africa."

### Boy Scouts.

The Boy Scouts of America will celebrate throughout the United States its eighteenth birthday on Wednesday, February 8, as the high spot of its annual Anniversary Week celebration from February 6-12. On the night of February 8, hundreds of thousands of Boy Scouts in all parts of the United States standing at attention, will rededicate themselves to the Scout Oath and Law. There will be Scout meetings, Father and Son banquets, church services, and many other forms of activities with which the occasion will be celebrated. On February 6 the Scouts celebrate Home Day, and on February 7 School Day. After the anniversary celebration on Wednesday, February 8, other days of celebration include Citizens' Day on February 9, Camp Day on February 10. On February 11 the boys will themselves demonstrate Scouting activities in the open. The week will close with special religious services on Sunday, February 12.

## MARYLAND.

**Rt Rev. J. G. Murray, D. D., Bishop.**
**Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.**

### Possible Merger of Three Churches.

One of the most important mergers in the history of the Diocese of Maryland is under consideration in Baltimore. The churches concerned are Ascension, Lafayette Square, the Rev. Robert E. Browning, rector; Christ Church, St. Paul and Chase Streets, and the congregation which worships at the Pro-Cathedral, Charles Street and University Parkway, Canon Harold N. Arrowsmith in charge. If the plan materializes 1,700 communicants will be affected.

The Church of the Ascension, which has a congregation of approximately 1,000 communicants, has for some time been seeking a more desirable location, because of changing conditions in its

section of the city. Christ Church has been without a rector since the recent death of the Rev. Murray W. Dewart. It is the second oldest church in the city, and is preparing to celebrate its hundredth anniversary this spring. Twice in its long history it has been forced to move by the encroachment of business, and the present church, though still somewhat "uptown", finds most of its membership in the suburbs. The congregation of the Pro-Cathedral, living largely in the apartment-house district and the semi-suburban section known as Guilford in its immediate neighborhood, worships at present in the undercroft of the Synod Hall of the future Cathedral of the Incarnation.

It is proposed in the merger to erect a church building on the cathedral site, which would be ample for the combined congregations and in the future would be a unit of the completed cathedral. Conferences are being held under the leadership of the Bishop-Coadjutor Helfenstein, but no definite plans have been as yet worked out.

### The Clericus Meets at Church Home.

The January meeting of the Clericus of Baltimore was held at the Church Home and Infirmary on the ninth of the month, when an opportunity was given the members to inspect this dioecsan institution. Addresses were made by Dr. Cullen on the history of the hospital, by the Rev. Shirley C. Hughson on Parish Missions, by a representative of the Federated Churches of Baltimore, and the Rev. Josselyn Reed, of Liberia. The loving greeting of the Clericus was sent to Bishop Kinsolving, of Southern Brazil, who has been forced under doctors' orders to retire from his missionary work.

The newly-elected officers of the Clericus are: the Rev. Philip Jensen, President; the Rev. Wm. C. Roberts, Secretary, and the Rev. Gideon C. Montgomery, Treasurer.

### Bishop's Guild Annual Memorial Service.

The Bishop's Guild held its Annual Communion Memorial Service recently at the Diocesan House followed by luncheon. The Guild is composed of women of the parishes of the diocese and its aim is to help the Bishop in the theological education of his candidates for the ministry. Two events each year are held to raise money for this purpose: a luncheon in December and a Christmas sale in November.

J. A. M.

## MILWAUKEE.

**Rt. Rev. W. W. Webb, D. D., Bishop.**
Rt. Rev. B. F. P. Irvins, D. D., Coadjutor

### Mrs. M. E. Dulany Endows Episcopal Diocese with $50,000 Gift.

Announcement of an additional gift of $50,000 by Mrs. Mary E. Dulany to the new diocese of the Episcopal Church in Northwestern Wisconsin was made at the midnight service at Christ Church by the the Rev. Dr. F. E. Wilson.

"Here is a Christmas gift for which you will all join me in offering our gratitude to God tonight," said Dr. Wilson in the course of a brief Christmas sermon. "Eighteen months ago we were stirred by the generous thought of one our communicants who offered to give $100,000 to establish the Dulany Memorial fund for the new diocese. This was to be a closed fund to which only Mrs. Dulany might add in case it required any increase. The money was to go into trust, the income only being used for the annual administrative expenses of the diocese. Since that time a careful survey has disclosed the fact that the welfare of the new diocese would be greatly furthered by a larger initial fund. And now I am authorized to tell you that in honor of the birthday of our Savior, Mrs. Dulany has added $50,000 in her original gift, to be available when the new diocese is created, making a total fund of $150,000."

The new diocese will include about one-third of the territory of Wisconsin, the larger part being cut off from the present diocese of Milwaukee and a smaller section from the diocese of Fond du Lac. From Superior to La Crosse and from Hudson to Owen will cover the jurisdiction of the new diocese. The bishops have given their formal consent and the councils of the two present dioceses have voted their approval of the separation. Final action must now be taken by the general convention of the Episcopal Church which meets in Washington, D. C., next October.

It has been agreed by all concerned that Eau Claire shall be the city of the new diocese, making Christ Church parish, of this city, the Cathedral parish. A house has been purchased on S. Farwell street by the local vestry to be used as a bishop's residence. All the congregations in the whole area are now contributing to a separate trust fund to be known as the development fund for extension work when the new diocese gets on its feet.

Commenting on Mrs. Dulany's gift at the annual council held in Milwaukee last winter, Bishop Webb said: "I have felt ever since I was elected that the northwestern part of the State ought to be set apart as a separate diocese The country has a great future, and this is especially true if some system of water-way is arranged to the Atlantic ocean. It is impossible for a bishop residing in Milwaukee really to understand the conditions and look after parishes and missions as far away as those in the northwestern part of the State. To put it concretely, the parishes in Superior are farther away from Milwaukee than Portland and the lower counties of Maine are from Philadelphia. With this endowment, as well as an episcopal residence in Eau Claire, it seems to me that this section can and ought to be set off as a new diocese. I hope I may live to see it and I will feel that the greatest thing I wanted to accomplish in my episcopate will have been brought about."

Mrs. Dulany has done a big thing not only for the Episcopal church, but also for the city of Eau Claire.

## NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

### Episcopal Rift Here is Feared Over Ritual.

The discord within the Church of England which resulted in the rejection of the revised prayer book also faces the Episcopal Church in this country and is a source of grave anxiety to the Church, Dr. Charles Gilbert, secretary of the Diocese of New York, said yesterday at a meeting at the St. Thomas' Guild Hall, 1 West Fifty-third Street.

The fundamental discord, he feels, lies between that wing of the Church which would move toward Catholicism and that wing which wishes to retain the Protestant character of the Episcopal Church. This discord comes to a head in the different conception of the sacrament of the communion; for where the Catholic party regards the bread and wine as actually transubstantiated into the body and blood of Christ and therefore worthy of adoration, the Protestant wing stand by the doctrine of the Reformation and considers adoration of the sacrament idolatory.

#### English Protestants Object.

For this reason the protestant wing in England refused to allow the provision of the revised prayer book which allowed the priest to reserve such of the sacrament as had not been used at mass. The provision was coupled with a reservation that the reserved sacrament should be used solely for the communion of the sick, but, according to Dr. Gilbert, the feeling was universal among the low church men that the bishops could not enforce this condition and prevent adoration.

That this great gulf between the two parties could not be bridged seemed doubtful to Dr. Gilbert. "But I hope it will be," he added, "so there need be no more breaking up in the already too broken body of Christ, the Church. Yet I fear that the more the rank and file of the laity come to understand the meaning of this controversy the more bitter the conflict will become and the more danger there will be."

The British House of Commons rejected the new prayer book largely on this ground, Dr. Gilbert said, because they felt, rightly or wrongly, that it would alter the Protestant character of the religion of the people of England. The feeling also existed that the proposed change had been made without much consideration of the views of the laity and would tend to enhance the position and prestige of the clergy.

The American Episcopal Church must face the same problem at the annual convention of the church at Washington next October, Dr. Gilbert pointed out in closing. Already, he said, the first step in the Catholic direction had been taken at the last convention at New Orleans, when the first move for removing the thirty-nine articles from the prayer book had been passed. Dr. Roland Brooks, rector of St. Thomas's, presided at the meeting.—New York Herald Tribune, Jan. 5.

## CENTRAL NEW YORK.

**Rt. Rev. Chas. Fiske, D. D., Bishop.**
**Rt. Rev. E. H. Coley, D. D., Suffragan.**

**Calvary Church, Utica, N. Y.,** the Rev. D. Charles White rector, has received $5.000 from Miss Emilie J. Meyer and Otto A. Meyer, to be known as the Mary A. Meyer Endowment Fund in memory of their sister, a devoted iommunicant of the church. During 1927 sixty-nine persons were baptized and 117 presented for confirmation. A legacy of $4,057.62 for the endowment was received from the estate of Mrs. Humphrey Jones and legacies of $300 and $200 were left by Miss Nettie A. Wells and Mrs. Margaret C. Wickham, respectively.

## WESTERN NEW YORK.

Rt Rev. Chas. L. Brent, D. D., Bishop.
Rt Rev. D. L. Ferris, D. D., Coadjutor.

### Memorial Chimes.

Sunday, December 11, Bishop Ferris officiated at the dedication of a set of memorial chimes recently erected in St. John's, Honeoye Falls, the gift of Mrs. Frank H. Dennis, of Rochester, in memory of her husband. Besides Bishop Ferris and the rector, the Rev.

Messrs. Mulder, McKim, Davis and Jermin were in the Chancel. The pastors of the Presbyterian and Methodist Churches of the village were in the procession. These chimes, consisting of fifteen new bells added to the original bell which has been in the tower of St. John's Church since 1878, is one of the largest, if not the largest, in this part of the state and represents an expenditure of $10,000. The donor, though of the same name, is no relation of the rector, but she and her husband have been close friends of his for many years and this intimacy, coupled with her admiration for the excellent work the rector is doing at Honeoye Falls, led to the gift in which the whole community is now rejoicing.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### Eightieth Anniversary.

The congregation of Calvary Church, Charleston, of which the Rev. E. L. Baskervill is rector, celebrated its eightieth anniversary of the erection of its church edifice with fitting services from December 12 to 22, inclusive. The church building is the oldest in the South, built solely for the worship of Colored people.

During the services hearty greetings and congratulations were received from the Rt. Rev. Wm. A. Guerry, D. D., Bishop of South Carolina.

## SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

### The Bishop's Trip Abroad.

The Rt. Rev. and Mrs. Robert Carter Jett are planning to be in New York from Saturday morning, January 14, to Monday the sixteenth.

At noon Monday, they plan to sail on the White Star Liner "Laurentic" for a Mediterranean cruise, after which they will visit the Holy Land and several European countries.

The Rev. Messrs. Devall L. Gwathmey, of Wytheville, and Thomas Semmes, of Richmond, will accompany the Bishop and Mrs. Jett through the Mediterranean. They, however, will return on the Laurentic, being away from home only about six weeks, while the Jetts will probably be gone about three months.

### Improvements at St. Peter's-in-the-Mountains.

This is one of the most interesting mission points in the diocese, located in Franklin County, on a rural route from Callaway, and about ten miles from Ferrum, the nearest railroad station, on the Norfolk and Western Railway between Roanoke and Martinsville.

Miss Caryetta L. Davis has for a number of years been the very efficient missionary-in-charge, with the able assistance of Miss Mary F. Montgomery. The chief activity at St. Peter's is the school conducted by these ladies and in this, in the winter time, they have the additional help of Miss Susan R. Saunders, of Evington, Va.

Some ten years ago an attractive stone church was erected on the grounds, but funds were not available to complete it until recently. Windows have now been put in and good doors in place of the temporary ones that have been used to keep out the weather, and an excellent floor has been laid. Also the chancel platform has been put in, and the chancel furniture which had been used by Christ Church, Roanoke, in its old building at Church Avenue and Second Street.

St. Peter's-in-the-Mountains is under the care of the Rev. Douglas I. Hobbs, rector of Trinity Church at Rocky Mount.

### Woman's Auxiliary on the Job.

An institute for training leaders of the Lenten Study Classes was conducted by the Woman's Auxiliary of this diocese on the eleventh and twelfth of January. The leader was Mrs. E. L. Herndon, of Pottsville, Pennsylvania, who is Educational Secretary of the Diocese of Bethlehem. Mrs. Herndon discussed the Woman's Auxiliary Text Book for this year, "A Church Awake", by Dr. William C. Sturgis.

The meeting was held in the Parish House of Christ Church, Roanoke, and the visitors were guests of the three Woman's Auxiliary branches of the three congregations in Roanoke, Christ Church, St. John's Church and St. Peter's. Mrs. W. H. B. Loving, Diocesan President of the Woman's Auxiliary, was Chairman.

About twenty-five or thirty persons were present, representing thirteen parishes in the diocese.

T. A. S.

## WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor

WEST VIRGINIA—

**The Annual Bazaar** was held in Caldmon Hall, St. Hilda's Hall, Charles Town, by the Missionary Society, under the direction of Miss Edith Gregory. Attractive booths arranged by each class added to the interest of the occasion. The Wide World Gift Shop was voted by the judges the most attractive. The sum of $575 was realized. There were visitors from many points and among them Bishop Strider.

**St. Stephen's, Beckley,** reports a satisfactory growth, a large number of confirmations under the guidance of the Rev. W. P. Chrisman and the near prospect of the erection of a parish house greatly needed for the expanding work.

**The Church of the Heavenly Rest,** Princeton, was featured by an enjoyable visit from Miss Etta Ambler, the Sunday-school worker of the diocese, and a successful weeks' mission conducted by Bishop Strider.

**Other Worthwhile Preaching Missions** have been held by the Rev. Horace M. Brown in Grace Church, Eckman, and Christ Church, Wellsburg, and by the Rev. C. W. Sydnor in the Church of the Good Shepherd, Follansbee.

**The Kanawha Convocation** was held in St. Luke's Church, Welch, the Rev. H. Carleton Fox, rector. On the morning of the second day a quiet hour was conducted by Bishop Gravatt, who was also the celebrant of the Holy Communion, assisted by the rector of the parish. The financial condition of the diocese and the every member canvass were introduced by the Bishop and the Rev. J. W. Hobson. At the election of officers the Rev. H. M. Brown was elected dean, and the Rev. J. E. Thompson, Secretary-Treasurer. The invitation of Christ Church, Bluefield, for the next meeting of the Kanawha Convocation, February 14-15, 1928, was accepted.

**The Northwestern Convocation** met in Christ Church, Clarksburg, the Rev. J. T. Carter, rector. The outstanding events were the quiet hour conducted by Bishop Gravatt, in which he spoke on the Life, Progress and Hindrances in the Church, and several talks by Mr. Lewis B. Franklin, Treasurer of the National Council. The Rev. W. G. Gehri was elected dean for 1928, the Rev. C. G. Cogley, Secretary and the Rev. H. G. C. Martin, Treasurer. The invitation extended by the Rev. John Ridout for the next meeting of the Convocation to be held in Trinity Church, Parkersburg, was accepted.

**The Church School Institute** of the Northwestern Convocation held its initial meeting in Christ Church, Fairmont, and was a pronounced success. There were delegates from Clarksburg, Grafton, Morgantown, Elkins, Wheeling and other points. A feature of the evening was an inspiring address by Bishop Strider.

**The Ohio Valley Sunday School Institute** was held in St. Matthew's Church, Wheeling, with an excellent attendance from Sunday Schools in Ohio and West Virginia. The speaker for the day was the Rev. Maurice Clarke, Secretary of Religious Education in the Diocese of Southern Ohio. Every one present was interested and profited in what Mr. Clarke had to say about Sunday-school work.

C. G. C.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### Savannah Negroes Honor White Priest.

No finer description of a service at the Colored Mission of St. Augustine's, Savannah, honoring the Rev. S. B. McGlohon's twentieth anniversary as rector of St. Paul's Church, could be written than that printed in the Savannah Morning News, which is quoted in part:

"By eight o'clock last evening five hundred Colored people were packed in the little chapel of St. Augustine's Episcopal Church to pay tribute to the Rev. S. B. McGlohon, rector of St. Paul's Episcopal Church. An equal number were turned away. In the congregation were several parties from points as far distant as Brunswick, Augusta and Guyton.

"The far-reaching effect of this testimonial was reflected in a telegram sent by Dr. George E. Haynes, executive secretary of racial relation commission of the Federal Council of Churches of Christ in America. Dr. Haynes said: 'Savannah Negroes have set the pace in pointing the way to increased racial concord. It will not be long before Negroes in every forward-looking community will show forth to the world the esteem in which they hold those godly men and women who in a quiet way are doing as your honored guest has done. I congratulate the Rev. Mr. McGlohon. I doff my hat to Savannah Negroes.'

"Lay Reader R. M. Davey read the Lessons, one being from the sixty-first chapter of Isaiah, 'The Spirit of the Lord is upon me; because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to those that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn in Zion, to

give unto them beauty for ashes and the oil of joy for mourning.' 'That is the Rev. McGlohon' could be heard plainly all over the church at the ending of the Lesson.

"Professor R. W. Gadsden spoke for the Colored citizens of Savannah. He said: 'To my regret, the members of our group are losing faith in Christianity as practiced by quite a number of jelly-back folks, but every time we come in contact with a man like the Rev. McGlohon, we say if the Christian religion produces just one like him, it is abundantly worth while.'

"In choice words befitting the occasion, Mr. McGlohon told the people how pleased he was over the testimoniai, and that as a group they must cease to be self-pitying and look on the lovely, pure, honest and holy things of life. He further said that the white people were more and more appreciating the good qualities of the Colored people and every one could look for better times and more harmonious relation than probably some had expressed in the past.

"A letter was read from the Rev. J. A. Lindsay expressing his deep regret at not being present, but assured Mr. McGlohon that his congregation was praying for the success of the service. A gold cross was presented by Archdeacon Brown. Engraved on the cross were the words, 'To the Rev. S. B. McGlohon from the Negro citizens of Savannah'. The cross was, said the presenter, a symbol of love, service and sacrifice. After the singing of 'God of Our Fathers', the benediction was pronounced and over five hundred Colored people filed down the aisle and shook hands with the honor guest of the occasion."

## PENNSYLVANIA.

**Rt. Rev. T. J. Garland, D. D., Bishop.**

### Evangelical Conference.

Program of the conference on The Deeper Life in Christ, St. James' Protestant Episcopal Church, Fifty-second, below Master Street, Philadelphia, the Rev. John M. Weber, rector:

Sunday, January 22, 11 A. M. and 8 P. M., the Rev. Kenneth Mackenzie, Westport, Conn.

Monday, January 23 to Wednesday, January 25, 2:30 to 3:15 Bible Study. The Rev. Duncan Thomas, Monroe, North Carolina.

3:30 to 4:30, Missionary Hour. The Rev. James W. Morris, Washington, D. C., and others.

7:30 to 8:00, Young People's Hour and Song Service. Leaders: the Rev. Earle G. Lier, Washington, D. C.; the Rev. John C. Roak, Philadelphia, Pa.

8:00, Evening Service. Speakers: the Rev. Kenneth Mackenzie, the Rev. Duncan Thomas, and the Rev. Pembroke W. Reed, of Richmond, Va.

The purpose of these meetings is to deepen the lives of Christians, to exalt Christ, as the One who is more than sufficient to meet every need of the Christian life, and to emphasize the office of the Holy Spirit to empower for service.

Some of the speakers at the conference are open for dates for parish conferences along the same lines, and may be reached by addressing the Rev. Frank Cox, 249 West Forty-third Street, New York City.

### Addition to Galilee Mission.

The new four-story and basement addition to the Galilee Mission, 821-23 Vine Street, Philadelphia, completed recently at a cost of $70,000, was dedicated January 14 by Bishop Garland. The program was in charge of Mr. Geo. W. Wilkins, Superintendent, and the Rev. Robert R. Windley, Chaplain of the Mission. The speakers included Bishop Garland, Benjamin H. Ludlow, Sherman C. Kingsley, director of the Welfare Federation; Samuel T. Barham and the Rev. L. N. Calely.

The new annex will be the Galilee Home and Industrial Department, including a printing plant, furniture repairs and rug weaving.

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

### Annual Church School Service.

The annual service and mass meeting of the Church Schools of the Diocese of Long Island will be held on Sunday, January 29, 1928, at 3:30 P. M. in St. Luke's Church, Clinton Avenue, near Fulton Street, Brooklyn. Bishop Stires will be the principal speaker. Reports will be given on the Christmas Box work, the Birthday Thank Offering, and the Little Helpers' Offering. Plans of the Church School Service Program for the coming year will be announced. This annual service, under the auspices of the Diocesan Board of Religious Education, has come to be an occasion of importance, and a crowded church is to be expected.

### Unusual Confirmation at Richmond Hill.

The largest class in the history of the parish—forty-eight persons—was presented for Confirmation at the Church of the Resurrection, Richmond Hill. The Rt. Rev. J. Poyntz Tyler, D. D., Bishop of North Dakota, officiated for Bishop Stires, and gave also a very interesting account of the work of the Church in his diocese.

Bishop Tyler at the same service dedicated a new window in the north transept, the gift of William Cruwys and Emily Cruwys in memory of their mother, Anne Cruwys.

S. H. W.

## VIRGINIA.

**Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.**

### Organ Dedicated.

Tuesday, January 10, Bishop Tucker officiated at the dedication of a handsome Estey Organ, which was presented as a Christmas thank offering to the Church of Our Saviour at Sandston. The donor wished his name to remain unknown.

Mr. Harker, organist for St. Paul's Church, Richmond, played the organ at the evening recital. The church was filled to capacity.

### Diocesan Institute.

The following is the program of the Diocesan Institute, to be held January 24-26, 1928, Mayo Memorial Church House, 110 West Franklin Street, Richmond, Va.

**Tuesday.**

10:30 A. M.—Celebration Holy Communion, All Saints' Church, the Rev. J. Y. Downman, rector.

4:00 P. M.—Conference for Parish officers, led by Miss Louisa T. Davis.

5:00 P. M.—Mission Study Class, "Church Awake", Miss Emily Tilotson, New York.

6:00 P. M.—Supper (free to all).

7:00 P. M.—Mission Study Class, Miss Tilotson.

8:00 P. M.—Pageant by the Juniors.

**Wednesday.**

4:00 P. M.—Conference, Our Goal for the Year, Miss Davis.

5:00 P. M.—Mission Study Class, Miss Tilotson.

6:00 P. M.—Supper.

7:00 P. M.—Mission Study Class, Miss Tilotson.

8:00 P. M.—"Our Diocesan Work," Deaconess James and others.

**Thursday.**

4:00 P. M.—A Missionary Round Table.

5:00 P. M.—Mission Study Class.

6:00 P. M.—Supper.

7:00 P. M.—Mission Study Class.

8:00 P. M.—China, the Rev. Edmond J. Lee; Japan, the Rt. Rev. St. George Tucker.

Richmond will entertain five delegates from each convocation. Others coming can be placed in reasonable boarding houses. Send name to Mrs. E. E. Osgood, 110 West Franklin Street, Richmond.

There will be Study Classes for Junior Leaders each day at the same hours the Senior classes are in session.

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

### Girl Scout Leaders.

Five different courses for Girl Scout Leaders under the auspices of the Girl Scouts Association of the District of Columbia, are being conducted in Epiphany Parish Hall, during the month of January.

### Lectures.

"Religious Education in the Family" is the subject of a series of lectures being given every Thursday in January at 4:30 P. M. in Epiphany Parish Hall, by Mrs. William F. Bowen, Educational Secretary of the Woman's Auxiliary of this diocese. This course is being given under the joint auspices of the Woman's Auxiliary and the Sunday School Institute.

### Lace.

Two pieces of rare lace were presented recently to the Rt. Rev. James E. Freeman, Bishop of Washington, by Mrs. Samuel Warren Miller, of Washington, for use as a portion of the communion linen in the completed Washington Cathedral. The lace, according to the donor, belonged at one time to Queen Caroline Dorothea, wife of George II., and later became the property of the great grandmother of Monsignor Charles G. O'Keefe, a Herbert of Muckross. The lace is said to have remained in the family of the Herberts for over two hundred years. Mrs. Miller is a former president of the Woman's Auxiliary in the Diocese of Washington.

**The Rt. Rev. George W. Davenport, D. D.,** Bishop of the Diocese of Easton, is visiting his mother at his old home in Anacostia, and on January 15 was the preacher at Emmanuel Church, Anacostia, where his father served as rector for twenty-six years.

M. M. W.

(Continued on page 23.)

# Family Department

### January.

1. Sunday. Circumcision. New Year's Day.
6. Friday. Epiphany.
8. First Sunday after Epiphany.
15. Second Sunday after Epiphany.
22. Third Sunday after Epiphany.
25. Wednesday. Conversion of S. Paul.
29. Fourth Sunday after Epiphany.
31. Tuesday.

### Collect for Third Sunday After the Epiphany.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

### Collect for St. Paul's Day.

O God, Who, through the preaching of the blessed Apostle St. Paul, hast caused the light of the gospel to shine throughout the world, Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

### Convincement.

Julia Walcott Cockcroft.

Out of silence,
Out of space,
Came I hither
By a grace
Still unproven,
Still in doubt—
Save as sun and stars
Shine out.
I—a particle of clod.

Into stillness,
Into time,
By some force's
Will sublime,
Go I yonder.
Still in doubt?
Since the sun and stars
Shine out—
I—am particle of God.

### Hinduism, Christianity, or Atheism?

I called on a Hindu gentleman professionally a few days ago. After transacting our business, this man who holds a high and important position under the Government said to me, "Padre! What do you think will have happened to Hinduism fifty years from now"?

Not having met him previously, I felt I had to be cautious in my reply and said, "I presume Hinduism will reform herself from within as she has done before and thus adapt herself to the new conditions".

To this, he replied, "I beg to differ with you. Fifty years hence, Hinduism will be practically extinct".

"Why are you so pessimistic?" I asked.

His answer was that Hinduism could never survive the light which science was giving to the world. "Moreover," he said, "every succeeding year finds Hinduism more powerless and impotent. My father was a liberal Hindu, for his day; but he dared not defy Hinduism, as I can do in my day." Then said he, with a significant look, "I am stronger than Hinduism".

That phrase, "I am stronger than Hinduism", expresses the attitude of the intelligentia of India at the present time. It does not at all mean that they are abandoning Hinduism for Christianity. Rather, does it mean that they will become a people without religion, unless the Christian West sees to it, at this time of crisis, that we do not relax our ability to present Jesus Christ as the only hope of satisfying their hearts and their intellects.

I cannot take as optimistic view of the attitude of the intelligentia as some. I fear that discarding Hinduism, they are more likely to become atheists and materialists than Christians; hence, the need for more emphasis in presenting evangelical Christianity to them and for maintaining **Christian** schools.—Rev. C. B. Hill, in Exchange.

### Leadership.

Jesus was a surprising, and, to many of His day, an unbelievable fulfillment of a long hope for spiritual leadership. Some seemed to see it clearly. "We have found the Messiah" was the eager announcement of an early disciple, and his declaration quietly echoed through other spirits of that day. Through the centuries since, Christian faith has given a larger emphasis, be it right or wrong, that Jesus of Nazareth supremely manifested all the high qualities that "the anointed of God" was to have.

But Christianity is something more than a belief that this hope for leadership has been fulfilled. Followers of Jesus are still expectant. This expectancy can be found in a great variety of forms, some highly mystical and traditional, others less occult but perhaps more applicable to our human problems. But it is the entire element of expectancy that we point to here. Tersely it can be put in a statement like this: Christian faith is still seeking a fulfillment of a hope for moral leadership.

The world does not yet have the leadership that Jesus inspired our hopes to expect. We have come near to some great attainments, it is true. We have had some interesting examples of limited international efforts, like The Hague, to bring about a finer moral relationship between people of the earth. New efforts have been launched like a League of Nations and a World Court that have aimed at a wider establishment of order and concord in the world. The merits of these are not here discussed; we simply note them as instances of a hope that men have in some sort of a world leadership. Or they may represent approaches, with prospect of more efficient realization in the future.

At any rate we still are looking for a morally inspired humanity, and we wait in patience and work with faith for the coming of that day.—Herald of Gospel Liberty.

### Doing and Planning.

A useful man to Stonewall Jackson was old Miles, the Virginia bridge-builder. One day the Union troops had retreated and burned a bridge over the Shenandoah. Jackson, determined to follow them, summoned Miles.

"You must put all your men on that bridge," said he; "they must work all night, and the bridge must be completed by dayilght. My engineer shall furnish you with a plan, and you can go right ahead."

Early next morning Jackson met the old bridge-builder.

"Well," said the general, "did the engineer give you the plan for the bridge?"

"General," returned Miles slowly, "the bridge is done. I don't know whether the picture is or not."

We want a few more men of the Miles order. They do not plan, but work. In the name of all humanities, let us have fewer plans and more bridges, shorter red tape and longer bits of flannel; and, if possible, less bitter cry and more wool on poor people's backs. Measureless oceans of talk are not equal to a single cup of cold water really given in Christ's name.—C. H. Spurgeon.

### Christ in the Universe.

With this ambiguous earth
His dealings have been told to us. These abide:
The signal to a maid, the human birth,
The lesson, and a young Man crucified.

But not a star of all
The innumerable host of stars has heard
How He administered this terrestrial ball.
Our race have kept their Lord's entrusted word.

Of His earth-visiting feet
None knows the secret, cherished, perilous,
The terrible, shame fast, frightened, whispered sweet,
Heart shattering secret of His way with us.

No planet knows that this
Our wayside planet, carrying land and wave,
Love and life multiplied and pain and bliss,
Bears, as chief treasure, one forsaken grave.

Nor in our little day,
May His devices with the heavens be guessed,
His pilgrimage to tread the Milky Way,
Or His bestowals there be manifest.

But, in the eternities
Doubtless we shall compare together, hear
A million alien Gospels, in what guise
He trod the Pleiades, the Lyre, the Bear.

Oh, be prepared, my soul!
To read the inconceivable to search
The million forms of God those stars unroll
When in our turn we show to them a Man.

—Alice Maynell.

Carry your inadequate resources to Christ. In His hands they become sufficient. He multitplies them. He gives wisdom, strength, all that fits for the task to which He calls us. Bring your little faith in Him, He will increase it. Bring your feeble love to Him and ask Him to kindle it from the pure flame of His own, and He will make your heart burn within you. Bring your partial understanding of His Will and way to Him, and He will be to you wisdom. Bring all the poverty of your nature, all the insufficiency of your religious character, all the inadequacy of your poor work to your Lord. Feel it all. Let the conviction of your nothingness sink into your soul. "Who is sufficient for these things," must ever precede and will ever be followed by "Our sufficiency is of God".—A. Maclaren.

For the Southern Churchman.

**Hunger.**

R. S. Stringfellow.

I am hungry, Lord! for I have wandered
far in barren field—
And I have sown for harvests of only
empty yield,
And now I am hungry, having spent my
"All"—
I turn to Thee, with halting steps, with
weak and human call.

I am hungry, Lord! O give me food, and
bread! as thou didst break,
In Galilee, for hungry ones, beside the
lake—
Call me to Thy table, Lord, which Thou
hast spread,
And with Thine own hands break Thou
the bread—
For I am hungry.

And I am thirsty Lord. The stream of life
which flows so swiftly by,
Is all but spent. The springs have all
gone dry—
And I languish, thirsty, beside the empty
rock-strewn bed—
Where dreams have perished, and cher-
ished hopes are dead.

O give me water, Lord! as Thou didst
offer to the women at the well—
Living water! that I may drink and live,
Thy love to tell—
And then, the springs of life so long
gone dry,
Will bubble forth again, and flowing by—
Other thirsty ones may stoop, and drink,
and live
And know the solace which alone Thy
love can give.
At Thy bidding deserts bloom, rivers
flow—
And o'er the barren field rich harvests
grow.

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Dignity which must be always defended had better be entirely disposed of, or rather does not exist: it is very often a very thin disguise for a bad temper. I have seen clever young people made almost worthless for life because their parents taught them that a bad temper was a very dignified piece of peculiarity. Strife is as old as the Tower of Babel, and as common as the row which broke up that pretentious building. But if you want a peculiarity which stands out above all surroundings, take that friendship between David and Jonathan, where each was in the other, and which held through all the dangers of war.—Dr. J. H. Eccleston.

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For the Southern Churchman.

**Fiat Voluntas Tua.**

M. E. Norris.

"Thy will be done," O Father, can it be
This is the life that Thou hast planned
for me?
For these are stones, and I have asked
for bread.
Alone, uncherished and uncomforted,
I "stand and wait". One step ahead
I cannot see. The lonely path I tread
Is not illumined by one ray of light.
But in the darkness Thy most wondrous
might
Doth compass me about, and in Thy
strength
I have no fear. For who can tell the
length
Or breadth or height of Love that comes
from Thee
To animate our poor humanity,
And draw us nearer Thee from sun to
sun;
And so we say again: "Thy will be done."

# For the Young Folks

For the Southern Churchman.

**"His Father's Business."**

Eugenie du Maurier Meredith.

I often think of Nazareth,
Where Jesus lived as a little Boy:
Where perfume of lavendar breath
Clung fragrant to His every toy:

When Mary cleansed the Christ Child's
clothes.
And all the bushes where they dried,
Ever since of heaven did smell,
While the winds in the trees sang and
sighed:

Where little Jesus taller grew
In the Nazareth He loved so dearly:
Where He worked in the carpenter shop,
Helping Carpenter Joseph so cherily:

Where once the sunshine made a cross
On the floor with the boards Christ
clasped so warm:
The Nazareth where Christ worked and
played,
In the innocence of His youth and
charm:

The shop where, the legend says, there
was found
One day a board too short in length
For the work old Joseph must use it
for
And the Child with the force of His
heavenly strength

Pulled till it came to be long enough
For Joseph to use it, and finish his
work:
I think of the times when Jesus helped
Mary,
And the smiles she would give—for He
did not shirk

I think of the times, from childhood till
death,
When Christ oft took the Nazareth
road,
And forgot in its quiet, familiar scenes
The terrible weight of His load:

Then gathering strength from the memo-
ries of home
He back to the stress of His life could
go,
Entreating the weary to cast all their
cares
On the heart that with love did o'er-
flow:

What a beautiful life was Christ's on
earth!
He died for us all, for you, and me!
He gave to us all that we have of worth:
And He died that we, too, might sin-
less be.

---

**The Baby Moses.**

Down by the river bank in the far-away country of Egypt grew many long, strong reeds, and one day, many, many, many years ago, a woman gathered a big bundle of them. When she brought them to her house she began weaving them into a basket, and as she worked I am quite sure that her little son Aaron watched her fingers as she pulled the reeds in and out and back and forth.

Little Sister Miriam was a bit older than Aaron, and I suppose that she took care of the baby while her mother was busy.

"Keep him quiet, Miriam, dear," mother said, and Miriam would cuddle him very close in her arms and try to keep him from crying.

"Isn't he a pretty baby, mother?" Miriam would say over and over again as she looked into his face; and mother would answer, "Yes, my dear; he grows prettier every day."

Then Miriam would remember the command of the cruel king. "All the little boy babies of the Hebrew people must be killed".

She would shudder as she whispered, "The king must not find our baby"!

Father had to spend all his time working for the king, and he was very tired when he came home. Sometimes, too, he had a sad story to tell of how the overseer had struck him when he could not work fast enough. The king's overseers were very cruel to all the Hebrew people who were building his great buildings for him. They often forced the brick makers to gather their own straw to mix with the mortar, but they demanded that just as many bricks be done at the end of the day.

Father would sigh! "How long! How long," and then mother tried to comfort him.

By and by the little cradle was finished, and it was just big enough to hold baby brother.

Mother made it quite water-tight by covering it on the outside with pitch. Then she placed baby inside, and carried both baby and cradle down to the river; quietly and gently she hid it among the tall grasses that grew at the edge of the water.

"Watch him carefully, Miriam," she said. "Do not go too near the place, because some one might see you. I will go home. But if harm comes to baby brother, be sure to come and call me."

How the little "mother-sister" watched that tiny basket. She did not mind tired back and aching feet. As she stood just where her mother told her to stand, she thought of mother's words, "God is good. God is strong. He loves little children." Then she would whisper to herself, "Surely He will take care of little baby; surely He will save him from the king".

Presently the faithful little sister heard a sound. Some one was coming! She strained her ears to listen; then her heart seemed almost to stop beating! The princess was coming to the river! What should Miriam do?

The royal lady and her attendants came close up to the river bank. Then the princess spied the tiny basket. "What is this?" she cried.

One of the maidens lifted the basket for her mistress to see.

"Open it!" she commanded.

The maiden opened it, and there lay the helpless baby.

"It is one of the Hebrew children!" she said.

Then God did a wonderful thing. He put it into her heart to be kind to the little slave child.

"What a beautiful little baby!" she exclaimed.

The baby looked about; mother was not there; he could not see Sister Miriam. He cried.

"Poor little baby!" exclaimed the princess.

Miriam came nearer. Then she heard the princess say, "I shall keep this beautiful baby for my own. Carry him to the palace."

What a marvelous thing for the princess of Egypt to say! Could Miriam be-

lieve her own ears? But she had heard aright.

It was a hard thing for a little slave girl to speak to the royal lady, but brave little Miriam spoke. "Would you like a good nurse for the pretty baby?" she asked timidly. "I know some one who would take care of the baby so well!"

The great lady looked down into the sweet face of the little girl. "You may go bring her," she said.

Then Miriam ran as fast as she could right back to her mother. "O Mother, Mother!" she panted. "The princess has found the baby! She loves him! She is going to keep him! She wants a nurse to take care of him! Come!"

Mother ran to the riverside. The princess put the little baby into her arms. "I want a nurse for this dear little baby. I shall call his name Moses. You shall take care of him."

This was God's wonderful way of taking care of a little baby who was in great danger.—Selected.

### The Candle-Tree.

O hush, little brother, step soft on the stair
This Christmas morning; for waiting there
Is the candle-tree, with its flowers of light
All shining and blossoming bright, so bright.
Isn't it good to bloom for us so,
When all other trees are asleep in the snow?

Only on Christmas day it comes
While the white snow flies and the north wind hums;
When the spirit of giving is in the air,
Then we are sure to find it there.
O hush, little brother, step soft and light,
Lest it fade like a dream-thing away from our sight!

For under its branches are sheltered here
The things we've wanted through all the year;
The doll I dreamed about long ago,
The scarlet horn that you wanted so,
New books and pictures, all waiting, see,
Under the care of the candle-tree!

And over its branches and all about
Peace and contentment and joy shine out,
Making the world a beautiful place;
Making me say, as I lift my face,
O wonderful, wonderful candle-tree,
The light of the Christ-child is over me!

—Miriam S. Clark.

### In the Rose Garden.

Nina was out in the garden one bright morning—the beautiful rose garden with many colors and kinds of roses blooming everywhere, and the long, white path that led under arches and past drooping bushes up to the great house. Nina had thought it the prettiest and most wonderful place in the world when she first came with her mother to stay at Uncle Anson's, but she was growing tired of it now.

"There's nothing to do, and nobody to talk to," she said this morning, as she walked up and down. "I'm tired of just roses."

"Oh-h! I wouldn't ever be tired of 'em!" said a small voice near her.

Nine turned quickly, and there, looking over the gate, was the little round face of a boy.

"Why, where did you come from?" asked Nina in surprise.

"From home—'way down the road," answered the boy. "I come here 'most every day to see the roses, and then I go home and tell mother 'bout 'em. You see she has to make the sewing machine go all the time, so she can't come herself, but she says it rests her to hear about 'em—bushels and bushels of 'em and the green grass. She says when I tell her about them she can most see and smell 'em."

"Well!" said Nina, wondering at that way of enjoying roses. "Didn't you ever take any home? Of course you couldn't, though, unless— Wait a minute and I'll get you some. Yes, I can," she added quickly, as the little boy seemed half frightened. "Nobody cares how many I pick."

Pink roses, white roses, great crimson roses and yellow roses—Nina picked all kinds to fill the eager hands held out for them. "I want your mother to see them all," she said, "and tomorrow there'll be fresh ones for you."

Nina watched every day for her little visitor, and they grew to be good friends.

"They don't wither all in one day," said the boy, touching the pretty leaves lovingly, "so my mother divides 'em into smaller bunches and gives 'em to folks that don't have any. Mother says that's what we ought to do with things —pass 'em on."

Nina went slowly into the house that day busy with a new thought.

"Mrs. Harris, don't you think I might tie up some roses every day when we drive into town, and give to the children we see in the street?" she asked the housekeeper. "When people have good things they ought to pass them on, don't you think?"

"Bless the girl!" laughed the housekeeper. "Yes, indeed, honey, do it. It'll be good for the roses, good for the children, and good for you."

In that way Nina found a flower path to new friends and something to do.—Ruth Cody.

### HIS TENTH CHRISTMAS.

It was an ideal Christmas morning. The roads were covered with a thick layer of snow which had fallen during the previous night; the trees, with their ice-covered branches, glistened in the radiant sun, and the crisp morning air invigorated the people walking along, who all seemed inspired with the spirit of Christmas.

Inside the large house on the hill it was also merry. The children, who were grouped around the gigantic Christmas tree which stood with an air of majesty in the center of the room, were busily engaged in unpacking their presents and joyously exhibiting them to grandfather.

"Did you get toys for Christmas when you were a boy?" asked Willie, who always seemed to ask a question that would need a descriptive answer and, perhaps, a story.

"Yes," replied grandfather, "but my presents were quite different from yours. I shall always remember my tenth Christmas."

"Tell us about it," begged Helen, who had by this time grown attentive.

"Well," said the old gentleman, as he settled himself back in his armchair, "if you are not too busy with your presents, I will tell you."

The children forgot their toys for the time being, and gathered around his chair.

"When I was a boy," he began, "I lived in the country. It was very desolate there, especially in those days when vehicles were scarce and when walking was the most popular means of transportation.

"Well, Christmas morning dawned. I was anxious on this particular Christmas, as a kind lady who lived in the next village had promised me a present which, she said, would gladden my heart to possess. I could not guess what it was, but, bidding my mother good-bye, and being wrapped up warmly, I set out for the lady's house where my promised gift awaited me. When I got on my way the snow was falling considerably, and the skies seemed still heavy with more snow; but I trudged on, as a snow-storm was frequent in those days.

"I reached the lady's house, covered with snow, but happy and not in the least tired. She greeted me with a 'Merry Christmas', and after handing me a square box, told me not to open it until I had reached home. So with a light heart I set out homeward.

"By this time the snow was falling fast, but I thought nothing of it and pushed on. But I soon had cause for alarm; for, after I had walked about a mile, the snow became heavier and fell in blinding thickness. Also I discovered that I had lost my course in the road and was traveling in another direction.

"What could I do? The deep snow made walking very tiresome and I soon felt fatigued. But I kept moving and soon distinguished a dark object loom up before. It was a cabin where hunters were accustomed to stop, and I made haste to get there. I had often heard my father speak of it at home. With numb fingers I opened the old creaking door and went inside, where a couple of rough chairs and a rude couch were the only furniture. With care I laid my present on one of the chairs and stood at the window, watching the steadily falling snow and wondering how my parents must be getting alarmed at my absence.

"But the storm seemed not to have the slightest sign of ceasing; so, after crying a little, I settled down on the couch and was soon fast asleep. How long I slept I do not know, but I awoke to the sound of voices.

" 'Here he is,' I heard, and, sitting up, I saw my father and uncle standing beside me. With a cry of joy I flung myself into their arms.

"The snow had stooped, so we immediately started homeward, after I had carefully taken my present under my arm. Naturally, my mother was overjoyed at my appearance, and I learned that I had been absent from home for practically a whole day. I had spent my Christmas in the cabin in the woods."

"And what was in the box?" asked Harold.

"The cutest little puppy you ever saw," replied grandfather, with a smile. "He was cold, hungry and tired after his experience, but grew up with me and lived to the old age of eighteen years. I taught him to beg and to do many other tricks and I shall always remember him with pleasure."

The children dispersed to renew their interest in the bright toys, while the old gentleman gazed thoughtfully out of the frosty window.—American Messenger.

### What Happened to Lazy Ant.

Lazy Ant, so all her neighbors called her, because she'd take all day to do what any other ant could do in a few hours.

The meadow-folks said that Lazy Ant, rather than go out and hunt food for herself, would call on her neighbors just about meal-time, and in that way she wouldn't have to work for her food.

This soon became a nuisance, and finally some of her neighbors told her she must go out and get her own food.

"I'd just like to know where Mr. Bee gets that lovely honey," Lazy Ant thought, so the next time she saw Mr. Bee fly by she followed him and hid

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behind a bush while he sipped from the white cluster blossoms.

When Mr. Bee had filled all his tiny pockets with pollen and honey and sailed away, Lazy Ant crawled up the stem road that led to the white blossoms.

"I can't see why some of us have to work for what we get and others don't," She grumbled to herself. "And I'll just bet I'll not be silly and load my pockets down with pollen bundles, either. It's getting to be a bore. Every cafe-keeper that gives you a bit of honey seems to think you've got to carry her old pollen bundles to pay for the sip.

"Goodness, how careless of me! I must have stepped on something sticky," and Lazy Ant lifted her little legs one at a time and ran them through her mouth to clean them off. But the more she would clean, the stickier they became. First she'd lick one leg, then the other, and by the time she got the first three legs clean, the other three were sticky. And the first thing she knew, she was so sticky from the tip of her silly little head to the soles of her lazy little feet that she couldn't move, and she began to cry as hard as she could.

Mr. Bee saw her plight, and stopped to help her, but he found his own feet growing sticky and had to give it up.

"You see, Mrs. Starry Campion, the keeper of this blossom cafe, doesn't cater to crawling insects, so that's why her stem roads are so sticky," he buzzed. "We bees don't have to touch that road. We just light right down in the blossom cafe. I guess Mrs. Starry Campion heard you say you didn't care to help her distribute her pollen bundles, so she didn't warn you. I'm sorry; I wish I could help."

Just then something bumped into the plant. Mr. Bee lost his balance, but caught himself and sailed away as quick as he could. Lazy Ant closed her eyes, for she thought the keeper of the plant cafe was after her. But when she landed on the ground she opened her eyes, and there sat a big yellow cat eyeing a fluttering butterfly.

Lazy Ant crawled through the grass as fast as she could, and when she reached her home she jumped into a tub of water and had to soak a long time to get the horrid, sticky stuff from her head and feet. But you can believe it or not—Lazy Ant is lazy no more. She set to work the very next day and she has the loveliest ant hill in the whole meadows and is raising a great big family.

"It takes work to keep one out of mischief," she always says when any one reminds her of the days when she was called Lazy Ant.—Christian Sun.

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For the Southern Churchman.

### The Winding Road.

Mary Saunders Hawling.

I know a road, a winding road,
That hurries on its way,
From velvet night, with stars agleam,
Into a joyous day.

A road that's fringed with leafing trees
Against a cloudless sky;
A wind that has a scent of pine,
A spring breeze rushing by.

A little road, a golden road,
A road that sings a song;
A road that lifts an eager hand
And beckons me along.

A little road, a winding road,
Where many feet have trod—
A road that leads through valley land,
And climbs the hills to God.

# Classified Advertising and Notices

**All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.**

**Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.**

**CONTRIBUTIONS TO LEPER MISSION, NOVEMBER-DECEMBER, 1927.**

| | |
|---|---|
| Miss M. T. Bargamin, Richmond, Va. | $ 5.00 |
| Emmanuel Church, Boyce, Va. | 10.00 |
| (For Lepers in Dr. Wilson's Hospital, Korea), November Meeting (Christmas Fund $5.00) | 17.60 |
| Millwood, Va., Branch (Dr. Wilson's Leper, Korea) | 50.00 |
| Anonymous | 75.00 |
| Miss A. S. Nelson, Theological Seminary, Va. (For general work and Christmas Fund) | 8.00 |
| Mrs. C. M. Colhoun, Cumberstone, Md. (Support leper child and Christmas Fund) | 10.00 |
| Mrs. A. Moore, Jr., Berryville, Va. (For children of lepers) (Pete Banks) | 4.00 |
| Grace Church, Cismont, Va. (Support of leper. | 20.00 |
| Mrs. G. S. Clift, Richmond, Va. (Christmas Fund) | 10.00 |
| Junior Aux. Emmanuel Church, Brookhill, Richmond (Christmas Fund) | 10.00 |
| Misses N. and T. Carmichael, Fredericksburg, Va. (in gold) (Chrstmas Fund) | 8.00 |
| (Pete) | .01 |
| Grace Church Quilting Society, Petersburg, Va. (Christmas) | 5.00 |
| Mrs. C. W. Warren, Smithfield, Va. (Christmas) | 2.00 |
| Miss Byrd Wormley, Richmond (Christmas) | 5.00 |
| A Friend, Petersburg, Va. | 2.00 |
| A Friend, Petersburg, Va. | 25.00 |
| Mrs. R. E. Blankenship, Richmond (Christmas) | 2.00 |
| Mrs. H. H. Edmonds, Halifax, Va (Christmas) | 3.00 |
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| Mrs. Charles Tackett, Fredericksburg, Va. (Christmas. | 5.00 |
| Miss R. A. G. (Christmas), Fredericksburg, Va. | 1.00 |
| Mr. and Mrs. M. W. Moncure (Christmas), Richmond | 10.00 |
| "In Memory of a friend," Hollins, Va. (Christmas) | 10.00 |
| Mrs. W. Creed Davis, "In memory of her sister", Richmond. (Support of leper)— | 25.00 |
| Mrs. W. D. Stuart, Christianbsurg, Va. (Christmas) | 5.00 |
| Mrs. A. L. Eubank, Greenville, S. C. (Lepers and Christmas Fund) | 4.00 |
| St. Paul's S. S., Haymarket, Va. (Pete Banks and Christmas Fund) | 1.96 |
| "A Christmas mite for lepers," Theological Seminary, Virginia. | 2.00 |
| Miss L. K. Dunn, Baltimore, Md. (Christmas) | 5.00 |
| Miss Liza Nelson, Richmond (Christmas) | 1.00 |
| Rev. Giles B. Cook, Matthews C. H., Va. (Christmas) | 1.00 |
| Miss Sophie Gale (Christmas), Richmond | 1.00 |
| Mrs. William D. Morgan, Baltimore, Md. (Christmas) | 10.00 |
| Mrs. Sydney Clary, "In memory", Richmond (Christmas) | 2.00 |
| Mrs. W. W. Gwathmey, Norfolk, Va. (Christmas), Pete Banks | 20.00 |
| Miss Lucy D. Tarry, Clarkesville, Va. (Christmas) | 2.00 |
| Miss Elizabeth Mitchell, Lutherville, Md. (Christmas) | 5.00 |
| Miss Virginia Gibboney, Wytheville, Va. (Christmas) | 2.00 |
| "In His Name," Los Angeles, Cal. | 5.00 |
| Mrs. J. A. Kratz, Richmond (Christmas) | 5.00 |
| Miss Kate S. Powell, Shepherds town, W. Va. | 3.00 |
| "In memory of a loved one" (Christmas) | |
| Christ Church, Woman's Auxiliary, West River, Md. (Christmas) | 5.00 |
| S. S. St. Luke's Chapel, Sands Patuxent River, Md. (Christmas) | 3.00 |
| Mrs. Robert Harrison, Richmond (Pete Banks) (Christmas) | 30.00 |
| Miss Kate and Marianne Meade, Richmond (Christmas) | 3.00 |
| Mrs. Langbourne Williams, Richmond (Christmas) | 5.00 |
| Support of child | 20.00 |
| General Funds, Richmond | 5.00 |
| Mrs. Randolph Williams | 5.00 |
| Miss Elizabeth Murray, Cumberstone, Md. (Christmas) | 2.00 |
| Mrs. Chester Bradley, Nashville, Tenn. (Christmas) | 2.00 |
| Woman's Auxiliary, Virginia Branch— | |
| Alexandria, Grace | 6.48 |
| Alexandria, Grace, Section B | 1.00 |
| Berryville, Grace (Mrs. Hammond) | 5.00 |
| Fredericksburg, St. George's, Section B | 10.00 |
| Orange, St. Thomas | 5.60 |
| Richmond, St. James | 5.00 |
| Richmond, St. Stephen's (See Dec. Spirit of Missions, "A Christ Like Life Among Lepers in Kusatsu, Japan, Miss Cornwall-Leigh)"— | 100.00 |
| Warrenton, St. James | 5.00 |
| White Post, Meade Memorial | 4.00 |
| Winchester, Christ (Christmas) | 3.50 |
| Mrs. George F. Jones, Richmond (Christmas) | 5.00 |
| Eastville Station, Va., Woman's Auxiliary, Christ Church (Christmas) | 8.00 |
| St. Luke's S. S., Blackstone, Va. (Christmas) | 4.61 |
| Dr. Margaret and Miss E. J. Nolting, Richmond (Christmas) | 5.00 |
| Miss Mary M. Howard, Hagerstown, Md. (Christmas) | 5.00 |
| Mrs. B. M. Wynkoop, Charles Town, W. Va. (Christmas) | 2.00 |
| "A Friend," Fredericksburg, Va. (Christmas) | 1.00 |
| "A Friend," Fredericksburg, Va. (through Miss Thornton) (Christmas) | .50 |
| Mrs. C. W. Starcher, Huntington, W. Va. (Christmas) | 5.00 |
| Miss Lucy Cary, Gloucester, Va. (Christmas) | 1.00 |
| Community S. S., Gloucester, Va. (Christmas) | 5.40 |
| St. Stephen's, Yancey, Va. (Through Rev. Roy Mason) (work among lepers)— | .95 |
| Mrs. H. T. Taliaferro, Zanoni, Va. (Christmas) | 1.00 |
| Woman's Auxiliary Circle No. 7, Petersburg, Va., Second Presbyterian Church (Pete Bank) | 8.12 |
| Grace Church, Haymarket, Va. | 2.00 |
| Woman's Auxiliary, Christ Church Parish, Middlesex County, Va. | 1.27 |
| Total | $643.00 |

Three hundred and twenty-five dollars was collected to bring happiness to the lepers' Christmas. This is their reply:

"Dear Friends.—We are sure you would like to read these words voiced from the thankful hearts of patients in our leper homes, where gifts such as yours have brought the brightness of Christmas. And that cheer continues throughout the year as they use the blankets, dolls, jackets, sandals, food bowls and other needful things, as well as the welcome food provided.

"We thank you, virtuous friends, across the seas, for the big donations and for all your loving kindness engraved on our hearts. We, the lepers, do not know how to recompense you for your kindness. May the Lord repay you. We wish you peace and long life. Accept the lepers' hundred-hundred salaams."

We thank you, too.

EVELYN P. MERIWETHER,
President-Treasurer Richmond Branch, Leper Mission.
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# Deaths

**MUNFORD:** Entered into life eternal, at her residence, 307 West Franklin Street, Richmond, Va., MISS JENNIE B. MUNFORD, daughter of the late George Wythe and Elisabeth Ellis Munford.

"We feebly struggle, they in glory shine, Alleluia."

**HUNTER:** Died at the Alexandria, Va., Hospital, October 6, 1927, FANNIE BLOW HUNTER. Born at "Tower Hill", Sussex County, Va., September 1, 1834; eldest daughter of Bushrod Washington Hunter and Mary Frances Blow; granddaughter of Nathaniel Chapman Hunter and Sarah Anne Tyler, and Colonel George Blow, of "Tower Hill", and Eliza Waller.

**GREENE** At his home, near Staunton, Va., on January 14, 1928, FRANCIS GREENE passed quietly and peacefully to the rest that remaineth for the people of God.

"Blessed are the pure in heart, for they shall see God."

**IN MEMORIAM.**

MRS. MARIA BROOKE ARMAT, passing from us, leaves a place that will not readily be filled, for it is the breaking of one of the links with a past that is beautiful, prized more as it recedes. "The tender grace of a day that is dead," and that shall not return.

Yet assuredly the serenity, the gentleness, the charm of such Virginia women as Mrs. Armat and her like, while it endeared them to us unspeakably during life, shall abide perpetually in memory, a monument more enduring than bronze.

One would not be fulsome in praise, especially of this dear lady whose fine simplicity of character was so repugnant to the spirit of pride or display. But may I not, for myself at least, say that I believe Mrs. Armat to have been the most perfect Christian, the most essential lady with the most loving and loyal heart that I ever knew.

She was born in Stafford County, Va., the home of so much that is historically

distinguished. Her father, Samuel Selden Brooke, was the son of John Taliaferro and nephew of Judge Francis and Governor Robert Brooks. The fourth brother in this noteworthy group, Dr. Lawrence Brooke, who was surgeon on the Bon Homme Richard. Mrs. Armat's brother, Colonel S. S. Brooke, of Roanoke, worthily carried on the family legend, winning his spurs as a gallant and daring figure in the War Between the States. And so on down the generations has this family distinction been carried into the present; much of this through the noblesse oblige, the generous hospitality ,the culture and sterling good sense of this lady of the old regime.

Mrs. Armat was early left a widow. So strong, however, was her executive ability and so devoted her motherly instinct that she not only supplied the place of both parents to her own little family; she was looked up to by a generation of nieces and nephews and cousins as the embodiment of high-minded, capable and kindly womanhood.

She has rounded out the fourscore years of her peaceful and lovely life, surrounded by children and grandchildren, her nearest and dearest around her. Her long days of usefulness are finished; the lips that spoke no evil are closed; the heart that looked faithfully into eternity has found fruition in that beautiful land where all that distresses, that troubles or disturbs is forgotten, and where such spirits as her own, "the loyal hearts and true—

"Stand ever in the light,
All rapture through and through,
In God's most holy sight."

V. L.

### ASHLEY B. MINER.

**Resolutions.**

Whereas, God has called unto Himself the soul of ASHLEY B. MINER, a follower of Christ and a faithful and loyal member of this church and of its vestry, who departed this life on the 29th day of December, A. D., 1927.

Ashley B. Miner was a man of the highest type, endowed with many Christian virtues and noble ideals which were exemplified in his life. He was generous, without ostentation; always ready to lend a helping hand and give comfort to the needy, and a generous contributor to the church and to all good causes. He was modest and unassuming, and at the same time possessing the God-given faculties of an able mind, and with noble vision and strong faith, which culminated in success here and equipped him for eternity.

He will be greatly missed in the church, in his home, in the community and in the vestry, where his counsel and advice were always sound and helpful.

By his death God opened his eyes to behold the beauties of the heavenly home.

Now, therefore, be it resolved, by the vestry of St. Paul's P. E. Church of Suffolk, Va., that our heartfelt sympathy be and the same hereby is extended to the bereaved ones, especially his wife, his sister and his brother; and we pray that God, in His own way, may comfort and console them in their deep sorrow and great loss.

Be it resolved, further, that a copy hereof be sent to the wife of the deceased, a copy each to his sister and brother, a copy be spread on the records of the vestry, and a copy be published in the Southern Churchman.

Faithfully submitted,
W. E. HINES,
J. P. WHEDBEE,
S. M. LAWRENCE,
Committee.

HERBERT N. TUCKER, Rector.
Suffolk, Va., January 10, 1928.

## CHURCH INTELLIGENCE
(Continued from Page 16.)

## ARKANSAS.

**Rt. Rev. Jas. R. Winchester, D. D., Bishop.**
**Rt. Rev. E. W. Saphore, D. D., Suffragan.**
**Rt. Rev. E. T. Demby, D. D., Suffragan.**

### Christ Church Parish, Little Rock.

Christ Church Parish, Little Rock, the Rev. W. P. Witsell, D. D., rector, held its annual meeting the second Monday of January. This was the largest annual parish meeting ever held here. Encouraging reports from twenty organizations, showing a variety of unusual activity among the adults and the youth of the Church were read. The General Chairman of the Group Organization in the parish gave a report as to the effectiveness of that system, showing an active cooperation of twenty-seven groups. This organization has contributed in a helpful way to every phase of life in the parish during its existence.

Another report was made by the Chairman of the Annual Every Member Canvass, showing that subscriptions had been received in the campaign in December which increased the amount of the pledges by a little over seventy per cent of what it was last year. It will enable the parish to meet all of its obligations and to pay the apportionment for the Program of the Church in full, which is a new record particularly as the apportionment this year is the largest that it has ever been. The congregation also unanimously passed a resolution requesting the rector to appoint a committee to report to the congregation on plans for a modern parish house and on ways and means of raising the necessary funds for the erection.

## NEWARK.

**Rt. Rev. W. R. Stearly, D. D., Coadjutor**

### The Rev. Elwyn Henry Spear Resigns.

The Rev. Elwyn Henry Spear, for the past ten years rector of the Church of the Atonement, Tenafly, is spending a year in travel and study abroad, including a term at Oxford University. Dr. Spear is a fellow of the Royal Society of Oriental Research. During his ten years' rectorship at the Church of the Atonement, Tenafly, he built up a strong following, materially improved the equipment of the parish, the number of communicants increasing from 173 to 360, and the annual income of the parish increasing from $4,000 to nearly $20,000 during his rectorship. His resignation came as a surprise to his congregation in Tenafly, as well as to his many friends in the Diocese of Newark. The vestry and members of the congregation endeavored to prevail on him to take an indefinite leave of absence, which he refused to do on the ground that it would not be fair to the parish. When his resignation was finally accepted the vestry, as a mark of appreciation, presented him with his salary for two months after the time his resignation took effect and recorded their deep regret at his leaving.

At the annual parish meeting a unanimous vote of appreciation was extended to Dr. Spear for his invaluable work in building up the parish during his pastorate.

Dr. Spear's present address is Berkeley Bank Ltd., 33 Rue du Quatre Septembre, Paris, France.

## SOUTH DAKOTA.

**Rt. Rev. H. L. Burleson, D. D., Bishop.**
**Rt. Rev. W. B. Roberts, D. D., Suffragan.**

### Women Vestrymen.

Calvary Cathedral, Sioux Falls, took a rather unusual and significant step at its parish meeting on the evening of the Epiphany, when by spontaneous and unexpected action three women were elected on the vestry to succeed three men whose terms had expired. This election is for a term of three years, and makes one-third of the vestry consist of women.

It was Bishop Hare's practice to permit the election of women and their appointment on mission committees; representation in the district convocation has always been without distinction of sex; but this is the first time that the cathedral congregation has acted upon that principle.

## Personal Notes

The Rev. Rowland F. Philbrook, rector of St. Luke's Church, Lebanon, has accepted a call to become the Dean of Trinity Cathedral, Davenport, Iowa. He will begin his new work on March 1, 1928.

The Rev. Arthur D. Caslor, formerly in charge of Christ Church, Cordele, Worth, Fla., is now Missionary in charge of the Missions of Christ Church, Cordele; St. Anne's Church, Tifton, and St. John's Church, Moultrie, Diocese of Georgia.

The Rev. Palmer R. Bowdish, M.D., formerly rector of St. Bartholomew's Church, Bemidji, Minn., has accepted a call to be locum tenens at St. John's Church, Butte, Mont., until spring.

The Rev. Frederick C., Miller, formerly rector of St. Peter's Church, Santa Maria, Calif., has accepted a call to Grace Church, Oceanside, Calif, with address at 1020 S. Tate St.

The Rev. A. D. Ellis, formerly rector of Christ Church, Tucaloosa, Ala., has accepted a call to St. Ann's, Nashville, Tenn.

The Rev. Clayton Mackenzie Legge, formerly of Los Angeles; has become minister-in-charge of St. Luke's Church, St. Cloud, Fla.

The Rev. Franklyn Cole Sherman, president of the American Guild of Health, Cleveland, has accepted a call to Grace Church, Cleveland, with address at 409 Euclid Sixty-first Bldg., January 1, 1928.

The Rev. Agustine McCormick, formerly assistant at St. Paul's Church, Pawtucket, R. I., has accepted a call to Trinity Church, Canton, Mass., January 1, 1928.

The Rev. W. S. Little, formerly on the staff of the city mission of Chicago, has accepted a call to be assistant at the Cathedral Shelter, Chicago.

The Rev. Vincent Fowler Pottle, formerly assistant at St. Mark's Church, Locust and 16th Sts., Philadelphia; has become rector of St. George's Church, 61st and Cedar, West Philadelphia, Pa.

The Rev. Earl Hart, LL. D., formerly rector of St. Alban's Church, Toledo, Ohio, has accepted a call to Trinity Church, Michigan City, Ind., with an address at 614 Franklin St., December 12.

The Rev. Carlton A. Clark, formerly rector of St. Peter's Church, Pittsburg, Kans., has accepted a call to Church of Epiphany, Independance, Kans., with address at 515 East Myrtle St.

Miss Charlotte E. Forsyth, for the past six years Superintendent of Religious Education in the Diocese of Pittsburgh, has gone to the Diocese of Connecticut to work in a similar position and her address will be 28 Garden St., Hartford, Conn.

The Rev. Francis J. Wilson, formerly rector of St. James' Church, Leesburg, Fla., will on January 15, be missionary-in-charge of St. Luke's Church, Hawkinsville; Christ Church, Dublin, and Grace Church, Sandersville, Diocese of Georgia.

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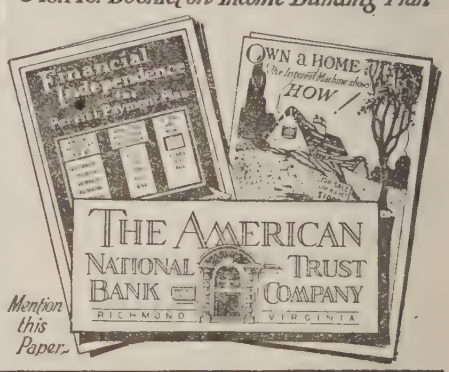


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THE ATONING SACRIFICE OF CHRIST IS THE ESSENTIAL TRUTH OF THE BIBLE. WE MUST EVER BE CAREFUL TO MAKE THE ATONEMENT THE CENTER OF ALL OUR THOUGHTS, LIFE, AND HOPE. WHETHER OR NOT WE CAN FULLY UNDERSTAND ALL THE VARIOUS ASPECTS OF TRUTH CONNECTED WITH THE DEATH OF CHRIST, THE SOUL CAN BOW IN ADORATION BEFORE GOD, AND SAY, "WHO LOVED ME, AND GAVE HIMSELF FOR ME."—(Gal. 2:20.)—Dr. Griffith Thomas.

---

FOR GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE.—John 3:16.

---

WE KNOW THAT WE ABIDE IN HIM, AND HE IN US, BECAUSE HE HATH GIVEN US OF HIS SPIRIT.—1 John 4:13 (American R. V.)

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorials | 5 |
| Concerning the Raising of the Bronze Statue of Chief Justice Marshall—Innis Randolph | 6 |
| The Supper of the Lord and the Real Presence—The Rev. E. L. Langston | 6 |
| A Short Sermon for the New Year | 8 |
| Plain Bible Studies—J. T. Bougher | 9 |
| Victory in the Church of England | 9 |
| The Surrendered Life, in Christ—Conducted by the Rev. Frank Cox | 10 |
| One Day Nearer Heaven—M. W. H. | 11 |
| Ignatius of Antioch | 11 |
| Letters to the Editor | 11 |
| Book Reviews | 12 |
| Church Intelligence | 13 |
| Family Department | 17 |
| Children's Department | 19 |
| Personal Notes | 23 |



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That gave her Son His crown.
But Holy Writ it hath no smallest part
Of the far loving journeys of her heart.

Four griefs Mary knew;
The mean birthplace; her fears
When Pilate spoke the Young Man's doom;
Her townsfolks' laughing sneers;
And last the day He dragged His cross—
End of her hopes of years.
But of her greatest grief there is naught said—
That He, her firstborn, darling Lad, lay dead.

Four joys Mary held:
Her baby's smile; the day
She found Him in the temple
Among the rabbis gray;
The feast He blessed at Cana;
The palms that strewed His way.
Her greatest joy—the day she fell asleep,
And found again her Son—hers now to keep.

—Katherine Burton in **The Living Church.**


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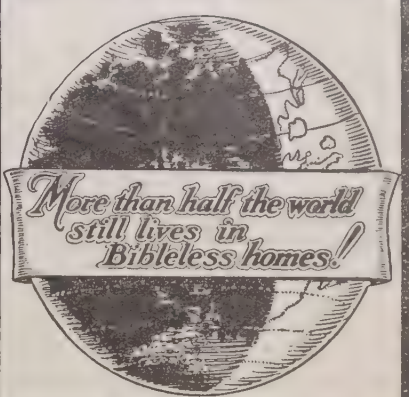
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## Thoughts For the Thoughtful

"The mystery of Christ is the solution of all mysteries."

God is His own interpreter,
And He will make it plain.

"I will follow the upward road today,
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I know is right."

When we have the fear of God in our hearts there isn't any man living who can make us afraid.—Rev. Dr. Wm. Porkess.

"Reflecting on God leads to reflecting Him."

He who is willing to guide a child is preparing to lead a nation.

He cannot trust God for his past who trembles for his future.—Selected.

The best way to abide with Him is to break the day with Him.

For Christ's sweet sake, come give us that argument against which the cleverest skeptic remains silent—a life led under the life of Christ.—Dr. J. H. Eccleston.

New eyes for the sorrows of others come from the experience of sorrows of our own.—Selected.

Thou lovest and Thou knowest, Lord,
A fount of trust, that shall not cease,
Be this blest thought in my tired heart,
And keep it filled with peace.
—Amy Parkinson.

Souls are built as temples are,
Based on truth's eternal law;
Sure and steadfast, without flaw,
Through the sunshine, through the snows,
Up and on the temple goes;
Every fair thing finds a place,
Every hard thing lends a grace,
Every hand can make or mar,
For souls are built as temples are.
—The Civitan.

There is a fullness of the Spirit in Christ; and it is not like the fullness of a vessel, which only retains what is poured into it; but it is the fullness of a fountain, for diffusion and communication: which is always sending forth its water, and yet is always full. —Thomas Boston.

"Character is not measured by deeds and words alone. It would be comparative easy to gain a strong and clean character, if that were only a question of the control we could exercise over what we say and do. Every man ought to know that his attainments in character are measured by what he is when he is alone with his thoughts. To what does his mind turn when not bent upon the daily work? Does he cherish thoughts that would ruin him if expressed? Does he have a subtle enjoyment, a secret pleasure, is seeing or hearing what he would not wish to disclose to his most respected friends? Character is as deep as the man himself, alone and unchallenged by the opinions of others."

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# SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 93. RICHMOND, VA., JANUARY 28, 1928. No. 4.


## "WISDOM"

During the two weeks following Christmas the American public was beset, through the daily press, with a deluge of drivel, laboriously devised, ludicrously divergent. Using the holiday time, scientific and philosophic associations and societies assembled in Washington and elsewhere and heard, or were supposed to hear, prepared papers, essays, treatises, compositions, enunciations. Sociologists, biologists, physiologists, psychologists, psychiatrists, savants, literati, exceedingly deep professors of many things mysterious and awful, sallied forth from crypts in various colleges and universities to bask briefly in the glory of an inch or two or column or two of newspaper publicity. The shortest and surest way to this luxury is to be startling and shocking. The easiest way to startle and shock, in this country, is to assail and deride the Almighty and the Christian religion, as far as editors dare allow. Along this road to bliss a number of the learned fared forth.

This "Bible belt" of the South was but scantily represented in the array, for which deprivation let us be earnestly grateful. The majority of the talent came from the Northwest and the East. Thin lines of vague theory, surmise and assumption preceded names which were followed by strings of degrees and the serious conclusion of all the free thought was curious confusion. An explorer in the high realms of intellect from a Michigan institution won nearly two whole columns of space with proclamation that according to teachings of biology the one purpose of the human race is to reproduce itself indefinitely and scientifically. All the emotions, hopes, aspirations—love of men and women for each other, mutual love of parents and children—he tells us are artificialities, unnatural burdens imposed upon us by the unwholesome, fallacious customs and doctrines of religion and man manufactured theology. The whole duty of man is to divest himself of even so much of the instinct of loyalty and affection as marks the character of a good dog and the duty of woman to deprive herself of the devotion to offspring and fierce courage in its defence that temporarily ennobles a she wolf. Our one concern in life is to produce and mechanically rear and dismiss our own kind. But then came another prodigy from an Eastern centre of civilization with evidence that the entire scheme of creation and reproduction is wrong and that without companionate marriage and birth control we human creatures in a given number of years will be starving and shoving each other overboard for lack of capacity of the earth to feed its inhabitants and permit them elbow room. Yet another professor, with many degrees, has written a book to prove that man is not, never has been and never can be a free moral agent, responsible for his own acts, but is the helpless result of heredity and mental diseases and, therefore, must not be punished for crime or misdeeds nor rewarded for virtue or good works. Evidently viewing himself as original and a valiant pioneer and discoverer in the depths of investigation, he probably never has condescended to consider a writer so commonplace and earthly as Shakespeare, who tells us that in his day, three and a half centuries ago, there were expounders of this same doctrine—"The excellent foppery of the world. . . . . We make guilty of our disasters the sun, the moon, the stars; as if we were villains of necessity; fools by heavenly compulsion; knaves, thieves and treachers by spherical predominance." Then came other profundities to instruct us that man is a being so high, so magnificently and perfectly endowed, that there is not, cannot be, anything higher and that belief in Power above him and life beyond this here is childish and baseless superstition.

So the flood of wisdom and learning, of speculation and deduction, of theorizing, generalizing and specializing, poured copiously. And what did all the labor of delving and painful weaving together of words accomplish? What good did it bring? Some harm, perhaps—here or there a floating, unguided mind led as far afield and astray as the minds of the professors and variously degreed doctors, drawn from comforting faith and living hope to doubt and the death brought by despair. Fired by the example, the Association for the Advancement of Atheism rushed to the front in some cities with demand that its propaganda and agencies be admitted to the public schools—and some of its representatives achieved the triumph of seeing their names in the newspapers. Now the deluge has subsided and disappeared, the sensational sheets are busied with the emotional processes of various murderers and murderesses. The vast and dominant majority of the nation continues to worship and believe, as before, and goes on peacefully about its business and the professors have relapsed to their crypts.

There should be one large consequence. Parents should learn to scan more closely and anxiously than ever before the instructors and instructions before committing their sons and daughters to them, to be more than ever faithfully intent on thorough grounding and training in the principles and meaning of Christianity in the homes. Literally, powers of darkness are in high places in our educational system—unfortunate men and women blinded by their own vanity, mistaking information for understanding, their own mental vagaries for wisdom, publicity for eminence, contradicting each other absurdly, blundering and stumbling in obscurities and bewilderments. They lead themseves into rayless night and strive to distribute through the world its gloom and horror and hopelessness. The poorest, lowliest, most illiterate, servant of God, doing as he can to alleviate miseries, to reclaim from vice and degradation, to comfort death and console bereavement and incite thought and purpose to live in the infinity of God's mercy and love, is a shining, beautiful, incomparable contrast to the precise, pedantic highly cultured teacher, cultivating atheism and anarchy, destroying character, sending forth foes to the public peace and welfare and menaces to decency.

**Alfred B. Williams.**

# CONCERNING THE RAISING OF THE BRONZE STATUE OF CHIEF JUSTICE MARSHALL

1868

## Innis Randolph

I am glad to see you, John Marshall, my boy,
So fresh from the Chisel of Rogers,
Go, take your stand on the Monument there,
Along with the other old codgers.

With Washington, Jefferson, Henry and such,
Who sinned with a great transgression,
In their old-fashioned notions of Justice and Right,
And their hatred of wrong and oppression!

You come rather late to your pedestal, John,
For sooner you should have been here,
For the volume you hold is no longer the law,
And this is no longer Virginia.

The old Marshall-law you expounded of yore,
Is now not at all to the purpose;
And the martial-law of the new Brigadier,
Is stronger than habeas corpus.

So keep you the volume shut with care,
For the days of the law are over:
And it needs all your brass to be holding it there,
With "Justice" inscribed on the cover.

Could life awaken the limb of bronze
And blaze in the burnished eye,
What would you do with your moment of life,
Ye man of the days gone by?

Would you chide us, or pity us, blush or weep,
Ye men of the days gone by?
Would Jefferson tear up the scroll he holds,
That Time has proven a lie?
And Marshall shut the volume of law,
And lay it down with a sigh?

Would Mason roll up the Bill of Rights,
From a race unworthy to scan it?
And Henry dash down the eloquent sword,
And clang it against the granite?

And Washington seated in lofty grace,
On the charger that paws the air,
Could he see his sons in their deep disgrace,
Would he ride so proudly there?

He would get him down from his big brass horse,
And cover his face at our shame;
For the land of his birth is now "District One",
"Virginia" was once the name.

# "THE SUPPER OF THE LORD AND THE REAL PRESENCE"

## Reverend E. L. Langston

**An Author of note and Rector of Emmanuel Church, Wimbledon, England.**

I SUPPOSE there are few controversial subjects more bristling with real fundamental difficulties than that of the Lord's Supper, especially with regard to the doctrine of the **Real Presence.**

But as Christian men and women, and at the same time strong Churchmen, what we want to know is the Truth, and knowing the Truth to fearlessly proclaim it, and at the same time to "contend earnestly for the Faith once delivered to the Saints".

Many of us believe that the subject that we are now considering lies at the very root of vital religion. If we are led astray with regard to our doctrine on this matter, we may be hazarding, not only our Eternal Salvation, but that also of others, consequently we must be more than careful in our study. The Bible is our only guide, therefore we shall try and find out what the Bible says concerning the "Real Presence".

1. Of God Himself.
2. Of the Lord Jesus Christ.
3. Of the "Real Presence" and "The Lord's Supper".

### I. The Real Presence in the Bible.

Concerning the Presence of our God, the Bible is very clear and specific. We are told that God is Omnipotent and Omnipresent; God is everywhere. There is no place in the Heavens or upon earth where He is not present and where He cannot manifest Himself.

Proverbs 15:3—"The Eyes of the Lord are in every place, beholding the Evil and the Good."

Job 34:21—"His Eyes are upon the ways of man, and He seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves."

Psalm 139:2-12—"Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there: if I make my bed in Hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."

In spite of the fact that God is everywhere—strange paradox—the most High—Omnipotent—Omnipresent God dwells in the heart of every true believer.

### II. The Real Presence of Our Lord Jesus.

What we want to understand is the doctrine concerning "the Real Presence of the Second Person of the Blessed Trinity".

The New Testament is quite clear and explicit on this matter. He is manifested in a twofold manner—Bodily, spiritually.

1. The Real Spiritual Presence of the Lord Jesus is always with His Church—the Body of Christ as its Head.

St. Matthew 28:20—"I am with you alway" even unto the end of the world. This "Church" is not confined to any one denomination, but to "the Blessed Company of all Faithful People" (P. Bk.).

2. There is again a Very Real Spiritual Presence of the Lord Jesus in the hearts of every true Believer. Eph. 3:7—"Christ dwelling in the heart by Faith."

St. John 14:23—"We will come unto Him and make our abode with Him."

3. There is also a very Real Spiritual Presence of the Lord Jesus, wherever Christians meet in His name for Prayer and Worship.

St. Matthew 18:20—Wherever two or three are gathered together in My Name—there am I in the midst. This is in itself a wonderful reality; not many great or noble or wealthy may be present, yet the Lord Jesus, King of Kings and Lord of Lords, loves to manifest Himself, wherever people are gathered together in His Name.

They may not meet in the grandest of Cathedrals or in one of our stately parish churches, it may even be in a barn or in some lowly place; but He is there, and that after all is what matters.

4. There is a very Real Spiritual Presence of the Lord Jesus promised to all Believers undergoing special trials, distress and pain. There are numberless illustrations of this in Church History as well as in our own experience:

### Where Then Is Christ's Bodily Presence?

God manifest in the Flesh lived in Palestine for thirty-three years. That Divine Body was Crucified, buried and raised; this was the first real Bodily Presence of Jesus Christ. He ascended in that Risen, Glorified Body into Heaven, and now sits "on the Right Hand of the Father". Therefore, now, the Bodily Presence of our Lord is not on this earth, but in Heaven as our Great High Priest, interceding on our behalf.

He cannot, therefore, be at the one and the same time Bodily in the Sacrament or Holy Communion, under the form of the Sacramental Bread and Wine on ten thousand

altars, and also in Heaven. There is not one single text in the Scriptures to support this view. There is not one word to suggest that God's Real Body and Blood are miraculously transformed into Blood and Wine or vice versa in the Holy Communion.

Christ Bodily is once again to visit this earth at His Second Advent. Acts 1:11—Ye men of Galilee, why stand ye gazing up into Heaven? **the same Jesus**, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven

**III. The Scriptural Teaching Concerning the Real Presence of Christ and the Holy Communion.**

What was our Lord's intention when He instituted the Lord's Supper? There is no better answer to this question, than that which is found in the Church of England Catechism.

Why was the Sacrament of the Lord's Supper ordained?

"For the continual Remembrance of the Sacrifice of the death of Christ and of the benefit we receive thereby."

There is no doubt whatever that our Lord intended this Feast to be a continued reminder of His Atoning Death on the Cross. The Bread broken, given and eaten, is to remind us of His Bodily Suffering and Dying on Calvary for our sins, and those of the whole world.

The Wine poured out is intended to remind us for all time of His Blood shed on our behalf.

But some one may say, "But why should we need such a constant spectacular reminder"?

Because the Lord foreknew men through and through. He foresaw how prone we are to forget and wander from the truth. He knew the hardness and the callousness of our fallen nature, therefore He took care that the Church should ever have a spectacular object lesson with visible signs, under the form of Bread and Wine at a special ordinance.

So we see this service was ordained of our Blessed Master to be a standing provision against man's forgetfulness. So long as the Church exists upon this earth, the Lord's Supper is a continuance of the shewing forth of the Lord's Death "Till He comes" (Cor. 1:26).

The Church of England Catechism teaches this very clearly. To the end that we should always remember the exceeding great love of our Master Jesus Christ thus dying for us, and the innumerable benefits which by His Blood shedding He hath obtained to us. He hath instituted and ordained Holy Mysteries as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. The Communion Office also teaches this same truth. "He did institute and in His Holy Gospel command us to continue a perpetual memory of His precious death until His coming again."

"Take and eat this in remembrance that Christ died for thee." Every time that we kneel down at the table of the Lord, we are reminded of Calvary, and all that Calvary meant to our Lord, who thus suffered and died to save us from the guilt and doom of our sin.

The New Testament makes it very clear that our Lord therefore never meant the Lord's Supper to be in any sense regarded as a sacrifice; we are not intended to believe that at the consecration of the Bread and the Wine there is to be any change in the elements of Bread and Wine, or that in any material sense whatever Christ's Corporal Presence is in this Sacrament.

In the New Testament there are four accounts of the Institution, viz.: St. Matthew, St. Mark, St. Luke and one by St. Paul to the Corinthians. Not one of them teaches us that this ordinance is sacrificial. There is no thought of sacrifice, and the word Altar is not used, and the idea of Priest not mentioned, and certainly there is no change in the Bread or Wine.

Then what did our Lord mean by the words:

"This is my Body." This is my Blood?"

The Greek word for "is" is "Esti" not "Gigneti". Esti meaning "Represents", whilst "Gigneti" means "Becomes".

We must remember that our Lord instituted the Lord's Supper during the Feast of the Passover. This Feast has been kept by the Jews ever since the days of Exodus XII, in grateful remembrance of their Deliverance from Bondage in Egypt. At the Passover Table in the days of our Lord, as well as today, are three Passover Loaves of unleaven Bread, and early in the Feast it is the custom of the Head of the Table whilst saying the Blessing, to break the bread.

The words used are most significant in the light of the controversies surrounding the Holy Communion. "This is the bread of affliction which our forefathers ate in the land of Egypt; whosoever is hungry let him come and eat."

Now the question is: What did the Jews of our Lord's day mean by the phrase, "This is the bread of affliction"?

Did they believe when the bread was broken that it was miraculously changed into the same bread of affliction which their forefathers ate in the Land of Egypt?

The Jews would say, "Of course not". We break bread for the two following reasons:

Firstly, it is the bread of reminder, in that it reminds us of "the bread of affliction".

Secondly, it is the bread of thanksgiving; for we break bread in thanksgiving for redemption of the bondage of Egypt.

Therefore, having these words so interpreted in our mind, we now approach the words of the consecration in the Lord's Supper, "This is My Body"; This is My Blood". What would our Lord's Disciples have understood by these terms?

They would have interpreted them in the light of the Passover. In other words, our Lord seemed to say: Up to this time, whenever you break this Bread it reminds you of the Bread of Affliction which your forefathers ate in the Land of Egypt; but from henceforth, whenever you break this Bread, let it remind you of the "Breaking of My Body". Heretofore, whenever you broke this Bread you thanked God for your redemption from the bondage of Egypt. But whenever you break this Bread, thank God for your redemption from the bondage of sin, it's guilt, it's power and it's doom.

This do no more in remembrance of Egypt, but in remembrance of Me.

But some one says: Are we not told by our Lord in St. John, Vl. 53 and 54:

"Verily, verily, I say unto you—Except ye eat of the flesh of the Son of Man—drink His Blood, ye have no life in you—Whosoever eateth My Flesh and drinketh My Blood hath Eternal Life, and I will raise him up at the Last Day.

V. 55. For My Flesh is meat indeed, and My Blood is drink indeed.

V. 56. He that eateth My Flesh and drinketh My Blood, dwelleth in Me—and I in him"?

Now few passages of Scripture have been so painfully wrested and perverted as this.

A sense and interpretation have been placed upon these words which they were never intended to bear.

The late Bishop Ryle of Liverpool says: "Fallen man in interpreting the Bible has an unhappy aptitude for turning meat into poison, the things which were written for his benefit he often makes an occasion of falling."

What these verses do not mean:

The eating and drinking of which Christ speaks certainly do not mean literal eating and literal drinking.

Above all, these words do not refer to the Lord's Supper at all.

N. B.—Most important. We may go to the Lord's Table and yet not eat or partake of Christ's Body or Blood, and the converse is also true—we may eat and drink Christ's Body and Blood, and yet not partake of the Lord's Supper at all.

The thought of a literal eating of the very Body and Blood of Christ must have been most revolting to the Jews. Such a view—as this literal interpretation of these words proves too much, viz.:

1. It cuts off from Eternal Life all who have not received or do not receive Holy Communion.

2. All who die in infancy or childhood—as well as the penitent thief on the Cross. All are lost for ever in hell! If this chapter refers to the Lord's Supper—every man, woman and child who receives Holy Communion is saved Eternally, there would, therefore, be no need for conversion or for Holy Living. This service, then, becomes the chief service of the Church, and in consequence in itself conveys a passport to Heaven.

Then what do these verses signify?

"The Flesh and Blood of the Son of Man" do refer to the coming sacrifice on Calvary, when the Lord Jesus became the Atonement for man's sins.

"The Eating and Drinking" of His Flesh and Blood—not literal—but spiritual. It is an inward and spiritual act of the heart, and has nothing whatever to do with Christ's literal Body or our literal bodies.

Our physical bodies are never enjoined to eat Christ's Physical Body, or to drink His Literal Blood.

Whenever a man feeling his own guilt and sinfulness lays hold on Christ and trusts in the Atonement made by Christ's Death he spiritually eats the Flesh of the Son of Man and drinks His Blood.

Then and there by faith, the special things, the man eats by Faith, and gets benefit from, is the Atonement made for his sins by Christ's Death for him on Calvary.

The lesson of this passage is:

No man can be eternally saved and raised to glory—who does not thus by faith appropriate His atoning work on Calvary.

To partake of the Lord's Supper does not necessarily confer Grace, it cannot of itself convert, justify, or sanctify or convey blessing.

Cor. 11:27-29—It is possible to eat and drink unworthily

—and thus—we may eat and drink damnation to ourselves.

To sum up: The Roman Catholics and Anglo-Catholics in spite of this clear Scriptural teaching, teach in the following words of Archdeacon Denison:

"Christ's Body and Blood are really present in the Holy Eucharist. The act of consecration makes the Real Presence. Oh, priest of the Church of God! to us it is given to be the channels whereby the Holy Ghost doth there make the Body and Blood of Christ to be Really, though invisibly and supernaturally, present, under the form of Bread and Wine in the Lord's Supper. Oh! priests and people of the Church of God to us it is given to take and eat under the form of bread and wine in the Lord's Supper, the Body and Blood of Christ."

In the little Prayer Book for children and young people we read, Bow reverently to the Holy Altar, for it is the Throne of Christ—the most sacred part of the Church.

At the words, "This is My Body, This is My Blood, you must believe that the Bread and Wine become the Real Body and Blood with the Soul and God-head of Jesus Christ. Bow down your heart and body in deepest adoration when the priest says these awful words, and worship your Saviour, there, verily, and indeed present on His Altar".

Such is the teaching proclaimed from thousands of our so-called Protestant and reformed pulpits.

The Church of England is most Scriptural in its doctrine as declared in Article XXVIII., **and the Black Rubric:**

"Whereas it is ordained in this office for the Administration of the Lord's Supper, that the communicants should receive the same kneeling (which order is well meant, for a significance of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the Holy Communion, as might otherwise ensue); yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is here declared, that thereby no Adoration is intended, or ought to be done, either under the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored (for that were Idolatry, to be abhorred of all faithful Christians); and the natural Body and Blood of Our Saviour Christ in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one.

**Conclusion.**

In the light of the above study, both of the Bible and of the Prayer Book, we have seen that it cannot be right to make the Holy Communion the particular and most important service in Church worship.

We cannot think it is right when studying the simplicity of the Lord's Supper to surround this memorial service with extravagant ceremonies, genuflexions and postures.

I know many will not like, what we feel we must say, that this practice savours of Idolatry; consequently tens of thousands of our fellow Churchmen are being induced to idolatrous worship of our Lord and Saviour Jesus Christ, who is now Bodily our Great High Priest, at the Right Hand of God the Father in Heaven, as if He were miraculously present upon the Holy Communion Tables and Altars of tens of thousands of churches.

In the circumstances those of us who believe in the simplicity of the Memorial Feast are bound for Truth's sake as well as for conscience sake, to do all in our power to resist the inroads of idolatry and Romanism in our churches.

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher.**

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

**Lesson—No. 19.**

**Topic—The Scriptural Forecast Concerning the Closing Days of this Present Age.**

While we know not the day or the hour of that wonderful event referred to in Lesson Eight, as the closing scene of this age (1 Thess. 4:16), the Word of God assures us that the "end of time" will be characterized in such way, that believers then living will know that "the coming of the Lord draweth nigh". "Ye, brethren, are not in darkness that that day should overtake you as a thief" (1 Thess 5:4). "None of the wicked shall understand; but the wise shall understand" (Dan. 12:10).

En route from the Atlantic to the Pacific, the intelligent traveler knows by the landmarks over which he has traversed along with present surroundings, whether or not he has crossed the final mountain range of the West, and is nearing the end of his journey. In like manner, the believer who looks to the Word of God as marking out the Divine plan of the ages for this world, readily discerns by Divine history the events and landmarks of the past, and that "the night is far spent", having advanced nearly two thousand years from Calvary into this present age of Grace.

As to whether our present surroundings correspond with the forecasted closing days, of the Church Age through which the world is now passing, we leave to the reader's most solemn and serious consideration.

**Prophetic Forecast by Which Believers Are to Recognize the Closing Days of This Present Age.**

1. A vast amount of travel.—Dan. 12:4.
2. Knowledge also shall be increased.—Dan. 12:4.
3. Intense vehicular traffic with high speed and dazzling lights.—Neh. 2:4.
4. Lawlessness and perilous times.—2 Tim. 3:1-4.
5. Wars and rumors of war.—Matt. 24:6.
6. Defending as birds flying.—Isa. 31:5.
7. Famines and pestilences.—Matt. 24:7.
8. Crumbling of nations.—Hag. 2:6, 7.
9. Distress of nations.—Luke 21:25.
10. Quakings of the earth.—Matt. 24:7.
11. Humanity pleasure-bent.—2 Tim. 3:5.
12. Disobedient, and unthankful children.—2 Tim. 3:2.
13. Heaping up treasure.—James 5:3.
14. Israel scattered yet preserved.—Jer. 30:11.
15. Regathering of Israel.—Amos 9:15.
16. Geographical changes.—Dan. 11 and 12.
17. A cold professing Church.—Rev. 3:15.
18. Departure from the truth.—1 Tim. 4; 2 Tim. 4:1-4
19. Necessity to contend for the faith.—Jude 1.
20. Satan has ministers.—2 Cor. 11:15.
21. False teachers abound.—1 Tim. 4:3.
22. General unconcern: As in the days of Noah.—Matt. 24:37-39.
23. Witnessing by staunch believers.—Matt. 25:6.
24. Longing of the saints.—Rom. 8:23.
25. The whole creation groaneth.—Rom. 8:22.
26. Our Lord's return ridiculed.—2 Peter 3:3, 4.
27. "Damnable heresies even denying the Lord that bought them."—2 Peter 2:1; "Raging waves of the seas, foaming out their own shame." Wandering stars, to whom is reserved the blackness of night for ever.—Jude 13.
28. And because iniquity shall abound, the love of many shall grow cold.—Matt. 24:12.

**"When these things BEGIN to come to pass, then look up, . . . for your redemption draweth nigh."**—Luke 21:28.

## ONE DAY NEARER HEAVEN.

When I was a little child, my uncle, the late John L. Williams, sent our family a Christmas box, in which, amongst other things, was a motto which he had evidently made himself. The background was a bright blue and the letters of gold read, "One Day Nearer Heaven".

It made a very deep impression on me, as it hung on the wall, and caused me to spend much time thinking of the meaning of this motto. Now, since I have grown older, I have thought it was just like dear Uncle John to look thus brightly toward the future, with the smile of heaven on his face. Isn't it lovely that instead of dreading old age, and death, we may go joyfully forward knowing "the best is yet to be", and realizing that we are really "one day nearer Heaven"?

M. W. H.

# VICTORY IN THE CHURCH OF ENGLAND

IN publishing this account of the rejection of the Revised Prayer Book by the House of Commons we do not wish to weary our readers with repetition, but believe that this is a fuller account than any we have seen. The victory for Evangelicals is cause for gratitude to God for all who are in the same fight in this country. Our only comment at this time is to remind those who love our old Church that the victory was won by much prayer, long and persistent opposition to the Anglo-Catholics—for years a vigorous campaign of education and warning has been conducted by periodical, tract, public meeting, etc. What are we doing in America? Are we to sit idly by and see our Church robbed of its Protestant principles and Romanized? Awake, Evangelicals, and rally to the fight! Watch our columns and cooperate in every way possible.—Editor Southern Churchman.)

IN recent months readers of The Sunday School Times have written deploring the situation in the Church of England occasioned by the proposed Revision of the Prayer Book. A sudden and unexpected gleam of light came when, on December 15, the House of Commons rejected the Revised Prayer Book. The vote, according to corrected figures, was two hundred and thirty-eight against. two hundred and five for, giving a majority of thirty-three votes against the proposed changes in this historic Christian document.

This is the first time in two hundred and sixty-five years that any revision of the Prayer Book has been presented to Parliament. For twenty years the Church leaders have been working on the revision. The changes proposed are far-reaching, serious, unscriptural, sinister. It would take a long article to explain them, but the Evangelical clergymen and laymen in the Church of England have been distressed by the threatening proposals that were being welcomed and urged by the Anglo-Catholic and Modernist elements in the Church. Scriptural allusions were removed from the Prayer Book, unscriptural positions were incorporated.

Prime Minister Baldwin had urged the adoption of the revision, saying he "thought it would be tragic if the Church of England ever became so narrow that two streams of opinion could not flow side by side". This is the fallacious position taken by Dr. J. Ross Stevenson, President of Princeton Theological Seminary, when he says he wants Princeton to represent "the whole Presbyterian Church", by that meaning both the conservatives and liberals, the sound and the unsound. Such a position can be tolerated by Modernists, but not by those who recognize the teachings of Scripture, and the necessary exclusiveness of sound doctrine.

The Associated Press reported that the Archbishop of Canterbury, clearly anxious over the fate of this measure, remained in the gallery throughout the entire eight hours' debate in the House of Commons.

The following is a portion of the great address of Sir William Joynson-Hicks, who has long been known as a true Christian man, standing in his place of great importance in the Government for sound and central positions of Christianity and the Scriptures. He said:

"I hope nothing I say will in any sense create hard feeling among those who differ from me. I have never made a speech in this House under a greater sense of responsibility and anxiety than I do this afternoon. I was one of the witnesses before the Royal Commission in 1905. From that time onward I have always conscientiously believed in the Protestant Evangelical side of the Church of England. I want this House to realize that, just as I believe in my views, I accord to those differing from me the same honesty and sincerity.

"When my right honorable friend dealt with the question of doctrinal decision in the new Prayer Book and quoted the opinion of others, including the Lord Primate, I accepted his view as being held as strongly, clearly, and conscientiously as it possibly can be. But, on the other hand, I find a great ecclesiastical lawyer, Lord Parmoor, saying quite distinctly that the new Prayer Book does not institute as an alternative a change of doctrine. I heard the Bishop of Worcester saying definitely, strongly and equally conscientiously that in his view there is a definite change of doctrine embodied in the Prayer Book. That is the difficulty for all of us in this House.

"We have the authority of both sides on this question. We must get back to main principles.

"It is the opinion of vast numbers of lay men and lay women who stand by the Protestant character of the Church of England, who hate the idea of any alteration being made in that particular service of the Holy Communion which will bring it nearer to the mediaeval idea abolished by use at the time of the Reformation. . . . It is quite clear that the doctrines of the Church of Rome, and any doctrines approximating the Church of Rome, are not the doctrines which were established for us by the Reformation. They are not the doctrines of our Church.

"There are many things done in our Church today that are on the Roman side of the dividing line. One would like to see many changes in other parts of the Prayer Book, but the real trouble is in regard to the service of Holy Communion, in the proposed authorization of the reservation of the Sacrament, which has not been part of the law of the land or the Church up to the present moment. It is now proposed to authorize that, under conditions which do not permit of adoration. I won't discuss the niceties of transubstantiation or the change that takes place in the consecration of the sacred elements. But if you believe that some change is effected which brings the Body and Blood of our Lord, spiritually if you like, into the corporeal presence of bread and wine, and you reserve these in aumbry or tabernacle—it is difficult to say that you shall not worship it as thousands of men and women are doing today.

"Those on my side say that it is much safer and better for the preservation of the true doctrines of the Church of England that reservation should not be legalized or sanctioned, even though it be put in an aumbry on the north side of the chancel or in the chapel. If only for the comfort of the sick, why should it not be reverently put in a cupboard where nobody can worship it? Although only reserved for the purposes of the sick it is in a specific spot in the Church itself, where it is known and men and women do, and probably must, from their own religious point of view, use it as an object of worship. It is being done today. You can go into church after church. In St. Martin's, Plaistow, there is this announcement under the porch:

" 'The Blessed Sacrament is perpetually reserved on the north side of the altar; it is hoped that no one will leave the church without an act of homage to the Presence which is in our midst.'

"A pamphlet, headed 'The Adoration of the Blessed Sacrament', says: 'We would urge that all priests immediately start public services for the adoration of the reserved Sacrament.'

"The House, no doubt, can take it from me that there are many churches where that is being done. At St. Thomas, Charter House, London, a few months ago there was a children's service. During the service and before the tabernacle was opened, the priest said to the children: 'Jesus is our King, and we are going to see Him when the tabernacle doors are opened in a minute.' Then the doors were opened and the Host elevated, and the children were told by attendants to bow.

"If you want another authority as to the change in doctrine, Father Woodlock said the new alternative in the Order of Communion included elements previously lacking which quite definitely brought it into line with the Mass. We are told that the Bishops are going to allow access to the reserved Sacrament for the purpose of private prayer. Private prayer in the presence of the reserved Sacrament is dangerously near private prayer to the reserved Sacrament. Unless a man believes in something more than mere corporeal bread and wine why should he wish to make his prayers in the presence of the reserved Sacrament; why not in any part of the church?

"I am not disputing the honesty of those people who desire this, but I am saying that up to this time it has not been part of the doctrines of the Church of England, and we are now asked to go back to mediaeval times."

No one can predict what will follow this significant action of the House of Commons in rejecting a measure that was inimical to the true testimony of a great communion. A later Associated Press report from London said: "Seldom has a decision of Parliament thrown this great community into such confusion as did the rejection in the House of Commons of the Revised Book of Common Prayer. Rejection seems to have been a possibility which no one contemplated in view of the fact that the Revised Book had been endorsed by the Bishops of the Church of England and had been approved by the House of Lord. Consequently, chaos reigns in Church circles and even high dignitaries

appear nonplussed. . . . Preparations were completed for printing millions of copies of the new Prayer Book in the coming year, and now all this work has suddenly closed, throwing hundreds of men out of employment.

"Sir William Joynson-Hicks, the Home Secretary, who is credited with delivering one of the best speeches of his career in opposing the Revised Prayer Book in the Commons, is quoted by the Evening Standard as saying: 'I have always been convinced that the great mass of English people were Protestant to the core. The Bishops have completely mistaken the view of the ordinary man in the Church. The decision is clear, and it is time for us all to work together to consolidate the Church on old lines, putting away the new doctrines of Anglo-Catholicism and working wholeheartedly with the great Nonconformist Churches for the good of the whole land. The book is dead now.' "

During the week following the reversal in the House of Commons, conferences of the House of Bishops were held at Lambeth Palace, and the Archbishops of Canterbury and York isued a joint statement announcing that the Revised Prayer Book would again be submitted to Parliament for approval after certain changes have been made which will "tend to remove misapprehensions". It is plain, however, that those who are against these sinister changes in the historic Church document have no misapprehension as to their import, but see clearly what they mean. Sir William Joynson-Hicks is quoted as saying now that separation within the Church is inevitable, letting the Anglo-Catholics go their way toward Rome, while the Evongelicals hold to the Protestant Christian faith.

The fight for the faith is not over. The Adversary will not stop his determined efforts to bring apostasy as widely as possible into the professing Christian Church throughout the world, in all its branches. It is a crisis the import of which we cannot know. And this means it is a time for importunate, pleading prayer on the part of God's people, especially prayer for the world-wide revival in the true Church of Christ which will flood out error anu sin, and bring in a great harvest of souls while there is yet time before the Lord's return.—**The Sunday School Times**, January 7, 1928.

# THE SURRENDERED LIFE---IN CHRIST

## Conducted by the Reverend Frank Cox

WHEN the question of recruiting men for the ministry is up for discussion we hear frequently the most peculiar reasons given for the shortage of men. Some say that salaries are not large enough, and other reasons wide the mark are given. The following convincing words spoken by Bishop Selwyn on the subject of finding men to man the mission fields will apply to the ministry and its increase everywhere.

There is another cry—"Where are the men?" Dear friends, when our Lord said, "Greater works than these shall you do, because you believed on Me", He left a little band. That band of one hundred and twenty that gathered in that upper room, that little band of five hundred that saw Him in Galilee before His Ascension, that was the sum total of the men to whom Christ gave that great commission, this stewardship of the souls of all mankind. "How was it fulfilled? The Spirit who came down from Heaven so filled them with power from on high, that while, in the infant state of the Church, men required signs to induce them to believe, "God's Spirit working with the Apostles confirmed the word with signs following". When these extraordinary gifts of the Spirit were removed, then came the Divine promise in the ordinary course of the fulfilment of the words of Christ that He would be with His Church always, even to the end of the world;

That is a promise which knows no exception. It was in that spirit and in that power and in that faith that St. Paul commissioned Timothy to deliver the Gospel which he had received from him, to faithful men who should be able to teach others also—five generations of the Christian Church comprised in two short verses of the Epistle to Timothy. It was in that strength and in that spirit that St. Paul directed Titus to go to Crete and to ordain him elders in every city. And who were those Cretans? Always liars, evil beasts, slow bellies; and yet those liars were to be preachers of the Gospel truth; those evil beasts were to lie down with the Lamb of God; out of those slow bellies were to flow forth rivers of living water.

Never tell me, then, that there is a race upon the earth, out of which, by God's providence and by the gift of His Holy Spirit, there cannot be raised faithful ministers, able to serve God in the holy offices of His Church. It has been so in Africa. It has risen there even to a higher grade. A poor boy, taken out of a slave-ship hold, trained in the schools of the Church Missionary Society at Sierre Leone and sent to England for the ministry of the Church, has since returned to England to receive consecration as a Bishop of the Church, and gone back again to the heart of Africa, there to preach to his countrymen the unsearchable riches of Christ.

The same is seen everywhere. India has its band of native pastors. Ceylon has its like company of preachers. New Zealand out of a race never exceeding in number one hundred thousand souls, has yielded to Bishop Williams and myself seventeen ordained missionaries, not one of whom—in the midst of troubles of war, in the midst of the relapse of many to heathenism—has ever swerved from his faith in the Lord Jesus.

I say then, dear brethren, that there is no lack of men. God is able of these stones to raise up children to Abraham. Only let us go forth to our work with a living faith—a wide, a world-wide faith—a faith resting upon a hope which enters into that which is behind the veil. Let us go forth in the name of the Lord of Hosts to bear the banner of the Cross."

It has been plain always in the history of the Church that where men have been called to danger and to hardship they have been more than willing to respond. These words of Bishop Selwyn's show where the emphasis should be placed. If in the call to the ministry we stressed the Holy Spirit and His call, and pointed men to fields of service and of sacrifice for the sake of Christ—if these points were given prominence over the prudential and time-serving considerations that are presented too often today, we would find a greater response to the call.

The men who come for worldly and merely professional considerations are worse than useless, they are a positive detriment to the cause. Only those whose hearts God has touched, who are willing to turn from all for the sake of Christ, are of any value to the service of Christ. Pray that we may have more candidates who are willing to suffer the loss of all things that they may gain Christ.

# IGNATIUS OF ANTIOCH

IGNATIUS was, according to Origen, the second bishop of the great city where the first Gentile Church was established by Barnabus and Saul, whence they were sent forth as missionaries and where believers were first called Christians. He was consecrated rather late in life, as we learn from Eusebrius, and was together with Papias and Polycarp, a disciple of the Apostle St. John. He became bishop in 69 A. D., and thus his witness is of one who knew the times of the Apostles. He was condemned while in Antioch to be thrown to the wild beasts, but was sent to Rome for the execution of the horrible sentence, which was carried out.

On his way to Rome to suffer, Ignatius stopped awhile at Smyrna, where he was allowed to commune with his friend, Polycarp, bishop of that city. From Smyrna, he wrote four epistles, which are still extant; later he wrote three more from Troas, one of them being a personal letter to Polycarp.

For a long time, it was supposed that only three of these letters were genuine; but it is now conceded that there are seven genuine letters. The great conservative critic, Zahn, proved this, and his work was popularized in England by the famous Bishop Lightfoot.

These epistles are most valuable, o fcourse, in themselves; but written as they are in the shadow of a stern martyrdom and by a man who had known St. John, they possess unusual evidential value. There should be no doubt in any fair-minded student, that in Ignatius' day episcopal government was universal. The New Testament was in existence and honored as God's Word, and the deity of Jesus Christ was unhesitatingly accepted. These letters cut the ground from under all the contention for the late writing of the gospels. They make impossible that a supernatural Christ was conjured up by the credulity and pious enthusiasm of His followers, and substituted for a simple human teacher from Galilee.

We should not expect a man of the time of Ignatius, to quote the Scriptures after the fashion of a modern writer. And we should think it probable that a companion of the Apostles would cite or refer to many acts and deeds not recorded in the New Testament. The fact is that, while not quoting the New Testament directly, Ignatius shows his familiarity with the same book in nearly every line that he writes, while nothing additional to the gospel record is put forward by him.

References, therefore, to the written Word are particularly forcible. He says in his epistle to the Philadelphians, "I exhort you that you do nothing out of strife, but according to the instruction of Christ. For I have heard of some who say, Unless I find it written in the originals, I will not believe it to be written in the gospels. And when I said in reply, It is written, they answered, what lay before them in their corrupted copies".

Even at that early date disputed matters were to be decided by reference to the written word. What Ignatius blames in the people referred to in this passage is that they insisted on demanding unreasonably the original writing, and were unwilling to accept authoritative copies of the original. What was written was decisive at that time, and authentic and accepted copies of the original writings were to be received as giving a sufficient and satisfactory record of what was written.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## "LOURDES, HEALER OF BODIES."

Mr. Editor:

February 26, 1927, is almost a year ago, and everybody who read my article on "Lourdes, Healer of Bodies", may have forgotten all about it, especially the sentence which said, "A Christendom that has come to look upon an exceptional wonder, or a miraculous event as the preferred method of Church work has tended to push moral service and spiritual development into a background that is half hidden by superstition and fear". But I was out of the country when my article was published in your columns, and it was only in Europe very recently that I read the courteous and justifiable criticism of Mr. F. B. Stone, of Clifton Station, Va., who says he does not understand what I mean by the sentence quoted, and seems to resent my reference to miracles as "heavenly intrusions". He combats what he takes to be my slurring of miracle by a list of the wonder workings of Jesus or concerning Jesus.

May I say, even at this late day, that Mr. Stone completely misunderstands my contention, and, as I look now at my concluding paragraph, I do not wonder that he does. As a literary article it would have been better to end with the mere description of Lourdes and the admission that its ratio of successful healings is probably as good as any modern Anglican or Protestant effort to heal. But I had more than a literary purpose, therefore, I dragged in a paragraph or two from another article which I have in mind, wherein there would be an effort to show that other ways of healing body and soul are not only more common, but far more successful in the long run, and probably as heavenly in origin. In expressing this moral warning, I had no intention of denying the New Testament miracles, which seem to come quite natural to Jesus; but I think I was right in drawing the inference that Jesus Himself looked upon other ways of working in His Kingdom as greater and better than what He called, rather contemptuously, "signs and wonders". The whole intent of our Lord's teachings was that His followers in all ages should do "greater works" than any He had attempted, and that those greater works were not what we call "miracles". Hence the truth of my words in the disputed sentence, "The preferred method of Church work—" as against "heavenly intrusions". **Preferred** is its important word.

My mind was exclusively at the moment centered on the lamentable waste of spiritual and moral effort, as well as hygienic and sanitary endeavor, made by the medieval Church and its successors in their various "miracles", three fourths of which were probably frauds and much of the rest the incidental results of a credulity which God and nature chose to use for the good of unhappy souls. I repeat again my closing sentence with this historical application: "In the long run the body is helped more by the continuous miracle of good living than it is by heavenly intrusion." In other words, God seems to prefer to help those who try to help themselves through their natural endowment; coupled, of course, to a prayerful spirit modeled upon the Lord's own attitude in Gethsemane. Waiting for what, perhaps unwisely, I called "heavenly intrusions", became its chief means of throwing religion into the sluggish and superstitious and unproductive condition Christianity now stands in many parts of the world.

I hope this makes my meaning clearer. While somewhat a defender of the rights of heretics, I happen to be amongst those of childlike and orthodox mind when it comes to the One we call Author and Finisher of the Faith. Almost any miracle is conceivable of Him; but that is an effect of His character—not a cause thereof.

**James Sheerin,**
Rector of the American Church, Munich, Germany.
January 3, 1928.

## GREETINGS FROM THE UNIVERSITY OF CHINA.

Mr. Editor:

This brings to you our New Year's Greetings for the year, 1928. May the Lord graciously bless you with His presence, and keep you, and prosper you in every good work during this new year.

We wish also to thank our friends for their kind help given the school during the past year, whether this has been manifested through financial contributions, through sending names of other friends, through prayers, or otherwise. All help. And all are appreciated.

God has been with us. He has graciously blessed our school during 1927. In the year 1928, in our effort to stand for the old-time, orthodox faith among the multitudes of China in their great need, we have the faith to expect still larger blessings at His hands.

At this time, also, especially do we desire to express our devout gratitude to God who has led us day by day, and who has provided for our needs out of His infinite grace, and mercy, and love. He has indeed been good to cur school. And we thank Him gratefully for His countless loving kindnesses—for all His goodness in the past.

May our God grant to you great joy and a holy peace in Him during the year 1928.

Yours in the faith which was once delivered unto the saints.

**University of China,**
By Chas. W. Rankin, President.
Chen Ju, Ku (Shanghai), China.

## ETERNAL PUNISHMENT.

Mr. Editor:

In a recent issue of The Southern Churchman I noted under the above title a letter by Mr. James L. Smiley in which he attempted to prove that the Scriptures taught the doctrine of annihilation instead of eternal punishment. Annihilation is an old-time theory, the converse being the theory of universalism, or the final salvation of all depraved beings, including also Satan.

As usual, each party appeals to the Scriptures to substantiate their particular theory.

In Mr. Smiley's letter I note some textual misapplications and in other instances omissions; also, the misuse of certain words frequently so applied; for instance, the words "Immortal", "Immortality", where "perpetual existence" would be in strict harmony with the teaching of Scripture. God alone is Immortal or deathless, all human beings **apart from God in Christ**, being inherently mortal, in spirit, soul and body. See 1 Tim. 6:14-16. They who are in union or oneness with God in Christ are thereby rendered **immortal**, "neither can they die any more" (Luke 20:35, 26).

Mr. Smiley refers to the doctrine of "everlasting torment" as a product of the dark ages and as "repugnant to the doctrine of Christ", asserting that Christ referred to hell as a "garbage dump" outside Jerusalem, "where the garbage was annihilated, but the "worm and the fire were continuous". How does it happen that the worm and fire are "continuous", when the garbage on which the worm and fire fed is annihilated or extinguished? Is not the continual existence of the garbage essential to the existence of the worm and the fire? This indeed is the point Christ emphasized by the words when referring to the everlasting punishment of the radically impenitent—

"Where their worm dieth not and the fire is not quenched" (Mark 9:43, 47, 48). Why? Because the radically depraved are not annihilated, but suffer the "eternal (age during) fire" (Matt. 18:18). Further, Mr. Smiley quotes Matthew 10:28, where Jesus says, "Fear Him who is able to destroy body and soul in hell", as teaching annihilation. Certainly not. The word "destroy" simply means a condition of deterioration or injury. A magnificent picture may be destroyed by daubing mud over it, but does that annihilate the picture? Of course not. Again the word "perish" (John 3:16), does not imply annihilation; nor in Luke 15:17, where we read of the Lost Son complaining of "perishing with hunger", while he was very much alive, though suffering punishment. No, that young spendthrift was not annihilated. In 1 John 5:12, the word "life", refers to the Supreme, Immortal Life derived from union with God—Supreme, Immortal, Spirit-Being—in Christ, in contrast with the statement "has not life"; that is, suffers the everlasting death, through perpetual existence in the future spirit state, the "wrath of God continuing to abide on them" (John 3:36).

Revelation 20:14, 15, Mr. Smiley calls "complete annihilation of God's enemies". This is said to be the "second death", but death is not annihilation or extinction. In Revelation 14:9-11, we read the "smoke of their torment ascendeth for ever and ever—(unto the ages of the ages). See also Matthew 25:46, . . . "these shall go into eternal punishment, but the righteous into eternal life".. Note the exact contrast. The punishment and the life are both declared to be eternal; a word not only expressive of duration but also quality. If the former condition ceases, so also must the latter condition cease.

Mr. Smiley's conclusion is rather unique and illogical. He says, "Everlasting punishment does not mean everlasting pain, but everlasting exclusion from heaven". If everlasting punishment means annihilation, as Mr. Smiley asserts, how can those who are non-existent be excluded from heaven or from any other locality?

We do not learn from the Scriptures, directly or by inference, or from nature that God ever annihilates anything He has created. What is the nature of the eternal punishment, of this we are not informed, but we surmise it will be spiritual remorse intensified by a virulent hatred and hostility towards their Creator-Father. Does God inflict eternal punishment on any one? Absolutely NO. God is essentially LOVE, not "willing that any one should perish", but man, naturally depraved and hostile towards his Creator, by rejecting the offered salvation in and through Jesus, continues a rebel and an outlaw subject to eternal and everlasting banishment from God—this is "the second death".

**Zoe.**

Sidney, Nebraska.

### BOY AND GIRL SCOUTS.

Mr. Editor:

The Boys' and Girls' Scouts of America are wonderful organizations. They give to the young self-confidence, obedience, charity and usefulness.

These organizations should not be in any way connected to any church in our beloved land, because they appear as a military aid, look like one, teach many things that is addible to the United States Army. The boys and girls have the thought instilled that they are ready for our country's call. I believe Christ Himself would not endorse such in His house of worship. The proper place for such should be in our public schools of America. The writer of this article, a lifelong citizen, has interviewed many business men, lawyers, ministers, Churchmen, scout instructors and others. They all agree that the public school should be the place for such organizations.

Mr. Editor, this is a big question, yet it is the truth.

**James M. Mowry.**

Geneva, N. Y.

### AS LONG AS THE PAPER EXISTS.

Mr. Editor:

My family, Klein, North and Forbes, have been subscribers for one hundred years and I hope my descendants will continue to be as long as the paper exists.

**Mrs. Murray Forbes.**

Warrenton, Va.

# Book Reviews

EXPANDING HORIZONS: By Cornelius Woelfkin, D. D. Cokesbury Press, Nashville, Tenn.

We are frequently reminded of late that we are living in a marvelous age. This is quite true, especially of the last quarter century. Dr. Woelfkin, the able pastor and preacher of Park Avenue Baptist Church, New York, is among the group of men who have kept up with the great facts of an enlarging world. No one man can interpret the advance movements of even his own time with perfect accuracy, but some men give us much food for thought in endeavoring to do so. Dr. Woelfkin has done a good piece of work in these six lectures delivered at the Vanderbilt University in 1926 on the Cole Foundation. The dean and Faculty of the School of Religion of the University speak very highly of them and ask for a careful reading.

Space does not permit of an analysis of these very thoughtful addresses, but the titles themselves give us a very good clue to their contents:

"The Universal Kingdom,"
"Dissolving Fictitious Lines,"
"The Wider Evangelistic Message,"
"Catholicity in Worship,"
"A Divine Consciousness,"
"The Quest for Immortality."

"The Universal Kingdom" is an examination into the most intimate and vital teachings of our Lord, ending with a striking illustration to show the sin and folly of present quarrels and divisions in His Church.

"Dissolving Fictitious Lines" does not refer so much to denominational differences as to the true place and purpose of the Bible, and the supernatural element in the Christian faith.

"The Quest for Immortality" concludes the book.

Like Mr. Gladstone, we always examine a wise man's thoughts on Immortality. Dr. Woelfkin introduces the subject well and then argues for it from reason, conscience, the heart (the home of all love), the human will, science (which does not prove it) and Christ, who does.

The whole lecture is fine, especially the middle and last parts. We feel quite safe in saying that it alone is worth the price of the book, $1.50.

**Semmes.**

CONFIRMATION: OR, ARE YOU READY TO SERVE CHRIST? By the Rt. Rev. Ashton Oxenden, D. D. Longmans Green & Co. Price, 30 cents.

We welcome the republishing of this helpful booklet, so spiritual and evangelical. The author has been a blessing to many by his writings and the public have shown their appreciation of his sound, clear teaching by the fact that eight hundred and thirty-four thousand copies of this booklet have been printed. In a few pages the author has stressed the main points and presented the subject in a manner especially adapted to the young.

We hope that it will find its way into the hands of many who are to be confirmed.

**R.**

### BOOKS RECEIVED.

**Marshall Brothers, Ltd.**

THE CHRIST-LIKE CHRISTIAN: By An Unknown Christian.

THE LAWS AND PRINCIPLES OF THE KINGDOM OF HEAVEN: By the Rev. E. L. Hamilton.

FIVE SMOOTH STONES: By F. P. Wood.

**Longman's, Green & Co.**

CONFIRMATION, OR ARE YOU READY TO SERVE CHRIST?: By the Rt. Rev. Ashton Oxenden, D. D.

EVOLUTION DISPROVED: Writen and Published by W. A. Williams, D. D.

**Houghton Mifflin Co.**

A CONCORDANCE TO THE ENGLISH POEMS OF GEORGE HERBERT: Compiled by Cameron Mann.

**Macmillan Co.**

THE GREAT MAGDALENS: By Hugh Francis Blunt.

**Harper Brothers.**

A SHORT PSYCHOLOGY OF RELIGION: By G. J. Jordan, D. D., D. Litt.

# Church Intelligence

### Conference on Church Unity.

The first American Conference of the Christian Unity League, an attempted sectional "follow-up" of the Lausanne Conference on Faith and Order of last summer, was held at the First Presbyterian Church, Baltimore, on January 12 and 13. More than six hundred and fifty persons were enrolled, representing twenty-five different Christian communions. The speakers included: Bishop Francis J. McConnell, Pittsburgh; Bishop W. A. Guerry, Charleston, S. C.; Dr. C. C. Morrison, Chicago; Dr. Wm. Adams Brown, New York; President G. W. Richards, Lancaster, Penn.; Dr. Finis S. Idleman, New York; Dr. Fred. Lynch, New York; Dr. Robert A. Ashworth, Yonkers; Dr. John M. Moore, New York; President W. A. Harper, Elon College, North Carolina; Dr. Robert Bagnell, Harrisburg, Penn., and Dr. Robert A. Hume, India. The United Church of Canada appointed a special representative in Dr. Theodore Ross, Port Elgin, N. B.

The conference was conducted along the lines of Lausanne, with prepared addresses on designated subjects at the morning sessions and group conferences for discussion in the afternoon, followed by a general conference to determine the "findings". The conference closed with a joint celebration of the Lord's Supper on Friday evening, in an attempt at unity of worship which Lausanne was not able to bring to pass. Unfortunately, this was not completely attained, for the Episcopal clergy, though invited, were conspicuously absent in the conduct of this communion service. Nevertheless a number of Episcopal laymen did assist in the service and clergy sat in the congregation and communed.

Among the general findings it was affirmed (1) "that the flagrant sins against brotherhood which threaten to disrupt the national and international, industrial and social life of our day, contributed a challenge to all communions of Christianity to come together in an organic unity for the weal of mankind"; (2) "that, recognizing the important differences of conviction, partly as to the nature and authenticity of the church, we urge those communions which are closest together to seek the closest possible form of unity as a step toward the fully inclusive unity for which we hope".

One important statement was made which touches on present-day theological controversies. It was affirmed "that, while recognizing that the statements of doctrinal formulae of the churches and their modes of government and worship were largely based upon the results of Biblical interpretation as held at the time the statements were made, nevertheless in the light of the discoveries of new sources and the use of sounder and more trustworthy methods of Bible Interpretation, and in the light of the historical study of the origin and valuation of Christian creeds and institutions, representative scholars of the different churches be appointed on commissions for the study of these great issues from this modern point of view."

On missions it was asserted "that, recognizing that peoples in mission fields, know little of, and care nothing for our divisions, all churches urge and expect their representatives to promote church unity in every feasible way". On education, "that denominational colleges seek practical methods towards making all denominational colleges gradually interdenominational so that the control will be in several communions rather than in one communion; and that the ministers of the various communions be educated together rather than in separate, and frequently isolated seminaries". On Church papers, "that the denominational papers carry more contributed articles and news items from other communions in order to widen the outlook of their readers, that they may think in terms of the whole Church and thereby hasten the United Brotherhood of the Lord's Disciples".

The next conference of the Christian Unity League will be held in a Western city in the fall of 1928.

J. A. M.

### Society of the Nazarene.

The Rev. John Gaynor Banks, D. S. T., National Director of the Society of the Nazarene, with headquarters in Mountain Lakes, N. J., announces the appointment of Commander C. T. Jewell, of Washington, D. C., as press representative for the Society. Until recently Commander Jewell was employed as executive secretary for publicity of the Diocese of Washington.

Dr. Banks points out that the new officer will have broader duties than those connected with the newspapers. He will get in touch with the work of the Society and its sixty guilds throughout the country and will cooperate with guild leaders and with diocesan and provincial directors in the dissemination of information. It is a part of the creed of the Society that the Church as a whole, through the centuries, has been negligent in preaching the whole Gospel, which includes the commandment to heal as well as to preach, teach and baptize. To awaken the Church to this ideal the Society of the Nazarene feels that an extensive campaign of education must be organized.

In order to place its beliefs squarely before the Church, the Society publishes monthly a convenient and attractive magazine known as The Healing Evangel, and also publishes and sells books and pamphlets on subjects akin to the work of the Society. Prospectuses and book-lists can be usually found with the diocesan representatives and guild leaders.

Realizing that the spiritual welfare of the whole man is involved in Christian evangelization, the Society of the Nazarene conducts, from time to time, in various parts of the country, preaching and teaching missions on the lines of the recent Bishops' Crusade. Healing services are frequently added, but the missioner is careful to require definite instruction and devotion on the part of the supplicant before the laying on of hands.

### Eugenics Branded Peril to Genius.

Philadelphia, January 16.—Men like Abraham Lincoln would have been lost to humanity if the strict principles of eugenics had been applied and only the strong and the intellectually great permitted to have children.

This was the contention of Prof. Edwin G. Conklin, professor of biology at Princeton University, in addressing the American Philosophical Society. Professor Conklin entitled his lecture, "Some Recent Criticisms of Eugenics".

Summing up his position in brief, the speaker said that years of study has convinced him that never will humanity be able to evolve a practical program for the application of the principles of eugenics. He explained his position by reference to numerous experiments and researches that have been attempted.

Professor Conklin also delivered a plea for the recognition of both heredity and environment in determining the destiny of mankind. In their zeal to prove one thing the eugenicists have cast environment overboard and have laid everything to heredity, he said, while, on the other hand, opposing factions have thrown heredity aside and have pinned their entire faith in environment. One set is as wrong as the other, he declared.

"I think that the good eugenics can do is very limited in its scope," he said. "If we had the power to breed human beings as we do animals, something might be done, but there are too many influences governing us—the right of selections for one thing and the fact that any restrictions along these lines must of necessity be self-imposed. Eugenics can possibly weed out the entirely unfit, but the best it can do is maintain a bottom level of society. It can never lift the world to the new humanity that is so much talked about. we must preserve a sane balance in the matter of heredity and environment, and in advocating the importance of one, should not decry the other."—Washington (D. C.) Star.

### Touching Russia's Pocket Nerve.

Although no apprehension is felt on the score of the actual destruction of the American social foundations by the Russian Communists who are seeking the subversion of institutions in this country, the persistence with which the propaganda is conducted by the Third Internationale at Moscow is disquieting. It is known that most, if not all, of the agitations conducted here by radicals against the established institutions, economic and political, are inspired by the organization at the Russian capital. which, though thinly camouflaged, is no less than the Russian government itself. The relations between the Third Internationale and the groups of commissars who constitute the administrative authority in Russia are intimate, are in fact those of actual identity.

Matthew Woll, a high official of the American Federation of Labor and acting President of the National Civic Federation, has inaugurated a movement calculated to check the propaganda conducted at Moscow. He has addressed a letter to the American-Russian Chamber of Commerce asking that the Russian Soviet government be called upon to discontinue the campaign of propaganda now being conducted in the United States. He requests that the chamber appoint a committee to meet with the National Civic Federation's committee on Russian affairs in order that documentary evidence may be presented to prove the existence of a Soviet program to stir up trouble in every avenue of life where it is possible. The program is prompted not only in the labor field, but in all the foreign-born and Negro groups for the purpose of inflaming them against this Government and American institutions. This evidence shows further that the Soviets are prompting plans for boring into the Army and Navy, the schools and churches — every institution in this country, in short. This is done largely through such organization as the Workers' or Communist Party of America, the Trade Union Educational League, the Children's Section of the Communist International of Youth

the American Negro Labor Congress, the American Council for the Protection of the Foreign Born and various other organizations.

Citing a resolution adopted at the recent annual meeting of the National Civic Federation, which noted the "unspeakable effrontery" with which the Russian Soviet government is working for recognition and the establishment of trade relations, Mr. Woll's letter to the American-Russian Chamber of Commerce at Moscow asks that organization to use its powerful influence in demanding and in causing the Russian government to cease the propaganda campaign which it is carrying on in this country. The practical measure proposed as a means of persuasion is the cutting off of credits and loans which the Soviet government is continually seeking here. Mr. Woll says:

"I need only point out to you that any one granting a term of credit on a tractor, mining machine or cotton, may find it difficult to realize that he is helping to finance Communist propaganda here. The facts are that through her exports of manganese, wheat, lumbers, furs, etc., Russia is building up large credit balances abroad which she has to use for the purpose of the raw materials and machinery to keep the country going. If, therefore, she can obtain credit with which to make these purchases a like amount of her foreign balances is released and can be used for propaganda purposes. Therefore any one who grants credit to Russia, even though it may be in forms which cannot be directly used, is opening a way for the indirect use, and that use is quite apparent."

Touching the pocket nerve of the Soviet government may cause a reaction which will check the course of world conquest through subversion.—New York Times.

### Decrease in Budget Quotas.

The reports so far received from the dioceses as to what they expect to pay on their budget quotas for 1928 indicate a decrease as compared with 1927 of about $150,000. At its first meeting in 1927, the National Council was compelled to reduce appropriations $254,313. From the figures now in hand, the Council at its meeting to be held February 8, will be compelled to cut appropriations to the amount of $400,000 in order to comply with the orders issued by General Convention in the adoption of the Pay-As-You-Go Plan.

In the hope that this situation may be improved prior to the meeting of the Council, the Presiding Bishop has written or telegraphed the Bishop of each diocese which has told us to expect less than its budget quota figure, urging them to use all possible efforts to supplement the report already made and thus preserve missionary work which must otherwise be sacrificed.

To the Missionary Bishops in the Domestic Field telegrams have been sent warning them of a pending reduction of ten per cent in their appropriations. To the foreign field cables have gone indicating that the cut must be equal to six per cent of their budget appropriations. When it is realized that a large proportion of the budget of these Missionary Bishops is for salaries of missionaries, that these salaries are based on the minimum cost of living and, therefore, cannot be reduced, it is evident that the reductions in appropriations for work other than salaries must be far greater than the percentages indicated. The officers of the Council will recommend, of course, that the first cut, and probably in the largest percentage, will be made in the expenditure at the Church Missions House.

In contrast with this somewhat gloomy outlook it is encouraging to learn that of the $896,942, which the Council notified the Church must be paid in December on the budget quotas, there has been received about $826,000, leaving a shortage of only $70,000. The exact figure being subject to final adjustment. There is good reason to hope that this amount may have been saved by an equal reduction of expenditures and that the year 1927 can be closed without a deficit and without using any of the undesignated legacies. If this happy result is achieved our satisfaction must be tempered with the remembrance that at the beginning of the year 1927 there was a reduction of a quarter of a million dollars in appropriations.

### Church Mission of Help.

Church Mission of Help will hold its eighth annual three-day Institute at Cincinnati, Ohio, on February 14, 15 and 16, 1928. Holy Communion will be celebrated each day in the chapel of Christ Church. The sessions and luncheons will be in the Parish House of Christ Church. A cordial invitation is extended to all church workers, interested persons, and representatives from other social agencies. Members of the Girls' Friendly Society, the Brotherhood of St. Andrew and diocesan social service commissions are urged to send delegates.

Out-of-town delegates are requested on arrival to register at the Parish House of Christ Church so that they may be directed to such places of entertainment as have been provided.

There will be no sessions on the afternoon of February 14 or the evening of February 15. The Institute closes with the Intercessions on February 16.

Special luncheon will be served each day of the Institute, at one o'clock. The cost will be seventy-five cents. Reservations may be made in advance through the office of the Church Mission of Help, 223 West Seventh Street, Cincinnati, Ohio, or tickets may be secured at the registration desk, Christ Church Parish House.

Delegates are asked to bear in mind that continuous attendance on the sessions of the Institute is desired.

### European Tour is Prize for Soul Saving Motto.

Believing that religion can be advertised just like paint or cigarettes, the Lutheran churches are looking for a soul-saving slogan, says The Associated Press.

"It would be difficult to compute the selling power of the florists' 'say-it-with-flowers', the Rev. Oscar Feucht, pastor of Calvary Lutheran Church, of Kansas City, writes in the current issue of the magazine, "American Lutheran".

The "American Lutheran" announces that the author of the best slogan submitted before April 1 will get a free forty-seven-day European tour.—New York Herald-Tribune.

### Asserts Liberalism Fails.

Liberalism in religion is a failure, according to the Rev. Dr. Samuel M. Shoemaker, Jr., who preached yesterday at Calvary Church, Fourth Avenue and Twenty-first Street.

"I challenge any of you," he said, "to find a parish in which the liberal gospel has held undisputed sway for a generation which is now a powerful spiritual factor in the community, a contributor of lives to the mission field, a Bible-reading, Bible-loving congregation, or one where the generality of the parishioners feels a personal obligation to acquaint men with Jesus Christ."—New York Times, January 16, 1928.

## VIRGINIA.

**Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.**

### Y. P. S. L.

The Y. P. S. L. of St. John's Church, Richmond, has invited the members of all the other leagues of the city to an entertainment at Camp Harrison on January 27, at eight o'clock in the evening. There will be dancing and other forms of entertainment.

## NEW YORK.

**Rt. Rev. W. T. Manning, D. D., Bishop.**
**Rt. Rev. A. S. Lloyd, D. D., Suffragan.**
**Rt. Rev. Herbert Shipman, D. D., Suffragan.**

### Bishop Stires Asks the City to Reform.

Immodesty in dress on the part of New York women, the use of cosmetics by them to a degree that makes it impossible to discern a good woman from others, and postures in dances by New York girls, against which wholesome boys and men are rebelling, were condemned by Bishop Ernest M. Stires of the Episcopal Diocese of Long Island yesterday afternoon in St. Thomas' Episcopal Church, Fifth Avenue and Fifty-third Street. He said there were those who had already found the bottom of the abyss because of these practices.

The occasion was the tenth annual service of the National Society of Colonial Dames in the State of New York. Bishop Stires, who for twenty-five years was rector of St. Thomas, addressed his remarks to more than 1,500 men and women of New York's old families, including not only Colonial Dames, but delegates from thirty-nine other patriotic societies.

The Bishop also denounced as "an insult to God" the practice in New York of holding Saturday night dances which lasted into Sunday and the giving of dances and amateur theatricals by New York society people on Sunday afternoon and Sunday evening. He said it was the duty of New York to lead in a reform in all these matters.

"Let it be conceded that it appears to be impossible to arouse in all the people, in every part of the country, and at one time that cleanness of vision, that devotion to duty, that unselfishness of purpose which are essential for a prompt moral victory," he said. But a beginning may be made where the good effect would be immediate and far-reaching.

"The effort toward a higher plane of thought, of conduct, of service, of example should begin conspicuously in this city, which in its influence for good or for evil is the most powerful community on the earth.

"In my opinion the general conditions of life in New York City today are such as to prevent our answering the question as to whether this city is to be a great inspiration for a nobler America, or whether it is to be added to the list of those 'to whom much has been given', but in the day of opportunity 'were weighed and found wanting'.

"Do not misunderstand me. There are able men in Wall Street, not a few, who are devoted workers with God for the fulfillment of His wise purposes. There are women well known in the

social life of this city, who are the equal of any on earth for ideal womanhood. I am not able nor am I worthy to describe the nobility of character of these women and men, though it is my privilege to know them and to honor them. And yet, as we look over the field, they are exceptional. For the most part they are assembled in God's houses this day, giving their allegiances to God and country, but they are only a fraction of the influence of this city. How shall the other be reached?

"I shall suggest no extensive program. It may be that a preacher of power, of burning directness, could bring us to our knees. But for today I shall urge upon you only two definite courses of action.

"The first is absolute loyalty to your Church. This is a particularly definite way of being loyal to God. Be in your place on Sunday; kneel regularly at the altar; utilize every opportunity for active service in the associations and guilds, making your interest and influence felt, and offer to lead in planning and organizing for some new and needed undertaking.

"There is a second definite suggestion, which touches a subject that causes me more heartache than any other. Do you know that the younger generation is dangerously undisciplined? I shall not go into details. Sometimes they are very unpleasant. And they make right-thinking people very unhappy. Nor shall I name the established conventions which have been frankly discarded, and without which no society has ever survived. I merely urge you to recognize the condition and the peril. More prodigal than your waste of money is the waste of the soul-power of your girls and boys.

"It is idle to regret that you have no influence, as it is idle at this hour to scold for the sins of ten years ago. Your influence must be re-established for their sakes and for yours, for the sake of God and this country."—New York Times.

### The Church Club of New York.

The Forty-first Annual Dinner of The Church Club of New York will be given on Thursday, February 2, at seven o'clock at the Waldorf-Astoria, in honor of the Bishop of New York. Other speakers: The Rev. Canon James Gilliland Simpson, D. D., of St. Paul's Cathedral, London; the Hon. Charles H. Tuttle, United States District Attorney. The Bishop of New York and Mrs. Manning will receive in the Astor Gallery beginning at seven o'clock. The price of covers will be six dollars each. Tables for eight or more may be reserved. The dinner is for men and women.

**George William Burleigh,**
President.

**John Baldwin Walker,**
Chairman of the Dinner Committee.

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

### Twelve Hundred Attended.

The Adult Bible Class, which Dr. Phillips has conducted with great success for more than a year, at Epiphany Church, at 9:30 A. M., on Sundays, has been changed to eight o'clock Sunday evenings.

More than twelve hundred men and women attended the class, which met at the new hour on Sunday, January 15. The subject of the lectures at present is "The Parables of the New Testament".

### St. Paul's Day.

St. Paul's Day is always celebrated at St. Paul's Church, by a special service and later a reception in the Parish Hall by the members of the parish, when the Bishop of the diocese is present. This year confirmation was planned, and on account of the necessary absence from the city of Bishop Freeman, the Rt. Rev. Philip M. Rhinelander, D. D., was expected to administer confirmation in his place. St. Paul's Day marks several anniversaries, including the consecration of Bishop Harding, first Bishop of Washington, and former rector of St. Paul's Church.

### Lectures Postponed.

The course of lectures, scheduled to be given at St. Andrew's Church by Dr. Christopher Sparling from January 30 to February 10, has been indefinitely postponed, on account of illness of Dr. Sparling. These lectures were planned as a part of the program of the Department of Religious Education, and were for teacher-training purposes.

**The Pre-Lenten Conference** of the College of Preachers just ended at Washington Cathedral, was attended by representatives of nine states, with the Rt. Rev. A. C. A. Hall, Bishop of Vermont, presiding, and assisted by the Rev. George L. Richardson, D. D., of Burlington, Vermont.

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

### Dr. Mitchell is Made Canon of St. Andrew's.

The Rev. John Forbes Mitchell, rector of the Church of the Holy Spirit, Brooklyn, was inducted into office as canon of St. Andrew's Cathedral, Aberdeen, Scotland, at special services held yesterday at St. Paul's Chapel, Broadway and Fulton Street. The ceremony was conducted by the Rt. Rev. Frederic L. Deane, Bishop of Aberdeen, and was witnessed by officials of the Episcopal Church. The Very Rev. H. C. Robbins, dean of the Cathedral of St. John the Divine, represented Bishop William T. Manning.

Dr. Mitchell is the first priest of the Episcopal Church in America to be received as a canon of St. Andrew's Cathedral. He is a native of Aberdeen and a brother of the late Rt. Rev. Anthony Mitchell, Bishop of Aberdeen and Orkney.

As chairman of the Seabury Memorial Committee, 217 Broadway, Dr. Mitchell has been active in raising a fund in this country for the reconstruction of St. Anthony's. Bishop Deane recently completed a four-month tour under the committee's auspices.

Others who participated in the ceremony were the Rev. William Montague Geer, formerly vicar of St. Paul's; the Rev. Thomas C. Johnson, of Floral Park, L. I.; the Rev. Joseph P. McComas, vicar of St. Paul's; the Rev. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn, and the Rev. E. Robert Newton, curate of St. Paul's.

Bishop Deane recalled the historic incident which he said linked St. Andrew's Cathedral to the Church in America. In 1783 the Rev. Samuel Seabury, of Connecticut, after his election as Bishop, went to England to be consecrated, but found that, under the English law of the time, a Bishop had to swear allegiance to the English King.

Dr. Seabury then went to Scotland, where at St. Andrew's Cathedral he found "non-juring" bishops, who officiated as his consecrators, thus making him the first Bishop of the Episcopal Church in America. The reconstruction of St. Andrew's by funds raised in America is to be a memorial to this event.—New York Herald-Tribune.

## PENNSYLVANIA.

**Rt. Rev. T. J. Garland, D. D., Bishop.**

### The Bishop's Bricks.

January 14 about three hundred children of the Sunday Schools in this diocese attended the annual devotional and presentation service of the Bishop's Bricks Fund, in historic old St. Peter's Church, Philadelphia, and presented to Bishop Garland their Advent Offering. The proceeds of the fund have been designated by the Bishop towards the new mission which the Church has recently started at "Englewood" in the northeastern section of the city near the site of the old Forrest Home.

### A Messenger From China.

Fresh from the centre of civil war in China, the Rev. S. Harrington Littell, who has given twenty-five years of his life to missionary service for the Episcopal Church in China, has been in Philadelphia delivering a series of addresses before congregations and groups of Episcopalians on conditions in China. Mr. Littell has gone through three Chinese revolutions, including the recent outbreak.

### Appointment.

Announcement has been made of the appointment of Mrs. Brian C. Roberts, of Marlborough, Mass., as assistant to Head Deaconess Gertrude Stewart, at the Church Training and Deaconess House, at 708 Spruce Street, Philadelphia. Mrs. Roberts, who is a graduate of the training school in the class of 1907, is the widow of the late Rev. Brian C. Roberts, who was rector of Holy Trinity Church, Marlborough, at the time of his death. Mrs. Roberts' appointment, which was made by Deaconess Stewart, follows the recent announcement by Bishop Garland of the selection of Deaconess Stewart as Head Deaconess.

### Work Among Indians.

January 15, at St. James' Church, Philadelphia, the Rev. Robert Pearsall Frazier, of Rosebud Mission, South Dakota, preached on work among the Indians. Mr. Frazier and his wife are members of a Philadelphia family, who have given their lives to missionary work among Indians in South Dakota, where he is assisting Archdeacon Ashley. The Archdeacon for the past fifty years has lived and worked among the American Indians and has known intimately all the famous Indian chiefs and braves in his half century of missionary service.

### "Toc H."

The Rev. H. P. Sawbridge, one of the "Padres" and founders of the internationally known "Toc H", and known to thousands of ex-service men as "Sawbones", was the speaker at a public meeting in the Chapel of the Mediator, on January 15, in connection with the organization of a "Toc H" headquarters in Philadelphia. Dr. Sawbridge was also the speaker at the Monday meeting of the Clerical Brotherhood of the Diocese of Pennsylvania in the Church House. Dr. Sawbridge is a clergyman of the Church of England, where he

is in charge of the "Toc H" movement in the English Midlands.

R. R. W.

## ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

### Dr. Patton to Visit Macon.

On Monday, January 30, Dr. R. W. Patton, Director of the American Church Institute for Negroes, will speak to the members of the three parishes of Macon and all other interested persons on the Fort Valley High and Industrial School. This meeting will be held in Christ Church Parish House and it is hoped that it will be largely attended. Accompanying Dr. Patton on this trip will be members of the Fort Valley School who will render several selections of Negro Spirituals.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

### The Seventy-sixth Anniversary of the Protestant Episcopal Brotherhood.

Four Bishops participated in the services marking the seventy-sixth anniversary of the Protestant Episcopal Brotherhood of Baltimore, which is a beneficial organization for men communicants of the Episcopal Church. A Corporate Communion of the active and honorary members of the organization and their guests was held on the morning of January 15, at St. Michael's and All Angels' Church, with the Most Rev. John Gardner Murray as celebrant. In the evening the sermon was preached by Bishop Harry J. Mikell, of the Diocese of Atlanta, while Bishop Fiske, of Central New York, and Bishop Helfenstein, Coadjutor of Maryland, also took part in these services. On the evening of the sixteenth, a dinner and reunion was held in the Parish House of the same church. Mr. Wm. Ingle, Treasurer of this diocese, was toastmaster, and the speakers included Bishop Edw. T. Helfenstein, Governor Albert C. Ritchie, and Edward C. Bendery, Esq., of Philadelphia, and others.

### Series of Bible Lectures.

The Rev. Z. B. T. Phillips, rector of the Church of the Epiphany, Washington, and recently elected Chaplain of the Senate, is conducting a series of four lectures on the Bible at Old St. Paul's Church, Baltimore. The dates are: January 13, 20, 27 and February 3.

### Final Services in Old Building.

Final services in the old edifice of St. John's Church, Mt. Washington, the Rev. R. S. Litsinger, rector, were held on Sunday, January 15. The present frame church building, which is fifty-nine years old, will be torn down and replaced by a new structure of stone, admirably located in a flat-iron created by the construction of a new road and beautiful bridge which connects with the Failsway, one of the through arteries of the city. Pending the completion of the new church the congregation will worship at the Mt. Washington Casino.

### Chinese Church School Gives Dinner.

The officers and teachers of the Chinese Church School of Emmanuel Church, and the Rev. Hugh Birckhead, rector, were guests of the members of the school for a dinner at a Chinese restaurant. There were forty pupils in all, and for each pupil a teacher, which is the practice in such schools. The address of welcome was delivered by Lee Lang, who has been a pupil of the school for more than thirty years. Such Chinese Schools have been a feature of the Christian education of Baltimore churches.

J. A. M.

## EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

### Preaching Mission.

According to plans recently announced at conferences conducted in Washington and Kinston, a diocesan-wide preaching mission covering every parish and mission in East Carolina, will be conducted during Epiphany and Lent. Bishop Darst says: "I consider the preaching mission the most important step that has been taken in the Diocese of East Carolina since I became Bishop." The objectives of the evangelistic movement are to gather souls into the Church, reclaim and restore those who have "lapsed", or have been "lost" and to deepen the spiritual life of the whole diocese. The actual beginning of the movement will be marked by services conducted by the Church Army in the United States in the Wilmington churches and in St. Peter's, Washington. National Crusaders, Bishops and outstanding preachers of the Church, will conduct the services in Elizabeth City, Fayetteville, Greenville, Kinston, and New Bern, and Goldsboro. The local diocesan clergy will hold meetings of eight days' duration in all the other places in the diocese.

G. F. C.

## SHANGHAI

Rt. Rev F. R. Graves. D. D., Bishop.

### Rev. Cameron F. McRae to Retire.

The Shanghai District of the Chung Hua Sheng Kung Hui, and indeed the entire Mission in China, is filled with regret by the announcement that within a few months the Rev. Cameron F. McRae, D. D., of Shanghai, will retire from the Mission, family circumstances having made necessary this decision. Dr. McRae has made eminent contributions to all the forms of work in which the Mission has expressed itself. He was for some time the guiding hand in the development of the Wusih station at its beginning. He has served as Acting President of St. John's University, in which he had taught for some years. He has taught also in the Theological School; has long acted as Chaplain to St. Luke's Hospital; has built up a congregation of Americans in Shanghai; has been President of the Standing Committee of the diocese and Chairman of the Synod; and served many years upon the Bishop's Council of Advice. His main work, however, has been in the field of evangelism, where no one has built more solidly than has he. Besides the superintendency of much country work, he brought to the stage of self-support St. Peter's Parish in Shanghai, and then passed on to other and new work. His latest achievement was the creation of a new parish in the French Concession and the building of the noble new All Saints' Church, consecrated last year, which has already attained a prominent place among the city parishes. I recall that during the anxious days of last spring, at which time Dr. McRae was absent on furlough, Bishop Graves took occasion to refer to him as one of the greatest of the steadying influences among the clergy of the District. No one could be more missed than he will be, or more universally regretted. To whatever form of activity in America he may transfer his abilities, he is entitled to take with him the consciousness of fine achievement here, of duty well performed. I can think of no other whose activities have touched the Mission at more points, or been more universally successful.

B. L. A.

## BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

### Annual Meeting of Council.

The Bishop and Executive Council met on Monday and Tuesday, January 16 and 17, 1928. Notwithstanding the hard economic struggle in the anthracite region which covers over half of the Diocese of Bethlehem, the Treasurer reported all bills paid, including the full quota of the National Church and a balance in the treasury.

The Archdeacon, who is the Chairman of the Field Department, reported pledges for 1928 over three thousand dollars in excess of those for 1927. The full quota for 1928 for the General Church work was pledged to the National Council.

The Incorporated Trustees of the Diocese met at the same time and reported a prosperous year. It was voted to increase the salaries of both the Bishop Coadjutor and that of the Archdeacon very materially, beginning with January 1, 1928.

## CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.
Rt. Rev. E. C. Acheson, D. D., Coadjutor.

### Clerical Association.

The Fairfield County Clerical Association, now in its one hundred and third year, held the annual meeting in the Parish of Christ Church, Greenwich, on Monday, December 12. The speaker of the day was the Rev. Charles Mercer Hall, on the topic: "The Fiction of the Papacy."

The Rev. Kenneth Mackenzie, who for twenty-eight years has been chairman of the executive committee, and for fifteen years the president, was unanimously reelected for the coming year to continue in both relations. The Rev. C. E. Craik, Jr., was elected secretary-treasurer.

The rector of the parish, the Rev. Fred. G. Budlong, entertained the Association at luncheon, which was graciously served by a committee of the women of the parish.

## WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt Rev. D. L. Ferris, D. D., Coadjutor.

### "St. John's in the Wilderness."

By appointment of Bishop Ferris, the oversight of the chapel, "St. John's in the Wilderness", in Alleghany State Park, has been entrusted to the Rev. C. C. Bentley, rector of St. Stephen's Church, Olean, N. Y. Mr. Bentley has accepted the appointment, and has secured the cooperation of three or four rectors in adjoining parishes, making it possible to maintain a regular serv-

(Continued on page 22.)

# Family Department

### January.

1. Sunday. Circumcision. New Year's Day.
6. Friday. Epiphany.
8. First Sunday after Epiphany.
15. Second Sunday after Epiphany.
22. Third Sunday after Epiphany.
25. Wednesday. Conversion of S. Paul.
29. Fourth Sunday after Epiphany.
31. Tuesday.

### Collect for Fourth Sunday After Epiphany.

O Lord, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection as may support us in all dangers and carry us through all temptations; through Jesus Christ Our Lord. Amen.

### The Purification of St. Mary the Virgin.

(February 2.)

Almighty and ever-living God, we humbly beseech Thy Majesty, that, as the Only Begotten Son, was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clear hearts, by the same Thy Son, Jesus Christ Our Lord. Amen.

For the Southern Churchman.

### A Fellow's Mother.

Douglas Waddell.

A fellow has a lot of friends
Of boys and girls to play with,
And aunts and uncles that he spends
An afternoon or day with.
I like the folks across the street,
And men with smiling faces,
A daddy's good, so big and tall,
A sister, or a brother,
But one friend is the best of all—
And that's a fellow's mother.

The other friends are nice to know,
To visit and to chatter,
But, oh! you want your mother so
When something is the matter.
Perhaps a finger you may hit,
Because the hammer misses;
Your mother always fixes it
With tape and thread and kisses.
A mother takes the hurt away,
She can somehow or other;
One friend you need; need every day,
And that's a fellow's mother.

### If Christ Had Not Come.

The folly of the notion that there are inherent forces that work for the uplift of humanity and the perfection of human society is demonstrated in world conditions before the birth of Christ in Bethlehem 2,000 years ago. A glance at world conditions then and for four centuries before shows the steady decline of the finer things. For centuries the power of religion through its prostituted forms and ceremonials to meet the needs of sin sick humanity and stem the tide of moral degeneracy that threatened to submerge all decency a thousand fathoms deep had been ebbing as blood from a heart stab. Four hundred years even before Jesus was born on earth, Plato had said that only (1) Love to a divine person; (2) the desire for the respect of the good; and (3) the love of moral beauty could reform conditions, and he despaired of such.

When the Angels sang their annunciation song, and the star appeared in the East, four hundred years after Plato, conditions were ten fold worse than when he wrote. The world was seemingly reeling hopelessly to ruin. Earnest, devout souls, here and there, in all but hopeless misery and with aching hearts walked aimlessly on over the cinders and laws ashes of a morally burnt out world.

But suddenly there was a strange expectancy in the air. A new star appeared in the sky and Wise Men of the East interpreted it as fraught with hopeful meaning to the world. Then there was a song in the air. Shepherds heard, saw and understood. Shepherds and Wise Men came seeking the Saviour, the Saviour of the world. What would their feelings have been had the Shepherds found no cradled Christ in Bethlehem? What of the Wise Men had the star failed to guide them to the spot where lay encradled the infant Son of God born to be King in the realm of truth? What would the world have come to without the influence of a transcendent personality? But Jesus was more than a transcendent human personality, more than a great character that should inspire and bless the world as great personalities always have blessed. Jesus was a part of creation's plan. The dormant hopes of the centuries looked to Him. The instincts, moral conceptions and spiritual longings of the world found their origin in the as yet unrevealed Christ. The whole Jewish system was predicated upon Him. The Christ and His atonement were grained into the structure of the universe and inhered in the first atom, running "with increasing purpose" to the final revelation in the fulness of time. In Him, the Incarnate Son, all would find fulfilment.

Analogy is to be found in the world without the physical sun. All life, all power is simply transmuted sunshine. Without the sun there would be no life, no power, and the darkened world would become a horrible charnel house frozen to its center. So without Christ as that to which the world looked before He came and whose coming was the one hope of the world. He is the moral and spiritual light of the world. Without Him there could be no virtue, no morality, no ideals; no sympathy, no love, no self-sacrifice.

Thank God He came. The Shepherds found Him and returned glorifying and praising God. For them henceforth the commonplace is transfigured. Indeed there is no such thing as commonplace. The Wise Men found Him, and worshipped, presenting their gifts of gold, frankincense and myrrh, and returned with understanding of the true measure and meaning of wisdom—"the fear of the Lord is the beginning of wisdom, and to know the Holy One is understanding". Simeon and Anna, devotees of the Temple, recognized Him when He was presented in the Temple as the fulfilment of their hopes and dreams.

True the world had no standards by which to measure Him. There was no room for Him in the inn. The Sanhedrin repudiated and crucified Him. But there He lay: the transcendent personality; the incarnation of all ideals; the source of all moral power; the Son of Man and the Son of God; the divine Saviour of the world. Life was made hard for Him. Herod sought to destroy Him. Through the silent years He came, at last appearing as the Lamb of God announced by John. Then there was that wonderful ministry of three short years. He gathered a few followers; lived as never man lived; spake as never man spake; wrought as never man wrought; suffered as never man suffered; died as never man died; rose again, victor, bearing at His girdle the keys of earth and hell; and ascended to Heaven with the scepter of all moral and spiritual power.

He brought everything that is good. He is today the source of all virtue. He inspires all progress. He is, Christ in you, the hope of glory. He is the Way, the Truth, the Life. Gathering around that manger cradle in thought we worship as did Shepherds and Wise Men. To Him we present our treasures. We crown Him. We follow Him. —Southern Christian Advocate.

### Learning Who Jesus Is.

A few years ago, one of the best known German scholars, one of the world's great organists, and said to be the foremost interpreter of Bach's music, abandoned the world of letters and of art, and went out to Central Africa as a missionary. The whole world was impressed by the decision of Dr. Schweitzer to leave a secure place in his own country to go out as a medical missionary, paying his own expenses. In one of his books, which provoked considerable discussion, he said of Jesus: "He comes to us as one unknown, as of old, by the lakeside, He came to those men who knew Him not. He speaks to us the same words, "Follow thou me", and sets us to the tasks which He has to fulfil for our time. He commands, and to those who obey Him, whether they be wise, or simple, He will reveal Himself in the toils, conflicts, the sufferings, which they shall pass through in His fellowship; and as an ineffable mystery, they shall learn in their own experience who He is."—Exchange.

### The River of God's Presence.

You who wake suddenly in the depth of night, with your heart pounding against your ribs, and oppressed by an appalling sense of some hidden danger; who try to call out for help and cannot speak, and who fear lest you must die, ere you can call. In the midst of those dark hours of terror, the river of God's Presence is flowing unseen, beside you. Stretch out your trembling hand, and sprinkle your throbbing, bursting breast. The tumult and the fear that is choking you will subside; your heart will begin to beat slowly, softly, regularly; the fear and the hidden danger will vanish—and you shall sleep—in peace. For underneath are the Everlasting Arms.

And you who walk all day long amidst small irritating fears that beset every inch of your daily path—fears of your own incompetence, of your inefficiency, of your failing powers of application and success; fears about your body and its functions; fears about your mind and the way it works or refuses to work; fears of infection, of serious illness, of a helpless, hopeless old age. And who seek to hold off these fears a little by all sorts of mental makeshifts—by countings and arrangings and numberings and touchings. Give over these harmful helps. There is only one sure help—one sure release from your servitude. And it lies near at hand. Sit you down, in quiet, by the side of the river of God's Presence.

And, as a boy tosses stones into a pond, so cast your fears, one by one, into the waters of God's love. They will disappear. You shall never see them again and you can walk on, a free man, once more. Only—only, in the future, do not wander too far from the river-bank.

And you who have been, suddenly, unexpectedly, brought face to face with the thought of death; who, after a long life of perfect health, have been abruptly confronted by some serious impairments of this material body; and who cower back, with hands covering your eyes, unable to look at the presence that stands beckoning before you, and clinging, clinging, in ever-increasing terror, to every shred of life and its varied interests. Come—first be a man. Man enough, or woman enough, to stagger as far as the river. Its water has great power for such as you. Drink—And your trembling hands shall fall from your terror-stricken eyes. You shall see death that has been there, before you always, although you would never acknowledge it. But—you shall see it, not as it looked a moment ago, but transformed and transfigured. So transformed that even its name has changed in your own mouth, and as you pronounce it your own ears shall tell you that that name is not death", but "life". So you shall find yourself not facing a blank, hopless wall, the end of everything, but looking forward through a wide gateway into the true beginning. And, like Socrates, standing condemned before his enemies, you shall be "of good hope toward death".

You, also, who are afraid of your secret self, that part of you which the world never sees, but which you yourself know and dread, lying below the level of your conscious thought, and stretching forth its head, every now and then, like a deadly snake in the grass. All your life you have fled from it. All your life you have feared it. And it has grown fat and strong upon your fear. It has been the cause of almost all your unhappiness, of all your failures, of all your disgrace and shame. And so you walk softly through life, fearing its next attack, hoping to escape it somehow—by pretending that it is not there. But often, in the early morning, when you wake suddenly and cannot fall asleep again, the ghosts of all your past unhappiness come back to haunt you, and you see your whole life, past, present and future, colored and poisoned by this one hidden enemy. So you go, all your days, in fear. But for you, too, the river of God's Presence flows close by. Give over with pretense; drink of its waters; and—face your enemy. You shall find it a poor, weak thing, after all. A snake, if you will, but a snake whose poison-fangs have been drawn, and who has no longer any power to terrorize or to harm.

And you—God help and strengthen you—upon whom the black cloud of depression has descended; you whose mind no longer seems to function freely and happily, but is frozen and blocked by constant fear; you who cannot concentrate upon a single line of simple print, cannot make even the simplest decisions of everyday life, and to whom the slightest mental activity is difficult, impeded, almost impossible. You who are tormented by feelings of utter unworthiness, of having committed some unpardonable sin, of having forfeited God's mercy and being eternally cast out from His love. You who seem to be alone—unprotected, unbefriended, desolate—in a land of terror and of unreality. And who endure such intense mental anguish that, in comparison, the most grievous bodily suffering seems welcome and of little account. You, whose inner self seems to be sinking—losing touch, somehow—losing control—losing the power to do or to think anything—except that one thing that you must not do, but that is ever before your mind—tempting you, calling you on, telling you that "This way alone lies peace". For the love of God, close your ears to that voice. If you are so fast bound in misery that you cannot move yourself, beg of some one to lead you to the bank of the river of God's Presence, and sit down there with whomever has guided you, asking that he hold tight—tight to your hand—and with his other hand, give you to drink. And you shall drink, perhaps not healing immediate, perhaps not sudden all-sufficing peace; but you shall drink strength—and patience—and courage. Courage and patience enough to tarry here by the river, until for you the darkness is overpast, and the sun of happiness shines upon you once more.

For there be, indeed, thirsts many and grievous. But of all grievous thirsts, most grievous is the thirst of fear.

And there be waters many, some deadly, some refreshing. But the thirst of fear, there is but one water that refreshes—but one water of eternal healing—the water that flows in the great river of God's Presence, the water of the love of God.

Ho, every one that thirsteth, come ye to the water.—From "Fear—The Autobiography of James Edwards", by Dr. J. T. Oliver.

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For the Southern Churchman.

### Afterward.

Elise M. Baker.

"Nevertheless afterward it yieldeth fruit of righteousness . . ."—Heb. 12:11.

Like a rainbow flashing through our tears,
Or a shaft of sunlight in a cold
Dark room, comes this refreshing word,
God's promised **afterward.** Retold
When our disasters grieve, confuse,
It is a comforting refrain
That sings exultingly of love
In life's low threnody of pain.

Amid the avalanche of woes
That overwhelms us with such force,
The Tempter's subtile promises
Prove so alluring that the Source
Of light seems suddenly withdrawn;
And in the chill of loneliness
We feel that mercy, too, has flown
And left us struggling in duress.

Then from the depths resounds the strain,
"Nevertheless, afterward".
The glow of His presence soon returns
Our helplessness to curb and guard,
That the germs of good within ourselves
May still develop into sweet
Maturity, and fill our lives
With willing service, grace replete.

### Being Fair to the Child.

Elizabeth was a little girl who was brimming over with high spirits and the joy of life. One day when she was about three years of age, on being corrected by a maid for making a room very untidy, she gave a witty but very saucy reply. This was received with shouts of laughter from the family, the members of which repeated it in the presence of the child to all who came to the house. Delighted with the result, Elizabeth never lost an opportunity for a "smart" answer. For some time these sayings continued to be considered remarkably brilliant by her parents and were duly repeated to all who would listen. She was a bright child and was encouraged to "show off" by reciting very dramatically, dancing and playing the piano, and later the violin. It was not long before she began to expect a great deal of attention, delighting in flattery, and consequently her manner soon became objectionable.

One day after giving what she considered a clever back-answer to her mother who had corrected her, she was astonished and mortified to receive a stinging slap in the face. Seething with a sense of humiliation and injustice, she asked the reason and was told she had been very rude. As she had answered only as she had always been encouraged to do, she was quite at a loss to understand the sudden change.

From this time on the slaps became very frequent, and were sometimes administered in the presence of other members of the household. Often the child had no idea she had been rude, and she continually smarted under a keen sense of injustice. Almost unconsciously she drifted away from the mother she had hitherto adored. She was hurt and humiliated repeatedly by having her shortcomings related to relatives and guests, who now condemned her as much as they had formerly applauded her.

"Girls are far more troublesome than boys," the mother would complain, "I'm sure I don't understand my girl; she has changed so. She used to be such a bright happy little thing."

Hearing the remark so frequently the child unconsciously adopted a pose. She was "misunderstood". She became sulky and morbid. The rift between herself and her mother widened, until at an early age she left home, and struck out for herself. She was decidedly gifted and was able to do a dozen things brilliantly but her training had been superficial and she found herself unable to turn any of her accomplishments to a profitable account.

She married while very young. Her own home life still being vivid in her mind, she determined always to play fair with her own children. Her second daughter was named for her, Elizabeth, and developed characteristics so similar to hers that the unfoldment seemed like a repetition of her own childhood. She realized that great care and sympathy were needed to bring out the finest and best in her. The child's quick wit was often directed against herself. Often when corrected little Elizabeth would insist she had not meant to be rude, and the mother knew the child was speaking the truth. Very gently she would point out the mistake of making smart answers at other people's expense, and would teach her the respect due to older people. It took years of careful watchfulness and patience to develop the unaffected, charming Elizabeth that so many people later admired. Those years bound mother and daughter very close together. They were happy years and their happiness endured.—Ruth Valerie.

### The Value of Limitations.

If only it were not so difficult; if only the temptations were not so hampering; if only I could get freer from my limitations, how much higher the soul would rise! Are you quite sure? Have you ever seen a kite with a broken string? It is released from the strain that held it to earth, but it does not soar higher and higher, it comes down, broken, battered, to the earth. The very restraining pull of the string that bound it to earth was one element in its flight. Some of us know it is equally true that the tug and strain of the flesh is one element in the uplift of the soul towards God.—W. Charter Piggott.

# For the Young Folks

**Morgenlied (Morning Song).**

From the German by John Gottfried Seume.

Translated by John G. Hellner.

Father, in whose gentle care,
Did I last night so peaceful dream,
That now, refreshed, I gaze on high
And greet the morning's radiant beam!

Where'er I glance I hear Thy voice,
Proclaiming blessings for my good:
Oh! be my first thought of Thy praise
And my last breath my gratitude.

Grant that throughout this day
I happy be in Thy sweet care,
But should misfortune cloud my path
Grant patience, Lord, ward off despair.

Thine hand alone dispenses good;
Send blessings on my humble home;
Let me be kind to every one
And help where'er good can be done.

I know this world's most priceless jewel
Is a heart glad in purity;
Give this to me, I pray, oh God,
Until in peace I come to Thee.

And then, when after Death's dark night
In Thy bright light mine eyes shall see,
Still greater joy may then be mine—
In that far-off land—Eternity!

**Good Measure.**

He had camped opposite the little, weather-beaten house out on the plains for one whole summer. The doctor discovered the symptoms of an ailment that the clear, pure, invigorating air of the West might help.

If it didn't, there was not much hope.

However, it did help, and, before the close of the season, Allen was very much better.

But, from the little, weather-beaten house out on the plains, so near to his own tent, he received such a harvest of blessings that he could not be grateful enough.

He did not understand very well the art of cooking, and many a nourishing dish came to him to help out the frugal food he had prepared. Fried chicken there was, and baked potatoes, biscuits, light, flaky and brown, homemade bread, honey from the hives, soup and apples cooked in different ways.

Allen realized what all these things meant to him, for he began to gain as soon as the dishes were brought in. Two people lived in the little weather-beaten house—an old man, white-haired and feeble, and his wife, a little, slender, active woman, with threads of gray in her hair.

She was always pleasant and she always smiled. It did not matter if her face were wrinkled; to Allen it became a sweet face and a kind one.

Other things found their way to the tent, too. Cool sheets, clean and white, and soft blankets.

He was sick for a week or two, and it was her nursing that brought him out. Allen did not realize all, but he understood enough to know that it took a remarkably cheerful spirit to keep up under the discouragements the little, active woman faced. Her husband was old and could do nothing. The land that went with the place needed tilling. The chickens that scratched about and the eggs they laid, could not bring enough to buy her provisions for the table.

And yet she was always brave and helpful. Always neat and always busy.

Autumn came, and with it the cold, chilly nights. Allen realized he could not stay longer. He was well enough to go back. Well enough to do a real man's job now. Well enough, as one of his friends said, to hit on twelve cylinders.

He packed up his things almost half-heartedly. More than anything else he was reluctant to say "Good-by" to the little, active woman who had been so kind to him all summer; to the ailing, feeble, white-haired man, who had been his friend.

What would she do if she were left alone? Allen wondered about her, for he could not forget all her kindness to him in his hour of need.

He went back home and picked up the threads caused by his long illness. He could not keep his old friends out of his mind. Their name was Acton, she had told him. Hers was Barbara, his was William.

She had told him, in the course of their friendship that summer, that in her younger days she had not been used to hardships. But long ago they had come to this place and had stayed on, putting money into it until now they were too poor to get away. They got along, she said, after a fashion, but now that her husband was old and infirm, the living devolved upon her.

"I'm only sixy-four, she acknowledged, and that isn't old these days."

Allen looked at her.

He knew women no older than she in homes where nothing was expected of them. He wished she had some security for her old age.

In the months after his return home, he still remembered her. And, then, in the summer of the second year he went back.

He realized, more than he had, the trouble he must have been to her, his gray-haired friend. She must have sacrificed to give him the appetizing dishes she cooked for him. It must have been hard for her to have, him, in a measure, upon her hands.

But how generously she had ministered!

Allen remembered suddenly a certain passage of forgotten Scripture: "I was sick and ye visited me." That was it. That was real Christianity.

He would go back and see how things were with her. He owed her that much.

He found the little, gray, weather-beaten house without any difficulty at the end of a two days' journey. He looked across at his old camping ground. An old cow was browsing on it. It looked as though no one had camped there since.

He started toward the little house.

How quiet everything looked. He wondered if they were both dead and gone. But, no, there were a few chickens there still.

The door was ajar, and he knocked softly.

There was a slow step, and his old friend stood before him. She was a little older, a litle grayer, but she had the same welcoming smile.

"Allen!" she cried, her faded eyes lighting.

"Mrs. Acton!" he cried, as he took both trembling hands.

He sat down in the little living-room and she told him her story. Her husband had been dead these twelve months, and she was left alone.

A wave of chivalry stirred in Allen's heart as he sat there. She had been so good to him when he was sick. The things she did for him were of such importance at that time. The nourishing dishes she prepared helped him to recover. Her kindness and her ministry had given him strength, courage, and hope.

Allen listened until she had finished.

Then he said quietly, for it had come to him what he would do: "Let me stay with you and till these barren acres. I'll plant wheat, and you shall have the harvest."

Allen did not give her time to protest.

"It will be an opportunity for me as well as you. The city is no place for a young man constituted as I am. I love the wide and open stretches. I understand farming. I know that better than anything else. I know I can grow wheat. Let me pay pack."

And so it ws arranged.

He went to ploughing the next week. He had saved some money, and he invested it in the things she needed. Every morning he was up and at his task.

Things in the little weather-beaten cottage took on a new aspect. Allen was at the helm and Allen knew how.

With the wheat in the ground came the cold winds and the snow. But in the little weather-beaten house Allen kept the fires going.

Spring came at last and the wheat was up.

There was little money left, but there was hope.

May, June, and July came and the wheat grew tall. August came, and, with it, threshing-time. Could they hold out until then? But all the time he knew they would.

How busy were the days cutting and stacking the wheat! And, as the number of stacks grew, Allen felt the Providence of it. There would be wheat enough to pay off the mortgage and put money in the bank to the credit of his gray-haired friend. Her future must be secured. As for himself, he was young and could work.

The threshers came, and out of the great machine tumbled the golden wheat—the wheat that was to make Mrs. Acton's old age a golden one, too.

In a certain lull the man at the threshing-machine looked at Allen.

"You put this wheat in last fall, I understand?" he said.

"How came you to undertake so hard a job," the man went on. "You've got results, though, I will say that."

But all the explanation Allen gave was this: "The hard work doesn't matter. Mrs. Acton was kind to me when I was sick."

And then one great and glorious day the wheat was sold. Allen came from town with the check. And, when his gray-haired friend saw it, she wept.

"Oh, Allen," she cried, "I owe it all to you! I had such fear of the future, and I prayed and God sent you. What is it the Bible says? 'Give, and it shall be given unto you, good measure, pressed down, shaken together and running over'. That is my portion today, because of you. Allen, why did you do it?"

Allen took the thin hand and stroked it.

"You quoted the Bible, and I will quote some too, which will be my answer: 'I was sick, and ye visited me.'"

—Boy Life.

### A Little Boy's Complaint.

I do get so discouraged
When, hungry as can be,
I hustle home at mealtime
An' through the door I see
Shortcake, or peaches, it may be,
A-waiting there for me.

I slip in kind o' quiet,
But sis begins to stare,
An' if I don't move pretty quick
My mother says, "Why, there,
What dirty little boy is that
A-sittin' in the chair"?

Now when my kitty's hungry
You'd be surprised at how
They jump and run to feed her
When she just says "Meow"!
Nor make her wash before she eats—
But you just watch her now!

She scrubs like she got sticky,
As I do when I eat.
She even rubs behind her ears
Until she's just as neat!
If I could wait till after meals
They'd never have to speak.

I think to be a kitty
Would be a lot of fun,
With no one saying, "Willie,
Go wash your face, now run"!
But still, I'd rather wash with soap
Than do it with my tongue!
—Ada M. Stearns, in Selected Poems.

### A Good Deed Comes Home.

Carl and Jenny were sitting by the kitchen range looking very sad. It was a perfectly splendid winter morning with shining ice just ready for skating and sliding, and the sun making the air fine and crisp, but it was that same ice that was making the children look so unhappy. They had been invited to Jimmy Dolliver's birthday party, and now they could not go because the horses could not stand up on the road and they had no chains for the automobile.

"Something must have gone wrong," said jolly Burton Dillon, coming in on an errand. Burton was a big boy, and both children thought him the best big boy in the neighborhood. "Nice bright day like this ought to make you feel cheerful."

"We can't go to the party," said Carl.

"And we've got our presents all ready," said Jenny.

Burton whispered a minute with Mrs. Gray and then he said, "Yes, you are going to the party, and it's a surprise how you are going to get there. Both of you be ready by two o'clock and I'll have you there before they play the first game".

At one-thirty along came Burton and he had a curious sort of strap or harness over his shoulders. Also he had his skates dangling over his back.

"All set!" he cried in a big voice. "All right. Pile into your sled and wrap up well. I'm going to scoot you across the pond in no time."

The children had guessed all sorts of plans but had never thought of the pond. Jimmy lived three miles away by the winding road, but only half a mile over the slick, shining pond.

"O Burton, you never can pull us!" they cried. "And besides it will take all your holiday because the party won't be over till five."

"Never you mind about me," said Burton. "Don't you remembtr last summer when those bad boys were trying to steal my dog and you called him into the house and saved him for me? You know when you do a good deed for somebody there is a chance that it will come home to you later on. This is your good deed coming back to you."

"That wasn't anything!" cried Carl. "We wanted to do it. We were afraid they would run off with Jack."

"And I want to do this," said Burton.

"But you are not invited to the party," said Jenny, "and you can't stay outside and wait for us. It will be too cold."

"Now, don't you worry about me, little girl," laughed the big boy. "Of course I'm not invited, but I have an aunt who lives near and I'll have a good time. Now we must start."

How they went skimming over the ice that afternoon! "Isn't it nice to be big," said Carl. "How easy it is for Burton to pull us!"

Burton brought the sled up to the place where the little boats landed in summer, and was about to skate away when Bob Dolliver came to the door. "Hey! Burton! Just the fellow we want to see!" he cried. "Our cousins from Lennox came over, and we're having two parties instead of one. Come right in."

"Goody! Goody!" cried Jenny jumping up and down. "There's your good deed coming home to you. I'm so glad."

"Why, yes, that's so," said Burton. "If I hadn't brought you children over here I'd have missed the party. That's just the way when we do nice things for each other. There seems to be really no end to them."

"It looks that way," said Carl, "but I never thought of it before."—Hilda Richmond, in Herald of Gospel Liberty.

### The Under-Water World.

Jean and Helen lived on a mountain lake far from other little folk. The lake has another name, but they call it the "Lake of Clear Water". Mountains shelter it on three sides and dozens of little streams rush down to empty into it.

The two girls live in a house-boat. When the winds are still the water is as clear as glass and they can look down into it for ten or twenty feet. They have discovered a whole new world under the water. The bottom in places is covered with moss and the tall water weeds seem like big trees. If they look very closely they can often see fish swimming about.

In the deep water trout with their beautiful speckled bodies dart to and fro, and in the late summer and fall salmon can be seen. They have come up from the ocean to spawn in the little creeks that feed the lake. When they first come into the lake they are a deep bluish color. Then they change to purple and as the spawning time draws near they turn quite red. One moonlight night the little girls were allowed to stay up late to see the salmon jumping. Their dripping bodies shone like silver in the moonlight. It was a sight the children will never forget.

Near the shore great numbers of small fish live. Helen and Jean like to feed them. Have you ever helped to feed the chickens at the farm? Well, feeding the fish is very much like that. They crowd near the top and try to snatch the biggest crumbs. There are dace, which never get more than four or five inches long, little squawfish, baby trout, and sometimes even baby salmon.

Of course some of the crumbs fall past the feeding fish right to the bottom. But usually there is an old sucker waiting to get what sinks past the more active little fish. The sucker has always been known as a scavenger of the lake bottom, but Helen and Jean have given him a new name. They call him the "vacuum cleaner". Indeed, he is very much like one only he draws up water instead of air. He keeps the carpet of moss on the bottom quite clean. He swims close to it and with his mouth sucks up bits of food. The water is strained off through his gills and the food remains.

One day their Daddy called Helen and Jean to watch a stickleback. They knew this little fellow very well, but they had never seen him build a nest. They call him the "Knight of the Waters", because he has weapons to fight with and wears a suit of armor. His weapons are spines or stickles on his back and his fins, and his armor is made of litle bony plates overlapping on his sides. This little knight builds a fine castle for his fair lady.

He spends many days gathering tiny sticks and bits of sand which he fastens together with glue from his body. The nest is all one room, but has two doors so he can go in one way and out the other. This is where the eggs are laid. They are about the size of a pin head and there are several hundred of them. All the time he is building his castle, Sir Stickleback is very much on guard. Let another fish come too close and he will drive him away, even if the other


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one is much larger than himself.

Helen and Jean have many other friends among the fish and are making new ones every week. They find them quite as interesting as the animals and birds of the woods and air.—Our Dumb Animals.

---

For the Southern Churchman.

**The Christmas Rose.**

Catherine Brooke Tunstall (age 10).

It was a freezing day in December. The snow lay about the highways in great drifts, and the wind howled so that the houses shook; but in the warm mansions of the city folks, the wood crackled in every fire place, great feasts were spread on every table, and merriment reigned over everything, except one place.

On the outskirts of the city in a tottering little shack, lived a poor widow and her three children; there they sat huddling around a scant fire, the mother reading from a book.

"I know a boy who will get a toy on Christmas!" exclaimed Hans, the youngest of the three.

"I know a boy who will get a ball on Christmas!" cried Fritz, who was the oldest.

"But I know a girl who will get a white rose to wear on her best frock," said little Grettel.

The mother shook her head sadly.

Out in the frozen garden, something very queer was happening. A beautiful warm star was shining on an old rose brush, and a beautiful white rose was slowly opening. Soon it was quite wide open, and as it grew bigger, and grew brighter and brighter, and inside was seen a white cradle, with a tiny baby boy wrapped in white linen garments and with a halo of gold around his head.

The next morning the babe was gone, but in his place was a circle of solid gold, which the widow took and bought presents for her children; but the white rose, Grettel wears on her dress to this day.


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# Deaths

**WILLIAMS:** Died, at Pocomoke City, Md., on January 18, 1928, the REVEREND LOUIS LLEWELLYN WILLIAMS, a retired Priest of the Diocese of Delaware. Born January 26, 1856. Interment at Alexandria, Va.

### WILLIAM BAILEY SIMS.

On Friday, December 30, 1927, at "Black Walnut", the ancestral home of the Sims family, in Halifax county, near Clover, Va., entered into life eternal, WILLIAM BAILEY SIMS, son of William H. Sims and Sallie J. Wilson.

He was born in 1856 at "Black Walnut", the birthplace of his father and grandfather. In early manhood he married Miss Annie Ruffin, of Wilson, N. C., who, with three children, Janie and Annie Ruffin Sims, of Richmond, Va., and Dr. William B. Sims, of Washington, D. C., survive him.

To know him was to love him, for he was genial, kind and courteous. A devoted husband and father, a loving brother and a true friend; possessed of many traits of character which endeared him to those who came in contact with his life. He was for many years a regular attendant and an interested vestryman of St. Luke's Church, Clover, Va.

After a protracted illness he "fell on sleep" and was laid to rest in the family cemetery adjoining the old home.

"The strife is o'er, the battle done,
The victory of life is won,
The song of triumph has begun,
Alleluia!"

D. B.

## CHURCH INTELLIGENCE
(Continued from Page 16.)

ice each Sunday afternoon during the summer.

A schedule of such services has been arranged for the coming year, from July 1 to September 10, inclusive. This State Park is being made more attractive and accessible each year, with a corresponding increase in visitors. This chapel, too, is the only non-Roman place of worship for miles around. The diocese is to be congratulated on having this chapel; its importance cannot be too highly estimated.

### HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

#### Cornerstone Laid.

Elizabethtown, Pa.—On the first Sunday after the Epiphany, Bishop Darlington, assisted by the Rev. Charles E. Berghaus, Vicar, and Mr. Albert Judd, of Harrisburg (representing his father, the Rev. A. M. Judd), laid the cornerstone of the new St. Elizabeth's Church. This mission was started in 1911 by the present Vicar, who at that time was rector of Mount Joy. The ground for the new church was broken last November, and the building operations have proceeded as satisfactorily as anticipated.

#### New Parish House.

Marieta, Pa.—A new parish house was recently opened for St. John's, Marieta, the Rev. Charles E. Berghaus, rector. The new building, exclusive of equipment, cost about $5,000, and represents the biggest achievement of the parish in a great many years. During the incumbency of the present rector new life has been infused into the parish. Among the organizations are a strong Chapter of the Order of Sir Galahad, and a Branch of the Girls' Friendly Society with forty members.

### CONNECTICUT.

Rt. Rev. John C. White, D. D., Bishop.

#### The Diocesan Council.

The ninetieth annual Council of the Diocese of Louisiana will be held in Lake Charles on January 25 and 26.

On Wednesday at ten A. M. the Council will open with a celebration of the Holy Communion, with sermon by the Rev. Dr. G. L. Tucker. Immediately afterwards the Council and the Auxiliary will assemble for organization. At 7:30 P. M. the Council assembles to hear the Bishop's Annual Address. Then proceeds the election of Standing Committee, and the delegates to the General Convention, to be held this year in Washington, D. C. This Convention should end the revision of the Prayer Book for our Church. The Standing Committee assist the Bishop in matters pertaining to the diocese, very much as the cabinet does the President of the United States, and is a very important body.

On Thursday there will be Holy Communion, and Council and Auxiliary convene at 9:30 with sessions until one P. M. lunch, and resumes 3:30-5:00 P. M. and 7:30 P. M., to adjournment.

# Personal Notes

The Rev. John Foster, who has been the rector of Trinity Church, Van Buren, Arkansas, for a number of years, resigned his parish in December and moved to Winona, Mississippi.

The Rev. Richard G. Kirkbride, formerly rector of Christ Church, Calumet, Mich., has become minister-in-charge of Church of the Good Shepherd, St. Ignace, and of the churches at Moran, Munising, and Newberry, Mich., with residence at St. Ignace.

The Rev. John M. Robeson, D. D., has returned to his home in Lynchburg, Va., after having been in charge of the work in Grace Church, Plymouth, for several months.

The Rev. Arthur Phinney, formerly senior curate at Trinity Church, Boston, Mass., has accepted a call to be rector of St. Paul's Church, Concord, N. H., January, 1928.

The Rev. Harwick A. Lollis, formerly rector of Chenango County mission, Norwich, N. Y., has accepted a call to St. John's Church, Huntingdon, Pa.

The Rev. H. G. Purchase, formerly non-parochial minister of the Diocese of Newark, has accepted a call to be assistant at Trinity Cathedral, Newark, with address at 24 Rector Street.

The Rev. Harry Howe Bogert, rector of Calvary Church, Burnt Hills, and minister-in-charge of St. Paul's Mission, Charlton, and Grace Mission, Jonesville, N. Y., has accepted a call to Port Tobacco Parish, Charles County, Md., with address at La Plata, Md., effective December 31.

The Rev. F. J. Tromp, formerly assistant at the Cathedral Shelter, Chicago, has accepted a call to St. Ambrose's Church, Chicago Heights, Ill.

The Rev. Willoughby M. Parchment, temporarily in charge of St. Barnabas' Church, Altoona, Pa., and formerly rector of St. Philip's Church, Jacksonville, Fla., has accepted the appointment as vicar of St. Augustine's Chapel, Youngstown, Ohio, with address at 614 Parmalee Avenue.

The Rev. A. Harold Plummer, formerly minister-in-charge of Central Maine Mission, Brownville, Jct., Maine, has accepted a call to St. George's Mission, Sanford, Maine.

The Rev. Joseph W. Gunn, formerly minister-in-charge of Grace Church, Nampa, Idaho, has accepted a call to the mission at Ruper, Idaho.

The Rev. George J. Sutherland, minister-in-charge of the Asheville missions in the Diocese of Western North Carolina, formerly located at Black Mountain, is now located at Aston Place, Asheville, N. C.

The Rev. Hugh E. Montgomery, formerly rector of St. John's Church, Stockton, Calif., has accepted a call to be rector of All Souls' Church, Berkley, Calif., January 1, 1928.

The Rev. Luther A. Cook, formerly rector of Holy Trinity Church, Wallace, Idaho, has accepted a call to Grace Church, Nampa, Idaho, with address at 307 Twelfth Avenue, South, Nampa, Idaho.

The Rev. Clarence Stuart McClellan, Jr., rector of the historic Calvary Episcopal Church at Fletcher, near Asheville, N. C., will leave his parish for New York on January 18 to sail on the "Scythia" on January 25 for a three months' trip in Europe, Africa and Asia.

### ORDINATIONS.

The Rev. Davis Johnson, rector of Christ Church, Towanda, Pa., was ordained to the priesthood on December 15, 1927, by the Rt. Rev. Frank W. Sterrett, LL. D., Coadjutor of the Diocese of Bethlehem. Although Christ Church is eighty-six years old, this was the first ordination held within its walls. The act created much interest in the town and vicinity. A number of the ministers of the churches of the community were present, as well as a large congregation. Clergy of the Church were present from Troy.

The Rev. Mr. Bennett preached the sermon and presented the candidate. Mr. Johnson served most of his diaconate under Mr. Bennett in Christ Church, Williamsport. The Rev. Mr. Walter read the Litany. Mr. Day was the epistoler and Mr. Stowell the gospellor. The Bishop celebrated. All of the clergy joined in the laying on of hands.

Mr. Johnson was in business up to a few years ago. He is now selling the Gospel, he says, and applies the same energy and tactics as good business demands.

In Emmanuel Church , Baltimore, Md., the Most Rev. John G. Murray, D.D., Bishop of Haryland, advanced the Rev. Harry S. Weyrich to the priesthood on December 4.

The candidate was presented by the Rev. Dr. Hugh Birckhead of Emmanuel, and the sermon was preached by the Rev. Dr. Wyatt Brown of Baltimore. Mr. Weyrich will continue on the Emmanuel clergy staff, where he spent his diaconate.

On December 19, 1927, in Holy Apostles' Church, St. Clair, the Rev. Messrs. Alan Henry Tongue, of Christ Church, Frackville, and Henry Grant Mershon, rector of Holy Apostles, were advanced to the priesthood by Bishop Sterrett.

The Rev. J. C. Ayer, Ph. D., of the Philadelphia Divinity School, preached the sermon. Dean Howard W. Diller presented Mr. Mershon and the Rev Franklin Joiner, of St. Clement's Church, Philadelphia, presented the Rev. Mr. Tongue. The Epistle was read by the Rev. Fred D. Johnson, of Tamaqua, and the Gospel by Mr. Briggs, of Shenandoah. The Rev. Dr. Archbold, of Ashland, read the Litany. The Rev. Mr. VonFossen, from the Church of Faith, Mahanoy City, was also present and united in the laying on of hands. Clergy from the Russian and Greek Orthodox Church were presented, but took no part in the service.

The new priests were lately graduated from the Philadelphia Divinity School. They served their diaconates in their respective parishes and will continue their services as priests. The work is prospering under their administration.

In St. David's Church, Bangor, Pa., on November 30, the Rt. Rev. Frank W. Sterrett, D.D., Bishop coadjutator of Bethlehem, advanced the Rev. Frederick Thomas Trafford to the priesthood.

The Rev. John W. Schmalsteig of Bethlehem said the litnay; the Ven. H. P. Walter read the epistle; and the Very Rev. D. Wilmot Gateson, Dean of the Pro-Cathedral, preached the sermon.

Mr. Trafford is the Y. M. C. A. secretary of Lehigh University at Bethlehem, and serves St. David's Church, Bangor, on Sundays.

In St. Luke's Church, Mechanicsburg, Pa., on December 11, the Rt. Rev. James Henry Darlington, D. D., Bishop of Harrisburg, advanced the Rev. Stuart Franklin Gast to the priesthood. The Rev. A. M. Judd of Harrisburg read the litany; the Rev. George D. Graeff, of Chambersburg read the epistle, and the Rev. Harry G. Hartman, of Lancaster, read the gospel. The sermon was preached by the Very Rev. Allen R. Van Meter, of Philadelphia.

The candidate was presented by the Rev. John H. Schwacke, of Freehold, N. J., and has been appointed vicar of Mechanicsburg and neighboring missions with address at 8 East Keller St., Mechanicsburg.


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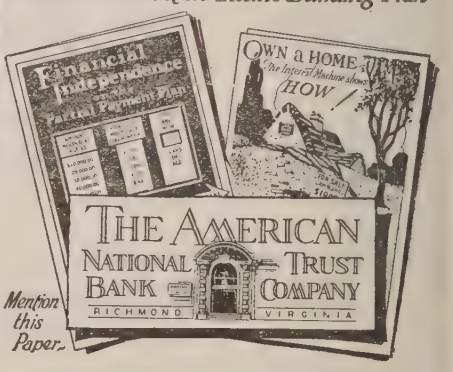


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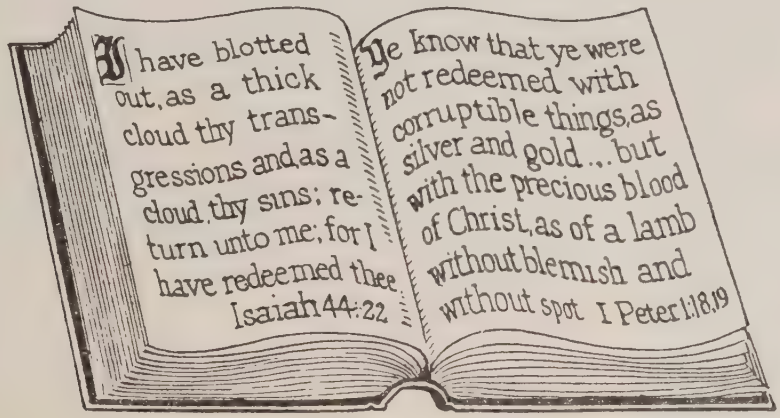
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1 PETER 1:23

---

**Blessed Lord, who hath caused all holy scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy Word we may embrace and ever hold fast the blessed hope of everlasting life which Thou hast given us in our Lord and Saviour Jesus Christ.**

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful .... | 4 |
| Editorials ..... | 5 |
| The Surrendered Life, In Christ—Conducted by the Rev. Frank Cox | 6 |
| An Appeal to Youth ..... | 6 |
| At the Tomb of Bishop Satterlee—Elizabeth Ellicott Poe ..... | 7 |
| Plain Bible Studies—J. T. Bougher | 8 |
| The Holy Spirit and the World—Kenneth Mackenzie ..... | 8 |
| Two-Fold Object of Punishment ... | 9 |
| The Reverend Peregrine Wroth, D. D. ..... | 9 |
| Holiness By Faith in Jesus ..... | 10 |
| A Short Sermon for the New Year | 11 |
| The Great Commission ..... | 1 |
| Far Better—Elizabeth M. Bruen | 12 |
| Book Reviews ..... | 12 |
| Letters t othe Editor ..... | 13 |
| Church Intelligence ..... | 14 |
| Family Department ..... | 17 |
| Children's Department ..... | 18 |
| Personal Notes ..... | 23 |



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### His Will.

"'His will be done,' we say with sighs and trembling;
Expecting trial, bitter loss and tears:
And then how doth He answer us with blessings,
In sweet rebuking of our faithless fears.

"God's Will is peace and plenty and the power
To be, and have, and best that He can give;
A mind to serve Him, and a heart to love Him;
The **faith** to die with and the **strength** to live."

"It means for us—all good, all grace, all glory;
His kingdom coming and on earth begun,
Why should we fear to say 'His Will—His righteous,
His tender, loving, joyous Will—be done'?"

—Annie Johnson Flint.

### He Met Me More Than Half Way.

A Swede by the name of Anderson, smitten with the "white plague", came to Southern California to regain his health. In his heart he held a deep-seated hatred for the church and the ministry because of a wrong he claimed he had suffered at the hands of a preacher. The home missionary pastor found him, but all his efforts to remove Anderson's prejudices brought forth only curses. One morning the missionary was so oppressed with thoughts of Anderson and of his spiritual condition that he could not study. He left the house and went to the home of the other man.

To his surprise Anderson was helpless in his bed, he had been working at his trade as watchmaker ever since he came to the city, having his bench in the front room of his home. As he saw the pastor enter he exclaimed, "I can't do any work today". The pastor answered, "I did not come to have work done this morning; I came over to talk to you about your soul". Immediately the sick man burst into tears, crying, "It's no use, it's too late; I've committed the unpardonable sin". The pastor sat beside him and said, "Let me read you a story", and he read him the account of the wandering son and loving father found in the fifteenth chapter of St. Luke, calling the attention of the sick man to the fact that the father ran **toward** the boy and not **from** him. After a short prayer he left. Returning the next morning and entering the room, Anderson greeted him with a joy not born of earth, his face "like the face of an angel", exclaiming, "He met me more than half way".—Home Missions.

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Jesus needs His friends now just as much as He needed them in the long ago. I am sure we can find Him and be with Him and bear witness for Him in the teaching and preaching service of His Church, for He has said, "Where two or three are gathered together in my name, there am I in the midst of them". I think Jesus must often be lonely in His Church because His friends are not there.—J. T. Stinson.

"There are two good rules which ought to be written on every heart:—Never believe anything bad about anyone unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary; and remember that God is listening while you tell it."—Henry Van Dyke.

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## Thoughts For the Thoughtful

It may not be the things we get so much as the things we give up that mark our real gain.

"There is no worship of God without work for men."

Men worship God by their motives in going to church as well as by their manner when there.

Circumstances may abase, but only sin can debase you.

Nothing punctures pride like a thorn in the flesh.

You can never froget the people who forget themselves.

Those who have suffered most in this world may in the life of the hereafter realize gloriously that it has been worth the cost.—Rev. Wm. Porkess.

What you possess at your death will belong to another; but what you are will be yours forever.—Van Dyke.

Little do we know how we wrong the praises of God, or allowing them so narrow a room as we usually do, while we are copious enough in our confessions and petitions.—Richard Baxter.

Force is never more imposing than it is seen held in check by something even greater than itself.—Rev. G. H. Preston.

Error is none the better for being common, nor truth the worse for having lain neglected.—John Locke.

Lord, bless our Church, and help to arm
Our preacher's soul with might,
To charge the sinful ramparts of
My empty pew at night.
—Michigan Christian Advocate.

The great secret of real advancement in the Christian life is, to bring the greatest motives against the smallest sins—to hurl the whole Heaven, so to speak, against some one little temptation, and crush it by the power of God. —Selected.

Christianity is not primarily a philosophy, but a crusade. As Christ was sent by the Father, so He sends His disciples to set up in the world the Kingdom of God. Hence when Christians find in the world a state of things that is not in accord with the truth which they have learned from Christ, their concern is not that it should be explained, but that it should be ended. —Olydham.

"What is the greatest temptation of a busy purposeful Christian? Is it not the temptation to take his life into his own hands and carve out a career of service for himself instead of being willing to search out God's plan for him and follow that? Especially when the work we want to do is good work, we find it hard to realize that our carefully thought out plans may not coincide with God's purposes. But the only success for a Christian is to learn what God would have him do, and to do that to the limit of his powers."

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# SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 93. RICHMOND, VA., FEBRUARY 4, 1928. No. 5.


## ANCIENT MODERNISM

"Many theologians whom much learning had made mad and who grew dizzy while elevated on the pinnacle of Reason and Philosophy, and lost themselves in the labyrinth of their speculations, have discovered their folly and, like humble penitents, have returned to the plain, simple doctrines of the Gospel and now proclaim those saving truths with all the power of their erudition and with all the fervor of their hearts warmed over by the love of God. Thus, things are taking a favorable turn. Rationalism is losing ground. Many who a few years ago had exalted Reason on the throne and made it sit in judgment on Revelation and the things of God that far transcended its circumscribed capacity, have come back, wept bitterly over their errors and are effectively fighting in the cause of Calvary.

"Let those divines of our country who also have departed from the simplicity of this Gospel and speak and write so much about rational Christianity and Biblical views and, in maintenance of their barren dogma, appeal so often to the literati of Germany, imitate the example."

---

The above was published in a Philadelphia secular newspaper of July 20, 1827, more than one hundred and one years ago, as coming "from a gentleman now in Germany".

Germany then was the home of the Rationalism cult, corresponding, in many respects, to the modernism of now, which spread far and wide and became quite fashionable. As will be noted, some of the clergy of this country had adopted it and evidently they were quite as vociferous and energetic as their imitators of today, made just as much noise, attained just as much publicity, caused just as much alarm among timid people. In a newspaper of about the same time rumors of heresies and disaffections had flown so widely that Elias Hicks, leader of one branch of the Quakers, found it necessary to publish a statement denying that he had repudiated belief in the Virgin Birth and reasserting his faith.

More than a century after all these busy assailants of the "plain, simple doctrines of the Gospel" were proclaiming and expounding and striving to lead others in their labyrinths of speculation and worship of Reason and when they are long dead and forgotten, the "Bible belt" continues, churches are being built, the believers are numbered by scores of millions and make the dominant influence and governing power in the dominant countries of the world. Judging the future by the past, we may faithfully believe that a century hence the modernists of this time will be where the rationalists of 1827 are, that Christianity will have gained even faster than it has gained since 1827 and the "Bible belt" will more than ever extend around the earth.

**Alfred B. Williams.**

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## MALINES CONVERSATJONS

THE Report of the "Malines Conversations" between Anglican and Roman Catholics held under the presidency of the late Cardinal Mercier, caused widespread comment upon thaeir publication in England recently. In Toronto, Canada, the papers gave several columns to it and from the Toronto Daily Star we give the following from our esteemed contributor, Dr. Dyson Hague:

### REUNION IS HOPELESS, VIEW OF DYSON HAGUE.

There is no more chance of the Church of England going over to the Church of Rome than there is of the Baptists joining the Presbyterians, stated the Rev. Dr. Dyson Hague, today, giving his opinion of the Malines conference, reported in yesterday's papers.

"The general public must not be deceived or misled by the report of the so-called Malines conversations, or imagine that because a few very eminent, able, and even brilliant Anglicans, have thrown out signals to the Church of Rome, therefore the Church of England as a Church is in the slightest degree going to be affected by their action or actions," he said.

"Three of these men have been notorious Anglo-Catholics, with strong leanings towards Rome, and though a great body of extreme High Churchmen have always protested against Rome's claim, there can be no doubt that a man like Lord Halifax, who has been at the back of this movement, is far nearer to Rome than probably even a majority of the English Anglo-Catholics.

"No one questions their sincerity, their earnestness, or the courage of their conviction, but union with Rome is simply a term of misguided men. For one thing Rome won't bend an inch. Rome won't yield one jot or one tittle. What sign has Rome ever given of compromise, conciliation, or official friendliness of approach? Rome's attitude has ever been 'No reunion without complete surrender'. Cardinal Newman found that out. Cardinal Manning was its notorious champion.

#### Speaking for Selves.

"It is all very well for these eminent Anglicans to agree to certain points, but they were speaking absolutely for themselves. Take, for instance, the point which says that by consecration the bread and wine become the body and blood of Christ, that is to contradict most violently the teaching of the Church of England.

"To say that the sacrifice of the Eucharist is the same sacrifice as that of the Cross is to use Roman Catholic and not Anglican language. In fact it is not the teaching of the Church of England that there is any sacrifice of the Eucharist in the Romish sense, for there is no sacrificing

priest (sacerdos) in the system or teaching of the Church of England.

"To speak about the use of the 'sacrament of penance' and sacramental absolution is to use words that are unknown in the Church of England, and to make a comparison between the system of the confessional, which is almost the cornerstone of the whole Roman Catholic system, and the absolution in the 'visitation of the sick' is positively absurd.

"As to the supremacy of the Pope it appears that the rest of the Anglo-Catholics took almost as strong opposition as the only non-Anglo-Catholic, if not Protestant, Churchman among them, the Rev. Dr. Armitage Robinson, whose presence with the others has evoked not a little wonder among many English Churchmen.

"In fact the whole Malines episode reminds one of the deputation of English ecclesiastics that years ago went over to interview and fraternize with the Eastern Church in Russia. They gave such a fine and catholic exposition of the Anglican position that the Eastern bishops said, 'What you say agrees with all that we say and believe, but we have read your prayer book and your articles, and what you say does not seem to agree with them'.

"As a matter of fact it can be absolutely stated that the Church of England does not teach transubstantiation, which is contrary to its whole historical and doctrinal existence. It was in protest against it than Cranmer, Ridley and Latimer died as martyrs for the principles of the English Church.

**Trusts England.**

"In the next place Rome never will and never can allow Anglican orders. The papal bull of Leo XIII. made that clear. As to papal infallibility, it is doubtful whether any reasonable or responsible body of Anglicans or Englishmen would ever accept it. The decree of papal infallibility of July, 1870, shut the Pope forever out of England. We can trust the common sense of England. We can trust the Christian common sense of the English Church. A Church redeemed by the grace of God and by the blood of the martyrs from the errors and superstitions of the centuries and liberated by the freedom wherewith Christ set her free, can never go back again to the yoke of bondage."

# THE SURRENDERED LIFE---IN CHRIST

## Conducted by the Reverend Frank Cox

**"IN THE WORLD YE SHALL HAVE TRIBULATION."**

JESUS is here speaking to His followers. The followers of the world and pleasure and self do not come within this characteristic of His followers. This is the Lord's own forecast of the stormy crossing which every one must expect who "takes up his cross daily". But He does not leave us to the violence of the waves or the madness of the people. He forewarns us, on the contrary, for it is a forewarning which here He gives, so that we may know what to expect, but He forearms us with the assurance of His presence and peace: "These things have I spoken unto you that in Me ye might have peace." "In Me." Here is the centre of perfect repose and the secret of all true peace—the peace of God which indeed passeth all understanding.

"In the world ye shall have tribulation." This is inevitable. There are many things which threaten our safety and mar our communion. There are terrible forces which assault the soul. There are ceaseless tumults which seek to disturb our serenity, but through all this tumult and strife of tongues, the message of God's peace breathes its benediction upon the soul, and as we listen to the voice of the Son of God and respond to His loving call we find the shelter of His side and we enter into the calm of peace.

In all places and at all times, the peace of God will garrison our hearts and minds in Christ Jesus.

God never guarantees immunity from trial but He does grant us strength to endure.

He does not take us out of the world but He keeps us from the evil.

He does not ask us to quit the world but He does provide armour to withstand "in the evil day".

He never promises the removal of the thorn in the flesh but He does say, "My Grace is sufficient for thee".

Let us then, as good soldiers, as good Churchmen and Churchwomen, as God's children, with glad hearts and grateful songs turn away from the din of distracting things, that we may find peace as we "dwell in the secret place of the Most High and abide under the shadow of the Almighty".

> Peace, perfect peace! With sorrow surging round?
> Yes. On Jesus' bosom naught but calm is found
> Peace, perfect peace! Our future all unknown?
> Yes. Jesus we know and He is on the Throne.

Have you ever noticed in this Hymn; how it asks the question, as it were, "Is it possible"? Perfect peace, with sorrow surging round? And then supplies the answer with a calm assurance and certainty. Peace belongs to God's control of us. It is in spiritual uplift that we find peace in Christ. No one outside of this can understand that peace. It is because it is between God and you, and only those "who trust Him wholly find Him wholly true".

**R. M. Bradner.**

# AN APPEAL TO YOUTH

THE explorer, Stanley, in 1875, taught an African king, Mtesa, his first lessons in Christianity. He wrote in his Journal at that time: "Oh! that some missionary would come here!" Desirous of appealing to the Christian world at home, he wrote a letter asking for workers, the theme of which was, "Here, gentlemen, is your opportunity"! The letter was entrusted to a Belgian officer, making the journey home from the land of King Mtesa in Uganda. That officer was murdered by natives, the letter was found on his body, forwarded to England by General Gordon, and published in "The London Daily Telegraph", on November 15, 1875. One week later (they wasted no time in those days) The Church Missionary Society of the Church of England accepted the challenge, enlisted helpers, and in April 1876, Alexander Mackay with co-workers, started on the long journey to Uganda. . . . After eight years' work, there were thirty-eight Baganda Christians. . . . In 1927, in the whole protectorate of Uganda, there were 500,000 Christians. The Church of England has 2,000 places of worship, a great Cathedral, native clergy, six hundred schools, and 176,000 scholars. This great work is the result of the response of the Christian Church to the appeal of a great explorer.

There are today, similar kings in the far away non-Christian world awaiting your help. Are you, young men and young women, willing to offer your lives to give the priceless truth which you have in the Christian Gospel? This booklet presents the actual needs of the overseas work of the Episcopal Church in the year 1927-1928.

**Alaska:**

A layman capable of being executive of the farthest North Mission of this Church, Point Hope.
A nurse at the Hudson Stuck Memorial Hospital, Fort Yukon.
A nurse at the Wrangell Hospital.
Two clergymen at Cordova and Anchorage.

**Honolulu.**

A teacher, woman, for St. Andrew's Priory, Honolulu.
A teacher, young man, at Iolani.
A clergyman for Hilo.
A clergyman for Wailuku, Maui.

**Japan.**

Kyoto:
Doctor, St. Barnabas' Hospital, Osaka.
Trained nurse, St. Barnabas' Hospital, Osaka.

Evangelistic worker, woman, Nara.
North Tokyo:
Clergyman, Hirosaki.
Doctor, St. Luke's Hospital, Tokyo.
Three trained nurses, St. Luke's Hospital, Tokyo.
Three evangelistic workers, Nikko.
Three teachers, women, St. Margaret's School, Tokyo.

**Latin America.**

Cuba:
Two clergymen.
Dominican Republic:
Teacher, woman, San Pedro de Macoris.
Clergyman, Puerto Plata.
Haiti:
Clergyman at Cape Hatien.
Mexico:
Three teachers at Hooker School, Mexico City.
Porto Rico:
Teacher, woman, St. Catherine's Training School, Santurce.
Woman social worker, St. Luke's native Church, San Juan.
Woman parish visitor, at Ponce.
Clergyman for rural work at Quebrada Limon.
Agriculturalist for Quebrada Limon.
Teacher, El Coto de Manati.

**Liberia.**

Three clergymen.
One doctor, St. Timothy's Hospital, Cape Mount.
One trained nurse, St. Timothy's Hospital, Cape Mount.
One trained nurse, Balmah.
Two teachers, women, Brierly School, Cape Palmas, and Bromley School.
Layman, bookkeeper and accountant, to act as Treasurer of the District.

**Philippine Islands.**

A doctor for St. Luke's Hospital, Manila.
A doctor for Moro Hospital, Zamboanga.
A teacher, woman, House of the Holy Child, Manila.
A teacher, woman, assistant at Easter School, Baguio, for work among the Igorots.
Two teachers, man and woman, at Sagada, for work among the Igorots.
Two registered nurses at St. Luke's Hospital, Manila.
Evangelistic worker, woman, for work at Besao, an outstation of Sagada.

A clergyman for Sagada.
A clergyman for Bontoc.
A clergyman for work among Chinese in Manila.
A teacher, woman, for St. Stephen's Girls' School for Chinese, Manila.
Headmaster to establish a Church School in Manila for English-speaking Filipinos.
A trained nurse for general duty wherever assigned during furloughs of regularly appointed nurses.

* * *

**How the Unsettled Condition of China Affects Mission Work.**

Our mission work in China has been greatly affected by the present revolution. Large numbers of our workers have had to leave their posts. No exact forecast can be given as to when workers will be needed in this field, for no one knows when it will be possible for the full work to be resumed there. The Church, however, immediately should be receiving offers of life from the choicest young men and women who desire to throw in the weight of their influence for the future up-building of a great, Christian Republic in China.

(The China needs can only be approximated. It is striking, however, that this approximate estimate calls for eight in Anking, fifteen in Hankow, and twenty-six in Shanghai, a total of thirty-nine.)

The following posts will have to be filled when work is resumed:

**Anking.**

Four clergymen (merely to replace those who have retired).
One teacher, man, at St. James' Boys' School, Wuhu.
One medical missionary, St. James' Hospital, Anking.
Two trained nurses, St. James' Hospital, Anking.

**Hankow.**

Two clergymen, Hankow and Wuchang.
Two teachers at Boone University, Hankow.
Three doctors, Church General Hospital, Wuchang.
Two evangelistic workers, Hankow and Ichang.
Two teachers, women, Hankow.
One doctor, woman, Church General Hospital, Wuchang.
Two trained nurses, Church General Hospital, Wuchang.
One Pharmacist, Church General Hospital, Wuchang.

**Shanghai.**

Five clergymen, at Shanghai, Yangchow, Paoying.
Six teachers, men, Shanghai, Soochow.
Four medical missionaries, men, Shanghai, Wusih, Zangzok.
Three Evangelistic workers, Shanghai, Wusih, Zangzok.
Four teachers, women, at St. Mary's School, Shanghai.
One doctor, woman, St. Elizabeth's Hospital, Shanghai.
One hospital technician, woman, St. Luke's Hospital, Shanghai.
Two secretaries, Shanghai, Wusih.

**Who Should Apply?**

Those who are in vigorous health in the early years of life, free from the responsibilities of home and family; not those desirous of seeing the world, but those eager to serve humanity.

**The Future.**

These posts call for immediate response from persons now qualified by study and experience in the work of their chosen calling. It should be emphasized, however, that year after year with changing variety, similar posts are open of which these are typical. Young persons now preparing for their life work may well have in mind the possibility of offering themselves for future needs.

As the risk of repetition and dealing in negatives, it should be clearly understood that these posts call for consideration from young persons free to go for a considerable period of years.

Short terms do not avail to allow the acquisition of a difficult foreign language or the understanding of a new race with the necessity of complete readjustment to difficult climatic and social conditions. The ideal is a desire to offer for possible life service. Those who have best served abroad know that an entire life is all too short for the important work of assisting in interpreting Christ to people who can only be brought into the Kingdom of God through slow stages of growth.

A difficult question is at what age persons are acceptable. Generally speaking, the most favorable age is before one reaches thirty.

Correspondence should be addressed to the Rev. A. B. Parson, Department of Missions, 281 Fourth Avenue, New York, N. Y.

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**AT THE TOMB OF BISHOP SATTERLEE IN BETHLEHEM CHAPEL, WASHINGTON CATHEDRAL.**

By Elizabeth Ellicott Poe.

O Master Builder of this Christian shrine,
In golden deeds you traced a promise fair:
That, high above the city, there should rise
The towered Fane, and, lo! I see tonight—
In beauty rare against the western skies—
God's story writ on stone in Gothiic rhyme.
How His Cross glorifies the glowing Apse—
Sign of a nation's faith, a witness that
Your visions and your dreams are realized
In soaring line and lacey pinnacle
The things you dreamed, we see, and day by day
The living stones of service shape the pile—
The dream was yours, the realization ours—
Your faith has been our beacon all the while,
New strength comes to us as we ponder here
The prophecy you made in other years,
That there should be on Holy Alban's Hill
God's House of Prayer for all who know His Will.

O Poet Bishop! sweet should be your rest
In this, the rich fulfillment of your quest!

Note.—Miss Poe is the nearest living relative of Edgar Allen Poe.

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher.**

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

**Lesson.—No. 20.**
**Topic.—Assurance, or The Believer's Security.**

(Commit to memory John 5:24; note carefully the threefold assurance.)

Believers should never question their own salvation. To do so after we have sincerely received the Lord Jesus as our Saviour, is dishonoring to God's Holy Word. The Christian life is a warfare (Eph. 6:10-18). If our salvation depended upon ourselves, we might well question our standing, at times, for as believers passing through a world that lieth in wickedness, there is great liability for defilements; hence the Divine provision for constant cleansing (1 John 1:9; 2:1; Eph. 5:26).

Sin interrupts fellowship with God, while confession restores it. Persistent sinning will result in chastisement and loss of rewards, but the true believer, after being born into the family of God, is still a son. The purchased redemption made on Calvary is not a matter of repetition, but "once for all" (Heb. 10:14).

A study of the following Scriptures will readily clarify this important subject for us:

**The Believer's Sins.**

1. Laid on the Lord.—Isa. 53:6.
2. His own self bare them.—1Pet. 2:24.
3. Removed far away.—Ps. 103:12.
4. Remembered no more.—Heb. 10:17.
5. All blotted out.—Isa. 43:25.
6. Forgiven.—Col. 2:13.

**The Believer's Security.**

1. None of them is lost.—John 17:12.
2. Justified by His blood.—Rom. 5:9.
3. Kept by power of God—1 Pet. 1:5.
4. Never perish.—John 10:28.
5. Having begun, will perform it.—Phil. 1:6.
6. Sealed, after ye believed.—Eph. 1:13.
7. He is able to keep.—2 Tim. 1:12.
8. Nothing can separate us.—Rom. 8:38, 39.
9. Members of Christ's Body, each with its peculiar function.—1 Cor. 12:12-27.
10. Hid with Christ in God.—Col. 3:3.
11. The Adam nature no longer reckoned against us.—Rom. 5:2-19.
12. Already "accepted in the Beloved".—Eph. 1:6.

**What If a Believer Sins?**

1. We have an advocate, Jesus.—1 John 2:1.
2. If we confess our sins—Forgiven.—1 John 1:8, 9.

**What If We Fail to Confess and Continue Negligent?**

1. Loss of fellowship.—1 Cor. 10:21.
2. Chastened of the Lord that we be not condemned with the world.—1 Cor. 11:31, 32.
3. Miss a full reward.—2 John 1:8.
4. Miss all reward.—1 Cor. 3:15.
5. Miss abundant entrance.—1 Pet. 1:11.
6. Miss the Lord's "well done".—Matt. 25:21.
7. Have crowns taken away.—Rev. 3:11.
8. Ashamed at His coming.—1 John 2:28.
9. Body destroyed to save the spirit.—1 Cor. 5:5.
10. Yet saved as by fire.—1 Cor. 3:15.

**Behold what manner of love the father hath bestowed upon us."—1 John 3:1.**

# THE HOLY SPIRIT AND THE WORLD

## By Kenneth Mackenzie

THE comprehension of the scope of the Spirit's working is apt to be clouded in the minds of many, because of the emphasis upon His relation to believers. But we must observe that such relation is the precursor to a definite ministry which has been entrusted to us by our Lord Jesus.

Do we see anything in His words uttered in that memorable prayer (John 17:9), "I pray not for the world, but for those whom thou hast given me"? And why not pray for the world? Has His great heart of love been frozen? Are we to think of Him as devoted only to the elect few who are called by His name? Why, then, did He commission them to "preach the Gospel to every creature" (Mark 16:15)? Why, as He predicted, the enduement of the Spirit, did He command them to begin at Jerusalem and witness to Him unto the uttermost part of the earth (Acts 1:8)? No. The Lamb of God who takes away the sin of the world (John 1:29), is intensely concerned for the world. Only such an One could give us John 3:16. Only such an One could inflame a selfish bigot like Saul of Tarsus with the passion to preach the Gospel (1 Cor. 9:16).

Something lies beneath this strange statement of John 17:9. If we look into the depth of His heart, we shall see it. He had said (John 17:4), "I have finished the work which thou gavest me to do". And on the cross He uttered the exultant cry as the testimony to a well-completed redemption, "It is finished" (John 19:30). In all this His prayer life had been outpoured, even to the interceding for His enemies (Luke 23:34). Now, another period of service is opened to Him.

If we turn to the Epistles, we shall find that His ministry at the present is for His own. "He is head over all things to the Church" (Eph. 1:22). "Your life is hid with Christ in God" (Col. 3:3). "Christ is not entered into the holy places made with hands, but into heaven itself, there to appear in the presence of God for us" (Heb. 9:24). Briefly, we may determine that He is our representative before His Father; and as such the Church has always held Him. Our hymns are frgarant with this sublime truth.

Now, can we not see that as He is our representative before His Father, we are His before the world? If He is committed to the ministry of intercession in our behalf, we are committed to the ministry of intercession for the unsaved. The measure with which we value His appearing in the presence of God for us, should be the measure of our concern for a lost humanity. He is faithful. Are we faithful to Him in this charge? For He has turned the world over to us. That is why He does not pray for the world. He should not need to, if we were loyal to the trust. Can we see Him in our spiritual vision beholding a careless, worldly Church, and saying, "Oh! if they could know what is being sacrificed by this neglect"? Are we needlessly stretching the truth by this paradigm?

To understand the Holy Spirit in relation to this ministry of the saints for the world in which they are the representatives of their Lord, we discharge our minds of the prevalent notion that God is partial to some and indifferent to others. Some He loves and cares for; others are beyond the pale of His thought. So long as we make our God a veritable despot, indulgent towards some, intolerant towards others, the right concept of the Gospel evades us. The very presence of the Holy Spirit in the world is to contradict this tendency to degrade and dishonor Him. He is in the world today to inspire men and to pour into their lives the very wealth of the divine compassion. He cannot do otherwise and be His true self. We should cherish every thought of Him which magnifies His great-heartedness. For He is the soul of the universe; as vast as all space; as intimately related to the need of the most abject being within the compass of His presence, as to the might and majesty of the most exalted angelic order.

The object of this appeal is to create in the hearts of those who read it a vital hunger for souls. For only as we apprehend the profundity of His matchless compassion, can we see with His largeness of vision stand with Him in the estimate He maintains for "all souls". Soberly thinking, we may well ask ourselves, How do I care? A limp and lazy Christianity is indifferent; such an estate can be marked by the condemnatory satire of the Apostle, "Let us eat and drink, for tomorrow we die". God help us in this hour of apathy and complacent unconcern. The call is here, as the Spirit is, that souls are laid upon our hearts by our gracious Lord as a charge from Him.

Shall we accept that charge or relegate it to others?

But we must have some motive, surely, ere we assume this solemn obligation. He would not ask us to do anything which is not consonant with all that He is to us and all that He would do for us, and through us. In the first place, then, let us ask ourselves, Do I really prize my own salvation? Am I assuredly a saved man? Have I the testimony in my heart that I am walking in newness of conduct? Do I sincerely know the Lord Jesus? Is what I am and what I possess quite worth commending to others? And do I love them enough to cherish their having it, too? Am I sufficiently responsive to the behest of the Holy Spirit to permit Him to inflame me with His own burning zeal? Am I living the life of the Lord Jesus by His inspiring and energizing?

Surely we can see that this is no appeal to a canting religiosity. It is a vital matter. These things are so or they are not; they cannot half be and half not be. We are compelled to face the entire problem, not part of it. The Lord Jesus must be everything to us or He can be nothing. We may carelessly drift along, holding to the faith, hoping for eventual deliverance from the condemnation of an accusing conscience. Such as that we may be, and not lose our eternal salvation. But what a cowardly attitude, in view of what we have considered as our true calling to be ambassadors for Him. Courage, men, and divinely sought strength for valor and achievement. He waits to crown us with the panoply of conquest.

Then, we are to appraise our appointment to this life of intercession and service for a lost world on the basis of His own estimate of the value of a soul, by deeply appreciating the place and disposition in which men may be found. They are what they are as the result largely of birth, education, environment and impulse. If we are grieved and antagonized by the American Association for the Advancement of Atheism; if we are sincerely shocked over the formation of the Society of Damned Souls, let us be lenient. Back of the present attitude lie factors of which they may be ignorant, who profess an attachment to such a movement, one or more of which are due to the elements enumerated. It may take a deal out of us to love such people; but that is the province of the Holy Spirit to do. And He desires nothing so much as to give to His own His very thought of those who oppose themselves. If He can be grieved (Eph. 4:30), it may be more that He finds so little fellowship with His own in His universal throes of desire for the lost, than that such a lost condition exists.

Shall we take from Him His own perspective? Shall we offer ourselves as the media through which He shall love the world? May He, that Holy Spirit of promise, look through our eyes and breathe with our spiritual breath, the unfathomable tenderness that lies deeply unexpressed, for want of us; touch with our hands and reach with our dedicated personality, through service and especially through prayer, unfeignedly offered, this great world for whom our Lord would not pray, that we might accept that exalted ministry.

Then shall we dissolve all racial animosities or apathies in the blending of His love and our own; look cherishingly upon those who hate us, as He would have us do; find in the life of intercession the fullest joy of fellowship with Himself; reach out to the far corners of the earth and claim them as our very own, because they are His.

# TWO-FOLD OBJECT OF PUNISHMENT

PROBABLY there are some people who imagine that punishment of crime is merely for vengeance. Getting even with a murderer by killinlg him, or her. But this is far from the object of punishment, as applied in modern times and in civilized lands. Punishment has a two-fold object, and the first and most important is the removal from society of one who is objectionable; dangerous and deserving of no freedom, having violated the laws and become an enemy to the people. The second object in punishing criminals is to deter others, who may be inclined towards wrong-doing, through illustration of the possible fate awaiting followers of evil ways. It is, of course, to be regretted that society must set up regulations and laws for the protection of man against man. There is no written law in the jungle; but humanity is given to tolerance, and undertakes to sway the impulses towards good deeds through proclaiming a penalty for evil.

And since the laws are made, for the protection of society and to warn the wicked and endeavor to keep the minds of the weak from going astray, it should be the general impulse to uphold the laws. Every wicked man or woman hates the law. It is something set up to keep them in check, and they transgress knowing that their discovery may lead to trouble. The surveys and inquiries made in the past years prove that the average criminal is intelligent and often well-read. He knows just what he is doing, and goes ahead, hoping to outwit the law. And then, too often indeed, having become entangled in the web of crime, he miserably endeavors to avoid the penalty set against his offense. And unthinking crowds, stirred by curiosity and then a sickly sentiment that seems to have no foundation in good sense or justice, surrounds the offender and assists in clouding the atmosphere of the courts.

The New York Evening World recently said: "No matter how brutal and deliberate the murder, on the eve of punishment many of the thoughtless among us consider only the murderer. They forget his crime. They forget his victim. They forget the misery he may have brought upon others yet alive. They forget the danger to society that lurks in any other man who has reached the point where he would kill if he dared." Here are the two points of crime punishment brought prominently forward. The criminal is a menace to society, and should be removed from the possibility of carrying forward a career which has no justificasion or desserts, and his punishment be made to serve as a warning to others, who are criminally inclined.

The World adds that our laws long ago outgrew the idea that vengeance was the primary reason for punishment. The punishment often takes form of restraint, where the offender may have time and opportunity to reflect upon things which brought him to prison. Where capital punishment has been prescribed it should be regarded as the means of putting away men or women who have forfeited their right to live among their fellows; even a right to exist in servitude alone. In some countries the murderer ends his or her life in prison, and the object served is the same as execution here. But the prison sentence in American courts frequently result in a relase in a short time, and the official records go to show that time and again these offenders are found later at their vicious practices.

Punishment should be prompt and rigid for offenses against the people, and the criminal should have merely the opportunity for setting up a plea of justification—if that can be argued. Avoiding the penalty of the law through feigning insanity is a miserable, contemptible subterfuge, and juries swayed by this most untenable defense are a menace in their position and unworthy of confidence. The insanity plea that the killer called Hickman is setting up deserves no consideration; he has been shown a criminal from early years, and had his deserts been given would have been removed from society before he could have killed and mutilated the little Parker girl. Punishment is not vengeance; it is protection for the people—protection even for the silly and the senseless who endeavor to interfere with the administration of justice.—Jacksonville Times Union.

# THE REVEREND PEREGRINE WROTH, D. D.

"Therefore to thee it was given
Many to save with thyself;
And, at the end of thy day,
O faithful shepherd! To come,
Bringing thy sheep in thy hand."
—Matthew Arnold.

**On December 9, 1927, at 2:30 P. M., after fifty-one years of faithful labor in the Church of the Messiah, Baltimore, the Rev. Peregrine Wroth ceased his earthly course and passed into Immortal Life. His illness was mercifully brief and he died as he had lived—trustfully, peacefully, safe in the hands of his Master.**

Dr. Wroth was born in Kent County, on the Eastern Shore, in 1848, of an old Maryland family. He was educated at the Virginia Theological Seminary and ordained Deacon in 1872, and Priest in 1873 by Bishop Whittle. In 1876, after a three year ministry in Virginia, he came to Messiah, which was even then an old parish but had just become a "free" church under the Rev. C. C. Penick, and was already surrounded by business. When the Rev. Mr. Penick became Bishop of Cape Palmas, Africa, the work fell upon Mr. Wroth and for fifty years he bore it nobly. In 1880 he married Miss Mary A. Counselman, who has shared in the joys and trials of all the years of his rectorship. Even the destruction of the church in the

great fire of 1904 did not stay his enthusiasm, for Messiah was rebuilt upon the same site. Not until 1922 did business finally prove too great a handicap in maintaining a down-town church. The property was then sold and the present splendid group of church buildings arose five miles out, at the corner of Harford Road and White Avenue, combining with St. Andrew's Chapel, but continuing the old name of Messiah and the traditions of both congregations.

The long rectorship of Dr. Wroth was notable chiefly perhaps for the close contact he maintained with his parishioners. Seldom has a clergyman been so devotedly loved. He was in great demand also outside his parish in his ministrations. In his fifty years as rector he performed more than nine hundred marriages, 1,400 baptisms, 1,600 burials, and presented 1,500 for confirmation. In the diocese he held practically every important office in the gift of the convention, including membership on the Standing Committee, Delegate to the General Convention, Secretary of the Diocesan Convention, and Archdeacon of Baltimore. For many years he was Agent and Vice-President of the Corporation for the Relief of Widows and Children of the Clergy.

In the religious life of the nation he will be remembered as having inaugurated the noon-day Lenten services, now so popular. For more than thirty years Messiah was crowded with men at these services.

In 1925, the work of the church proving too heavy for his increasing years, the present rector was called as Associate-Minister, and in June, 1927, Dr. Wroth resigned and became the honored Emeritus. For the five months preceding his death, he was present in the chancel practically every Sunday and continued to preach the first Sunday of each month and to call on his old friends as usual. Hardening of the arteries brought on a heart attack in December, and on the ninth of the month he died at the age of seventy-nine, honored and beloved. He is survived by his widow, Mrs. Mary Counselman Wroth; by two sons, Peregrine Wroth, M. D., of Hagerstown, Md., and Lawrence Wroth, of Providence, R. I.; by two sisters, Miss Martha Page Wroth and Miss Eugenia Lane Wroth, of Westminster, Md., and a nephew, the Rev. Pinckney Wroth, of Washington, D. C.

The body lay in state in the church on the morning of December 12, at the foot of the chancel steps, embowered in the flowers sent as loving tributes, while hundreds of his friends from all over the city passed by the bier. The funeral services were held in the afternoon amid a congregation which crowded the church to the doors. It is a tribute to his friendship and love for mankind, which knew no barriers of class and creed, that Episcopal clergy, Protestant ministers, Jewish Rabbis and Roman Catholic priests, joined in his final service, praising God for his life. The choir was augmented by many members of the old choirs of the church and by the St. Cecilia Guild. The service was one of Christian triumph, the whole chancel banked with flowers, and Easter hymns rolling forth their message of hope and victory. The Burial Office was read by the Rt. Rev. John Gardner Murray, Presiding Bishop of the Church, the Rt. Rev. Edwin T. Helfenstein, Bishop Coadjutor of Maryland, and the Rev. Sewell S. Hepburn, of Kent County, Dr. Wroth's oldest friend. Forty of the clergy of the diocese were present in vestments and formed a double file through which the cortege passed from the church. The Vestry and Wardens acted as Active Pallbearers, while the Honorary ones included: Mr. Blanchard Randall, the Rev. Edwin B. Niver, Mr. W. W. Chipchase, Mr. J. Arthur Boehm, Mr. Fred. G. Boyce, Jr., Dr. Harvey Beck, the Rev. Pinckney Wroth, Mr. El Alan Lycett, Mr. Edward Guest Gibson, Mr. Edward Nichols.

The interment in a vault at Loudon Park Cemetery is temporary, for the Vestry have decided to honor his memory by burying him within the Church to which he devoted his life. The present beautiful church will thus stand as his monument, and his name and memory will be forever linked with his beloved parish. The details of the plan will be announced later by the Vestry.

# HOLINESS BY FAITH IN GOD

AS the phrase of Miss Havergal's hymn denotes, our holiness is to be by faith in Jesus. This simple fact is so important that it demands clear and careful exposition.

The late Mr. Evan Hopkins never wearied of drawing a distinction between a **seeking** faith and a **resting** faith, and he constantly pointed out that faith not only seeks, but claims. We are to **claim** holiness as a definite promise of God. All the promises of God are Yea and Amen. They are given to the believer through faith in Christ, but it is necessary that the possessions should be claimed. The believer has to appropriate that for which he was appropriated by Christ Jesus.

This is clearly understood in regard to justification. Every Evangelical Christian knows that he was justified by faith. "By grace are ye saved through faith." And yet there has always been a tendency to neglect faith with regard to sanctification. The holy life is interpreted in terms of struggle rather than of rest.

This means that those who are seeking the life of holiness should look back for a moment to their early experience as penitent sinners. When they were convicted of sin, and heard the call of Christ, they made their surrender in simple faith. In a flash, they were conscious that their sins were forgiven. They had peace with God. They rose up from their knees with a new light shining upon their faces. They wanted rest and they pleaded Christ's promise, and they found it fulfilled in response to their cry.

This is exactly what happens with the blessings of holiness. Just as we receive justification by faith, so are we to receive sanctification. We take God at His word, claiming the promises and possessing our possessions.

What, then, is the difference between a seeking faith and a resting faith? A seeking faith comes to the Scriptures of truth in quest of victory and power: a seeking faith prays for the overcoming life. On the other hand, a resting faith begins by uttering praise to God for all that Christ is to the soul, and claims Him in all His fulness as a present Possession. A seeking faith assumes that the blessings of victory are in the ultimate future; a resting faith claims the privilege in the immediate present.

It should be pointed out, moreover, that a resting faith rests upon the promises of God, and not necessarily upon the immediate realization of the blessing. A resting faith is not led away by the absence or the presence of feeling. Having claimed the power which is in Christ Jesus, we can well leave the full realization of that blessing to the future. Enough for us that we have believed the promises of God, that we have claimed the deeper rest, and that we have praised God for answering our prayer.

It is of the utmost importance, also, that the believer should learn how to appropriate the spiritual blessings that are in Christ Jesus. "To as many as **received Him** to them gave He the authority to become the children of God." Faith is not only the eye that sees, but the hand that takes. "According to your faith be it unto you."

What a joyous prospect this opens out for those who will take God at His Word. They need not wait for some more favorable opportunity. They may claim complete victory here and now. Their empty vessels may be filled: their burdened hearts may be rested: their enfeebled wills may be strengthened. In a word, it is possible for each believer, through faith, to say with the Apostle: "I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me."

Yet another important distinction should be observed. It is the privilege of the believer to go on to know the Lord. His capacity for spiritual blessing is to increase. The vessel will be enlarged. There is, therefore, a difference between capacity and reception. But all the time the same principle of faith is in operation. As our capacities increase, faith is still to receive. Our faith, like the faith of the Thessalonian believers, is to "grow exceedingly". What we obtain in faith is to be maintained by faith. **We are to live by faith.** "This is the victory that overcometh the world, even your faith." From first to last, we are to live the faith life. In the moment of the greatest surrender we may feel that our life is filled to overflowing, but as we grow in grace we shall find our capacity increases, so that we are able to receive more and more until we are filled "unto all the fulness of God".—Reprinted from "The Life of Faith", London, England.

### "WILL ROGERS FINDS FLORIDA NEEDS NO SYMPATHY NOW."

To the Editor of the New York Times:

Jacksonville, Fla., January 22.—I never like to pick on anybody when they are down. That's why I have laid off the Democrats, and for over two years I have not told a joke against Florida. I knew the people and I felt sincerely sorry for them.

But I have just seen the state and noticed the condition down here now, and my sympathy is getting back to the old envy again. With this climate and this close to sixty million people, Florida needs the sympathy of no one, and the jokes of no one can hurt it. Game people, these Floridians! But you can afford to be game when you know you've got the goods.

# A SHORT SERMON FOR THE NEW YEAR

**And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.**—St. Luke 2:21

I HAVE recently heard, three successive Sunday nights, radio sermons from the pulpit of one of our own great city churches, in neither of which did I hear (occasional static interfering, however) the Name or Person of Jesus mentioned. The last of the three was the Sunday before Christmas and concluded with "a bit of theology", in which the preacher declared that every one in whom the "Spirit of Christmas" should find expression was, ipso facto, "profoundly religious". No reference to the fact of Christmas nor to Him who was born in Bethlehem! These three preachers were no doubt seeking, broad-mindedly, to commend their message to the vast radio-listening public.

In those exigent days, when we were involved in the World War, we heard urgent appeal, from our Bishops and other clergy among others, that we should all participate in the allied effort on the basis of "The Ideals of Jesus". It was felt to be necessary to find common moral ground on which all elements of our American population might stand. The Name; the Person of Jesus is challenging and divisive.

In more recent days, we have many forms of community effort and organization; Community Churches and the like, in which again common ground is sought through a vagueness which easily makes itself as catholicity. Harold Bell Wright, in "God and the Groceryman", waxes fanatical for the destruction of all existing forms of Christian organization and the erection upon the ruins there of Community Churches, devoted exclusively to "The Teachings of Jesus". Dr. Galpin's "Empty Churches" has but one solution of the rural problem in religion: Community Churches. What community is there that does not contain its element of people who, calling themselves Christian, are offended at the cross; at the authentic Jesus of the Gospels?

We hear of a Conference on Liberal Evangelicalism which appears, in the meagre reports that have come to us, to urge "The Spirit of Jesus" as a substitution for the historic confession of the Creeds. True, the Christian religion must be interpreted to this present age and modes of thought, but interpreted, not reduced to vagueness. For, whatever the changes, Jesus Christ remains, Himself, the same yesterday, today and forever. Nobody desires to be illiberal, but we must beware how we seek to give away that which is the very substance of our trust. "Every enthusiastic Modernist," says the Rev. H. D. A. Major, D. D., in his just-published "English Modernism", "expects Modernism to make the Christian religion universal." The Rev. F. J. Bloodgood, reviewing this book in The Living Church, concludes: "He (Dr. Major) is yearning for 'simpler thoughts and a purer faith'. I am curious to know by what simple thinking Dr. Major is able to separate, in the Christian sense, faith in the Person of our Lord from faith in His incarnation, death and resurrection."

Now comes the New Year, with its commemoration in the Church of the first significant event in our Lord's earthly life: His circumcision and the giving Him a Name, according to Jewish custom, which should describe His nature and function among men. "A name which is above every name, that at the name of JESUS every knee should bow, of things in heaven and things in earth and things under the earth—" For all of us who seek inclusion, here it is offered us! Our evangel is entrusted to us. The Christian Church exists specifically to "preach Jesus". Our clergy, in all three Orders, make solemn and explicit declaration of purpose to lead in the performing of this corporate function. However, therefore, this present age may differ from any that has gone before, it is not time for making equivocal separation between His ideals, His morals, His teaching, His spirit—whichever term you prefer—and His historic Person. Such a course may, indeed, obtain a temporary inclusion, along special lines, of some or many who reject Jesus as Saviour and may win wide popularity with theosophists, modern-minded Hebrews, Unitarians, any and all of the fraternal orders which are founded on the Christian ideal. Such organizations have their place and usefulness. It is a real service to invoke the ideals of Jesus in this age of materialism. But the Church has her place and usefulness which is distinctive and upon which the perpetuation of even the ideal depends. She is the body of Him who embodies the ideal. She flies the banner of a Name which embraces in its gracious purpose every person in the community, old and young.

If it seems possibly desirable to secure the adherence to the Church of the mere idealist we must go much further than these programs that have been mentioned. We must abandon the whole theology of the Incarnation. We must abandon the Sacraments and a very large part of the liturgy. Otherwise we shall find, as we do find, our friends praising perhaps our broad-mindedness and then turning away from Church to other forms of organization that are not so encumbered.

We are about to enter upon the second year of the Crusade of Evangelism. What is our evangel? Where lies the power to move this new and complex Church machinery. "Ye shall be witnesses unto ME," said the Risen Lord, when you have been "endued with power from on high." It is His Name, through faith in His Name that is capable of making this twentieth century whole.

## The Great Commission

### UNIVERSITY OF CHINA.

November 10, 1927.

Dear Friend:

The letter following is a reprint of a letter mailed in 1926 to about two thousand China missionaries, to which several responded with checks, and no single letter came, as I remember, questioning the statements made.

I know of no change of attitude since then on the part of any Church, or Mission, or school, except it may be for the worse. And since the letter sets forth a situation, it is reprinted and a copy sent you in the hope that it may awaken your interest to an active participation in our effort to stand for the Orthodox Christian faith in China. Should one say that since schools sometimes go wrong therefore he will not help to build another University in China, might it not be answered that consistent action upon this principle would stop all religious work, since Churches have gone wrong, too? We trust you will help our schools.

Sincerely,
**Chas. W. Rankin**, President.

August 18, 1926.

Dear Friend:

The purpose of this letter is to bring to your attention some evidences of a situation that it is hoped may serve to enlist your cooperation in building and maintaining the University of China as an orthodox school in China.

First. Dr. Hugh W. White, appointed by the Bible Union of China chairman of a committee on educational institutions, says:

"Of the fourteen colleges and universities built up in China with mission funds, if there be one that stands true, we do not know it, and of the thirteen theological institutions, four can be depended on. There are, however, numberless primary and middle schools true to the faith."

Second. So far as the knowledge of the writer goes, it corroborates Dr. White.

Third. The writer has just returned from a trip of four months in the States. There Dr. W. W. White and his brother, at the head of White's Biblical Seminary, New York, announced themselves to the writer as not opposed to evolution, and they defended this theory. Their school has heretofore been considered conservative. Hitherto, apparently, preachers mostly, from liberal seminaries, have defended evolution. Now representative laymen are beginning to do so. The Southern Methodist General Conference last May reelected practically a full quota of Modernist officials for the next quadrennium, the former lib-

eral records of these officials being well known. Northern Presbyterians, Northern Methodists, and Northern Baptists, are apparently largely under Modernist leadership. Southern Baptists in their Convention "resolved" strongly for orthodoxy; but they refused to allow an attack upon a leading Modernist, and they remain partner in the Shanghai-Baptist College. The Southern Presbyterians remain associated in the Hangchow Presbyterian College, and in the seminary at Nanking with its Modernist learnings and reputation.

Assuming that Dr. Hugh W. White's view of the conditions in the colleges and universities as given above is correct; and further assuming that the attitude of the leaders of the denominations named is as is indicated, with probably a similar trend on the part of other denominations, and are we not driven to the conclusion that it will be a very difficult, if not practically a hopeless task, to try to make the present mission colleges and universities in China soundly orthodox again, soon? To make them orthodox would either call for a revolution in the faith of such missionaries—and generally missionaries do not easily change their faith—or it would necessitate the recall of these missionaries by Boards of whom at present this may hardly be expected with reason.

Then what is to become of the next generation of students—the future leaders in China, when their only hope for getting a higher education in China is to attend upon the instruction given in unsound schools? Can we as orthodox missionaries stand guiltless in the Judgment if we fail earnestly to try to make provision for a soundly orthodox school to which students can be recommended?

The University of China, so far as is known, is solitary in its effort to provide a higher school in China that stands for the fundamentals of our faith. May it not hopefully seek your support? Modernists are determined, are aggressive, are cooperating. They work together, and help, and support each other. Cannot the orthodox be as mutually helpful?

We approach questions differently, and not all might at first view favor a Fundamentalist University, though they might very strongly desire a Bible School alone. But the question might be suggested to those of this viewpoint, as to whether in the future the Fundamentalist preachers would not find support or response difficult to obtain if the lawyers, and the doctors, and the school teachers, and the business men were made evolutionists and modernists along other lines, in the unsound schools which were all that the missionaries had provided for them. Should not the faith of the doctors, and of the lawyers, and of the school teachers, and of the business men be conserved during the impressionable school period? If their faith be once wrecked, can it be easily restored?

There are about two thousand missionaries members of the Bible Union of China. There are other sound missionaries not members of the Union. If each would now give at least $10 for land and buildings for the school, a substantial amount would at once be realized. In the face of this exigency in the school life in China, will you not kindly try thus to help?

The work of our school has just been presented in the States in a way that it is believed, with God's blessing, will yield help. But the united assistance of friends in America and in the East is needed to meet the requirements of establishing a strong school.

Trusting that you will generously send your check to help the school, and assuring you that your prayers also will be appreciated, we beg to remain.

Sincerely, in the struggle for the Faith of our Fathers.

**University of China,**
By Chas. W. Rankin, President.

# Book Reviews

THOMAS MARCH CLARK, A MEMOIR: By Mary Clark Sturtevant. Edited by the Rev. Latta Griswold, M. A. Morehouse Publishing Company, Milwaukee, Wis.

The long life of Bishop Clark, stretching almost across the nineteenth century, is full of interest. The mere fact of ninety-one years of busy, consecrated service of humanity in the work of the Church is worthy of note. A life that was reaching full manhood in the great reform period of the "thirties" and during the struggles and expansion of the "forties", a life that was matured when the storm clouds gathered in the "fifties" and the Civil War raged in the early "sixties", is worth a study. It was a life that was ripened and sweet during the last quarter of the century and passing out into a golden sunset when the first years of a new century were beginning to roll by.

In his last pastoral letters the dear, old Presiding Bishop urged his clergy to a deeper spiritual life, a real Christ-like life of daily practice and surrender to the will of God. "God calls us into being to serve Him, and in so doing to build up a holy and elevated character, and this constitutes what we call religion. A religious man is a complete man, ready and furnished for every good work. For one to say that he has never taken any interest in religion is to say that he does not care for the purpose for which he exists."

In 1894, on the occasion of the fortieth anniversary of Bishop Clark's consecration, Dr. Huntington, of Grace Church, New York, in the presence of several distinguished bishops, read a poem written by himself in honor of Bishop Clark. The last two verses were as follows:

Yes, far and wide, through little Rhody's realm,
They know you for the very man you are—
A pilot trusty at the Church's helm.
Sure follower of the Star.

They know you, all th' unlettered and the wise,
The rich, the poor, the simple and the "smart";
And, what is best (one reads it in their eyes),
'Tis knowledge got by heart.

Bishop Clark was an author and lecturer. For ten years he sent a weekly letter to the New York "Ledger" showing much genius in his selection of subjects, live topics for the day. One of his lectures was repeated three hundred and fifty times. He wrote his brother, Samuel, in 1863, when he was delivering his lecture on "The Living Machine", "I am on a lecture tour! Woe to him who invented the system. Tonight I repeat the 'Living Machine' for the one hundred and sixth time. Poor old machine"!

He had a keen sense of humor and wrote very humorously at times. Some of his stories and addresses for children were very vivid. One he told about a party the Man in the Moon gave to all the heavenly bodies. The Sun was invited, of course, and as he approached the heat became intolerable and the ice cream began to melt, the music evaporated and the dancing stopped. A polite request was sent His Majesty to back away. This made the Sun very angry and he withdrew to such a distance the cream became solid, the music froze in the air and the guests began to leave. A good natured Comet was present who allowed his tail to be set on fire which furnished heat enough to carry on a while longer. The music melted and all were happy.

Bishop Phillips Brooks said of him after he had passed into the life beyond: "How many souls he has comforted! How many wandering sheep he has brought back to the fold! How many perplexities he has relieved! How many souls he has lifted to a serener atmosphere and rescued from the contamination of the World and the Flesh! How many he must have found waiting for him in Paradise!"

**Semmes.**

THE SUFFICIENCY OF JESUS: By the Rev. James Austin Richards. George H. Doran Company, New York, N. Y.

This is another book of sermons, very good sermons, notably the first, which gives the title to the book. The Book is well written, the sermons short and suggestive and adjusted to modern thought. The author recognizes that "no other generation in human history has had to adjust its thinking to so many new facts from so many different quarters in so short a time as has ours".

The book is worthy of a reading, but at the same time we remember that good books are pouring from the presses, some notable ones and a few pre-eminent even in noble company. Life is short, so why study any but the best!

**Semmes.**

## FAR BETTER.

**By Elizabeth M. Bruen.**

Far better with my feeble hands,
To work for Him who died,
Than to have failed to serve at all
My Saviour crucified.

Far better with a trembling voice,
To speak Christ Jesus' name,
Than to have lived for self alone,
And gained an earthly fame.

Far better lift a flickering torch
Up to a clouded sky,
Than never to have guided those
Who might have passed Christ by.

Far better give to Him my all,
However small it be;
Then I shall live with Him I served
Through all eternity.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## OTHER SERVICES OF THE LIVING CHURCH.

Mr. Editor:

That was a magnificent tribute that my friend (and father-in-the-Gospel), the Rev. Josiah R. Ellis, paid to Mr. Morehouse of The Living Church. It is certainly a fine service that he has achieved to make his company invaluable to the Church. Not many are able to be "right on the spot" when needed.

But there are two other services which my friend failed to mention as valuable contributions to the welfare of the Church. One was when the "Living Church Family" was appealed to to give money and clothing to relieve the Church people, who were made desolate by the terrible flood. In response, clothing was sent until Mr. Kearney, of New Orleans, cried "enough"; and thousands of dollars were sent to help others, and to restore damaged church buildings.

And the second thing is, that splendid editorial in the issue of The Living Church on January 14, in which he **not only** showed that Transubstantiation has **not a leg** to stand on; but that **even** the Romanists defend it almost as a kind of **necessity**, and seem not to be sincere in expressing belief in it.

Mr. Morehouse certainly has won his way by openness, courtesy and directness. But I would not like to **believe** that he had **forced** Virginia, or any one else, to pray for the **dead!** And I am just wondering where a simple-minded person like me comes in who NEVER fails to include in his prayers those dear ones whom he has "loved long since and lost awhile"! BUT they are NOT DEAD! They have only gone just a little ahead of me, and are perhaps more alive!

**R. R. Claiborne.**

## THE EPISCOPAL CHURCH AND THE COLORED PEOPLE.

Mr. Editor:

The Episcopal Church, during the days before the War Between the States, in an indirect manner, accomplished a far greater work, both in the interest of the colored race, and the country, than is ordinarily appreciated. Just mention two things: Long before the birth, and operation of the various Christian denominations, in the colonial period, the Church, through the S. P. G., instituted the first educational system among this people, and sent forth the very first Negro teachers in this country. This stream of education once started, it is utterly impossible to calculate its far-reaching effects for good. In the second place, before the war, "the great house" was the centre of education, from life, of the best of the colored race. Possibly, the great majority of the owners of "the great house" were Episcopalians. It was this contingency, of the colored race, who became the leaders of the race following the close of the war. Now what I want to say, although I dare not trespass on your space to any great length, is, the Episcopal Church possesses, at present, a great opportunity which it is slow in utiliizing. I guess it is pretty much the same in other dioceses, as in Maryland. In this diocese, there is scarcely a colored church, of any denomination, that is not open to me for an Episcopal service and sermon. The Church ought to make it possible for a number of strong and capable preachers, of the race, to avail themselves of this open door. I have in mind in such visitations nothing but the preaching of the simple Gospel. But this of itself creates a favorable atmosphere for the Church, and establishes a sympathetic contact, whereby the resident white clergyman, of the Church, in a particular community, may be able to form a "Bible Class" among a colored group. In time, from such a sympathetic approach, and the interest and enthusiasm awakened, the desire for a colored Episcopal church in that community would be made manifest. If we cannot reach the masses of the race directly, we ought to reach them indirectly. We must sow before we can reap. Neither one of us, black or white, can see the Master's face, unless our brother be with us. Lest we forget, the Spirit bids me write this message to the Church.

**George F. Bragg, Jr.**

Baltimore, Md.

## THANKS TO THE CLERGY AND LAITY.

Mr. Editor:

Of your courtesy will you permit us, now that our visit to America is concluded, to express our warmest thanks to the Clergy and the Laity of the American Church for the gracious welcome and the overflowing kindliness with which we have been everywhere received.

As is well known, we came to America from the Scottish Episcopal Church to renew the memory of that ancient and impenetrable tie which binds especially the American Church to the Church and the Diocese of Aberdeen; and to ask of American Church people that they should build in Aberdeen a memorial shrine to perpetuate throughout the generations the historic fact that America's first Bishop was consecrated in Aberdeen by Bishops who were ready to do what at that time the Church of England couldn't do and dared not do.

On every side we have been greatly encouraged by the sympathy and the good will and generous response with which this appeal has been received. We are leaving, wherever we have visited, committees who will see to it that their diocese or their state does not fail to have an appropriate share in this memorial. We have no doubt whatever, that the scheme will be now carried to fruition, and that within a few years we shall have in Scotland a building quite unique in the British Isles, gathering within its sacred walls an epitome of the history of this great republic and of the American Church. This gift from America to Scotland will be welcomed by our people with gratitude and pride, and it will mean to us something more than the perpetual reminder that under the good hand of God, Scotland had its part in the building of your Church, though indeed that memory is cherished as a large part of our honor and renown. But, it will stand for more than this. It will stand as a witness to that movement which is of so momentous importance for the welfare of the world and in which, on either side of the Atlantic all our best hopes and our best endeavors are engaged, the promotion of closer understanding and closer fellowship between our peoples, so that seeking the same great ends of righteousness and peace, and inspired by the same great aims and principles, they may stand together in the fulfilment of their destiny.

To that cause, God helping us, we purpose to devote our lives.

Yours faithfully,

**Frederic,**
Bishop of Aberdeen and Orkney.
**Henry Erskine Hill,**
Provost of St. Andrew's Cathedral, Aberdeen.

New York, Jan. 20, 1928.

## FOR VITAL CHRISTIANITY.

Mr. Editor:

I note that "The Churchman" looks upon your journal as first a "tragedy", and now, in a more recent number, as a "comedy". Have you read the astounding editorial entitled "Missionary Atheism" in the number for November 26? It was sent to me marked with blue pencil. While the editor and his correspondents have not the least sympathy with you, who are standing for vital Christianity and the standards of your Church, they actually make a semi-apologetic for the notorious Four A's! This proves the down-grade tendency of Modernism. Look at what it says about Ingersoll, who was one of the most bitter and caustic opponents of Christianity. Well, I am going to give this editor some notice in a forthcoming number of "The Bible Champion".

Meanwhile God bless you! Keep on in your courageous way. Do not let the scoffing of the Modernists daunt you. You have a good conscience in that you are loyal to your baptismal covenant.

**Leander S. Keyser.**

## THE SAME FOLD.

Mr. Editor:

Greetings to The Southern Churchman. I find nothing so good for Sunday reading, and enjoy its good **"old-time religion".** I am an old lady, raised in the Episcopal Church, and congratulate you on **being in the same fold.** Christmas blessings for you and The Southern Churchman. God bless you.

**Mrs. Robert W. Stone.**

Richmond, Va.

# Church Intelligence

### Pope Leaves Only One Door Open To Reunion With Rome.

Rome, January 10 (By The Associated Press).—Protestants and all others dissenting from the Catholic Church must return to Rome if they really wish a union of all Christians is the substance of a Papal encyclical to the episcopacy of the world, issued today. There is no safety outside the Roman Apostolic Catholic Church, Pope Pius XI repeats once more.

During the pontificate of Benedict XV prominent American members of the Protestant Church came to Rome to induce the Pope to send a representative to a conference for a union of the Churches. The Pontiff received them cordially, listened to them with great attention, but answered, in effect:

"There is nothing we desire more ardently than a union of all Christians, but this can be obtained only in one way—by the return of the wandering sheep to the fold."

#### Restates Church's Stand.

In this, the first encyclical of the new year, the Pope, restating his Church's age-long stand on the union of Christians, emphasizes that, while it is good to cultivate charity among Christians, it should not be done to the detriment of the faith on which that charity is founded.

The Pontiff, recognizing the tendency among peoples toward better international union, deplores that "some seem to wish to transfer it from the political to the religious field, thus blending the true religion with the false, holding all religions equally good and praiseworthy".

#### Emphasizes Apostolicity.

"God the Creator is also the Revealer to man of the way in which He wishes to be honored and served."

#### Insists on Unity of Faith.

Pointing out that those who deny this unity of faith and government of the real Church of Christ, and who desire a union through accord on a few points, "fundamentally", the Pope says that would be leading truth into error and into bargaining and human transactions, which would be treacherous and against which the Roman Church always has resisted and continues to resist.

**Therefore, the Pontiff concludes, it would be impossible to conceive of a Christian society of the faithful, each one free to follow his own way of thinking in matters of faith.**

**From such dissensions, the encyclical says, "is born indifference, which is listlessness of religion, and modernism, which considers dogmatic proof, not as absolute verity but relative, and therefore changeable, according to the various conditions of the times and the different dispositions of men.**

#### All Must Be Believed.

"Nor can one distinguish between dogmas as though some were imposed and others left to the free acceptance of the faithful, because all are to be believed for the same motive, that is, by the authority of a revealing God. Therefore certainty of faith cannot be less in one than in another of revealed dogmas, even if one dogma was explicitly made clear and solemnly defined in modern times, as happened concerning the question of primacy and the infallible authority of the Roman Pontiff."

The encyclical is interpreted in Rome as removing all hope for resumption of the memorable "Malines conversations", looking to a reunion of the Anglicans with Rome, in which the late Cardinal Mercier, Lord Halifax and other noted men took part.

### Sees Christian Reunion Nearing.

New York, January 18 (By The Associated Press).—Bishop William T. Manning, Episcopal, believes that the movement for the reunion of Christendom cannot be stopped, despite the recent papal encyclical opposing the movement.

"No utterance can or will stop or retard that great movement," he said, addressing the Churchwomen's League for a Patriotic Service at the home of Mrs. Whitelaw Reid. "I don't think any one seriously wants to stop it. It is going on and Christians all over the world, Catholic and Protestant, are drawing nearer to each other."

Referring to the World's Conference on Faith and Order held last August at Lausanne, Switzerland, in which the Protestant Episcopal Church was called the "bridge church", Bishop Manning continued:

"Our own Church and the Anglican communion throughout the world will continue to play a large part in that movement, because in the providence of God the Anglican Church includes in itself those things which are true and essential for which Protestantism stands. It was for this reason our German brethren at Lausanne applied to the Anglican Church the name 'bridge church', because they recognized the fact that we stand in a unique relation with the Catholic world on the one hand and the Protestant world on the other."

### Church Unity Urged.

Chicago, January 18 (By The Associated Press).—Church unity of all denominations was advocated in a statement of ideals for the town and country church adopted yesterday at the annual national executive and official conference of the Congregational Church.

The statement was the first set of standards adopted under national auspices by the Congregational or any other denomination, Congregational officials said, and was made the basis for the development of a program of town and country church work throughout the United States.

Setting forth two-score objects toward the attainment of an ideal state, the statement urged denomination leaders divorce themselves entirely from any spirit or practice in denominational competition that should discourage over churching by withholding missionary aid from competing churches.

Better pay for pastors, suggesting $1,800 and parsonage as the minimum for college-trained preachers, also was urged in the statement.—Washington (D. C.) Star.

One Lord, One Faith, One Baptism. One God and Father of all, Who is above all and through all and in you all."

"Thy kingdom come, O Lord, Thy reign on earth begin."

Tolerance, yes, but no compromise on vital truths of the Gospel and God's Holy inspired Word, the Bible, God's great gift to man.

**Langbourne M. Williams.**

### One Hundred and Eighteenth Annual Meeting New York Bible Society.

The annual meeting of the New York Bible Society was just held at the Bible House, No. 5 East Forty-eighth Street. The officers elected were: Messrs. John C. West, President; Everett J. Esselstyn, Vice-President; Leeds Johnson, Recording Secretary, and Alfred P. Hinton, Treasurer. The following were added to membership on the Board of Managers: Messrs. Benjamin F. Amos, Edward H. Mohr, Henry C. Stuart and Frederick N. Whitford. There are sixty managers, representatives of Churches of all denominations, directing the work of the Society, which is larger today than ever before.

In the annual report presented at the meeting, the General Secretary, the Rev. George William Carter, D. D., stated that 849,706 volumes of the Scriptures in sixty-seven languages had been circulated during the year 1927 among the immigrants, the seamen, the sick in our hospitals, the prisoners and all nationalities, including many thousand Bibles placed in the guest rooms of New York City hotels.

There never was so great a demand for Bibles as at present and the Society carries the largest assortment from all pulishers that can be found.

**The National Council and its Departments will meet in New York February 7, 8 and 9. We face the very difficult task of cutting appropriations for 1928 by about $400,000, because the reports from the various dioceses of the amounts they expect to pay towards the quota of 1928 are approximately $150,000 less than last year when the Council had to cut appropriations $251,000.**

**We need your prayers, my friends of the clergy. Will you not remember us in your services on the Sunday before the meeting?**

**JOHN GARDNER MURRAY,**
**Presiding Bishop and President of the National Council.**

### Coast Scientists Warn the Nation.

(By Fred Brandt, Editorial Correspondence of The New York Times.)

San Francisco, January 17.—Fundamentalist assaults on modern thought are steadily increasing, and the evolution question is becoming a national issue of challenging significance. This is the view of Dr. Maynard Shipley, President of the Science League of America, with headquarters in San Francisco. The Science League, consisting largely of university professors and research workers and with a national advisory board headed by Dr. David Starr Jordan, Chancellor Emeritus of Stanford, has just completed a survey of the activities of the Fundamentalists.

This survey shows that the Fundamentalists are centering their attack in Arkansas through an initiative measure which already has three-fourths of the 12,000 signatures required to qualify a petition. The Science League is planning to contest this and other moves antagonistic to the teaching of evolution.

During 1927 thirteen anti-evolution bills were introduced in various state legislatures, and while none of them passed several were defeated by very close margins. Arkansas has been selected by the Fundamentalists as the first of twenty states having the initiative and referendum in which to wage fights this year. The Arkansas measure, according to Dr. Shipley, is so drastic that it would be impossible to teach geology at all, and it would also cripple medical schools.

The report also deals with teachers and professors dismissed for their views on evolution and other doctrines not in accord with religious convictions of the Fundamentalists.

### Hell Is a Reality, Priest Declares.

The Rev. John J. Hickey preached on the views held by the Roman Catholic Church on eternal punishment in his sermon at St. Joseph's Church, Sixth Avenue and Washington Place.

"The subject of eternal punishment," he said, "is hard for the world today. It is something not wanted to be heard in these degenerate times, with its philosophy of indulgence. There is a feeling growing outside the Church that for centuries a coercive doctrine has been forced on the people, and they are professing to be tired of creed and restraint, determining there is no such thing as sin.

"Economists agree that it is only the Catholic Church, with its positive dogmas and insistent moral code, that can come to the relief of the world. It is only in this Church that the preacher can come out in all force and tell the people there is a hell.

"It is rational to understand that when one violates a natural law the law must be vindicated, otherwise there would be chaos. Law makes for peace and order in the world, but demands even death if its codes are violated. Our Lord is just, though He be equally merciful, and He unwillingly commits to eternal abandonment those who willfully depart from His law and will not repent."

### Urges Right Use of Money.

The Rev. Dr. A. Edwin Keigwin in his sermon in the West End Presbyterian Church, Amsterdam Avenue and One Hundred and Fifth Street, advocated training in the use of money as part of our educational system.

"Young people," he said, "are being taught in school and college how to make and to save money. They must also be taught how to use it. For 'thrift and theft', the historical slogan of mankind, teach them to substitute 'save and serve'. Then we shall write a new page of history and bring down from the sky that holy city where gold is where it belongs, underfoot—'and the streets of the holy city were pure gold'."—New York Times.

## VIRGINIA.

**Rt. Rev. H. St. Geo. Tucker, D. D., Bishop**

### The Peterkin Memorial Hall.

The Peterkin Memorial Hall of St. Stephen's Church, in St. Mark's Parish, Culpeper, Va., was dedicated by the Rt. Rev. Henry S. George Tucker on January 24.

The Rt. Rev. Dr. Strider, Bishop Coadjutor of West Virginia, preached the sermon. He showed that the highest value of our most exalted impulses, and truest motives, our religion, was found in bringing them down into the furrow of daily life; making that straight and true; and living what we believed consistently. To this end the parish hall would lend its aid in the life of the parish; a work-shop for all its members, cooperating in Christian service.

The hall is an enlargement of a one-room building erected in 1870, during the rectorate of Bishop Peterkin, that the parish might have a high-grade private school for girls. It was taught by Mr. Kinloch Nelson, afterwards Bishop of Georgia, and his sister, Miss Betty, afterwards principal of "Gunston Hall", Washington, D. C.; their father being its principal.

The cornerstone was laid by Bishop Tucker on St. Michaels and All Angels Day, 1895; the Masons taking part. The building is arranged for a graded Church School; and has also been found very useful for extra-parochial meetings of a community character since its erection.

K. J. H.

### Memorial.

On January 22 the congregation of St. Andrew's Church, Richmond, dedicated a memorial tablet to their late rector, the Rev. John Francis Ribble, D. D.

The exercises consisted of a sermon preached by the rector of St. Andrew's, the Rev. W. Geiger Irwin. It concluded with these words: "We are gathered together this morning first to worship God and second to show our appreciation of a life lived in the service of mankind, a life lived amid many discouragements, and yet a life that always proclaimed the evangelical gospel, the hope that was always in sight to the repentant sinner, the word of encouragement to the downcast, the note of comfort to the bereaved. It is with a grateful sense of appreciation of the life and work of the third rector of St. Andrew's Church that the congregation has placed yon tablet to the Glory of God and in memory of the Rev. John Francis Ribble, D. D., a manly man, a godly man, and a Christian gentleman."

The text on the tablet from 1 Cor. 2:2, is the text from which Dr. Ribble preached his first sermon in St. Andrew's Church.

The Rev. Z. S. Farland, who was associated with Dr. Ribble at the Theological Seminary, made a few closing remarks.

The tablet of white marble with inscription in gold letters reads as follows: "In memory of the Rev. J. Francis Ribble, D. D., 1867-1927, third rector of this church, July 1912 to March, 1927. "For I determined not to know anything among you, save Jesus Christ and Him crucified.'—1 Cor. 2:2."

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop**

### Memorial Services for the Late Rt. Rev. Alfred Harding, D. D.

Memorial services for the late Rt. Rev. Alfred Harding, D. D., second Bishop of Washington, were held in the Bethlehem Chapel of Washington Cathedral on St. Paul's Day with many friends of the late Bishop in attendance. The commemorative address was delivered by the Very Rev. G. C. F. Bratenahl, D. D., Dean of Washington.

St. Paul's Day was chosen as the date of the annual commemoration service for Bishop Harding by the Cathedral authorities, because it is the anniversary of the consecration of Bishop Harding to the episcopate, which took place in St. Paul's Church, Washington, on January 25, 1909.

One of the most beautiful portions of Washington Cathedral, the Norman Chapel of the Resurrection, is a memorial to Bishop Harding and pays a tribute to his outstanding service to the Cathedral, the diocese and as a parish priest in the Diocese of Washington for more than a score of years. Opportunity still remains for Bishop Harding's friends to be associated in this memorial by additional gifts for the furnishings, such as the lectern, the pipe organ and other items and to make offerings to the fund for the decoration of the chapel walls.

The chapel, which is structurally complete, has been called a "fitting architectural expression of Alfred Harding's spirit, the very essence of which was a sweet simplicity which knew no ambition save the desire to serve". At the southwest corner of the chancel arch a vault has been prepared for the reception of the body of Bishop Harding, which now rests temporarily in the Bethlehem Chapel, and that of Justine Prindle Harding, his wife. Here will be placed a beautiful sarcophagus, designs for which are now being prepared by W. D. Carce, resident architect of Canterbury Cathedral, England, who designed and executed the alabaster marble tomb of Bishop Satterlee in the ambulatory of the Bethlehem Chapel.

It is planned to dedicate the Chapel of the Resurrection on All Saints' Day, November 1, 1928.

## MARYLAND.

**Rt. Rev. J. G. Murray, D. D., Bishop**
**Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.**

### Memorial to Bishop Penick.

On Sunday, January 22, a memorial pulpit lamp was dedicated at the Church of the Messiah by the rector, the Rev. James A. Mitchell, to the Rt. Rev. C. C. Penick, D. D., third missionary bishop to Liberia and rector of Messiah from 1873-77. By a happy coincidence the pulpit was occupied at this service by the Rev. Josselyn Reed, who is a missionary in Liberia and has charge of the very school which Bishop Penick founded. An address was delivered by Mr. Thomas H. Disney, Registrar of the Vestry of Messiah, who is the only surviving member of the committee who signed the original call to Bishop Penick.

J. A. M.

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

### Memorial to Miss Helena W. Faber.

At St. John's Church, Far Rockaway, a beautiful tablet was recently placed "In memory of Helena W. Faber, devoted worker for forty-six years in St. John's Parish". The tablet was given by the members of the Woman's Missionary Society. The committee was assisted in designing it by Mr. J. Monroe Hewlett. The Rev. Wm. A. Sparks, rector, spoke at the dedication.

Miss Faber was one of the oldest and most devoted members of the Woman's Auxiliary, the Woman's Board of the Church Charity Foundation, and other organizations. She gave liberally of her means, time and strength, and her death is a loss to the diocese as well as to the parish. She died in September, 1927.

### Missionaries Recalled to China.

A friend on Long Island has received word that Sister Helen and Sister Constance of Bethany House, Glendale, Ohio, have been sent for by their Bishop, and on February 6, to their very great joy, will sail from Vancouver to take up again their splendid work among the women and children of China, which has been sadly broken in upon by the war.

C. H. W.

## SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

### Vacant Churches Being Cared For.

In accordance with Bishop Jett's plan to ask nearby rectors to take temporary charge of churches while without regular rectors of their own, the Bishop has made assignments in the diocese as follows: The Rev. Thos. D. Lewis, D. D., of Amherst, takes charge of Emmanuel, Madison Heights; the Rev. Thos. M. Browne, of St. John's, Lynchburg, has supervision of Trinity Church, Boonesboro, just over the line in Bedford County, and about six miles from St. John's; the Rev. Carleton Barnwell, of St. Paul's, Lynchburg, has charge of the work at Altavista, in Campbell County, about twenty-seven miles to the south of Lynchburg; the Rev. Churchill J. Gibson, D. D., of Lexington, takes over Buena Vista, and the Rev. F. Ernest Warren, of Bristol, will have Abingdon under his charge. It is the Bishop's hope that these clergymen will keep in touch with the congregations noted, give them services when possible and help to see that the work is carried on with such efficiency as may be, and that the conduct of the Sunday Schools will go along without interruption.

Mr. C. R. Reese, a student of the DuBose Memorial Church Training School at Monteagle, Tennessee, is spending his winter vacation in doing a very good work as supply minister at St. Thomas' Church, Abingdon, so that while he is there the Rev. Mr. Warren is largely relieved in the matter of his responsibility for that point.

This plan of the Bishop's for taking care of vacant churches has decided possibilities. He feels that the rectors whom he asks to look after these small churches will take special interest in them and that their efforts will go a long way toward preventing the natural decline in the enthusiasm and general conditions where churches are sometimes necessarily without ministers of their own for considerable periods.

While the Rev. G. Otis Mead is recovering his health at Bradenton, Fla., the Rev. Dr. Charles J. Smith, President of Roanoke College at Salem, is conducting most of the services at Christ Church, Roanoke. The congregation feels that it is most fortunate in obtaining this aid from so gifted a preacher as Dr. Smith.

The Rev. A. C. Bussingham, Deacon-in-Charge of St. Peter's Church, Roanoke, is, during this session, taking a special course at the Virginia Seminary, and returns to St. Peter's for about one Sunday in each month. At the Bishop's request several clergymen in this part of the diocese are holding services at St. Peter's on Sunday evenings. Those who have assisted in this way up to the present time are: The Rev. Messrs. Alfred R. Berkeley and Sumner Guerry, of St. John's Church, Roanoke; the Rev. Roland J. Moncure, of Salem; the Rev. J. Manly Cobb, of Blacksburg; the Rev. James A. Figg, of Christiansburg; the Rev. John F. Coleman, of Pulaski, and the Rev. Douglas I. Hobbs, of Rocky Mount. While this condition is nothing like so good for St. Peter's as having a regular minister of its own, still this little congregation in one sense has an advantage over every other church in the diocese, in that it is possible for them to have the greatest variety in the matter of preachers and sermons.

T. A. S.

## PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

### Old St. Paul's, Chester.

Old St. Paul's Church in the city of Chester, which had its origin as a mission of Old Christ Church, Philadelphia, on Sunday, January 22, began a week's commemoration of the two hundred and twenty-fifth anniversary of its foundation.

In addition to a special program which features the commemoration on the two Sundays, the parish had as its guests at a reception and dinner on Tuesday night, the ministers of all religious communions in Chester and vicinity and the rectors of all the colonial churches of the Episcopal communion in the Diocese of Pennsylvania and of Old Swede's, Wilmington, Del., and St. Mary's, Burlington, N. J. Coincident with the anniversary services it is expected announcement will be made of the completion of an endowment fund and of plans which St. Paul's has for the planting of a new mission in another part of Chester.

The Rev. Francis M. Taitt, who has been rector of St. Paul's for more than thirty-four years, preached the historical sermon Sunday morning, and former United States Ambassador to Japan, Roland S. Morris, also made an address. Sunday night the Rev. Rockland Tyng Homans, of Grace Church, Jamaica, L. I., was the speaker. Bishop Thomas, a member of the Philadelphia Divinity School Faculty, who was formerly Bishop of Wyoming, and the Rev. L. N. Caley, of St. Martin's, Oak Lane, were the preachers on Sunday, January 29.

Under the spell of the notable religious awakening in the early part of the eighteenth century, the Rev. Evan Evans, rector of Old Christ Church, Philadelphia, organized St. Paul's, Chester. The first St. Paul's was a brick building, forty-nine feet by twenty-eight feet, with walls fourteen feet high and the highest point of the hipped roof twenty-three feet. The first services were held January 24, 1703.

The cornerstone of St. Paul's was cut from the Areophagus at Athens by authority of the Greek government and presented to St. Paul's. The church has among its possessions many valuable and historic gifts, including a chalice and paten presented in 1705 by Sir Jeffry Jeffrys and a chalice and paten presented by Queen Anne.

R. R. W.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

### Annual Council.

The ninety-seventh council of this diocese met January 18-19, in the newly-completed Church of the Ascension, Montgomery, Alabama. Bishop Beckwith was unable to attend, owing to illness.

Bishop McDowell, in his council address, reported five hundred and eighty-four confirmations, being one hundred and forty-seven more than the previous year. This he attributed, in large measure, to the Bishops' Crusade. The Bishop set as a goal for all parishes and organized missions an increase of at least ten per cent toward self-support per annum, as an unusually heavy strain had been placed upon diocesan funds the past year, due to the fact that every vacancy in the diocese had been filled. The Bishop urged all Churchmen in the diocese to a fuller discharge of their civic duties, so as to remove from the minds of our citizens the supposed necessity for invisible government.

The Committee on Prayer Book Revision reported, in substance, urging that the prayer for the whole State of Christ's Church Militant be left in its present form; that it is inadvisable to introduce the hymn, Benedictus Que Venit immediately before the Prayer of Consecration in the Communion Service; that the proposed combined service of Holy Baptism should not be introduced into the Book of Common Prayer; that the Catechism be retained in its present place and form in the Prayer Book, and that the proposed offices of instruction should not be incorporated therein, and that the diocese record its sense of the value of the testimony of the Thirty-Nine Articles, and earnestly plead for their retention in the Prayer Book of this Church. After considerable debate, these resolutions were adopted.

Election of officers resulted as follows: Executive Secretary, the Rev. James M. Stoney, Anniston; Registrar, Mr. Frank Stollenwerck, Montgomery; Chancellor, Judge H. A. Jones, Tuscaloosa; Historiographer, the Rev. G. C. Tucker, Mobile; Treasurer, Mr. R. H. Cochrane, Tuscaloosa.

Deputies of the General Convention were elected, being: Clerical—the Rev. Charles Clingman, Birmingham; the Rev. Oscar DeW. Randolph, Birmingham; the Rev. James M. Stoney, Anniston; the Rev. P. N. McDonald, Montgomery. Lay Deputies—Messrs. Algernon Blair, Montgomery; W. B. Hall, Selma; R. J. Williams, Birmingham; W. B. Jones, Montgomery. Alternates Deputies are: Clerical—the Rev. Richard Wilkinson, Montgomery; the Rev. R. A. Kirchhoffer, Mobile; the Rev. V. C. McMaster, Birmingham; the Ven. J. F. Plummer, Toulminville. Lay Deputies—Messrs. A. A. Townes, Herbert Tutwiler, E. J. Buck and Frank Feltus.

The next meeting of council will be held in St. Paul's Church, Selma, the Rev. E. W. Gamble, rector.

G. W. R.

## TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

### Dr. Noll Retires as Diocesan Secretary.

The Rev. Arthur Howard Noll, rector of the Church of Good Shepherd, and one of the best known and loved of Episcopal clergyman in Memphis, ended a period of service beginning twenty-nine years ago when he nominated the Rev. James R. Sharp, of Nashville, to succeed him as secretary of the Diocese of Tennessee, at the diocesan convention in Nashville.

During his long tenure of the secretaryship, Dr. Noll won recognition as one of the most active workers of the diocese.

(Continued on page 22.)

# Family Department

FEBRUARY.

1. Wednesday.
2. Thursday. Purification B. V. M.
5. Septuagesima Sunday.
12. Sexagesima Sunday.
19. Quinquagesima Sunday.
22. Ash Wednesday.
24. Friday. S. Matthias.
26. First Sunday in Lent.
29. Wednesday. Ember Day.

### Collect for Septuagesima Sunday.

O Lord, we beseech Thee favorably to hear the prayers of Thy people, that we, who are justly punished for our offenses, may be mercifully delivered by Thy goodness for the glory of Thy name, through Jesus Christ Our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

For the Southern Churchman.

### Convinced.

Mary Davis Reed.

"Life is futility," you said;
But even as the words were read
I thought of one who with his song
Brightened the hours, though toil was long.

I thought of one who bore a cross
Of grief and pain and bitter loss,
So bravely that the hurt and pain
Brought to his spirit priceless gain.

I thought of one who faced the years,
Hiding 'neath smiles, the sting of tears;
And by her suffering raised a light
To guide some lost one through the night.

I thought of one who spent his days
Bringing light into darkened ways,
With tired feet and toil-worn hands,
Serving his King in foreign lands.

I thought of one who lived to bless,
And aid all those in sore distress;
Who scorned the lure of wealth and fame
For service in the Master's name.

I thought of One who came to give
His life that you and I might live;
I thought of lone Gethsemane;
The agony of Calvary. . . .

As the Lord triumphed over death,
So man can win while he has breath;
In every victory I see
That life is **not** futility.

### Possessing Our Possessions.

It is a common human frailty to pay attention to losses rather than to gains, and to let the mind dwell upon sorrows rather than upon the numerous reasons for joy with which even the most unfortunate is surrounded. So we aggregate our afflictions and ignore our blessings and are unhappy because of the things we haven't got instead of rejoicing in the possession of the things which we have.

With his usual skill and eloquence the Australian preacher and essayist, F. W. Boreham, presented this thought to his congregation one day by preaching from a text in Obadiah, "The house of Jacob shall possess their possessions". He startled his hearers by declaring that one man might derive small satisfaction from his large estates, while another man who knew how to possess his possessions might be wonderfully happy in his small home with its meagre furnishings. Some months afterwards, Mr. Moreham called on one of his parishioners who told him what merriment this sermon had given him. This young farmer had met with a succession of misfortunes which had robbed him of all his savings, his barn and some of his cattle. As a climax to his troubles his wife became ill and he felt that things couldn't be worse. But Mr. Boreham's sermon set him laughing—laughing at himself. "Here," he thought, "I've been spending all my time frettin about the money that's lost and the barn that's burned down, and the cows that are dead, and I've clean lost sight of the only things worth thinking about—the things that are still mine." It's a trick that the mind plays upon many of us—to make us think of the things we haven't and forget the things that we have. Happy is he who has entered upon the possession of his possessions! Happy is he who can forget his misfortunes in the enjoyment of his blessings.

After all, merely owning a thing may not give us any satisfaction, for it is not the things we owned but the things we possess with heart and mind that give us happiness. To own a huge library does not necessarily mean that one has actually entered into possession of a single volume. On the other hand how rich are the men whose means permit the purchase of only a few books, but whose love for these have made them theirs! A wide and extensive range of acquaintances does not mean that one has one close comrade of the soul—one friend who knows him through and through in all his moods and tempers, and whose loyalty is as unquestioned as Jonathan's faithfulness to David. How much better off than such a lonely man is he with few acquaintances but with one or two close friends whose love and fidelity are proved. He possesses friends. No one is so poor he cannot find happiness if he possesses the possessions which are his instead of looking discontentedly and covetously upon the property of others. How much happiness is there in a little garden for one who actually possesses it instead of making it an extra bit of work. How often do we take all the thoughtfulness and love of our home ones for granted instead of entering upon our possession of their devotion! How many who are well fail to enjoy the buoyancy and exhilaration that should come from the consciousness of clean blood flowing through a clean body! They do not possess their possessions.

Even the sick and the permanently ill have cause for happiness in the possessions which are theirs if they have wisdom to enjoy them. There is the extra love which is theirs because of their illness, there is the opportunity to do creative work, such as Dean Inge's little daughter accomplished through her cheerfulness, courage and unselfishness; and there is the privilege of all, but specially it seems the privilege of the sick to enter into the realization of the meaning of the Psalmist's words, "The Lord is my shepherd".

Often when death has taken away a loved one we bemoan our loss and loneliness and fail to enter upon the possession which we say is ours when we repeat: "I believe in the Communion of Saints"; or we talk mysteriously and sadly of God's will in removing our dear one from our side, forgetting that it is God's will that our cheerfulness should prove our belief in the life eternal. The fellowship of the saints on earth is not severed by death and the living may still have spiritual fellowship with those who have passed from this life. This is our Christian possession, if we possess it!—Canadian Churchman.

### A Notorious Gambler and Drunkard Converted.

The most striking instance of the work of the Holy Spirit took place in the little hamlet of Asago, Japan, where a notorious gambler and drunkard, who had kept the whole countryside in a state of constant alarm, was converted through reading Kanamori's "Exhortations to Faith".

He had never seen a Christian in his life, but hearing that there was one believer in a neighboring village, he sought him out and borrowed a Bible which he began to study for further light. By degrees he became one of the most respected men of the town, looked up to by every one as a counsellor of young men. His health failed as a result of his former dissipation, but in his heart was a new joy. He lived with his Bible, but longed for some one to explain certain parts of it to him. The Christian who had given him the Bible visited him several times and prayed with him, but this is the only part that any human agency has had in his conversion.

Last November, hearing that Rev. Dr. S. P. Fulton was to visit a neighboring village, he sent word that he wanted to be baptized. But let Mr. Fulton tell the story:

"We were somewhat doubtful as to his preparedness for baptism. However, we went to his rude home up in the mountains and questioned him with regard to his faith. I shall never forget my astonishment at the answer he gave. It was by far the most satisfying profession I have heard since coming to Japan.

"He had never seen the Apostles' Creed, but when asked what he believed concerning Jesus Christ, he replied with a series of quotations from Scripture so much resembling the Creed that I thought he must have been familiar with it. All his replies were either directly out of the Bible, or so much interspersed with Scriptural phrases as to make the source of his knowledge and faith unmistakable. It seemed to be the natural thing for him to express himself in terms of the Bible, and in everything he said he showed an amazing familiarity with God's Word.

"In May, on my last trip to the mountains another man whom he had led was also baptized. The two of them, alone in their faith away back in those mountains, were both wreathed in smiles as they told us of God's love and grace."—Exchange.

### Why Jones Does Not Go to Church.

The sermons are too long—or too short.

The music is too classical—or too simple.

The church is too hot—or too cold.

The weather is too stormy—or too beautiful.

The garden needs attention.

He has business at the ranch—or in the city.

The chief usher is a hypocrite—or a nut.

He can worship God at home. (But he doesn't.)

He has a radio now (and greatly enjoys the jazz orchestra).

Anyway, it's his own business, and he got enough religion when he was a boy, and he's as good as any church member.—California Christian Advocate.

# For the Young Folks

For the Southern Churchman.

### Friends.

F. B. Stone.

What are friends?
  Companions of the heart;
Far or near,
  They comfort, joy impart.

Coming near,
  They set the heart aglow;
Love bears fruit
  Through winter's storms and snow.

Plodding hours
  Are sweetened by their love;
Troubled hours,
  Their prayers reach heaven above.

Friends are part
  Of our great Friend above;
Outstretched hands
  Of His diviner love.

### A Town Without Jesus.

Would you like to live in a town where Jesus is not known? Children in our great and large country cannot even think what kind of a town such a town would be.

A man who likes to write things for children to read relates a very pretty story which tells us some of the things that would be missing in such a town.

Little Hettie, this story tells us, had a model village and she never tired of setting it up.

"What kind of a town is that, Hettie?" asked her father.

"Oh, a Christian town," answered Hettie quickly. Hettie did not want any other town and would not want to live in any other town. But her father said:

"Suppose we make it a heathen town. What must we take out of it?"

"The Church," said Hettie taking it to one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said. "The public school must go. Take the public library out also."

"Anything else?" Hettie asked sadly.

"Isn't that a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the Old Ladies' Home," said Hettie very soberly.

"Yes, and that Orphans' Home at the other end of town."

"Why, father," Hettie exclaimed, "then there's not one good thing left! I would not live in such a town for anything."

Nor would any of us. For beside all this a town that didn't have Jesus Christ in it would miss many other beautiful things. No one could tell how many lovely things would be lacking if Jesus Christ did not abide in the town by His people.

There wouldn't be any Sunday School, for example. We would never hear little children singing, and it is very doubtful whether anybody else would sing. They wouldn't have the kind of happiness that makes people sing. A great many of the prettiest hymns ever written, were written about Christ and because people loved Christ. Oh, there are thousands and thousands of such hymns and children sing them all around the earth.

And there would not be any Christmas trees. There was no Christmas before Christ was born into the world. He was a little baby and He was born in a manger where cattle stayed at night to give them shelter and to make them safe. But a bright star was shining in the sky and very bright light shone on everything for a little while. And the angels sang a beautiful song. If Christ had not come there would be no singing even at Christmas.

So we see what a difference Christ makes in the world. People are kind to one another and love one another because of it, and that is the very greatest thing of all.—Hill Craig, in The Christian-Evangelist.

### What Is a Girl Anyhow?

She is a person who must carry on the work that her mother began.

She is a person who will be the president of the Welfare Club or the Mothers' Club and try to take her mother's place in community affairs.

She is a developing personality who may wield a strong hand in carrying on her father's business in the world when he is gone. The door of the business world has opened wide to her, and she has not refused to go in.

She is a person who is going to have her say about the laws and the national policies of tomorrow. No matter what we plan today, it will fail to "carry on" tomorrow unless she approves of it and gives it her influence.

She is the persn who must be the mistress of the American home tomorrow, and the fate of that institution will be in her hands.

She is a person who must mother the world and guide the feet of the little children who are yet to be.

She is a person who is thinking and growing today, and as she thinks and grows today so will be the fate of the world of tomorrow.

She is a person to be trusted, to be loved, and to be given the best that the world has of knowledge, of thought, and of endeavor.

She is only a girl, but only God knows how very precious and important she is to the world in which she lives.—Frances McKinnon Morton, in Christian Advocate.

### The Value of Perseverance.

Mildred Gray tossed the bag which she had been beading on to the table with a sigh of disgust. "I'm tired of that; I don't intend to finish it; it is tedious work and it takes too long."

"Mildred, the things you begin and never finish would make a great pile. I know one drawer in your bureau that is full," remarked her friend Daisy Warren, who was busy with a bag similar to the one Mildred had just tossed aside. "Mother always insists that I finish what I begin; she says that is the way to learn perseverance."

"I will be persevering when I am older," returned Mildred, carelessly, forgetting that the time to learn perseverance is in youth.

Perseverance is the ability to keep working at a task after the first glamour has departed; it marks the difference between failure and success. It is stubborn, for it hangs on to an undertaking and gets it done. Perseverance is a virtue. It is an indication of strength of character and of will-power to keep on and on in any right course of action.

There are evidences of lack of perseverance all around. It may be unfinished fancy-work, as in Mildred's case; it may be the youth who did not finish the college course; the girl who started to improve by attending night school, then dropped out after the first few weeks; the young woman who is only a commonplace musician because she lacked the will to practice faithfully.

Girls, how many unfinished things have you that testify to your lack of perseverance? Perseverance means sticking to a task until it is completed. It was the perseverance of Goodyear that produced rubber; the perseverance of Burbank gave to mankind better vegetables, fruits and more beautiful flowers; the perseverance of Edison has made electricity the servant of man; that of the Wright brothers gave the aeroplane to the world. The perserance of David Livingstone opened up the continent of Africa. Perseverance develops faith, and hopes goes hand in hand with faith. The men just mentioned had enough to discourage them; they might have given up, but perseverance refuses to be discouraged, it refuses to look at an undertaking as hopeless, it refuses to quit, and it starts anew after each failure.

Girls, cultivate the habit of perseverance.—Exchange.

### A Song About Teachers.

God's world is for His children;
  He made it very fair,
With soft blue skies and deep blue seas,
With blossoms, wind and bending trees,
  Aud clouds and crystal air,
And music, love and beauty.
  But children are too small
At first to see its meaning well,
  To understand it all.
They are as dear, blind children
  Who cannot walk aright,
But wait till friendly helpers come
  To make the darkness bright.

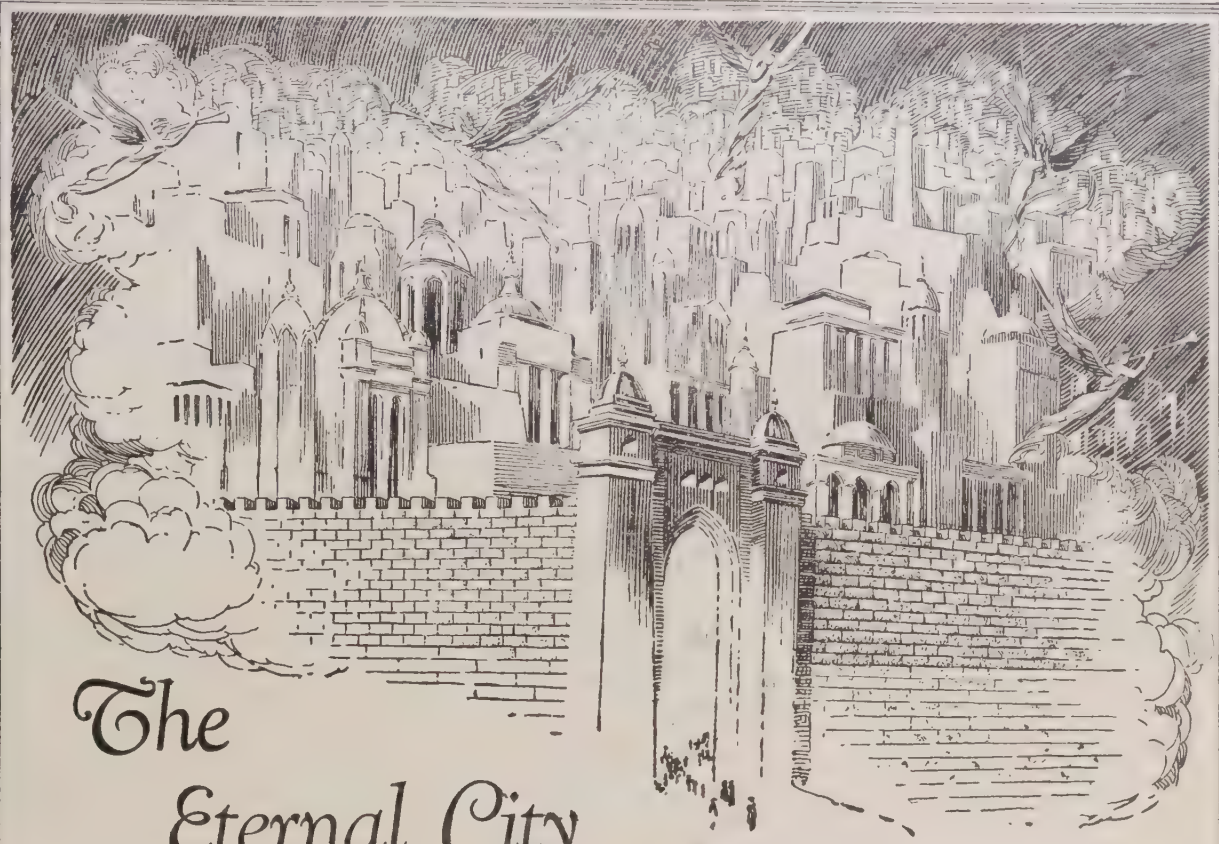
God sends those friendly helpers
  Our teachers wise and dear.
Day after day at school they make
The hard things easy for our sake,
  The dark things very clear.
They show us marks called letters,
  Which we can change to words,
That mean all kinds of loveliness,
  Like people, flowers and birds.
We put those marks together
  And make a prayer today,
An earnest prayer for teachers dear,
  "God bless them all!" we say.

—Nancy Byrd Turner, by permission of Congregational Publication Society.

### One Girl's Faithfulness.

Sometimes we are tempted to think that being just one person it won't make much difference whether we serve truly or not.

Bertha was the daughter of the King of Paris. In the early days of the history of Great Britain she was sent to England to marry the King of Kent. She was only a young girl and did not want to leave home. Royal wishes had to be observed and presently she said, "I will go if I may continue to be a Christian". She was a faithful Christian and because she was, the King received Augustine when he came and then became a Christian, too. All of English history would have been different had Augustine not gone. Bertha opened the door for him. It may seem only a little deed of poor significance that you do, but girls have changed history of nations by being false or true to Christ. Which way will your influence go?—World Comrades.



# The Eternal City

*"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."*

Revelation Ch. 21. vs. 19, 20.

John, the beloved disciple, in the above, endeavors to express in human language the most transcendant spiritual beauty and permanence of the heavenly city,—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems, every one of which appears in the minute crystals of

## Winnsboro Granite

### "The Silk of The Trade"

**When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the scintillating beauty and color of these jewels becomes visible.**

How peculiarly fitting that monuments to loved ones be erected of lasting granite, containing the very gems which the Apostle John mentions in this metaphorical description of the foundations of the walls of the everlasting city, the city of our resurrection hope.

Be sure that monuments you buy are cut from genuine Winnsboro Granite. Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements such as water, lime and iron. These elements tend to disintegration and discoloration.

When you have purchased a monument specifying Winnsboro Granite, write us giving name of your Memorial Merchant, and we will send you a polished Winnsboro Granite paper weight.




**Winnsboro Granite Corporation, Rion, S. C.**

## You Are Invited To Visit Fredericksburg, Virginia, The Most Historic City In America

# GUIDE TO FREDERICKSBURG

### Prepared by Mrs. Vivian Minor Fleming, Regent of Washington-Lewis Chapter, D. A. R.

**St. George's Church.**

No. 1.—Built originally in 1732 by Col. Henry Willis, "Top Man of Fredericksburg". He also gave the land for the Courthouse, Jail and Market House. The first rector of this Church was an uncle of Patrick Henry, the orator—Princess Anne Street.

**St. George's Church Yard.**

No. 2.—Here are buried William Paul, John Paul Jones' brother; John Dandridge, of New Kent, Martha Washington's father, and other distinguished individuals.—Princess Anne Street.

**"Market House," Now the City Hall.**

No. 3.—Built in 1813, upon the site of the original Market House, General Lafayette was given a large reception here November 27, 1824. In the old building was held the ball given to General Washington and General Lafayette with their officers after the battle of Yorktown, November 11, 1781. Also the great Peace Ball in December, 1783, which General Washington attended, was given here.—Princess Anne Street.

**The Barton House.**

No. 4.—Now site of Princess Anne Hotel. One of the noted old homes of Frdericksburg. It was built by James Maury in 1785. Mr. Maury was sent by General Washington as the first envoy to England from this country. The house was occupied by the Barton family for more than one hundred years. Daniel Webster, Gen. Lee and other distinguished men were guests here.—Princess Anne Street.

**Courthouse.**

No. 5.—Finished in 1852. Contractor J. R. Benwick, of Baltimore. Architect, a Mr. Rennart, said to have been the architect, or one of them, of the Smithsonian Institute. Mary Washington's will is here and many interesting records.

The Wallace Library, the gift of Mr. C. Wistar Wallace, is on the Court House green.—Princess Anne Street.

**National Bank.**

No. 6.—Built by Dabney Herndon between 1820 and 1830. This was the home of Captain William Lewis Herndon, first explorer of the Amazon (1851). He was the father of Mrs. Chester Arthur. He with all his crew went down on the Central America in 1857.—Princess Anne Street.

**Presbyterian Church and French Chapel.**

No. 7.—The Presbyterian Church, which was built in 1835, was used as a hospital during the "War Between the States". There are two cannon balls in one of the front columns. French Chapel, built by Seth Barton French in 1881. Stained glass window to Mrs. French, said to be the second piece of Tiffany glass made.—Princess Anne Street.

**Presbyterian Church Corner.**

No. 8.—General Stonewall Jackson, with his aide, Captain James P. Smith, in the last week of November, 1862, came to Fredericksburg, by General Lee's orders, and on this spot made the plans for the Battle of Fredericksburg, plans be submitted to General Lee.

**Masonic Lodge No. 4, A. F. & A. M.**

No. 9.—In this Lodge George Washington was initiated as a Mason, November 4, 1752. It has many interesting relics. General George Weedon, Hugh Mercer, Wm. Woodford, Thomas Posey and Gustavius B. Wallace were all initiated in this Lodge.—Princess Anne Street.

**Home of Matthew Fontaine Maury, 1836-1842.**

No. 10.—Charlotte Street between Princess Anne and Prince Edward. He was the father of the sciences of the weather, winds and waves, and the founder of the National Observatory in Washington. Here he wrote the "Letters From a Lucky Bag" which first brought him into prominence in Naval and scientific circles. (U. D. C. Marker.)

**Marker of the "Leaselands".**

No. 11.—On Wolfe Street, near Princess Anne, is one of the markers for the first boundaries of Fredericksburg, May 2, 1671. (A. P. V. A.)

**House Owned by President James Monroe.**

No. 12.—On Princess Anne, near the station, stands the quaint little frame building which President Monroe bought to secure the privilege of running for the Virginia Assembly, but he never lived there.

**Gunnery Spring.**

No. 13.—Here stood the first gunnery of the Revolutionary War in operation before December, 1775. Commissioners, Colonel Fielding Lewis, of Kenmore, and Charles Dick. Marked by the Sons of the Revolution.—Southwest part of the city.

**Hazel Hill.**

No. 14.—At the end of Princess Anne Street. Built by General John Minor, first advocate in America for the freedom of slaves in the Virginia Assembly, 1782.

**The Sentry Box.**

No. 15.—On lower Caroline or Main Street. This was the home of General Hugh Mercer's widow and of General George Weedon. From this point there is a fine view of Ferry Farm, where George Washington's childhood and early youth were spent. There is an underground passage to the river.

**Rocky Hill.**

No. 16.—At the foot of Rocky Hill on Sophia or Water Street is a marker showing the location of one of the Pontoon bridges—December 12, 13, 1862. Here George Washington with his brothers and sister crossed on their way to school. (U. D. C.)

**Home of Mrs. Coghill.**

No. 17.—Here Commodore Maury refugeed when he resigned his place in Washington in 1861, and here he received and declined various flattering offers from the crowned heads of Europe. A fine specimen of colonial architecture.—Main Street, No. 214.

**Home of Dr. Charles Mortimer.**

No. 18.—This was the home of Mary Washington's physician and the first Mayor of Fredericksburg—built in 1764. Here after the battle of Yorktown, General Washington, Marquis de LaFayette, Count Rochambeau and other distinguished guests were entertained at dinner on November 12, 1781. —Lower Main Street.

**Home of John Paul Jones.**

No. 19.—Corner Main and LaFayette Streets stands the only home of John Paul Jones in America. From here he went to offer his services to the Continental Congress.

**Buffington House.**

No. 20.—Corner Main and Charlotte. This was the former home of Joanna Glassel early in the Nineteenth Century. She returned to Scotland with her father and married the Duke of Argyle and was the grandmother of the Marquis of Lorne, who married Queen Victoria's daughter, Princess Louise. Ex.-President Chester Arthur was a frequent visitor here.

**Ducking Stool.**

No. 21.—At the end of Charlotte Street was the point where the town authorities ducked the scolds in the river.

**Indian Queen.**

No. 22.—The noted Indian Queen Tavern stood opposite the Buffington House. Here many illustrious men were entertained.

**706 Main Street.**

No. 23.—Here fifty of Fredericksburg's best citizens, men too old for military service, were confined as hostages by the Federals August, 1862. From here they were taken to the Capital Prison in Washington.

**Exchange Hotel.**

No. 24.—Now the Maury Hotel. Here Charles Dickens was entertained in 1842 and here in 1849 a reception was given to President Zachary Taylor. —Main Street.

**The Leaseland Settlement.**

No. 25.—On Sophia or Water Street between Commerce (William) and Amelia stood the first settlement of Fredericksburg known as the Leaseland; a wharf, tavern. Mrs. Sukey Livingstone's coffee house, the Royston

warehouses, jail, etc. The old stone building with iron barred windows was probably the jail. It was used as a tobacco warehouse in 1760. Here was the first public ferry, Strother's Ferry.

**The Wallace House.**

No. 26.—Now used as a wholesale dry goods house by Baker & Wallace. Was the home of Mayor John Wallace, where President Andrew Jackson was entertained and given a large reception when he came to lay the cornerstone of the first Mary Washington Monument, May 7, 1833.—Main Street.

**General Hugh Mercer's Apothecary Shop.**

No. 27.—Corner Main and Amelia. Here Dr. Hugh Mercer, Hero of Culloden, practiced medicine and sold drugs from 1763 until the Revolutionary War.

**Corner Main and Lewis Streets.**

No. 28.—Here once stood the Ross House, a large and handsome residence where General LaFayette was entertained on his visit in 1824. A large reception was given him in this house. Here in 1880 lived Thomas Armatt, inventor of moving pictures.

**Rising Sun Tavern.**

No. 29.—Built and owned by General Washington's brother, Charles, 176—. Kept by General Weedon. First Postoffice. The gathering place of the patriots in the days before the Revolution. —Main Street.

**Pontoon Bridge Marker.**

No. 30.—At the end of Hawke Street was a pontoon bridge upon which the Federals crossed December 12-13, 1862. Marked by U. D. C.

**Fredericksburg's Oldest Home.**

No. 31.—On Princess Anne Street between Amelia and Lewis stands the oldest home in Fredericksburg, built about 1745 by Charles Dick, Commissioner of the Gunnery. Now owned by Mr. J. W. Masters.

**The Doswell House.**

No. 32.—Now owned by Mr. Alvin T. Rowe. Here President Jefferson Davis and General Joseph E. Johnson were entertained by Mr. Temple Doswell on April 8, 1862.—Princess Anne Street.

**Leaseland Marker.**

No. 33.—Lewis Street, between Princess Anne and Charles—a stone marking the first boundaries of Fredericksburg, May 2, 1671. (A. P. V. A.)

**Mary Washington House.**

No. 34.—Where General Washington's mother lived from 1775 until her death in 1789. Here on the box walk she greeted General LaFayette in 1784. (A. P. V. A.)—Corner Charles and Lewis Streets.

**Horse Chestnut Tree.**

No. 35.—On Fauquier Street between Charles and Prince Edward stands a horse chestnut tree, last of thirteen which George Washington planted as a walk between the Mary Washington House and Kenmore, and named after the thirteen colonies.

**Home of George Roger Clarke's Father.**

No. 36.—Southwest corner of Prince Edward and Fauquier stood the home of George Roger Clarke's father.

**Statue of General Hugh Mercer.**

No. 37.—On Mary Washington Avenue. This is by Edward Valentine, sculptor, of Richmond.

**Kenmore.**

No. 38.—Home of Col. Fielding Lewis, maker of the first guns of the Revolutionary War, and Betty Washington, built in 1752. The mantel in the great room was designed by General Washington and done by Hessian prisoners. This home is on Washington Avenue. Owned by Kenmore Association.—Lewis Street and Washington Avenue.

**Monument to Mary, the Mother of Washington Over Her Grave.**

No. 39.—Dedicated May 10, 1894. Built by Mr. W. J. Crawford, of Buffalo, N. Y. This is the first monument erected to a woman by women. (M. W. M. A.)—End of Washington Avenue.

**Confederate Cemetery.**

No. 40.—1,800 named Confederate soldiers are buried here; 600 unnamed. —Washington Avenue and Commerce.

**The Old Slave Block.**

No. 41.—Corner of Commerce and Charles Streets—used for the sale and hire of slaves.

**President James Monroe's Law Office.**

No. 42.—On Charles Street can be seen the building where President James Monroe had his office and practiced law, 1786-1791.

**Masonic Grave Yard.**

No. 43.—On Charles Street. Here are buried Lewis Littlepage, Lord High Chancellor of the King of Poland; General John Minor and other distinguished Virginians.

**Residence of Montgomery Slaughter, War Mayor of Fredericksburg.**

No. 44.—Hanover Street, corner of Charles, now the residence of Mr. St. George R. Fitzhugh, who entertained President McKinley here May, 1900, at the dedication of the Butterfield monument.

**Residence of Mr. A. W. Embrey.**

No. 45.—Hanover Street. In the house which once stood here the Christian Commissioner of the Federal Army had its headquarters. Clara Barton was here and President Lincoln dined here. Ellen Lewis Herndon, wife of President Chester Arthur, lived in this house.

**Hurkamp House.**

No. 46.—Residence of W. J. Ford, Hanover Street. Here General Sedgwick's remains lay in state, May 9, 1864.

**Federal Hill.**

No. 47.—Hanover Street. A very old and beautiful colonial home, named by Governor Robert Brooke, a noted Federalist, who lived here in 1791 and sold it to Thomas Reed Rootes. Now the home of Mr. John Keim.

**Marye's Heights.**

No. 48.—Brompton, now the home of Mr. M. B. Rowe, was built by the Marye family.

**The Sunken Road.**

No. 49.—At the foot of Marye's Heights "where the battle was fought".

**Marker to Mrs. Martha Stevens.**

No. 50.—Friend of the Confederate soldier, in whose yard General Thomas R. R. Cobb, of Georgia, was killed. She tore up her petticoat to bind his wounds. Marked by the U. D. C.—Sunken Road.

**Marker for General Thomas R. R. Cobb.**

No. 51.—On the Sunken Road.—Killed December 13, 1862.—Foot of Marye's Heights.

**Willis Hill and Grave Yard.**

No. 52.—Col. Henry Willis took up this land in 1716. He lived here and the last of his three wives was Mildred Washington, George Washington's aunt and godmother. His great-granddaughter, Catherine Willis, lived here at one time, and married Prince Achille Murat, son of Caroline Bonaparte and Jeachim Murat, King of Naples.—Entrance of Marye's Heights.

**National Cemetery.**

No. 53.—At the end of the National Boulevard.

**State Teachers' College.**

No. 54.—Situated on Marye's Heights, the scene of the Battle of Fredericksburg.

**Home of George Washington's School Teacher.**

No. 55.—Where the Baptist church now stands was the home of Parson James Marye. Here in his fourteenth year George Washington went to school. Later James Madison, James Monroe and many other distinguished Virginians was said to be taught here.—Princess Anne Street.

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## ADJACENT POINTS OF INTEREST.

**Falmouth, One Mile From Fredericksburg.**

No. 56.—Chartered and laid out as a town same year as Fredericksburg, 1720. George Washington went to school here to Master Hobby, who lived next to the church. Both buildings are gone.

**Belmont.**

No. 57.—Once the home of the Ficklens. Now the home of Gari Melchers, the artist.

**Ferry Farm.**

No. 58.—Washington's boyhood home. It was here that the famous cherry tree and dollar stories originated. One of the old buildings is still standing. Owned by J. B. Colbert.

**Fall Hill.**

No. 59.—Home of Mr. F. R. Robinson, once the home of the Thorntons, land granted in 1720, and still in the same family. Home of many distinguished Virginians.

**Battlefields.**

Salem Church, Chancellorsville. Spotsylvania Court House, Wilderness, within a few miles of Fredericksburg.

# Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates for contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week on which it is intended that the first insertion shall appear.

### SPECIAL NOTICES.

**PIPE ORGANS.**

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, INC., Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

**ANTIQUES.**

WE PAY THE HIGEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street. Richmond, Va.

**CHURCH FURNISHINGS—CARDS.**

CHURCH EMBROIDERIES, SILK AND LINEN. Imported religious cards for all occasions. G. L. Bender, 1706 Manning St., Philadelphia, Pa.

**CHRISTMAS CARDS.**

FLORENTINE CHRISTMAS CARDS, 75 cents a dozen. Illuminated Florentine Christmas Cards and Folders, 10 cents and 20 cents each. M. C. ZARA, Germantown, Pa.

PORTO RICAN DRAWN WORK. EXQUISITE TABLE LINEN. DAINTY HANDKERCHIEFS.
ST. ANDREW'S CRAFT SHOP
MAYAGUEZ, P. R. HOTEL PALACE, SAN JUAN.
Send for Catalogue.

**CHURCH VESTMENTS.**

ORDERS TAKEN FOR SURPLICES. WORK GUARANTEED. Address Mrs. C. B. Berkeley, 1618 Monument Avenue, Richmond, Va.

**RANO TOURS—EUROPE 1928.**

BEST SERVICE. DELIGHTFULLY planned; very reasonable rates. Conducted by experienced travelers. Write "44", care of Southern Churchman.

**OLD STAMPS.**

WANTED—ENVELOPES FROM LETTERS written before 1875. Stamp collections purchased. George Hakes, 290 Broadway, New York City.

**CHURCH LINENS.**

ALTAR AND SURPLICE LINENS BY THE YARD at wholesale prices for Rectors, Guilds, Needleworkers and others. We specialize in Pure Irish Linen and import direct from the Belfast weavers. Samples on request.
MARY FAWCETT CO.,
350 Broadway, New York City.

### SITUATION WANTED.

WANTED, BY A LADY OF CULTURE AND experience, position as companion in home, or matron in an institution. Highest references. Address "M", care of Southern Churchman.

TEACHER OF EXPERIENCE DESIRES position, public or private school. Excellent credentials. Address "K. K. K.", Box 52, Gasburg, Va.

**CLERICAL.**

CLERGYMAN, 42, SUCCESSFUL, CAPABle preacher, loyal Prayer-Book Churchman, desires position as associate in city parish. Teacher's College training and public school experience as teacher. Personal interview granted at his own expense in Fourth Province. Address "Associate", care of Southern Churchman.

### HELP WANTED.

**CLERICAL.**

WANTED--CLERGYMAN, SINGLE, FOR A small parish in town adjacent to a large city in Middle West. No Anglo-Catholic need answer. Address "D-4", care of Southern Churchman.

# Deaths

### MRS. LOUISE EVERETT SCOTT.

Entered into rest on Tuesday night, December 27, at her home in Amherst, MRS. LOUISE EVERETT SCOTT, widow of Charles Landon Scott. While an invalid for many years, she had borne her sufferings with such Christian fortitude that her loved ones did not realize that the end was near. Surrounded by her children, who had assembled to spend the holidays with her, she passed away after an illness of one hour.

Mrs. Scott was a daughter of Dr. and Mrs. Charles D. Everett, of Keswick, Va., and for many years prior to her death was a very active and earnest member of Ascension Episcopal Church at Amherst, where her influence for good was felt by all Christian churches.

Always a hospitable hostess, a delightful conversationalist, she was a woman of great social and intellectual charm—a true daughter of the Old South. Her strong personality made her a commanding influence wherever she was.

Throughout her life she was constantly ministering to the poor and needy, the unfortunate and criminal classes. Among her last activities was her constructive work with the prisoners of the Amherst jail—"The House of the Broken Law" as she termed it in converse with those confined there. Only two days before her death she solicited and served a delicious Christmas dinner, as well as planned and participated in a religious service for fourteen prisoners, thus bringing to them cheer and a spirit of peace on earth and good will toward men. So appreciative were the authorities of her kind ministrations that they permitted the prisoners to attend the funeral in a body—an unprecedented mark of respect.

In passing from us, she leaves a place that cannot readily be filled.

"Blessed are the dead which die in the Lord from henceforth, that they may rest from their labors; and their works do follow them." Rev. 14-B.

### TEMPLE JACKSON.

Died, suddenly, January 15, 1928, at his home in Miami, Ariz., TEMPLE JACKSON. Stricken with a serious illness some weeks ago, Mr. Jackson spent some time in the Miami-Inspirational Hospital, and apparently was greatly improved. Sunday evening he was again stricken and died within a short time.

He was born October 28, 1872, at Gainesville, Ala. He leaves a widow, three daughters, Lucy, Susie and Ethel; two sons, Thomas and Ralph, all of Miami; two brothers, Reavis Jackson, of St. Louis, Mo., and Thomas M. Jackson of Birmingham, Ala.; two sisters, Mrs. R. L. Sherer, Atlanta, Ga., and Mrs. M. D. Smith, of Gainesville, Ala.

Mr. Jackson was a member of the Masonic Lodge and of the Miami Y. M. C. A. Shortly before his death he attended the annual dinner of the association and was re-elected secretary of the board. He was deeply interested in matters of community welfare, devoted to his family and highly respected by a host of friends.

### RESOLUTIONS.

**Judge Alexander Wellington Wallace.**

Whereas, it has pleased Almighty God in His infinite wisdom and love to call to the rest and peace that remaineth to the people of God our esteemed brother, ALEXANDER WELLINGTON WALLACE; and

Whereas, at this, the first regular meeting of the vestry since his death, at the age of eighty-four years, on Sunday, October 23, 1927, we desire to place on record our appreciation of and thankfulness for his many years of faithful devotion and service to St. George's Church, Fredericksburg, Va., as vestryman and church warden.

Whereas, we are grieved for the great loss to our parish of one who not only gave largely of his means to the support of the church, but was ever loyal to the interests of and constant in his attendance upon her services, until the infirmities of age prevented; and

Whereas, we rejoice that he ran life's race so well, and that he kept the faith unto the goal, we mourn his passing and extend to those who were closest to him our heartfelt sympathy.

"He asked life of Thee, O Lord, and Thou has given him a long life, yea, forever and ever."

Therefore, be it resolved, that we, the vestry of St. George's Church, in loving remembrance of Judge Wallace's many virtues and integrity of character, while we deeply lament his departure from this life, desire to express to Almighty God our sense of gratitude for the inspiration of his fine example of loyalty and service, and direct that a copy of these resolutions be spread upon the minutes of the December meeting, a copy sent to the Virginia and Southern Churchman, and a copy to the family of Judge Wallace.

DUDLEY BOOGHER, Rector;
M. M. LEWIS, Sr. Warden;
E. M. YOUNG, Jr. Warden.

### MRS. AUGUSTINE T. SMYTHE.

January 8, 1928, MRS. AUGUSTINE T. SMYTHE died at her home, 31 Legare Street, in Charleston, S. C., having survived her husband fourteen years.

Louisa Rebecca McCord was the daughter of David J. McCord and Louisa S. Cheves, also the granddaughter of the eminent Langdon Cheves, and was born at Portman Shoals Plantation on August 10, 1845. She was educated by the family tutors at Lang Syne Plantation and was a singer of sweetness and skill, partial to Scotch ballads, especially Jacobite ones. Foreign travel and long residence in London and Paris made her a rare French scholar, a lover of art and the drama, while even as a child she was the companion of the cultured and famous persons of the ante-bellum days, securing grace, poise and assured bearing.

She married Mr. Smythe on June 27, 1865, and at once won a place of admiration, love and added leadership in the city of Charleston. A notable housewife, she dispensed charities and social courtesies in endless and complete success.

She was a founder and President in the United Daughters of the Confederacy of the Charleston Chapter, the State Division and the General Society, but she was even more brilliant as the South Carolina Director in the Jefferson Davis Monument Association, U. D. C., imposing in social functions, wise in financial aims, and upon the Inscription Committee a leader of sterling suggestions.

Her accounts of Reconstruction days were never surpassed, vivid pictures of how the women suffered and encouraged their brave men so late returned from defeat to desired peace.

As a friend she was ideal, so wise, tender, sincere, suggestive, unselfish, while vanity or a boastful spirit were impossible in her character. She was a tower of strength in home, society, city and church, her praises now mingling with tears and tributes.

As a wife and mother she was the scriptural model of perfection, and many more called her blessed.

Her life was the full flowering of ante-bellum life and training, she being one of the last of a closing period: so those who loved and leaned upon her graces and virtues, her originality, her mental balance and warm affection, now thank God for such an example of Christian zeal and attainments.

She was laid with her family in the churchyard of the Second Presbyterian Church of Charleston, as one "glad that they be quiet; so He bringeth them to their desired haven".

"N. H. H."

### CHURCH INTELLIGENCE
(Continued from Page 16.)

Dr. Sharp was elected to the position and Dr. Noll was named assistant secretary, in which position he will continue to aid in the work of the diocese without having the details of the office pressing upon him.

George M. Darrow, of Murfreesboro, who has served for many years as treasurer of the diocese, was elected honorary treasurer for life, as an honor for the energetic service which he has devoted in the past. Douglas M. Wright, of Nashville, was elected treasurer of the diocese.

W. M. Nauts, of Sewanee, was re-elected registrar, while S. J. Shepherd, of Memphis, was reelected chancellor.

The standing committee of the diocese remains unchanged except for one new member, the Rev. A. D. Ellis, of Nashville, having been added to the list. Other members of the committee are the Rev. Prentice A. Pugh, Dr. E. P. Dandridge, George T. Finegan and H. A. Oliver.

The Rev. Dr. C. F. Blaisdell, rector of Calvary Church, was reelected dean of West Tennessee; the Rev. Prentice A. Pugh was reelected dean of Middle Tennessee, and the Rev. W. C. Whitaker was reelected dean of East Tennes-

see.

At the diocese meeting held this morning, the budget for the year was discussed, with an approval given to $6,000 advance work in the state during 1928. This work, approved by the convention, includes a church at Sherwood, $1,000; a new chapel at Monterey, donated by a member of the church in memory of her husband, $2,000; assistance in building a church at Kingsport, $2,500; assistance at Summerfield, $500.

### Communications.

All communications intended for the Secretary of the Convention of the Diocese of Tennessee should, hereafter, be addressed to the Rev. James R. Sharp, 419 Vendome Building, Nashville, Tenn.

The address of The Tennessee Churchman, diocesan paper of the Diocese of Tennessee, is changed from 714 Poplar Avenue, Memphis, to 419 Vendome Building, Nashville.

## FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

### Meeting of Executive Council.

A most important meeting of the Executive Council of this diocese was held in the headquarters in Jacksonville recently. There was a splendid attendance on the part of the members and the spirit of the meeting, while a bit anxious in regard to the diocesan budget for 1928, was yet, on the whole, of a most optimistic and encouraging nature.

The Department of Finance reported that the year 1927 had closed with a clean slate. Every church in the diocese had paid in full its assessment to the diocese and forty-one parishes and missions had paid in full their quotas. Of this number sixteen had exceeded the amount apportioned them. Only twenty-seven congregations failed to meet their quotas, and most of these made a fair showing in the year's giving in spite of their partial failure to reach their goal. Florida has secured the cooperation of the parish treasurers to a very large extent and practically every one of them now send in their payments on the diocesan budget in monthly installments.

The full quota to the National Church of $13,500 was sent to Mr. Franklin before his books closed for the year, and Florida's guarantee for a like amount in 1928 has already been sent to the National Council. Florida believes in meeting her national obligations and expects to continue to meet them, even if she has to cut her own diocesan program to do so. Unfortunately the full amount of the diocesan budget has not yet been subscribed for 1928, and the Executive Council was forced to instruct the Department of Finance to balance the budget in order that the diocese may be assured of keeping within her expected income. They were further instructed, however, to leave all salaries intact and to make all reductions with a view to restoring them in order of their priority value should conditions warrant the same. The Executive Council deeply regrets having to make any retrenchment in its plans for the current year, and it is hopeful that through the response of the people to whom letters stating existing conditions have been sent out, the work of the diocese may yet be carried out as tentatively planned by the 1927 council of the diocese.

**The Rt. Rev. Thomas C. Darst and Bishop Frank A. Juhan** were guests and speakers at the diocesan convention of South Florida on January 24 and 25.

**The Rev. W. J. Loaring Clark,** Field Secretary of the National Council and of the National Commission on Evangelism, has just closed a successful mission in St. John's Church, Tallahassee, of which the Rev. W. Jeffery Alfriend is rector. From January 23 through 29 Dr. Clark will hold a similar mission at Holy Trinity Church, Gainesville.

## ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

**A Chapter of the Brotherhood of St. Andrew** has been organized in Christ Church, Little Rock. There are eight hundred and seventy-six communicants in this parish, so there is a great field for work.

**The Woman's Auxiliary** of the diocese will have an "Educational Day" in St. Luke's, Hot Springs, on January 27. One delegate from each parish will be entertained; but as many as will come are invited. The conference will be in charge of the General Assistant Educational Secretary, Miss Laura F. Boyer. The President of the Diocesan Auxiliary is writing to all local organizations urging them to extend the day into an Educational Year.

Mrs. A. L. Tanner, the President, writes: "Can we not stress Religious Education and Social Service more, and at the same time stress our Missionary work more? Can we not reach every parish and mission in an endeavor to enlist the full strength of the womanhood of the Church so that we may be strong enough for a greater future?"

**St. John's Church, Camden,** reports as a result of the Annual Convass: "The Budget was $6,252.50. Pledges made to take care of it, $6,066.20." "Of the amount pledged for 1927, only $86.30 in arears on January 1, 1928." "Eighty sets of Duplex envelopes were sent out: sixty-two numbers had responded through the offering plate by January 15." A little over $1,500 last year was paid for interest on building debt. There are less than one hundred members on the register.

R. R. C.

## UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D. Bishop.

### Annual Convention of Woman's Auxiliary.

The Presiding Bishop of the Episcopal Church, the Rt. Rev. John G. Murray, was the chief speaker at the annual convention of the Woman's Auxiliary of this diocese, which was held in Columbia on January 10 and 11, at Trinity Church. Others who spoke during the convention were the Rt. Rev. K. G. Finlay, the Rev. H. Hobart Barber, of Augusta, Ga.; Miss Theodora Young, of Yangchow, China; Mrs. D. D. Tabor, a worker under the National Council; Miss Porter, of the Winthrop College Episcopal Bible Class, and Miss Parmley, who has been doing volunteer summer service in the mountain missions of Virginia.

Mrs. Joseph E. Hart, of York, was reelected President of the Auxiliary for the coming year. The other members of the Executive Committee elected are: Mrs. W. Bedford Moore, Vice-President; Mrs. John W. Arrington, Jr., Secretary; Mrs. Frank P. Henderson, Treasurer; Mrs. R. C. Thomas, O. T. O. Custodian; Mrs. E. R. Lucas, Chairman Missions and Church Extension; Mrs. J. N. Lemaster, Chairman Religious Education; Mrs. S. K. Oliver, Chairman Social Service; Mrs. James A. Cathcart, Chairman Publicity; Mrs. T. M. DuBose, Chairman Supplies; Mrs. LeGrand Guerry, and Mrs. W. W. Long.

Those elected as delegates to the triennial convention to be held in Washington next October are: Mrs. Jos. E. Hart, Mrs. Proctor A. Bonham, Mrs. J. N. Lemaster, Mrs. R. C. Thomas, Mrs. Frank P. Henderson, with the following alternates: Mrs. Jas. R. Cain, Mrs. K. G. Finlay, Mrs. M. B. Hutchison, Mrs. J. W. Arrington, Jr., and Miss Leila Shannon.

## Personal Notes

Rev. J. J. D. Hall is now on the staff of The National Bible Institute, New York City, as open-air preacher with locations at Wall Street and Broadway and Park Place, where large crowds gather and listen eagerly to the old-time Gospel messages of power through Christ. New address, 249 West Forty-third Street, New York City.

The Rev. Elwood L. Haines, rector of Trinity Church, Bethlehem, Pa., is to become the Executive Secretary of the Diocese of North Carolina immediately after Easter.

The Rev. T. D. Harari, of Hamilton, Va., has accepted a call to All Saints' Church, Littleton, N. H., to take effect March 30.

The Rev. Lewis Chester Morrison, late rector of St. James' Episcopal Church, Old Town, Maine, with residence at 11 South Brunswick Street, Old Town, Maine, having resigned that parish January 15, 1928, is now Vicar of St. Andrew's and St. Luke's Churches.

The Rev. John W. F. Feild, rector of Grace Church, Kingston, Pa., has accepted a call to Zion Church and St. Andrew's Mission, Charles Town, Diocese of West Virginia. Mr. Feild will leave for his new work on March 1, 1928.

### DEATHS.

The Rev. Clement T. Blanchet, retired minister and missionary, died at his residence in Jacksonville, Florida, on Monday morning, January 23, in the eighty-second year of his age. He is survived by his widow, and three daughters, Mrs. B. Lawrence Brown and Mrs. John S. Blanchet, of Jacksonville, and Mrs. John T. Haylott, of Springfield, Mass., also by two brothers, the Rev. Dr. John B. Blanchet and William F. Blanchet, and one sister, Mrs. Mary S. Baubein.

The Rev. Mr. Blanchet was buried from St. Mary's Church, which he regularly attended. The clergy of the city took part in the burial service. The interment was in West Evergreen Cemetery.

### ORDINATIONS.

On November 27, the first Sunday in Advent, in All Saints' Church, Bayside, Charles Lawson Willard, presented by the Rev. Charles A. Brown and the Rev. Harry P. Nichols, was ordained deacon by the Bishop of Long Island.

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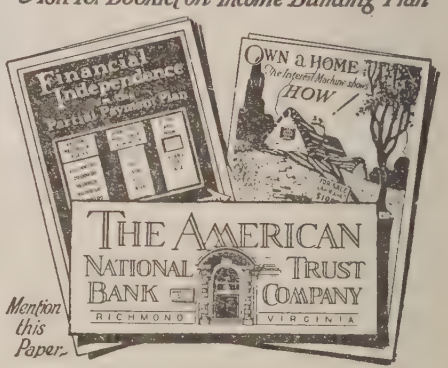
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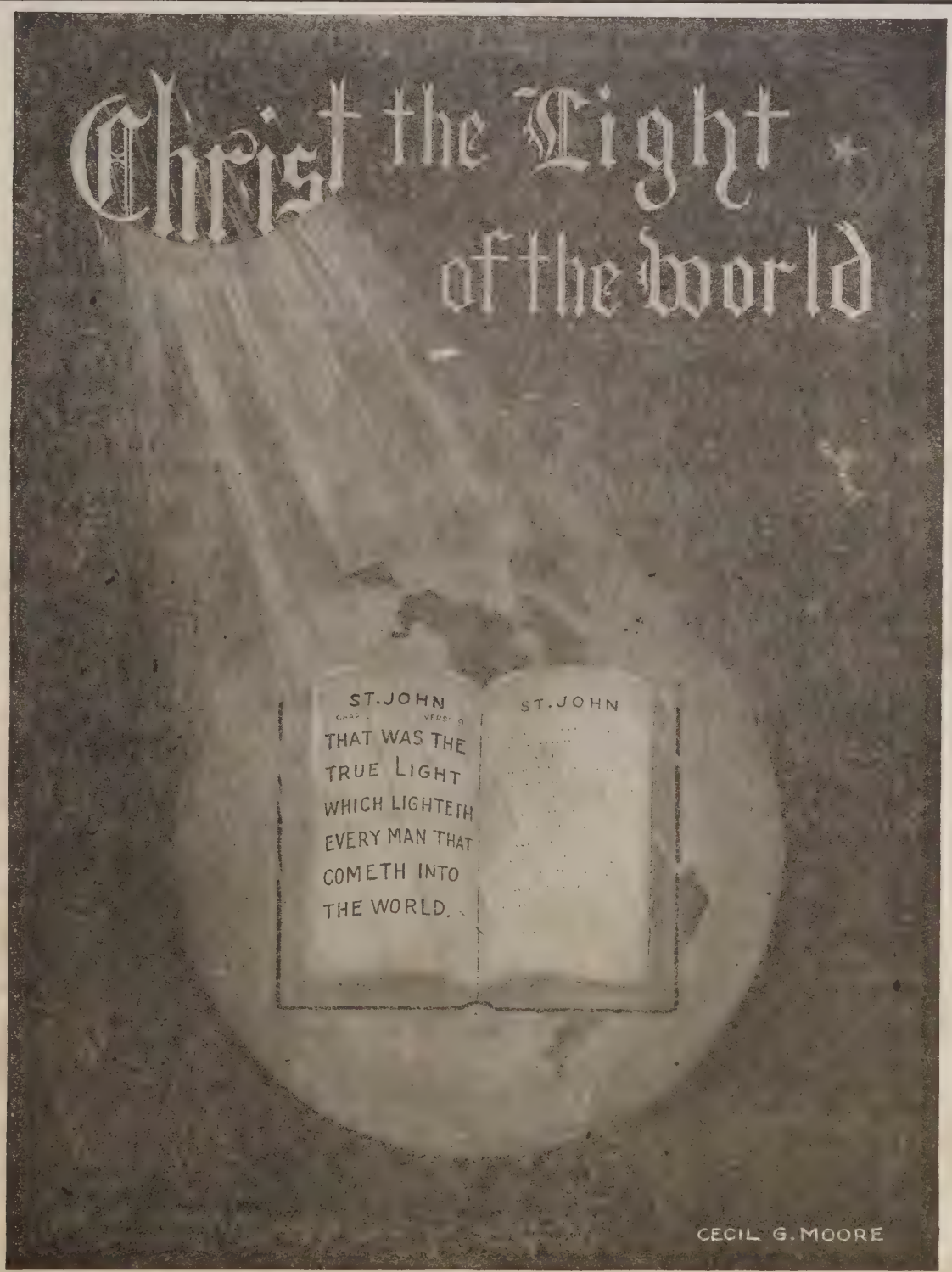
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Vol. 93. RICHMOND, VA., FEBRUARY 11, 1928. No. 6.




**In the beginning was the Word, and the Word was with God, and the Word was God.—St. John 1:1.**

**SEXAGESIMA.**

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There is no disease so fatal as neglect, no toil so irksome as idleness, and no condition so terrible as uselessness. "Faith without works is dead," and character that does not issue in service has already begun to lose its power.—Exchange.

**A Year.**

A year is like a loaf of bread,
All fresh and fair and new,
With every day a little slice
From off that loaf for you.

And sprinkled sometimes through the loaf
To make the flavor good,
Are raisins—holidays that come
Exactly as they should.

This year is like a loaf of bread,
So fresh and new and fair,
And when it's nibbled all away
Another waits you there!

—Selected.




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## Thoughts For the Thoughtful

Difficulties are the greatest helps we have.

The right to do as we will depends on the rightness of the will.

So long as knowledge of truth lives it will grow and outgrow all the clothes we make for it.

God has made the universe so mysteriously that when sorrow and misery are shared, they decrease, but when joy and love are shared, they increase.—Dr. Takamatsu, of Kyoto.

"He cannot lead men who has no time to listen to a child."

The farther off you follow the more fearful you will be.—Exchange.

Of the reality of fellowship with God every religious man is assured. Religion implies such a relationship of love and grace on the part of God. How such a consciousness brings strength and comfort to a human heart let every one who knows the power of salvation attest.—Hugh Black.

The only way to consider a temptation is to kill it first, and talk over it afterwards.

The fool says in his heart that there is no God. He does not feel comfortable at the thought of God, and his heart rebels against the thought. He has not said it in his mind; for if he looked at the wonders of God's creation, he could not escape doing some real thinking that would compel him to change his negative creed and put into it the only name that counts—God.—Lutheran.

O God, who has made of one blood all the nations of mankind, so that all are children and members one of another, how is it that we are so slow to trace the family likeness, so reluctant to claim our common kinship? We pray thee, O our God, to make the peoples one.

We pray for the Church of Christ so broken, scattered, and dismembered, that none would think we followed all one Lord and held a common faith. Purge away the vanity, intolerance, and unforgiving spirit which keep us far apart. May the seamless robe not be utterly rent, nor the body any longer broken.

We pray that since man's need is one, we all may find the one way to thee, the one God. Forbid that in our highest things we should find fellowship impossible. May the spirit of Christ break down all barriers and answer the desire of all nations. Amen.—W. E. Orchard, in The Christian.




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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 3 |
| Editorials | 5-6 |
| Heroes of the Southern Army—A. S. Johnson | 6 |
| When Is Christ Coming?—The Rev. Canon F. E. Howitt | 7 |
| The Two Classes—C. H. Mackintosh | 9 |
| Radical Criticism Challenged | 9 |
| Dr. Lyon G. Tyler, Son of President Tyler, Answers W. G. Barton's Claim Regarding Lincoln's Religion | 10 |
| A Colored Man's Tribute to General Lee and His Ilk | 10 |
| The Bible—What It is and How It Came Down to Us—Dr. Williamson | 11 |
| The Wayside Chapel—J. T. Bougher | 12 |
| Plain Bible Studies—J. T. Bougher | 12 |
| The Great Commission | 13 |
| Letters to the Editor | 13 |
| Book Reviews | 14 |
| Church Intelligence | 16 |
| Family Department | 21 |
| Children's Department | 23 |
| Personal Notes | 27 |



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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

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## THE FALSITY OF THE THEORY OF EVOLUTION

One of the most widespread errors abroad today is that: "All educated people believe in evolution." This is a wicked falsehood. We hear on all sides that only ignorant people deny it.

Let me give you a few facts to disprove such statements.

**Lord Kelvin,** for a long time President of the Royal Academy of Learning in England, a man internationally known and honored for his scholarship in many directions, said of it: "That man could be evolved from inferior animals is the wildest dream of materialism, a pure assumption which offends me alike by its folly and its arrogance."

**Ruskin** said: "I have never yet heard one logical argument in its favor. I have read and heard many that were beneath contempt."

**Thomas Carlyle** said: "It is a Gospel of dirt."

**Sir William Dawson,** the most distinguished geologist possibly ever produced on the American continent, rejected it and said: "It is the strangest phenomena of humanity and is utterly destitute of proof." I may also add that his son who is now living has just written an article in The Sunday School Times, Philadelphia, in which he says he fully agrees with his father in this matter.

**Harnack,** the German scholar and higher critic, says: "Science has made many mistakes and has much to repent of."

**Professor Max Mueller,** of Oxford, opposed Darwinian transvolution of species and says: "Language is the Rubicon and no brute will ever dare cross it."

**Dr. Ethridge,** the famous English authority on fossils, says: "Nine tenths of this talk about evolution is sheer nonsense, not founded on observation, and wholly unsupported by fact. The British Museum is full of proofs of the utter falsity of this view."

**Rev. W. H. Griffith Thomas, D. D.,** one of the greatest scholars I ever met and a man of international reputation, denounced it in no uncertain terms.

**Professor Dick Wilson,** of Princeton Theological Seminary, a man who reads twenty-nine languages and understands forty-five, a man who has traveled over the whole world and made a critical study of all these questions, utterly rejects the theory of evolution and also believes every word of the Bible. I heard him say that: "No man knows enough today to criticize or reject one thing in the Bible." This being so, it is not very modest in a lot of these two by four little would-be scholars who have usually gotten most, if not all, their information from semi-atheistic teachers in high schools and colleges, to call their opponents ignorant or unlearned.

I ought to add also that **Dr. Howard Kelly,** of Baltimore, a man internationally known and honored and possibly the most distinguished surgeon in America, a man who reads the Bible in six languages and believes every word of it, also denounces evolution and accepts the story of Genesis as the true account of Creation.

In capsule form, evolution teaches that all physical life came from "protoplasm", the smallest form of organic or organized life known to science. That is to say, that bugs, lizards, snakes, fish, elephants, and all animal life, including man, of course, came from this original cell or protoplasm. I do not believe any such nonsense. Some of my ancestors may have hung by their necks for their meanness, but I do not believe any of them ever hung by their tails. When you choose evolution you must decide against the Word of God.

**The Rev. James Jefferson Davis Hall.**

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## ST. BARTHOLOMEW'S RECREANT RECTOR

Here in this "Bible belt" of the South we have cause to be thankful that we are troubled little with "modernism", "advanced thought", "liberalism", or whatever other names heresy, skepticism or atheism may wear to disguise their hideous features, or hide their more hideous conclusions. Our clergy, of all denominations, generally are busy with their work of saving their own souls and the souls of others, giving comfort and strength to those sorely needing them, reclaiming sinners, lifting the fallen, aiding those who stand, striving to add to the kingdom of their Master and to make mankind and life, the world sweeter and more beautiful. Feeling that they have consecrated themselves devoutly and humbly to the most splendid of all work, they do their work faithfully. They have neither time nor inclination to pursue any vague speculative philosophies. They live and do diligently in the broad, bright light of Christ's teachings and promises. They live and think along the straight, clear path of the revelation of the Holy Scriptures. They are not tempted nor lured to the labyrinths and darkness of attempts to penetrate mysteries to finite thought and knowledge impenetrable. Intent on their glorious mission for the service of the King and their brother men, on doing their appointed and bounden duty, they do not pause to pamper themselves with delusions that they have risen superior to the fathers of the Church, the saints they are taught to revere or the faith of the Everlasting Covenant.

Occasionally through some small conduit a trickle of "modernism" comes to us and there is danger that, however thin and feeble it may be, it may infect shallow and callow minds and weakly spiritual constitutions. All of us should be vigilant to detect and prompt to try to check

such peril. In a recent issue of a North Carolina newspaper the female columnist indulges in ladylike raptures and rhapsodies over a sermon she heard in St. Bartholomew's Protestant Episcopal Church in New York City Christmas Day. The rector of that church, Robert Norwood, the writer tells us, chose that day to tell the congregation "he thought it unfortunate that by the doctrine of the Virgin Birth Jesus had been separated from the rest of humanity. He held, in plain words, that there was nothing miraculous in the birth of Jesus".

As one very humble and sinful layman, but a lifelong and devoted son of the Church, I enter here my protest against utterance of such language by **a clergyman of the Church, wearing its vestments, in a building consecrated to the worship and glory of Christ and on the day dedicated to memory of Christ's birth;** and against approving dissemination of such teaching in Southern secular newspapers. The rector of St. Bartholomew's is little known in Virginia. We need not be concerned with the meanderings and explorations of his mind through mysticisms and metaphysics and the convolutions, contradictions and contortions of distorted understandings and interpretations. I believe I express the feeling of clergy and laity of all this derided but sturdily steadfast "Bible belt" in saying that this gentleman has no right to appear in the uniform of the Church, to officiate in its pulpit, nor to receive its benefits while denying one of its fundamental, foundation, doctrines. To me it appears awful blasphemy and hypocrisy for a man to profess to preach from the Holy Scriptures while proclaiming the Gospels of St. Matthew and St. Luke, as we have them, altogether untrue, their narrative of the Saviour's Birth mere pretty fiction, devised to amuse and appeal to sentiment. It is hard for me, an ordinary business man, accustomed to take words at their usually accepted meanings and trained to consider mental reservations as deception and lying, to understand how this rector can lead his congregation in reciting in the Creeds, "I believe" in Jesus Christ, "who was conceived by the Holy Ghost, born of the Virgin May"; or that "I believe" in a Christ who "was incarnate by the Holy Ghost of the Virgin Mary". It seems to me the people kneeling before him must feel that, like the mocking fiends in Macbeth, he palters with them in a double sense as he reads that part of the thrilling invocation of the Litany, "By the mystery of thy Holy Incarnation", while contending that there was no mystery, no incarnation. The writers of the Gospels were close associates and followers of Jesus, knew His Mother and her husband, were intimate with all the persons who knew the facts of His birth. Yet the rector of St. Bartholomew's tells his hearers that he knows more of the real facts than Luke and Matthew combined.

Rejecting the Gospel account of the birth, logically and unavoidably the rector of St. Bartholomew's must reject, also, the entire account of the Annunciation and the birth of St. John. He makes the Gospels one string of nice fancies and untruthful idealisms, goes back to the sapient verdict of the Sans Culottes of the French revolution that Jesus simply was an exceptionally good and kindly man and earnest preacher and reformer, with nothing miraculous within His power or attributes. Consequently, all the miracles are myths and Christ's reported message of John never was spoken. With the other miracles must go the Resurrection and Ascension. Following the direct, obvious path of this logic and opinion, every prayer in our Book of Common Prayer is a falsehood based on fallacy and we should, to be courageously consistent, tear up the prayer books, lay aside our Bibles, except as literary productions. The next and inevitable step is that we must depend for our destinations and conditions in the future life on our own righteousness; or trust to luck; or decide that our conduct here will have no effect on our lives hereafter; or attain the glorious consummation of looking forward to universal extinction.

How the rector, Robert Norwood, of St. Bartholomew's, reconciles his teaching with his ministrations, his ordination vows and his sworn allegiance to his Church and profession, is beyond the comprehension of this plain, unlettered layman. The human conscience, however, is traditionally elastic and when once we begin to stretch it we may stretch indefinitely. For one, I file protest against his retention of the authority and performance of the offices of the Church while doing all he can to thwart the purposes, profane the pulpit and destroy all the real value of the Church. For my part, I would rather see all such rectors and the congregations holding with them repudiate the Church frankly and have the courage to get out of it than have them remain in it, poisoning and emasculating it. History and common sense tell us that a very small band of real Episcopalians, staunch and true and faithful, strong and clear in their convictions, marching steadily and fearlessly under Christ's banner and with His inspiration and guidance, can do mighty work for God's service and man's deliverance and happiness. The most numerous host of idly insipid idealists, theorists and sentimentalists wandering vaguely in torturous roads, leaderless, purposeless, without definite hope or goal, must be impotent except to lead some astray, away from all that is dearest, sweetest and best to despair and destruction. These modernistic mental gymnastic acrobats erect a "superficial superstructure of dubious probabilities reared upon a foundation of unquestionable improbabilities" as a result of their self-conceit, ignorance and error, as "all true scholars" are agreed and convinced.

**Langbourne Meade Williams.**

# Heroes of the Southern Army

To the Editor of The New York Times:

The Times published some time ago an article on "Southern Men in the Northern Army". A number of names were given and the comment was made that "some men" went from the North to fight for the Southern Confederacy, notably General Samuel Cooper, Adjutant General of the United States Army, from Hackensack, N. J., and John C. Pimberton, a Lieutenant General, from Philadelphia. These notable contributions were but two of that large number of men who from conviction, though natives of the North, went South.

The morale and personnel of the Southern Army is a study in itself and will yield a rich reward for future writers, for this vast field as yet has been almost untouched. It was General Joe Hooker, in his testimony before the Committee on the Conduct of the War, who stated of the Army of Northern Virginia: "That Army had by discipline alone acquired a character for steadiness and efficiency unsurpassed, in my judgment, in ancient or modern times. We have not been able to rival it." President Roosevelt says in his "Life of Thomas H. Benton": **"The world has never seen better soldiers than those who followed Lee, and their leader will undoubtedly rank as, without any exception, the very greatest of all the great captains that the English-speaking people have brought forth." "The world never saw an army composed of more superb material, intellectually, physically and morally, in all that constitutes what we call morale in an army, than that of the armies of the Confederate States of America," says Dr. William Jones.**

**Supported by All Classes.**

The ideal prevailed in some sections that the War of Secession was opposed by the mass of the people in the South, and that a few hot-headed leaders who led succeeded in provoking the conflict and, after writing it into popular favor, forced the Conscript Act and thus unwillingly led men who were ignorant of the issues and unwilling for the war. This, of course, was not true. The raising of the Confederate Armies was the most spontaneous outpouring of a patriotic people that the world has ever witnessed, and the proof of that is that the magnificent contributions were made not only by all classes of the South, but from every part of the country, and even from across the waters. The heritage of valor on both sides of the conflict is now a national inheritance, and broad-minded Americanism glories in the stamina and stubbornness that fought to a standstill a looseness of construction in constitutional powers that has been settled forever by an appeal to arms.

**(Signed) Albert Sidney Johnson.**

Charlotte, N. C., Jan. 14, 1928.

# WHEN IS CHRIST COMING?

## By the Reverend Canon F. E. Howitt

JERUSALEM shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. . . . Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And He spake to them a parable: Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (St. Luke 21:24-31).

### When Is Christ Coming?

As we ask the question, immediately there comes to our mind the emphatic statement of Christ Himself: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is." And this statement is absolutely true. We may reason, then, that further discussion of the question is useless, and this is the attitude that many students of God's Word take. But is it, after all, the right attitude? Does not the Word bid the faithful Christian watch? Did not our Lord give unmistakable signs by which His advent might be foretold? And did He not upbraid the Pharisees and the Sadducees of old, for not discerning the signs of their times (St. Matt. 16:3)? Did He not say: "There shall be great tribulation. . . . And immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." Surely these are signs by which the time, if not the very day and hour of the Lord's return, may be infallibly known.

### How, Then, Are We to Reconcile the Two Apparently Contradictory Statements?

The time of Christ's coming unknown, the time well known. The solution is to be found, I believe, in "rightly dividing the Word of Truth", and so discerning the two phases of our Lord's return. The Scriptures foretell that Christ will, first of all, come for His saints. This coming will be "in a moment, in the twinkling of an eye" (1 Cor. 15:42), and so instantaneous and possibly secret. St. Paul describes it in 1 Thess. 4:16-17, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them, in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord".

After an interval, perhaps of three and a half, or possibly of seven years, Christ will return with His saints to earth to reign. This phase of His coming will be seen and known of all men. "As the lightning cometh out of the East, and shineth unto the West, so shall also the coming of the Son of man be". Then, "every eye shall see Him, and they also which pierced Him, and all kindred of the earth shall wail because of Him. Even so. Amen" (Rev. 1:7; St. Matt. 26:64).

Now it was to the first of these phases that our Lord referred when He said: "Of that day and hour knoweth no man." But the first phase must precede the second. Christ cannot come with His saints, until He has first come for them. When, therefore, we see unmistakable signs that Christ's manifest coming with His saints is drawing near, we must infer that the still earlier event, His coming for His saints, is imminent indeed. This is exactly what is perceptible at the present time, and it is in this way that we may "see the day approaching" (Heb. 10:25).

Let us examine, then, some of these God-given signs by which we may know assuredly that "the coming of the Lord draweth night". Three such signs are referred to in the text:

**1. The Fulfillment of the Times of the Gentiles.**—"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." By "the Times of the Gentiles", we understand the period during which God's ancient people, Israel, was to be under Gentile domination, and their land possessed by Gentile powers. The Hebrew monarchy came to an end in B. C. 606, when Zedekiah, the last King of Judah, was deposed and he and his people carried into exile in Babylonia. Jerusalem then fell into the hands of the conquerors, and it has remained in Gentile possession from that day to this. During all the intervening centuries, the Jews have made scarcely any serious attempt to restore their kingdom, or to regain possession of their land. But what do we see today? A new national spirit possessing Israelites everywhere, and a deliberate attempt being made on their part to possess themselves of their land once more. Jews, the world over, are arranging to petition the victorious powers to reestablish them as a nation in their own land.

Now, our blessed Lord says: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled . . . . and then shall they see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass (as they surely are doing today), then look up, and lift up your heads, for your redemption draweth nigh."

**2. Israel's National Revival.**—"Behold the fig tree." By the fig tree is symbolized the Israelite nation. "As the days of a tree are the days of my people" (Isa. 65: 22). God has been pleased to make use of three trees by which to designate His earthly people during their entire history.

The vine represents them from their inception as a nation, to the first coming of Christ. It typifies them as the PRIVILEGED people of God (Isa. 5:1-7; Jer. 2:21). The fig tree prefigured their history from the first to the second Advent. It typified POSSESSION without reality (Gen. 3:7), and thus foreshadoweded Israel's moral condition from our Lord's time to the present day (Matt. 15: 8-9; 23:37-39). The olive, the symbol of PRODUCTIVENESS, typifies Israel's future blessedness under the benign rule of Jesus, when He comes (Rom. 11:12-21; St. Luke 1:32-33; Jer. 23:3-8). It is deeply interesting to study what is said of the fig tree in the Gospels. In the parable of St. Luke 13:6, Christ is represented as the certain man who had a fig tree planted in his vineyard to which He comes for three years seeking fruit, but finding none, He orders it to be cut down. The dresser of the vineyard, who doubtless represents the Holy Spirit, pleads that it may be spared a little longer. So it was not until Israel had rejected the Lord Jesus, and resisted the Holy Spirit's testimony to Him, that it in turn was rejected by God (Acts 7:51-53). In St. Matt. 21:19, we have the cursing of the fig tree. Our Lord's words on that occasion are deeply significant, as foretelling the duration of Israel's rejection. "Let no fruit grow on thee to the age." Not until the new, the millennial age, is brought in by Christ's return, will Israel become fruitful once more. Our text refers to the approach of this very period. "Behold the fig tree, and all the trees; when they now shoot forth, ye see and known of your ownselves that summer is now nigh at hand."

In 1895 Dr. Theodore Herzl published a work entitled "The Jewish State", in which he advocated an attempt on the part of the Jews to take steps to secure Palestine and reestablish themselves therein as their national home. This pubilcation re-awakened a national spirit throughout Jewry. In 1897 the first Zionist Congress assembled at Basle in Switzerland. At first their intention was to buy back the land, but the Sultan of Turkey refused to entertain any such idea, and then hopes seemed destined to failure. Then came the Great War. A Jewish professor, Dr. Weisman, at a critical point in the history of the war, when the materials for munitions were running very low, discovered a new and superior explosive, tri-nitro-toulene, which discovery he at once presented to the British government. When asked in what way the government could reward him, he replied that he desired no personal favor, but that if England won the war, he desired that the government should reestablish the Jews in their native land. This led to the Balfour declaration of 1918, in which it was stated that "His Majesty's government viewed with favor the establishment in Palestine of a national home for the Jewish people and will use its best endeavors to facilitate the achievement of this object". This has been called the Magna Carta of Zionism.

At the conclusion of the war, the League of Nations in 1920 entrusted the mandate for Palestine to England.

Since which time the Jews have been afforded protection and are returning in ever increasing numbers to their native soil. Recent developments point to a wonderful revival of national prosperity for the Jews. The possibilities of almost prodigious wealth have been discovered in the Dead Sea Valley. Already a concession for its development has been made to an English syndicate and we may look for marvelous developments both in regard to the country and its people in the near future. God is surely fulfilling His promise of restoration to His chosen people.

We have seen how Israel is already showing wonderful signs of national revival; "so", says our blessed Lord, "when ye see these things come to pass know that the kingdom of God is nigh at hand".

**3. The Revival of the Nations.**—"Behold . . . . . all the trees." If the fig tree represents the nation of Israel, then "all the trees" must represent other nations. But what nations? Not all the nations of the world, but all the nations that come within the purview of the prophetic Scriptures. The nations that went to make up those great Gentile empires which conquered and dispersed Israel, and trod Jerusalem under their feet . . . Babylonia, Medo-Persia, Graecia and Rome. These nations, as the prophecies show, are, like Israel, to revive again before the advent of Christ to reign (Dan. 2:34-35; 7:1-7; 13:14; Rev. 13: 1-2; 17:8). Now this is exactly what we see taking place today. Within the past century two of the old empires, Greece and Rome, have had at least a partial resuscitation. Babylonia, too, by the recent introduction of railways, and the reconstruction of its ancient irrigation canals, is about to take on a new lease of life, and doubtless the ancient city of Babylon will once more arise to a greatness upon its former ruins. More wonderful still is the reassembling of the long separated portions of the old Roman Empire. The late war did much to bring this about. It has drawn together the countries that formed the great western province of the Roman empire—England, France, Belgium, Spain and Portugal, Italy and Greece, and bound them closely to one another. But it is truly wonderful to see how its eastern province, which has been so long separated, is again coming within the sphere of its power, and will doubtless soon form a great whole. In 1864 Algeria came to France, likewise Morocco in 1911. Tripoli came to Italy in 1912, and Egypt to England in 1914. It only remains for the Turk to be driven from his last stronghold in Asia Minor, and we shall see Rome's eastern province entirely restored. "Now," says our blessed Lord, "when ye see these things come to pass, know ye that the kingdom of heaven is nigh at hand."

We learned, then, that if we would know the time of our Lord's return, we must look at God's clock, which is Israel. Round it all the portents cluster, and to it all the signs have been given. We have only to see how He is preparing both His people, and their land for the return of their King, to realize how very near the Lord's coming must be.

SO WE ANSWER THE QUESTION WITH WHICH WE BEGAN BY SAYING THAT, WHILE WE MAY NOT, INDEED CANNOT TELL, THE DAY NOR THE HOUR WHEN CHRIST WILL COME, WE ARE ASSURED, BY THE EVER ACCUMULATING SIGNS OF THE TIMES, THAT HIS COMING IS EVER IMMINENT, THAT IT MUST BE VERY NEAR, AND MAY OCCUR AT ANY MOMENT.

What then is our urgent duty in view of these facts? Surely this—to take to heart and at once act upon our blessed Lord's solemn injunction: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

# THE TWO CLASSES

TWO classes—Saved or Lost! Though very short, yet the importance of this question cannot be overestimated. Under one or other of the terms you must certainly find yourself, and your eternal happiness or misery depends on which it is. Either you are saved, and therefore waiting for that moment which shall usher you into a state of eternal happiness; or, dreadful alternative! you are in the condition of those who are **lost**, and are fast hurrying on to that moment which must settle for ever your destiny, and consign you beyond the reach of hope. We would press upon you a word from the Scriptures: "It is appointed unto men once to die, but after this the Judgment" (Heb. 9:27). Most surely you are rapidly advancing on the journey of life, and how near you may be to its close who can tell! The end may be near. But, near or remote, what can be of more concern than **your own Eternity?** Where is it to be spent, and with whom? Amidst the bright glories of Heaven or the dark miseries of Hell? In the Father's house, at the Saviour's side, and with all the saved from every land. "In My Father's house are many mansions: I go to prepare a place for you, that where I am there ye may be also" (John 14:2). Or awful thought! in the prison-house of hell, with the devil and his angels, and all the impenitent wicked of every age? "The rich man also died, and was buried; and in hell he lift up his eyes, being in torments" (Luke 16:23). Now, we may forget our sorrow, or even our misery for a little while in welcome sleep, but there will be no sleep in hell. Now, we may find a quiet corner and weep alone, and fine relief in solitude, but no quiet, no solitude, no relief will ever be found there. There the millionaire and the pauper, the cultured and the depraved, find themselves upon a common level. The infidel is no longer a scorner; he has now become a believer in all the solemn realities declared in the Bible, but belief to him has come too late. "The devils also believe and tremble" (Jas. 2: 19), and it avails them naught. Hope shall flee away, and dark despair shall complete its awful work. But enough! enough!

Blessed be God, the day of grace still lingers. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). In the Cross we see God's perfect love to the sinner displayed; and how perfectly He has brought the sacrifice of Christ eternally settled the whole question of sin for the believer, and fully met every divine requirement, and that according to His infinite holiness and justice. Such is God's great salvation which He freely offers to you. If you simply believe in Jesus as your Saviour, and His blood as having made a complete atonement for sin, you are warranted in knowing that you are, through faith, justified by Him from all things (whether you feel it or not) just because God has said you are. Hear His Word, and have peace with God, "for by Him all that believe are justified from all things".

It is difficult, more than difficult, for either writer or reader fully to realize the force of these two words, **"Saved —Lost"**. All that is solemn, weighty, important—all that is blessed or miserable, both for time and eternity, is included in those words. Were every reader of these pages and every hearer of the Gospel to be described according to truth, these two words would suffice for all. There is no third class; no middle ground in Scripture. Hence we read that "He that believeth on Him is **not condemned;** but he that believeth not is **condemned already,** because he hath not believed in the Name of the only begotten **Son of God"** (John 3:18). God's salvation is for lost man, but the difficulty lies in this that man will not believe or own he is lost. As one has forcibly said, "Young, brave, polite, intelligent, but **lost!** Beautiful, amiable, honored, beloved, but **lost!** Wealthy, idolized, caressed, flattered, but **lost!** Serious, courteous, moral, affectionate, but **lost!** Discreet, benevolent, educated, a church-goer, but **lost"!** Remember, that although every qualification and advantage here mentioned most truthfully applied to you, you are still **lost** if not a believer in the **Lord Jesus Christ.**

In the study of the Bible we see there are but two classes of people in the world before God: (1) Those who **are saved** (1 John 5:12). (2) Those who **are not** (John 3:36). We find one class spoken of as having "passed from death unto life" (John 5:24; 1 John 3:14); as having "everlasting life" (John 5:24); as having "forgiveness of sins" (Eph. 1:7). And we see another class spoken of as being "children of wrath" (Eph. 2:3); "without Christ, having no hope, and without God in the world" (Eph. 2:12). We see in fact mankind divided into two great classes of forgiven and unforgiven.

Be assured God is not against you, though He hates your sins; Jesus did not come to make God love us, but to express the compassion that was already in His heart toward us.

**"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us"** (Rom. 5:8). God did not require to be reconciled to us, as some in the darkness of their minds suppose, but we, as rebel sinners against His righteous throne, needed to be reconciled to Him. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5:10). **Look and live.**

# RADICAL CRITICISM CHALLENGED

"HIGHER CRITICISM," destructive of the genuineness and contemporary character of the books of Moses, is being sharply questioned in the lands where it started.

The lofty claim to the exclusive possession of scientific scholarship on the part of the profane Graf-Wellhausen school is being brusquely challenged. British, Scotch and American scholars who have abjectly surrendered to these radicals, should be a little less cock-sure and superior. It is high time to call a halt to this littering up of our dictionaries, commentaries, and books of reference with the J. E. P. D. jargon of imagined fragmentary documents, based on uncertain traditions, folklore, and tribal stories, edited late in history by known, skillful, but unscrupulous, reactors, and made to bear the stamp of divine authority by attributing all to Moses, the friend of God. This documentary theory must in reason cease to be pronounced as fixed and sure as the solar system by any scholar that values his reputation.

The following are some of the distinguished foreign critics who definitely reject the non-Mosaic authorship and the late and fragmentary character of the Pentateuch and Joshua.

Wilhelm Moller, of Beckwith, acknowledged as one of the great Biblical scholars of Europe, and at one time an ardent disciple of Willhausen, has written powerfully defending the "traditional" position. His "Deuteronomy the Fulcrum of the Pentateuch", recently translated into English, is said to be a masterly work. Will it be read and considered by our critics? Or will it be ignored by them, as beneath notice, as was done with Dr. Moller's other trenchant work, "Are the Critics Right"?

Of the same mind are Dr. Martin Kegel, of Templin, and Dr. Sanda, of the University of Prague.

Dr. Edouard Neville, the venerable Swiss Egyptologist, without peer in his field, has in many works exposed what he terms the contradictions and the illogical conclusions of the higher critics.

Dr. Lohr, formerly a bright star among radical critics, has in recent publications covered with ridicule the whole Willhausen theory of development of the Old Testament revelations.

Prof. J. Dahse announces that a revolution in Pentateuchal criticisms is at hand, declaring that a better knowledge of the Septuagint (i. e., O. T., in Greek dating from third or fourth century before Christ) has made impossible the use of divine names as a test of documentary diversity.

Prof. Erdmanns and Dr. Emil Reich also condemn the theory, and the latter accuses the critics of downright ignorance of the principles of sound criticism. And Dr. Johannes Hehn asserts that it is as impossible to explain Israel's religion without Moses as it is to account for Mohammedanism without Mohamet.

Prof. Troelstra, successor to the famous radcal critic, Kuenen of Holland, contends for the organic unity of Pentateuch.

Dr. Siegfried Gobel, of Bonn; Prof. Noldeke, the master of Semitic studies in Europe, and Prof. E. F. Konig, may be cited as opposing this critical school. Prof. Van Hoonacker, of Louvain, ranges himself on the same side.

It may, therefore, be maintained confidently that scholarship of the highest character is enlisted in the defense of the conservative view of the Old Testament. It behooves the adherents of "higher critical" theories so confidently asserted, to examine with care once more this whole matter. However scant the consideration they may think it worth while to give to the able and scholarly arguments of many British and American defenders of the old faith, they must certainly attend to the warnings that come to them from the lands where the whole scheme came to birth. When the front has begun to crumble in several important sectors, the time is coming for a retirement of the whole line.

## Dr. Lyon G. Tyler, Son of Pres. John Tyler Answers W. G. Barton's Claim Regarding Lincoln's Religion

Editor The News Leader:

Sir: My attention has been called to a letter of William E. Barton, one of the biographers and eulogists of Lincoln published some time ago as a reply to Major G. W. B. Hale, and I hope you will permit a word or two in comment.

In his letter Mr. Barton states that he had never seen any biographer of Lincoln that pretended that Lincoln was a Church member, but that "many of his biographers, all (he thought) of his candid biographers, including some who make no claim to being religious, affirm that in the essentials of his matured belief, Lincoln was a Christian".

I have looked about for these "essentials" but do not find the divinity of Christ among them and certainly most Christians believe in that as a cardinal principle. What Lincoln said in his messages and other authentic writings about religion would fit him as well for a Moslem, Brahmist or Buddhist; for all these believe in God and duty to others. Indeed, one of the most beautiful poems in the English language is that which tells of Abou Ben Adhem who, because of his love for his fellowman, received the blessings of his God. Ben Adhem was not a Christian, I believe.

That little ground exists for the affirmation of "his many biographers" is shown by Mr. Barton himself in his own formal life of Lincoln, which has this paragraph: "It is not easy to classify him among religionists or to define in terms of accepted creeds the precise terms of his religious faith."

If the descriptions of Lincoln stopped at what Mr. Barton ascribes to his "many biographers", a long suffering public could stand it; but Lincoln and his religion became too nerve racking when scores of preachers, public speakers and writers acclaim him a Christian saint and a second Jesus Christ.

The Rev. Charles Francis Potter, in an address delivered at Earl Hall, Columbia University, New York, characterized Lincoln as the "future social Christ of America" and prophesied the coming of an "American Church" and an "American Bible", in which people "will find in parallel columns the stories of Christ and of Lincoln"! People that talk that way must be crazy.

To defend Lincoln Mr. Barton attacks William H. Herndon, his law partner and one of his biographers, who described Lincoln as a rampant infidel, who, as he became more prominent, became more discreet in the use of words and phrases, but remained at heart the same. Mr. Barton denounces Herndon as an "infidel and drunkard", but I don't know that infidelity, however much to be regretted, disqualifies a man from telling the truth; and as for drunkenness, we have the Latin proverb "In Vino Veritas", and Lincoln himself used this language: "Indeed, I believe if we take habitual drunkards as a class their heads and hearts will bear an advantageous comparison with those of any other class."

Undoubtedly Lincoln went too far, but Lincoln sold liquor and kept a bar in 1833 as partner in the firm of "Berry and Lincoln" and he knew more about drunkards than Mr. Barton, and lying is not very often one of their faults. Is it possible that Lincoln could have stood Herndon for sixteen years as a law partner if all this time Lincoln were a Christian and Herndon an infidel? Birds of a feather flock together. Herndon, like Barton, professes admiration for Lincoln, and Mr. Barton himself, in his Life of Lincoln, quotes Herndon approvingly in other matters. Ward H. Laman, another biographer of Lincoln, and who also knew him intimately, had the same opinion of his religious views as Herndon.

Mr. Barton in his letter to The News Leader states that he wants to "put a pen into the hoary old lie" about the suppression of Herndon's first edition of the "Life of Abraham Lincoln", published in 1890. How he goes about this is shown by his saying that every first class library in the country has one or more copies, and that he himself has four copies, but this would account for only a few hundred copies and the sale of any really popular book runs into the thousands and hundreds of thousands. A work that costs the purchaser $65 cannot be said to be easy of purchase. Dr. Nathaniel W. Stephenson is another great admirer of Lincoln, but he says in his recent work, "Lincoln", 1922, p. 436, that the sensational "First Edition of Herndon's work produced a storm of protest", and "the book was promptly recalled, worked over, toned down and reissued, expurgated in 1892". Fortunately, the two editions are in the Virginia State Library and a mere cursory examination shows that the text of the two is far from being the same. For instance, five pages of the genuine book beginning on the second line of the fiftieth page of the first volume are omitted—suppressed—in the second edition. In these pages Herndon records a satire written by Lincoln, in mocking imitation of the Bible, called "The First Chronicles of Reuben", and describes the exceedingly base and indecent device by which Lincoln brought about the events which gave opportunity for the satire and adds some verses written and circulated by Lincoln, which he (Herndon) considers even more vile than the Chronicle.

The reprint of Herndon's first edition (1890) to which

Mr. Barton refers as "procurable almost for a song" was issued in 1926 after another edition of the expurgated edition of 1892 had been issued in 1924. The advertising circular which announced the appearance of the reprint of Herndon's first edition set the price for publishers at $10, and states that "the original was suppressed and destroyed immediately after publication". I can't see how this helps to "put a pen" in the "hoary old lie".

As a matter of fact, Mr. Barton has incurred heavy responsibility to the public through his various books. The Lincoln which he has built up by the discarding of evidence like Herndon's, by strained constructions and illusive reasoning is not a reality but a myth, and no myth can endure. The writer distinctly remembers how for years after the war the propagandists and mental inebriates of the North compared John Brown with Jesus Christ, but the myth blew up and this brutal man is now recognized in the North in his true character as a murderer and a law breaker.

**Lyon G. Tyler.**

## A Colored Man's Tribute to General Lee and His Ilk

To the Editor of The Evening Sun:

Sir—The nineteenth of January not only commemorates the birthday of a great and distinguished soldier, an ardent and devoted Churchman, in the person of the late Gen. R. E. Lee, but in him, and through him, a class of the noblest men ever born in this country.

As the years come and go all thoughtful and intelligent readers of history of the colored race will note with increasing clearness the great and inestimable benefits which their forbears received at the hands of these, their great benefactors. Possibly the last one of the "staff officers" of General Lee, Rev. Giles B. Cooke, now up in the eighties, my old teacher of precious memory, but a few days ago, with his own hand, sent me his warm greetings with the opening of the new year. The mere mention of the names of Giles B. Cooke, William M. Dame, General Pendleton and Capt. F. M. Colston intimate how nobly and unselfishly all of the members of their class of the white race wrought for the well-being of the people, once their slaves, but then their brethren. It would prove a wonderfully illuminating chapter were the full activities of that noble group on behalf of freedmen be put on record.

Surely the Southern people suffered much during the days of "reconstruction", but infinitely more and distressing would have been the situation had it not been that the friendship all along manifested by this particular class bore its legitimate fruit in lives of faithful black men and women, who had lived in their lives and who had been partakers of their spirit of high courtesy and spontaneous generosity.

It was this noble guard of the colored "elect" who stood between the masses of their own people and moderated a wild and enthusiastic spirit loaded with destructive tendencies. The protection of the white women and children while the men were in the army, the alertness and zeal with which black men hastened to use the ballot just placed in their hands for the restoration to the suffrage of many of their old white friends, tells the story that the reflection of courtesy and kindness toward the blacks had reacted in time of sore need, bringing joy and gladness to hearts temporarily cast down.

Gen. Robert E. Lee was the "type-man" of the noblest nature of the Old South. He was representative of that class of Southerners who, despite the system of slavery, aspired to treat their black fellow-man as a human being and impart to him the best in their own lives.

**George F. Bragg, Jr.**

Baltimore, Jan. 16.

George F. Bragg, Jr., is the Colored minister of a church of five hundred communicants.

# THE BIBLE---WHAT IT IS AND HOW IT CAME DOWN TO US

By Dr. Williamson

### I. WHAT IT IS.

THE word is derived from the Greek noun Biblos which means the inner bark of the papyrus plant—a substance from which was obtained the material which took the place of writing paper in ancient times. Hence the word came to signify the written paper, or book; and Biblia signifying a collection of books, has given the name to our English Bible, which is, in fact, a library rather than a single volume. The Bible of which we shall speak is the Book which we have all known and loved from our childhood days.

The earlier books of the Bible are the most ancient books of which the world knows anything, while even the latest are now nearly 2,000 years old.

The first five books, commonly known as thePentateuch (from the Greek revxos—five, and revxos—a book), take us back to the Mosaic era, some 1,400 years before the birth of Christ; while the books of the New Testament were not written until after the death of our Lord. The collection of writings, therefore, which we call the Bible, was produced over a period of fully 1,500 years.

#### The Diversity of Inspired Authorship.

King David, who wrote so many of the Psalms, lived 400 years after Moses. Between the reign of King David and the time of the Prophet Isaiah there is an interval of two hundred and fifty years between Isaiah and Ezra over one hundred and fifty years, between Ezra and Malachi about six years, and between Malachi and the writers of the New Testament books over four hundred years. Thus between the time of Isaiah and the time when the Gospels and Epistles were written, there elapsed a period of about seven hundred years. Further, the writers of these different books were not only separated from each other by great intervals of time, with all the consequent divergence in circumstances, local influences, civilization, and degrees of knowledge; they were also reparated from each other in an even more remarkable manner by the great variety of their respective social positions.

Moses was the adopted son of the daughter of one of the greatest kings of his age, and was learned with all the learning of one of the most civilized and cultured nations known to history—a nation possessed of skill and knowledge in arts and crafts which in some respects exceed those of this enlightened twentieth century. The apostles, Peter and John, on the other hand, were lowly born, unlettered fishermen. David was a warrior king and a skilled musician; and Solomon his son a splendid and powerful monarch, whose wealth and wisdom were renowned far beyond limits of his own dominions. The prophet Amos was a herdsman. Daniel was a statesman of royal birth holding high office in the kingdom of Babylon. Paul was a learned Pharisee, highly trained in the Jewish theology of his time. Matthew was a tax-gatherer under the Roman Government; and Luke a physician.

I only mention these examples to show vividly the unparalleled diversity in rank, training, occupation, and mental and practical outlook of the writers of the sixty-six books which together form the Scriptures of the Old and New Testaments, and constitute our Bible.

#### Harmony of Thought and Unity of Purpose.

Try to imagine for one moment a volume consisting of a number of books, written, one by King Alfred in Anglo-Saxon times; another by the Chamberlain of William the Conqueror; another by a Shepherd on the hills of Scotland in the time of Henry VIII; another by Oliver Cromwell; others by humble and ignorant fishermen on the coasts of Yorkshire in the sixteenth century; another by a great English Administrator who had governed India as Viceroy in the nineteenth century; another by a learned scholar of Oxford or Cambridge; and another by a medical man of the present day—all breathing the highest spiritual truths, and giving either a history of God's dealings with the English people, or setting out the claims that the Creator of the world has upon His creatures, or rebuking the sins of the nation and of individuals, or containing the noblest devotional songs, or foretelling future events. Imagine such books to have been written, gathered together, and bound into one volume! What kind of a book would that volume be? It is certain that, however interesting, it would be preeminently a mechanical union by printer and bookbinder of a mass of divergent and discordant teachings. The most of its parts would have no connection whatever with the rest, and the whole would possess but a literary and antiquarian interest for a very limited number of readers. Indeed, the mere conception of such a preposterous publication at once strikes every one as unreal and ridiculous. Nevertheless the Bible, although a book composed of writings by men of far more widely divergent types, is a perfectly homeogeneous whole; with not only a harmony of thought bringing all into a living unity, but exhibiting a progressive development in the revelation of truth, which is altogether inexplicable except upon the hypothesis of a common origin.

The Book itself claims to be God's Word to man, given by special and direct inspiration (2 Pet. 1:21; 2 Tim. 3:16). When this view of it is taken, what would otherwise be incomprehensible becomes easily intelligible, and we at once realize how it is that the Bible stands alone among all the books of the world in this marvel of its unity in diversity.

### The Book of Books.

It is beyond controversy that by translation into another language any ordinary book loses in force and power. Yet the Bible, as translated into English, in the majesty of its diction, the beauty and purity of its language, and the influence it has exercised over the life and character of our nation, stands alone and supreme in the whole range of our literature.

Again, all down the ages no book has aroused such hatred, or been so furiously, determinedly, and continuously assailed. The fact that it has survived all these attacks, and exercises an influence greater than ever in the world today, is a characteristic of this marvelous book which separate it by an impassable gulf from all other literature.

## II. THE OLD TESTAMENT.

The Scriptures written before the time of our Lord, or in other words, the Old Testament portion of our Bible, will be naturally first taken into consideration. The thirty-nine books of which the Old Testament is composed did not emanate from writers who belonged to a literary nation, to a race of world conquerors, who by their overwhelming force and might were able to impose their will and opinions upon the rest of mankind. They came, on the contrary, from a people who have been contemptuously described as a nation of slaves, who had suffered years of bondage and been long despised, oppressed, and fiercely persecuted—a people, too, in whom our fallen human nature was so strong, that in the hour of their prosperity they were continually turning against the most insistent commands of their own sacred writings, and degenerating into the idol worship and godless ways of the heathen nations by whom they were surrounded. Time and again their rulers proved the most bitter enemies of the God of the Bible, and used the whole force of their power to blot out the very memory of Him from the national life. As signal instances of this Ahab may be cited, and Jezebel his Queen, who determinedly set herself to compass the destruction of the prophets of the Lord.

### The Hebrew Scriptures Almost Destroyed.

At one time, when a religiously disposed monarch desired to reestablish in the nation the worship of Jehovah, no copy of the Hebrew Scriptures was to be found, until the High Priest discovered one after diligent search in the House of the Lord. Again, when later the Jews were carried away into captivity at Babylon, their temple was destroyed, and the Ark which contained the original copy of the Law disappeared. In 170 B. C. a king of Syria, "Antiochus Epiphanes, when he took Jerusalem, murdered about 40,000 of its inhabitants, sold as many more to be slaves, and ordered that whoever was found with the Book of the Law should be put to death: and every copy of it that could be found was burnt. Yet even in this fiery trial which lasted three years the Scriptures were preserved" ("Help to the Reading of the Bible," by B. E. Nichols).

The Samaritans had their own copies of the Law in Hebrew, known as the Samaritan Pentateuch, and the jealousy between them and the Jews shows that the law was common to both parties before the feud became so bitter, as we find it in the days of Ezra and Nehemiah.

While the Jews in Palestine wrote important books on leather rolls (Jeremiah 36:4; Luke 4:17), the Jews of Egypt adopted papyrus, first in rolls, then folded and stitched like our books. The people of Pergamos invented an improved kind of leather, which was called after their own town, Parchment, but was not stiff like our modern parchment, but pliable like our vellum. All these kinds of writing material were in use in different parts of the Roman Empire in our Lord's Day (2 Tim. 4:13).

### Their Preservation and Transmission.

The Jews of Palestine were always careful about the copying of their Scriptures, and by degrees they evolved most scrupulous precautions to obviate mistakes; the number of words in a book was counted and noted down; the middle word was noted down, even the number of letters was noted down at the end. When a copy was made, all these checks were most carefully observed. When a copy became too old or damaged for further use, to preserve it from desecration it was buried. It is from such a burial place in Cairo that our own generation has recovered some of the most ancient copies known.

The very persecution of Antiochus Epiphanes made the Jews more deeply attached to their Scriptures, and wakened them to the need of gathering, multiplying, and translating them. Not only did they copy the book of the Law, but they collected the writings of the Prophets, and soon their synagogues heard the public reading of both Law and Prophets. As the Greek kings had planted colonies in many parts of their realms, Jews in large numbers were placed in flourishing towns, such as Alexandria and Antioch. These Jews learned to speak Greek (John 7:35; James 1:1:; 1 Pet. 1:1); and so they began a Greek translation of the laws as early as 250 B. C., and within a century all their sacred books were available in Greek, so that even the fierce enmity of Antiochus failed to blot out the Scriptures. To the Law and the Prophets they added a third collection, called more vaguely, The Writings, or from the first part of it, the Psalms. These are the titles which our Lord uses in Luke 24:44-45: "All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me." The order in which the books were arranged was different from ours; our Lord's reference "From the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary", shows that His Bible began with Genesis, and ended with 2 Chronicles, exactly as the Jewish Bible does today (cf. Luke 6:51, with 2 Chron. 24:20 and 21). The Jews of Alexandria divided some of the books into two volumes, and rearranged the order, which we follow in our English Bibles; but the contents of our Old Testament are exactly those Scriptures which our Lord used, which He declared could not be broken, and which His Apostle says are able to make us wise unto salvation.

### The "Septuagint".

About three hundred years before Christ Ptolemy Philadelphus, King of Egypt, caused a translation to be made of the whole of the Old Testament, from Hebrew into Greek; for which purpose it is said a company of seventy learned men (selected from each of the twelve tribes) were sent from Jerusalem to Alexandria, and hence this version was named the Septuagint. The work of the translation, however, took a long time, and there are many traditions in regard to it. The Pentateuch in the Septuagint and the Pentateuch in the Samaritan version agree in almost all respects. The Septuagint version of the Old Testament had a wide circulation, and was familiar to the Apostles and to the early Christian Church. The New Testament quotations from the Old Testament are largely from the Septuagint, which explains some differences in the wording of these quotations from the corresponding passages of the Old Testament as we have them in our Authorized Version, which was translated directly from the Hebrew. The Hebrew Old Testament in the time of our Lord was practically the Old Testament as we have it now; and our Lord's reference to the "Scriptures" were to the Scriptures of the Old Testament as we have them today in all essentials.

The Jews today divide their Bible into three portions —The Law (Torah), the Prophets (Nebiyim), and the Writings (Kethubim). These are the same divisions as those to which our Lord refers in Luke 24:44, 45, "And He said unto them, these are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures".

Such, briefly stated, was the descent or chain of continuity of the Old Testament Scriptures down to the time of our Lord on earth. Notwithstanding the scrupulous and jealous care of the Jews to preserve unaltered and intact the actual words of the original inspired documents, there had come into existence by that time an enormous mass of both oral and written traditions, explaining and expanding the laws and ceremonies as given in the Torah (the Law), and multiplying the burdens and exactions laid on the people. Against these our Lord was insistent in uttering condemnation and denunciation, e. g.:

"He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoured me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the Commandments of God, ye hold the tradition of men, as the washing of pots and of cups, and many other such like things ye do" (Mark 7:6-8).

"Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers" (Luke 11:46).

"Woe unto you lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves and them that were entering in ye hindered" (Luke 6:52).

"Ye serpents, ye generation of vipers! How can ye escape the damnation of hell" (Matt. 23:33).

**Our Lord's Testimony to the Scriptures.**

But while He unsparingly condemned these human additions to the Scriptures, He, as has been truly observed, never once accused the Jews of having tampered with or corrupted the sacred writings themselves. Of these Scriptures it was our Lord who said: "Search the Scriptures, for in them ye think ye have Eternal Life, and they are they which testify of Me" (John 5:39); and again, "Think not that I came to destroy the Law and the Prophets; I came not to destroy, but to fulfil. For verily I say unto you, till Heaven and earth pass away, one jot or one tittle shall in no wise pass away from the Law till all be fulfilled" (Matt. 5:17, 18). Again, "The Law and the Prophets were until John: since that time the Kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:16, 17).

In the Temptation, Christ appeals to the Scriptures as the final Divine Authority, meeting every temptation with, "It is written"—the Incarnate Word appealing to the Written Word. Further, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for He wrote of Me. But if ye believe not his writings, how shall ye believe my words"? (John 5:45-47). Again, "The Scripture cannot be broken" (John 10:35).

The Scriptures of the Old Testament are ever referred to by our Lord as of Divine supreme authority. His whole teaching is founded on the Old Testament Scriptures. He came not to destroy, but to fulfil. He came as a fuller Revelation from God, as the Word Incarnate. As St. John, in the opening of his Gospel, says:

"The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only Begotten of the Father), full of grace and truth . . . . and of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:14, 16, 17).

Of His words and teachings Christ Himself says: "The words that I speak unto you, they are spirit, and they are life" (John 6:63): and He refers to Himself as "a Man that hath told you the truth, which I have heard of God" (John 8:40).

To this I will refer again; my object at present is to trace the writing of the Old Testament and of the New, down to our own English Bible.

(To be continued.)

**THE WAYSIDE CHAPEL.**

**J. T. Bougher.**

"Know ye not that your body is the temple of the Holy Ghost?"—1 Cor. 6:19.

There is within a calm retreat,
A Chapel by the Way,
Where I may enter now and then,
To rest awhile, and pray;
A blessed spot, this place within,
Away from strife and care,
A quiet place to meditate,
And meet the Shepherd there.

A table rare is spread for me,
With wonders from the Word,
It's there, my soul communes with Him
It's there, His voice is heard;
At times the Spirit seems to touch
Upon the ivory keys,
And angel voices sweet proclaim,
Their praise on bended knees.

With Him I scan the ages past,
And glories still to be,
I gaze in wonder at His plan,
With Him, and He with me;
May you have also built, my friend,
A Chapel by the Way,
Where you may enter now and then.
To rest a while and pray.

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher.**

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

**Lesson—No. 21.**
**Topic—Prayer.**

(Read John 17.)

True prayer is having a conference with the Heavenly Father, and is the greatest of all privileges. Acceptable prayer must necessarily focus within the will of God, and to know the will of God we must feed upon His word, that we may be filled with a knowledge of His will, in wisdom and spiritual understanding.

Our petitions must be in spirit and in truth; humble, worshipful, sincere, nothing wavering. True prayer has its rightful divisions, and in a general way, may be thus classified: meditation; adoration, praise; thanksgiving; confession; contrition; petition; faith, intercession. In earnest intercessory prayer, the intercessor with intensity and specific detail on behalf of others, reaches the realm of spiritual conflict with the powers of darkness (Eph. 6:10-18), and rejoices with those who do rejoice, and weeps with those in sorrow. The following Scriptures will be found illuminating:

1. When ye pray, say, "Our Father".—Luke 11:2.
2. God is the Father only of those born into His family.—John 1:12, 13; Gal. 3:26.
3. No access except through the Son.—John 14:6.
4. Whatsoever ye ask in Christ's name.—John 15:16; 16:23.
5. We can come boldly, the blood-bought way.—Heb. 10:19-22.
6. We need first to forgive others.—Mark 11:25, 26.
7. We need to pray in the Spirit.—Eph. 6:18; 1 Cor. 14:15.
8. In all wisdom and spiritual understanding.—Col. 1:9.
9. If we ask according to His will, He heareth.—1 John 5:14.
10. God heareth not sinners; but if any man be a worshipper of God and doeth His will, him He heareth.—John 9:31.
11. His ears are open unto **their** prayer.—1 Peter 3:12; Rom. 15:24.
12. If we know He heareth, we know He answereth.—1 John 5:15.
13. And with thanksgiving.—Phil. 4:16.
14. In prayer, **believeth.**—Matt. 21:22.
15. The posture is important: on bended knee.—Eph. 3:14.
16. With deepest reverence. "Hallowed be thy name."—Luke 11:2.
17. "Thy will," not ours.—Luke 11:2.
18. Effectual fervent prayer availeth much.—Jos. 5:16.
19. We should pray for others.—1 Tim. 2:1, 2.
20. The Spirit helpeth, and intercedes for believers.—Rom. 8:26.
21. We need to "pray without ceasing".—1 Thess. 5:17; Rom. 12:12.
22. The prayer of the upright is His delight.—Prov. 15:8.
23. Prayer prepares for suffering and service.—Matt. 26:39.
24. Prayer affords deliverance in trouble.—Jonah 1:7; 2:1.
25. Prayer secures protection amidst temptation.—Luke 22:40.
26. Prayer brings wisdom amidst perplexities.—Jos. 1:5.
27. Prayer secures help for others.—Jas. 5:16.
28. Prayer produces peace under all circumstances.—Phil. 4:6, 7.

**"Evening, and morning, and at dawn, will I pray and cry aloud: and He shall hear my voice."—Psalm 55:17.**

# The Great Commission

### ANKING IN OCTOBER.

Bishop Huntington has sent letters to his scattered staff describing a visit he made in October to Anking and Wuhu:

October 25.—All our property (in Anking) except Grace Church and the schools and houses connected with it is occupied by the military, so I went with the Rev. Lindel Tsen and the Rev. Mr. Chu to call on the second in command, and he deputed a sergeant or something of the sort to take us over and introduce us to the man in command of the compound, who in turn very politely showed us over our own buildings!

The compound looked very natural, the grass needs cutting and the hedges need trimming and there are short-cut paths across the lawns in various directions, but not very much more has happened to the place. All the residences but three are more or less fully occupied. . . . There has been no wanton destruction of property, of buildings at least, but a good deal of carelessness, windows broken. . . . The only things that have had really bad usage are the lower floors of two Chinese teachers' houses and the dining room of St. Paul's which have been used for stables in wet weather. . . .

As to movable property, however, the case is quite different. All trunks and boxes have been opened in one way or another and the contents all taken out. Everything made of cloth that they could get hold of they have removed, right down to the ticking off the mattresses. Wooden furniture fared a good deal better, but it is completely mixed up and it is quite impossible to tell what is left. I found chairs of mine in, I think, every house in the compound; there were bureaus without drawers and drawers without bureaus. I found five or six hundred books mostly on the floor of my study where my cache of books had been broken into. . . .

The Chapel of St. Paul's was occupied for sleeping purposes; that at St. Agnes' as a work room. The portrait of the first President appears over the altar, a piece of profanation that annoys me very much. . .

At the Cathedral I found about four hundred and fifty men quartered mostly in the girls' and boys' schools. The officer in command was the most military officer that I have seen anywhere and had everything as neat as any barracks I have seen in any land. The men slept on the floors and had to take their shoes off before they could go into the bedrooms. The Cathedral is used as a "li-t'ang" and has a blackboard in the chancel and a picture of Sun Yat-sen over the altar. . . .

As to the work, Grace Chapel is going strong. The Cathedral congregation and the East Gate congregation have united with them. There were ninety-five at the early Communion service on Sunday and a full church of at least two hundred at the ten-thirty service, where eleven were confirmed. The primary school there is full with about one hundred students. The higher primary is conducted at Lindel Tsen's house, Timothy Hung being in charge with about twenty-five students.

October 26.—I got to Wuhu on October 17 and left the morning of the nineteenth. In general the property was not in bad condition. . . . St. Lioba's compound was in almost perfect condition. . . St. Mark's Church was also only very slightly damaged, though it has been quite dirty.

The buildings at Shih Ch'iao Kang were in pretty good shape, but there were soldiers in the church and in part of the school buildings, and they were fairly dirty. The schools at Shih Ch'iao Kang are going with I think about fifty boys and twenty-five girls. . . . The workers at St. Lioba's were there and the industrial work was going again with apparently very good promise. . . .

On St. Luke's Day I had the early celebration at which there were nineteen present. It was all very nice and I thought on the whole distinctly hopeful, but I regret to say that the morning the troops moved out at Shih Ch'iao Kang was merely the preliminary to the moving in of a much larger body from Nanking. Now both the Lion Hill compound and St. Lioba's are full of soldiers. . . . I had thought that it might be possible for us to move up there a little later . . but I am afraid this new invasion will make that impossible. Of course, it may go by and this become more possible again.

### ST. ANNE'S MISSION, EL PASO.

Miss Aline Moise Conrad, R. N., missionary-in-charge of St. Anne's Mission, El Paso, our outstanding (and almost our only) work for Mexicans, writes a delightful letter about the new quarters of the little mission, which includes residence, hospital and oratory. The lack of an altar in the oratory will appeal to some one to remedy. Miss Conrad says, in part:

"The Mexicans with whom I work are very much the same as the people of any other race who are equally poor. The only real difference is that the Mexicans have had less opportunity for development than most other people, and the children are more appealing than any I have ever known. In those two differences lies, I believe, the reason of my love for St. Anne's.

"We moved into the new building last Saturday. It is truly lovely. We have a bath tub, after having been without a tub for a year! The ward is the loveliest part of the whole place. There are three large windows, so it will always be full of sunshine. The beds, chairs and tables are a lovely cream color rather than the usual dead white, and next spring there is to be a five-foot rose garden under the windows.

"If you have seen the plans for the building you know there is a double iron gate opening into a small patio, behind which there is to be a small open oratory. Now it has only the three walls and the roof, and every time I look at it I think of the words, 'There was no room for them in the inn'. If there were only a manger it would look exactly as I picture the place where Jesus lay. I hope some one will soon find money for an altar. It really bothers me! When the money is provided, there is to be a simple stone altar with a colorful Mexican rug on the steps, no doors, and a flagstone walk in the shape of a cross with blue-grass growing in the cracks of the stones and a glory of flowers everywhere."

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### INTERCOMMUNION.

Mr. Editor:

Thank you for your letter of January 27, asking me to give you a statement which you can publish in The Southern Churchman, relative to my recent proposal in connection with the admission of members of other Christian communions into the fellowship of St. Paul's congregation.

I should like to make it clear that I did not authorize the newspaper report and was unaware of its preparation until I read it in the Richmond Times-Dispatch, on the Monday morning following my sermon. At the same time, for a condensed report, it was substantially accurate and an unusually good newspaper summary of a sermon. It was only inadequate in that it did not give the main assumptions upon which my proposal was based.

With this preliminary explanation, I can perhaps best set forth my position by quoting from my notes which I wrote out before I preached the sermon, but which I did not use in the pulpit. The sermon was preached on the Sunday before St. Paul's Day, the date of our annual parish meeting, and I was attempting to outline certain opportunities which, in my judgment, present themselves to St. Paul's Church, Richmond. Having suggested two such opportunities, I then proceeded to present the following:

Again, St. Paul's, through its historic associations with Virginia and the South, which we did not create but of which we are trustees, belongs by its heritage, in a peculiar sense, to the community. Members of other denominations often say to me that they have a feeling that St. Paul's is also their church.

By reason of this opportunity which has been given to us, St. Paul's has a mission and a duty to stand for and work for Christian reunion, and for no exclusive, denominational view of the Church. While we value our heritage as Episcopalians, it is to be prized not so much as an heirloom as a means of service.

There has recently appeared in England a book, which is creating much stir among English Churchmen. It is entitled, "The Impatience of a Parson", and its author, the Rev. H. R. L. Sheppard, was for many years the vicar of St. Martin's-in-the-Fields, just off Trafalgar Square. Mr. Sheppard has shown us what a downtown church can

mean in the life of a great city, and his experience has made him impatient of the tendency "to care more for the prestige of our own Church and the niceties of 'Church order' than for the Spirit of our Lord Himself".

At the conclusion of the book he submits a draft of resolutions for the consideration of the next Lambeth Conference. One of these suggests itself to my mind as a practical experiment for us to attempt here at St. Paul's, namely, that "the Anglican communion desires that every barrier which separates the adherents of one church from another be removed without delay: and especially the barriers that prevent fellow Christians from kneeling together at the Holy Communion".

The Protestant Episcopal Church in Virginia has always stood for this principle of intercommunion or "open communion", as it is often called. On the first Sunday in the month, it is customary to extend the invitation to members of other Christian communions to unite with us at the Table of the One Lord.

I am convinced, however, that we should carry out the logical implications of that attitude and go a step further. We should receive persons into the full communion of the Episcopal Church on the basis of their confession of Christian allegiance and membership in the Christian communion of their upbringing without requiring them to be confirmed along with the young people and those who, through confirmation, are for the first time making their public confession of Christian allegiance. No matter what explanation we give, to make this requirement in the case of members of other churches has the effect of saying, "We do not recognize the full value of the public confession of faith which you have made as a member of the church in which you were reared". This frequently causes offense and creates a barrier of misunderstanding.

While in the past we have, from time to time, relaxed this rule in the case of individuals who strongly object to confirmation as a reflection upon their former allegiance, I want to announce as a definite principle that henceforth I shall gladly admit into the full communion and fellowship of St. Paul's congregation members of other Christian churches who, for reasons good to themselves, desire to become affiliated with the life of St. Paul's Church—requiring that they shall do only what an Episcopalian would do in transferring from one congregation to another, namely, present a letter from their minister stating that they are communicants in good standing and that they are commended to my pastoral care.

The time has come, I believe, when we must not be content merely to talk about the desirability of Christian reunion, but we must make experiments and take some definite steps in that direction. Certainly one of the first steps is to make clear on our part that we gladly recognize the validity of other communions and are willing to reciprocate with them on equal terms.

It will mean, no doubt, from time to time, relaxing a church rule, but it will be to realize the Christian principle which St. Paul labored to vindicate, namely, that Christ "is our peace, who hath made both one, and hath broken down the middle wall of partition between us".

This point was developed and somewhat expanded in the sermon as preached, but the above statement gives the substance of what I said.

In order that I may make my position as clear as possible, I beg leave to state the reason why I believe that this proposal is in full harmony with the spirit of Virginia Churchmanship. The rubric of the Prayer Book, at the end of the confirmation service, states, "and there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed". This rubric has generally been interpreted by Virginia Episcopalians, as applying to those baptized and reared in the Episcopal Church, and as not applying to members of other Christian Churches whom we gladly welcome to the Lord's Table. My proposal is that we shall so interpret this rubric as to cover members of other churches who desire to be regular and not merely occasional communicants.

In the past, I have secured the approval of a Virginia Bishop to carry out this procedure in the case of individuals. My proposal is to do openly and avowedly what we have frequently done quietly, though with no suggestion of concealment.

Furthermore, the resolutions on the reunion of Christendom, adopted by the last Lambeth Conference, recognized the principle that, in the period of making adjustments for the ideal of Christian reunion, certain irregularities in Church order should be countenanced. The following is a resolution which bears upon the subject, namely:

"(A) In view of the prospects and projects of reunion—

"(ii) The Bishops of the Anglican Communion will not question the action of any Bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to Communion the baptized but unconfirmed Communicants of the non-episcopal congregations concerned in the scheme."

Since the public announcement of my proposal, I have received two letters from pastors of local Presbyterian churches which bear out my assumption that our requirement of confirmation is a ground for misunderstanding. One writes me as follows:

"I hope that you will permit me to express my appreciation of the action you have recently taken, with reference to receiving members of other denominations into the Episcopal Church, without re-confirmation. In my opinion, this will have a very favorable effect upon public opinion, both in and out of the churches. It is a beautiful gesture."

Another local Presbyterian minister writes me that he had recently united in marriage a Presbyterian and a member of my congregation and the latter requested to be received into the membership of his church. "In other places where I have labored," he continues, "it was not customary for Episcopal churches to grant letters of dismission or certificates of membership to persons desiring to unite with Presbyterian churches and I supposed this to be the case also in Richmond. Wishing to save you embarrassment, incident to having to decline such a request, the Session of this church received Mrs. ——— accepting her own statement in lieu of a certificate. I wish you to know that this was not an intentional breach of ministerial courtesy. After reading the morning paper I shall feel warranted in requesting such a certificate should a case of this sort arise."

In conclusion, I would add that I recognize that there are certain technical questions that will need to be studied and safeguarded in the experiment. The spirit of my proposal for St. Paul's congregation, however, is that we shall seek to exercise as Christians the same forms of hospitality and courtesy towards our fellow-Christians, which we are accustomed to exercise in our social relationships and which have always given a characteristic grace and charm to our Virginia life.

Yours very truly,

**Beverley D. Tucker, Jr.**

## ABOVE THE SEETHING TUMULT.

Mr. Editor:

I saw in your paper July 16, 1927 issue, an article entitled "Perils", by the Rev. Mr. Lee, and shortly after, another article by a layman of Alexandria, Dr. G. T. Klipstein, called "Our Churches, Ills Diagnosed and Remedied", and I decided that the paper that would attract two such lines of thought was the paper I would like to read.

I, therefore, sent my subscription for six months, which now I wish to renew. Each issue has been welcomed, for each issue has contained material showing such sane and safe statements that one gets a feeling of repose and comfort in hearing above the seething tumult of modern discord, the clear, unwavering pronouncement of the eternal verities. You are doing a great work for the Church and I thank you.

**Helen Norris Cummings.**

Alexandria, Va.

## CHRIST AND THE BIBLE ENTHRONED.

Mr. Editor:

In my judgment, it is high time to tear the mask off the situation and let the WHOLE Church KNOW just what is going on in all the Seminaries. ANYTHING said about Alexandria, Va., Seminary would be, I might say, DOUBLY TRUE of all the others.

I am filled with gratitude every time I open The Southern Churchman and see Christ and the Bible ENTHRONED where they rightly belong. It is simply GLORIOUS. I speak of it in public and private wherever I go. AMEN.

I am NOT HIRED and I CANNOT be FIRED. AMEN. P. G. (Praise God).

There is NOTHING in my power that I would not GLADLY do for you in the great cause you have in hand.

**(Signed) J. J. D. Hall.**

## APPRECIATION.

Mr. Editor:

Just a note of appreciation for The Southern Churchman I look forward with pleasure to the week-end for its reception.

I keep it moving. Five read it in this home. Then it is sent to my daughter who hands it on to others. I especially enjoyed Mr. Langston's article on the Communion,

History of the Church of England, Ignatius of Antioch and One Day Nearer Heaven.

The world will grow better for The Southern Churchman's teaching, for you **know** in whom you believe and teach it.

**Mrs. Reginald H. Murphy.**

### "LEST WE FORGET."

Mr. Editor:

So glad to see "John Marshall, My Boy", in The Southern Churchman.

"O Lord of Hosts, be with us yet,
Lest we forget, lest we forget!"

I recall it as it came out in 1865 (or 6) to the comfort of my soul.

**B. Minor.**

Charlottesville, Va.

### THE OLD PATHS.

Mr. Editor:

I want to thank you for the great help and pleasure "The Southern Churchman" brings with its weekly message. **Those things we have so surely believed.** There may be much that is good in the new wine (current thought of today), it seems very **intoxicating**, but **the old**, "mellowed and strengthened by time is best".

The old paths that lead by the still waters of comfort are wonderfully refreshing in this day of hurly-burly preaching and thinking. We are most grateful to any Church paper that reminds us there are still "The old paths" trod by so many saintly feet through the ages. They may seem hidden, overgrown with underbrush, weeds, **briars** and **thorns**, but they are there for those who really love and wish to walk therein.

We may need some guide like our good Church paper to point them out, but they are just the same paths, yesterday, today and forever. These old paths that lead to peace, righteousness and everlasting life. May we find and walk therein all the days of our earthly pilgrimage.

**(SGD) Lelia H. Scott.**

Fredericksburg, Va.

### FOR NEARLY SEVENTY YEARS.

Mr. Editor:

I have just received your letter of January 1, and appreciate you wanting me to read The Southern Churchman. Nothing would induce me to do without it. I have been reading it for nearly seventy years, and hope to continue to do so, while I remain in this world. I renewed my subscription, and had it sent to Cobham, Virginia, where I have lived all my life. I am just visiting my son in Memphis and his wife takes the Churchman. I am enjoying it more than ever and am glad it is in such good hands and standing up for the "old-time religion"; also glad that you have such good associates as the Rev. Pembroke Reed and the Rev. Frank Cox. I wish every Church member would read it. With every good wish for the new year for The Southern Churchman, President and Editor.

**(Mrs.) Jane Page Lewis.**

Memphis, Tenn.

### LETTER FROM BISHOP TUCKER.

Mr. Editor:

I have delayed replying to your letter of January 27 until I could see my brother and verify my own impression of what is involved in his contemplated action with regard to receiving members of other Churches into his congregation. I can now reply to your inquiries as follows:

1. He proposes to admit to the fellowship of St. Paul's congregation only those who have been both baptized and admitted to full communion in their former church, either by confirmation or by whatever method admission to full communion is effected.

2. This does not mean that he admits such a person to the status of a confirmed person in the Episcopal Church as a whole, but only into fellowship with St. Paul's congregation. Where the canons require confirmation, such a person would, of course, not be eligible, as e. g., in becoming a candidate for orders or here in Virginia in election to the vestry. Further, such a person could not be transferred to another congregation as a "confirmed person", but in the letter of transfer the facts of the case would be stated and the rector to whom the person was transferred would decide as he saw fit whether admission to communion should be granted.

3. This action is in accordance with a custom that has long prevailed in Virginia, namely, of admitting to the communion communicants in good standing of other churches.

Thus you will see that the proposed action is carefully guarded so as not to violate any law of our Church. The only one involved is the rubric in the communion service, which says that no one shall be admitted to the communion unless he has been confirmed or is ready and desirous of being confirmed. In Virginia that rubric has always been interpreted as applying to members of our own Church and not to those who are full communicants of other churches.

**H. St. George Tucker.**

February 1, 1928.

**The Southern Churchman is indebted to the American Bible Society for this Week's Front Page Cover.**

## Book Reviews

THE ANGLICAN COMMUNION THROUGHOUT THE WORLD: Reprinted from "The Living Church". Edited by Clifford P. Morehouse, Managing Editor Morehouse Publishing Company, Milwaukee, Wis.

This beautiful book, illustrated with scores of photographic picltures of clergy, natives and churches in the remote places of the earth and sea, is a collection of papers on the Anglican Church's missionary work throughout the world. Every paper was written by request and is carefully done. The book will be a surprise to many who are interested in the foreign work of the Mother Church. She has not been idle in spreading the Gospel of the Lord. Already the earth is covered by her missionary zeal, even if thinly so.

It is a most excellent manual for the missionary circles at home, especially those of the young people. For a book printed on such heavy, calendered paper and such fine illustrations, the price of $2.50 is reasonable.

**Semmes.**

FIVE SMOOTH STONES: By Frederick P. Wood. Marshall Brothers, London. Price, Eight Shillings.

Very aptly the author, from the well-known story of David and Goliath, expounds the foundational truths of the Bible and the Christian Faith. He treats of the deity of Christ as the Foundation Stone; of the Word of God as the Stumbling Stone; of the Cross and Resurrection as the Rejected Stone, and the Chief Corner Stone, and of the Return of Christ as the Unquarried Stone. We have here pure truth, winnowed from the Word; there is no chaff. It is a thorough, clear, unfolding of "bedrock truths out of the Living Brook". It is readable theology, because made vital. It is concise and covers the salient points with sufficient fulness to enable one to grasp the truth and yet without the wearying elaboration that often discourages one who can digest but little theology at a time.

In one hundred and four pages we have here as complete and satisfying a treatise on the great themes around which controversy rages today, as you could find. All the points are well clinched by Scripture. For bewildered, tempest-tossed souls, befogged by mists of modern thought, and asphyxiated by the monoxide gas of modernism, you will find here rest and can lie down in green pastures and feed and none will make you afraid. It is a vade-mecum of evangelical truth, boiled down and put in simple readable language for young or old. And all for one shilling or 25 cents in our money. You could not better invest that amount.

**R.**

### BOOKS RECEIVED.

**Macmillan Co., New York City.**

THE UNIQUE STATUS OF MAN: By J. Wilson Car.

ADVENTURE: By B. Streeter, J. MacMurray, A. S. Russell, C. M. Chilcott.

GOD IN US: By Daniel Gibbons.

**Doubleday, Doran & Co.**

THE IMPATIENCE OF A PARSON: By the Rev. H. R. L. Sheppard, M. A., C. H.

**The Abingdon Press.**

CHRIST AT THE ROUND TABLE: By E. Stanley Jones.

# Church Intelligence

### Sees Jungle Safer Than New York City.

Acceptance of the theory of evolution as an accomplished fact and acting accordingly "as high-grade animals", is responsible for much of the crime of today as well as for other excesses of a sinful, though not necessarily criminal nature, the Rev. Martin J. Scott, S. J., of the Church of St. Francis Xavier, told members of the Marquette Club at the first of the club's midwinter Saturday discussions at 22 East Thirty-eighth Street, New York City.

"Crime" was the subject of an address by Judge William Allen, of the Court of General Session. He was followed by Father Scott, whose subject was "Crime and Religion". Both jurist and priest agreed that religion, rather than law, was the best means of decreasing crime, Judge Allen declaring that lack of religious training and instruction were responsible for more crime than any other two causes.

"Many are making impulse the basis of conduct, rather than right or wrong," said Father Scott. "This impulse motive is receiving attention in high places. Clarence Darrow said recently that we were victims of impulse and that criminals should be reformed rather than punished. I wonder if he would think the same way if he had a child ten years old and a monster like Hickman killed it? This is a false principle.

"With the exception of Chicago there is more vicious crime in New York City than anywhere else. I think the jungle is safer than New York.

"Any person who follows his impulses soon finds himself falling over a precipice. Take the drunkard and the cocaine fiend—they yield to impulse; you can't do it. Nobody can succeed in society unless he controls his inclinations and impulses, and so it holds in every branch of life.

"Cunning and force are taking the places of right and principle in this country and particularly in this city. What is the remedy? The law? We never had so many laws nor so much crime. You can't dragoon a man into doing right. But give him right principles and train him to live up to them and he will be good even in the midst of contamination.

"How can we influence a person to avoid crime? If we can reach his conscience it can be done. External means make a man good externally only. Some of the most 'respectable' men of the community are perfect devils. Christ called the 'respectable' people of his day 'whited sepulchre'. I know men who pass for respectable, and I know them to be worse than the worst scoundrels. Respectability is not a virtue, nor is vulgarity always a vice.

"God Himself can't make a man good unless the man has the will to be good. Man must cooperate, and religion will draw forth that cooperation. Man will be better as society gets back to a realization that we are not high-grade animals, but creatures of God.

"Today people will sell their souls for $5. You can buy perjury and murder. This is the result of materialistic ideas and the evolutionary theory permeating society and making people their own masters, yielding to impulse and consequently acting in a criminal way."

Judge Allen declared that while there was a great deal of perjury in court actions, perjury was seldom committed by witnesses for the people, but most often by witnesses for the defense. It was more rife in civil than in criminal cases, he said he had been informed.

"It makes my heart sad," Judge Allen continued, "to see boys of sixteen to nineteen in court as defendants, and many of them are charged with hold-ups. It is all due to a lack of religious training and environment. Boys claiming to be Catholics plead guilty before me. They are not Catholics in the true sense of the word. If they were they would not commit these crimes, but it is sad to see so many boys from Catholic families in court.

"If their parents would keep track of them, be companions to them, insist on their keeping away from pool rooms, demand that they do not stand on street corners whistling and shuffling their feet, and demand also that, after a certain hour at night they be at home reading decent literature, I am sure there would be a great reduction in crime."

Judge Allen gave an outline of the history of the Court of General Sessions. He said the calendar was in better shape today than ever before, with only four hundred and seven cases listed yesterday, against 2,200 a few years ago. He said District Attorney Banton could now try any criminal case a week after the indictment, or sooner, and that postponements of trials interfered with the enforcement of law.

Telling of old cases here, Judge Allen said that the oldest on record was that of a man and wife who broke into a neighbor's cellar in 1683 and stole liquors. The man was branded with a "B" and given eleven stripes and the woman was branded with a "B" on her thumb. In 1699, he said, a man named Peter sued a girl named Anne because she would not marry him. The Judge decided both should pay the costs and that they could not marry without the consent of the court. In 1784, he continued, three persons were hanged for larceny.—New York Times.

### Vatican Organ Revives Roman Controversy.

Rome (By The Associated Press).—The "Roman question" as to temporal power in Italy was revived by Osservatore Romano, official Vatican organ, in an evidently inspired editorial replying to an editorial in Popolo D'Italia and to a recent speech by Deputy Gentile, former minister of instruction.

Osservatore particularly contradicted any assertion that the Roman Catholic Church has moderated her protest against losses undergone through the fall of temporal power in 1870. The paper cites in this connection the attitude of Pope Pius XI, Leo XIII, Pius X, Benedict XV and the present Pope, who in his very first pontifical utterance said that throughout the reigns of these Popes there had been "a program of strong, constant and irreducible opposition to the anti-Christian offensive of liberalism and Socialism".—The Evening Star, Washington, D. C.

### Conference on the Deeper Life.

The Conference on the Deeper Life in Christ met in Philadelphia from Sunday, January 22, to Wednesday, January 25, at St. James' Church, Fifty-second and Master Streets, the Rev. John M. Weber, rector.

The aim of the conference was to deepen the spiritual lives of all who attended by emphasizing the power of the Holy Spirit, and His ability to cleanse thoroughly the heart that is consecrated to Him. The first speaker, the Rev. Kenneth Mackenzie, spoke of sin, the great barrier between ourselves and God, and pointed the way of salvation from sin through Christ's Sacrifice. The messages then went on to point the way of victory over sin through the power of the indwelling Christ, and culminated in the final sermon by the Rev. Duncan Thomas, in which he showed that the normal Christian life is a life of victory over sin, and that full consecration to Christ is the condition for entrance upon this life of victory.

Canon F. E. Howitt, and the Rev. Pembroke W. Reed spoke of the Return of Christ, and the incentive that it provides to a life of missionary endeavor and personal holiness, "Every man that hath this hope in him, purifieth himself even as He is pure".

Those interested in the gathering felt that the experience had been a great personal blessing and urge others to join them in the prayer that the occasions such as this be multiplied in our Church. We are sure that the conference was unique in its aim at least as far as the Church in this country is concerned.

### Missionary Conference on Mount of Olives.

New York.—The International Missionary Council has selected for its next meeting the **Mount of Olives** near the city of **Jerusalem**, on March 24 to April 8. The two hundred delegates who will gather from all parts of the world, include thirty-five men and women from the United States and Canada.

Missionary problems under discussion will include many phases of international relations. The growing feeling among missionaries that they should make no claim for indemnities or protection from their own countries in case of civil warfare or international disputes may be repeated. This was a marked attitude at the recent annual session of the Foreign Missions Conference of North America at Atlantic, New Jersey.

Foreign force for the protection of missions or to insure personal safety to missionaries in foreign countries was voted at the conference at Atlantic City as "a serious hindrance" and that the effort should be made to secure freedom from its protection for those missionaries who may desire it.

Mrs. Robert E. Speer and Miss Sarah S. Lyon, of New York, have been chosen as two of the seven women delegates from the United States and Canada. Mrs. Speer as president of the National Board Y. W. C. A. and Miss Lyon as executive of its Foreign Division, administer the work done by the American Y. W. C. A. in the Orient, the Near East, the Baltic States, the Philippine Islands, South America and Mexico.

### Provincial Statistics.

Vital statistics in the child life in the Province of Washington—infant baptisms, confirmations, teachers, pupils and communicants, reported in the Living Church Annual for 1927 and 1928 reveal some interesting details.

In the Province there is shown a decrease of eleven per cent in Infant Baptisms; four per cent in Confirmations; seven per cent in Teachers and one per cent in Scholars. There has been an increase in Communicants of one-half per cent.

Studying the individual Diocesan figures we find the following:

**Bethlehem**—An increase of ten per cent in Confirmations; three per cent in Communicants, nine and one-half per cent in Teachers and nearly eight per cent in Scholars, though Infant Baptisms have decreased nearly four per cent.

**Delaware**—Shows a loss of nine per cent in Infant Baptisms and one per cent in Communicants, but Confirmations have increased two per cent, Teachers six per cent and Scholars three per cent.

**Easton**—Reports a one and one-half per cent gain in Communicants, but has lost six per cent in Infant Baptisms; seven per cent in Teachers; nine per cent in Scholars and the Confirmations are stationary.

**Erie**—Though increasing thirteen per cent in Confirmations only has a three-one-hundredths gain in Communicants and a loss of eighteen per cent Infant Baptisms, one per cent in Teachers and nineteen per cent in Scholars.

**Harrisburg**—Has gained four thousandths per cent in Communicants, but Infant Baptisms have decreased twelve per cent, Confirmations ten per cent and scholars two per cent. The number of teachers is stationary.

**Maryland**—Has declined in each of the five points; in Infant Baptisms thirteen per cent, Confirmations four per cent, Communicants three thousandths per cent, Teachers one per cent and Scholars one per cent.

**Pennsylvania**—Has increased eight thousandths per cent in Communicants, but decreased ten and one-half per cent in Infant Baptisms, four per cent in Confirmations, twenty-two per cent in Teachers and five per cent in Scholars.

**Pittsburgh**—Records a decrease in Infant Baptisms of eight per cent, Confirmations ten per cent, Teachers three per cent, Scholars four and one-half per cent and Communicants three thousandths per cent.

**Southern Virginia**—Shows a decrease in Infant Baptisms of twelve per cent, Teachers three per cent, Scholars seventeen per cent and Communicants two thousandths per cent.

**Southwestern Virginia**—Has increased twelve thousandths per cent in Communicants, fifteen thousandths per cent in Teachers and twelve per cent in Pupils, but has declined nearly five per cent in Infant Baptisms and almost fourteen per cent in Confirmations.

**Virginia**—Reports a gain of seven thousandths per cent in Communicants and a loss of thirteen per cent in Infant Baptisms and nearly two per cent in Scholars, and is stationary in number of Teachers and Confirmations.

**Washington** — Has increased fifteen per cent in Scholars, but has lost seventeen per cent in Infant Baptisms, twenty-four per cent in Confirmations and seventeen thousandths per cent in Communicants.

**West Virginia**—Has gained twelve per cent in Confirmations and three per cent in Communicants, but the number of Teachers is three per cent and Scholars six per cent less, and there is no change in the number of Infant Baptisms.

### The Virginia Summer School of Religious Education.

The Virginia Summer School of Religious Education will be held in Sweet Briar College June 18 to 30, 1928. All arrangements for faculty have not yet been made, but the usual high grade of instruction is guaranteed. Courses will be offered in Religious Education, Missions, Social Service, Woman's Auxiliary work, and Work among Young People. Sweet Briar College is most beautifully situated, and adapted to the work of such a school. The Virginia Summer School has been a great power in the educational work, especially in the dioceses in the State of Virginia, it being under the auspices of these three dioceses. Now is the time to begin to arrange to send pupils to this school. Any Church or Church School or individual will be more than repaid for the expenditure of the necessary time, money and effort.

### WARNING.

**A young man, thick set and of medium height, for a year past has been begging money from various rectors in this state and West Virginia, on the story that his mother is dead and to be buried by me "tomorrow". He gives his name as Groves or Nolan and address Tyrone, Pa. Telegraph me before you give him any money or have him arrested and let me know.**

**Rev. Frank T. Cady,**
**Trinity Church,**
**Tyrone, Pa.**

## SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

### Diocesan Council.

The Standing Committee of the Diocese of Southwestern Virginia, acting as the Ecclesiastical Authority in the absence of the Bishop, has changed the place of meeting of the Diocesan Council from St. John's Church, Bedford, to St. John's Church, Lynchburg, Va. The date, May 15, remains the same.

**Thomas D. Lewis,**
Pres. Standing Committee.

## SOUTHERN VIRGINIA.

**Rt. Rev. B. D. Tucker, D. D., Bishop**
**Rt. Rev. A. C Thomson, D. D., Coadjutor**

### Christ Church, Smithfield.

In the last eight months Christ Church, Newport Parish, Smithfield, Va., has been enriched with some beautiful memorials. At the early Easter service a stained glass window from the George Hardy Payne Studios, Patterson, N. J., was dedicated. Each section of this window is a memorial to some member of the families of the parish; given by them and the congregation through the vestry, in grateful memory of those who remembered the church with legacies.

Through the Chancel Chapter, the choir has been provided with a processional cross.

A ewer, the gift of a devoted member who is no longer a resident of the parish, stands on a shelf by the front at the entrance.

The alms plates were given in memory of the faithful Senior Warden, Mr. M. F. Jordan and his wife; and the alms basin, in memory of Mrs. Mollie Cowper Chalmers, a devoted member.

The congregation is now working for a hardwood floor, which is must needed.

The Mite Society, the Chancel Chapter and the Sunday School each have pledged a hundred dollars.

On November 13 Bishop Tucker visited the parish and the rector presented a class of twelve, the largest class ever confirmed in the history of the church.

Bishop Coadjutor Thomson has an appointment to visit the church on the evening of February 26; at which time another class will be presented for confirmation.

E. V. H.

## NEW YORK.

**Rt. Rev. W. T. Manning, D. D., Bishop.**
**Rt. Rev. A. S. Lloyd, D. D., Suffragan.**
**Rt. Rev. Herbert Shipman, D. D., Suffragan.**

### St. James' Church.

Celebration of the thirty-first anniversary of the consecration of the present church and the third anniversary of its dedication in reconstructed form, will mark this Sunday's service (January 29) at St. James' Episcopal Church, Madison Avenue and Seventy-first Streets, one of the oldest Episcopal parishes in the city. The Canon of St. Paul's Cathedral, London, the Rev. James Gilliland Simpson, D. D., will be the preacher at the eleven o'clock service on Sunday morning, at which special features will be a Festival Te Deum, ante-communion, and a bidding prayer offered by the Rev. Dr. Frank Warfield Crowder, the rector of St. James. The bidding prayer beginning "Good Christian people, I bid your prayers", etc., is of ancient history in the Episcopal Church and is used on special public occasions.

Three memorial windows will be dedicated by Dr. Crowder at the morning service. One is the gift of John C. Hughes in memory of his wife and parents; the second is the gift of Mrs. Edward S. Knapp in memory of her daughter, Margaret Knapp Ferguson, and her grandchild, Lee Hollister Ferguson, Jr.; and the third is the gift of Mrs. Charles E. Lydecker and Mrs. Percy Stuart, in memory of their parents, Henry and Harriet Davis Batjer.

More than five hundred persons will take part in the festival procession at the four o'clock afternoon service, including four choirs, the Guilds and clubs with banner-bearers, and the clergy, representing both St. James' and also the Church of the Holy Trinity, East Eighty-eighth Street, the daughter-church of the parish, whose vicar is the Rev. Dudley S. Stark. The Rt. Rev. Nathaniel S. Thomas, D. D., formerly Bishop of Wyoming, will preach, the afternoon sermon. The organ music at both morning and afternoon services will be augmented by trumpets and drums.

Dating back in 1810, when the first St. James' was built on Lenox Hill, on what is now Sixty-ninth Street and Lexington Avenue, when the population of New York City was less than forty thousand, the parish has had a history of increasing activities. The second church edifice was opened for worship on Christmas Day, 1869, on East Seventy-second Street near Lexington Avenue, and the third on Christmas Day, 1884. Three years ago this latter structure was extensively rebuilt into the present beautiful edifice. Distinguished predecessors of Dr. Crowder, the present rector, who has been in charge for the past twelve years, including the Rev. Dr. Peter Schermenhorn Chauncey, the Rev. Dr. Cornelius Bishop Smith, and the Rt. Rev. Frederick Courtney, D. D.

Interesting historical objects on exhibition this week in the baptistry of St. James include the old Bible in use in 1810 in the first building; communion silver in 1814, and a bell that sum-

moned the congregation to Sunday service from 1811 to 1884.

S. S.

### Fears a Surrender to Pope in England.

Readiness to sacrifice the principles of the Reformation for a reunion with Rome and if possible to carry the whole of Protestantism that way was charged to the majority of Anglican Church members by Dr. M. G. G. Scherer, Secretary of the United Lutheran Church in America and Chairman of the Committee of the Lutheran Church delegation to the Lausanne Conference last summer.

He was the only speaker at the twenty-second annual meeting of the New York Lutheran Ministers' Association, held in the Lutheran Church House, 39 East Thirty-fifth Street. Seventy of the three hundred and fifty Lutheran ministers of the metropolitan district affiliated with the association were present. The association represents four hundred and fifty-four Lutheran Churches that use thirteen different languages in conducting their services.

"The Urgent Need of Lutheran Solidarity in America," was the subject treated by Dr. Scherer. In his opinion, the speaker said that among the evangelical representatives of the Anglican communion there is "a greater approach in spirit and in teaching to Lutheranism than we find elsewhere".

"But we all know what serious divisions exist among them, particularly over the Prayer Book in England," Dr. Scherer continued. "We know what they have to offer as a basis of union for a united Church; namely, the two ancient creeds, the Apostles' and the Nicene, and the historic episcopate with the idea of Apostolic succession."

"And finally," said Dr. Scherer, "we know the unrelenting attitude of the Vatican toward them and their episcopacy. The Pope has said 'We'll have none of you. There can be no union at all unless you come upon bended knee, confess your sins and ask forgiveness'. Rome would then receive them. And the same is true for some of the rest of us, I take it."

Unity of the Lutheran Church is needed, the speaker said, to enable it to bear more effectively its message,

The Rev. Robert Patton, D. D., made an inspiring address to a large congregation on the work of the American Church Institute for Negroes, with a special reference to the work at Fort Valley. Dr. Patton outlined the wonderful possibilities of this important work which is being done, by both the National Church and with the appropriations made by the Diocese of Atlanta.

During the meeting of council, the Rev. S. Alston Wragg, on behalf of the clergy of the diocese, presented to Bishop Mikell as a token of their esteem and in appreciation of his services, a gift in the form of new vestments. Mr. Wragg stated that it was the desire of the clergy to mark this tenth annual council over which Bishop Mikell had presided with the testimonial of the loyalty and affection of the clergy of the diocese.

The Bishop responded, expressing his appreciation of the gift.

The following were elected members of the Standing Committee: The Rev. Messrs. S. Alston Wragg, W. W. Memminger, D. D., and the Very Rev. T. H. Johnston, Litt. D., D. D., and Judge E. E. Pomeroy, Col. Z. D. Harrison, D. C. L., and Dr. G. H. Noble, Sr.

The retiring members of the Executive Board were reelected for a period of three years: the Rev. W. W. Memminger, D. D., H. Fields Saumenig, Messrs. H. V. Kell, Frank E. Bone and Mrs. E. B. Harrold.

The following were elected to represent diocese as delegates to the General Convention: Clergy, the Rev. W. W. Memminger, D. D., the Rev. S. A. Wragg, the Rev. C. E. Bentley and the Rev. H. Fields Saumenig; alternates, the Rev. Messrs. F. H. Harding, Russell K. Smith, Wm. F. Moses and N. R. H. Moor.

Lay delegates elected were: Messrs. David Woodward, Col. Z. D. Harrison, D. C. L., Dr. G. H. Noble, Sr., and Robert C. Alston, D. C. L.; alternates, Wm. Parker, Jr., MacD. Dexter, T. H. Nickerson and Dr. Thomas H. Hancock.

The Rev. Robert Patton, D. D., representing the National Council, addressed the members in its business session on its obligation to the National Church with special reference to the quota made upon the diocese.

The Council, by Canon, authorized the creation of two convocations within the diocese for missionary work. This action was taken looking forward to a greater development of the work in the diocesan mission field and was referred to the Diocesan Department of Missions to be put into effect.

Mrs. Henry Davis, President of the Woman's Auxiliary, made her annual report to the council, which showed a remarkable increase in the gifts of this organization. The Council will meet in 1929, the fourth Wednesday in January, in Christ Church, Macon, Ga.

F. H. H.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

### Diocesan Convention.

The one hundred and forty-fourth convention of the Diocese of Maryland was held at Grace and St. Peter's Church and Parish House on January 25 and 26, the Rt. Rev. John Gardner Murray presiding, and the Rt. Rev. Edward T. Helfenstein, Bishop Coadjutor, assisting. Bishop Murray's address, following the opening service of Holy Communion, disclosed, among other interesting statistics, the fact that there had been 1,724 confirmations during the past year, an increase of more than three hundred over the preceding year, which he held, due to the Bishops' Crusade and to the diligence of the Bishop Coadjutor in holding special confirmations whenever called upon. In the financial accounting for the year he announced that Mr. Van Lear Black had contributed $200,000 toward the sum expended for the Synod Hall Undercroft of the Cathedral of the Incarnation, the remaining $94,000 having been raised by the trustees of the Cathedral Foundation. The way was thus cleared for the consideration of further plans for the Cathedral. Among the important announcements for the coming year was the notice of a thorough survey of the diocese. The Bishop concluded his address with a consideration of the Lausanne Conference.

At the very outset of the convention a theological issue was injected, when Judge Henry D. Harlan, who was one of the delegates at the last General Convention, introduced a resolution memorializing the General Convention to refrain from completing its action looking toward the omission of the Thirty-nine Articles of the Book of Common Prayer. This action followed the broadcasting of a pamphlet through the diocese entitled "Shall the Episcopal Church be Destroyed"? The Judge stated that he was presenting the resolution to ascertain the mind of the diocesan convention, in order that the delegates to be elected to General Convention might thereby be instructed. There was long and somewhat ardent discussion of the resolution, but eventually it was withdrawn by the mover without being voted upon.

The following were elected deputies to the General Convention: the Rev. Drs. Wyatt Brown, H. P. Almon Abbott, Arthur B. Kinsolving, and Romilly F. Humphreys; Messrs. Edw. Guest Gibson, Henry D. Harlan, George C. Thomas and Blanchard Randall. The alternates: the Rev. Drs. Wm. A. McClenthen, Wm. C. Smith, Jr., Walter B. Stehl and Douglas Hooff; Messrs. E. N. Rich, Wm. L. Marbury, Geo. S. Jackson and A. de R. Sappington.

The Standing Committee for 1928 will be composed of the Rev. Drs. Wyatt Brown, Benj. B. Lovett, Wm. A. McClenthen and Arthur C. Powell; Dr. Jos. S. Ames; Messrs. Herbert M. Brune, H. D. Harlan and Edw. N. Rich.

Mr. Blanchard Randall, for twenty-three years treasurer of the convention, retired as such, and Mr. Wm. Ingle, who is also treasurer of the Executive Council of the Diocese, was elected to this position.

The next convention meets at the Church of St. Michael and All Angels on the fourth Wednesday in January, 1929.

J. A. M.

## PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

### Bishops to Conduct Evangelistic Services.

A unique undertaking has been decided upon this Lent in connection with the continuation work of the Bishops' Crusade in the Diocese of Pennsylvania. Under the auspices of the diocesan committee on continuation of the Crusade a series of diocesan evangelistic services will be held on six Thursday nights during Lent, at which in sequence that number of visiting Bishops will be heard as Lenten preachers.

The Rev. Dr. David M. Steele, in a whole-hearted cooperation with the efforts of a large number of the clergy of the diocese interested in the continuation work which has been carried on since Epiphany of 1927, has turned over his church for the series and has underwritten a fund to provide for all necessary expenditures. The movement is attracting diocesan-wide interest. Many of the clergy are taking steps to bring with them as many of their parishioners as may be possible. The Church Club of Philadelphia also has taken cognizance of the movement and is planning to urge the attendance of its members at each of the services. Members of our organizations of the diocese are being interested in the movement.

St. Luke and the Epiphany is one of the largest churches in the diocese and by reason of its central city location in Thirteenth Street below Spruce, is easily accessible from all parts of the city, and its proximity to all railroad stations makes it equally so to the city's suburbs. The services are to begin at eight o'clock each Thursday night. The Bishops communicated with were quickly responsive to the invita- whch he descrbed as "a gospel that exactly meets the needs of an age that

has sought but has not found and is restless and unhappy still, that has tried everything else, every substitute, and found them all disappointing and valueless."

At the opening of the meeting, Dr. S. G. Trexler, President of the New York and New England Synods of the Lutheran Church, was reelected President of the Association. The Rev. George Lynn Kieffer was reelected Secretary, and the Rev. Charles A. Crouch of Hempstead, L. I., Treasurer.—New York Times.

## NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan.

### A Skeleton in the Closet.

A skeleton in the closet is not often cause for rejoicing on the part of those who own it, but Mrs. F. A. Worrall, Superintendent of St. Agnes' Hospital, Raleigh, N. C., fairly boasts of one recently acquired by her Nurses' Training School, thanks to the Woman's Auxiliary of Massachusetts.

"The new skeleton has a head" (apparently this is an advance over previous equipment) "and all the other bones a respectable skeleton should have."

A check from the Woman's Auxiliary of New Hampshire has provided for the purchase of charts which are part of the equipment required by the State Board for a recognized school. Mrs. Worrall says further: "It is a pleasure to write of St. Agnes' without having to ask for something. Thanks to the wonderful goodness of our friends, who rallied to our support after the fire, we have quite an attractive hospital now, fresh as paint can make it. I would not say of it, as a visitor did last week, 'Is is spotless'! for I know where to look for spots; but I can say that it is in a much better shape than it was before the fire.

"We are now working to bring the Training School into Grade-A. While the present Nurses' Home is used we shall always be short one point—the point that not more than two nurses shall occupy a room. But we believe that we can meet all other points in time, even the reference library, a complete high school education as an entrance requirement, and the usual class room equipment."

### Church Unity.

The Diocese of North Carolina, acting through its Executive Council, has endorsed the Church Unity Movement and is calling on all local ministers to organize a League for Church Unity in their parishes. At a recent meeting of the Executive Council the following action was taken:

Whereas, Our General Convention in 1910 set forward plans looking to a World Conference on Christian Unity (Faith and Order); and

Whereas, Such a conference has been held (Lausanne, Switzerland, August 3, 21), with a Bishop of the Church in the chair (Bishop Charles H. Brent); and

Whereas, Bishop William A. Guerry, of South Carolina, has drawn up and issued to the public a practical, constructive suggestion as to how Unity might be promoted (namely by the formation of a League for Church Unity, made up of members of the Christian Churches of the world"); therefore, be it

Resolved by the Executive Council of the Diocese of North Carolina, meeting in regular session:

First, That we heartily endorse the Church's general efforts looking to organic unity—and especially the proposal advanced by Bishop Guerry regarding the formation of a League for Church unity in the diocese.

Second, That we call on all ministers in this diocese to appoint a suitable layman in the parishes and missions to serve as League organizer (or else themselves to serve in this capacity), with a view to forming a League for Church Unity in every parish and mission in the diocese.

Note.—The League pledge contains the following simple agreement: "In obedience to the teaching of Jesus Christ and trusting to the assistance and guidance of His Holy Spirit, I do hereby pledge myself to work and pray for the visible and organic unity of His Church."

The Executive Council suggests that this movement be not confined to our own Church membership, but that local organizations endeavor to interest pastors and laymen of our sister communions in their several localities—and to invite them to join the local League for Church Unity.

T. F. O.

## LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

### Fifty Years' Service.

On a recent Sunday Colonel Edward Barr, Senior Warden of St. Ann's Church, Brooklyn, completed fifty years' service as a member of the parish corporation. The following night at the Hamilton Club, Colonel Barr was guest of the rector and the other members of the vestry, who presented him with a memorial beautifully engrossed in the following words: "Servant of God, well done." Colonel Edward Barr, Senior Warden of St. Ann's Church, Brooklyn Heights, was elected to the vestry in 1878 and, with this month, will complete as a member of this body a half century of faithful and self-sacrificing service for his Master. During this uninterrupted period he has served successively as Clerk, Treasurer, and Church Warden, and he has been a most loyal co-worker with the six rectors who have ministered at St. Ann's since his election to the vestry. During interregnum he has officiated as nominal head of the parish, with zeal and fidelity, and by his gracious courtesy and winning cordiality he has endeared himself to untold numbers.

"In recognition of this noteworthy anniversary, we, his friends and associates of the vestry, tender Colonel Barr our loving congratulations and good wishes, praying that he may grace our meetings by his presence for many years to come."

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

### Spiritual Ideals of George Washington.

Episcopal clergymen throughout the country have been invited by the Rt. Rev. James E. Freeman, Bishop of Washington, to unite in services, dedicated to the spiritual ideals of George Washington on the Sunday nearest his birthday anniversary, it was announced today. This observance is a custom of long standing in the City of Washington and is expected to receive nation-wide attention this year as result of Bishop Freeman's invitation.

In the statement, explaining the purpose of the observance, which accompanied the letters sent by Bishop Freeman to clergymen in every state, attention is called to the plans initiated by Congress for a nation-wide commemoration in 1932 of the two hundredth anniversary of George Washington's birth.

A portion of the statement issued by Bishop Freeman follows:

"George Washington recognized religion as a vital factor in the building up of our country. There is convincing evidence that he believed it impossible to build a durable civilization without faith in God—that he sincerely subscribed to the words of the prophet, 'Where there is no vision, the people perish'.

"That Washington felt this faith should have visible expression in the national capital is attested by the fact that, at his suggestion, Major L'Enfant included in the plans for America's 'federal city' a 'great church for national purposes'.

"For more than one hundred years George Washington's vision of a great church structure in the nation's capital lived on without material expression. In 1891, however, the task of constructing an inspiring edifice on the heights of Mount Saint Alban was taken up by a group of consecrated men; and progress since that time has been continuous. It is fitting, therefore, that American Churchmen should have been selected the Sunday nearest George Washington's birthday anniversary as the day on which they should annually rededicate themselves to the task of hastening the day when it can no longer be said that Washington—the capital of our country—is without an adequate expression of the religious faith upon which the strength of the nation has built.

"President Coolidge in a memorable Washington's Birthday address, last year, suggested that the religious institutions of this country have a part in the nation-wide commemoration, planned for 1932, the two hundredth anniversary of Washington's birth.

"What more glorious contribution could be made to such a commemoration by Churchmen of America than a completed Washington Cathedral, crowning the heights of the national capital in testimony to this nation's faith in divine guidance—the realization of a cherished dream of our first President?

"Surely such a consummation would be a noble tribute to the ideals of this country's first leader; and a Hosanna of thanksgiving to Our Heavenly Father, who in His infinite wisdom has seen fit to endow these United States with a founder as illustrious, as noble, as deeply religious as George Washington.

"Although the commemoration in question is four years in the future, the time is all too short. The building of a great cathedral is a long and difficult and costly undertaking. If, therefore, the desired progress is to be made by 1932, it is essential that Churchmen make a notable showing of devotion on this Washington Cathedral Sunday, February 19, 1928. A generous offering at this time will mean much in the way of encouragement as well as in additions t othe Cathedral fabric."

### Noonday Lenten Services.

The noonday Lenten services at Keith's Theatre, which have proven so

popular and largely attended since their beginning several years ago, will feature a departure from the established custom of other years. Instead of a different speaker each day, there will be one speaker at all of the services for one week, thus making possible greater continuity of theme and bringing the people into closer fellowship with the speaker.

The order of appearance of speakers will be: February 27 to March 2, Dr. Joseph R. Sizoo, pastor of New York Avenue Presbyterian Church; March 5 to 9, Dr. Anson Phelps Stokes, Canon of Washington Cathedral: March 12 to 16, Bishop W. F. McDowell of the Methodist Episcopal Church.

There will follow three speakers from outside of Washington, an evangelistic leader, Dr. Charles L. Goodell, secretary of the commission on evangelism and life service of the Federal Council of Churches, New York City, March 19 to 23; Dr. Daniel L. Poling, pastor of Marble Collegiate Reformed Church, New York City, president of the International Society of Christian Endeavor, March 26 to 30; Dr. Clarence A. Barbour, president of the Rochester, N. Y., Baptist Theological Seminary, April 2 to 6.

M. M. W.

## TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop
Rt. Rev. C. S. Quin, D. D., Coadjutor.

### Young People's Diocesan Council.

The eighth annual council of the Young People's Service League of this diocese opened Friday night, January 13, Austin, Texas. Mr. Tom Bagby, President of St. David's Y. P. S. L., was toastmaster at the banquet and a welcome to Austin was given by the Rev. Valentine Lee and Miss Julia Drake, also of St. David's Y. P. S. L. The Diocesan President, Mr. Edwin Sharpe, of Nacogdoches, made the response. The Rev. Dargan Butt, of Wharton, and the first Life Recruit of the Y. P. S. L., in active service in the diocese, made a splendid talk. The opening service was held in St. David's Parish, the service being read by the young people and the sermon preached by the Rt. Rev. Clinton S. Quin.

Saturday morning there was Corporate Communion with some two hundred young people attending. The council convened at nine o'clock. The National Constitution was ratified, proposed changes in the Provincial Constitution were accepted, and the officers for 1928 were elected. Place was given on the program to the "First Young People's Provincial Summer Conference", held in Winslow, Arkansas, last summer, which resulted in a keener interest and a greater enthusiasm to send delegates to the 1928 conference.

For the past two years we have been working toward the establishment of a library in the Boys' High School, Wuhu, China, and have received splendid cooperation from the Young People's Societies throughout the country. We have decided to take for the coming year for our special project the establishing of a library for the boys and girls in the Rev. J. T. Mulcare's missions in the Canal Zone. We are working hand in hand with the Church Periodical Club in the establishing of these libraries and are indebted to them for their suggestions in these opportunities for service.

A budget of $700 for 1928 was adopted by the young people—delegate to the National Conference, Sewanee, $100; for the Church's Program, $100; Provincial pledge, $50; for the diocese, $200; to help some boy or girl studying for life work, $150; postage for diocesan officers, $25; emergencies, $75—total, $700.

A conference on Personal Religion and also one on Life Work were conducted. An installation service for the newly-elected diocesan officers concluded the afternoon session.

We then drove to Barton Springs for recreation and frolic and an out of door supper. The Y. P. S. L. of the Church of the Redeemer, Houston, and the Y. P. S. L. of Hempstead, were awarded the Honor Shields for the best work done in the five fields of service during the year. The evening was given over to a dance.

## MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.

### The Lord Bishop of Aberdeen and Orkney.

St. Mark's, Minneapolis, had a notable visitor on Sunday morning, January 15, the Rt. Rev. F. L. Deane, D. D., Bishop of Aberdeen. He is touring our country and this visit will be his very last before sailing.

## WEST TEXAS.

Rt. Rev. W. T. Capers, D. D., Bishop.

### Annual Council.

On account of the illness of the Rev. John W. Sykes, rector of the Church of Good Shepherd, Corpus Christi, the twenty-fourth annual council of the Diocese of West Texas, which was to have been held in Dr. Sykes' parish, has been postponed until May 1, SS. Philip's and James' Day, which will mark the fourteenth anniversary of Bishop Capers' consecration to the episcopate. The dates of the council were fixed for January 17, 18 and 19.

W. T. C.

## WEST MISSOURI.

Rt. Rev. S. C. Partridge, D. D., Bishop.

### Diocesan Convention.

Old-timers pronounced the thirty-ninth annual diocesan convention of West Missouri, held in Grace and Holy Trinity Church, Kansas City, on January 17 and 18, to be the largest, most progressive and altogether "the best convention" ever held in the diocese. All the clergy and large delegations from the parishes and missions of the diocese were in attendance from the opening service on the first day to the close of business on the second.

In his address at the celebration of the Holy Communion on Tuesday morning, Bishop Partridge stressed the urgent need of permanent diocesan endowment and proposed the establishment of a fund of one hundred thousand dollars. He reported the accession of seven new priests to the diocesan forces and increase of active work in all parts of the diocese.

In business session the convention heartily approved and endorsed the Bishop's project for endowment and created a Commission of Ten, all laymen, to proceed toward the raising of funds.

Remission of old delinquencies was granted to a number of parishes and missions, all of which gave assurance of future prompt payments.

Pledges for the Church's Program were made in convention by representatives of the churches, to a total amount of $20,000.

The annual meeting of the Woman's Auxiliary of the diocese, in session on the first day of the convention in Grace Parish House, was addressed by Deaconess Massey, Miss Beardsley and Dr. Morehouse. The Rev. Mr. Trelease addressed the convention. Notable among the features of the convention were the facilities and hospitality extended by the rector and people of Grace and Holy Trinity Church, culminating in a diocesan dinner with speeches by Bishop Partridge and Dr. Morehouse.

Diocesan elections resulted as follows:

Executive Secretary—The Rev. Henry N. Hyde.

Diocesan Treasurer—Mr. B. C. Haward.

Standing Committee—The Rev. Messrs. Robert Nelson Spencer, B. M. Washburn, J. P. DeWolfe and C. H. Molony; Messrs. B. C. Howard, J. D. Warren, A. C. Stowell and H. T. Poindexter.

Deputies to General Convention—The Rev. Messrs. C. H. Molony, R. N. Spencer, B. M. Washburn and J. P. DeWolfe; Messrs. B. C. Howard, L. T. Golding, Wm. G. Holt and Henry D. Ashley.

Alternate Deputies to General Convention—The Rev. Messrs. B. N. Lovgren, Henry N. Hyde, Charles G. Fox and D. E. Strong; Messrs. A. C. Stowell H. T. Poindexter, J. D. Warren and W. W. Mantz.

Members of Executive Council for two-year term—The Rev. Messrs. J. P. DeWolfe, C. H. Molony, J. Roy Gregg and Chas. G. Fox; Messrs. B. M. Little, Norton Schuyler and Arthur Clifford.

H. N. H.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

### One Hundredth Diocesan Convention.

The one hundredth annual diocesan convention of Kentucky convened on January 25, in Louisville, preceded by a large gathering of clergy and laity for the celebration of the Holy Communion, the Bishop of the Diocese officiating. As the day was also the commemoration of his consecration, the Bishop made a brief address, recalling the twenty-three years of his episcopate, and expressive of his deep appreciation of the unfailing love, loyalty, and cooperation, accorded him throughout.

In the opening session of the convention, Bishop Woodcock read his annual address. Attention was called to an annual discrepancy deeply deplored and difficult to explain, existing between reports of large confirmation classes and small increase in the diocesan list of communicants. Allowing even liberally for losses occurring through removal, by death, and possible desertion from the ranks, a large leakage yet remains unaccounted for, both in parochial and diocesan reports. The Bishop also spoke of the great conference of Lausanne and its purpose, expressing firm belief in the ultimate attainment of unity among Christians, despite present discouragement.

Full consideration was given to conditions represented at present within the youth of the Church, and commendation was rendered touching the loyalty, and efficiency visible in the Y. P. S. L., forecasting enduring fruit for the future.

The annual Laymen's Dinner, in honor of the Bishop, was attended by the largest assembly in the history of this observance. The Rev. H. S. Musson, rector of the Church of the Advent, acted as toastmaster.

As special speakers were Lieutenant

(Continued on page 26.)

# Family Department

FEBRUARY.

1. Wednesday.
2. Thursday. Purification B. V. M.
5. Septuagesima Sunday.
12. Sexagesima Sunday.
19. Quinquagesima Sunday.
22. Ash Wednesday.
24. Friday. S. Matthias.
26. First Sunday in Lent.
29. Wednesday. Ember Day.

### Collect for Sexagesima Sunday.

O Lord God, Who seest that we put not our trust in anything that we do, mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

### The Kingdom of the Meek.

By Priscilla Leonard.

Kings choose their soldiers from the strong and sound,
And hurl them forth to battle at command.
Across the centuries, o'er sea and land,
Age after age, the shouts of war resound;
Yet, at the end, the whole wide world around,
Each empty empire, once so proudly planned,
Melts through Time's fingers like the dropping sand.

But once a King—despised, forsaken, crowned
Only with thorns—chose in the face of loss
Earth's poor, her weak, her outcast, gave them love,
And sent them forth to conquer in His name
The world that crucified Him, and proclaim
His empire. Lo! pride's vanished thrones above
Behold the enduring banner of the Cross!

—The Outlook.

### De Profundis.

In Hall Caine's "Maximam" two lads stand on the seashore. One says to the other, "The sea is calling me", and the other answers, "The sea is calling me". It is the challenge of the sea to those lads on the shore. The lads cannot but hear, for they belong to the sea. The salt of the sea is in their veins, the song of the sailor on their lips.

Out of the wide sea of being comes to every soul the challenge of the spiritual. It arrests us. We cannot but hear, for we **belong.** The boundless deep from which we came calls to the deep within us, "Deep calleth unto deep".

There is a deep within to which deep calls. We are in a world of mystery, mystery without, and mystery within. We look upon a wide sea as into thick darkness. Dark clouds of doubt hang low over life. For many there seems no clue to the ever-deepening mystery. For them it is spiritual tragedy, for the doubt of the time touches the whole substance of life. The mind rocks as it realizes the deeps on deeps on which the world has been built. And deep calls unto deep, for there is a deep within that answers to the deep without. There is a sense of eternity, of infinitude felt within ourselves. There is a beyond, not only outside of us, and above us, but a beyond within us. God has set eternity in the heart of man.

God? We cannot divest ourselves of the thought of God. The feling of Him is below the deepest deep of thought. Deep as is the mystery, there is a sense of something spiritual and eternal.

There is a deep to which deep calls. There are deeps and lower deeps—deeps of thought, deeps of fear, deeps of pain and sorrow and still deeper deeps of thought. The lower deeps are reached when the soul sinks into fathomless brooding thought. Then De Profundis. Eternity calls to eternity across time.

The sea called the lads on the shore, and the lads heard the call because they belonged to the sea. Do we belong to that boundless deep whence we came? Is it the call of God because to Him we belong? Is our true life to be found in a divine adventure of faith? That is the challenge of Christianity to man, and at his best man recognizes the call. He **belongs.** It is true, man is not always at bis best. He may turn his face back toward the jungle. There is "the underworld of the mind", with underworld filth and garbage. We know what deeps of lustful sin and shame, what hate and cruelty man is capable of, and the challenge of life is nowhere written in characters so glaring as on the human breast. It is the sharp challenge of the **"ought".** What is the answer from out the deep of the soul? That sets the face toward heaven or back toward the jungle, for it determines our philosophy of life.

Where do we **belong?** It is the question for modern man. The materialisms of life weigh heavily, and may still the Voice out of eternity, but the call persists. Deep ever calls to deep. Sometimes the man gets a look into the deep within, and finds darkness there. Then De Profundis. Out of the soul's sense of sin and the cry for peace, out of the pain of life and the confession of doubt may be the answer of deep to deep.

We face the question in the solemn appeal of Lent. There will be open churches everywhere. There will be much preaching, and great congregations to hear. The one question for each one of us is, **do we belong?** What will be our acknowledgment of it?

From out of the deep of God's judgments comes the challenge to conscience. From out of the deep of the Heart of God comes the challenge of faith. That is the challenge of the Christ. If man will hear, if the world will hear, then

"That which drew from out the boundless deep
Turns home again".

—Rev. A. L. Urban.

### A Luther of Mexico.

The Story of Francesco Gandara is told by the Rev. Alfred Wright, the veteran Congregationalist missionary in Mexico. Born on a remote ranch in the State of Zacetecas, Gandara served, as a boy, as acolyte in a village church at the salary of one peso, or fifty cents, a month. The priest said mass out of a book, which, besides the missal, had the whole of the Scriptures in Spanish bound between its covers. When asked by the boy where a copy could be bought the priest replied that the book was for priests alone, that common people could not understand it and were forbidden to read it, that its price was also prohibitive (eighty pesos, six years' salary of an acolyte), and that, in any case, one would have to travel to a large city such as Guadalajara to buy a copy.

The boy asked if he might borrow the book. Not so! Later, however, when the priest's heart had been softened by a present of five pesos (five months' salary of the acolyte), he consented to lend it after mass, on condition that the boy should have it back before mass the next morning. By no means should he mention the matter to any one.

So, after mass, Francesco took the bulky volume, wrapped it carefully in his blanket, so that no one should discover what it was, carried it to the hills and there in a lonely canyon read all day until it was too dark to read longer. Then he secreted it in a hole, covering it with his blanket, went to the store, bought three candles at two cents apiece and returned and read his precious volume until the last of the candles had burned out. He was deeply moved by what he read and today, twenty years after, recalls three texts that stand out clearly in his mind, just as he saw them on the page, and that finally led to his conversion and separation from Rome. They were, "Cursed be the man that trusteth in man" (Jer. 17:5), "Who can forgive sins but God only" Mark 2:7)? and "God is a Spirit; and they that worship him must worship him in spirit and in truth" (John 4:24).

After some years, Francesco left his priestly employer, learned the trade of saddler, and settled in a place where there were evangelical Christians. Here he found a Bible at the price of one and a half pesos, bought it, and at times spent the whole night reading it.

Then came a period of persecution. His own father threatened to kill him, plots were laid to abduct him and force him into a course at Catholic instruction. All unavailing! Francesco has been for many years, now, an active and faithful member of an evangelical church, and his father, when death came, refused priestly aid, saying, "I have already confessed to God. Let my son read to me from the Bible".—Selected.

### THE PARABLES OF SAFED THE SAGE.

#### The Parable of the Shears.

I have a friend whom I love, and from whom a Call is always welcome, save that I am never able to help him as much as I could wish. For while he is not an unsuccessful man, he is one who hath ever shrunk from Opposition, and from the stern necessity of Facing Adverse Conditions, and it hath not been easy to tell him this. And he hath many fine qualities.

Now as we sate and talked, I drew toward me some Newspapers that lay upon my desk, and certain Articles that were Marked, I began to Cut Out. And each of them I pasted on a sheet of Paper, with a penciled note as to why I had decided to save it.

And he said, 'Thou seemest to me to make rather liberal use of the Shears and Paste Pot.

And I said, They are among my Best Friends.

And he said, What dost thou see in this little insignificant clipping?

And I said, I think I see the possibility of something that the man who wrote it did not see, and I intend to try to make other people see what I see.

And he said, Dost thou then get the

idea at second hand?

And I said, Not so. I get the bald fact at second hand. But that which the writer of the fact sowed was a bare fact, and I give it a body as it pleaseth me; and the new life of the fact after I have nurtured and grown it is mine own. But of Originality the Shears are the Father and the Paste Pot is the Mother.

And he said, Thou seemest to get a Parable out of almost anything. I suppose thou couldst get one out of the very Shears.

And I said, Sure thing. And I could draw a lesson from the Steel, and another from the Sharpness, and others from other Qualities. But most of all would I draw a Lesson of the Value of having something always that must be Opposed.

And he said, Tell me about that.

And I said, The most significant fact about these Shears is that what would otherwise be only two rather curiously shaped Knives are so Riveted together that neither can cut without the other, and their success is in the Benevolent Opposition.

And he said, I had not thought of it in that way.

And I said, It is not always well for for a man that he eliminate Opposition. We measure our strength in terms of things successfully opposed, of Pounds Lifted, and Miles Traveled, and Tasks Accomplished. And if we seek to evade them, we do but waste our strength in evasion, strength that would have Lifted the Load, or Climbed the Hill.

And he thought a moment and said, Or Cut the Knot.

And he was silent for a little time, and he rose to go. And he said, I believe I can finish that Parable myself.

### Our Father's Comfort.

Martha Shepard Lippincott.

Dear Lord, what comfort Thou wilt give
When we will humbly trust in Thee,
Thou wilt uplift our trusting souls
Till we, Thy wisdom, learn to see.
Thou wilt free us from many cares
And teach us of the nobler life,
Until our souls will seem to live
Above the world of care and strife.

Oh! let us, Thy sweet power, feel,
Until we know that God is love,
And let us, by our loving deeds,
Lead other weary souls above.
Dear Father, shed Thy gracious light
Within the hearts of every one,
So, through the power of Thy love,
Life's highest mission will be won.

The soul can never come to harm,
When placing all its trust in Thee;
It will be near the heavenly way,
In paradise, will seem to be:
And sweet contentment bless the heart,
With happiness, it will be filled,
And those who rest within Thy care
Will find their every trouble stilled.

### I Am Looking for God.

There recently came to the door of one of our missionaries a young Japanese college graduate, twenty-three years old. He was a pilgrim, as his dress and big hat showed. He had completed on foot the weary circuit of the eighty-eight shrines and was only twenty-five miles from his home. But he realized that he had not found God. Hearing there was a missionary in the town, he came to his door as a last resort, and knocked. When the door was opened, the young man said, "I am looking for God; can you show Him to me"? Said the missionary, "I think I can; come in". For two hours they studied together the Gospel of Matthew. The young man found lodging in the village and gave himself to the study of Christianity, aided by the missionary. At the end of three weeks, he said, "Teacher, I have found Him and I am going home". Said the missionary, "If you have found Him, tell Him so and thank Him". The young man dropped his head on his arm and said, "O Thou Whom my ancestors groped about in their darkness for generations to find, for Whose discovery I came to this island, blindly looking—at last, at last, I have found Thee; I thank Thee. Amen". He took the missionary by the hand with a new light on his face, and his last words were, "Goodbye, I have found Him, I have found Him, I have found Him".

That young man is Japan saying to us, "I am looking for God; can you show Him to me"? In a very special sense he represents young Japan.

For the Southern Churchman.

### Janus-wise.

Mary W. Hamilton.

Backward we look, nearing the last milestones on our way,
And we meet sad yesterdays in the passing of the year;
Clear-cut they front us, as on such and such a day
Here lie our failures—graved in memory by our tears.

Here dead lie days we might have been so militant for good,
Launched out into the deep and wrestled with the flood;
Care-obsessed or pleasure-hired, high calls misunderstood,
Yet all the while the crying need of Jesus and His blood.

Like dead faiths on their altars, earth's fading joys illume,
Looking backward, "in the shadow", death holding us in thrall;
Youth gaily notes the "speeding years", eyes dim with gathering gloom,
Vision the spectral over mirth, handwriting on the wall.

Now would we judge ourselves, O Lord, disrobed of all our pride,
Sad contrite hearts o'er waste of years for sacrifice we bring,
May faith, and hope, and love transcending all, absolve, abide,
Hiding our multitude of sins, Love over all shall sing.

Far off, beyond the bound of time, we sense the glorious dawn
Of radiant love's effulgence, the captive's loosening chains;
We wait the day star in our hearts, that ushers in the morn,
Of the King in all the beauty of His limitless domains.

### Wise Watchfulness.

Hilma was just at the age when she could walk alone and, like all other children, enjoyed the independence of it. To indulge her in the new pleasure, her father took her to the park where there were no automobiles to dodge. But there were other difficulties to be encountered—curbs against which little feet might stumble, people to be passed without collision and deep holes to be avoided.

I had watched other people "taking care" of children about Hilma's age. Many of them would repeatedly seize the child by arm or garment, which ever came first, shouting, "Look out"! "Take care"! "There, I told you you'd fall if you went there! Just look at your clean dress, now. It's all covered with dirt! Aren't you ashamed"? "There! If you can't stand up alone, you'll have to keep hold of my hand all the time". And the poor child would be dragged along, resisting every step and trying to pull away.

Today one mother was fussing at her child's clothes every minute. "Here, let me pull up your stocking, Mary dear." But "Mary dear" had just sighted a brilliant yellow dandelion in the grass, and, in her haste to reach it before her mother's forceful hand could imprison her she fell on her face and was dragged to her feet and made to regard, ruefully, the grass stain on her white dress.

Two other little children were frolicking happily on the grass, rolling about like two healthy puppies. "Children, don't do that; it isn't pretty. Sit up and play nicely together." They sat up obediently but, having no idea how to "play nice", they sat primly looking at each other and, no doubt, wondered vaguely why what they had been doing wasn't "pretty" when it was such fun. I wondered, too.

"Come here, Henry," called another anxious mother. Henry left his digging in the sand regretfully. So far as I could see all the mother wanted was to brush back the stray lock that fell picturesquely over his moist forehead and to give his blouse a needless pull.

In happy contrast to all of these were Hilma and her father. He never uttered one single "don't", never touched her except when her hand crept trustfully into his own. But this father was more watchful of Hilma than any of the nagging parents were of their offspring. If she veered toward some unsuspected danger, he stepped between it and her, turning her toward safety as if of her own will. Once she stumbled and fell. Her father did not run to pick her up and stir her emotions with pity. He let her alone to manage a return to the upright which she did with no apparent expectation of outside assistance. She was used to meeting her own personal difficulties alone.

And is there anything we older people desire more than to be let alone in the pursuit of our own innocent desires? We resent interference. Why should we expect our children to feel different? Don't for a moment think I am preaching against parental discipline and a definite exercising of authority when necessary. I am merely advocating less **unnecessary interference.** Many restraints and reproofs are of no importance whatever. A little added watchfulness such as Hilma's father gave, will avoid the need for many reproofs. A little restraint on the part of parents will eliminate many needless and irritating "do's" as well as "don'ts".—Florence Milner.

### My Friend.

My dog and I are the best of friends,
We always go together;
Over the hill where the woodland ends,
Scrambling through bush and heather;
Down by the mill where the river bends,
Through any kind of weather.

Down through the woods through the purple haze;
Down where the leaves are falling;
Through all the gold of the autumn days
Filled with the west wind's calling;
Skipping along by the streamlet's maze,
Where the waterfall comes brawling.

Crossing the fields in the twilight's glow,
Where soft the wind comes creeping;
Where e'er I lead he's sure to go,
From morn till the stars come peeping;
So that is the reason I love him so—
He's faithful, awake or sleeping.

—Blaine C. Bigler, in Our Dumb Animals.

# For the Young Folks

### Prayer.

Dear Master, we are only boys and girls,
We may not travel yet across the sea
To tell the gospel story in far lands,
But when we pray, we whisper, "Lord, send me",
And "Here I am" we say to every task
Thou sendest us in this our training time.
We listen for Thy errands day by day
And looking up, we catch Thy smile sublime.
Love's secret is to ever work for God,
And not to mind because He seems to care
To have us do such very little things;
So, Lord, we'll learn to serve Thee anywhere.

—Selected.

### Messengers of Friendship to Mexican Children.

Sidney L. Gulick,
Secretary, Commission on International Justice and Goodwill of the Federal Council of the Church of Christ in America.

Thousands of young people had wonderful fun last winter in dressing and sending to Japan 12,739 beautiful "Doll Messengers of Friendship". These messengers were welcomed by millions of Japanese children in schools, at official receptions in which mayors, governors, princes and princesses took part and at railway stations, steamship wharves and scores of huge department stores.

"Miss America" and her forty-eight state sisters were given many special welcomes. In addition to all the rest of their entertainment, they were received and spent an entire week at the imperial palace. When they left, the empress presented each little messenger with a toy and also donated a doll palace for their permanent home. This palace, enclosed in a great glass case, is in the Imperial Educational Museum in Tokyo, where for decades to come the dolls will continue to tell their story of America's friendship gesture and Japan's response.

The rest of the 12,739 little messengers have found their homes each in a separate primary school or kindergarten. Every doll festival day they will come out of their show cases, say "Mama", roll their eyes, and be hugged by new generations of Japanese school children. "Thank-you letters," photographs and art work have been coming by the thousand to the senders of the friendship dolls. Thus waves of goodwill have been rolling back and forth over the Pacific.

But this is not the end of the story. To let the American people know how happy they have been to hear the voices and to learn the stories told by the American "Messengers of Friendship", 2,610,000 Japanese school children have joined their pennies and have sent to America fifty-eight superb "Doll Ambassadors of Good-will". These dolls have wardrobes of silk kimonas, beautiful jet black lacquer chests of drawers, trunks and study desks and special stationary. The dresses and possessions of several of the more important dolls are marked with their own family crests. They came to share in our Christmas festivities. After attending many receptions in Washington and New York, the little Ambassadors will separate into many parties to tour our country. Communities and even individual schools which desire to see them and give them welcome receptions may communicate with the Committee on World Friendship Among Children", which has charge of the itineraries.

New plans have recently been announced by the Committee on World Friendship Among Children. The new adventure is with Mexico. The plan is to send "Friendship School Bags" for boys and girls in the schools of our neighbor to the south. Each bag will contain articles of interest and help in the life of school children. The Mexican vice-minister of education has approved the project and will distribute the bags in the schools, of which there are about 15,000, with 1,2500,000 pupils.

The bags, which will be made of durable fabrikoid, decorated with a beautiful design, are to be especially manufactured for the committee. The school or group participating in the project will add certain articles to be made or bought and will send the bag by parcel post direct to Mexico City. The bags will be officially distributed in the schools on Mexico's Independence Day, September 16, 1928, which is universally observed in the public schools. The project may be undertaken and the bags sent to Mexico at any time between January and July, 1928, according to the convenience of American schools and communities.

Now that our Ambassadors, Dwight W. Morrow and unofficially, Charles a Lindbergh, have started a new spirit in Mexican-American relations, these plans for Friendship School Bags give one opportunity for scores of thousands of our young people to have a concrete and practical part in carrying forward the goodwill spirit.

Groups of every kind, of young people and children, are invited to nave a share in this adventure in international fun and friendship. Classes in public and private schools, Sunday Schools, the Junior Red Cross, Boy Scouts, Girl Scouts, Camp Fire Girls, Girl Reserves, Pioneers, Friendly Indians—in fact, all kinds of groups and organizations are invited to share in the fun. It is hoped that each group will send two bags so that there will be equal numbers for boys and girls. A pamphlet giving detailed instructions and suggestions has been prepared and will be sent free (send a stamp to cover postage) to those who desire to share in the project No one should begin work on this enterprise before the pamphlet has been secured from the Committee on World Friendship Among Children, 289 Fourth Avenue, New York.

The project aims to cultivate in American boys and girls an increased appreciation of and good will toward the Mexican people. Culminating on Mexico's Independence Day, it also aims to reveal to the Mexican people that there is a widespread feeling of sympathy among hosts of Americans for Mexico's struggle for a better national life

### Mrs. Knitslippers and the Butterflies.

Once upon a time there was a dear little old lady named Mrs. Knitslippers. She lived in a small red house, and round about the house was the most lovely garden. In it were violets and sweet peas, hollyhocks and marigolds, roses and lilies and ever so many other gay and beautiful blossoms.

And, dear me, how Mrs. Knitslippers did love that garden! Every morning, when breakfast was done, Mrs. Knitslippers would put on her broad floppity hat and her soft garden gloves and take a basket and her scissors and perhaps a trowel. and out into the garden she would trot. With her always went Drowsy-Eye, her fluffy white cat, for Drowsy-Eye liked the garden, too.

Here and there they would go, among the flowers, trimming this one and straightening that one, and having the time of their lives.

Whenever Mrs. Knitslippers found a new flower in bloom, she would clap her hands and say, "O-o-o-o-ooh, goody"! And every time she found one that had died, she would wring her hands and cry, "O-o-o-o-o-oh, dearie me"! For that was the only trouble with Mrs. Knitlippers' garden—it just would not live forever.

Drowsy-Eye was very fond of Mrs. Knitslippers. In fact, he liked her better than any one he knew, for she was so kind to him. She gave him a saucer of rich cream every morning, and a piece of fish each night. So it made him feel very badly to see Mrs. Knitslippers crying over her dead flowers.

A toad lived under the garden walk, and Drowsy-Eye asked him how to keep asked the toad how he would keep the flowers from dying, if he were going to do it.

"I wouldn't plant 'em," croaked the toad, who was a cross old fellow, and generally had a sore throat. "If you don't plant 'em they won't die, will they?"

And the toad shut his eyes, which is a habit toads have, if you've noticed; so Drowsy-Eye walked away.

In the bird bath was a saucy fat robin, and Drowsy-Eye knew him well. He the flowers from dying.

"Dear me!" chirped the robin. "I wouldn't even try! Why, if they kept on blooming and blooming and none of them withered, we should soon be covered with flowers."

"That's so," said Drowsy-Eye sadly.

"Of course it's so," chirped the robin. who was proud of having solved the problem. "Indeed, yes! They would cover the garden, cover the walls, cover the house, go down the chimney—" the little robin liked to talk so well that he went on and on, chattering and fluttering and splashing—"climb over the tables, go into the cupboards, climb out of the windows—"

But Drowsy-Eye had heard enough and had walked away. He went back to the house and sat on the steps. He was thinking very deeply. How could one keep lovely flowers from shriveling up into little wads of ugly, faded blue and pink and yellow? He reached over and broke off the head of a lavender sweet pea (which showed that he was thinking deeply, for he would never have broken one of Mrs. Knitslippers' flowers if he had not been lost in thought). As he sat there he tossed the little blossom up and down in the air It looked like something with tiny lavender wings, flying about it, and it amused Drowsy-Eye so much that he kept throwing it higher and higher. When the little flower was way up in the air, it looked like a tiny winged creature; not a bird and not a bug, but something softer and prettier and daintier than either of them.

"Oh," he thought, "if only the flowers could just fly away, when they are through blooming, how fine they would be!"

And then Drowsy-Eye had such an exciting idea that every hair on his tail stood out.

But Drowsy-Eye was a sly old puss. He didn't run right off to Mrs. Knitslip-

pers and tell her what he had thought of. Oh, no! He smoothed down his excitable tail, and he walked very slowly along the walk and watched Mrs. Knitslippers.

It was not until that night when every one was asleep, that Drowsy-Eye crept out of the house, through the garden to where the moon made a great white patch on the soft green grass.

Drowsy-Eye had been out to this patch before. He had seen soft, brown rabbits playing on it, little gray field mice; and, best of all, he had seen fairies dancing there in the shining white moonlight.

Now Drowsy-Eye was no ordinary cat, and you may be sure that he did not lie there in the shadows and watch the fairies play without learning some of their magic. So, after looking carefully about to see that there were no rabbits or mice or wide-awake birds to see him at his antics, he began to dance slowly around in a circle, singing in a soft, purry-furry voice:

"Little fairy, elf and sprite,
Tiny gnorme and dwarf and fay,
Give the fading, dying flowers
Wings, to fly away.
Grant my wish, this moonlight night,
Fairy, elf and sprite."

Then, standing on his left feet, he cried, "Me-ow"! and, standing on his right feet, he cried, "Me-oo"! and, finally, standing on all four of his feet, he cried, "Sssss-pppppttttt"!

After this he went into the house, but he was so excited he could not sleep. He was so afraid that the charm wouldn't work!

He had thought that he would wait until Mrs. Knitslippers went into the garden after breakfast, to tell her about it, but as soon as the sky got crimson in the east and the sun slipped up over the hill, he could wait no longer. So he ran and called Mrs. Knitslippers, saying, "Something has happened to the flowers—do come at once"!

Mrs. Knitslippers came at once, with her pretty white curls still tucked in their curl-papers, and she and Drowsy-Eye hurried out into the garden.

The garden was lovely in the early morning sunshine, and the flowers looked fresher than ever before.

"Why, you naughty, naughty kitty!" cried Mrs. Knitslippers, shaking her curl-papers at him. "How could you frighten me so? There is nothing at all the matter with the flowers."

"Look!" cried Drowsy-Eye, whose eyes were anything but drowsy now.

All the flowers in the garden seemed to be trembling; at first very gently and then stronger and stronger grew the movements. Some of the flowers actually seemed to be pulling away from their stems, and while the excited cat and his mistress watched that is just exactly what those flowers did! They pulled until they broke away from their stems, and then there rose into the air dozens of lovely winged creatures, blue and lavender and pink and yellow!

"But they fly!" cried Mrs. Knitslippers in squeals of delight. "But they fly!" (She was so astonished that she could not believe it even when she saw it.) And Drowsy-Eye, who was so excited that he hardly knew what she said, replied, "Butterflies! Butterflies"!

So now when you see butterflies hovering over your flower beds you may be sure that they are only flowers from Mrs. Knitslippers' garden which, instead of withering up, have flown away. Perhaps they have just come to visit your flowers, and perhaps, if you listen close enough, you can hear what they have to say.—Christine Govan, in Youth's Companion.

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### Rosella's Promised Land.

Rosella sat down by the stile to rest. She had been carrying water from the spring, and the bucket was heavy.

Aunt Louisa, who was not strong, liked the water from the spring best. It was so clear and cold and sparkling.

Rosella, as she stopped to draw breath, reflected. She had been up since five o'clock. She had prepared breakfast for Uncle Malcolm and the hired man. She had washed the dishes, cleaned the pantry shelves and made a custard pie. She had swept upstairs, and mended Aunt Louisa's dressing saque, and now it would soon be time to begin dinner.

Rosella was in a brown study, because upstairs in her top dresser drawer, in her sandalwood box, was a letter which she had said nothing about.

Miss Minerva Strong, who had a little millinery shop in the city, had asked her to come down and help her.

"For any one that can tie a bow as you can, Rosella," she said, "ought to be a milliner, not living on a farm."

Rosella looked off towards the hills. things to see, pretty things to sell and perhaps to wear; then, too, she would not need to work as she did now.

Rosella looked og towards the hills. She had always, since she had been a little child, loved that view. The hills so many times were wrapped in purple haze. Sometimes the clouds rested on them. Many times the sun, after a storm, illumined them with sudden splendor. And over them at night hung the little twinking stars like so many jewels.

And now Rosella wanted to go beyond the hills and see life from a different angle. She was tired of the farm and the monotony. How she would enjoy handling soft ribbons and fashioning from them lovely bows!

Of course she loved Aunt Louisa and Uncle Malcolm. They were all the parents she had. But she couldn't see why she must always stay with them. She would only be young once.

Rosella sat still and looked off toward the hills. "I'll settle the question right now," she mused. "I won't go back to the house until I've decided it one way or the other. If I stay, it means comfort for Aunt Louisa and Uncle Malcolm but hard work for me. If I go, there is a chance for a good time, pretty clothes and the opportunity of seeing things—an education in itself.

She sat there and meditated. And as she saw the line of purple hills she thought: "How beautiful they are today!" She paused. "I wonder how Moses must have felt when the Lord showed him the Promised Land and told him he could not enter. Poor Moses! I was always so sorry for him, but he should not have smitten the rock."

And then, all at once Rosella started. "There's a promised land for me, and I wonder what God would think if I turned my back on Aunt Louisa and Uncle Malcom just for the sake of a good time, for that is all I've been thinking of. Moses missed the Promised Land because he spoke unadvisedly. I might miss it if I went away to the city. Perhaps I might grow careless, as so many do. Perhaps I might neglect my Bible and I couldn't hear Uncle Malcolm pray. He made such a good prayer this morning. And what would Aunt Louisa do when she wanted to invite the minister to supper and have the aid meet here? She couldn't do it alone."

And then the years rolled back, and Rosella saw herself a little, sobbing child beside a sick-bed, and she felt herself lifted by a pair of strong arms, and a cheery voice said: "Don't cry, little Rosella. Uncle Malcolm will take care of you."

And when mother had died, as she had a day or two afterward, Uncle Malcolm had taken her home to Aunt Louisa, and she had been their child ever since.

She remembered still Aunt Louisa's warm kiss, and the little white bed she had tucked her into, and the cookies she had made for her that memorable nevt day. And now Aunt Louisa wasn't strong, and Uncle Malcolm was growing old. He misplaced his glasses, and he couldn't remember the things Aunt Louisa told him to get at the store unless he had a list. And if she went away, who would brush his clothes and make him custard pies? For Aunt Louisa couldn't.

Was making bows in Miss Minerva's millinery shop as important as this?

And there was Aunt Louisa herself. What would he do with no one to read to her, or cheer her up, or take care of her when she had her headaches? Would she rather make bows than do this?

She looked down at her hands, a trifle rough, but firm and strong. "They may be good for tying bows," she whispered; "but I fancy, after all, that isn't their mission. I believe I could make up a little verse on that," she added, as she smiled, and then she repeated softly:

"Miss Minerva Strong says that surely I belong
To the city, since I make such lovely bows;
But I'll stay in my own place and daily duty face,
Happy always, since my heavenly Father knows."

And then she knew—knew that she couldn't leave Aunt Louisa. Miss Minerva must get somebody else to help her in her shop.

She picked up her bucket of water, and started for the house. Uncle Malcolm must have his dinner.

And then, suddenly, she began to sing the old hymn:

"Sweet fields, beyond the swelling flood,
Stand dressed in living green."

Aunt Louisa came out to meet her as she brought back the water.

"You dear child," she said, "you should not have carried that from the spring for me. Like the water David's men brought him from the well of Bethlehem, it is almost too precious to drink." And then she put both arms around her neck. "Oh, Rosella," she said in a choked voice, "what would I do without you?"

And that afternoon Miss Minerva's letter was answered. Rosella did not want to miss her promised land.—Exchange.

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### The Best-Liked Girl.

Emily Delf
Thought first of herself
Till she learned the Golden Rule.
Then she changed right away,
And now they all say
She's the best-liked girl in school.
—Rosale Hawthorne.

# Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

## SPECIAL NOTICES.

**ANTIQUES.**

**WE PAY THE HIGEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street. Richmond, Va.**

**CHURCH FURNISHINGS—CARDS.**

CHURCH EMBROIDERIES, SILK AND LINEN. Imported religious cards for all occasions. G. L. Bender, 1706 Manning St., Philadelphia, Pa.

**CHRISTMAS CARDS.**

FLORENTINE CHRISTMAS CARDS, 75 cents a dozen. Illuminated Florentine Christmas Cards and Folders, 10 cents and 20 cents each. M. C. ZARA, Germantown, Pa.

**RANO TOURS—EUROPE 1928.**

BEST SERVICE. DELIGHTFULLY planned; very reasonable rates. Conducted by experienced travelers. Write "44", care of Southern Churchman.

**OLD STAMPS.**

WANTED—ENVELOPES FROM LETTERS written before 1875. Stamp collections purchased. George Hakes, 290 Broadway, New York City.

**CHURCH LINENS.**

ALTAR AND SURPLICE LINENS BY THE YARD at wholesale prices for Rectors, Guilds, Needleworkers and others. We specialize in Pure Irish Linen and import direct from the Belfast weavers. Samples on request.

MARY FAWCETT CO.,
350 Broadway, New York City.

**BOOK OF KNOWLEDGE.**

WANTED—FOR CHILDREN IN ALASKA Mission, Book of Knowledge set. Used copies acceptable. Address Miss Alice Grey Welsh, Collegiate School for Girls, 1619 Monument Avenue, Richmond, Va. Phone Boulevard 2311.

## SITUATION WANTED.

**CLERICAL.**

CLERGYMAN, 42, SUCCESSFUL, CAPABle preacher, loyal Prayer-Book Churchman, desires position as associate in city parish. Teacher's College training and public school experience as teacher. Personal interview granted at his own expense in Fourth Province. Address "Associate", care of Southern Churchman.

**—CATHEDRAL STUDIOS—**
**Washington London.**

**Church Embroideries and Vestments. Silks, Fringes, Gold thread, Stoles with crosses from $7.60, Burse and veil from $15, Surplices and exquisite Altar Linens, Church vestments imported for the Churches free of duty.**

**MISS L. V. MACKRILLE,**
**11 W. Kirke St., Chevy Chase, Washington. D. C. D. C. Telephone Cleveland 52.**

## HELP WANTED.

**CLERICAL.**

WANTED--CLERGYMAN, SINGLE, FOR A small parish in town adjacent to a large city in Middle West. No Anglo-Catholic need answer. Address "D-4", care of Southern Churchman.

# Deaths

**TURNER:** Died, January 27, 1928, BEN TURNER, only child of Thomas Fleming Turner and Margaret Ayres, of Buckingham county, Va., in the twenty-eighth year of his age.

**SLAUGHTER:** Entered into life eternal in Galveston, Texas, January 27, 1928, EMILY VIRGINIA, eldest daughter of Colonel Albert Slaughter, of Rappahannock county, Va., and Louisa Cary, daughter of Colonel David Funsten, of Alexandria, Va.

"In Jesus' keeping we are safe and they."

**HOPKINS:** Died in her home in Baltimore Md., January 9, 1928, MRS. LUCY TOMLIN BRAYSTIN HOPKINS, widow of Lewis N. Hopkins, of Baltimore, and daughter of Dr. and Mrs. Corbin Braystin, of Chericoke, in Virginia. She was a woman of finest character, true to all high ideals of womanhood, and after a life of ninety years she fell asleep firm in her faith in God and her love for her Saviour.

**HARRISON:** Died in Wilmington, Del., at the home of Mrs. W. W. Laird, February 1, 1928, ALICE JANNEY HARRISON, of Leesburg, Va., daughter of the late H. T. and M. E. Harrison. She was born August 6, 1849.

"Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them."

### JUDGE R. CARTER SCOTT.

The following resolutions were unanimously adopted by the vestry of St. Paul's Episcopal Church, Richmond, Va., at a special meeting on Sunday, January 29:

The announcement of the passing away of JUDGE ROBERT CARTER SCOTT was received by the members of this vestry with a deep sense of sorrow difficult to portray. Senior Warden of the church, Chancellor of the Diocese, he stood forth in the religious life of this parish and of the Diocese of Virginia as a marked and prominent figure in the Church's life. His selection to these positions of leadership and trust attest the admiration, the confidence and the affection with which he inspired his associates. Our congregation will miss his services so untiringly consecrated to the interests and welfare of St. Paul's. The Diocese has lost a counsellor, helpful, wise and far-sighted, ever ready with skilled and discreet advice to guide to sound conclusions. But the members of this vestry, together with our beloved rector, so continually associated with Judge Scott in the work for the church, are most profoundly sensible of the great loss we have sustained. It is with unaffected sorrow that we grieve over the departure of not only an associate of wonderful consecration and fidelity, but a valued and lovable friend, who endeared himself beyond measure to one and all by those great and charming qualities which marked his contact with his fellowmen. Judge Scott was a wise and a just judge in this community, and as such enjoyed the esteem of its citizens. Still, it is as the man and the Christian that he endeared himself to us and held our hearts. He accepted the revealed truths of Christianity with simplicity and reverence, and without ostentation or display sought to follow humbly in the footsteps of the Master. Handsome and commanding in appearance, gracious and hearty in greeting and intercourse, he was a most striking and attractive personality at all times and in every gathering. Strong in his convictions, he was yet eager and ready to listen with open mind to all suggestions that seemed to shed a guiding light on the solution of any of life's problems. Endowed with a mind naturally broad and perceptive, cultured by study and reading, and filled with the best traditions of the Virginia gentleman, he exemplified the highest qualities of a noble life. Impulsive, warm-hearted, whole-souled, generous and forgiving, he was a man whom to know was to love. He was gifted with a wonderful and intuitive clearness of vision, of seeing the right, accompanied by a dominant fearlessness of action in doing right. Frankness and candor shown forth in his every speech and action.

Such a loving Christian gentleman, mingling for more than a generation past with the people of St. Paul's Church, setting an example of exalted and consecrated living, naturally became a leader in many phases of our religious life. Elevated to the vestry more than a quarter of a century ago, his influence was felt in all its deliberations. He became our Junior Warden, then Senior Warden, by the voice of all.

For many years he has been a delegate from the Church to the Annual Council of the Diocese. His splendid qualities were at once recognized in that gathering of guardians of the Church's welfare, and he was selected as the Chancellor of the Diocese.

Bowing to the will of Almighty God, it is with unspeakable sadness that we bid farewell to this beloved associate, friend and Christian man, reverently treasuring sweet memories of him which will not be easily effaced.

A Virginia gentleman of the highest attributes of character, a jurist of learning and untiring effort, a stainless Christian in all the walks of life, of exalted ideals and noble sentiments, faithful to every trust undertaken, as husband and father an example for all, unfailingly loyal in friendship, universally respected, trusted and esteemed, loved by a large circle of friends, he has obeyed the final call of his Creator, leaving the grateful fragrance of a well-spent life full of high endeavor and honorable achievement.

Father, in Thy gracious keeping,
Leave we here Thy servant sleeping

Resolved: That this memorial be spread upon the minutes of the vestry.

That a copy be sent to the family of Judge Scott.

BEVERLEY T. CRUMP,
Chairman;
WM. C. BENTLEY,
E. RANDOLPH WILLIAMS,
E. B. THOMASON,
EPPA HUNTON, JR.,
W. FRANK POWERS.

### MRS. GERTRUDE LONG WILLIAMS.

Died, January 23, 1928, at "Redwood", Culpeper, Va., GERTRUDE LONG, widow of George Morton Williams and daughter of Ellis B. and Elizabeth Pendleton Long, of Baltimore, Md. Married in early girlhood, she came with her husband in 1860 to "Redwood", where their twelve children were born, seven of whom survive. During the more than sixty-seven years she has been mistress of "Redwood", it has been known far and wide for its gracious and kindly hospitality, and during the Civil War its portals were thrown open to the wounded and suffering soldiers of either side. The daughter of distinguished ancestry, she was gifted with rare beauty and charm of person and loveliness of character, to which were added those splendid qualities of head and heart which defied the erosive effect of time.

She was a true type of the old-fashioned Southern lady, a gentle, compassionate, loving Christian woman, the queen of her home and greatly beloved by a host of friends in every walk of life. As sweetly closes the flowers at eventide, so her pure spirit passed away, in the assurance of her own strong Christian faith, that the "everlasting arms" were her support, and so ended her long life of usefulness, gentleness and peace in the riches of her grace, and we can safely say that among the many who have passed away, none were lovelier in life, none more deeply mourned in death than this beloved Virginia matron.

### NATHANIEL BURWELL PAGE.

NATHANIEL BURWELL PAGE died of pneumonia at Memorial Hospital in Winchester, Va., on Wednesday, the 4th of February. His sudden death, at the age of forty-five, came as a great shock to his many relatives, friends and business associates and has occasioned a very genuine and widespread grief.

Born at "Saratoga", Clarke county, Va., Mr. Page was the son of R. Powel Page, a man of many honors and much beloved. His mother, before her marriage, was Agnes Atkinson Burwell, of "Carter Hall", Clarke county. Thus, born to the highest traditions and cradled in such an environment, Mr. Page early developed the qualities that demand respect in the world! To this birthright was added a fine training at Clay Hill Academy and the Virginia Military Institute. Mr. Page left the halls of his alma mater well equipped for the battle of life.

Energetic, forceful, enthusiastic. The capstone of his character was an unfaltering integrity which drew to him the trust and confidence of men. These principles of rectitude supplemented by industry and judgment, Mr. Page applied to all his business ventures, and his death brought to a close a career of success and promise.

He is survived by a widow, formerly Miss Henrietta King Welton, of Texas, and two children, N. B. Page, Jr., and Henrietta King Page.

For many years he was a vestryman of the Episcopal Church of Millwood, a director of the Bank of Boyce, a member of various clubs and organizations at Winchester and elsewhere, all of which bear testimony to a full and useful life, but it is rather for his sweetness of character, his ardent spirit, his sturdy loyalty and his warm heart that the memory of "Nat" Page will linger as the years pass on.

W. P. M.

### MRS. CORA DAVIDSON WATSON.

On Tuesday, January 3, 1928, MRS. CORA DAVIDSON WATSON suddenly died at her home in Blacksburg, Va. She is survived by her husband, Dr. J. W. Watson, and four small sons; her mother, Mrs. R. S. Davidson, and a sister, Mrs. J. M. Cobb. She was a devoted and loyal worker in Christ Church, Blacksburg, and her loss is mourned by all who knew her.

"The strife is o'er, the battle done,
The victory of life is won,
The song of triumph has begun.
Alleluia."

## CHURCH INTELLIGENCE
(Continued from Page 16.)

Governor James G. Breathitt and Mr. Whitefoord R. Cole, President of the L. and N. Railroad.

Two pre-convention meetings of interest were held: one, a united diocesan gathering of the Y. P. S. L. on Sunday afternoon, January 22, in the Cathedral, with address by the Bishop. Another, on the evening of January 24, a laymen's conference, discussing questions bearing on the work and development of the diocese.

Two post-convention meetings were also held: one on the evening of January 26; a successful G. F. S. interstate conference under the leadership of the Diocesan President, Miss Henrietta Bullitt. Mrs. H. C. Salmond, Vice-President of the Province of Sewanee, was present.

On January 27 occurred the annual all-day meeting of the Woman's Auxiliary, with record-breaking attendance both at the Corporate Communion service, and the morning and afternoon sessions, Miss Elsa Almstedt, Diocesan President, presiding. An encouraging address was made by the Bishop. The two selected speakers were Miss Grace Lindley, National Executive Secretary, and Miss Mildred Buchanan, Missionary to China.

L. L. R.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### Episcopalians in Convention.

Georgetown, Jan. 25 (By The Associated Press).—The one hundred and thirty-eighth convention of the Episcopal Diocese of South Carolina opened here today in the historic Church of Prince George Winyah with eighteen clergymen and twenty-five laymen present.

Following a celebration of the Holy Communion, the convention was called to order by Bishop William A. Guerry, who presided over the session.

The Rev. William B. Sams, of Mount Pleasant, was reelected secretary, and William Godfrey again chosen treasurer.

The Rev. Peter Ainslie, of the Church of Disciples at Baltimore, will be the speaker at a special service this evening. The convention is expected to last through tomorrow.

### Urges Unity.

The importance and necessity of a united Church, composed of all Christian bodies was forcibly stressed by Bishop Guerry during the course of his annual address at the one hundred and thirty-eighth convention of the Diocese of South Carolina, which convened here this morning. Declaring that if "we believe Church unity impracticable and impossible. We admit that Christ was the most deluded and mistaken leader that ever trod the earth", the Bishop said that the Church was once united and could be fused into one body again.

"If we see no possibility in such a union, I can see no future for our race or our country," Bishop Guerry asserted. "A united Church is needed to combat the materialism, and grossness of the age," he said.

The Bishop told of his deep interest in the subject, and how he had proposed a plan which had met with approval in many quarters. "I would like to feel that I have the full support of the diocese in this matter," he asserted.

As to the proposed cathedral in Charleston, Bishop Guerry expressed his approval of the plan submitted by St. Paul's Church, and recommended that the convention accept the generous offer on the part of St. Paul's Parish. This matter will come up for discussion at the business session tomorrow morning.

# Personal Notes

### PERSONAL NOTES.

The Rev. Robert J. Murphy, now assistant to Dean Chalmers, of St. Matthew's, Cathedral, Dallas, Texas, has accepted the rectorship of St. John's Church, Versailles, Ky., change to be effective in March.

The Rev. Lewis Chester Morrison, late rector of St. James Episcopal Church, Old Town, Maine, with residence at 11 South Brunswick Street, Old Town, Maine, having resigned that parish January 15, 1928, is now Vicar of St. Andrew's and St. Luke's Churches,

### ORDINATIONS.

On January 6 the Rt. Rev. Frank A. Juhan, D. D., Bishop of Florida, ordained to the priesthood the Rev. Robert Ashton. The ordination service took place in St. Andrew's Church, Jacksonville, the rector of the parish, the Rev. Edgal L. Pennington, presenting the candidate. The Rev. Charles A. Ashby, of the Church of the Good Shepherd, Jacksonville, read the Gospel and the Rev. Douglas B. Leatherbury, of St. Mark's Church, Ortega, the Epistle. The Rev. Charles W. Frazer, of St. Mary's, Jacksonville, read the Litany and the Bishop of the diocese preached the sermon.

The Rev. Mr. Ashton isl minister-in-charge of the Church of Our Saviour, Mandarin, Our Merciful Saviour, New Berlin, and St. Paul's-by-the-Sea, Jacksonville Beach.

In Trinity Church, Marshall, Texas, on November 29, the Rt. Rev. Clinton S. Quin, D. D., Bishop Coadjutor of Texas, ordained James Whitcomb Egan Airey to the diaconate.

The candidate was presented by the Rev. James M Owens, D. D., of Shreveport, La., and the Rev. Dr. Gardiner L. Tucker preached the sermon.

The newly ordained deacon is to be deacon-in-charge of St. John's Church, Columbus, and Christ Church, Eagle Lake, with address at Columbus.

In the Cathedral of the Incarnation, Garden City, Long Island, on St. Thomas' Day, December 21, the Rt. Rev. Ernest M. Stires, D. D., Bishop of Long Island, advanced to the priesthood his eldest son, the Rev. Ernest Van Renselaer Stires.

Mr. Stires was presented by the Rev. Dr. Wallace E. Rollins, D. D., professor of Church History in the Virginia Theological Seminary. Other assisting clergy were the Rev. Alexander Zabriskie, of Alexandria; the Rev. Dr. W. Russell Bowie, rector of Grace Church, New York, and the Rev. Stephen Webster, of East Orange, N. J.

The Rev. Mr. Stires was ordained deacon last spring by his father in the chapel of the seminary at Alexandria. He was at once appointed to establish a new mission at Ballerose, one of the recently developed parts of Queens Borough, under the supervision of Archdeacon Duffield. He will continue in charge of this work.

On St. Thomas' Day, December 21, in the Cathedral of the Incarnation at Garden City, Philip DuMond Davis, presented by the Rev. Wallace E. Rollins, was ordered deacon by the Bishop of Long Island.

On the fourth Sunday in Advent, December 18, 1927, the Bishop of Minnesota advanced the Rev. Clarence Burnett Whitehead to the priesthood in St. Peter's Church, New Ulm. The sermon was preached by Bishop McElwain, and the candidate was presented by the Ven. Everett W. Couper.

The Rev. Mr. Whitehead comes to the Church from the Methodist Episcopal Church, having served as local pastor of a large Methodist congregation in Iowa for five years. Prior to that he was in educational work as teacher, principal and superintendent. After being admitted candidate, he was placed in charge of St. Peter's, New Ulm, where he also served during his diaconate, and where he will continue as priest-in-charge.

On November 19, John A. Wilson, Jr. was ordained to the diaconate by the Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia.

The Rev. Edward W. Hughes, of Pearisburg preached the sermon. The Rev. Herbert H. Young, dean of associate missions, presented the candidate and read the epistle. The Rev. John S. Wellfrd of Norton said the litany. The newly ordained deacon read the gospel.

In 1925 Mr. Wilson became the lay missionary at Trinity mission, Richlands. Since that time he has continued in this work and has also rendered valuable service at other points in that section of the diocese under the direction of the dean of associate missions. As deacon he will continue in the same capacity as heretofore, having his headquarters at Richlands.

On December 22, in St. Andrew's Church, Louisville, Ky., Mr. Charles G. Mears was ordered Deacon. Many of the city clergy were present. Rev. J. S. Douglas presented the candidate, and the Rev. H. S. Musson, rector of the Church of the Advent, delivered the sermon. Mr. Mears will at once assume duties as minister-in-charge of St. Stephen's parish, Louisville, now vacant for some months past.

In Trinity Church, Toledo, O., on December 4, the Rt. Rev. Warren L. Rogers, D. D., Bishop Coadjutor of Ohio, ordained Theodore Lee Rynder deacon. He was presented by the Rev. E. F. Talmadge, rector emeritus of Trinity Church, and the sermon was preached by the Rev. Dr. E. R. Hart of St. Alban's Church, Toledo.

In St. John's Pro-Cathedral, Providence, R. I., November 30, the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, advanced the Rev. George L. Fitzgerald and the Rev. Arthur Wood to the priesthood. The Rev. Dr. Frederic S. Fleming, of Providence preached the sermon.

Mr. Fitzgerald, who was presented by the Rev. Dr. Fleming James of Middletown, Conn., is to be missionary of St. Thomas' Church, Greenville, and Mr. Wood, who was presented by the Rev. Dr. Arthur M. Aucock of Providence, is to be assisted at All Saints' Memorial Church, Providence.

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JAY ZORN, *New York City Business Man.*—Dr. Minor's "The Real Lincoln" should appeal to two different classes and for two opposed reasons. To the Northern admirer, who wishes Lincoln's fame to be established and admitted everywhere, because servile flattery and fulsome praise always in the end defeat their purpose by inspiring disgust rather than agreement. To the Southern admirer, because Southerners are more likely to accept Lincoln as a great and worthy man if one from whose acts they suffered so bitterly is not forced upon them as the acme of all perfection. Setting up Lincoln as an idol will sooner or later excite some iconoclast to tear him down in the same ruthless manner we have of late seen demonstrated in the case of more than one American celebrity, not excepting the Father of His Country himself. The higher the statue is set, the lower it must fall when the feet of clay at last give way.

GEN. MORRIS SCHAFF, *Officer in the Union Army during the Civil War.*—No lover of historical truth, no teacher of American history, can afford to neglect reading Minor's "The Real Lincoln," for it lays bare the facts of Lincoln's civil and political life—what his contemporaries, who knew him intimately, and men of prominence, who met him officially or casually, thought of him personally and of his administration of affairs. . . . No reader of this book will fail to see the waves of propaganda set in motion for political ascendancy immediately after Appomattox and the death of Lincoln, waves leaving a detritus of revenge and falsehood on the pages of about any history written by a Northerner since the War Between the States; but the foliage of Myth has hidden many a counterfeit god.

DR. PAUL G. AUCHAMPAUGH, *Department of History, State Teachers' College, Duluth, Minn.*—Charles L. C. Minor's "The Real Lincoln" merits the consideration of readers of American history. Dr. Minor would not hold, with some of Lincoln's present-day biographers, that he reached the heights of statesmanship while President. Whether or not all follow him in his indictment of Lincoln's personality, none can deny that he wrote an invaluable epitome of the opposition in the North to Republican rule. No student of the War Between the States can afford to miss this book, while those who are appreciative of the struggle for Constitutional guarantees in the North during the war will rejoice in its timely appearance.

MAJOR GILES B. COOKE, *last surviving officer on General Robert E. Lee's staff.*—To all who would like to have a true life of Abraham Lincoln I commend "The Real Lincoln," by Dr. Chas. L. C. Minor, giving an account of that part of Mr. Lincoln's life well known to his life-long friends and boon companions.

FRANKLIN L. RILEY, *Professor of History, Washington and Lee University, Lexington, Va.*—In recent months the "de-bunking" of biography has become a literary fad. The efforts to paint the Father of Our Country as a "red-blooded man" have aroused mingled feelings of alarm and disgust as well as of tolerance and approval. Although some of us feel that Washington has not received justice at the hands of his recent critics, we refuse to become excited over the matter, realizing that after the romancers have had their say the historians will separate fact from fiction and will give a verdict that will approximate justice. In the case of Lincoln, the hero worshippers have industriously mixed fiction and fact for so many years that they have made his life a real enigma to the searcher after truth. Here the "de-bunking" process has assumed an interesting and novel phase. Dr. Chas. L. C. Minor, the compiler of "The Real Lincoln," has confined his statements to extracts from Northern writers, many of whom were friends and admirers of President Lincoln. To my mind, no harm can come from a review of the opinions and estimates of Mr. Lincoln's contemporaries and of more recent eminent historians of the North. If such a compilation should lead readers to undertake a more detailed study of the career of Mr. Lincoln and of the books from which these extracts are taken, this book will be doubly valuable.

MR. LANGBOURNE M. WILLIAMS, *Richmond (Va.) Banker and Publisher of The Southern Churchman.*—A new edition of that great book, "The Real Lincoln," by Dr. Chas. L. C. Minor, will soon be available to the public, I am informed, and I strongly recommend that all persons interested in the true history of America secure a copy of it. "Time's glory is to calm contending kings, to unmask falsehood and bring truth to light," and it is high time that American writers cease to whitewash Lincoln and give the reading public the true facts about him and his policies. This is done in Dr. Minor's book, which I highly recommend to the reading public.

H. R. McILWAINE, *State Librarian of Virginia.*—I am glad to know that you are soon to publish a new (fourth) edition of Charles L. C. Minor's "The Real Lincoln." Made up almost altogether of excerpts from the writings of Lincoln's friends, the book gives facts largely overlooked in present-day biographies and which should be known by all who wish to form a just conception of Lincoln's character. It also gives much information as to widespread opposition in the Northern States to coercion of the South. On this account, too, it ought to be widely read everywhere, for such reading has a tendency to strengthen the good feeling now existing between the two great sections of our common country.

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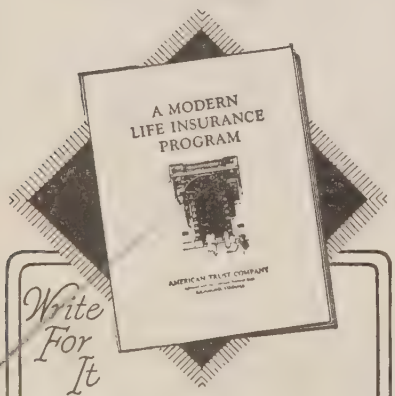
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DOMINUS FRUSTRA VISIN 1835

Vol. 93. RICHMOND, VA., FEBRUARY 18, 1928. No. 7.

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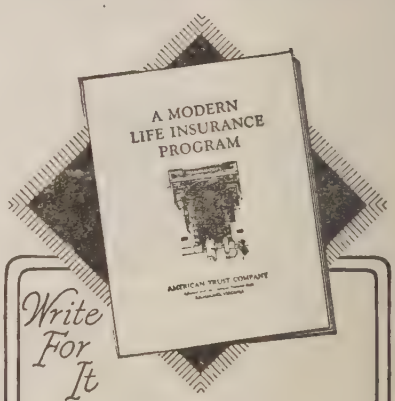
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## Thoughts For the Thoughtful

"You can trust Jesus to minister to you without increasing your pain."

Who comes a step toward God through doubtings dim,
God will advance a mile in shining light to him.

God's silences may be long, but they are never the silence of forgetfulness.

Man without religion is the creature of circumstances; religion is above all circumstances and will lift him above them.—Selected.

Some pray as the attitude of their life; others pray only when they get into trouble.

"It takes less sense to find fault with all than to be fair with all."

In life—not death—
Hearts need fond words to help them on their way;
Need tender thoughts, and gentle sympathy,
Caresses, pleasant looks to cheer each passing day;
Then hoard them not until they useless be;
In life—not death—
Speak kindly. Living hearts need sympathy.
—Selected.

"Of one thing we may be sure—if we have all that we want in any sphere of effort or influence, we have a lower standard than we ought to have. The best worker is always behind where he would like to be. His ideal is ever ahead of him."

"Love is an infinite capacity for taking pain."

Economy that has no setting of magnanimity is always an uninspiring picture.—Rev. William Porkess.

While you kneel,
Although you feel
No special kindlings of the soul,
Upon the whole
Of spiritual thought and life will be
The dew of heaven, falling tenderly.
—William Olney.

"One of the hardest things in Christian work—in all work for that matter—is to get within one's self the spirit which keeps the work from degenerating into drudgery. For that result it is necessary to have in mind a great and lasting motive. Sometimes we find that motive is the possible fruits of our work. A man with a keen imagination, which enables him to look beyond the present duty to the fruit that is sure to come if he remains faithful, may grow weary in well-doing, but he will not faint."


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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 3 |
| Editorial | 5 |
| The Centenary of "The Record"—The Rev. Samuel A. Wallis, D. D. | 6 |
| The Bible—What It Is and How It Came Down to Us—Dr. Williamson | 7 |
| Then He Began Going to Church.. | 9 |
| Holiness or Sanctification—P. R. Nugent | 9 |
| Plain Bible Studies—J. T. Bougher | 10 |
| The Surrendered Life—In Christ—Conducted by the Rev. Frank Cox | 11 |
| Loved Ones Gone Ahead | 11 |
| Daily Notes on the Scripture Portions—The Rev. W. G. Croggie, D. D. | 12 |
| "By a Way They Knew Not" | 13 |
| The Great Commission | 14 |
| Letters to the Editor | 14 |
| Book Reviews | 15 |
| Church Intelligence | 16 |
| Family Department | 21 |
| Children's Department | 23 |
| Personal Notes | 26 |



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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., FEBRUARY 18, 1928. No. 7.


## REST

Perhaps no other hymn has brought to penitence, faith, hope and worship so many people in this country as the old one, written by a Scotchman for people inured to hard work and scanty living and rarely heard now in any churches—

"On the other side of Jordan,
In the sweet vales of Eden,
Where the tree of life is blooming,
There is rest for you.
There is rest for the weary;
There is rest for the weary;
There is rest for me."

In the days when in many regions churches and ministers were few and the camp meetings, usually Methodist, were sources of revivals and teaching of religion among the masses, this hymn was sung always every day, frequently several times each day, because it appealed straight to the hearts of the poor, the isolated and the tired laborers. Great congregations, in the open air, united in the singing. The vast volume of sound from hundreds or thousands of strong voices, rising among the swaying treetops, far above, gave to discordance a noble dignity, made real music where there was little melody, because it was the outcry and the longing of strong souls. Quavering notes of age attained in toil and the lusty tones of youth and maturity accustomed to toil mingled. Faces furrowed with years and cares, browned and tanned by sun and weather, softened and shone with the radiance of confident expectation. Hearts, responding to the stimulation and inspiration of the promise, were lifted from the troubles and tangles and tribulations of the constant struggle for food and raiment and went onward with the simple words to sweet and soothing assurance of rest to come presently.

Usually another hymn followed—a hymn with shout and ring and swing of rapturous, triumphant confidence—

"There, anchored safe, my weary soul
Shall find eternal rest
And not a wave of trouble roll
Across my peaceful breast."

Rest and peace and mansions in the skies carried delicious meaning to toiling, lonesome, anxious men, to overburdened women, tasting the one holiday of the year from ceaseless, exhausting labors in squalid homes. To their lonely, homely, dull, worried lives the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest", was a glorious gleam of the mercy and goodness of God, and they received it with heart-strings vibrant to its tenderness and love and beauty and with humbly ecstatic gratitude for the Supreme Sacrifice through which it came to them.

What they learned and felt was widely and wonderfully different from the wail of the brilliant, cultured agnostic of their time, who, having killed three men in duels, blew out his own brains, after writing:

"As the galley slave longs for the night wind's breath
At the heat of noon,
So do I long for thee, Oh Death!
Come soon! Come soon!"

They did not wish for death. Oblivion, the Nirvana of the Hindoo, the extinction of the infidel, were thoughts too dreary and horrible to be harbored. Vital, sturdy, normal, with definite purposes in the life here and fixed faith in rewards for earnest striving to come in the life hereafter, they fought to live and lived to fight and go forward and to do the work and the building given them to do. Yearning for rest as the sweetest of all prospects, they were glad to wait until God, in His time, called them to it. The endless rest and peace, where the wicked should cease from troubling and tired hands should toil no more after the final sleep, was real and sure to them as the morrow of labor to follow the evening of weary lassitude and heavy eyelids and the night of slumber.

So feeling and believing and doing, they created civilization on many wild and dangerous frontiers, made wilderness and swamp yield new strength and wealth for the building of a mighty nation. Their millions of descendants are the unpretentious, decently behaved, staunch, straight-thinking citizens and impregnable Christians who yet believe and work and who make the nation's stability and assure its progress.

The rest for which they longed is craved by all of us, impossible in this world for any of us who intend to do our parts and duty as men and women. None of us but those who have fallen, or have reduced themselves to the level of animals, can endure long idleness. Those of us who find no useful work to do drift surely to follies, vices, crimes. Old or young, poor or rich, the idler is an abject object, doomed to discontent or the most infamous of content, earning nothing for here or hereafter but contempt of God and man.

There is so much to do, for the strong and weakest, the most fortunate and unfortunate, of us. There is so much sorrow to be healed and comforted, misery to be softened or cured, sin and error to be resisted, by word, deed, example, influence; so much evil within ourselves to be watched and fought and overcome. Rest is not here for the earnest and loyal. It is to be looked for, longed for, expected, where the rugged, toiling people who sang from their hearts the old camp meeting hymns, and many other people in different conditions, have trusted, yet trust, to find it. It is for those who perform diligently and bravely the work given them and that always they can find. These will go to the last sleep humbly and happily confident of waking to brighter and more beautiful light than they ever have known, to hear the welcoming benediction of the Merciful Master and Father, "Well done, good and faithful servant"; to be bidden by the Living Lord to enter endless and living joy.

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# THE CENTENARY OF "THE RECORD"

**The Well-Known Evangelical Paper of the Church of England.**

## By the Reverend Samuel A. Wallis, D. D.

IT no doubt will be very interesting to the Evangelical members of the Protestant Episcopal Church in the United States of America to have a short account in the old Southern Churchman of the centenary of "The Record", which occupies the same position in the Church of England as the Southern Churchman does in our communion. The Record made its appearance on the first of January, 1828, and its editor was Mr. P. F. Aiken. At first it was not a Church paper or a religious journal in the sense in which we now regard them. So in its early days and for over fifty years it appeared in the form and size of a daily newspaper, with many of the essential features of the ordinary daily paper. There was, however, this fundamental difference—the whole tone of the paper was definitely and truly Christian, and it excluded from its columns those objectionable features which characterized many of the papers of that period. We might make the same remark about many of the leading papers of the present time in our own country. Why should they think it necessary, for example, to give a full account of awful murders or of trials for murder and of executions as they do?

It is rather remarkable that whilst the Record has always claimed to be the organ of the Evangelicals, there is no definite reference in the original prospectus or in the early records to the word Evangelical. In fact, it is distinctly stated in the first number that the paper is primarily and substantially a political journal. Yet the founders of the paper and those who have been responsible for it throughout the century have been staunch Evangelicals and foremost in their efforts to advance the cause of Evangelical Truth.

These statements we gather from the quotations found in the Centenary number of the Record. Now we go on with one or two more important of these quotations: "We shall hold, too, that to Christians, Christianity cannot be indifferent; and that our readers, therefore, must choose to mark its progress at home and throughout the earth, which is its destined territory, and to enquire anxiously with us by what means its obstacles may be surmounted, and its successes may be accellerated and confirmed." Thus the Record, from the beginning, has been a strong promoter of Christian missions.

The founders of the Record had no intention of opening its columns to religious disputations, though it will earnestly and constantly stand up for what it believes to be the truth, while it will be ever studious not to allow so much as a casual expression calculated to wound the feelings of any class of Christians.

"The standard of morals in a Christian country we shall assume to be—the New Testament. We shall not admit that the wisdom of God has there prescribed a rule of conduct too pure to be observed in any station of life or too strict to be carried into any sphere of life duty." These are high and noble sentiments, and when churches and nations at length rise to the moral strength which enables them to carry them out, then will the Kingdom of God come on earth. The call of the Record for a higher standard of public as well as of private morals to which it gave rise had the effect of improving the periodical press in a very short time, and it was soon heard that many excellent words were spoken in every direction about the fine influence of this paper in many directions. The paper was first published as a bi-weekly, then it came out three times a week, and then, on a suggestion made by Captain Seton Churchill it was changed to a weekly in 1870. Its circulation had always been good, but the change to a weekly greatly increased this and consequently its influence. It has often been said that Cardinal Newman contributed to the Record in his early days, and a Mr. Gordon, who was connected with the paper in its early publication, told his son that this was true, and we know from Dr. Newman's sermons he was a man of deep spiritual power. Writers of great influence and reputation, both clerical and lay, have been and are frequent contributors, such as the late Bishop Moule, Dr. Griffith-Thomas, well known in this country; also the Rev. T. J. Pulverleft, a regular contributor to "the Chronicle"; Dean Wace, Dr. Watts Ditchfield, now Bishop of Chelmsford, and Mr. Elliot Stock, now ninety-two years old, whose natural force is not abated, also known in this country as a noted Sunday-school worker; not forgetting Dr. Dyson Hague, of Toronto, Canada.

Congratulatory messages in abundance have come in to "the Record" revealing its high standing among English religious papers, from the Archbishop of Canterbury and the Bishop of London, with many other Bishops and clergy, and all the other Church papers, together with the leading Nonconformist journals. We can only give two, if the editor of the Southern Churchman can allow room for them.

The first is from the Dean of St. Paul's, London, Dr. Inge, an outstanding writer and thinker of the present day:

"So the Record is a centenarian, and still going strong. You have kept your flag flying through a disheartening time, and now I believe that a vigorous revival of Evangelical Christianity is in sight. My best wishes go with you. May I add a few words to express my own hopes? The centre of gravity is passing from authority to experience, from Church and Bible to the living experience of Christ in the hearts of men. But "where the Spirit of the Lord is there is liberty". Do not let us old people be too conservative, too much afraid of the young. The new Evangelicalism will be adventurous and independent. It will welcome allies where the old school suspected enemies. Let us encourage, not hinder, the younger generation."

In general, while we deem the standing of Dean Inge as high among the leading writers of this period, we might ask where but from the Bible can we get any knowledge of Christ and His power over and in the hearts of men?

Our last congratulation comes from "the Tablet", the leading Roman Catholic journal in England, published in London:

"Throughout eight and eighty years 'the Record' and 'the Tablet' have stood for different and—in some important respects—for opposed versions of Christianity. My own years in 'the Tablet's' editorial chair have been only five; but they have sufficed to convince me that 'the Record's' usages of exposition and controversy are exceptionally honorable. Of course, we hope that 'the Record' will not see a second centenary on its present theological and ecclesiastical basis, but so long as the school of thought called 'Evangelical' remains an appreciable force in England, we trust that such a 'Record' as we have today will be its organ."

We should add just here that the former editor of "the Tablet" paid a very high tribute to the late Mr. Hogan, for many years the accomplished editor of "the Record". We are glad to make a note of this, as it shows a happy change in the personal relations of these editorial corps with each other. The Southern Churchman will no doubt express its heartiest congratulations to "the Record" on the completion of its centenary and pray for the continuance of its great work in promoting and upholding Evangelical Truth in the Great Anglican Communion.

**The Southern Churchman heartily congratulates "the Record" and hopes that it wil continue its helpful ministry until the Lord comes.**

# THE BIBLE---WHAT IT IS AND HOW IT CAME DOWN TO US

By Dr. Williamson

III.

### The New Testament.

THE twenty-seven separate books which form that portion of our Bible called the New Testament were all written in a relatively short period of time when compared with the separate books of the Old Testament—probably some sixty years as contrasted with over fourteen centuries in the case of the Old Testament.

Though these were all written at much the same time, they represent the work of many very different minds, all of whom were intimately familiar with the Scriptures of the Old Testament; references to and quotations from these are found in more or less abundance in all the New Testament books. The careful and impartial reader of both the Old and the New Testament will recognize the same inspiring mind and commanding authority in each. Further, it is not merely that the one is the sequel to the other, but that they afford continuous and progressive revelation of Divine Truth. In other words, as has been concisely stated, "The New is in the Old concealed, the Old is in the New revealed".

The New Testament books were originally written in Greek, and there are in existence no less than 4,000 manuscripts of these books, of which about 100 are in uncial (or capital) characters, the rest in cursive or small running hands. In addition to this, the writings of the fathers of the early Christian Church contain so many quotations from New Testament writers, that even had every manuscript and every translation of the New Testament been irrecoverably lost in the fierce persecutions from which Christians and their sacred writings suffered in the early years of the Church's life, nearly the whole New Testament could still have been recovered from the patristic writings of the first three centuries.

### The Authenticity of the New Testament.

The original documents being mainly written on perishable papyrus, appears to have all perished; and we are now dependent on manuscript copies and translations. The number of these now available for comparison is so great, however, and the care known to have been taken by the early copyists and translators was so scrupulous, that we have no reason to doubt that we today possess the Scriptures of the New Testament in all essentials as they were originally inspired by God.

When, in contrast with this, we remember that the only verification we have of the text of most of the great Greek and Latin classics is limited to ten, or, at the most, fifteen manuscripts (and in some cases much fewer), dating only from the eighth to the tenth centuries of the Christian era, we shall better appreciate the incomparable weight of the evidence available for verifying the authenticity of the New Testament Scriptures.

One who has thought much on this subject says of the New Testament: "It was very widely circulated, so that any alteration would have been quickly discovered, for before the middle of the second century the greater part of the books of which it is composed were read in every Christian Assembly. . . . These writings were held in the highest reverence, were received as a divine rule of faith and conduct, received as such to the rejection of many others pretending to Inspiration (as the Gospel of Valentinian and of Marcion, etc), and even to the exclusion of those written by eminent Christians, as the Epistle of Clement, etc., and received as divine by those who were called upon to lay down their lives in proof of their belief, and who therefore would exercise the greatest jealousy over the preservation of those writings unaltered. Thus we learn from Tertullian and Jerome that when a Presbyter of Asia had published a spurious piece under the name of Paul, he was immediately convicted, and notice of the forgery was conveyed to Carthage and to the Churches of Africa. . . . The New Testament is more quoted than any other book in the world by a succession of writers from the very time it was written to the present day, and these quotations agree with our Scriptures."

Tertullian and Jerome spoke and wrote in Latin. The former quoted abundantly from Latin versions which he found in existence before the year 200; the latter revised the old into a newer Latin version, referred to later. By careful use of these and other versions, of quotations and of Greek manuscripts, Lower or Textual Critics have been able to give us a Greek text in which there are no important passages as to the meaning of which there is any doubt.

Some Higher Critics (so-called) of today have rejected the authenticity of the Gospels, contending that they were composed much later than the time of the apostles whose names they bear. Apart from the circumstance that for nearly two thousand years they have been accepted by the Christian Church as the authentic writings of their reputed authors, we are confronted by the fact that they were accepted by the members of the Christian Church at the beginning; and further, that it would have been practically impossible for a writer or writers at a later date to have perpetrated a pious forgery without being detected and exposed.

IV.

### Early Translations.

The New Testament was originally written in Greek, and by the close of the first century of the Christian era the entire Bible was in existence in the Greek language—the Old Testament in the Septuagint translation from the Hebrew, and the New Testament in its original form. As Christianity spread over the then known world, a very great number of translations were made of the books of the New Testament into Syriac, Ethiopic, Gothic, Armenian, Arabic and other languages. It is believed that Latin and Syriac translations of these books are almost as old as the originals. In the second century what is known as the Old Latin Version came into existence.

There are a great many old Latin Manuscripts which were in use among the Christians of Northern Africa, and in the Western Churches of Gaul and Spain, which have contributed very greatly to the understanding and verification of the translations of the Scripture as we have them today in our English Bible.

It must be remembered that printing was unknown until the fifteenth century A. D., and that prior to that date books could only be reproduced in manuscript form; and although the original manuscript have long since disappeared, there has been a divinely protected succession of copies, which have brought down the Inspired Word with marvelously little change to our own day.

### The Vulgate Version.

In the fourth century Bishop Damasus, the head of the Christian Church in Rome, conceived the idea of having the entire Bible translated into Latin in an authoritative form for the use of the whole Christian Church throughout the world, and he instructed Eusebius Hieronymus (better known as St. Jerome) to execute the task. It is said that St. Jerome embarked on the undertaking very reluctantly, owing to the tremendous responsibility which he felt devolved upon any one man engaged alone upon such a work. He is reputed to have been engaged twenty years upon its accomplishment, and the translation which he made, being intended for the common people, has received the name of the Vulgate Version. Though at first greatly disliked and opposed, this celebrated version gradually won its way to a complete pre-eminence, which it retained till the Reformation.

Three copies of the Greek Bible which were made about the end of the fourth or the beginning of the fifth century have survived to the present day, and form the three principal existing manuscripts. These notable manuscripts are known as:

### Principal Ancient Manuscripts.

Codex Vaticanus, or the Vatican manuscript, which is in the keeping of the Pope at the Vatican. Till comparatively recently it was quite impossible for scholars to get much benefit from this manuscript, so jealously was it hoarded by the Papal authorities; but by an edict of Pius IX, photographic facsimiles were made, and are now in possession of all the principal libraries of Europe.

Codex Sinaiticus. The circumstances attending the discovery of this manuscript are peculiarly interesting. Professor Tischendorf, a German scholar, who devoted his energies to searching for manuscripts relating to the Bible, in the course of his wanderings found in the Monastery of St. Catherine, at the foot of Mt. Sinai, a waste-paper basket containing parchment leaves, which excited his attention. An examination of these satisfied him that they were portions of an ancient Biblical Manuscript. He learned from one of the monks that many more similar leaves had already gone to light their fires, as they considered them of no value. Perceiving, however, Tischendorf's keen desire to possess what were left, the astute clerics refused to part with them, and it was not until after the lapse of fifteen years that Tischendorf, through the assistance of the Emperor of Russia, finally secured his prize. Notwith-

standing the mutilations this manuscript had suffered, it still included much of the Old and the whole of the New Testament; and careful examination and comparison of it with other manuscripts proved that it must have been written about the beginning of the fifth century.

This manuscript is now in St. Petersburg, but facsimiles of it may be seen in the principal libraries of the world.

Codex Alexandrinus. This manuscript was executed, it is believed, in Alexandria, and is a copy of the complete Greek Bible, containing both the Old and New Testaments. This manuscript is in the British Museum, but facsimiles of it are the principal libraries both of this country and of the rest of Christendom.

These three manuscripts are believed to be the oldest manuscript of the Bible now in existence. Two other translations deserve mention:

**The Palimpsests.**

Codex Ephroemi. This is specially interesting from the fact that it is what is known as a palimpsest, that is to say, a vellum which has been written upon twice. As in ancient times, vellum for writing material was expensive and rare, it sometimes happened that an author who wanted to record his ideas in a durable form had the writing obliterated from an old vellum manuscript, and then superimposed his own composition thereon. This is what had happened to this document. In the twelfth century an old Syrian father of the name of Ephroem had had the hardihood to sufficiently remove from this skin the precious writing of an old Greek manuscript of the Bible, in order that the material might be available for his own writings. Careful examination revealed the faded lettering of the older writing, and it was ultimately found possible, by the application of chemicals, to revive that writing; and now the "Codex Ephroemi" ranks as one of the oldest of the Bible manuscripts, probably dating from the fifth century.

Another important document of this nature in Old Latin is the Fleury Palimpsest.

These manuscripts, together with the various translations already referred to, the Patristic Quotations, and many other documents and inscriptions, are now in the possession of one branch or another of the Christian Church, and are thus available for the authentication and verification of the books of the Bible.

**The Bible in Britain.**

Christianity is believed to have been introduced into Britain at a very early date, but the terrible invasion of the English is said to have nearly exterminated Christianity except in the West, Cornwall and Wales. From them Ireland is believed to have been evangelized; and by the fifth century, if not earlier, quite remarkable progress in the diffusion of Christian knowledge had taken place through the labors of St. Patrick and St. Columba and other early fathers, and it was from this source that the Gospel was first reintroduced into Britain. Bede tells us that in A. D. 431: "Palladius was sent by Coelestinus, the Roman Pontiff to the Scots (Irish) that believed in Christ, to be their first Bishop."

Columba and his followers in Scotland, and Aidan and his followers in Northern England, were active missionaries nearly a hundred years before the arrival of St. Augustine on the coast of Kent; but until the seventh century there was no translation into the native language of any part of the Bible, and even then the first approach to a translation into Anglo-Saxon was what we may call the paraphrases of Caedmon. Originally a cowherd, attached to the Abbey at Whitby, Caedmon developed so remarkable a gift of poetic composition that he has left an imperishable name through his metrical paraphrases of portions of the Bible.

**Wycliffe's Translation.**

The next translation in this country was made by the Ven. Bede at Jarrow-on-Tyne. He translated the Gospel of St. John and some other portions of the Bible in the eighth century. There were other Anglo-Saxon translations of parts of the Bible during subsequent years, including that of King Albert the Great; but it was not until long after the Norman Conquest that the first translation of the Bible into English was made. The honor of this translation belongs to John Wycliffe, who in his day filled many parts—first as lecturer at Oxford, afterwards in Parliament as an ardent reformer and opponent of papal tyranny, and then, when rector of Lutterworth, translator of the Scriptures into the English language. He only completed his translation two years before his death. He must have had many helpers, as there were many copies made from his manuscripts which he sent out over the country for the teaching of the people by a band of men who were called "Wycliffe's Poor Preachers". Wycliffe's translation, which was made towards the end of the fourteenth century, was a translation from the Latin Vulgate. It was widely read, though its price was necessarily very high, and it aroused keen interest. It also aroused, however, bitter opposition from the prelates of the Church in England; for the pure light of God's inspired Word did not suit the wickedness and corruption which then abounded amongst the clergy. Thus we find Archbishop Arundel writing to the Pope. "That pestilent wretch, John Wycliffe, the son of the old serpent, the forerunner of Antichrist, who has completed his ingenuity by inventing a new translation of the Scriptures." Wycliffe himself had powerful friends, and was permitted to die in his bed, but his followers suffered sore persecution. Referring to the prayer in the preface to this old Bible, "God grant us to ken and to keep well Holie Writ and to suffer joiefullie some pain for it at the laste", Dr. Paterson Smyth writes: "What a meaning that prayer must have gained when the readers of the books were burned with the copies round their necks, when men and women were executed for teaching their children the Lord's Prayer and Ten Commandments in English, when husbands were made to witness against their wives, and children forced to light the death fires of their parents, and possessors of the banned Wycliffe Bible were hunted down as if they were wild beasts."

**Tyndale's Translation.**

The next translation, by William Tyndale, a hundred years later, enjoyed a far wider circulation through the then recently discovered art of printing.

In the fifteenth century the art of printing, which had been practiced in China for centuries, was independently discovered in Europe, and the first book published was the Latin Bible.

In 1516 the renowned scholar, Erasmus, published his Greek Testament, which he had prepared at Cambridge, and a time of very great intellectual activity followed. His work was carried on for England by William Tyndale.

I should very much like, did space permit, to dwell upon the noble career of Tyndale, his difficulties and dangers, and the various steps that ultimately led to the publication of his New Testament, and also of parts of the Old Testament in English. His translation, which was issued in the early part of the sixteenth century, was a rendering of the Greek text. He was compelled to fly from this country, and carried on his labors in different parts of the Continent, ultimately at Worms, the city made famous in connection with the reformer Luther. Well might he write: "I perceived that not only in my Lord of London's palace, but in all England, there was no room for attempting a translation of the Scriptures."

After Tyndale's translation was printed, there was the greatest difficulty in getting copies conveyed to England, so fiercely hostile were the rulers of the English Church, still under the dominion of Rome, to the dissemination of the Scriptures in the vulgar tongue. By one device and another, however, copies were transported and distributed. Sermons were preached against both the translation and the translator, five Papal bulls were launched against him, and every port was closely watched and every copy that could be seized burned at the old Cross of St. Paul's. Alluding to this, Tyndale remarked: "In burning the New Testament they do none other thing than I looked for. No more shall they do if they burn me alive also. If it be God's will, it shall be so." Later this actually happened, and for his faithful work Tyndale at last suffered martyrdom. But his death was not in vain. To quote Dr. Paterson Smyth again: "Day by day it became clearer now that the tide of public opinion in England was setting too strongly to be resisted in favor of a People's Bible. In spite of all opposition, the book was everywhere talked about and read. 'It passeth my power,' wrote Bishop Nikke, complaining to the Primate; 'it passeth my power or that of any spiritual man to hinder it now, and if this continues much longer it will undo us all.'" There was no room for questionings about it. The path of the Bible was open at last. Neither King nor Pope could stay its progress now. Over England's long night of error and superstition and soul-crushing despotism God had said: "Let there be light, and there was light"

**The Covedale and Matthew Translation and "The Great Bible".**

A few years after Tyndale's death the first complete printed Bible in the English language was issued. This translation was accomplished by Miles Coverdale. Following the Bible of Miles Coverdale came another of special interest, by John Rodgers, but known as "Matthew's Bible". It is remarkable that while Tyndale's Bible was banned, Matthew's Bible received the Royal license from Henry VIII, and on its title page appeared a list of Bishops who accorded it their special approval, among them Bishop Tunstal, that "Lord of London", who had remorselessly opposed the Bible of Tyndale.

Though the expense of this edition was borne by John Mathew, of Colchester, its editor was John Rogers, an intimate friend of Tyndale, and really his literary executor. He used the whole of Tyndale's work, printed and manu-

script (except the book of Jonah), and completed the work from Coverdale's translation. He also added a large number of notes and comments which were very offensive to the Romish authorities, and it was decided that another Bible must be published to take its place, also under Royal authority. Miles Coverdale and others were sent to Paris for the purpose of ensuring that this edition should be done in the best possible style. It has been described as practically "Matthew's Bible" revised by Coverdale. It was printed in large form, and from this it obtained the name by which it has ever since been known as "The Great Bible". The version of the Psalms in the Prayer Book, which, as we all know, differs in phraseology in many respects from the Psalms as printed in the Authorized Version, is taken from this "Great Bible", and the "Comfortable Words" in the Communion Service are also derived from the same source. This Bible, by command of Henry VIII, who had now broken with Rome, was placed in the various churches, and for greater security chained to desks or pillars, whence the copies thus used obtained the name of the "chained Bibles".

This Bible was also chained in the courts of law, and both jurymen and witnesses had to come up to it to be sworn. It is an interesting fact that, although these Bibles have now all disappeared, the words still used in our courts today, when a prisoner is told of his right to challenge the jury, inform him that if he wishes to do so, he must do it before they come to the Book to be sworn, and he will be heard.

**The "Geneva Bible".**

After the brief seven years' reign of Edward VI, ensued the five dark years of the reign of the "Bloody Mary", during which Rogers (the editor of "Matthew's Bible"), Latimer, Ridley, Cranmer and many others, suffered martyrdom for their fidelity to Bible truth. Many devout and learned men fled the country, and a band of Christian scholars at Geneva united in carefully revising and annotating the English Bible. Their labors resulted in a translation known as the "Geneva Bible", which was published in 1560, and, with her consent, dedicated to Queen Elizabeth.

This edition (also known as the Breeches Bible, from its rendering of Gen. 3:7, "made themselves breeches"), was well equipped with references, notes, maps, pictures and concordance; it had set the fashion of putting each verse into a separate paragraph. It was soon adopted in Scotland, where every church and every substantial householder was ordered to buy a copy. While the Bishops set their faces against it, and delayed its being printed in England for many years, it yet became extremely popular, and held the field along with the Great Bible till the publication of our Authorized Version.

(To be concluded.)

## THEN HE BEGAN GOING TO CHURCH.

In a recent number of Hearst's Magazine, Monroe W. Morrow tells of his efforts to live independent of religious organizations and of carrying the thing to such an extreme as to require his children to do likewise. It was because he disapproved of some things that were done in the name of religion.

One day, however, he departed from his custom and went with his children to a service. Suddenly it dawned on him what an injustice he had done his little ones, the recital concluding as follows:

As the choir came in, I suddenly realized how much that was beautiful I'd been robbing them of. "Onward, Christian Soldiers"—"I'm a Pilgrim"—"Oh, Mother Dear, Jerusalem!"—all that glorious music was new to them, and after all, how inexpressibly dear to me, enwrapped in memories of my mother and the happy Sundays she made for us!

And the prayers—suddenly I found myself joining in them with heartfelt sincerity. "We have erred and strayed like lost sheep. . . . We have left undone those things which we should have done and we have done those things which we ought not to have done, and there is no health in us." Not my prayers, but superb phrases from some contrite heart dead 400 years, that still could express my failure and of need of better than myself. "We have left undone those things which we ought to have done."

As I knelt, the enormity of my own stupid narrowness came home to me. Without regard to my personal skepticism, how blind I had been not to see in a regular attendance at church that larger affirmation of the family standards that I was seeking for the children. Without regard to their petty divergencies of creed weren't the churches still the strongest, the most obvious force at work to lift men's faces from the sod?

From that Sunday on, we have gone regularly to church. The beautiful services are becoming a part of the children's cultural facts. They no longer question the authenticity of our family standards and they are not yet old enough to question those of the church. This is all I know now as to the effect of the church upon them. As to their conduct, what the church will do for that, again, only time will tell.

As for myself, an alien among the faithful, the church, after all these years, seems to fill some need that I cannot diagnose. Perhaps, since so much of the spiritual has gone out of our poetry and our music, the church supplies the need for it. Perhaps the conviction that it so solidly fills the demand in the children's disciplinary progress makes for real satisfaction. Perhaps I still have a wistful hope that some happy Sunday a sermon will give the key to God and I must be there to receive it. Whatever the reason, I shamelessly admit that I thoroughly like to go to church.

# HOLINESS OR SANCTIFICATION

## By P. R. Nugent

"God hath not called us unto uncleanness, but unto holiness."—1 Thess, 4:7.

"Christ is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. 1:30.

Attention is called to the fact that, as God has made Christ to be sanctification for His people (1 Cor. 1:30), it necessarily follows that one's attitude (whether of acceptance or rejection) towards sanctification is an attitude towards Christ (1 Thess. 4:7, 8).

**The Need.**

1. God's people are called to holiness (1 Pet. 1:15, 16; 1 Thess. 4:7).

2. Holiness is connected with seeing the Lord (Heb. 12:14).

3. It is also connected with the first resurrection (Rev. 20:6).

4. It is also connected with standing before God's throne (Rev. 7:14, 15).

5. The unclean are cut off from fellowship with God and from the "holy city" (Isa. 6:5, margin; Rev. 21:2, 27).

6. An object God has in chastening His people is to make us partakers of His holiness (Heb. 12:12).

Man needs a work done in his heart that will satisfy God, and Christ is God's provision to meet this need (1 Cor. 1:30).

**What Sanctification Is Not.**

It is not the result of man's efforts or works (Eph. 2:9); nor is it natural graces or gifts (Rom. 7:18); nor merely an outwardly correct life, however important this is (1 Sam. 16:7); nor freedom from mistakes and infirmities of understanding (Ps. 77:10); nor the suppression of inward evil, or unrighteousness, by will power (Rom. 7:19-23); nor spiritual pride and self-exaltation (Isa. 64:6). On the contrary, a truly sanctified person knows he has nothing of himself to boast of—all the glory belongs to God. Nor is it freedom from temptation and liability to sin (Acts 20:19; 1 Cor. 10:13; 1 Jno. 2:1). Adam and Eve were not created with sin in them, but they both yielded to external temptation and transgressed. Nor is a person made perfectly like Christ when thus sanctified (Jude 24), for there is progress on this line afterwards. Nor does this experience mean that one is made perfect in wisdom, or knowledge, or judgment, or service (1 Cor. 13:12); nor does it mean (as some charge) that a person claims to be "as good as God", absolutely sinless, and beyond the need of God's continued grace and sustaining power (Jno. 15:5). Finally, it is not identical with conversion (Jno. 17:9, 17); nor is it consecration (Ex. 29:9, 33, margin).

**What Sanctification Is.**

The words sanctification and holiness are used interchangeably in the Bible and have the general meaning of separation, but this separation has different phases. In the experience of holiness dealt with here, and which is entered at a definite time (it is not gradual), there are three phases of separation included: (1) Separation from worldly,

selfish purposes and ownership by voluntary dedication to God to be fully owned and ruled by Him (Ex. 28:36; Zech. 14:20; Rom. 6:13; 2 Cor. 6:17; Num. 6:8; 16:v8). (2) Separation from inward uncleanness by having the heart cleansed by God from all unrighteousness. Sin and its results are gone so that there is purity within (1 Pet. 1:22; 1 Jno. 1:7, 9; Rom. 8:2; Ps. 24:3, 4; 1 Tim. 1:5; Isa. 6:5-7). (3) Separation, because God, the Holy Spirit, comes to abide and thus make the soul His dwelling place. Such a person is then holy, or sanctified, not of himself but because God is there with his own holiness, for the divine nature is essentially separated from what is unclean (Ezek. 36:26; Mal. 3:1; Ex. 40:34, 29:34; 1 Cor. 3:16, 17; Jno. 14:23; Gal. 2:20, 4:6; 1 Jno. 3:24, 4:12, 13; Rom. 8:9-11; Col. 1:27; 2 Cor. 6:16). The temple is holy because of the One who abides within. When a person is thus dedicated to God, cleansed from all unrighteousness and the Holy Spirit has come to abide, he is sanctified. . . . A natural accompaniment of this is that the law is written on the heart; divine love rules the heart without a rival within; and the soul is in a healthy state for "the root of bitterness" is gone (Jer. 31:33; Ps. 40:8; 1 Jno. 4:16, 17; Deut. 6:5; 3 Jno. 2; Heb. 12:15).

Of those who enter this experience, some testify that the cleansing and coming of the Spirit take place at the same time; others, that there was an interval between the cleansing and the coming. In the final outcome the result is the same. Of course, a clean heart is not the Holy Spirit, but is the result of His work. The Holy Spirit is a Person. He is God (Acts 5:3, 4).

**How Obtained.**

(1) Yield yourself unto God unreservedly (all you know and all you do not know) for Him to sanctify you and always have His way with you (Rom. 6:13; 1 Cor. 6;19). (2) Definitely, believingly, ask God to cleanse you from "all sin and unrighteousness" (1 Jno. 1:7, 9), and give you the Holy Spirit to abide forever (Gal. 4:6; Jno. 14:16; Luke 11:13; Acts 2:38, 39). (3) Apart from all attention to feelings, or to manifestations, believe God's Word that you receive what you ask for because you have asked according to His will (1 Jno. 5:14, 15; Mark 11:24; Matt. 7:7, 8; Luke 11:13). God surely keeps His Word and will make it real if you really and steadfastly trust him.

**When Obtained.**

Not necessarily at or near death, but in the present time to those who will. Death is not a saviour, but an enemy, and cannot rightly be expected to do Christ's work in His stead (1 Cor. 15:26). Peter speaks of purity as already wrought in people. "Seeing ye have purified your souls in obeying the truth" (1 Pet. 1:22). "Purifying their hearts by faith" (Acts 15:26)—not by efforts, works nor growth." See also 1 Tim. 1:5; 2 Tim. 2:22. The same is true about receiving the Holy Spirit (Gal. 3:2; Acts 15:8; 8:17; 2:4). It is spoken of as having taken place—not a mere "hope so", but a reality.

**How Retained.**

This is a matter of daily faith and obedience (Num. 15:40; Rom. 1:17; 2 Cor. 1:24; Phil. 2:12, 13). The experience of holiness is rightfully followed by the practice of holiness. There should not be a holding on to an experience—an impersonal thing—but a continued faith in the Lord Jesus, not only in the glory above, but also in your own heart, as the source of all holiness both in the soul and in the outer life. God within is mightier than all the foes without (1 Jno. 4:4). Daily prayer, Bible reading and study, Christ exalting testimony to holiness, and service in God's will—all enter into the continuance of the experience of holiness, or sanctification, in one's life. Yet no dependence should be put in fulfilling these conditions, but only in the Lord. Faith should always be in Him alone. He is the Keeper (1 Pet. 1:5) and it is all of grace.

**What Hinders.**

In general, whatever hinders faith, or obedience, is a hindrance to entering this experience. . . . (1) Ignorance of the truth. Some have never heard it (Rom. 10:14). (2) Unbelief as to the possibility of it. It is possible to see only the difficulties and not see that the power of God is far greater than the difficulties (Eph. 3:20; Mark 10:27). (3) Unteachableness. Some are not willing to be taught (Acts 17:11). (4) Waiting for some sort of feeling before believing. This is putting feelings in the place of God's Word. The latter is the true ground for faith (Acts 27:25). (5) Laying down ways for God to work—expecting Him to deal with you exactly like He did with some one else. God manifests Himself, and His works, in different ways, as He chooses. (6) Listening only to opponents of the truth instead of searching the Bible prayerfully for the right way (Jno. 7:26, 48). (7) Misunderstanding. This may be owing to mistaken ideas of what is taught on this line (see second paragraph). Or it may come through seeing inconsistent upholders of the truth whose ways do not agree with their profession. (8) Love of popularity. By standing for what is not popular there may be a loss of friends (Jno. 12:43; 5:44). (9) Pride. Some think it too humbling to confess their need because they have some reputation as Christians, or preachers. (10) It might injure business, or cause loss of a living (Heb. 12:16). (11) Stubbornness. Some are not willing to yield to God; they prefer their own way (Luke 13:34). (12) Shame. There is reproach connected with this experience and some are not willing to bear it, nor be thus identified with Christ (Heb. 13:12, 13). (13) Fear. People think something dreadful will happen if they let God have His way with them. There is lack of confidence in His wisdom and love (Heb. 19:35). (14) Experimenting. "I'll try it and see how it works," about expresses the way some take, and of course do not succeed. (15) Trying to reason it out (Rom. 10:10). (16) Expecting from people the help that can come from God alone (Jer. 17:5-8). (17) Dependence on efforts, works, prayers (your own or others'), or even upon faith, instead of on God alone (Mark 11:22). (18) Slowness of heart (Luke 24:25). (19) Satan (Luke 8:12). (20) Double-mindedness (Jas. 1:7). (21) Half-heartedness (Jer. 29:13). (22) Failure to persevere (Heb. 12:15; 6:12; 10:38; 2 Kings 2:4-15). Sometimes this comes through undue attention to the "cares of this world". (23) Ignorance of need and consequent indifference to having it supplied (Rom. 7:9, 12, 13). (24) Joy. "Too good to be true" (Luke 24:41). (25) Seeing only the growth phase of the Christian life. This definite experience of sanctification is a crisis (Mal. 3:1; Acts 2:2). (26) Self-justification, or self-righteousness. Luke 10:29 shows this as regards loving one's neighbor, and the same disposition may cause a person to bolster himself up on his present state of grace when confronted with the need of sanctification. (27) Loving, and clinging to, some worldly thing. It may be something gainful, or pleasurable, or fashionable (1 Jno. 2:15; 2 Tim. 4:10).

When any one comes to a final decision towards God about holiness, the decision is either for holiness or hell.

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher.**

**Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.**

**Lesson No. 22.—Topic: The Angels.**

A study of the revelations of Scripture concerning the angels is of intense interest, and of which every Christian should have a general knowledge at least.

Angels are an order of spiritual beings or creatures, created by God to execute the Divine will, their number being so vast as to be referred to at times as "the heavenly hosts that cannot be numbered". Angels represent the court and armies of heaven, and apparently exist in various grades or ranks, the designations of which as to their meaning have not been revealed.

These heavenly hosts are also divided into two difficult realms or spheres; i. e., Angels of God and Angels of Satan; Holy Angels and Fallen Angels.

Angels are of great power and strength, and can make themselves visible when necessary. Their visible ministry to human beings in past Ages has been superseded in this present church Age by the Holy Spirit within. Their astounding rapidity of locomotion is akin to the lightning's flash, which along with voices we know from radio development are flashing through the air, remind us of the wonders of the eternal habitation, yet to be revealed. The following Scriptures afford glimpses of these wonderful creatures with whom we shall some day come in close communion:

1. Their origin; created by God.—Neh. 9:6; Ps. 148:2-5.
2. Their purpose; ministering the Divine will.—Heb. 1:7; Col. 1:16, 17; Acts 8:26.
3. Their number; innumerable.—Jer. 33:22; Dan. 7:10; Heb. 12:22.
4. Their habitation; the heavens.—Luke 2:13; Matt. 22:30; Rev. 5:11.
5. They possess spiritual bodies, with power to visualize.

—John 20:12.
6. Angels do not marry.—Mark 12:25 (revealed as masculine).
7. Angels never die.—Luke 20:36.
8. Angels partake of food.—Gen. 19:1-3; Ps. 78:23-27.
9. They possess great power and strength.—Acts 5:19; Ps. 103:20; 2 Thess. 1:7.
10. They worship Christ.—Heb. 1:6-9; Rev. 5:11-12.
11. They are individually named, i. e., Gabriel, Michael, etc.
12. Can move with lightning speed.—Ezek. 1:14.
13. Believers rank superior to angels.—Eph. 3:10, 11; 5:6; Heb. 1.
14. Satan also has angels, and powers.—Matt. 25:41; Eph. 6:12; Jude 6:7.
15. Satan's forces eventually overcome.—Rev. 12:7-12.
16. Angels are graded: Angels; Archangels; Authorities; Cherubim; Dominions; Dignities; Principalities; Powers; Seraphim—Rom. 8:38; Col. 1:16; 1 Pet. 3:22; Jude 8:9; Gen. 3:24, etc., etc.
17. Angels will act as harvesters, and also gather the elect of Israel, in the great day of the Lord.—Matt. 13:30, 31.
18. The angels will accompany our Lord when He returns to set up His Kingdom.—Matt. 25:31; Rev. 19:14.
19. The angels observe our actions.—1 Cor. 4:9.
20. Angels receive the departing believers, and convey them to their eternal habitation.—1 Cor. 16:22.

# THE SURRENDERED LIFE---IN CHRIST

## Conducted by the Reverend Frank Cox

STUDIES IN EPHESIANS (Continued) By the Rev Duncan Thomas.

Chapter 1:4-14. Note that in God's provision for us each Person of the Trinity has a part—the Father in planning, the Son in redeeming, the Holy Spirit in sealing. His provision covers salvation from the past, in the present, and for the future; Justification, Sanctification, Glorification—complete provision for every phase of the life here and hereafter.

Verse 3 is a doxology for the gift of every spiritual blessing that heaven contains, which have all been given to us, in Christ. There are three fundamental needs of every man who has come into the world since Adam sinned, and these three things, which cover all and include all spiritual needs, Christ supplies for us. The basic needs of all men outside of Christ are for a change in Relationship towards God, for a change of personal Condition, and for a change of Motive-and-Motor-Power or Dynamic.

First. Every man who is not a Christian needs a change of relationship. Without exception—no matter how cultured, well-educated, amiable—all men are naturally alienated from the life of God. The relationship of every man—whether he admits it, or in spite of his protest against the statement—is one of enmity to God. He is antagonistic to God, and to His will and ways. One statement is sufficient to prove it. "Without Christ means without God and without hope." That brings his protest; yet that is the statement of God Himself in this very Epistle, and the protest against it or rejection of it shows that the mind is unwilling to accept God's Way—"the only Way under heaven". If not for Him, then against Him! And the pathetic thing about it is that men were created to be sons, not enemies.

And here is the marvelous love of God that He should provide for ingrates and rebels a change of relationship, and in such wise and at such cost. For while we were yet enemies, God gave His Son to die for us and reconcile us to Himself. Christ did not die to reconcile God to us, for though there was a penalty necessarily due for sin, yet, even as condemning Judge, God still loves us and His heart is grieved if we insist on paying that penalty. No, Christ died to change our enmity to God. Before we were changed, while still at enmity, God in His love chose us to be His sons, and provided that former aliens might in Christ become heirs. As when a millionaire adopts a penniless orphan, his whole life is changed, so that change in relationship for us means a readjustment of our whole life. "Now are we sons of God"! "and have a right to all the privileges of the sons of God"!

Second. That brings us to the second change, of Condition. We were, while enemies, dead in trespasses and sins. Our lives show what we are. But now having made us to be sons of God, He provides that we may live the part. So Christ cleansed us in His precious blood from all the stain of sin, and we are made alive unto God in Him, in order that we should be unto His praise and not His reproach. Men judge the father by the son. Having made us sons, God would be blamed if His sons are unworthy. Therefore He provides a change of condition, as great as between death and life. In ourselves we were dead, but now in Christ we are made alive and His life is ours. Accordingly "we who died in sin, how shall we any longer, to any degree, keep on living in sin, or keep on sinning"? How much sin should a Christian commit? What business has he in any sin whatsoever? All sin is unclean. Even the so-called "respectable sins". Before we were Christians we worried, or were impatient, or were unloving at times, or selfish, etc. If we are now, even slightly or occasionally, we are living as we did before, and we are unclean. And Christ did not shed His blood that we should be unclean, but "whiter than snow", "that we fall into no sin".

Third. But even being made sons and cleansed, we are so weak that we cannot keep clean. So God provides another change for us, of Dynamic. We are impotent, but He is omnipotent. And He takes up His abode in us in the Person—not in the influence or power—but in the Person of the Holy Spirit. Who is God Himself. For every child of God has His Spirit—"except ye be reprobate", that is, not sons. God is living in us, literally, actually, personally; not merely in figure, fancy or by influence. And the Holy Spirit changes the Motive of our lives. Formerly we lived for self, no matter how apparently philanthropically; our lives were directed by what we wanted. Now we have the mind of Christ and His Spirit to control and direct every motive and impulse, as the "love of God is shed abroad in our hearts by the Holy Spirit".

Formerly we lived in our own strength and effort, and such a weak motor impulse resulted in shame and failure. Of course we can live that way now, if we choose; and some people unscripturally feel that, having been justified by God, they must now fall away from grace and sanctify themselves by their own efforts. Doing so, there is inevitably, as before, defeat, and reproach to His name. But God has given us the Holy Spirit to energize us by His power in the inward man. He works in us both the desire and the accomplishment, willing and doing. And the dynamic of God is sufficient for the most helpless. In fact, the more we recognize our helplessness, and so yield ourselves to His control the better; for then His "power is made perfect in weakness". The vessel is still earthen. Yes. But remember that it is now God who is in charge of it, and His power and grace more than make up for all weakness. We are just as liable to failure as ever of ourselves, but in His hands there can be no failure.

### LOVED ONES GONE AHEAD.

We seem to give him back to Thee, dear God, who gavest him to us. Yet as Thou didst not lose him in giving—so we have not lost him by his return. Not as the world givest, giveth Thou, O Lover of souls. What Thou givest, Thou givest not away, for what is Thine is ours always if we are Thine, and life is eternal: and love is immortal: and death is only a horizon: and a horizon is only the limit of our sight. Lift us up, Strong Son of God, that we may see further: cleanse our eyes that we may see more clearly: draw us closer to Thyself that we may know ourselves nearer to our beloved, who are with Thee—and while Thou dost prepare a place for us, prepare us for that happy place, that where they are and Thou art we, too, may be, through Jesus Christ our Lord. Amen.

How can I cease to pray for thee—
Somewhere in God's great universe thou art today.
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?
What matters it to Him who holds
Within the hollow of His hand, all worlds, all space,
That thou art done with earthly care or sin?
Somewhere within His ken thou hast a place,
Somewhere thou livest and hast need of Him—
Somewhere thy soul sees higher heights to climb—
And somewhere there may be valleys dim,
That thou must pass to reach the hills sublime.
Then all the more that thou canst not hear,
Poor, human words of blessing, will I pray,
O true, brave heart—God bless thee wheresoe'er
In His great universe thou art today.

# DAILY NOTES ON THE SCRIPTURE PORTIONS

## By the Reverend W. G. Scroggie, D. D.

THE SCRIPTURE UNION.

**Sunday, February 19—St. John 3:25-36.**

**Subject-Title: The Conclusion of a Great Testimony.**

THE MESSAGE.

In vs. 22-30, we hear the last from John the Baptist: he closes as he commenced, and is loyal to the last. John and Jesus' disciples were both baptizing (22, 23; and 4:1, 2). This led the Jews to start a controversy (25, 26): they were very good at that, as a lot of people are. There would be less debate if everybody did his own thinking; but numberless people "put out" their thinking, as they do their washing. Well, John soon silenced their cavil. What, in effect, he said was, "I am Jesus' friend, not His rival". He confirms his first testimony (28 and ch. 1). Do you bear a consistent witness? John's business was to bring the bride and the Bridegroom together; that done, his work was done; "this my joy has been fulfilled" (29). How great a thing it will be if, at last, you and I can say, "We have done what God sent us into the world to do". John's was unselfish success. "He must increase, but I must decrease" (30). Could one finish his life's task more nobly than that? Selfish success is utter failure, but to magnify Christ is to "win through" gloriously. The patron is surely greater than the protege! And the head than the hand! Vs. 31-36, like 16-21, are considered by many to be the Evangelist's, not the Baptist's, words, and not without good reason. The Apostle John is eminently theological in his reflections, and mystical. Note two things only in these verses: first, that the Word of God (1:1) speaks the words of God (34); and second, that the Father, Who loves Him, has given all things into His hand. Do you really believe that all things are in the hands of the Lord Jesus? Then you will have no panic, and no unnerving fear.

Today's Thought: Love and Loyalty Are Twin Sisters.

**Monday, February 20—St. John 4:1-14.**

**Subject-Title: Method in Soul-Winning.**

THE MESSAGE.

Here is a superb detailed illustration of how Christ dealt with souls, and of the method whereby we, too, may reach them. The great underlying principle is, find a point in contact with the one whom you would win. Follow this out in the present instance. From start to finish there are seven stages in this capture, two of which we consider today. 1. The Preparation (1-6). This leads up to the main story, and is full of practical interest. Mark a few points. Vs. 1. "The Lord." During His earthly sojourn He was known and spoken of as Jesus, but John, writing at the close of the first century, rightly calls Him Lord. Vs. 2. A note of the Evangelist's, correcting a rumor. The Master of the house does not do the porter's work. Vs. 4. The necessity here referred to was partly geographical, but predominantly spiritual. There was another route from Judea to Galilee, which some took for the reason stated in vs. 9; but Jesus' purpose to bless cuts through all prejudice. Vs. 6. "Well," that is spring, or fountain, as in vs. 14; but in vs. 11, 12, it is well, or cistern; this is an important distinction. "The sixth hour", that is, 12 noon, the hottest hour of the day. Jesus was tired and sat down to rest; but He was never too tired to do good. Place, time, circumstances, all prepare for the great event. 2. The Approach (7-15). Mark how naturally the conversation opens up. The Lord of Glory asks an adulteress for a drink of water. Why? Incidentally because He was thirsty, but principally because He wanted to give her a drought of "living water". Thirst and water, therefore, are the points of contact (10, 13, 14). "If thou hadst known" (10, cf. Matt. 12:7). Think of the things you would and would not have thought, and said, and done if only you had known what you might well have known. Ignorance of the things that matter most is folly, and weakness, and a curse. Slowly Jesus is leading this woman to God. Let us pray for a measure of His patience.

Today's Thought: The Soul of the Springing Well (14).

**Tuesday, February 21—St. John 4:15-30.**

**Subject-Title: Method in Soul-Winning.**

THE MESSAGE.

See yesterday's two points. Now, 2. The Assault (16-18). The moment had now come when a raid must be made upon this woman's conscience. Nicodemus' difficulty was intellectual; this woman's was moral; both needed the Gospel, but both were not reached in the same way. Note the suddenness and directness of Jesus' attack: He stormed the fort with vigor. That is the only hope in many a case: some people must be awakened to realities by means of surprise. Jesus said, "Go . . . and come" (16): He was not sending her away. Let us not imagine this woman to be worse than she was; she had been married to the five men, but not to the sixth; at a point in her life there was a moral breakdown. I wonder how that came about! Beware! 4. The Advance (19-24). The woman, by her reply to Jesus, admitted her guilt: an innocent person would not have said what is recorded in vs. 19. But her guilt admitted, she wishes to dodge the matter, and so starts an argument; but the shaft has found a lodgment. Mark the growth of Christ upon this woman: Jew (9); Sir (11); Prophet (19); the Christ (29). Is Christ becoming more and more to you? Have you a pet sin in your life? A man may be quite willing to discuss the outer matters of religion, and yet be quite unwilling to be judged by its inner truth. Is that true of you? 5. The Capture (25, 26). Here the conversation ends, because the goal has been reached. Jesus first revealed this woman to herself, and then, Himself to her. That is always the way: it is only the sick who need a physician, only the sinner who needs a Saviour. Jesus here plainly claims to be the promised Messiah (26). 6. The Witness (27-30). Surely the most proper and natural thing for a saved soul to do is to tell some one else of the Saviour. Have you done that?

Today's Thought: There Is Not a Human Being Who Is Not Worth Winning.

**Wednesday, February 22—St. John 4:31-42.**

**Subject-Title: Sustaining Service.**

THE MESSAGE.

Review the six points of the two previous days. We now come to the seventh and last in this story: 7. The Consequences (31-42). There are two great paragraphs here:

(i) Jesus' lesson on Sowing and Reaping (31-38). Mark His absorbing enthusiasm in soul-winning (31-34). Some people are more anxious about suppers than souls, and would rather dine than seek a degenerate. That was not the Lord Jesus' case: soul-seeking and soul-saving were to Him nourishment (32). Have you ever felt like that? The Master had a great consciousness of vocation, and an engrossing ambition to complete His task. How great is the thrill of worthy accomplishment! Let your pleasure and your profit go hand in hand as you carry out the program which God has made for you (34). And now, out of His action comes a lesson (35-38). Contemplate the great truths here taught—that there is a harvest waiting to be reaped (35); that not only are we called to sow what others will reap, but also to reap what others have sown (37, 38); that both sower and reaper will meet at the granary in the glory (36). Let us remember more what they who went before us have done. Our churches are products of men and women whose footprints across the pages of Church history can be traced by blood.

Our second paragraph tells of (ii) The Verification of Experience (39-42). Why do you believe? Because some one has borne a testimony, or because you have felt? Another person's faith will not save you; you must believe. Assent and consent are not the same. Assent comes of knowing Christ mediately (39), but consent, by knowing Him immediately (42). Nothing will do but direct contact with the Saviour Himself, "the Saviour of the world".

Today's Thought: There's a Field Awaiting Our Sickle Today.

**Thursday, February 23—St. John 4:43-54.**

**Subject-Title: A Noble Nobleman Ennobled.**

THE MESSAGE.

1. It is a thousand pities that so many folks have to go from home to be appreciated (43-45), yet so it is. Many a preacher is more used in other pulpits than in his own; and the reason, not infrequently, is to be found in the pew—his own people do not come with the expectation and give him the encouragement which he gets abroad. "It is a shame to support a stranger and starve a son." 2. The story of this nobleman is very illuminating (46-53), for it is a lesson in the development of faith. Three times his faith comes into view; when he came to Jesus he was exercising faith (47); when Jesus said his son was

healed he believed (50); and when he got home again he believed still more (53). Faith is not like a brick, but like a plant; it is as a grain that grows, first the blade, then the ear, then the full corn in the ear. Such was this man's faith; it came to maturity. Has the development of your faith been arrested? How? Why? This man came to Jesus on behalf of his sick son. Perhaps you have children who will not come to the Saviour for themselves; see then that you come to Him for them. Many a son and daughter has been saved from disaster and death because a father or mother came to Jesus on their knees. 3. With vs. 54, a great division of this Gospel ends. Jesus has been at work in Judea, Samaria and Galilee, and we have seen Him giving life to a man, a woman and a child. His first miracle was wrought at a marriage, and His second, in a house of mourning. His work sweeps the whole horizon between happiness and hopelessness; if it did not, He could not be the Saviour of the world. The Lord has a heart for laughter and tears; He meets us in the sunshine, and in the shadows. He is the Lord of the whole life: He will guard our gladness, and transfigure our tears. Have you found Him to be all that to you?

Today's Thought: "I Trace the Rainbow Through the Rain."

**Friday, February 24—St. John 5:1-14.**

**Subject-Title: Omnipotence Meets Impotence.**

THE MESSAGE.

Let us divide this chapter into three parts, and call them the Sign, the Sequel and the Sermon. We take the first two today. 1. The Sign (1-9). Watering places did not begin with Buxton, and Droitwich, and Harrogate; there was one at Jerusalem over 1,900 years ago. It is astonishing how careful people are of their bodies, and careless of their souls: they take their bodies to the springs, and leave their souls by the sewer. This man had been impotent for thirty-eight years (5), and evidently his infirmity was due to his sin (14). Contrast 9:1-3. Jesus had a way of finding out hard cases; the great Physician occupied Himself more with heart disease than with headache. The Master sought out this meeting-place of pain, and dealt with the worst case there. The greatest of all blessings is not forced upon us; we are consulted, and must give our consent (6). Many still are looking to a pool instead of resorting to the Physician (7); are trusting ritual, and passing by the Redeemer. Are you? The man who desires Christ need wait for no one—come right along just now (7), and hear Him say, "Rise—take—walk" (8); and believe that always His commands are His enablings (9). 2. The Sequel (10-18). What follows is more than disappointing. We have no reason to expect much of the Jews (18), but certainly we expected more of the healed man, who, however, betrayed his Benefactor (13, 15). How base human nature can be! What was the complaint? That Jesus had healed a man on the Sabbath. But surely there was no better day in the week for such an act! Beware lest, while being as orthodox as heaven about the Sabbath, you be as heterodox as hell about salvation. Do you prefer convention to conversion? What is the good of a system which shackles the Saviour? The Jews unwittingly were true commentators (18).

Today's Thought: There Is Work Which Is Rest; and There Is Rest Which Is Rust (17).

**Saturday, February 25—St. John 5:15-29.**

**Subject-Title: An Unveiling of Coming Judgment.**

THE MESSAGE.

3. The Sermon (19-47) arises out of the Sign (1-9) and the Sequel (10-18). The Sermon appears to fall into two parts, in the first of which the Lord bears witness to Himself, and in the second of which He calls other witnesses. The first of these is our subject today. (i) Christ's Witness to Himself (19-29). The Jews had just questioned the right of Jesus to heal on the Sabbath, and challenged His claim to be equal with God (10, 18). In reply, He declares, first, the ground of His authority and claim (19, 20), and then, the extent of it (21-29). You will observe that here a more profound note is struck than we have heard before: these are the "heavenly things" of 3:12. There is no room in this discourse for Unitarianism. The Father and the Son are One, and They share Their powers and honours; albeit, providentially and dispensationally, the Son is subject to the Father (19-23). Read these verses again, with this sentence of exposition. The reality and solemnity of what Jesus says is intimated by the thrice repeated "Verily, verily" (19, 24, 25). In what follows (24-29), Christ claims to be two things, Life-giver and Judge. Vs. 24 is another of the verses which Luther called "little Bibles", that is, verses which contain the whole Gospel (cf. 3:16; Isa. 45:21). How momentous is the revelation of Christ Himself, and of the Future, in these verses! He is the Son of God (25), and the Son of Man also (27), and it is as the God-Man that He will judge the world. Both the saved and the unsaved are to be resurrected and judged, and destiny will be determined by character (28, 29). Do not imagine that it does not matter how you live and die. Our age is as sceptical of coming Judgment as was Noah's age, but it came then, and will come again. Ask yourself two questions: "What do I think of Christ?" "What does Christ think of me?"

Today's Thought: Because God Is Just, a Judgment Day Is Certain.

## "BY A WAY THAT THEY KNEW NOT!"

There was a time when men thought that unless sight could be restored to the blind, there was no service to be rendered them—no emotion but pity to be spent upon them. Our Lord's action in restoring physical sight to Bartimaeus was emphasized far more than the spiritual awakening which accompanied it.

In the twentieth century social organizations, made up of philanthropic and far-sighted men and women, have undertaken to better conditions by educating the blind so they may be able to take their places in the industrial and professional world; much has been accomplished toward attaining this desirable goal, our Jewish friends aiding materially with their service and money.

But, as laudable as these efforts are and as important as it is that those who are already bearing the burden of blindness be relieved of the additional burden of economic dependence, we must realize that there is something else—something of infinitely more value to the human soul. Education and economic independence are useful stepping-stones by which man may attain the end for which he was created, but they are not that end. The blind are neither more nor less spiritually minded than the sighted; they need the same means of grace; they are helped by the same sermons, personal contacts and great books. Because of their handicap, however, they are deprived of many of these means of spiritual growth. Especially is this true in the realm of books.

Only a small number of inspirational books, with the exception of the Bible, the Prayer Book and the Lutheran Catechism, have been published in Braille (embossed type for the blind). To help meet this need, the Braille Circulating Library, Y. M. C. A. Building, Richmond, Va., is circulating the books of James H. McConkey (in Revised Braille) among some 450 readers scattered all over our country, Canada, England, China, Austrialia and India. These books have been translated into eighteen different languages and have been the means of bringing thousands into the joy of consecration. To those who have read these messages in print, they need no recommendation.

The books may be borrowed by any applicant; there is no cost attached—not even that of postage. All expenses of the library are met by voluntary offerings from those who are interested in the work. The office work is done by volunteers from churches of various denominations. Their service is made joyous by the assurance of the comfort and inspiration the books are bringing into darkened lives. Last year 110 letters of appreciation were received from them.

A hundred years ago who would have thought that God would use this method of sending the light of His Word to those who sit in physical darkness? Truly these words of the prophet are being fulfilled today: "I will bring the blind by a way that they knew not."

Said the robin to the sparrow:
"I should really like to know
Why these anxious human beings
Rush about worry so."
Said the sparrow to the robin:
"Friend, I think it must really be
That they have no Heavenly Father
Such as cares for you and me."

# The Great Commission

### WITH BISHOP CLEIGHTON IN MEXICO.

Bishop Creighton writes of his pleasure in his return to Mexico and in the share which he and Mrs. Creighton had in the ceremonies and functions attending the arrival of Ambassador Morrow. He writes also of visiting Hooker School and the House of the Holy Name:

"At Hooker School, Miss McBride, our director, showed us the wonderful improvements made during our absence. The old wooden stairway to the second floor, which gave our teachers so much concern and on which they were drenched during the rainy season ,has been replaced by a beautiful enclosed stairway on the front of our west patio. The patio has been plastered and made a playground for the children; an electric light has been installed so that they can play during the twilight and early evening hours. The dormitory at the head of the stairs has been made a recreation room for the younger pupils; two of the Mexican teachers' rooms have been turned into a new dormitory. The unfurnished portion of the main building facing the American teachers' quarters has been finished and made a music practice room. The Mexican teachers are now in the old music room. . . .

"At La Casa del Sagrado Nombre we found that the stairway to the patio above was beautifully decorated and the rooms hung in purple and white, every here and there were 'welcome' signs in English, and one reading, 'Welcome Home to Our Dear Bishop', and another, 'God Bless Our Bishop', made me swallow hard. The program was given by the Escuela Dominical of San Jose. There were many numbers and the climax was reached when the newly organized mandolin club played 'Home, Sweet Home'. They have been practicing the words in English and had intended to sing them, but were afraid to risk it. They want us to feel that their Mexico is our home. Many of the parents came in, and altogether it was a delightful affair, ending with tea in the school dining-room.

"On Sunday, November 6, I celebrated and preached at the cathedral at 11 o'clock. The Ambassador and Mrs. Morrow were present.

"At 6 P. M. Mrs. Creighton and I attended the Girls' Friendly service at San Jose. Our two branches, one from the Hooker School and one from La Casa del Sagrado Nombre, united to hold this service to synchronize with the service of the National Convention of the Girls' Friendly Society in Boston. Ours was in Spanish, of course. Mr. Orihuela preached. I sat in the chancel and gave the benediction. . . .

"On Sunday, November 13, as Mr. Nash was out of the Republic, taking the body of an American school teacher, who died in Pachuca, to the States, I went to Pachuca to take the service and had an opportunity to meet with the Sunday school. Nowhere can a finer, more reverent and attentive group of children be found."

### THE REV. E. H. FORSTER ORDAINED IN SHANGHAI.

On December 21, St. Thomas' Day, in St. John's Pro-Cathedral, Shanghai, the Rev. Ernest H. Forster, B. A. (Princeton), was advanced to the priesthood. The sermon was preached by the Rev. B. L. Ancell, and the candidate was presented by the Rev. Dr. Pott, President of St. John's University.

Mr. Forster came to China in 1920, and as a layman taught for five years in Mahan School, Yangchow. In 1925 he returned to America, and after a course at the Philadelphia Divinity School, was ordained deacon and returned to China. He was in charge of Holy Trinity Chapel, Yangchow, until all of the missionaries were called out of that city in March, 1927. Since then he has resided at St. John's University, and has been teaching in the divinity schools now concentrated here, and performing other duties. The return of the missionaries to Yangchow in the near future begins to seem a possibility. Dr. Ancell, the senior missionary there, has had a communication from the Nanking Government, intimating that the military occupation of the mission premises may be discontinued after a few months more. The Officers' Training School, which has been billeted at Mahan School, numbers about eight hundred men—in quarters built for two hundred. These young officers will graduate in March, and it is hoped that possession of our premises may be then regained.

**B. L. A.**

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### FAITH.

Mr. Editor:

The Presbyterian minister, Mr. Coffin, who has been invited by the Virginia Theological Seminary to lecture before them, after they had declined to permit me to send some great Bible scholar of national reputation and undoubted Christian faith, is quoted in the **Sunday-School Times**, Philadelphia, January 28, 1928, as saying:

"Faith in God is a risk just as love and friendship are risks, but it is one gloriously worth taking."

The whole paragraph in the **Sunday-School Times** reads as follows:

"Is there anything free from risks? Man says, 'No'. God says, 'Yes'. Which shall we believe? The Modernist believes man. The normal Christian believes God. It is a significant statement from Dr. Henry Sloane Coffin, President of Union Theological Seminary, that well-known training school for ministers whose tragic teaching destroys faith in God: 'Faith in God is a risk just as love and friendship are risks, but it is one gloriously worth taking.' This is the logical, consistent, inevitable position of Modernism. For Modernism puts the subjective judgments and opinions of the individual man above the objective authority and revelation of the Word of God; and when man does that, he loses all possibility of assurance and conviction concerning the truths revealed by God. If, as Dr. Coffin states, 'faith in God is a risk', then the here and the hereafter are uncertainties concerning which we may hope for the best, but never know definitely in this life. The meaning of risk is 'hazard', chance of bad consequences, loss, exposure to mischance. Thus Modernism teaches that faith in God is a hazard; faith in God means taking the chance of bad consequences, loss, exposing ourselves to mischance. But that is just what faith in God is not. There is no risk or uncertainty as to the final outcome. Nor is there 'risk' of temporal loss or persecution to the believer; on the contrary, there is definite assurance of that, and assurance is not risk. Paul did not 'risk' losing all for Christ; he settled with finality the fact that he would lose all for Christ, as he declared: 'What things were gain to me (before I knew the unsearchable riches of Christ), those I counted loss for Christ: . . . for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ' (Phil. 3:7, 8). Having settled this, Paul could declare with praise and thanksgiving: 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day' (2 Tim. 1:12). We risk nothing when we trust God. We know that we have gained all that is worth while when we trust God. Risk is the result of unbelief. Knowledge is the reward of faith."

Mr. Berryman Green turns down my offer to send, free of cost to the Seminary, some great learned Bible scholar, partly on the ground that it would be a reflection on his present staff of teachers, as if they claimed to have a corner on Biblical knowledge and accepts Mr. Coffin.

What right has the Virginia Theological Seminary, under the present administration, to expect believers, in the inspiration of the Bible and men of unquestioned faith in God, to contribute further to the support of that institution? I deny most positively that there is any risk in faith in God, and Mr. Coffin must have been seeking some personal advertisement in putting forth such a statement. Choris de Pisteos adunaton enaristaesai.

**Langbourne Meade Williams.**

### THE SPORT BAY.

Mr. Editor:

I write these few lines in regards to the sports of the world. Especially about the sport bay in the nave of the Cathedral of St. John the Divine of New York City, conducted by the Rt. Rev. William T. Manning, Bishop of the Episcopal Diocese of New York. The sacred building being used for the place of world sports; clean sports and games have their place in life and they are pleasing to God, but not in His house of worship. Jesus said, "And if a house be divided against itself, that house cannot stand". Again,

"My house shall be called the house of prayer". Ye have made it a house of sports.

I have spoken to men about this. They think the Church is getting in the world very fast these last days.

I wish to extend to you many thanks for the article in the January 28 Churchman—Boy and Girl Scouts. I have shown it to many. They all say that is the truth. I hope others may copy from it.

**J. M. Moury.**

**Geneva, N. Y.**

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Following letter received from Mr. Ellis for publication:

**They Laughed.**

Thank you on behalf of my people and our stake in the Church, dear Ellis, for your brave words in the Southern Churchman. I marvel that they were willing to print your letter, "editorial courtesy" being what it is. * * *

I was nothing less than appalled as I sat in N. O., as a deputy from this Diocese, at the conditions you so graphically describe. So far as I can recall, Rosewell Page was the only deputy from either of the Virginias who raised his voice definitely in opposition to those radical changes in the Prayer Book, and they laughed at him! * * *

**James F. Plummer.**

**Mobile, Ala.**

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# Book Reviews

A CONCORDANCE TO THE ENGLISH POEMS OF GEORGE HERBERT: Compiled by Cameron Mann. Cloth, pp. 277. Houghton Mifflin Co., Boston.

Dr. Mann, Bishop of Southern Florida, has during many years been preparing this concordance of the poems of George Herbert, made with special reference to the collected edition of the English works of the poet, edited by George Herbert Palmer, though servicable also with other editions.

It is of course a book with other editions of English poetry, and for the Poets' Corner in extensive libraries, or for the shelves of devout Churchmen of cultivated literary taste who have the leisure to enjoy the beauty and fragrance of this "box of spikenard poured in unappeasable love over One who has attended my life", as the poems have been characterized.

Herbert's poems, entrusted to a friend, and published shortly after his death in 1633 under the collective name of The Temple, consist of more than one hundred and fifty short religious poems. They are so sincere, so earnest, so practical that they were loved from the first. His is an every-day religion; he is not afraid to speak of simple needs and simple duties; as witness the homely, helpful stanza from his Elizir—

> A servant with this clause
> Makes drudgery divine:
> Who sweeps a room as for Thy laws,
> Makes that and th' action fine.

And so, these poems, so full of quaint conceits, at the same time breathe in a tender sunlit atmosphere of churchly devotion a Christianized common sense. As an English devotional classic they will reward the thorough study which this Concordance invites.

**W.**

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A SHORT PSYCHOLOGY OF RELIGION: By G. J. Jordan, D. D., Litt. D. Cloth, pp. 160, $1.50. Harper & Bros., New York.

The study of psychology is one of the dominant trends in the thought of today, and it is brought to bear in numberless books on many relationships of life. The modern teacher must be a student of psychology to deal with the problems of his pupils. The medical profession is more and more recognizing its prime importance in the treatment of disease. The ministers of the Church from the earliest days of Christendom, as they have studied under the great Teacher, have recognized the potency of psychological concepts in religion even before it became a developed science.

To any one interested in this field of thought, this inviting little book will come as a help and inspiration. The writer is thoroughly conversant with the recent research work, and at the same time is a devout Churchman and shows how it all leads up to a clearer vision of God and experience of Him in the individual life and in the corporate life of the Church.

Like the use of the sword of Goliath in the hands of David to cut off the Philistine's head, so the science of psychology, dreaded by many devout Christians, because of its associations with the sceptical philosophy of much so-called higher learning of the day, may also prove a trenchant weapon in the hands of the Church.

**W.**

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THE GREAT MAGDALENS: By the Rev. Hugh Francis Blunt, LL. D. Cloth, pp. 335, $2.25. The Macmillan Co., New York.

The stories of sixteen "Magdalens" who became penitents of the Roman Catholic Church are told by Dr. Blunt with graphic realism that will make the book popular perhaps for the average readers of the Church. But we question its moral or religious value for others. In too many instances the morbidness of the general theme is cloaked, like the sordidness of many modern movies, under a thin veneer of pious moralizing at a death-bed "in the odor of sanctity". Condonation of a life of lust and crime seems at times to be suggested by the satisfaction found in the profession of a belated repentance, as St. Paul puts it—a glorying in sin that grace may abound. And such repentances, like that of Ruth Snyder, are based upon a very uncertain benefit of doubt. Who can say whether they are actuated by a deeper motive than a cowardly fear of death and the hereafter at a time when the possibility of the old sinful life is no longer a matter of choice.

Protestant tourists visiting the Vatican often wonder whether the cause of religion is advanced by those gruesome paintings of Christian martyrs being disemboweled and done to death by other ghastly tortures. If public executions are now banned as crime-excitant rather than crime-deterrent, should not the visualizing by pictures or by vividly portrayed narrative the horrors of lust and abominable crime be also kept from the general public mind? Whether it be against the sensational yellow journalism of the day or the publication of such books as this under the guise of religious authorship, we trust that in time the general public taste will rise in condemnation. Fox's Book of Martyrs, once piously approved for general reading, has long since become repellant to taste of Protestant readers of normal background and culture.

**W.**

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**Books Received.**

**The Macmillan Co., New York City.**

GOD IN US: By Daniel Gibbons.

**Doubleday, Doran & Co., Inc., Garden City, N. Y. Country Life Press.**

LENTEN SERMONS: Edited by F. J. North.

**Cokesbury Press, Nashville, Tenn.**

MINISTERIAL ETHICS AND ETIQUETTE: By Nolan B. Harmon, Jr.

**Harper & Bros., New York City.**

THE SINNER BELOVED: By Phillips Endecott Osgood.

OLD-TIME CHURCH DRAMA ADAPTED. By Endecott Osgood.

**Longmans, Green & Co., New York Cityfl**

CHRIST IN THE COMMON WAYS OF LIFE: By C. S. Woodward.

THE LIFE ETERNAL, HERE AND NOW: By Alexander Nairne, D. D.

**Morehouse Publishing Co., Milwaukee, Wis.**

THE SILENT FELLOWSHIP: By E. R. Appleton.

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## OUR YEARS ARE AS A TALE THAT IS TOLD.

**By B. A. M. Scahpiro.**

The year is swiftly waning,
The summer days are past;
And life, brief life is speeding,
The end is nearing fast.

The ever-changing seasons
In silence come and go;
But Thou, Eternal Father,
No time or change cans't know.

O! pour Thy grace upon us,
That we may worthier be,
Each year that passes o'er us,
To dwell in Heaven with Thee.

Our barren hearts make fruitful
With every goodly grace,
That we Thy name may hallow,
And see, at last, Thy face.

# DIOCESAN CONVENTIONS

## NORTH TEXAS.

Extracts from the address of Rt. Rev. E. Cecil Seaman, D. D., to the Eighteenth Annual Convocation of the Missionary District of North Texas. Held in Abilene, Tex., January 15, 1928:

Altar Gifts—
- Paten at Big Spring.
- Alms basin and collection bags at Coleman.
- Vases at Stamford.

Property Improvements—
- Abilene Parish House, $6,000.
- Amarille Parish House, $37,000.
- Lubbock, moving and enlarging church, $2,500.
- Plainview, moving and repairing church, $1,400.
- Paving. Fourteen contracts.

An important matter of information which should be of general interest to every member of the Church is the status of Prayer Book Revision.

In England the Prayer Book was revised by the Convocation of Bishops and submitted in the form of an alternative book for approval of Parliament. The House of Lords approved; but when the revised book was considered by the House of Commons it was rejected.

It seems to many Americans that the House of Commons, representing as it does the masses of the people who through taxation and otherwise are the real support of the Church of England (even though many of them are nonconformists), detected in some of the proposed changes in the Prayer Book a tendency to repudiate the Protestant position of the Church of England and bring back into use some of the distinctly Roman doctrines and ceremonies which had been explicitly repudiated at the time of the Reformation.

The action of the House of Commons seems to leave as the only lawful Book of Common Prayer in England the book which has kept practically the same form since 1662.

Many of us in America think that our commission appointed to revise our Book of Common Prayer has disregarded the instructions of General Convention "that no proposition involving the Faith and Doctrine of the Church shall be considered or reported upon by the Commission", and that no proposal to . . . change the name of the Church shall be referred to said Commission".

Many of us think that the alterations already adopted by two successive General Conventions cannot rightly be interpreted as expressing any change in the doctrinal position of our Church so long as the Thirty-nine Articles are printed in the same book, to serve somewhat as commentaries on the forms of Service.

But there are further alterations pending, notably in the Prayer for the Church Militant, and rubrics in the Order for the Administration of the Lord's Supper or Holy Communion, which would reflect a change in the Church's teaching against purgatory and transubstantiation.

Moreover, there is pending a further amendment that would omit from the Prayer Book and from the Constitution of General Convention the Thirty-nine Articles or any reference to them.

This would omit the definition of the visible Church as "a congregation of faithful men in which the pure Word of God is preached", and it would omit our Church's specific disclaimer of the Roman doctrines of purgatory, pardons, adoration of images and relics, invocation of saints, transubstantiation and celibacy of the clergy.

We believe that as the laity of the Church of England, represented in the House of Commons, objected to the proposed revisions of the English Prayer Book on the ground of their tending to put the Church of England under the influence of the power of the Church of Rome, so the laity of the Protestant Episcopal Church in the United States of America will by all means possible seek at the General Convention to be held in October in Washington to prevent any further changes in our Prayer Book, and especially those changes which would tend to dim the National and Protestant nature of our Church and reflect the attitude of the Roman Church, spiritual or temporal.

Although the clerical and lay deputies from the Missionary Districts have no vote in the matter of amendments to the Prayer Book or the Constitution, yet I sincerely hope that the clergy and laity of this District will realize the seriousness of the nature of the pending alterations above referred to and do all in their power to help maintain the integrity of the doctrine, discipline and worship of our Church as we know her now in the Book of Common Prayer.

To the Committee on the State of the Church, I refer an inquiry as to how many of our churches and chapels in North Texas are anonymous, how many bear signs corresponding to the Book of Common Prayer and the Constitution of the Church, and are clearly marked: "Protestant Episcopal Church."

In these days of accurate labels and in this section where "Protestant" is the only term that means non-Roman, and when for many reasons people have a desire and a right to know whether our buildings are Roman or Protestant, it is of very great importance that our buildings themselves should answer the question.

Next Sunday is Social Service Sunday and I trust that Rev. Mr. Foreman will give us suggestions for its observance.

I sincerely hope that every clergy in the district will consider it in line with the purpose and spirit of the day to reiterate and emphasize the Church's emphatic teaching expressed in the Church Catechism: "My duty to my neighbor is to honor and obey the civil authority."

The civil authority is today very much dishonored and disobeyed in many respects, chiefly, perhaps, in the matter of murder, adultery, illegal liquor traffic and Sunday law violations.

Our Church is holding to the Ten Commandments and to the precepts and example of our blessed Lord, and in that part of our discipline known as "the duty to our neighbor", as well as in explicit pronouncements of General Convention stands with all good people for law enforcement, and there are many of our people who would be greatly heartened by frequent expressions of prophetic force and clearness from our clergy on these subjects: and there are strong forces of social righteousness and deep religious life which would be much more inclined to trust the doctrinal position of our Church if they were more often assured that the Protestant Episcopal Church is in sympathy with ideals and expressions of American Constitutional Government.

I believe that the Anti-Saloon League of America has been one of the most powerful champions of law and order this country has ever had, embracing as it does the militant element of the Christian Church. I believe the Eighteenth Amendment and the statutes based upon it have dealt mighty blows to organized lawlessness, as evidenced by the furious attacks against this organization and the laws it has fostered; and as a Bishop in the Church of God, I would be very proud and very happy if our Episcopal Church would raise its voice next Sunday in every pulpit in sympathy for the men and women and little children who have suffered sickness and poverty and shame at the hands of the victims of the organized liquor traffic even in the days of prohibition, but infinitely more in the days when the traffic was licensed; and I would be glad if in commisserating the sufferers we could with one mouth and one heart commend the national law, now eight years old, which has accomplished so much, I believe, toward saving America from the confusion which has come since the World War into Russia and China and Mexico.

Deputies to General Convention: Rev. Frank B. Eteson, Plainview; Mr. Thomas R. Smith, Colorado.

Alternates—Rev. Willis P. Gerhart, Abilene; Mr. W. W. Rix, Lubbock; Sec. Ven. Hall Pierce, Amarillo.

Rev. Harrison W. Foreman and Miss Laura Boyer, from New York, were speakers.

## SOUTHERN FLORIDA.

Marked by the largest attendance in its history, of both clergy and lay delegates, and by united, harmonious purpose to further the work presented for its consideration, the sixth annual Convention of the Diocese of South Florida (the thirty-sixth since the Missionary Jurisdiction of Southern Florida was set apart), was held in the Cathedral Parish, Orlando, on January 24-26.

Bishop Mann, who presided at all sessions, expressed his hearty commendation of the work accomplished and of the fine spirit of cooperation manifested in all its undertakings, thus bespeaking determined advance in Church work, both within and without this Diocese.

Most welcome and helpful guests were the Rt. Rev. Frank A. Juhan, D. D., who presented the need of further work by the Church among students in our State colleges at Gainesville and Tallahassee; and the Rt. Rev. Thomas C. Darst, D. D., who gave a fervent, inspiring address on Evangelism and on the purpose and results thus far of the Bishops' Crusade, appealing to further consecrated effort individually to make Christ known to those we meet in daily life.

"We must not be simply receptacles, but channels through which God can reach others," said Bishop Darst. "I do not believe there was ever a time when men were more desperately anxious for the Gospel of Christ in all its beauty and fullness than now. We must learn what it means to be disciples of Jesus Christ and go out with Him to swing the world into paths which lead to God."

Bishop Mann's annual address gave the number of persons confirmed during 1927 as larger than in any preceding year, and mentioned especially the rapid growth made within that year by the Young People's Service League, which now has twenty-one organized Leagues, a membership of 934, and

plans for large increase within the present year.

Bishop Wing's address noted growth and development, with the rebuilding of several churches which were destroyed or damaged by the hurricane of September, 1926, and the new buildings added at other points, especially the excellent parish house recently completed by Holy Cross Parish, Sanford (where church, parish house and rectory were all destroyed by fire some three years ago, a beautiful new church erected in 1926). Bishop Wing added earnest call to further work and growth, especially stressing zealous effort to meet all assessments.

Cordial greetings were telegraphed to four other Diocesan conventions in sessions at the same date (Dioceses of South Carolina, Upper South Carolina, Kentucky and Atlanta), and their greetings were returned.

Ven. James G. Glass, Secretary of this Diocese, and John W. Claussen, Treasurer, were unanimously re-elected, and Floyd L. Knight was reappointed Chancellor. The Standing Committee consists of Rev. G. I. Hiller, Rev. Willis G. Clark, Rev. Mortimer Glover, T. W. Bethea and J. M. C. Valentine.

Deputies to General Convention are Rev. F. A. Shore, Ven. James G. Glass, Rev. Willis G. Clark, Rev. Robert T. Phillips, clerical; John W. Claussen, J. M. C. Valentine, M. P. Cornwall and Floyd L. Knight, lay.

Alternates are Rev. G. I. Hiller, Very Rev. P. S. Gilman, Rev. W. B. Curtis, Rev. W. P. S. Lander, S. L. Lowry, Sr., B. F. Whitner, John W. Carter and W. G. Hankins.

Trustees of the University of the South are Ven. James G. Glass, Floyd L. Knight and J. M. C. Valentine.

The work and needs of the University of the South were ably presented by Archdeacon Glass.

A Commission on Evangelism was formed, consisting of the following members: Rev. William P. S. Lander, Very Rev. P. S. Gilman, Rev. Mortimer Glover, Rev. A. H. Beavin and Rev. E. A. Edwards.

A Commission on Student Work in the two State colleges consists of Rev. Willis G. Clark, Rev. G. I. Hiller, Randall Chase, John H. Carter and Arthur Lane.

Decision was made, on motion, to set aside a fund of $5,000 as a Diocesan church building fund.

Miss Hope Baskett, student worker in the Florida State College for Women at Tallahassee, told of our church work there; of 175 students belonging to our Church; of their student branch of the Woman's Auxiliary with a membership of eighty-five and an average attendance at meetings of seventy; of their Corporate Communion each second Sunday with average attendance of fifty, and of classes in Church courses each Sunday.

Rev. Melville Johnson, chaplain in the State University at Gainesville, described active work there, including three baptisms and six confirmed; also of the need for a chapel. Plans are under way for supplying this chapel; also for building a hall for our student work at Tallahassee.

Christian Social Service was strongly emphasized by addresses in a special service held for this purpose on the second night of convention, when Rev. Charles N. Lathrop, from New York, was the principal speaker.

Cordial invitation for the next convention was extended by Rev. F. A. Shore, of Fort Myers, and by Rev. Mortimer Glover, of Sanford, Fort Myers being chosen, the date to be the fourth Tuesday in January, 1929.

Bishop Wing voiced for himself and for the convention heartfelt tribute to Bishop Mann in his great work for this Diocese, and a unanimous rising vote of deep appreciation was given.

Hearing that Mrs. Mann had resigned as Diocesan President of the Church Service League (their annual meeting then in session), the convention extended a rising vote of appreciation for Mrs. Mann's efficient work through many years in that office.

C. R.

## UPPER SOUTH CAROLINA.

Dr. Lewis B. Franklin, Treasurer of the National Church, addressed the Convention of the Diocese of Upper South Carolina on the evening of January 24, 1928. He pointed out the fact that of the $1,404,000 which was attempted at New Orleans to meet the national deficit, only $26,000 remains to be paid or guaranteed. The "pay-as-you-go" plan has worked well, he said, up to the present time. But prospects for 1928 are not so hopeful. There is a prospect of having to reduce the appropriation in the domestic field by 10 per cent. He thanked Upper South Carolina for having paid last year $2,000 more than had been pledged, and for pledging the full quota for 1928. He urged that at next General Convention a definite step should be taken toward meeting the advance program of the Church.

In speaking of the work of the Church in the field, Dr. Franklin praised the splendid work which Bishop Creighton is doing in Mexico, and spoke of the encouraging prospects for China in the face of difficulties.

The reports which were made during the two days of the Convention manifested a better financial condition and a more optimistic outlook for the work than has existed for some years.

At the lunch hour six boys, students at Voorhees Industrial School for Negroes, Denmark, S. C., sang negro spirituals for the Convention. Afterward Dr. J. D. Blanton, principal of the school, spoke of the work and ideals of the school. In speaking of the singing he said at Voorhees they are trying to preserve the songs and spirituals just as they were sung on the plantations during slavery times. He said that in all the training the school tries to fit the negro youth for useful service for the race and for humanity.

The Advent Offering, which in past years has been collected during Advent and presented at Epiphany, was directed to be presented the second Sunday in December, having been collected during the period beginning the first Sunday in November. This offering goes for Diocesan missions.

The elections resulted as follows:

Standing Committee of the Diocese—Rev. A. R. Mitchell, Rev. W. H. K. Pendleton, Rev. M. S. Taylor, Rev. H. D. Phillips, D. D., Rev. L. N. Taylor, J. Nelson Frierson, F. P. Henderson, James S. Middleton, B. H. Boykin, Sr., W. B. Moore, Jr.

Trustees of the Church Home Orphanage—Rev. M. S. Taylor, Rev. I. deL. Brayshaw, Rev. W. H. K. Pendleton, Carl Hart, W. B. Moore, Sr., R. I. Manning, M. C. Heath.

Trustees of the University of the South—Rev. T. P. Noe, Dr. LeGrand Guerry, William M. Barnwell.

Trustee of the Diocese (in place of Judge W. W. Johnson, deceased)—E. R. Heyward.

Trustees of Voorhees Industrial School—Rev. H. D. Phillips, D. D., Rev. G. C. Williams, Rev. J. B. Elliott, B. H. Boykin, Sr., R. I. Manning, W. B. Moore, Sr., Mrs. James R. Cain, Mrs. Joseph E. Hart, John Ramey.

Trustees of St. Mary's School, Raleigh—Rev. William Johnson, J. N. Frierson, Edmund R. Heyward.

Deputies to the General Convention—Rev. H. D. Phillips, D. D., Rev. T. T. Walsh, D. D., Rev. M. S. Taylor, Rev. A. R. Mitchell, R. I. Manning, W. B. Moore, Sr., W. F. Robertson, Christie Benet.

Alternate Deputies to the General Convention—Rev. W. H. K. Pendleton, Rev. G. C. Williams, Rev. I. deL. Brayshaw, Rev. A. Rufus Morgan, J. S. Middleton, W. M. Barnwell, Dr. W. W. Long, Dr. G. C. Stuart.

Following are the departments of the Executive Council of the Diocese:

Missions—Rev. A. R. Mitchell (chairman), Rev. T. T. Walsh, D. D., J. S. Middleton, J. W. Arrington, Jr.

Field—Rev. H. D. Phillips, D. D. (chairman); the chairmen of the other departments

Finance—Hon. R. I. Manning (chairman), Rev. H. D. Phillips, D. D., Rev. A. Rufus Morgan, E. R. Heyward, W. B. Moore, W. S. Manning.

Religious Education—Rev. W. H. K. Pendleton (chairman), Rev. M. S. Taylor, Rev. I. deL. Brayshaw, Mrs. Alexander Long.

Christian Social Service—Mrs. James R. Cain (chairman), Rev. M. S. Taylor, Mrs. Joseph E. Hart.

Publicity—Rev. I. deL. Brayshaw (chairman), Rev. A. Rufus Morgan, James S. Middleton, Dr. T. C. Stone.

The seventh annual Convention of the Diocese will meet in Christ Church, Greenville, on the fourth Tuesday, being the twenty-second day of January, 1929.

## SOUTHERN OHIO.

The most memorable event in connection with the fifty-fourth annual convention of the Diocese of Southern Ohio was the presence of the Presiding Bishop, the Rt. Rev. John Gardner Murray, and Mrs. Murray. The attendance was one of the largest in the history of the diocese. Bishop Murray was presented to the convention during the session of Wednesday afternoon just after his arrival in Dayton. He was the preacher at the inspirational service which closed the convention Wednesday evening.

The Rt. Rev. Walter H. Overs was also present at the convention as the representative of the National Field Department and addressed a mass meeting Wednesday morning, speaking of his experiences while Missionary Bishop of Liberia, and of the plans and problems of the National Council in connection with the new triennium opening in 1929.

The Rev. Charles N. Lathrop, Executive Secretary of the Department of Social Service of the National Council, was an unexpected but cordially welcomed guest and addressed the delegates at the conclusion of the fellowship dinner on Tuesday night.

After the adoption of the many amendments at the previous convention in connection with the establishment of suffrage there was very little legislation of a canonical nature.

There were only five of the congregations of the diocese which did not return women on their delegations and in actual attendance the women among the lay delegates slightly outnumbered the men. There were ninety of the former and seventy-nine of the latter.

Only three of the clergy canonically resident were absent. Forty-six out of fifty-five parishes were represented by lay delegates and seventeen out of twenty-four missions.

In connection with the addresses of Bishop Vincent and Bishop Reese, the

convention stood to pay tribute to the memory of the notable Church members whose deaths were recorded, the list containing as it did the names of the lay deputies who had represented the diocese at the last eGneral Convention in New Orleans, viz.: Judge Daniel H. Sowers, Mr. Mortimer Matthews and Mr. Wilfred O. Frohock.

Much interest was occasioned by that portion of the address of Bishop Reese which had to do with his change of residence from Columbus to Cincinnati, together with the removal of the diocesan offices and the staff. The convention authorized an appropriation for the moving expenses and also approved the expenditure of $5,000 upon the remodeling of the Bishop's House on Mount Auburn, converting it into the Diocesan House.

Bishop Reese closed his address with an appeal in behalf of the advance work of the diocese, challenging the Church in the diocese to recognize a greater responsibility and to aspire to greater achievements than the mere payment of the current expense budget of the diocese and the national quota. The appeal took the definite form of a proposal to wipe out sixty thousand dollars in mortgages incurred in building mission churches and the raising of fifteen thousand dollars additional annually for the next five years for new work. His address closed with a stirring spiritual justification for this appeal for funds.

The amended resolutions providing for the sale of the Cathedral and old Diocesan House properties were adopted and now return to the trustees of the Cathedral for their approval.

St. Philip's Mission, Columbus, was admitted into union with the convention as the first Negro parish, and the Rev. Herbert Smith, who has been minister-in-charge for the past ten years and who now becomes the parish's first rector, received the congratulations of the convention.

The Field Department of the diocese reported that the pledges secured in the last Every Member Canvass registered a small advance over the year before and also reported that for the second consecutive year the diocese had been able to pay its national quota of $66,600 in full. Following this report the convention adopted a somewhat smaller mission budget for itself for 1928 and provided for the payment of the national quota in full for the current year.

The elections resulted as follows:

Trustees of the Diocese—E. W. Strong and Charles G. Jones, Jr.

Trustee of the Church Foundation—John H. Summers.

Treasurer of the Diocese—Wm. H. Albery.

Registrar—The Rev. J. D. Herron.

Secretary—The Ven. B. H. Reinheimer.

Assistant Secretary—Stuart Miller.

Membership in the Bishop and Chapter (Bishop and Council)—The Rev. Messrs. Frank H. Nelson, Charles G. Reade, A. N. Slayton and Gilbert P. Symons; Messrs. Walter A. Draper, J. B. McGrew, John M. Richardson, Oscar E. Rupp, George E. Wood and Henry R. Mather.

The Standing Committee—The Rev. Messrs. Frank H. Nelson, E. F. Chauncey and A. N. Slayton; Messrs. Morrison R. Waite, Wm. R. Collins and E. W. Campion.

Deputies to General Convention: Clerical—Frank H. Nelson, Charles E. Byrer, B. H. Reinheimer and E. F. Chauncey; lay—Wm. C. Proctor, F. C. Hicks, Robert Patterson and F. O. Schoedinger. Alternate Deputies to General Convention: Clerical—Gilbert P. Symons, S. E. Sweet, J. H. Lynch and Maurice Clarke; lay—J. B. Cartmell, John M. Richardson, Wm. T. Mauder and Austin P. Story.

The next convention will meet at the Church of the Advent, Cincinnati, January 29-30, 1929.

B. T. R.

## ARIZONA.

"The times call for straight-out, uncompromising preaching and person to person work on the part of the clergy along the line of obedience to the law," stated Bishop Mitchell in his opening address of the thirty-sixth annual convocation of the District of Arizona held at St. Stephen's Church, Douglas, Arizona, the week of January 22.

"It seems as clear as day to me that the father who sets an example in lawlessness to his children by buying bootleg liquor, or the other who sets an example in lawlessness to her children by gambling at cards, must have very much less sense than is necessary to get around the streets in these days, if they think they can by words overcome the power of their examples and have children who will have the slightest reverence for any law which those children feel may stand in the way of what they want to do."

The Bishop also stressed the necessity for careful prepaartion for candidates for confirmation, the family life, marriage and divorce, and gave an account of the proposed new type of work among the Navajo Indians at Fort Defiance, which will include welfare work, education, and perhaps a boarding school under the direction of the superintendent, Miss Anne Cady, combined with definite religious work for the Indians under the leadership of the Rev. Dr. Hagearty, who has recently entered this field.

The convocation was declared by all to have set a record not only in the number of attendance, but also in the general interest.

The speakers for the two evening meetings were Miss Mabel L. Cooper of the Department of Religious Education; Miss Mary Sanford, Field Secretary for the Eighth Province of the Girls' Friendly Society, and Mrs. Eleanor porcher, Educational Secretary of the Women's Auxiliary of the District of New Mexico, the first night, and the Rev. W. H. Foreman, of New York, who spoke on rural work, the second night.

In addition to the routine meeting of the convocation, the Women's Auxiliary of the District and the Girls' Friendly Society held separate meetings with reports and plans for their work. The joint meeting of the convocation and these two groups was held Thursday when the various institutions of the District reported and the diocesan missionaries told of the work in their respective fields. Elections resulted as follows:

Clerical deputy to the General Convention, Dean Edwin S. Lane, of Trinity Cathedral, Phoenix, and Dr. H. B. Leonard, of Tucson, lay delegate. The alternates are the Rev. B. R. Cocks and Mr. Harold Baxter, of Phoenix.

Clerical delegates to the Synod of the Province of the Pacific to be held at Salt Lake City in May: the Rev. E. C. Tuthill, Tucson; the Rev. E. W. Simonson, Douglas; the Ven. J. R. Jenkins, Phoenix. The alternates for this service are: the Rev. J. L. Patton, Mesa, and the Rev. F. C. Taylor, Nogales. The lay delegates to the Synod are: C. H. McKellips, Phoenix; Ralph L. Motz, Bisbee; V. O. Wallingford, Phoenix. Alternates are: Francis D. Crable, Prescott; Exan Douglas, Prescott, and C. W. Richardson, Tucson.

In the reelection of the Rev. Canon Cocks to the position of secretary, it conferred that honor upon him for the nineteenth consecutive time. He is the second oldest member of the priesthood in Arizona in point of service, being exceeded in length of service here only by the Rev. E. W. Simonson, of Douglas.

To the executive council the following were elected: Bishop Mitchell, Archdeacon Jenkins, Secretary Cocks, Chancellor LeBoutillier; and the Rev. W. J. Dixon, Yuma; the Rev. A. W. Nicholls, Prescott; the Rev. E. W. Simonson, Douglas; the Very Rev. E. S. Lane, Phoenix; the Rev. E. C. Tuthill, Tucson; the Rev. W. E. Cox, Bisbee; E. C. Clark, Tucson; Dr. H. B. Leonard, Tucson; L. F. Brady, Mesa; Ralph Motz, Bisbee, and Harold Baxter, Phoenix.

L.

## MICHIGAN.

Cutting down expenses to meet an increasing annual deficit was the course recommended to the executive council by the ninety-fifth annual convention of this diocese, in session at St. Paul's Cathedral, Detroit, February 1 and 2. The average receipts for diocesan purposes in the last eight years have been $165,000. The budget last year was $204,000. After long discussion a motion prevailed to setting a limit of $187,000 on the expenditure for 1928, and the council was instructed to keep its expenditure within its receipts. Part of the financial problem of the diocese arose from overstrain after raising during 1927 an endowment fund of $725,000, which in time will be increased to $1,000,000. That the diocese is in a condition of healthy growth was evident from the reports of the Bishop and the Departments of Religious Education and Missions. Bishop Page reported 1,769 persons confirmed and a gain of 1,800 in the Church Schools of the diocese. The pressing need for Episcopal assistance will be met this year by Bishop Fox, of Montana, coming to confirm in the Detroit parishes. The convention commended Canons XV and XVI of the diocese in the direction of giving more freedom and authority to the executive council. A motion memorializing the General Convention to retain Article XXVIII was carried by a large majority, without discussion. Two new parishioners were admitted to union with the convention: Christ Church, Cranbrook, and Trinity Church, West Branch.

The following officers were elected: Standing Committee, the Rev. W. D. Maxon, the Rev. S. S. Marquis, the Rev. A. S. Gill, the Rev. R. W. Woodroofe, Prof. G. W. Patterson, Mr. Sidney T. Miller, Mr. Dudley W. Smith. Alternates: the Rev. Henry Lewis, the Rev. L. P. Hagger, Mr. John C. Spaulding. Delegates to Synod of Province of Mid-West: the Rev. F. B. Creamer, the Rev. R. D. Malany, the Rev. E. W. Daniel, the Rev. C. C. Purton, Mr. James H. McDonald, Mr. Wm. C. Conover, Mr. F. E. Piper, Mr. John B. Howarth. Deputies to General Convention: the Rev. W. D. Maxon, the Rev. S. S. Marquis, the Rev. A. S. Gill, the Rev. R. W. Woodroofe, Mr. R. McClelland Brady, Mr. Charles B. Warren, Mr. Charles R. Wells, Mr. Wm. T. Barbour. Alternates: the Rev. John Dysart, the Very Rev. Herbert L. Johnson, the Rev. Robert B. Kimber, the Rev. Henry Lewis, Mr. H. J. M. Grylls, Mr. George T. Hendrie, Mr. Fenton R. McCreery, Mr. F. C. Gilbert, Mr. Dudley W. Smith.

Executive Council (for three years):—the Rev. A. S. Gill, the Rev. W. D. Maxon, the Rev. R. W. Woodroofe, Mr. Lewis H. Paddock, Mr. Frank H. Weber, Mr. C. H. Wells, for two years, the Very Rev. H. L. Johnson, Mr. R. McClelland Brady, Mr. Arthur G. Fittelkow, the Rev. John Dysart; for one year, the Rev. R. B. Kimber, Mr. Henry Otis, the Rev. A. E. DuPlan, the Rev. Henry Lewis, Mr. A. B. C. Hardy, Mr. George T. Hendrie. Secretary of Convention, C. O. Ford; Assistant, A. M. McEvoy.

McE.

## LOUISIANA.

The outstanding achievement of the ninetieth annual session of the Council of the Diocese of Louisiana was in the field of Religious Education. The opening sermon upon the subject, "The Educational Program of the Church", delivered by the Rev. Gardiner L. Tucker, D. D., rector of St. Matthew's, Houma, La., and Executive Secretary of the Department of Religious Education of the Province of Sewanee, sounded the keynote of the Council. Pledges from the parishes and missions of the Diocese, amounting to $12,500 were received toward the erection of the first unit of the Episcopal Student Centre at Baton Rouge the Rev. M. W. Lockhart, rector. This amount, together with the cash and pledges already in the hands of the committee, of which the Rev. Robert S. Coupland, D. D., is chairman, will make possible the beginning of the work at an early date.

There was an inspirational service on Tuesday evening, preceding the Council, with an address by the Rev. M. W. Lockhart, of Baton Rouge, on Work Among College Students, and his talk was supplemented by a very interesting statement by Mr. Hereford Percy, a Senior member of the Law School of L. S. U., who emphasized the importance of the Church's work among the young men and young women at the University. There was also an address by the Rev. C. B. K. Weed on Work in City Institutions, and Mr. Warren Kearny read the annual report of the Nation-Wide Campaign Committee.

After considerable debate, a resolution on Prayer Book revision, offered by the Rev. C. L. Monroe, of New Orleans, to the effect that "there is no good and sufficient reason for removing the Thirty-nine Articles from the Book of Common Prayer", was adopted by a large majority.

Bishop Sessums, in his annual address, gave a general summary of the activities of the Diocese during the past year. With regard to the recent flood, he expressed sympathy for those afflicted and distressed, and appreciation of the interest and services of the United States Government, and of the splendid work done by the Red Cross. He also expressed the deep gratitude of this Diocese for the assistance which had reached the flood sufferers through the appeal of the Presiding Bishop and of the editor of The Living Church; and he expressed the earnest hope that ways and means will be found to prevent these disasters in the future, and also that the people of this and neighboring States will not only be spared from affliction and loss, but may be relieved of the burden so long borne of protection and prevention.

The Rev. G. L. Tucker, D. D., gave the welcome news that the Diocese had paid in full its pledge for the Sewanee Endowment Fund, started in 1917. This pledge was originally $65,000 and was reduced to $21,000 in 1922, and has now been finally paid.

The Diocesan Board of Religious Education, through Dr. G. L. Tucker, Mrs. W. C. Goodfellow and Mrs. Cooper Nelson, presented a report of the work of the Board in the Diocese.

The conference on the Church's Program was informal, information being given as to how the quotas were determined, the payments thereon, etc Mr. Warren Kearny, in his report, made a plea for a truer conception of the meaning of membership in the Church, stating that, if this membership is properly understood and valued, the interest of our people in Church activities would be considerably augmented.

The Board of Missions, through Mr. R. P. Mead, gave a detailed statement of the missionary activities in the Diocese. The Rev. C. B. K. Weed spoke of his work as City Missionary, and also presented the report of the Committee on Christian Social Service. The Rev. Donald H. Wattley read the report of the Committee on the State of the Church.

The Standing Committee was re-elected, as were most of the other Diocesan officers. The following were elected as Clerical Delegates to General Convention: Rev. Robert S. Coupland, D. D., Rev. S. L. Vail, Rev. W. S. Slack, Rev. M. W. Lockhart. Lay Delegates: Mr. Warren Kearny, Mr. R. P. Mead, Mr. George W. Law, Hon. J. Zach Spearing. Clerical Alternates: Rev. Gardiner L. Tucker, D. D., Rev. Edward McCrady. D. D., Rev. C. L. Monroe, Rev. William Hamilton Nes. Lay Alternates: Mr. E. G. Palmer, Mr. F. H. G. Fry, Colonel A. T. Prescott, Mr. J. W. Soady.

Among those newly elected to boards and committees were: Colonel A. T. Prescott, Board of Missions for Central Louisiana; Rev. C. L. Monroe and Mr. Reginald Oliver, Board of Religious Education; Mr. E. L. Gladney, trustee to the University of the South.

The Rev. Matthew Brewster, D. D., of New Orleans, speaking for the Council, paid high tribute to Bishop Sessums, who is now entering his thirty-seventh year of active service since his consecration. Dr. Brewster spoke of the faithful, loyal and efficient service Bishop Sessums has given the Diocese of Louisiana, pledging to him for the future the affection and loyalty of the clergy and laity of this Diocese.

## SOUTHERN VIRGINIA.

Reorganization of Chatham Hall and the status of the rural work in the Diocese were the main questions before the Council of Southern Virginia, which met in Newport News, Va., January 24 and 25.

Bishop Tucker, in his Council address, spoke of the Lausanne conference in these words: "That representatives of the various branches of the churches should meet together and consider their divergences and aim to reduce them to a minimum was in itself a forward step towards Christian unity. We may differ in our theology, it has been so always, but we only have the spirit of our Lord when we can say from the heart, 'Grace be with all those who love Jesus Christ in sincerity'. May faith abide in the eternal God as revealed in Christ. May hope abide, hope in the life everlasting, purchased by the cross, and made certain by the resurrection and the ascension of the Christ into glory. But above all, may love also abide, for that we share with God. God has no need of faith; He is the source and object of faith. God has no need of hope. In Him is found the fulfilment of all the possibilities of humanity, the realization of all the dreams of happiness and rest, of glory and of the peace which passeth understanding. But God is love, and we are sharers, through Christ, of His divine nature. 'And now abideth faith, hope, charity, these three, but the greatest of these is charity', which is love."

The Bishop asked for stronger cooperation in the work of the Church's Program, and made the following eloquent plea: "The work of the Church, in the Diocese and throughout the world, is jeopardized by the failure of our people to realize the inestimable riches of Christ to them. Unless there be a larger response to the appeal of the Church, we shall have this year to curtail the work among both the white and colored churches in the Diocese of Southern Virginia. We will have to say to some of the missionaries whom we have sent from our Diocese to labor for Christ in China, in Japan, in Africa, in South America, in the Isles of the Sea, we can no longer take part in your work. The Christ stands not saying, 'Pay your apportionment', but 'Come over and help Me'."

The Rt. Rev. A. C. Thomson, D. D., Bishop-Coadjutor of the Diocese of Southern Virginia, in a brief address outlined the work being accomplished in the nine districts of the Diocese. He emphasized the part played by the Rev. J. Keith M. Lee, pastor of St. Paul's Church, and the Rev. Harvey A. Cox, of Grace Church, in establishing churches at Hilton Village and Phoebus. He also stressed the accomplishments during the past year of Dr. W. A. R. Goodwin and the Rev. John B. Bentley, of Williamsburg.

The Rev. Edmund J. Lee, of Ankin, China, addressed the Council on the work in China. He declared that the present situation in China is more encouraging than it has been for some time. The Church, he said, had been purified by persecution and strengthened by its patient forbearance under its trials. He concluded his remarks with the declaration that the missionaries must return as integral members of the Chinese church, and not as "guests", adding that they should also waive, as far as possible, their right to military protection, "going to China under the shadow of the cross and not under the shadow of the gunboat".

In addition to the Rev. Mr. Lee, the guests of the Council were the Rev. E. N. Schmuck, D. D., representing the Field Department of the National Council, and the Rt. Rev. H. St. George Tucker, D. D., Bishop of the Diocese of Virginia, who spoke most earnestly on the "Missions of the East".

The Council appointed a committee to make a careful study of the rural work in Southern Virginia, and to submit a report to the next Council.

A full discussion of the policy regarding Chatham Hall, the Diocesan School for Girls, was held during an executive session of the Council, after which resolutions were adopted authorizing the Board of Trustees to borrow $50,000 for the present need of the institution, and to assure the patrons of the determination of the Board to conduct the school on lines conforming to the cherished ideals and convictions of Virginia people. The people of the Diocese and the general public were asked to continue their support of the school.

On the recommendation of Dr. W. A. R. Goodwin, reporting for the Committee on New Parishes, the Council accepted Christ Church of Petersburg. Following this, the election of officers for the year was held, with the following offices filled by unanimous vote:

Secretary—Rev. William A. Brown, D. D.

Chancellor—Colonel James Mann.

Historiographer—Miss Mary Goodwin.

Treasurer—Colonel William W. Old, Jr.

Standing Committee—Rev. E. R. Carter, D. D., Rev. Newton Middleton, Rev. Charles H. Holmead, Messrs. C. W. Grandy, E. W. Maupin and F. W. Darling.

The following deputies to the General Convention were chosen:

**Clerical**—The Rev. William A. Brown, D. D., Portsmouth; the Rev. H. H. Covington, D. D., Norfolk; the Rev. W. A. R. Goodwin, D. D., Williamsburg, and the Rev. Charles E. Stewart, Powhatan.

**Lay**—Colonel W. W. Old, Jr., Colonel James Mann, Messrs. T. W. Mathews and F. W. Darling.

**Alternates: Clerical**—The Rev. D. W. Howard, D. D., Norfolk; the Rev. E. R. Carter, D. D., Petersburg; the Rev. Newton Middleton, Norfolk, and the Rev. E. Ruffin James, Norfolk.

**Lay**—Messrs. W. C. L. Taliaferro, C. W. Grandy, G. B. Townsend and J. C. Nelms, Jr.

Members elected to the Executive Board were as follows:

Rev. E. R. Carter, D. D., Petersburg; Rev. H. H. Covington, D. D., Norfolk; Rev. H. N. Laws, Onancock; Rev. J. K. M. Lee, Newport News; Rev. M. B. Marshall, Halifax; Rev. Newton Middleton, Norfolk; Rev. T. C. Page, South Boston; Rev. Thomas Semmes, South Richmond; Rev. N. E. Wicker, Jr., Danville; Messrs. H. H. Edmunds, Halifax; C. J. Faulkner, Jr., Chase City; T. S. Garnett, Jr., Norfolk; Colonel James Mann, Norfolk; Messrs. G. G. McCann, Franklin; E. B. Meade, Danville; J. C. Nelms, Jr., Norfolk; Ivor A. Page, Norfolk, and W. C. L. Taliaferro, Hampton.

The Council was very deeply impressed with the remarkable vigor with which Bishop Tucker presided over the meetings. Although in his eighty-second year, the Bishop remained in the chair throughout the entire session and dispatched the affairs of Council with an ease that few parliamentarians could surpass.

Mr. T. W. Mathews, Treasurer of the Church's Program in Southern Virginia since the inauguration of the Nation-Wide Campaign, was unanimously re-elected by the Executive Board.

The Rev. W. D. Howard, D. D., rector of St. Luke's, Norfolk, Va., has retired from the office of Secretary-Treasurer of the Diocesan Committee on Missions, which position he has held for ten years. The committee elected to succeed Dr. Howard, the Rev. Norman E. Taylor, Executive Secretary, whose address is Diocesan Office, 519 Law Building, Norfolk, Va.

# Church Intelligence

**20,000 Churchmen to Attend Parley.**

The following we reprint from the Washington Star:

With the Triennial Convention of the Episcopal Church still eight months distant, committees of the convention already have begun laying plans for the entertainment of the 20,000 visiting bishops, officials, ministers and laymen expected to attend. The convention will open here October 10 and will continue through October 27.

The convention, the supreme law-making body of the Episcopal Church, is composed of two bodies, the House of Bishops and the House of Delegates. All matters of Church law, including revisions of the Prayer Book, come before these bodies. The House of Bishops is composed of 150 members, and the House of Delegates has 638 members.

Following a meeting at the Episcopal Church Office, 1329 K Street, it was announced that preliminary plans for the entertainment of the delegates, the convention program and financial arrangements have already been made and further meetings of committees are expected to have them in shape long before the convention assembles.

**Other Organizations to Meet.**

In addition to the general convention, there will be meetings of many other organizations of the Church, including the Brotherhood of St. Andrew, the Society of the Nazarene and its auxiliary, the Daughters of the King, the Girls' Friendly Society and the Church Periodical Club. These conventions, with the great number of visitors, expected to attend the opening service will bring the attendance on the opening date to about 20,000, it is estimated. About 4,000 are expected to be here throughout the convention.

The committee, under the chairmanship of Eugene E. Thompson, will shortly begin work on a campaign to raise the funds necessary to defray the cost of entertainment. These have been estimated at $50,000.

Special rates on all railroads have been secured by the Transportation Committee, of which Merritt O. Chance is chairman. These rates will apply throughout the three weeks of the meeting.

The Triennial Conventions were organized in 1784 and have been held every three years since, with the exception of 1798, when the convention was postponed for a year on account of an epidemic. The last meeting was in New Orleans in 1925, at which time the 1928 convention was secured for Washington.

Headquarters of the convention will be at the Willard Hotel. The small ball-room on the tenth floor will be used for the meetings of the House of Bishops, and the House of Delegates will meet in Memorial Continental Hall. The mass meetings, of which there will be five or six, will be held in the Washington Auditorium and the meetings of the various church organizations will be held in downtown churches and parish halls. The opening session will be held either in the Washington Auditorium or at the Cathedral.

**Dr. Freeman Honorary President.**

Rt. Rev. James E. Freeman, Bishop of Washington, is honorary president of the convention, and Admiral Cary T. Grayson is general chairman. H. L. Rust is treasurer and Hugh T. Nelson secretary.

Committee chairmen are: Finance, Eugene E. Thompson; Halls, Exhibits and Music, Rev. Z. B. Phillips; Hotels and Hospitality, H. K. Boss; Registration, Rev. George F. Dudley; Ministerial Supply, Rev. Robert Johnston; Services, Rev. Charles T. Warner; Entertainments and Pageants, Rev. George W. Atkinson; Luncheons, Dr. L. W. Glazebrook; Transportation, M. O. Chance; Publicity, Newbold Noyes; Reception, A. C. Houghton; Handbook of the Convention, Rev. H. H. D. Sterrett.

## VIRGINIA.

**Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.**

### Preaching Mission.

The Rev. Canon Frederick E. Howitt, of Hamilton, Canada, is in Richmond to conduct a preaching mission February 12-19. Canon Howitt will preach every evening during the mission at Christ Church, Rev. Pembroke Reed, rector. He will give Bible lectures every afternoon at 5 o'clock at All Saints' Church, Rev. J. Y. Downman, D. D., rector.

### Regional Conference on Faith and Order.

The Continuation Committee of the World Conference on Faith and Order held at Lausanne, Switzerland, August, 1927, is arranging to hold a number of Regional Conferences in various sections of the country. It is the aim of these conferences to give to the ministry and laity of the various churches an opportunity to hear from delegates to the Lausanne Conference a report of the work done by that body. In addition thereto, it is planned to have round-table and general discussions on various topics pertaining to the work of the Lausanne Conference, and matters pertaining to Christian Cooperation and Fellowship. There will be present at the Richmond Conference a number of the official delegates to the Lausanne Conference, representing several of the principal denominations participating therein.

The Local Committee of Arrangements, representing the Richmond churches, is sending out an invitation to the ministers of Virginia to attend this conference and to participate in its work. It is hoped that the attendance will be such as the importance of the gathering warrants.

The letter of invitation is given in full.

**Text of Letter.**

Dear Brother:

You are cordially invited to attend a conference to be held in the City of Richmond under the direction of the Continuation Committee of the World Conference on Faith and Order, which was held at Lausanne, Switzerland, in August, 1927. This conference will be held at St. Paul's Protestant Episcopal Church, corner Ninth and Grace Streets, Richmond, on February 22 and 23.

The conference will begin with an opening sermon by Bishop H. St. George Tucker at 11 A. M. on Wednesday, the twenty-second. There will be afternoon and evening sessions on Wednesday, and morning, afternoon and evening sessions on Thursday.

Addresses will be delivered on various phases of the Lausanne Conference, principally by official delegates in attendance upon that conference, of whom the following have definitely agreed to speak: Drs. Wm. Adams Brown, Frederick Lynch, Robt. A. Ashworth, W. Cosby Bell, Edward D. Soper, John M. Moore, Ernest T. Thompson, and Bishops W. F. McDowell and James Cannon, Jr. In addition to these addresses, there will be ample opportunity for open conference and round-table discussions at the morning and afternoon sessions, at which time there may be brought forward for discussion any matters pertaining to Christian Cooperation and Fellowship in carrying on the work of the Church of God. (There will also

(Continued on page 26.)

# Family Department

FEBRUARY.

1. Wednesday.
2. Thursday. Purification B. V. M.
5. Septuagesima Sunday.
12. Sexagesima Sunday.
19. Quinquagesima Sunday.
22. Ash Wednesday.
24. Friday. S. Matthias.
26. First Sunday in Lent.
29. Wednesday. Ember Day.

### Collect for Quinquagesima Sunday.

O Lord, Who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of all virtues, without which whatsoever of all victues, without which whatsoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

### Collect for Ash-Wednesday.

Almighty and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

### Collect for Matthias' Day.

O Almighty God, Who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve apostles, grant that Thy Church, being always preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen.

### Come Ye Yourselves Apart.

Come ye yourselves apart and rest awhile,
Weary, I know it, of the press and throng;
Wipe from your brow the sweat and dust of toil,
And in My quiet strength again be strong.

Come ye aside from all the world holds dear,
For converse which the world has never known.
Alone with Me, and with My Father here,
With Me and with My Father not alone

Come, tell me all that ye have said and done,
Your victories and failures, hopes and fears,
I know how hardly souls are wooed and won:
My choicest wreaths are always wet with tears.

Come ye and rest: the journey is too great,
And ye will faint beside the way and sink;
The Bread of Life is here for you to eat,
And here for you the Wine of Love to drink.

Then, fresh from converse with your Lord, return
And work till daylight softens into even;
The brief hours are not lost in which ye learn
More of your Master and His rest in heaven.

—Selected.

### Apart With Christ.

In beautiful phrase Bengel speaks of being "upbuilt in the recollected consciousness of God". Consciousness of God! Is that possible? May we, immersed in the things of time and sense, know God as near, nearer than man can be to man? Is it not rather that we feel that God is a very long way off? May prayer be real intercourse, face to face, or is it as one has expressed it, "Often like conversation over a telephone wire of infinite length which gets out of order"?

"Blessed are the pure in heart, for they shall see God." That is the word of Jesus. How may we know that is true? "He that hath seen me hath seen the Father," He said. The amazing revelation of Jesus is that in Him we know God, and knowing Him we share His consciousness of God.

This is wisdom learned only of Him. The conviction that God or some sort of a God is, is common to men. It is part of our human nature; but to find God, to know God, to realize God, that has been beyond any power of the mind of man. Plato speaks for the human mind at its highest when he says that "mind must seek Mind", and then adds, "but it is difficult". Only Jesus Christ made it possible for a St. John to say, "We know Him that is true, and are in Him that is true. This is the true God and eternal life".

St. John had long been with the Christ. Not only had he walked with Him in Galilee, been with Him in the upper room and at the Cross, but through long years of brooding thought in a communion nearer than he had known even in the upper room. He knew as St. Paul learned to know, "God in Christ". So we may know God, but only in a deep sense "apart with Christ".

How may that be? How is God in Christ now present to us? First of all, in the Gospels. The teaching of Jesus is projected into all time. And there is a deeper mystical sense of His presence and the power of His words. You may know it in the hour of quiet when the deeper need of the soul makes itself felt. Then He speaks as spirit to spirit. The mystic speaks for many when he says, "Jesus speaks, and speaks to me".

Jesus knew the disciples' need of the nearer fellowship when He said to them, "Come ye apart into a desert place, and rest awhile", and the evangelist adds, "for there were many coming and going".

Many coming and going. How true a picture of our modern daily life! There is little of the alone. We live in crowds, and in perpetual noise. The life of public daily life has for most people made the quiet hour rare, if not impossible. Even in our religion we emphasize work rather than prayer, forgetting that fervor must find sweetness and rigor of sincerity and emotion poise apart with God. It is the want of this that makes ineffective so much of our religious work. In consequence, what we create has much the quality of the noise in which it is conceived and wrought. The shallow in modern literature, the trifling in the social world, the passion of greed and the lust of war, the ineffective in religion—these are all of the noise.

It is, perhaps, true that in the past the emphasis has been too much upon personal religion. We needed to be made to realize the organic unity of mankind, but there is a very real danger in our putting the emphasis so wholly upon the social consciousness. The cult of the day in the religious world is that of the philanthropist, the charity organizer, or, perhaps, that of the social democrat. The reaction is not altogether wholesome. Personal religion may, indeed, be rooted in selfish desire which will make it utterly untrue to the religion of Jesus. Jesus offers no sterile quietism or spiritual epicureanism. Concentration upon self in religion may easily become mere dreamy mystical rhapsody, and degenerate into unethical and heartless selfishness. The Lord's call is a call to service and denial of self. But as in extreme reaction always, so in this balance may be lost. The personal soul lost to sight, religion ceases to have reality, for religion must be personal if religion at all, certainly if Christian. The fundamental facts of life make it so. Self is real. Self in its relation to other selves cannot be obliterated. The link is unbreakable. We know that at the last responsibility is our own. Personal religion is demanded by the sacredness of our personality and the reality of our moral freedom. The relation of self to God must be personal, certainly relation to the Christian's God. To ignore that in the name of religion is to play with life itself.

In our many activities we may easily forget God, and Lent is a call to a "recollected consciousness" of Him. To realize that we must be much with Christ who alone makes God known to us, and in whom we share that consciousness of God. The whole of the life which Christ reveals as the true and eternal life springs out of a vital relationship with Him, and is so maintained. To draw from Him the inspiration and power to live that life among men we need much to be apart with Him.

Lent may mean that to us. It may be with Christ. If we are to be Christians life must be much with Christ. Even He often went apart. When on earth He often seemed to wonder that man can forget God. We do forget God. Apart with Christ we may be "upbuilt in the recollected consciousness of God".—Church News of the Diocese of Pennsylvania.

### About Escaping.

How many times we have read that a man, having committed some crime, is arrested and taken to jail. Then, either before or after his trial, he manages to trick the keeper and to escape from his prison cell. Away through the night he flees, trying to get as far from the iron bars and the stone walls as possible before the light dawns in the world and he is missed.

Perhaps he finds his way into a large city, and there buries himself, as he thinks, in the great crowds of moving humanity. He feels that one among so many could never be traced down. Perhaps he goes into the mountain fastness, and there isolates himself, thinking that if he keeps far away from the haunts of men he will be safe. Perhaps he takes passage on a ship and travels round the world, in the belief that if he goes far enough it will be impossible for any one to follow him

and bring him back. The man tells himself that he has escaped and thinks of himself as being free again.

But that man has not escaped. He is not free. There is no escape and there is no freedom in the whole world for him. He may not be held prisoner by the iron bars and the stone walls, but there are stronger bars that bar the doors of life than those of iron, and there are thicker, higher walls than those of stone. He may not be in the keeping of the jailer who stands outside the door, but there is another Keeper more watchful still; it is quite impossible to deceive or to pass Him.

Fear of detection and punishment bars the fugitive from all that is highest and best in life, bars him from the best society, bars him from the highest privileges, bars him from a man's place in the world, bars him from the company of his fellow men. The common judgment of his fellows is a wall that shuts him out of their lives and confines him in that narrow, hard life of a lawbreaker.

Conscience is a sentinel at the door of the heart, and conscience never closes its eye, and nothing within the soul escapes it. A man may deceive other men and hide from them his inward thoughts, but conscience can never thus be decieved. That man is the prisoner of conscience, whether he be in the wilds of the mountains or in the underworld of the great city.

There is no sin for which there is no judgment. We may call ourselves free and feel that we have escaped by making light of our sin or by hiding them from men, but we are prisoners still. We must answer to the Judge in the end.—Youth's Companion.

### A Statue of Washington in the North.

Valiant he rides, here where the spring comes slow—
Keen etched against our gusty April gray,
East wind at stalwart shoulders, bitter spray
Of sea-wrought mist on rein and saddle bow.
And while the old intrepid hoofbeats go
Along the listening ages, if the face,
Weary with wars—be set a little space
Southwestward, fain and wistful, even so. . . .

That way lies boyhood. Through the scented rain
Of cherry-blooms at dusk the whippoorwills
Are haling truants from the Stafford hills.
And hares go romping down an old red lane,
And minnows fleck the Rappahannock tide
With taunting silver tails. Ride, soldier, ride!

—Nancy Byrd Turner in Scribner's.

### Worshipping at Westminster.

I heard Dr. R. J. Campbell preach in London in 1911. At that time he was a Congregational minister, pastor of the City Temple. Since that time he has become a minister in the Church of England and at the present time is Vicar of Holy Trinity at Brighton. Yesterday I heard him preach again from the pulpit of Westminster Abbey at the morning service.

A sermon at Westminster Abbey by Dr. Campbell is an event even for London, and about one hundred people were standing around the doors thirty minutes before the hour of service, waiting for the gates to open. At 9:45 we passed through the side door and walked over the tablet on the pavement marking the resting place of William E. Gladstone, to the central portion of the church, to secure a seat where we could hear the service to best advantage.

Impressive, indeed, is the Abbey on a Sunday morning. All of the signs which are so conspicuous during the week are removed. Gone for the day is the placard inviting visitors to pay sixpence to the man who will pilot them through the rooms devoted to the royal tombs, and a similar fee to be shown the room in which the royal effigies are exhibited. Before the gates which on other days lead off in these directions are hung heavy curtains of maroon and brown and gold. The bench on which I am sitting is pushed up against one of the main pillars, whose former dainty decorations have been partially worn away by the ruthless hand of the rushing years. Cut deep into the column are the initials, "T. M.". Westminster has its vandals, too, who deem their initials to be wonderfully decorative. Behind me is Poets' Corner. As I turn back for a moment I see the bust of Henry W. Longfellow and the Shakespeare memorial. Just this side a little group of American visitors is standing beside the tombs of those two great nineteenth century prophets of faith and hope, Browning and Tennyson. Over the altar before which all British sovereigns are crowned is the verse:

"The kingdoms of this world are become the kingdoms of our Lord and His Christ."

Not far from the altar is the stately monument of General Wolfe, of Quebec fame, a monument hung with the battle flags used by the Canadian troops in the late war. Chimes from a half-dozen or more churches made marvelous melody while we waited, and then at ten o'clock Big Ben slowly sounded the hour from the Parliament Tower.

The audience is, for the most part, very quite, but a mumur comes from the far end of the church. I cannot see, but I know that it is caused by a group who have stopped—a group is ever there—before the tomb of the Unknown Soldier. The Abbey—Royalty at one end and the Unknown Soldier at the other—between the two we worshipped the God who loves and cares for both and all between.

The congregation was such as you might find at any church on any Lord's Day. There were the young with the joy of living shining through eyes of deeepest blue; old men and women weighed down by burdens and weights for long, desolate years; wealthy folks who walked as though they owned the earth, perchance they do own a great portion of it; many whose squalor and poverty were apparent in the worse-than-common-place garments upon them; Britishers, Americans, Japanese, Italians, soldiers, sailors, cadets, civilians; but we all sat together in the house of the Lord and worshipped the common Master of life.

One reason for the crowded church, apart from the special preacher, was the advertised appearance of the Lord High Mayor of London at the service. He came in with his attendants. There was that pomp that we associate only with royalty. Wearing a huge wig, and his crimson robes of office, he was escorted to the prepared seat, and immediated the service began. At the close of the service, the clergy escorted the Lord High Mayor out to his carriage before anybody else was permitted to leave.

Perhaps the great majority of the congregation were unfamiliar with the Church of England Prayer Book. At any rate, there was hardly any response made by the people during the service. The choir was so far away that the congregation did not find it easy to join in the few hymns used, the words of which were printed on the bulletins in the pews. The clergyman who read the two lessons for the day has not the gift of reading the Word of God such as I saw so much in evidence at nonconformist churches a week ago.

Dr. Campbell had for his text, 1 John 4:20, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen"?

Some of the things which Dr. Campbell said in his message speak in the history of the Abbey itself. For instance, there is this: "The love of God cannot be far separated from the love of man. Hate or indifference to the needs of men, or cruelty to their needs, is incompatible with the love of God. Some of the most devilish things in the history of the world have been done by men who insisted that they loved God."

Within the sound of his voice were memorials to men who had died as martyrs in England at the hands of those who worshipped God through forms a bit different, and just behind the speaker were empty tombs from which the bodies of the Cromwell family had been taken and mutilated after death because others worshipped God in another day. The very atmosphere of Westminster testified to the truth of the message. The first portion of his message dealt with those saints of the Church who had pursued the love of God by drawing apart from the world in seclusion and lofty isolation, giving incident after incident from Church history, the majority of whom were leaders in the Church of Rome.

The concluding thought was devoted to the saints who have found it possible to love God in their love for men. Some of the sentences here were a bit startling to those of us who are accustomed to think in those deep grooves made by the orthodox thinking of the centuries. He said:

"Love and life are ultimately one."

"You cannot help loving God, if you have ever loved any living thing unselfishly. You cannot be far from my God if your heart is filled with love for those who suffer."

After quoting George Bernard Shaw as saying, "Sex love is the most transient of all human passions", Dr. Campbell declared: "But it can be spiritualized, and when it is spiritualized it transforms and glorifies the arena, in which it is exercised. If God be not in it, then He is nowhere to be found."

"Human love," said Dr. Campbell, "is a sacrament introducing us, or a road leading us, to that which is divine. Some of you young men never in your life felt the touch of the divine so deeply as when the love of a good woman came to you. When you looked into her face, almost you looked into the face of God. You mothers, in the swelling tenderness you feel for that precious little life you have nourished within your own, you grasp the nearness of super-mundane things, and find yourself looking almost into the face of God."—Dr. C. H. Nabers, in The Presbyterian of the South.

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Christianity has an imperialistic program. A Russian general once said to a missionary: "My Imperial Master will not allow you to plant your church within the bounds of the Russian Empire." Dr. Schauffler's reply was: "My Imperial Master will not ask your imperial master where He will establish His kingdom."

# For the Young Folks

For the Southern Churchman.

### The Holy Bible.

Florence Radcliffe.

Who lacks a reverent approach
  Naught but a building sees,
And that with outlines dim and faint—
  A forest without trees.

But he who walks with feet unshod,
  And enters by the door,
What wonders there his vision greet—
  What treasures find in store.

To him the light on seraph wing
  Through arches filled with praise;
He sees the face of God, and dares
  Adoring eyes to raise.

Upon his tired spirit falls
  A benediction sweet;
Around him the antiphonies
  Of earth and heaven meet!

### Peter Rabbit Finds Signs of Spring.

Old Mother West Wind's children, the Merry Little Breezes, sang this softly as they danced over the Green Meadows and around the Old Briarpatch. Peter Rabbit pricked up his long ears.

"How do you know? Who told you so?" he demanded.

"Nobody told us so; we just feel it, Peter," cried the Merry Little Breezes, and kept on singing as they danced.

"Huh!" exclaimed Peter. "Feeling isn't knowing. Perhaps Winsome is on his way and perhaps he isn't. I hope he is, for that would mean that Mistress Spring is on her way, too, and she can't get here too soon to suit me. But I would feel a lot more sure of it if I could see some signs."

"Use your eyes, Peter! Use your eyes! There are flowers in bloom already, for we've seen them. What better sign that Mistress Spring is coming do you want?" chanted the Merry Little Breezes.

Peter jumped a foot off the ground. "Say, are you crazy?" he cried. "Look at this snow all over the Green Meadows! Do you expect me to believe any such story as that?"

"We do not care whether you believe it or not, it is so!" cried the Merry Little Breezes, dancing around Peter and throwing snow in his face.

"Welcome Robin's on the wing;
  Very soon you'll hear him sing."

With this the Merry Little Breezes danced away across the Green Meadows towards the Green Forest, leaving Peter to stare after them as if quite sure that they really were as crazy as they seemed.

"Of course, it isn't true," muttered Peter. "The very idea of saying that they have seen flowers in bloom when the ground is still frozen and there is snow everywhere! I don't believe a word of it!"

Nevertheless Peter couldn't get it out of his mind that the Merry Little Breezes had seen something that he hadn't. Thoughts of the glad springtime began to chase each other through his funny little head. Presently he began to have a queer feeling—which little by little he recognized as the very feeling the Merry Little Breezes had spoken of—the feeling that Mistress Spring really and truly was on her way. "Huh!" exclaimed Peter just as before, and shook himself. Then he thought again of what the Merry Little Breezes had said about signs and about using his eyes. "Huh!" he said again. "I guess if there is anything to see I would see it! There's nothing the matter with my eyes, and I haven't seen any signs of spring yet. Flowers in bloom! The very idea!"

Now, of course, Peter didn't really believe that the Merry Little Breezes had told an untruth. No, indeed! He thought that they were either just trying to tease him, or that they had been mistaken. But he couldn't get rid of the thought that perhaps they had seen something which he hadn't seen; and nothing upsets Peter more than the thoughts that others may know more than he does about what is going on in the Green Forest and in the Green Meadows.

"If there are any signs of spring which they have seen, I'd like to know where they are," muttered Peter, as he hopped all through the dear Old Briarpatch, looking sharply at all the bushes and little trees and brambles to see if any of the sleeping buds showed any signs of waking. But they didn't, and Peter felt satisfied that there were no signs of spring in the Old Briarpatch. Certainly there were none on the Green Meadows, for these were still covered with snow.

Then Peter made up his mind to visit the Green Forest to make sure that he had missed nothing there. Nowhere could he see the least sign of the coming of Mistress Spring. Snow was everywhere. An idea popped into his head. "If they saw any flowers, it must be that they saw them through a window of Farmer Brown's house. I've seen them there myself," thought he. "But flowers up there are no sign of spring."

A few minutes later Peter came to that part of the Green Forest where in places it was swampy. You know, a swampy space is where the ground is always very wet. This was the warmest place in all the Green Forest. The snow had disappeared in spots and in one of these a tiny stream of water was coming from a place where it bubbled out of the ground. It was a spring, and the tiny stream was the beginning of the Laughing Brook. Peter stopped on the edge of it. Just then along came the Merry Little Breezes and one of them tickled his nose with a queer smell. Peter sniffed."

"It smells to me as if Jimmy Skunk had left a little of that scent around here, but I haven't seen Jimmy's tracks anywhere," thought Peter. Again he sniffed. This time it seemed as if that smell came right out of the water in front of him. He stared at it a minute and for the first time noticed several queer brown-and-green things, like pointed hoods, standing in the water. Peter leaned forward to look at one a little closer, and right then he made a discovery. That smell, like Jimmy Skunk's perfume, came from that queer little hood! Peter hopped a step nearer that he might see better. On one side of that queer hood was an opening, a narrow opening. He was all curiosity now. He held his nose while he peeped in that narrow opening. You see, he didn't like that smell, and so close to that little hood it was very strong.

At first he saw nothing. But a moment later he discovered, down at the bottom of that little hood, a sort of thick stem all covered with something yellow. Then he saw that the thick stem was covered with very, very tiny flowers, all yellow with the dust-like gold which most flowers have, and which is called pollen.

Peter jumped a foot straight up in the air. "Why, the Merry Little Breezes did tell the truth!" he exclaimed.

"Of course we did!" cried the Merry Little Breezes, who had been watching him. "We always tell the truth. These are the first flowers of the year, the flowers of the Skunk Cabbage, and the sure sign that Mistress Spring is on her way."

Peter remembered the big broad leaves he had so often seen growing here and in other swampy places in the summer. He looked all about, but he didn't see even one. He wrinkled his brows in a puzzled way. "I thought the Skunk Cabbage was a big green plant," said he.

"So it is," laughed one of the Merry Little Breezes. "These are its flowers. They bloom before the leaves show at all. Queer, isn't it?"

"I should say so!" replied Peter. "I didn't know it had any flowers. I've seen these things early in the spring many times, but I didn't know what they were. I never thought anything about them."

"That comes of not using your eyes, Peter," cried a Merry Little Breeze. "There are many wonderful things all about you every day which you never see at all."

"What is there wonderful about these?" demanded Peter a little sharply, for he felt a little put out that any one should think he didn't see all there was to be seen.

"Isn't it wonderful that these little flowers can come up and be brave enough and strong enough to bloom when Jack Frost is still making everybody shiver?" asked the Merry Little Breezes.

Peter nodded. "That's so," he said slowly. "I didn't think of that. It is wonderful. I don't see how they do it." He looked at the tiny flowers with new interest. He saw how thick was the little brown-and-green hood inside of which they were blooming, and how warm and cozy it was in there with only a narrow opening for the light and air to enter. Then he began to understand how Old Mother Nature was protecting them.

"It is wonderful," he repeated. "I certainly have learned something today. I've always watched for the coming of Winsome Bluebirds as the first sure sign of sweet Mistress Spring and never once have thought that there might be other signs. Do you know, I rather like this smell now. It is—why, it is a sort of promise that winter will soon be over. Now I must hurry to tell Mrs. Peter the splendid news that the first flowers of the year are in bloom."—Burgess Flower Book for Children (Little Brown Co., Boston).

### The Twin Dolls.

Nobody planned to have Lulu's and Nellene's dolls alike. It just happened so. Both the dolls came at Christmas time, and even the little mothers could not have told them apart except for their clothes.

Lulu's Marie wore a blue silk dress and had a gray velvet coat and bonnet. Nellene's Clara was all in white. Nel-

lene's mother made doll Clara a play dress of pink gingham, and Lulu's big sister made doll Marie one of blue check.

Those were all the really made-up dresses these dollies had for months and months. Of course, Lulu and Nellene dressed them in many different ways, but they are only quite little girls and cannot cut or sew doll clothes well. So both the children got to looking rather shabby by summer.

Then there came a big box to Lulu's house. The box was from her aunt. In it were lovely things for them all, but mother and big sister would have to make some of the dresses over a little. In the box was one package all for Lulu.

She took that out in the side yard to open it. "Oh, oh, oh! What lovely things for my dolly!" cried Lulu. "I'll coax sister to make Marie a dress before she fixes mine. Then I'll go over and show Nellene."

Lulu smoothed the pretty pieces of cloth and embroidery and ribbon. She was thinking hard.

"There is plenty of everything to dress two dollies. Nellene said that they haven't anything nice to make Clara any more clothes. I guess I don't want Marie to have such a lot of new things if Clara can't have some."

In just another minute Lulu was running over to Nellene's house. "See what I've come to divide with you," she said.

There was a strange lady reading a book on Nellene's porch. The girls did not think of her till she asked if they would like to have her make clothes for their dollies.

This lady was visiting at Nellene's house. She did not have lots of work to do. She could make the new dresses right away. The girls watched her do it.

First, each doll had a new play dress. Then the lady chose the brightest colored pieces of cloth and some embroidery. With those things she made each doll a quaint peasant costume such as girls wear in a land far, far away. The embroidery was for the two white caps they wore.

Oh, how the girls laughed to see Marie and Clara dressed like that!

"They look more like twins than ever now," said Nellene.

"Let's take them to the doll exhibit!" cried Nellene's cousin from the next block. "Haven't you heard about the doll exhibit?"

"Yes, but we didn't suppose one could take just any dollies."

"I wouldn't call these just any dollies now," said Nellene. "Let's see if we may take them."

They did take the dolls to the exhibit. Clara and Marie stood side by side for hundreds of people to look at. By and by there was a pretty blue rib-them.

"That means our dolls took the first bon laid down like a rug in front of prize," whispered Nellene.

"Oh, oh, oh!" laughed Lulu. She clapped her hands. How glad she was that she had shared with Nellene!—Exchange.

### How Bobby Celebrated.

Bobby's mamma had been reading to him about George Washington, when he was a little boy and when he grew up to be a man, and what a great and good man he was. Bobby was very much interested, and when mamma had laid down the book and had answered a great many questions, Bobby said:

"If today is his birthday, I think we ought to—to have a party or something. Don't you, mamma?"

"I don't see how you can have a party today, dear," answered mamma.

"Well," said Bobby, "it seems as if I must do something to—to—you know what, mamma."

"Celebrate?" said mamma.

"Yes, celebrate," said Bobby. "That's it. I want to celebrate George Washington's birthday. How can I, mamma?"

Just then Nora, the maid, came to say that somebody wished to see Bobby's mamma, and Bobby was left to himself.

When mamma came back to the library she heard Bobby talking in a loud voice, and she wondered whom he had for company. The door was ajar, and she peeped through.

The centre-table had been cleared of books and papers, and was now covered with tin and wooden soldiers, ranged in rank and file, Noah and his family, who were leaning against a most dilapidated ark, and several old dolls. Bobby was standing in a chair fronting this strange audience, evidently delivering a speech. This is what his mamma heard.

"George Washington was a nice man. My mamma says so, and the book says so, and they know. Fellow-citizens and soldiers, he did not tell a lie, and—and you must not tell a lie, too. George Washington was a general, fellow-citizens and soldiers and Noah, and—and—and—when he has a birthday, I want you all to celebrate it. Fellow-citizens—"

Just here Bobby's little neighbor, Freddie Welles, came running through the hall, asking if Bobby could go out and slide with him.

Bobby heard him, and came to the door, saying:

"I can't go now, Freddie. I am celebrating. We've got a meeting and I'm talking to the people."

"Can't you finish up your speech and close your meeting?" said mamma. "It is so warm and sunny, I think you had better go with Freddie."

"Well, I will," said Bobby.

Then he rushed to the table, saying: "Fellow-soldiers, you can go home now, and remember to be good, like George Washington. I'm going sliding!"

At dinner Bobby's papa said:

"Washington's Birthday has passed very quietly; no celebration of any kind."

"Why, papa," said Bobby, "I celebrated!"—Presbyterian of the South.

### The Boyhood of Washington.

Washington as a boy seems to have had few faults. We know him as truthful, systematic, executive, tender and brave. To his mother he was an ideal son. At one time, says a writer, he was given a commission on board His Majesty's ship, the "Bellona". He obtained it through his half-brother, Lawrence, and his friend, Admiral Vernon. When his mother was apprised of it she and her son had a serious half-hour. George was courteous but determined, and politely but firmly refused to give up his commission. It was the dearest wish of his heart. His mother, ever self-controlled and strong in her reserve, broke down and pleaded with her son to give up the sea. George in a flash saw the mother love and was overpowered. He waited a minute to subdue the ache in his heart before he replied, "Mother, I will give up my commission". God did not intend that he should be an admiral, but a general, and he was even then, though he knew it not, being led to the preparation that fitted him to become the great leader of a nation that was to be.

George always had a passion for things military, and learned much of the French military tactics from Lord Fairfax's guard, Lance, while visiting Lord Fairfax at Green Court, Va. He used to plan and map out ways and means by which the French Indian difficulties might be settled, and Lord Fairfax looked proudly on the resolute boy as the latter sketched out what he would do. Later, as a militia officer fighting with the British forces, he learned the art of warfare as practiced by those forces with whom later he contended.

Lance also taught George to fence, and the future great man afterward admitted that in addition to mastering the gentlemanly art, he mastered something more important, the art of controlling his temper. He soon found that courage, swiftness, dexterity, all were necessary, but that the man with the uncontrolled temper was always defeated. He once said to Lance: "Since I was a little boy I have never lost my temper before my mother or any other woman. It would be ungentlemanly."

To this Lance replied: "Well, son, go a little further. If you can do so out of respect for your mother, then out of respect to yourself always keep your temper."

Control it George did ever after.—The Presbyterian.

### Have You?

Have you ever noticed, sonny, when the robin builds his nest,
Collecting straws and feathers, working at his very best,
Every little bit, dear heart, he stops awhile and sings?
That when his bill's not occupied, as on his way he wings,

Have you thought about it, sonny, how when Jackson comes to hoe
The garden, and the lot besides, just one row after row,
If you stop right near the garden gate, hidden from his view,
You'll hear a wordless, weird old tune? That's Jackson singing, too.

Have you thought about your woodpile, dear—a countless lot of sticks,
That seems to be quite mountain high—and the boy who stamps and kicks
When daddy wants a load of wood? Or, if instead of this he'd do
Just a little bit of whistling—and yes—some singing, too!

You must try to learn this, sonny boy—and some "grown-ups" must, too:
When your task is hard, the day so long, and the work is yours to do,
You'll help yourself—and others—and true happiness you'll bring,
If with the job you'll whistle some, and really, truly sing.

—Emilie H. Caldwell.

### The Great Ambassador.

Sometimes there were more kings than one at Sparta, who governed by joint authority. A king was occasionally sent to some neighboring State in character of a Spartan ambassador. Did he, when so sent, cease to be a king of Sparta, because he was also an ambassador. No, he did not divest himself of his royal dignity, but only added to it that of public deputation. So Christ, in becoming man, did not cease to be God; but though He ever was, and still continued to be, King of the whole creation, acted as the voluntary servant and messenger of the Father.—F. W. Farrar, D. D.

# Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES.

**ANTIQUES.**

**WE PAY THE HIGEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street. Richmond, Va.**

**CHURCH FURNISHINGS—CARDS.**

CHURCH EMBROIDERIES, SILK AND LINEN. Imported religious cards for all occasions. G. L. Bender, 1706 Manning St., Philadelphia, Pa.

**OLD STAMPS.**

WANTED—ENVELOPES FROM LETTERS written before 1875. Stamp collections purchased. George Hakes, 290 Broadway, New York City.

**RUMMAGE.**

St. Cyprian's Colored Mission of the Theological Seminary in Virginia would be grateful for any rummage to be sold at a rummage sale on the week end of February 18. Send bundles addressed to St. Cyprian's Mission, Theological Seminary, Alexandria, Va.

**CHURCH LINENS.**

ALTAR AND SURPLICE LINENS BY THE YARD at wholesale prices for Rectors, Guilds, Needleworkers and others. We specialize in Pure Irish Linen and import direct from the Belfast weavers. Samples on request.

MARY FAWCETT CO.,
350 Broadway, New York City.

### SITUATION WANTED.

CLERGYMAN RECOMMENDS MIDDLE-aged gentlewoman for position as Mother's Helper. Excellent health, quiet, cheerful disposition, with practical training. Would be of great assistance to widow, or widower, with young children. Address the Rev. Henry Ervng Batcheller, Rte. 3, Charlottesville, Va.

**CLERICAL.**

CLERGYMAN, 42, SUCCESSFUL, CAPAble preacher, loyal Prayer-Book Churchman, desires position as associate in city parish. Teacher's College training and public school experience as teacher. Personal interview granted at his own expense in Fourth Province. Address "Associate", care of Southern Churchman.

### HELP WANTED.

THE VESTRY OF A COUNTRY PARISH now vacant, located in one of the most beautiful sections of Virginia, with an old Church and up-to-date rectory, with all modern improvements; salary $1,500 desires to communicate with clergyman desiring such a parish. Address, stating previous work done, Box P, care of Southern Churchman.

**PARISH WORKER AND TEACHER.**

WANTED, AN EXPERIENCED PARISH worker, Episcopal, to teach Kindergarten group daily from 9 to 12 o'clock; to take charge of Young People's Service League; to assist in Church School, and to do general parish work, assisting rector, etc. Address "Committee", Box 204, Burlington, N. C.

**CLERICAL.**

WANTED--CLERGYMAN, SINGLE, FOR A small parish in town adjacent to a large city in Middle West. No Anglo-Catholic need answer. Address "D-4", care of Southern Churchman.

# Deaths

**ABERT:** Died, on Sunday, Februarv 12, 1928, in Washington, D. C., ROBERT WALKER ABERT, husband of the late Mary B. Warner, oldest child of Charles and Constantia Bache Abert, aged 82. Funeral and interment at Rockville, Maryland.

**SYMINGTON:** Entered into Paradise at Memorial Hospital, Baltimore, Maryland, on the evening of Tuesday, January 17, 1928, of pneumonia, CLARE RANDOLPH SYMINGTON, daughter of the late Innes and Anna King Randolph and sister of the late Harold Randolph, of Baltimore, Md.

### MRS. LUCY TOMLIN BRAXTON HOPKINS.

Died, at her home, in Baltimore, on January 9, 1928, MRS. LUCY TOMLIN BRAXTON HOPKINS, widow of Lewis N. Hopkins, of Baltimore, and daughter of Dr. and Mrs. Corbin Braxton, of Cherikoke, in Virginia.

She was a woman of finest character, true to all high ideals of womanhood, and after a life of ninety years she fell asleep firm in her faith in God and her love for her Saviour. She left only one child, Mrs. Alfred H. Renshaw, who to the end gave her mother her loving care.

M. C. B. H.

### MRS. LYDIA KOWNSLAR STRIBLING.

MRS. LYDIA KOWNSLAR STRIBLING widow of the late Edward McCormick Stribling, of Berryville, Clarke county, Virginia, died at her home in Berryville, Sunday morning, December 4, 1927, being seventy years old. She was a daughter of Dr. Randolph Kownslar, of Berryville, Clarke county, Virginia, whose wife was Elizabeth Sinclair Blackburn.

Born in the days of the old South, under the influences of its civilization, her training, cultivation and grace was of that time, and she became a blessing in every station in life she was called upon to fill. No friend, or relative, or neighbor, was ever in sickness or need, but what she comforted and mnistered to them in a friendly and sincere way. Her father, Dr. Randolph Kownslar, of Berryville; her grandfather, Captain Thomas S. Blackburn; and her great-grandfather, Colonel Thomas Blackburn, of Prince William county, Va., were Christian gentlemen of a high type, and all rendered valuable services to the Church and State.

From the time Grace Church, Berryville, Virginia, was first erected, her father, Dr. Randolph Kownslar, was a Vestryman to the day of his death; and, though his contributions were made without ostentation, it is known to those familiar with the history of the Church, it was through his liberality Grace Church in part obtained, and has ever since maintained, an increasing power for the advancement of every Christian endeavor and good work within the sphere of its influence.

A brother was the late Conrad Kownslar, attorney and prominent participant in the public affairs of Clarke county.

A life long member of Grace Episcopal Church, she was one of its most devoted communicants and active members to the time of her death. As a worker in the Church and as one interested in every phase of that work she will be greatly missed.

For her unselfish and indefatigable service for others, she will be equally missed. One of the highest tasks undertaken by her in recent years was the raising a fund for the installation of a memorial window in Grace Church to Bishop Francis M. Whittle, once a rector here. This memorial, gracing the chancel of the remodeled church, perpetuating the story of Christ's reappearance and proof to St. Thomas, while a glorious tribute to her former rector, is also a monument to the devotion and untiring efforts of Mrs. Stribling.

One daughter, Miss Annie M. Stribling, of Berryville, and two sons, Mr. Edward M. Stribling, of Philadelphia, and Mr. John M. Stribling, of Tampa, Fla., survive. One sister, Mrs. Jane Blackburn Lee, wife of the Rev. William Byrd Lee, of Gloucester, Va., also survive.

She was an aunt of Miss Portia Baldwin and Mrs. Frank V. Tilford, both of Berryville, and Mr. W. L. Baldwin, of Norfolk.

The hymn sung at the Committal services at the grave exemplified her life:

"Fight the good fight with all thy might
Christ is thy strength and Christ thy might;
Lay hold on life, and it shall be
Thy joy and crown eternally."

B.

### RESOLUTION.

**Nannie Dickerson Poole White.**

The Rector, Choir and Congregation of St. Peter's Protestant Episcopal Church, Poolesville, Md., desire to place on record their feeling of deep and sincere sorrow sustaind in the loss by death of their Choir leader and Organist for many years, MRS. NANNIE POOLE WHITE.

All her life she was a faithful and most zealous member and Choir Leader.

This Church has sustained an irretrievable loss—a loss so great that only time may hope to efface. We thank God for her good example and pray that in the near presence of her Lord and Master the Divine Light may perpetually shine upon her and eternal peace be with her.

Copies of this resolution to be sent to her bereaved family, the Southern Churchman and to the county papers.

Signed,
G. C. SHEARS, Rector,
MRS. ESTELLE HODGSON,
MRS. G. ROBERT GRAY.

### IN MEMORIAM.

CLARE RANDOLPH SYMINGTON entered into rest on the evening of January 17, 1928, at Memorial Hospital, Baltimore, Maryland, after a brief illness of pneumonia. The last of the four talented children of the late Innes and Anna King Randolph, of Baltimore, she survived her distinguished brother, Harold Randolph, but six months and the shock of his sudden death last July undoubtedly hastened her own.

She was born in Richmond, Virginia, but early in her girlhood the family removed to Baltimore and there the greater part of her life has been spent. Her brilliant father made his home in that city a center of the cultural life of his period and in an atmosphere of the best in music, art and literature his daughter grew to womanhood.

In 1894 sh emarried Thomas H. Symington. Two children were born to her—a son, Thomas Randolph, who survives her, and a daughter, Katherine, who was killed in a riding accident when but sixteen years of age. This tragedy left an ineffacable mark upon the life and character of this noble woman. Thereafter, all who "were acquainted with grief" found in her a tender, understanding friend and she gave herself generously in their service—ever "a cup of strength" to stricken souls and a wise counselor to those in doubt or perplexity. She faced sorrow with high, undaunted courage—without bitterness or complaint—and it softened, ripened and developed her fine qualities of character, making her selfless, tolerant and gentle in all of her contacts.

Although exceedingly reserved, she made many warm friends in all stations of life and was greatly beloved by the few who were admitted to a close intimacy. Intellectual, well informed, charming and with a keen sense of humor, this daughter of old Virginia, throughout life, upheld the best traditions of her race, and of an age when "noblesse oblige" had a very deep and real meaning.

She was a life-long member of Emmanuel Church, Baltimore—having been confirmed in that parish when but a girl. Her Rector, Dr. Hugh Birckhead, officiated at her funeral, which was held from the home of her sister-in-law, Mrs. Harold Randolph, on the afternoon of January 19th. She was laid to rest in Greenmount Cemetery, in the same grave with her adored daughter there to await the morn of a glorious resurrection.

"What asks our Father of His children save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence, and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge, nor sacrificial knife.
But the calm beauty of an ordered life
Whose every breathing is unworded praise."

### RESOLUTIONS.

At a meeting of the Vestry of Grace and Holy Trinity Church, of Richmond, Virginia, held on February 7, 1928, the undersigned committee reported the following memorial resolutions, which were unanimously adopted:

ARTHUR P. WILMER.

This congregation and the entire community were inexpressibly shocked and grieved last week to hear of the unexpected death of Arthur P. Wilmer.

"Death loves a shining mark," and in this instance has chosen one who stood forth nobly among his fellows.

An English gentleman of the highest type, his cultured courtesy and never failing consideration for others, his loving and lovable personality, and his consecrated Christian character, endeared him to all with whom he came in contact.

Of fine ability and a successful man of business he yet found time to give himself with unselfish devotion to the services of his Church and to work for others.

For many years he served as Vestryman, Assistant Superintendent of the Sunday School, as Teacher of the Bible Class and as a member of the Boy Scout Troop Committee, and in every capacity won the love and esteem of all who were associated with him.

As devoted husband, loving father, patriotic citizen and consecrated Christian he measured up to the highest standard.

The lives he brightened and the souls he helped draw closer to God will ever be the best tribute to his exalted Christian character.

Of him it may be truly said.

# LOST!

## A HUMAN

# SOUL

## OF UNTOLD VALUE

## ANYONE BRINGING THE SAME TO

# CHRIST

## WILL BE RICHLY REWARDED

"The Son of Man is Come to Seek
and to Save That Which was Lost." *Luke 19:10*


"None knew thee but to love thee,
None named thee but to praise."

Therefore, be it resolved by the Rector and Vestry of Grace and Holy Trinity Church:

1. That in the death of Arthur P. Wilmer we have lost one of our most beloved and useful members, influence of whose beautiful Christian character will ever prove an inspiration to all of us:
2. That a copy of these resolutions be sent to the bereaved family; and
3. That a copy be printed in the Parish Bulletin and the Southern Churchman.

JOHN B. MINOR, Chairman.
JAMES M. BALL,
J. JORDAN LEAKE,
W. H. BURKHARDT, Rector.

**CHURCH INTELLIGENCE**
**(Continued from Page 16.)**

be a complimentary luncheon tendered by Near East Relief at St. Paul's Parish House at 1:30 P. M., February 23, at which addresses will be made setting forth the exceedingly effective results of Christian Cooperation in carrying on that great work, but at which no collection will be taken.)

It is understood that no formal resolutions will be presented for adoption by the conference.

Hoping that you may arrange to attend this conference, we are,

Yours fraternally,
GEORGE E. BOOKER,
Chairman.
H. LEE SADLER,
Secretary.
BEVERLY D. TUCKER,
Pastor St. Paul's Church.

N. B.—While not absolutely necessary, yet it will be helpful if you will write to "Local Committee of Arrangements", Box 605, Richmond, Va., stating whether you expect to attend the conference. In the event any minister fails by accident to receive an invitation through the mail, he is hereby invited to attend.

**Hotels.**

Murphy's Hotel, the Richmond Hotel and Rueger's Hotel are in close proximity to St. Paul's Church, and the Jefferson is only a few blocks distant. Rates at these hotels range from $2 to $3 per day without bath for single rooms; $2.50 to $4 with bath; double rooms without bath from $3.50 to $5, with bath from $4 to $6. The number of lowest priced rooms is limited. It will be well to make reservation in advance.

## Personal Notes

The Rev. Ralph W. Weatherly, rector of St. Paul's Church, Montrose, has accepted a call to Grace Church Kingston, Penn.

The Rev. D. Pugh Griffiths, missionary of St. James, Jermyn, St. Paul's, Peckville, and St. Ann's, Winton, has been seriously ill since Christmas Day. He attempted to hold his regular services, but was compelled to turn back. At last report he was improving slowly. The Archdeacon is looking after his work.

The Rev. Werner F. Rennenberg, minister-in-charge of Church of the Redeemer, Louisville, whose address was formerly 4104 W. Chestnut Street, is now located at 4104 River Park Drive.

The Rev. John T. Foster is in residence, Winona, Mississippi, Emmanuel Parish, Box 85.

The Rev. V. Oppedisano, formerly assistant at Christ Church, Oyster Bay, N. Y., has accepted the appointment to be minister-in-charge of the Church of the Annunciation, Brooklyn.

The Rev. Charles E. Purdy, formerly minister-in-charge of the Church of the Redeemer, Sayre, Penn., has accepted a call to Trinity Church, Lansford, and St. Philip's Church, Summit Hill, Pa., with address at 7 East Ridge Street, Lansford.

The Rev. Warren L. Botkin, formerly rector of St. John's Memorial Church, Parsons, Kans., has accepted a call to St. James' Church, Texarkana, Texas, with address at 619 Wood Street.

The Rev. Edgar E. Brice, formerly rector of Christ Church, Sag Harbor, L. I., N. Y., has accepted a call to Grace Church, Massapequa, L. I., N. Y., January 1, 1928.

The Rev. Wm. Oscar Jarvis, assistant at Christ Church, Bronxville, N. Y., whose address was formerly 20 Church Street, White Plains, N. Y., is now located at 12 Church Street, White Plains.

The Rev. Theodore Branch, formerly incumbent of Bancroft, Ont., has accepted a call to St. Peter's Church, Sycamore, Ill.

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JAY ZORN, *New York City Business Man.*—Dr. Minor's "The Real Lincoln" should appeal to two different classes and for two opposed reasons. To the Northern admirer, who wishes Lincoln's fame to be established and admitted everywhere, because servile flattery and fulsome praise always in the end defeat their purpose by inspiring disgust rather than agreement. To the Southern admirer, because Southerners are more likely to accept Lincoln as a great and worthy man if one from whose acts they suffered so bitterly is not forced upon them as the acme of all perfection. Setting up Lincoln as an idol will sooner or later excite some iconoclast to tear him down in the same ruthless manner we have of late seen demonstrated in the case of more than one American celebrity, not excepting the Father of His Country himself. The higher the statue is set, the lower it must fall when the feet of clay at last give way.

GEN. MORRIS SCHAFF, *Officer in the Union Army during the Civil War.*—No lover of historical truth, no teacher of American history, can afford to neglect reading Minor's "The Real Lincoln," for it lays bare the facts of Lincoln's civil and political life—what his contemporaries, who knew him intimately, and men of prominence, who met him officially or casually, thought of him personally and of his administration of affairs. . . . No reader of this book will fail to see the waves of propaganda set in motion for political ascendancy immediately after Appomattox and the death of Lincoln, waves leaving a detritus of revenge and falsehood on the pages of about any history written by a Northerner since the War Between the States; but the foliage of Myth has hidden many a counterfeit god.

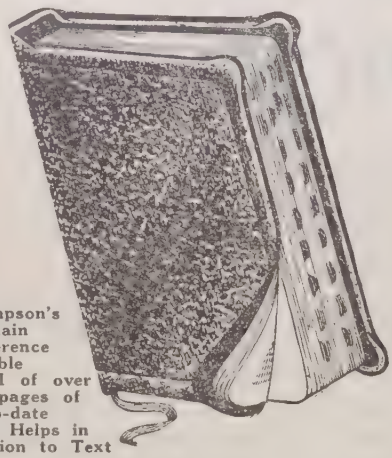
DR. PAUL G. AUCHAMPAUGH, *Department of History, State Teachers' College, Duluth, Minn.*—Charles L. C. Minor's "The Real Lincoln" merits the consideration of readers of American history. Dr. Minor would not hold, with some of Lincoln's present-day biographers, that he reached the heights of statesmanship while President. Whether or not all follow him in his indictment of Lincoln's personality, none can deny that he wrote an invaluable epitome of the opposition in the North to Republican rule. No student of the War Between the States can afford to miss this book, while those who are appreciative of the struggle for Constitutional guarantees in the North during the war will rejoice in its timely appearance.

MAJOR GILES B. COOKE, *last surviving officer on General Robert E. Lee's staff.*—To all who would like to have a true life of Abraham Lincoln I commend "The Real Lincoln," by Dr. Chas. L. C. Minor, giving an account of that part of Mr. Lincoln's life well known to his life-long friends and boon companions.

FRANKLIN L. RILEY, *Professor of History, Washington and Lee University, Lexington, Va.*—In recent months the "de-bunking" of biography has become a literary fad. The efforts to paint the Father of Our Country as a "red-blooded man" have aroused mingled feelings of alarm and disgust as well as of tolerance and approval. Although some of us feel that Washington has not received justice at the hands of his recent critics, we refuse to become excited over the matter, realizing that after the romancers have had their say the historians will separate fact from fiction and will give a verdict that will approximate justice. In the case of Lincoln, the hero worshippers have industriously mixed fiction and fact for so many years that they have made his life a real enigma to the searcher after truth. Here the "de-bunking" process has assumed an interesting and novel phase. Dr. Chas. L. C. Minor, the compiler of "The Real Lincoln," has confined his statements to extracts from Northern writers, many of whom were friends and admirers of President Lincoln. To my mind, no harm can come from a review of the opinions and estimates of Mr. Lincoln's contemporaries and of more recent eminent historians of the North. If such a compilation should lead readers to undertake a more detailed study of the career of Mr. Lincoln and of the books from which these extracts are taken, this book will be doubly valuable.

MR. LANGBOURNE M. WILLIAMS, *Richmond (Va.) Banker and Publisher of The Southern Churchman.*—A new edition of that great book, "The Real Lincoln," by Dr. Chas. L. C. Minor, will soon be available to the public, I am informed, and I strongly recommend that all persons interested in the true history of America secure a copy of it. "Time's glory is to calm contending kings, to unmask falsehood and bring truth to light," and it is high time that American writers cease to whitewash Lincoln and give the reading public the true facts about him and his policies. This is done in Dr. Minor's book, which I highly recommend to the reading public.

H. R. McILWAINE, *State Librarian of Virginia.*—I am glad to know that you are soon to publish a new (fourth) edition of Charles L. C. Minor's "The Real Lincoln." Made up almost altogether of excerpts from the writings of Lincoln's friends, the book gives facts largely overlooked in present-day biographies and which should be known by all who wish to form a just conception of Lincoln's character. It also gives much information as to widespread opposition in the Northern States to coercion of the South. On this account, too, it ought to be widely read everywhere, for such reading has a tendency to strengthen the good feeling now existing between the two great sections of our common country.



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A NATIONAL CHURCH PAPER FOR ALL THE FAMILY.

# Southern Churchman

DOMINUS FLUSTRA ISIN 1835

Vol. 93. RICHMOND, VA., FEBRUARY 25, 1928. No. 8.

Saviour! when in dust to Thee
Low we bow the adoring knee,
When, repentant, to the skies
Scarce we lift our weeping eyes,
Oh! by all Thy pains and woe
Suffered once for man below:
Bending from Thy throne on high,
Hear our solemn litany!

By Thy helpless infant years,
By Thy life of wants and tears,
By Thy days of sore distress
In the savage wilderness,
By the dread permitted hour
Of the mighty tempter's power:
Turn, oh turn a favoring eye,
Hear our solemn litany!

By the sacred grief that wept
O'er the grave where Lazarus slept;
By the boding tears that flowed
Over Salem's loved abode;
By the anguished sigh that told
Treachery lurked within Thy fold;
From Thy seat above the sky,
Hear our solemn litany!

By the burden Thou didst bear,
By Thine agony of prayer,
By the cross, the nail, the thorn,
Piercing spear, and torturing scorn;
By the gloom that veiled the skies
O'er the dreadful sacrifice;
Listen to our humble cry,
Hear our solemn litany;

By Thy deep expiring groan;
By the sealed sepulchral stone;
By the vault, whose dark abode
Held in vain the rising God:
Oh! from earth to heaven restored,
Mighty, re-ascended Lord,
Listen, listen to the cry
Of our solemn litany!

—*Written by Sir Robert Grant in* 1815.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorials | 5 |
| The Bible—What It Is, and How it Came Down to Us - Dr. Williamson | 6 |
| Plain Bible Studies—J. T. Bougher | 8 |
| General R. E. Lee to His Son, General G. W. Custis Lee | 8 |
| Revision and the Thirty-nine Articles—Rev. Edward McCrady, D. D. | 9 |
| Daily Notes on the Scripture Portions—Rev. W. G. Scroggie, D. D. | 10 |
| Letters to the Editor | 12 |
| Book Reviews | 12 |
| Church Intelligence | 13 |
| Family Department | 17 |
| Children's Department | 18 |
| Personal Notes | 23 |



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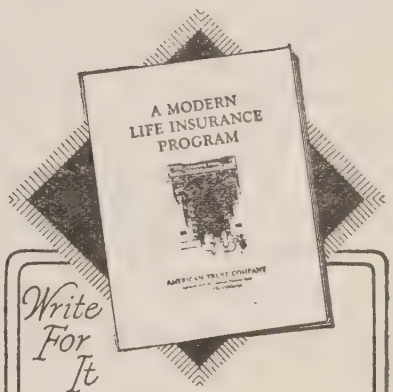
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## Thoughts For the Thoughtful

On every mountain height is rest.—Goethe.

The clouds may shut out today's sun, but they cannot hide yesterday's promises.

There is no such thing as living God's way until you love God's way.

"I, too, am blind, my Lord; oh, give me sight!
Illume my mind, thou very Light of Light!
I cannot let Thee go until Thou bless."
—Caroline Hazard.

We must all go through life, but it is the exercise of choice that decrees whether life shall go through us.—Rev. William Porkess.

"Satan is too old to be scared by stage thunder in the pulpit."

"We have no right to upbraid men for loving the world unless we are showing them something more lovable."

I cannot put His presence by; I meet Him everywhere.
I meet Him in the country town, the busy market square;
The mansion and the tenement attest His presence there.
—Harry Kemp.

They that are full of the Holy Ghost are fit for anything, either to do for Christ or to suffer for Him. And those whom God calls out to hard service for His name, He will qualify for those services, and carry comfortably through them, by filling them with the Holy Ghost; that as their affections for Christ do abound, their consolation in Him may yet more abound, and then none of these things move them.—Matthew Henry.

"I doubt if there is a bigger lie in Satan's repertoire than the claim that men do not feel their sin against God. They may not feel it as they ought; but men and women always in quiet hours admit responsibility to God, if they believe at all. But if we measured more God's pitying, saving love in Christ, then we should measure more our injury done Him through ingratitude, and we would see more clearly what an enormous power there is to bring life and growth into our lives, endless, exhaustless power to do whatever He asks."—Selected.




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EDITORIALS

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## WRINKLES

Some of the wrinkles and furrows that come on our cheeks and brows are the stealthy footprints of passing years, tracks of advancing time. Others may be honorable scars of battle fought bravely against adverse conditions and opposing circumstance. Each furrow may be the living grave of a beautiful dream or hope long ago dead. Too often, however, each wrinkle marks the path of ugly passions, envies, hates, anger permitted to possess and degrade us and to stifle all the high and sweet impulses of the soul. They may be the handwriting of shame, of selfish surrender to sorrow, morbid self-torture, cultivation and exaggeration of pain, of the gathering and wrapping about ourselves of darkness that blinds us to duties inviting us to find peace in performance of them, denying our hearts the luxury of labor for the helping of the many people and causes needing our help. They may be brands of the worst suicide—self-killing by self-indulgence. Men and women who scorn subserviency to appetites and lusts yield weakly to temptations to brooding and vain regrets and uselessness. Thinking of themselves as pure and good and abiding the laws of God and man, abhorring the thought of destroying their bodies, they destroy deliberately their real lives. They drown with tears the glory and light of serving and striving and doing which the feeblest and poorest, lowliest and most sorely stricken of us may win if we will but faithfully pray and valiantly try. They poison themselves, slay gratitude and hope and purpose with repinings, make the most sacred sorrows destructive of all the essentials of our existence here. They gather and heap upon themselves black burdens of remorse, refusing to understand that by humble and faithful repentance, faith in the Atonement and faithful zeal to deserve mercy remorse may be glorified and made living inspiration to high endeavor. Wrinkles so brought cannot disfigure us before our fellows as the miserable causes of them may displease the All-Seeing, Just Judge above us.

Cosmetics and massage and all the sensible and scientifically approved means for preventing, removing, softening our wrinkles are entirely right, especially for women. It is a natural and proper craving and an important part of their business and work in life to be comely and to make the world lovelier. Far more important than the removal or lessening of them is the question of how many of them are made by our own wanton weaknesses and faults, marks of avoidable inward disaster. Most of us are so fortunate as to know old people with beautiful, placid, smooth and kindly faces on which we could no more imagine sneer or scowl or snarl than on the pictured face of the Madonna. Some of them are studious and thoughtful faces, too, but they represent thinking and study made pleasures and not painful processes. These are people who have harbored no malice nor hates nor envies, who have escaped from the night of bereavements and troubles as soon as nature, fairly treated, would permit, have borne themselves gallantly. These are to be emulated, imitated. They have drawn and absorbed comfort and sweetness from the future instead of bitterness and misery from the past, have sought and enjoyed the best of each present day instead of delving for and enlarging the worst, have stored up their happiest and not their unhappiest memories. Crinkles around the corners of their eyes and mouths are visible echoes of good humored laughter, not the traces of resentments and discords, nourished agonies, morbid lamentations.

Ugly and wretched and wicked self-torture and self-killing make the unnecessary and uncomely wrinkles we put wilfully in our own faces. Far worse for us, far more scarring and searing on our souls and hearts, are the wrinkles we cause on the faces of others—of those who love us, whom we should love, do love. Neglect, craven yielding to temper and impulse which courage and sincere effort would curb and subdue, cowardly submission to temptation and weakness, vulgar, vicious, indecent disregard of moral laws and proper social rules—all these put anxious and sorrowful wrinkles in faces of mothers and fathers, wives and husbands, sisters and brothers. Those drest in a little brief authority humiliate, insult, oppress the helpless and defenseless dependents. The employed harass, injure, afflict employers with sloth, treacherous slackness, fraud. In all our contacts we may, so many of us do, make wrinkles to mar and scar faces, to deprive them of the symmetry and beauty of serenity.

God, in His mercy, forgives those who for such fearful transgressions are penitent, seeking diligently to make what amends may be possible. For such as refuse and fail to repent and amend while there is time, if we may imagine them compelled to know the suffering and anguish written against them in every wrinkle they have made, surely no other punishment could be so dreadful.

It is said that for most of the aged and careworn when they die the kindly hand of death smooths the wrinkles and the furrows away, leaving the faces smooth and placid, presaging fulfillment of the promise that for them cares and sorrows shall be known no more forever. Many of the penalties of long life may be avoided by making the life a long blessing, but we may not prevent all the marks of time. We can so live and think and feel that none of the wrinkles we must carry shall be of our own making. We can so bear ourselves toward all with whom we come in contact within and without our homes that if we must look upon their faces, calm and quiet in the last repose, we may know gladly that none of the wrinkles or furrows that have been upon them were placed there by us, were the deep graven evidences of our callous misdeeds, our failures to think and remember, our cruelties.

# THE BIBLE---WHAT IT IS AND HOW IT CAME DOWN TO US

By Dr. Williamson

## V.

### VERSIONS NOW IN USE.

#### The Authorized Version.

SHORTLY after this some of the Bishops made a translation which was called the Bishop's Bible, but this never obtained a wide circulation. About fifty years after the publication of the "Geneva Bible", James I., at the beginning of his reign, decided that there should be a complete and competent revision of the English Bible without any sectarian annotations, and entrusted the work to a company of selected Christian scholars. Of these, Dr. F. J. Hamilton says: "They met together under Royal favor and protection without dread of interruption and persecution. Instead of being tried by the depression and disadvantage of exile, they were hospitably received in the chief city of the kingdom, and in its time-honored seats of learning. But better than all this, they were men of prayer; they sought the guidance of the Holy Spirit, and He graciously supplied them with the needful wisdom, patience and power of language. To quote from the preface which describes their labors and their methods 'They trusted in Him that hath the key of David, opening and no man shutting; they prayed to the Lord, O let Thy Scriptures be my pure delight, let me not be deceived in them, neither let me be deceived by them' "

In giving directions for this revision, King James wrote to Bishop Bancroft to "move the Bishops to inform themselves of all such learned men within the several Dioceses as having especial skill in the Hebrew and Greek tongues have taken pains in their private studies of the Scriptures for the clearing of any obscurities either in the Hebrew or the Greek or touching any difficulties or mislikings in the former English translations which we have now commanded to be thoroughly viewed and amended and therefore to earnestly charge them, signifying our pleasure therein, that they send such their observation to Mr. Lively, our Hebrew reader in Cambridge, or to Dr. Harding, our Hebrew reader in Oxford, or to Dr. Andrew, Dean of Westminster, to be imparted to the rest of their several companies that so our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom".

#### The Methods of King James' Revisers.

The procedure was as follows: Of the forty-seven scholars engaged in the work, fifteen met at Oxford, fifteen at Cambridge, and seventeen at Westminster. They consulted the Greek and Hebrew versions and all manuscripts, translations and commentaries which were available. The utmost care was taken to give the most accurate rendering by careful comparison in each company, then by submitting the decision of each company to the other companies, and finally to a Joint Committee taken from them all. "One member would take a chapter, make it his special study, and write all the changes which he recommended. At the next meeting of his company he read out his recommendations; while the other members, with originals and versions open before them, listened attentively. If any objection was raised to his suggestions, then a discussion ensued, and what appeared best to all the members was taken; if not, then those suggestions were allowed to remain as the unanimous opinion of the whole company. However, the approval of the other companies was necessary, and of a joint committee taken from them all, before the proposed alterations were finally adopted.

Miles Smith was chosen to examine the proofs, and see them through the press, and also to write the beautiful preface, which, sad to say, is not now printed in our Bibles.

"This great work was brought to a successful conclusion in the year 1611. Thus the Authorized Version was published, and it has ever since been known as the English Bible."

#### The Revised Version.

After the lapse of a period of over 250 years a fresh revision, in the year 1870, was begun by a large company of the most representative scholars in Great Britain. Meetings were held in the Jerusalem Chamber at Westminster, and all sections of the Protestant Church were represented, Churchman, Baptist, Methodist, Presbyterian, etc.; and in addition to this, on the other side of the Atlantic in America, a similarly constituted body was organized to cooperate, to criticize the work done, and to suggest alterations.

Between the two bodies, about one hundred of the most representative scholars of England and America took part in this latest revision. Whatever may be thought of the Revised Version (which resulted from these labors) in comparison with the Authorized Version, I understand that no fault can be found on the ground that the most scrupulous care was not taken in every step of the procedure adopted. When it is borne in mind that these revisers had available an enormous mass of additional manuscript and documentary evidence which was not accessible to the compilers of the Authorized Version, and that so many schools of thought were represented, and that every bit of ground gone over was scrutinized with such minute care, it is marvellous to realize how slight, comparatively speaking, are the alterations made in the Authorized Version; and I think it may be confidently alleged that no fundamental doctrine taught by the Authorized Version has been affected by any of the changes which have been made. It must be borne in mind that many of the changes are changes that have arisen from the growth and alteration of the English language. More than 200 words used in the Authorized Version have, in the course of the 300 years since it was made, appreciably changed in their meaning; and in order in the Revised Version to maintain the same significance astached to these words when they were used at the time of the Authorized Version, it became necessary to substitute other words where they occurred.

Further, as a concession to elegance of diction, a word occurring frequently in the same part of the original text was often rendered by the former revisers in the Authorized Version by different, though synonymous terms. In the Revised Version to maintain the same significance attached been rendered by the same English equivalent.

Again, in the Authorized Version, the same English word has in some passages been employed where different words occur in the original: in the Revised Version, each different word in the original is rendered by a distinct English term. These purely verbal matters account for a very large number of the alterations which have been made.

#### The American Version.

After the English Revised Version was published, the New Testament in 1881 and the Old Testament in 1885, the American Revision Committee, which had been collaborating with the English Committee, continued its organization and work. This Committee was not satisfied with some of the conclusions incorporated in the English Revised Version and felt that some of the important questions which were involved had been considered too briefly.

The American Committee had in its membership some of the most authoritative and accomplished Biblical scholars of the principal evangelical denominations in the United States, including some distinguished professors in the leading Universities and Theological Seminaries. This consecrated and able body of men gave a great deal of time and study to their work. The Committee was divided into two sections, one working on the Old Testament and the other on the New Testament. The work of study and translation continued for many years.

The expense of this extended enterprise was met by the voluntary subscriptions of many interested friends.

In addition to original study and discussion, the Committee had access to the notes, records and minutes of those who had collaborated with the English Committee from the very beginning. They also had the advantage of the criticisms and wide discussion among scholars, which naturally followed the publishing of the English Revision.

During the period in which their work was done there was a quickened interest in other countries in the matter of their own translation of the Bible, and Revisions of the French, Dutch, Norwegian, Swedish and Danish Bibles were under way. All of this activity and research in the original languages of Scripture and their translation into modern speech were of great advantage to the American scholars in their work of revision, which was completed in 1901.

## VI.

### THE BIBLE THE AUTHORITATIVE REVELATION OF GOD.

Such, then, in outline, is the history of the Bible. Without some knowledge of this we can never fully appreciate what a miracle the Bible is, and how unique, and unapproachably pre-eminent, is the place which it occupies in comparison with any other book the world has ever known. From a few hundred years after the first of its books were inspired and written it has had the most relentless of enemies, who then, and from time to time ever since, all

down through the ages, have striven to blot it out.

What is there in this marvellous book to command such attention and excite such passion and hatred? It is the authoritative voice of God denouncing sin, and pronouncing the doom of the impenitent sinner: the lamp of God flashing an irresistibly revealing and exposing search-light on the darkness and hideousness of sin and wickedness. What, again, is there in this astonishing Book that so secures its indestructible vitality that neither Jewish king nor Papal power, neither heathen monarch nor Roman emperor, could blot it out or arrest its conquering progress? How is it that all through the centuries there have always been those who were willing to make any sacrifice, to endure any penalties, rather than give it up? Is it not that we hear in it the commanding, constraining voice of God, the living Word of the Lord revealing Himself to the creatures He has made, and speaking in accents of eternal power, ever fresh, to the human heart in every stage of the development of man?

**The Object and Purpose of the Bible.**

In considering the Bible, we have ever to bear in mind the object with which it was written. "The Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Again, "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Again, "The testimony of Jesus is the spirit of prophecy".

The Bible is not a book for the purpose of teaching men what they should find out for themselves by the diligent use of the faculties with which God has endowed them. It does not profess to teach astronomy, or geography, or geology, or even general history, or mechanics, or architecture, or any science or art; but it is the Revelation by God concerning what man could not otherwise know—the origin of man, the object of his creation, God's requirements, God's plans and purposes concerning him; the fact and the nature of sin, the divine plan of redemption from sin, and first and always the revelation of God in Christ. As, however, the inspired Word of God reveals God as the God of truth, we would expect it to be true to facts in nature and in history; and we find that all the discoveries, thousands of years after the events it relates, confirm the accuracy of the very numerous historical and geographical records of the Bible, and also that the discoveries of science in astronomy, and in geology, so far definitely proved, have brought to light nothing that contradicts the statements in the Bible which bear on these subjects.

**The Bible and Modern Science.**

Apparent discrepancies between science and the Bible are often due to a misapprehension of what the Bible really says. When readers of the Bible understood the first verse of the first chapter of Genesis to state that God created the world a few days before he made man, their faith was naturally shaken when geology established the fact that the world was immeasurably older than 6,000 years: but they had misread their Bible. The first verse of Genesis states that "in the beginning God created the heaven and the earth"—but gives no information when the beginning was. For anything the Bible says to the contrary, the beginning may have been untold millions of years ago. Nor does the Bible give any information as to any race of beings inhabiting the earth at any time prior to the advent of man.

The development of astronomical science since the adoption of the Copernican theory has been likewise a source of disturbance to the faith of many. In the Bible man is dealt with as if he were the centre of the universe, and as if all things were made in relation to him. When astronomers tell us that even in regard to the solar system the earth is but a negligible speck, and that they believe that there are countless other systems and other suns far larger than our own, the atheist and the sceptic are not slow to point the finger of scorn at the prominence which the Bible gives to man. One of the latest suggestions of science on this subject comes from Mr. Alfred Russel Wallace, whose utterances on scientific matters no man can disregard. That suggestion is, that the earth is certainly the only habitable planet in the solar system, and presumably the only habitable spot in the whole universe. This view is advanced by him from a purely scientific standpoint, and with no reference to any defense of the Scriptures. He concludes his argument in the following words: "This completes my work as a connected argument founded wholly on the facts and principles accumulated by modern science; and it leads, if my facts are substantially correct, and my reasoning sound, to one great definite conclusion—that man, the culmination of conscious organic life, has been developed here only in the whole vast material universe we see around us." However this may be, it should be borne in mind that while the Bible is exclusively concerned with man in his relationship to God, it nowhere asserts that the earth is the centre of God's universe.

**Internal Evidence of the Divine Origin of the Bible.**

This will be treated very briefly. In doing so, we shall find that we gather up into a focus all that has been said. The passage from Revelation already quoted states, "The testimony of Jesus in the spirit of prophecy" (Rev. 19:10), and that from the Gospel of St. John that Jesus is the word (John 1:1).

Often in the Bible it is difficult to separate the references to the written and the Incarnate Word, but the entire written Word is the revelation of and the testimony to the Lord Jesus Christ, the Incarnate Word. This is the key which unlocks all Scripture, this is that living Bond which binds it into one living whole. This illumines those two remarkable verses in the Epistle to the Hebrews: "The Word of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. 4:12, 13).

The Bible claims to be a living power that goes down into the inmost being of man, and reveals him to himself as he is already revealed to the Omniscient Christ.

Does the Bible bear this test? There can be only one answer to this. It does.

**Indestructible Vitality.**

We have seen that notwithstanding an opposition and a hatred which no other book in the world has encountered, it has ever displayed an indestructible vitality. Though an ancient Oriental book, it has been translated, in whole or in part, into nearly 600 different languages, has moulded the whole life and thought of Western nations, and is today in every quarter of the world a living, vital power.

**Reveals the Heart.**

In millions of instances of human lives, extending over every country and in every rank, it has proved itself a discerner of the thoughts and intents of the heart, has brought conviction of sin, submission to Christ and His claim, and an entire reversal of the whole previous order of life.

**A Living Action Power.**

It has proved itself living in a continuous active power in the daily lives of those who accept it.

**Never Out of Date.**

It has proved itself living in that it never goes out of date.

No advance in literature, in philosophy, in science, has ever yet got ahead of the Bible. As we have seen over and over again, the exponents of both science and philosophy have laid claim to discoveries which supersede the Bible; but it has only required the lapse of a very few years to find later scientists and later philosophers confounding the claims and ridiculing the positions of their predecessors, while the Bible has again emerged as fresh and as pre-eminent as ever.

**Communicates Life.**

The Bible claims not only to be a living power, but to be the means of communicating life. "Born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." In Philippians, "As lights in the world, holding forth the Word of life". In Colossians, "The Word of the truth of the Gospel, which is come unto you, as it is in all the world, and bringeth forth fruit". In Thessalonians, "When ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe".

Similar passages might be quoted indefinitely. The Bible claims to impart life, and to nourish it and develop it. Has it stood this test?

There can be but one answer. It has. In all experience there are no phenomena more completely established than the quickening power of the Word of God in human hearts and lives.

**Its Tone of Authority.**

Another internal evidence of its Divine origin is the tone of authority with which it speaks. It exhorts, rebukes, commands, in a way no other book does, and only in the way in which it is recorded that the Incarnate Word when on earth did. "For He taught them as One having authority, and not as the scribes." (Matt. 7:29.) "Never man spake like this Man." (John 7:46.)

**Bible Foretells How the World Would Treat It.**

Again, it distinctly foretells what reception the world would give it. As they hated the Incarnate Word when on earth, so it was foretold that they would hate His written Word through His servants; and, as we have seen, hatred of the Word is one of the most remarkable facts in human history; indeed, as one has very well pointed out, no other book has been produced of which it can be said that the world hated it.

**The Supreme Test.**

I will close by reminding you of the one infallible and convincing test of the Inspiration of the Bible which is found in St. John 7:17, "If any man willeth to do His will, he shall know of the teachings, whether it be of God". "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

It is only when the creature bows with humility before his Creator, and surrenders his will to the Higher Will, that the Spirit of God opens the eyes to see and brings home the conviction which is irresistible.

It is then that the Living Word lays hold of and imparts its own life to the creature.

To this supreme test of all, the Bible must be brought, and here again countless millions of human beings stand witness to its truth.

I leave my subject with the enquiry, What is this living Word of God to us? Unlike all other books, our attitude towards it determines our destiny here and hereafter. What is it to us, and what are we doing with it?

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Note. Some excellent and interesting translations of the Bible in whole or in part have been made during recent years by individual scholars, or by voluntary and unofficial groups of scholars. The translations of the New Testament by Moffatt, Weymouth, Goodspeed; the Centenary Translation by Montgomery; the Twentieth Century New Testament, and others; and Moffatt's Translation of the Old Testament are attempts to convey the meaning of the original Greek and Hebrew in the language of the present day.

While these translations are stimulating and useful to the student of the Bible, they are not included in the above account of the more official and generally accepted versions. (The end.)

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher.**

**Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.**

**Lesson No. 23.—Topic: God's Great Universe.**

(Commit to Memory Psalm 8:3, 4; Psalm 19:1.)

The call of God is to "look up" and behold His wondrous works as displayed in the starry canopy above us, "for the heavens declare the glory of God: and the firmament showeth his handiwork". It is here we may view the wonders of His mighty power and the vastness of His universe. Many helpful books by eminent astronomers are available through which we may learn marvellous things not generally known and unfolding a clearer vision of the greatness of our God and a better understanding of the Scriptures which relate to these wondrous visitors of the night.

Astronomers tell us that our sun is 1,200,000 times larger than the earth, and about 93,000,000 miles distant. Incomprehensible as these figures are to the human mind, our Astronomer next points to Arcturus, but one of the billions of stars beyond, and reminds us that here the term "miles" loses its significance and the "light-year" becomes the measuring unit. Light is said to travel 186,000 miles per second, or 5,865,696,000,000 miles in one year; hence the term "light-year", and Arcturus is 160 "light-years'" distant.

Next we are guided to the constellation of Orion, the most notable of the celestial wonders. Within this group there are not only millions of lesser lights, but also a cave or opening so stupendous that our entire solar system could be readily concealed therein. Were we able to travel from earth toward this wonder of the heavens at the rate of 100 miles a minute for 100 years to come, we are assured that the distance thus covered would be as nothing compared with the incomprehensible vastness and grandeur of the starry canopy of God's great universe that would still shine in dazzling beauty beyond.

Well may we pause in awe and exclaim with the Psalmist, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him". With renewed interest may we now turn to the Word of the Lord concerning this wondrous display of His handiwork.

1. "Lift up your eyes on high, and behold who hath created these things that bringeth out their host by number: He calleth them all by names."—Isa. 40:26.
2. "He telleth the number of the stars."—Ps. 147:4.
3. "I, even my hands, have stretched out the heavens."—Isa. 45:12.
4. "Behold the stars, how high they are."—Job 22:12.
5. "Not one faileth."—Isa. 40:26.
6. "The sun for a light by day. * * * and the moon and stars for a light by night."—Jer. 31:35.
7. "The moon a faithful witness."—Ps. 89:37.
8. "Canst thou bind the sweet influences of Pleiades, or loose the bands of Irion?"—Job 38:31.
9. "Canst thou guide Arcturus with his sons?"
10. "The heavens declare the glory of God; and the firmament showeth His handiwork."—Ps. 19:1: "the work of His fingers."—Ps. 8:3, 4.
11. "He maketh the sun to rise upon the evil and on the good."—Matt. 5:45.
12. "Ah, Lord God! behold Thou hast made the heaven and the earth by Thy great power * * * and there is nothing too hard for Thee."—Jer. 32:17.
13. And all these things are Christ's.—John 16:15.
14. And we are joint heirs with Him.—Rom. 8:17.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—Dan. 12:3.

# GENERAL R, E. LEE TO HIS SON, GENERAL G. W. CUSTIS LEE

The following letter, addressed to his eldest son, G. W. Custis Lee, will show the degree to which his frankness and freedom from all subterfuge was carried:

"You must study to be frank with the world; frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted you mean to do right. If a friend asks a favor, you should grant it, if it is reasonable; if not, tell him plainly why you cannot; you will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend or keep one; the man who requires you to do so is dearly purchased at a sacrifice. Deal kindly, but firmly, with all your classmates; you will find it the policy which wears best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain; there is no more dangerous experiment than that of undertaking to be one thing before a man's face and another behind his back. We should live, act, and say nothing to the injury of any one. It is not only best as a matter of principle, but it is the path to peace and honor.

In regard to duty, let me, in conclusion of this hasty letter, inform you that nearly a hundred years ago there was a day of remarkable gloom and darkness—still known as "the dark day"—a day when the light of the sun was slowly extinguished, as if by an eclipse. The Legislature of Connecticut was in session, and as its members saw the unexpected and unaccountable darkness coming on they shared in the general awe and terror. It was supposed by many that the last day—the day of judgment—had come. Some one, in the consternation of the hour, moved an adjournment. Then there arose an old Puritan legislator, Davenport, of Stamford, and said that if the last day had come he desired to be found at his place doing his duty, and, therefore, moved that candles be brought in, so that the House could proceed with its duty. There was quietness in that man's mind, the quietness of heavenly wisdom and inflexible willingness to obey present duty. Duty, then, is the sublimest word in our language. Do your duty in all things, like the old Puritan. You cannot do more; you should never wish to do less. Never let me and your mother wear one grey hair for any lack of duty on your part."

# REVISION OF THE THIRTY-NINE ARTICLES

## Reverend Edward McCrady, D. D.

THE recent proposal to remove the Thirty-Nine Articles from the official formularies of the Church is, in many respects, the most radical proposition that has yet been presented to the General Convention, and involves consequences of such far-reaching importance that no one who truly honors this Protestant Episcopal Church —who truly reveres her historic name and lineage, and desires to preserve her well-known Protestant character unimpaired—can afford to maintain silence while this insidious work of destruction goes on unchecked and unresisted. Why any one who is at all familiar with the history and teaching of his Church can fail to understand the object of such a proposal, or to take in the significance of so many of the alterations of the Book of Common Prayer now being seriously considered (particularly those relating to the Office of Holy Communion), when the real purpose of the movement is common talk outside the Church, and its parallel in the Church of England has only recently met with such notorious and humiliating defeat, is indeed most difficult to understand. To judge by appearances, it would seem that only those most interested and instrumental in forcing these changes are unaware of the inconsistency, illegality and the danger of the whole proceeding —the menace of disruption which is so thoughtlessly and so needlessly imposed upon our communion. To those who cannot see anything incongruous in a Church which **officially** proclaims itself "The **Protestant** Episcopal Church in the United States of America", and which, while warning the proponents of "Revision" that no attempt to tamper with its **Protestant** Title will be tolerated (Resolution of Convention, 1913), nevertheless sets out carefully, deliberately and persistently, through years of effort, to eliminate all traces of Protestant teaching from her Prayer Book—especially remodelling the present Office of Holy Communion, as drawn up by Protestant Theologians, so that it shall be brought into well nigh **literal** agreement with the **Roman Mass**—carefu ly introducing numberless prayers, phrases and expressions, encouraging the ideas of Transubstantiation, Elevation, Ostension and Adoration of the Host, Purgatory, Prayer and Masses for the Dead, etc., etc., as well as the various Roman practices associated therewith—and now further proposing to remove the whole body of the **Thirty-Nine Articles**—that bulwark of Protestant Doctrine drawn up by the Reformers for the express purpose of safeguarding the Protestant character of the Church, and specifically condemning these very Roman doctrines and practices afore-mentioned; to those who cannot see anything unusual in such a Church further harboring and tacitly encouraging numberless secret organizations within the ranks of her Clergy which **openly profess** to be unalterably inimical to her Protestant Name and Teaching, and are organized for the express purpose of righting the "mistakes of the Reformation", re-introducing these officially repudiated doctrines and practices (i. e., Transubstantiation, Reservation, Adoration of the Host, Confession, Invocation of Saints, Mariolatry, etc.)—to those, we repeat, who cannot see anything incongruous, inconsistent, to say nothing of flatly contradictory and absurd in such a situation, it is perhaps almost impossible to present a rational argument. We cannot believe, however, that there are many within the Church who are so unreasonably disposed, and account for the present confusion of mind as due primarily to the general indifference of the vast majority of Church people toward the whole matter of Revision, and the unsuspecting attitude which most of the Clergy, and even delegates to the Convention (both clerical and lay), have generally assumed from the very outset with reference to the whole object of **Prayer Book Revision.** Assured at the very beginning that nothing affecting the **doctrinal position** of the Church would even be considered, they have been thrown entirely off guard, and have allowed a few well organized individuals, who have known all along exactly what they wanted to do, and had carefully made their plans beforehand, to lead them step by step and all unwittingly into the present hopelessly illogical position. As the same thing has happened in England, only to eventuate in the recent humiliating discomfiture of the "Anglo-Catholic" Party, and the even more humiliating prospect of actual disruption in our grand old Mother Church, it is high time that the Church people here in America be made to realize the seriousness of the situation on this side of the water, and the urgent necessity for taking immediate and decisive action toward checking this most radical and illogical attempt to revolutionize our doctrinal and historic position, which—if it be allowed to continue—can only end in similar disaster. Nothing, we repeat, could be more humiliating to every true son of this Protestant Episcopal Church here in America than the sad spectacle which now confronts us of the Mother Church in England—that grand old Communion that for upwards of four hundred years has stood not only as the bulwark of Protestantism, but **because of this very Protestant character**—simultaneously the representative of the broadest, most liberal, most comprehensive and scholarly Theology that the world has ever seen. We particularly emphasize this last statement, for (as we propose to show later on in the course of these articles) there never was a greater fallacy than that which assumes that **Protestantism** is the antonym of **Catholicism,** or that the spirit of the Reformation was (and is today) the spirit of reaction, rather than the national and godly spirit of progress and development. But we shall refer to this aspect of the matter later on. What we desire first of all to point out is the flagrant **illegality** of this latest proposal, as well as of a number of other "alterations" in our Book of Common Prayer, either provisionally adopted or under serious consideration. In the intemperate haste with which the proponents of Revision have sought to sweep away all the old landmarks of the Protestant Reformation, the General Convention seems to have completely forgotten its own original Resolution—the one and only Resolution under which the Revision has any authority, or can be legally imposed upon the Church. This Resolution, passed by the General Convention of 1913, reads as follows:

> "Resolved: That a Joint Commission consisting of seven Bishops, seven Presbyters and seven Laymen be appointed to consider and report to the next General Convention such revision and enrichment of the Prayer Book as will adapt it to present conditions, if, in their judgment, such revision be necessary; **Provided,** that no proposition involving the Faith and Doctrine of the Church shall be considered or reported upon by the Commission; and **Provided,** that no proposal to change the Title-page of the Prayer Book or the Name of the Church shall be referred to said Commission."

Nothing could be plainer—**"no proposition involving the Faith and Doctrine of the Church shall be considered or reported upon by the Commission; and . . . no proposal to change the Title-page of the Prayer Book or the Name of the Church shall be referred to said Commission."** Yet what are the actual facts? Simply these, that in flat defiance of the above emphatic instructions, the Commission has "considered" and has "reported upon", and the Convention itself has entertained a number of propositions distinctly and undeniably **"involving the Faith and Doctrine of the Church"**, even going so far (and all professedly under the provisions of the above cited "Resolution") as to propose **the complete elimination** of the **"ARTICLES OF RELIGION; as established by The Bishops, the Clergy and the Laity of the Protestant Episcopal Church in the United States of America, In Convention, On the Twelfth Day of September, in the Year of our Lord 1801"** (Prayer Book, p. 555)—**a body of official declarations containing nothing but matters of "Faith and Doctrine"**, and further, under the provisions of **Article X** of the CONSTITUTION of the Church declared to be **part of its doctrinal law.** Let us state the matter still more specifically. The provisions of the Resolution of the Convention authorizing the Revision have been signally violated in respect to the following proposals which have all been offered and considered, to wit:

(1) The proposal to **"delete the word 'Militant' "** in the Bidding before the Prayer for the Church, in the Office of Holy Communion, so that (a) this part of our Office shall be made to conform to the corresponding portion of the **Roman Mass** (q. v.), and that (b) in accordance with Roman usage, we may also **pray for the dead** as well as for the living—so rejecting the **Protestant Doctrine** which now for several hundred years this Church has consistently maintained, and for the preservation of which **the word "Militant" was expressly introduced.**

(2) The proposal that (in the same Prayer for the Church) God be petitioned "to grant them (i. e., the dead) **continual growth** in thy love and service"—a petition which, in addition to being a repetition of the foregoing offense, involves a further **doctrinal theory** concerning "the Intermediate State" which this Church has never authorized, and closely associated with the **Roman Doctrine of Purgatory** expressly condemned by this Church in **Article XXII.**

(3) The proposal to **re-introduce,** immediately before the Prayer of Consecration, the **"Benedictus qui venit"** of the Roman Mass—the recognized symbolic formula of the **Doctrine of Transubstantiation**—which was (on that very account) intentionally eliminated by our **Protestant Reformers** to accentuate the repudiation of that Doctrine by

the Church of England, and to forestall any attempt to revive the various Roman practices logically connected therewith (e. g., the Reservation, Carrying-about, Lifting up, or Worshipping of the Sacrament—"Elevation and Adoration of the Host") expressly condemned in Article XXVIII.

(4) The proposal to insert at the end of the Communion Office a new rubric, authorizing **"the administration of the Holy Communion by intinction"**—a proposition which (aside from all question of its import) is unquestionably a **doctrinal innovation**, and, therefore, **out of** order under the **provisions of the Resolution of 1913**, and is, in addition, a dangerous move in the direction of the Roman custom of **Withholding the Cup from the Laity—a custom specifically condemned by the Church in Article XXX**—and an obvious **mutilation** of the ordinance of Christ.

(5) The proposal to set aside a special **"Collect, Epistle and Gospel . . . for use at the Burial of the Dead", inasmuch as Collects**, Epistles and Gospels are habitually associated with the Office of Holy Communion, and could not, in this instance, be well employed in any other connection, implies a tacit permission of **"Mortuary Celebrations"**, or to express it in language more agreeable to "Catholics"—permission to hold **"Masses for the Dead"**—and is, therefore, a proposition plainly involving the **doctrines** underlying such practices, and especially condemned in **Article XXXI** and Article XXII (i. e., **the Sacrifice of the Mass** and the doctrine of **Purgatory**).

(6) The proposal to "omit" in the first rubric in the **Communion of the Sick**, "the words in parentheses, **'which shall be two at the least'**", and again in the same office, the words in fourth rubric, **"or the lack of company to receive with him"**—both of which are intended to subvert an established **doctrine** of this Church respecting the number necessary to constitute a valid Communion. In a word, the above rubrics were intended to safeguard the Church against the **"Solitary Masses"** of Rome—the object of this proposal is **to contradict that doctrinal position.**

But we have neither time nor space to cite all the proposals which have thus been submitted and considered by the Convention in regard to matters of Doctrine. There are quite a number of others, scattered throughout the text of the proposed Revision, which might be cited. The above, however, **when taken in connection with the further and latest proposal to abolish that WHOLE BODY OF DOCTRINAL PRONOUNCEMENTS—THE THIRTY-NINE ARTICLES**—is ample evidence of all that we have here alleged as to the flagrant violation of the provisions of the original **Resolution of 1913**, under which the proposed Revision was authorized, and the illegality of the whole proceeding. We have only to glance through the **Articles of Religion**, observing its many doctrinal pronouncements in regard to **Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, Invocation of Saints, the Sacraments, Elevation of the Host, Transubstantiation, Reservation, Adoration of Host, Denial of the Cup to the Laity, the Sacrifice of the Mass, Masses for the Dead (all of them bearing more or less directly upon the "alterations" cited above)**, together with numberless other declarations **"involving the Faith and Doctrine of the Church"** to perceive not only the truth of our statement, but **the wholesale manner** in which the proponents of these measures are seeking **to sweep away all the characteristic PROTESTANT DOCTRINES of this Church, and all this, in the face of the most positive and explicit direction of the Convention itself.** Nay, more! What can be more absurd, after thus carefully and laboriously eradicating every trace of Protestant Doctrine from our Formularies, to continue to boast that we have not changed either **"the Title-Page of the Prayer Book or the Name of the Church"**! What **moral right** has any Church **to profess to be one thing, while teaching another and an opposite thing**—to insist to the world (on the Title-Page of the Prayer Book, and in all its **official declarations**) that it is a **Protestant** Church—viz: "The **Protestant** Episcopal Church in the United States of America"; while actually it despises **Protestantism**, looks upon this very attempt (of the present writer) to defend its Protestantism as an impertinence, and is now in the very act of doing everything possible to abolish the whole body of its **Protestant Articles**, and carefully to remove every suggestion of Protestant teaching from the Offices of its Prayer Book. The truth is that if once we abolish the **Articles of Religion**, and eliminate the Protestantism in our formularies, we will then be morally and logically **compelled** to change the Title-page of the Prayer Book and the Name of the Church (exactly what the proponents of this Revision foresee and intend to do) and—we may add—we shall, then, also be logically and morally bound formally to repudiate that solemn assurance given the Mother Church of England at the very outset of our organization, and whereby alone the Episcopate was granted us, viz: the assurance that we were then a **Protestant** Church, as witnessed by our proposed Title—"The **Protestant** Episcopal Church in the United States of America", and that **as such** we pledged loyalty to the **historic doctrinal position** of said Church of England as **officially set forth in her Thirty-Nine Articles and other formularies** (all specifically **Protestant**—embodying "the true **Protestant** Religion established in the Church of England"—Archbishop Laud), and that in testimony thereof we submitted our proposed **Book of Common Prayer**, comparison of which with the authorized Prayer Book of the Mother Church would demonstrate "that this Church was (is) **far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship**; or further than local circumstances require." Once repudiate these Articles, remember, and you repudiate this solemn covenant entered into by our forefathers with the Church of England—the very terms of agreement by which we were granted the Episcopate—the very charter of our existence as an organized body. Is it possible that this matter has gone so far that we are now ready to stultify ourselves thus before the world? God forbid! This Church must either be consistent or inconsistent. Either the General Convention means what it says when it passes such a Resolution as that of 1913, or it does not mean what it says; either, therefore, it will, at its next session, consistently and logically rule all these proposals **"out of order"** and **"illegal"**, or it must stand humiliated before the world—**self-accused, self-contradicted, self-condemned.**

(To be continued.)

# DAILY NOTES ON THE SCRIPTURE PORTIONS

## By the Reverend W. G. Scroggie, D. D.

**THE SCRIPTURE UNION.**

**Sunday, February 26—St. John 5:30-47.**

**Subject-Title: Witnesses to Christ.**

THE MESSAGE.

After Christ's witness to Himself (19-29), He tells us of (ii) Other witnesses to Him (30-47), of which there are five. (a) The Witness of the Baptist (32-35). Was he competent? That depends upon two things, moral uprightness and accurate knowledge. Had John these? "The witness which he witnesseth of Me is true" (32, 33; cf. ch. 1). There were both light and heat in John's testimony (35), which suggests that testimony may be clear, yet cold. How much warmth is there in your witness? John was but a local lamp; Jesus is the universal Sun. (b) The Witness of Christ's Works (36). This alone should be enough. Read Matt. 11:1-6. What Christ has done in the world makes a lot of the criticism of Him look very foolish, and the rejection of Him very sinful. Christ's record is His claim, and it is irresistble. (c) The Witness of the Father (37, 38). Three times, in crises, did the Father bear witness to His Son: at His baptism; when the Greeks came to Him (ch. 12); and at the Transfiguration. Look up and read these passages. The Jews claimed to believe God, yet they refused His Son (38): but rejection of the Son is denial of the Father (1 John 2:23). (d) The witness of the Scriptures (39-44). The opening words of vs. 39 are a statement, not a command (R. V.). These people and their successors have the record, yet miss the revelation; they have the garden without the flowers; the organ without the music; the body without the soul; the altar without the sacrifice. What is the good of that? What is the use of "going through the Bible", if the Bible does not go through you? (c) The Witness of Moses (45-47). "He wrote of Me." What shall we say of those who welcome the herald and yet reject the King; who believe the prophecy, and yet deny the fulfilment? How illogical is unbelief!

Today's Thought: "Ye Shall Be Witnesses Unto Me" (Acts 1:8).

**Monday, February 27—St. John 6:1-14.**

**Subject-Title: A Picnic on the Hillside.**

THE MESSAGE.

This event is critical in the ministry of Christ. All the Evangelists record it; few miracles were wrought after it; it closed the Lord's public Galilean ministry, and hereafter He devotes Himself mainly to His disciples. In the pre-

vious chapter Christ claimed to be the Source of life; here He shows and teaches that He is also the Sustainer of it. This crowd was certainly curious, and perhaps careless, but Jesus was compassionate, and that saved, and always saves, the situation. Difficult circumstances are always revealing; this one was: it revealed three persons, Philip, Andrew and Jesus. Shall we say four—the lad? Surely. Well, Philip calculates, and comes down on the wrong side (7). He looked at the crowd, and then at £7, and concluded that the thing could not be done (5). He had forgotten that his Master had turned water into wine, and, if necessary, could turn stones into bread. Forgetfulness may make an infidel of you. Enter Andrew (8). He suggests, but doubts; that, however, is one better than Philip. Andrew is like a person who goes to bathe, but who, feeling the chilly water, fears to take the plunge If only some one would push these people in! The world is full of trembling enterprisers, with more of trouble than enterprise. However, Andrew's suggestion proved fruitful through the generosity of a lad who readily put all that he had into the commissariat (9). Christ can do much with little, and He would do it through you and me. Remember David and his sling, Shamgar and his ox-goad, Dorcas and her needle. Only Christ could provide for 5,000 unexpected guests. Sit down when and where He tells you, and open your mouth wide. And there was more at the end than at the beginning. God is the great Economist; He wastes nothing (12, 13).

Today's Thought: Dine With Jesus Today.

**Tuesday, February 28—St. John 6:15-27.**

**Subject-Title: A Choppy Sea.**

THE MESSAGE.

Surveying the whole of this chapter, we mark three divisions. The subject of the whole is, Christ the Bread of Life, and it divides up as follows: The Illustration (1-15); The Interruption (15-25); The Interpretation (26-71). Throughout this Gospel incident is made the occasion of instruction, discourse is based on event. The healing of the impotent man led to the discourse on Christ's Person and Authority (ch. 5); here, the feeding of the 5,000 leads to the discourse on Christ the Bread of Life (ch. 6); and the healing of the blind man led to the revelation of Christ the Light of the World (ch. 9). Trace others. In our chapter the Text (1-14) is separated from the Sermon (26-71) by an event on the Sea of Galilee (15-25). It is noteworthy that Jesus resorted to prayer both before and after critical events in His ministry (15). Let us admit at once that we do not pray enough; we are not enough alone. Well, the disciples are sent forward, and run into a storm. Christ has not promised His people a smooth passage, but only a safe landing. In embarking upon the Christian life we are not guaranteed a sunlit sea, but rather, are advised of a storm-tossed ocean, but we are promised the presence of Christ; and it is far better to be in a storm with Him than in a calm without Him. The trouble is that too often we do not recognize Him when He comes (19). It is good for us to have the discipline of the storm, but this means of grace becomes an occasion of disaster if we doubt the faithfulness and power of Christ. Let us learn also that we are not to be inactive in our storms: Christ comes to the aid of the honest rower (19). Vs. 22-27. How pathetic is this wandering crowd, and how patient is the Master! Their very dulness is responsible for these mighty deliverances (27).

Today's Thought: Seek Christ for Himself Alone (26).

**Wednesday, February 29—St. John 6:28-40.**

**Subject-Title: The Bread of Life.**

THE MESSAGE.

Our Lord's discourse is in two parts. In part 1 (26-40), He addresses the Crowd: and in part two (41-59) the Jews. We have the first of these today. Vs. 26, 27, expound the text, "Man shall not live by bread alone". He must have bread, but he should have more: we need victuals, but we need vision also. If man were only body, bread would be enough; but as he is also soul, he needs God as well. All through the ages men have been asking what they must do to inherit eternal life (28), and the answer every time has been—believe on Jesus Christ (29). When that point is reached, people generally attempt to evade it (30). These people suggested that there was not enough evidence to call forth faith. What about the meal they had had on the hillside? How much evidence are you demanding in order to find Christ trustworthy? The fact is, evidence is heaped heaven-high; what we need is eyes to see it and a heart to desire it. Pray for that. The people were hungry (34); everybody is. The undertones of the world tell of universal spiritual hunger; yet there is "bread enough and to spare". But it is not to be found in the "far off country", but in the Father's house. The great truth of this part of the discourse is that Christ is the Bread of Life and the Water of Life (35). Then say to Him just now: "Thou bruised and broken Bread, my lifelong wants supply; as living souls are fed, oh, feed me, or I die." The sight of bread will feed no one; it must be eaten (36). At this hour there are people perishing because they are more intent upon analyzing the loaf than they are eager to eat it. "Him that cometh to Me I will in no wise cast out." Turn that sweet morsel over in your mouth. And further, Jesus says, not only that He can satisfy, but also that He will glorify (39, 40). If you will have Him every day, you shall have Him at the last day.

Today's Thought: "They Did All Eat and Were Filled."

**Thursday, March 1—St. John 6:41-59.**

**Subject-Title: Simple Fare.**

THE MESSAGE.

Let us keep in mind the main outline of this longest chapter in a book of long chapters: vs. 1-15, Illustration; 16-25, Interruption; 26-71, Interpretation (of vs. 1-15). The first part of our Lord's discourse is to the crowd (26-40), and the second part (today's) to the Jews (41-59). There is nothing so profound as simplicity. Every one understands the meaning of "bread and water", yet, who can fathom the meaning of our Lord's words! The Jews took them literally (52), and so do sacerdotalists; but their value is wholly spiritual. "Leaving the simplicity of Christ, we have elaborated theological sciences and intricate creeds. We have worked out cunning symbolisms; we have filled the church with incense, with garments of many colors and with many significances. We have called councils and synods and congresses. We have contributed a splendid hierarchy with mitres and crooks, and clothing with precious gold and glaring with ardent coloring. We have formed long processions of . . . doctors and deans and eminences and holiness—yet Jesus called Himself Bread and Water." He came from the Father, went to the Father, and alone interprets the Father. We do not know Jesus by knowing God, but we know God by knowing Jesus. The manna in the wilderness was typical. Christ is the reality of which that was the symbol. The trouble is that people stumble at the manner of the Divine manifestation (42). God revealed and reveals Himself in ways familiar to us and understandable. The Incarnation, together with its purpose, is the key alike to history and philosophy. Have you eaten that Bread and drunk of that Water? Discussing them will not save, but appropriation and assimilation will.

Today's Thought: "Eat, O Friends; Drink, Yea, Drink Abundantly, O Beloved "(Cant. 5:1).

**Friday, March 2—St. John 6:60-71.**

**Subject-Title: Diverse Results.**

THE MESSAGE.

The remainder of this chapter is occupied with the effects of Jesus' Discourse, first, upon professed disciples (60-66), and then, upon the chosen twelve (67-71). Look at the first of these. The Master never trimmed His message to keep the crowd: would that His followers had never done so. When He saw that some who professed to be His disciples (60-66) stumbled at His teaching (61), He knew that the real difficulty was not intellectual, but spiritual (64). The final rejection of Christ is never due to want of mind, but to want of faith. Make a note of that. Christ wants true friends, not a loosely attached crowd. There are always people who are true only as long as the trough is full; who are ready to cancel all the obligations of the past on account of a difficulty in the present. The strength of a church is not in the length of its members' roll. I know of a church which had a revival after some people had left it. Now look at the effect of this Discourse upon the Twelve (67-71). Jesus was prepared to be left alone. When He saw the people melting away, He asked the Twelve if they were going, too. He does not want to do without you and me, but He can. It is to our advantage to have Him, not to His to have us. You are not doing God a favor by accepting the Gospel; He is doing you a favor by offering it. Well, if we who profess to be Christ's disciples leave Him, to whom shall we go? We must always take into account the alternatives. Compare this great confession of Peter's (68, 69) with that other in Matt. 16. What a mystery Judas was and is (70, 71)!

Today's Thought: Christ's Need Is Our Opportunity.

**Saturday, March 3—St. John 7:1-18.**

**Subject-Title: Approaching Danger.**

THE MESSAGE.

Let us stop a moment to regain the perspective of this record. The Life Announced 1:19 to 2:22), and Acknowledged (2:23 to 4:54), and Antagonized (5 to 12); and in this last division the Controversy is first Aroused (5:1-18), then Developed (5:19 to 10), and then Concluded (11 and 12). Under the section, The Controversy Developed, we see The Life Despised (5, 6); The Light Refused (7-9); and The Love Outraged (10). Now, you can easily see where today's portion falls. In ch. 6 the teaching follows the miracle, but here it precedes it, the teaching on Light being given in chs. 7, 8, and the illustration following in ch. 9. Between chs. 6 and 7, a period of seven months has elapsed, and from now on Jesus is devoting Himself mainly to His disciples. It may be said that in chs. 1-6 we see mainly the development of belief, but in chs. 7-12, of unbelief. Our chapter is in three parts, circling round the Feast of Tabernacles: 1-13, Before the Feast; 14-36, During the Feast; 37-52, End of the Feast. 1. Before the Feast (1-13). Observe here why Jesus could not continue to teach in Judaea (1); the attitude of His brothers towards Him (2-10); and the diverse opinions concerning Him among the people at Jerusalem (11-13). It is a sad and tragic fact that some who were nearest the light were most blind (5). Have you unsaved brothers and sisters who make it difficult for you at home? Then, for your comfort, remember that Jesus also had such. The Master's life was directed by the will of the Father, and He here tells of a divinity of chronology (6-8). God is never before His time, and is never behind. Sometimes we err in being too quick, and sometimes in being too slow. There is an hour for everything. Christ has always been a problem (12); opinion has always been divided about Him. One of the dominating questions in every generation is, What think ye of Christ? The "good" will not "deceive", and deceivers are not good.

Today's Thought: Jesus Had a Hard Time at Home.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

FROM BISHOP TUCKER.

Mr. Editor:

In the Southern Churchman of January 21st there is an editorial criticizing the seminaries of our Church in general and "a certain seminary" in particular. The references made to "a certain seminary" indicate that by it is meant "The Protestant Episcopal Seminary in Virginia". The Southern Churchman is of course a privately owner journal without any official connection with the General Church or with the Virginia Diocese. It has, however, been published for so many years in Richmond that the people of Virginia Dioceses have come to regard it with the same kind of affection which they feel for their institutions. They take for granted that whatever it says about the work of the Church in the Virginias will be based upon full and accurate information. I feel sure that the writer of the editorial in the issue of January 21 has been misinformed as to some of the facts upon which his criticism is based. He speaks of the time when many of the students of the Seminary went out to found mission stations, but says that now with modernist teaching supplanting the old Gospel, we must stdly write Ichabod, for its glory has departed. May I call your attention to the fact that during the past two sessions ten men went out from the Seminary to the Foreign Mission field, a record that is unequalled in any other two-year period since the Seminary was founded. Moreover, I can testify from personal experience that the men who go out to the foreign field from the Seminary have a message and can win souls. I preached for many years in Japan the Gospel as I learned it at the Seminary and as it is being taught there at the present time. I have seen during those years many other Seminary men come to China and Japan and preach the same Gospel. The effect produced in the lives of Chinese and Japanese proved it to be the power of God unto salvation. May I say in conclusion that I have direct personal knowledge of the teaching that is being given the students at the Seminary. It is not Unitarian in tendency. The professors understand, believe and teach the full Gospel of our Lord Jesus Christ as this Church hath received the same. They are men who have themselves "led souls to Christ". So far as my knowledge goes, the tone of the spiritual life at the Seminary was never higher. It doubtless has its faults and problems, but in my opinion it does not deserve the kind of criticism expressed in the editorial of your issue of January 21st.

**H. St. George Tucker.**

LAWLESSNESS.

Mr. Editor:

Just a few words to commend your article on page 5 of the Southern Churchman of the issue February 11. It is strong, true and timely. I cannot understand how the Bishop of New York or the Presiding Bishop can let that kind of lawlessness pass without taking some action.

Thank you for saying forcibly what I am sure 999 out of every thousand members of the Church endorse.

**Randolph R. Claiborne.**

Camden, Ark.

# Book Reviews

CHRIST AT THE ROUND TABLE: Abingdon Press, New York. Price $1.50.

One comes to write about this latest book of Stanley Jones as if standing on holy ground, realizing that the author has indeed been with Jesus and learned of Him.

The title of the book is at first blush a little displeasing, but we soon discover in it an old acquaintance under a new name, but safeguarded from being talked to death, as was said in apparent truth of the aforetime "experience meetings". As he reverently and interestingly unfolds the different phases of the subject, in his deductions and conclusions from these experiences of the Round Table, this feeling wholly disappears and one is lost in wonder and admiration at the splendid and informative manner in which the whole subject is treated.

As the reviewer reads each chapter he thinks this is the one which will be most helpful to the general reader, but as they pass in review he finds it difficult to determine which is best, and winds up by heartily recommending the whole book and urging its use for Lent reading.

"Conversion" at once claims and holds the attention. "Almost" is belief compelling and "Interpreters of Christ" is heart searching, and causes one to ask what are we doing at home as sincere interpreters.

The people about whom he writes are treated with tender regard for their feelings, which is not the case, it is said, in the book, "Mother India". His strictures on missions are true of more places than India, and his words might be heeded to the advantage and advancement of all missionary undertakings. He treats the subject sympathetically, and if he rebukes, he rebukes in love. We predict again as wide reading for this book as was given to the Christ of the Indian Road.

**J. R. E.**

**Books Received.**

**Longmans, Green & Co., 55 Fifth Avenue, New York City.**
OUR LORD AND SAVIOUR: By Rev. Peter Green, M. A.

**The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill.**
OUTLINE HARMONY OF THE FOUR GOSPELS: By Professor M. B. Riddle, D. D.

**The Century Co., 353 Fourth Avenue, New York City.**
DEVOTIONAL OFFICES FOR GENERAL USE: Compiled by John W. Suter.

**Cokesbury Press, Nashville, Tenn.**
PRESENT DAY DILEMMAS IN RELIGION: By C. W. Gilkey, D. D.

**Doubleday, Doran & Co., Garden City, N. Y.**
CONSTRUCTIVE CITIZENSHIP: By L. P. Jacks.

# DIOCESAN CONVENTIONS

## DULUTH.

"If we are to advance," said Bishop Bennett in his address before the thirty-third annual convention of his Diocese, held at Trinity Cathedral, Duluth, January 24, "it is requisite that we pause a moment to see that we build wisely and well as we go. We have gathered to take such account of our hopes and actions—to see that our plans are rested on God's purpose rather than our own desires. It is difficult to really judge success or failure on the basis of statistics—we can but gather from them some idea of the effort expended. Too much pride of quantity is apt to be at the expense of the quality of our work. I hope and pray that we may go forth from this convention with a deeper sense of stewardship, a finer appreciation of fellowship, and a greater joy that we have a part in the lovely and profitable work of trying to bring His Kingdom of love and hope into a bewildered world. Let us face this year with joy and gladness for our opportunities, with a deeper faith in God and therefore a deeper faith in our fellowmen. Let us take our ministry, whether lay or clerical—not as a task, but as a challenge and a privilege."

The largest delegation in the history of the Diocese was in attendance. The Bishop was the celebrant at the opening service, assisted by the Very Rev. Gilbert Good, Dean of the Cathedral, and the Rev. W. K. Boyle, missionary-at-large in the Indian field. Mr. Boyle is the only native superintendent of Indian work in the Church.

The Rev. F. G. Deis, representing the National Council, addressed a joint meeting of convention and the Woman's Auxiliary on Tuesday afternoon.

The Bishop of the Diocese preached the convention sermon at the evening mass service, using as his topic "A Church Awake". The service was read by the Rev. G. G. Curtis, Virginia, and the Rev. H. J. Wolner, Cloquet.

The officers of the Diocese were generally re-elected. The Very Rev. Gilbert K. Good was elected secretary, succeeding the Rev. James Mills, now Dean of St. Paul's Cathedral, Oklahoma City, who had served in that capacity, with distinction, for seven years. The Rev. E. C. Biller, the Rev. Oscar Lindstrom, Mr. Harry Dixon and Dr. A. L. McDonald were added to the Standing Committee. Mr. J. A. Davison and Mr. B. Murray Peyton were added to the Board of Trustees. The Rev. E. C. Biller, the Rev. Austin Pardue and Mr. J. H. Gemmell were added to the Executive Council. Mr. C. Powell Grady, Jr., was unanimously re-elected treasurer.

The following were elected as deputies to the General Convention in Washington:

Clerical—Rev. W. K. Boyle, Cass Lake; Rev. Austin Pardue, Hibbing; Rev. Robert J. Long, Brainerd; Rev. E. C. Biller, St. Cloud.

Lay—Messrs. F. W. Paine, Duluth; J. H. Gemmell, Brainerd; J. F. Gordon, Duluth; C. K. Dickerman, Duluth.

**Alternates.**

Clerical—Very Rev. Gilbert Good, Duluth; Rev. Manfred Lilliefors, Ph. D., Hibbing; Rev. S. J. Hedelund, Moorhead; Rev. Donald G. Smith, Little Falls.

Lay—Messrs. B. F. Mackall, Moorhead; J. A. MacKillican, Hibbing; G. H. Alexander, Hibbing; James A. Brown, Fergus Falls.

Examining chaplains elected were: Rev. Oscar Lindstrom, Rev. Manfred Lilliefors, Ph. D., Rev. Donald G. Smith.

The goal set by Bishop Bennett a few years ago was again mentioned: The division of the Diocese, an Endowment Fund of not less than $100,000 for mission work in the Diocese, the completion of the Indian School at Cass Lake, and last, but by no means least, the payment in full of the apportionment for the Church's Program to the General Church.

Although no vote was taken on the matter, the eligibility of women to serve on vestries was discussed. "Under the canons of the Diocese of Duluth," Bishop Bennett said, "women are eligible to serve on vestries."

## INDIANAPOLIS.

The ninety-first annual convention of the Diocese, which was held on January 25 and 26, was well attended and enthusiastic. The sessions were held in Christ Church, Indianapolis. There were 255 Churchmen and Churchwomen from all parts of the Diocese at the annual Diocesan dinner. The Bishop delivered his annual address. The Rev. G. Warfield Hobbs, executive secretary of the Department of Publicity of the National Council and editor of "The Spirit of Missions", roused the audience to a high feeling of responsibility for the Church's Program by an eloquent speech.

The name of the annual meeting was changed from "Annual Council" to "Annual Convention"; and the name of the "Bishop's Cabinet" was changed to "The Diocesan Council". The date of the annual parish meetings was changed to the second Wednesday in January. The convention provided for the appointment of a committee to report at the next convention in regard to the increasing of the Diocesan Endowment.

The following were elected officers of the Diocese for 1928: Treasurer, Mr. H. W. Buttolph; Secretary, Ven. William Burrows; Standing Committee, Ven. William Burrows, Rev. E. Ainger Powell, Rev. George G. Burbanck, Mr. William W. Hammond, Mr. Charles E. Judson, Mr. Louis Howland; Trustees, Mr. U. H. Smith, Mr. George B. Schley, Mr. R. H. Sherwood, Mr. Albert L. Rabb, Mr. H. M. Johnson; Members of the Diocesan Council, Rev. Floyd Van Keuren, Mr. U. H. Smith; Deputies to the General Convention, Ven. William Burrows, Rev. Floyd Van Keuren, Rev. John E. Sulger, Rev. E. Ainger Powell, Mr. William W. Hammond, Mr. F. D. Rose, Mr. Charles E. Judson, Mr. Frank P. McNutt; Alternate Delegates, Rev. George G. Burbanck, Rev. A. E. Cole, Mr. John P. Mallett, Mr. Paul Comstock, Mr. William Tobias.

## LEXINGTON.

One of the largest councils of the Diocese was held in St. John's Church, Versailles, Ky., February 6 to 9.

A preliminary meeting in the interest of "Evangelism" was held on the night of the 6th, when Bishop Darst, of East Carolina, in an inspiring address on "Evangelism" presented the work of the "Bishop's Crusade" and what it has done; as also the need for a continuance of the crusade and how it could be done.

On the night of the 7th the Rev. John Gass, of Charleston, W. Va., representing the National Council, represented the "Church's Program".

The Bishop of the Diocese delivered a charge, his subject being: **The Place and Function of the Laity in the Church.**

Elections: Deputies to the General Convention:

**Principal Deputies.**

Very Rev. R. K. Massie, D. D., Lexington, Ky.; Rev. Charles S. Hale, Ashland, Ky.; Rev. Frank E. Cooley, 28 East Fifth Street, Newport, Ky.; Rev. J. Howard Gibbons, Frankfort, Ky.; Mr. A. C. Hunter, Versailles, Ky.; Mr. C. M. Harbison, Lexington, Ky.; Mr. W. W. Pettis, Fort Thomas, Ky.; Mr. George R. Hunt, Lexington, Ky.

**Alternate Deputies.**

Rev. C. M. Lever, Pikeville, Ky.; Rev. A. Patterson, Beattyville, Ky.; Ven. F. B. Wentworth, Winchester, Ky.; Rev. E. J. Saywell, Middlesboro, Ky.; Mr. A. D. Cole, Maysville, Ky.; Mr. B. G. Crosby, Versailles, Ky., R. F. D.; Mr. J. A. Edge, Lexington, Ky.; Mr. C. C. Frishe, Covington, Ky., Latonia Station.

Standing Committee—Very. Rev. R. K. Massie, Rev. C. S. Hale, Rev. William Der, Dr. W. B. McClure, Mr. W. W. Pettis and Mr. George K. Graves.

The secretary and treasurer were re-elected, as also a number of other officers and committees, with a few changes.

A resolution to abolish the Cathedral Chapter, and in its place to set up a "Bishop and Council", was referred to the Committee on Canons to report to the next Council.

Pikeville, an unorganized mission, was admitted into union with the Council as an organized mission.

A new Endowment Fund Commission was elected and will proceed to the raising of funds to increase the present amount of the Episcopate Endowment Fund.

A letter from the treasurer of the National Council, Mr. L. B. Franklin, to the Bishop of the Diocese, expressing the appreciation of the National Council for the full payment of the budget quota assigned the Diocese for 1927, was read.

A resolution was adopted recommending that the canons of the Diocese be so amended that one deputy from the W. A. and the G. F. S. of the Diocese be given full membership in the Council.

Mrs. Anna Ernberg, of Berea College, addressed the Council Wednesday afternoon on her work, as also the work of the college.

The services of the Council were held in St. John's Church; the business sessions in the gymnasium of Margaret Hall, the Diocesan School for Girls.

**J. H. G.**

## PITTSBURGH.

The sixty-third annual convention of the Diocese of Pittsburgh assembled in Trinity Church, Pittsburgh, on January 24, 1928. There was a short service, at which the Bishop delivered his annual address, after which the president called the convention to order.

The convention assembled Wednesday morning for the service of Holy Communion. The business session was called to order by the president at 10 A. M. At this time the several committees presented their reports without debate.

The elections to the various offices and committees resulted as follows: Executive Secretary, the Rev. Homer A. Flint; Registrar, Rev. C. A. Thomas. The Rev. W. H. Anthony, Rev. T. Teisen, Messrs. V. L. P. Shriver, R. J. Rodgers, G. B. Demms and E. W. Mudge were named to the Diocesan Council.

The Committee on Canons is: The Rev. W. N. Clapp, Rev. R. N. Meade. The new officers elected are the Rev. W. F. Shero, of the clergy, and Messrs. J. W. Chalfant, E. Z. Smith and W. J. Blakeley, laymen. Judge Joseph W. Bruffington was made head of the Church court. The Board of Trustees include Judge J. J. Miller, D. R. Oliver, Herbert DuPuy, J. W. Bowman, Dr. T. W. Grayson, A. K. Oliver, J. C. Sheriff, W. R. Carr, Uniontown; G. R. Orr, Beaver Falls, and George Titzel, Kittanning. The Standing Committee comprises the following clergy: The Rev. J. D. Hills, D. D., the Rev. A. C. Howell, D. D., the Rev. W. F. Shero, D. D.; and the Rev. E. J. Van Etten, D. D., and Messrs. C. S. Shoemaker, H. H. McClintic, T. J. Danner and H. L. Mason, Jr., laymen.

The most important subject to be taken up at this convention was the consideration of the offer of the minister, church wardens and vestrymen of Trinity Church, Pittsburgh, to become the Cathedral Church of the Diocese. After the resolution was read by Dr. Hills and seconded by Dr. E. J. Van Etten the opportunity for discussion was given. The president reminded the convention of the importance of this resolution to be passed on by them. The question was put and a vote taken. The entire body (except four) gave a rising vote for the acceptance of this offer of Trinity Church. The Bishop asked the convention to rise while he offered prayer to Almighty God for His blessing upon this undertaking.

An agreement of merger will be made by Trinity Church and the Chapter of Trinity Cathedral, wherein and whereby it will be agreed that Trinity Church will merge with the new corporation and that all of its property, real and personal, whether owned absolutely or in trust, shall pass to the new or merged corporation which shall thereafter be known as the Chapter of Trinity Cathedral Church of the Diocese of Pittsburgh, and which property shall thereafter be held under and subject to the terms of the charter and proposed by-laws as are outlined. A petition for such a merger will have to be presented to the proper court and a decree of court will be obtained.

Those named to effect the Cathedral plan included the following: The Rt. Rev. Alexander Mann, D. D.; the Rev. Percy G. Kammerer, Ph. D., rector of Trinity Church; Rev. J. D. Hills, D. D.; Rev. E. J. Van Etten, D. D.; the Rev. H. Boyd Edwards, Rev. R. N. Meade, D. D., Rev. H. F. Shero, D. D., Greensburg; Rev. Homer A. Flint, Ph. D., and the following laymen: H. N. McClintic, W. L. Monro, C. S. Shoemaker, J. E. Brown, E. W. Mudge, G. P. Rhodes, Hill Burgwin, H. L. Mason, Jr., L. D. Blair and A. K. Grubbs.

Coincident with the convening of the convention is the date of the Bishop's fifth year as overseer of the work of the Episcopal Church in the Diocese of Pittsburgh. Many things mark the progress of this Diocese, especially during this period, under the guidance and leadership of Bishop Mann. Not least of these achievements is the report that the Diocese is completely out of debt.

Mr. Ernest G. Chreiman discussed the present situation of the Near East Relief, and the Rt. Rev. Walter H. Overs, S. T. D., made an address concerning the policy of the National Council for the next triennium. Bishop Overs for many years was in charge of the Church in Liberia.

This report would not be complete if mention were not made of an unofficial gathering which has become, one might say, an established custom. After adjournment of the convention the clergy in charge of the missionary work of the Diocese, together with the Diocesan Committee on Missions and the Bishop and several other guests, assembled at the Duquesne Club as dinner guests of Mr. George P. Rhodes, a member of the committee. This is a delightful and informal affair, an occasion when the men who do the work and the men who are behind the work get together and talk. A short account of the work in each mission is usually presented by the missioners, and several of the committee address the men with notes of encouragement and confidence.

# Church Intelligence

### The World Is Getting Better.

We quote the following from the Roanoke, Va., World-News:

Preferring to speak on the subject, "Some Recent Advances in American Civilization", rather than "The One Supreme Task of American Democracy and Its Disastrous Failures", Dr. Henry Louis Smith, president of Washington and Lee University, delivered a stirring address before members of the Roanoke Lions' Club at their semi-monthly meeting recently at Hotel Patrick Henry.

With two sides of the picture of American life today fully outlined, the Lexington educator, with forty years' experience in the educational field, selected the rosy phase for presentation.

In the list of ten "Bad Things That Are Diminishing", and in which the university head sees the greatest consolation for this modern age in America, he placed the benefits of prohibition to the front. It was the fifth one reading: "The legalizing and official protection of liquor saloons of bawdy-houses, and of permitted red-light districts, with their debauchery of city politics through graft and lust and liquor."

#### Drink Bill Decreasing.

He elaborated upon this point as upon no other: "America's drink bill now is about $40,000,000 annually, as estimated by the Department of Commerce. Great Britain's drink bill, with one-third of our population, is $1,225,000,000 per annum." Pointing out that eight or ten rescue homes of the now diminishing red-light district of New York City had been given up a few days ago, he stated that "the crop of down and outers was growing so much smaller that the Salvation Army hardly knows upon what it shall specialize next". He characterized those who pointed out Europe as a continent on which saloons were open and yet on which few persons were ever really drunk as "these foolish, utterly inconceivable ignoramuses" and pointed out that he was speaking as an eye-witness of the conditions in the Old World with its wide-open bars.

#### Bad Things Diminishing.

The other bad things which he stated are diminishing were:

"1. The poverty, misery and pitiless slavery of the wage-earning classes. These are rapidly growing less with every passing year.

"2. The open hatred and bitter warfare between organized capital and organized labor. These are growing much less hostile, less opposed in economic methods and theories, and strikes are much less frequent.

"3. The neglect or social and legal robbery and oppression of homeless and helpless children and of legally helpless womanhood.

"4. The brutal treatment of prisoners, of convicts, and of the occupants of public almshouses.

"5. The helpless isolation and loneliness of farming families during the winter season. The good roads, rural free delivery, the telephone, the radio, and the automobile have revolutionized country life.

"6. The unchecked ravages of malaria, hookworm, pellagra and typhoid fever, now almost all eradicated.

"7. The customary and openly allowed bribery of State legislators and officers by the railroads through free passes for themselves and their families, now as much past history as dueling and chattel slavery.

"8. The daily dishonesty of having no fixed prices for goods sold in stores, now almost forgotten in this era of fixed selling prices for all customers, however, ignorant or helpless.

"9. The recent eradication of the old-time business panics which regularly shattered business prosperity every six or eight years."

Through with the bad things, most of which he had seen rapidly decreasing in his own lifetime, Dr. Smith turned to the enumeration of fifteen "Good Things Are Rapidly Increasing". The placing of forces at the hands of each American equal to the labor of thirty-five able-bodied slaves and the growing care of the sick, and especially of the sick poor, thus lengthening of the span of life by fifteen years in the past quarter of a century, the educator stressed as especially gratifying. Following is the list:

"1. Our world power as a nation.

"2. Our financial prosperity. Our wealth, income, insurance, savings deposits and loans are all breaking past records every year.

"3. Our distribution of wealth among the wage earning classes. There is an unprecedented increase of wages for everybody.

"4. Our sustained business prosperity in commerce, manufacture, railroads, etc., with no backsets or serious variations.

"5. Our conquest and harnessing of nature's giant forces, thus abolishing grinding manual labor, and adding the energy of a slave population of thirty-five workmen to every citizen of America.

"6. The multiplication of remunerative occupations and professions, open to the energetic and well-prepared men and women in every section of the United States.

"7. The increasing freedom, legal rights and protection, independence and political power of womanhood.

"8. Our new era in transportation and inter-communication—the auto, the radio, the airplane, the highway, the telephone and the phonograph.

"9. The enrichment of the country home life by the introduction of the auto, good winter roads, daily mail, parcel post, rural free delivery, the telephone, victrola, radio, moving pictures, etc.

"10. The increased leisure and recreation and enriched home-life of all classes in both city and country. This is an era of camps, swimming pools, pleasure tours, public libraries, athletic contests, etc., all over the land.

"11. The fraternal movement among all classes—women's clubs, lodges, luncheon clubs, fraternities, church social life, etc.

"12. Growing cooperation between capital and labor and between government and big business, cooperation everywhere beginning to take the place of open hostility and open warfare.

"13. Growing care of the sick, especially the sick-poor, and the lengthening of the active life-period.

"14. Our increasing American philanthropy, now rising to heights of liberality for public service and public institutions and the welfare of others never dreamed of in all human history before the present era.

"15. Our unprecedented educational movement. High schools, colleges, summer schools, correspondence schools, public libraries, county experts, printed information, extension courses, etc., are multiplying at present beyond the wildest dreams of former years.

**Children Attending School.**

"In 1910 Virginia and North Carolina had about 4,000 or 5,000 boys and girls in all their high schools. Today they have 125,000 in high schools in these two States alone, and these are but illustrations of a nation-wide movement."

### National Council Meeting, Feb. 8 and 9.

Of the usual large number of necessary questions which occupied the Council for a day and a half and a long evening, probably the most important dealt with the reductions in appropriations for 1928. The sum which the Dioceses have notified the Council to expect is less than the budget by $700,639. By applying funds available from other sources, this amount was reduced to $232,647, but the only way to meet this latter deficiency was to cut down the work, and this was accordingly done, first in headquarters activities, and then in continental Dioceses and districts and, by a smaller percentage, in the foreign districts. Supplementary contributions, if made, will of course permit these reduced appropriations to be restored.

Legacies received in 1927, available for appropriation at this time, amounted to $66,667.11 designated and $122,028.64 undesignated. From this, appropriations were made for work in nine Dioceses and domestic districts, and a sum was reserved for distribution in the foreign and Latin American fields when further information is received as to needs.

Keen regret is felt at the resignation of the Rev. R. Bland Mitchell, executive secretary of the Field Department, after his thirteen years of service at the Church Missions House. He served with the Board of Missions, he was in charge of the headquarters office of the Nation-Wide Campaign in 1919, and he has been in the Field Department since its creation in 1920 and the head of it since 1923. As that department has a definite policy of asking men to give limited terms of service on its staff, Mr. Mitchell felt warranted in asking to be relieved, and the Presiding Bishop and Council regretfully acquiesced. Mr. Mitchell's future plans are not announced, but after a short rest he will probably return to parish work. He is succeeded by the Rev. C. E. Snowden, of Dallas, Tex.

Among a number of new appointments or elections made by the Council was that of the Rev. W. B. Crittenden, of Charlotte, N. C., as a general secretary in the Field Department, for negro work. Mr. Crittenden is a negro whose appointment is approved and desired by those who know him and know the needs of the work among negroes.

Concerning the bill now pending for a greatly enlarged navy, the Social Service Department, having received a communication from the Rev. Dr. Cadman, Mr. George Wickershaw and the Rev. W. P. Merrill, urging an expression of opinion about it, brought to the Council the following resolution which the Council passed, after hearing a brief statement from Mr. Wickersham, who was present at the meeting and was invited by the Presiding Bishop to give information on this subject:

"Resolved, that the National Council desires to bring to the attention of our people the menace to the friendly relations existing between nations at the present time, inherent in the naval bill now pending. We do not believe that so vast an increase is necessary for national defense, and we regard the expense involved as an unwarranted burden upon the tax-payers. In the interests of both peace and economy, while assuring adequate national defense, we hope for a modification of this bill."

## VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

### Lent, 1928.

St. Anne's and St. Mary's Parishes, Essex county, Va., Robert Upshur Brooking, rector.

**Ash Wednesday, February 22.**

Vawter's, 11:30 A. M.
St. Peter's, 3:45 P. M.

**Sundays.**

First and third, Vawter's, 11:30 A. M.

Second and fourth, St. Matthew's, 11:30 A. M.

First, third and fourth, St. Peter's, 3:45 P. M.

Second, Loretto Chapel, 7:30 P. M.

**Week Days.**

Each Wednesday, St. Peter's, 3:45 P. M.

Each Friday, Loretto Chapel, 3:45 P. M.

**Good Friday, April 6.**

St. Matthew's, 11:30 A. M.
St. Peter's, 3:45 P. M.

**Easter Sunday, April 8.**

St. Matthew's, 11:30 A. M.
St. Peter's, 7:30 P. M.

### Virginia Theological Seminary.

A mid-winter retreat and reunion was held at the Virginia Seminary on the 7th, 8th and 9th of February, to which a considerable number of the alumni returned. Classes were suspended so that students and faculty might take part.

The lectures were delivered by Dr. Henry Sloane Coffin, president of Union Seminary, New York, on the subject, "The Preaching of the Cross".

In his second lecture Dr. Coffin dealt with the motives of Jesus in forcing the issue and bringing about His own death. Why did He feel that His death would further His cause more than His continued life? And why did He also so shrink from the last issue? The cross shows, among other things, that Jesus has known human doubts, human skepticism, human fear, and yet triumphed, "being tempted" in all points like as we are yet without sin". His last lecture dealt with the cross as a revelation of the life and character and methods of God. It teaches us what forgiveness costs God; that God is Love rather than Almighty Judge; that God will go to any length to bring into the way of life those who oppose Him, misunderstand Him, seem to human ideas hopeless. It shows us a suffering God who is partner of man's suffering.

The meditations on the Quiet Day were conducted by Dr. W. H. Jefferys, physician and mystic. He spoke of the need of a direct, first hand knowledge of God.

On the night of the ninth six alumni spoke for fifteen minutes each on the theme, "What My Experience in the Ministry Has Taught Me of the Power of God in Human Lives". These testimonies were the more striking because the men who gave them had all been working in different kinds of places—schools, rural districts, cities, college communities, bishoprics: and because of the great difference in the ages of the speakers. The youngest was a graduate of the class of 1927, working in a Long Island suburb; the oldest, a graduate of the class of 1884, for many years Bishop of West Virginia. It was a remarkable, revealing and inspiring symposium on the ministry.

Not least important was the fellowship among the returning alumni and the present dwellers upon The Hill. The Seminary and all the various members of the faculty kept open house for all who returned.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

### Educational Conference.

The Educational Conference under the Church Service League and Woman's Auxiliary was held at Grace and St. Peter's Church, Baltimore, on February 7, 8 and 9. The conference opened with a celebration of the Holy Communion, Bishop Helfenstein celebrating, assisted by Dr. Abbott and Rev. Edmund Gibson. Luncheon was served in the parish house. The after luncheon speaker was Dean Theodore Ludlow, secretary for Adult Education, National Council. He also had a round table for men that evening. Wednesday and Thursday mornings Miss Boyer led the class for leaders for the Mission Study classes. She repeated her talk in the evenings for those unable to attend the morning lectures. Miss Sturges, president of the Executive Board of the Woman's Auxiliary, spoke both afternoons on Prayer. Three hundred and thirty-nine registered for the conference, against 201 last year, thirty-eight parishes being represented. Mrs. Hartmen K. Harrison, Educational Secretary for the Church Service League and the Woman's Auxiliary, deserves the thanks of the women of Maryland for planning this conference and procuring such splendid speakers.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

### Sons of the Revolution.

The Society of the Sons of the Revolution held its annual church service in commemoration of George Washington on Sunday afternoon, February 19, in Epiphany Church. The services were conducted by Rev. Thomas E. Green, chaplain of the society, assisted by the Rev. Z. B. T. Phillips, D. D., the Rev. Robert Johnston, D. D., D. C. L., and the Very Rev. G. C. F. Bratenahl, D. D., Dean of Washington Cathedral and Governor of the Society of Colonial Wars in the District of Columbia. The sermon was preached by the Most Rev. John Gardner Murray, D. D., Presiding

Bishop and Bishop of Maryland. The standards of the Sons of the Revolution, with replicas of prominent flags of the War of the Revolution, were features of the occasion. Members of the society who died during the past year were commemorated by the honorary president of the Sons of the Revolution.

The order of service was prepared by the late Rev. Randolph H. McKim, D. D., LL. D., D. C. L., former chaplain of the Sons of the Revolution, and was set forth for this purpose, with the approval of the Rt. Rev. Alfred Harding, second Bishop of Washington. This service is very beautiful and an inspiration to all who take part in it.

All members of organizations affiliated with the District of Columbia Federation for Patriotic Observance and any other people who were interested were invited and urged to attend.

### Rt. Rev. Rhinelander to Address Sunday-School Institute.

Bishop Rhinelander, superintendent of the College of Preachers of the Cathedral of SS. Peter and Paul, will be the speaker at the Sunday-School Institute of the Diocese of Washington, February 28, at 8 P. M., in St. John's Parish Hall, Sixteenth and H Streets. Vice President Rev. Enoch M. Thompson, vicar of the Chapel of the Incarnation, will preside.

## ATLANTA.

**Rt. Rev. H. J. Mikell, D. D., Bishop.**

### Twenty-first Annual Council.

The first trial of the winter meeting of the Council of the Diocese of Atlanta, which took place in St. Peter's Church, Rome, on January 25-26, proved a success, as there were only four less lay delegates than at the spring meeting of last year. The great advantage of having the session at the beginning of the year was evidenced by the interest shown not only in the matters of the previous year, which were fresh in mind, but also in the making provision for the work of the coming year. The Rev. F. H. Harding was reelected secretary of the diocese, and appointed the Rev. J. D. C. Wilson as assistant secretary.

The usual reports made by the committees and officers were of a satisfactory nature.

The election of officers resulted as follows:

Mr. Robert C. Alston, D. C. L., Chancellor of the Diocese; the Rev. Thomas Duck, Registrar of the Diocese; Mr. MacD. Dexter, Treasurer of the Diocese, and Mr. Thomas H. Austin, Sr., Treasurer of the National-Wide Campaign Fund.

Miss Thomas, Executive Secretary of the Church Periodical Club, addressed the council on the work of that organization.

Dr. Benj. F. Finney, Vice-Chancellor of the University of the South, was present at the meeting of the council and addressed the members on the work of the University.

## PENNSYLVANIA.

**Rt. Rev. T. J. Garland, D. D., Bishop.**
**Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.**

### Noonday Lenten Services.

Announcement was made February 12 of the special preachers of Philadelphia and other cities who will make the addresses at the noonday Lenten services in the Garrick Theatre, Old Christ Church and Old St. Stephen's hurch, which services have been outstanding features in the central city district in connection with the observances or the Lenten season.

The Garrick Theatre services, as usual, will be under the auspices of the Brotherhood of St. Andrew, and those at Christ Church and St. Stephen's under parish direction. It has been estimated that upwards of 100,000 persons employed in the city's business center attend the noonday Lenten services during the religious season of Lent.

Bishop Garland will open the series at St. Stephen's on Ash Wednesday. The Rt. Rev. Julius W. Atwood, former Bishop of Arizona, will begin the Garrick Theatre services, and the Rev. Dr. Louis C. Washburn, rector of Old Christ Church, will officiate at the opening services in that historic place of worship.

Visiting bishops and clergy who will preach during Lent at one or more of the services in the Garrick Theatre or the churches include also the Rt. Rev. F. W. Sterrett, Bishop-Coadjutor of Bethlehem; Rt. Rev. G. W. Davenport, Bishop of Easton; Rt. Rev. John Gardner Murray, Presiding Bishop of the Episcopal Church; Rt. Rev. Granville G. Bennett, Bishop of Duluth; Rt. Rev. Philip Cook, Bishop of Delaware; Rt. Rev. Charles Fiske, Bishop of Central New York; Rt. Rev. Charles E. Woodcock, Bishop of Kentucky; Rev. Allan P. Shatford, Church of St. James the Apostle, Montreal; Rev. J. Howard Melish, Holy Trinity, Brooklyn; Rev. Walter B. Capers, St. Andrew's, Jackson, Miss.; Rev. Luke M. White, St. Luke's, Montclair, N. J.; Rev. J. O. S. Huntington, Order Holy Cross, West Park, N. Y.

**R. R. W.**

### Diocesan Preaching Mission.

Six among the foremost Bishops of the Episcopal Church in the United States are to be special preachers on Thursday nights in Lent, beginning February 23, at a "Diocesan Preaching Mission" to be held in the Church of St. Luke and the Epiphany, Thirteenth Street below Spruce, Philadelphia.

The Preaching Mission has been arranged under direction of Bishop Garland, and a special committee of his clergy of the Diocese as part of the continuation work of the Bishops' Crusade in the Diocese of Pennsylvania. Several recent conferences of the clergy resulted in the clergy of congregations in more than sixty parishes in Philadelphia and other parts of the Diocese cooperating to give Diocesan emphasis to the continuation work and to extend its influence through the Preaching Mission to be conducted by the Bishops.

In addition, various Diocesan organizations also are lending their cooperation to the aims and purposes of the Preaching Mission. These include the Church Club of Philadelphia, the Brotherhood of St. Andrew, the Churchwoman's Club, the Pennsylvania Branch of the Woman's Auxiliary, the Girls' Friendly Society and Daughters of the King. The student body of the Philadelphia Divinity School and of the Church Training and Deaconesses House will also participate in the mission.

The six Bishops who are to do the special preaching are as follows:

February 23—Rt. Rev. George W. Davenport, Bishop of Easton.

March 1—Rt. Rev. Frank William Sterrett, Bishop-Coadjutor of Bethlehem.

March 8—Rt. Rev. Philip Cook, Bishop of Delaware.

March 15—Rt. Rev. Granville G. Bennett, Bishop of Duluth.

March 22—Rt. Rev. Charles Fiske, Bishop of Central New York.

March 29.—Rt. Rev. Charles E. Woodcock, Bishop of Kentucky.

St. Luke and the Epiphany Church was selected because of its convenient central location and its size. In cooperation with the plans of Bishop Garland and the committee of the clergy, the Rev. Dr. Steele, rector of the church, has tendered the full use of all his parish facilities. The mission services will begin each night at 8 o'clock.

**R. R. W.**

## SOUTH FLORIDA.

**Rt. Rev. Cameron Mann, D. D., Bishop.**
**Rt. Rev. J. D. Wing, D. D., Coadjutor.**

### Quiet Day.

Through the arrangement of the Diocesan Commission on Evangelism, a "Quiet Day" for the clergy of South Florida was held in Holy Cross Church, Sanford, on February 9, by the Rt. Rev. James M. Maxon, D. D.

The Holy Communion was celebrated by Bishop Wing and the first meditation by Bishop Maxon was on "Some Principles and Problems of the Priesthood".

A conference on the "Preaching Mission" was led by Bishop Maxon in the afternoon, discussing in detail the preparation for such mission, the mission period and the follow-up work.

Members of the Diocesan Commission on Evangelism held a conference following the "Quiet Day" sessions, to consider methods for the effective development in South Florida of the plans of the National Commission.

Bishop Maxon went from Sanford to Miami, where he is holding a Preaching Mission in Trinity Church, beginning February 12 (Rev. Robert T. Phillips, rector).

Bishop Woodcock is holding a similar mission in St. Andrew's Church, Tampa, February 12-19 (Rev. Willis G. Clark, rector).

**C. R.**

## LEXINGTON.

**Rt. Rev. L. W. Burton, D. D., Bishop.**

### Dr. Magruder at Christ Church Cathedral.

The Rev. James M. Magruder, D. D., of Annapolis, Maryland, was wired to by Bishop Burton to come to the Cathedral in Lexington to take charge of the services and work in its parish, on account of the serious illness of Dean Massie. It was hoped that Dr. Magruder would remain for six months, until the Dean, who has begun a very hopeful recovery, was sufficiently restored in strength to take up the services.

It was with personal and family sacrifices that Dr. Magruder obeyed the summons at all. He came for the first Sunday in November and remained until the first of the New Year. Going home for a brief stay, he returned for another month, that of January. He however, felt obliged to return to his own diocese and home on the first of February.

Dr. Magruder, with exquisite tact and with the exercise of real ability and industry, not only met the regular duties of the Cathedral, but won for himself, universally, praise, affection and gratitude.

The Dean is recovering so rapidly and materially, that it is expected that he will shortly be able to resume his work with the help of an assistant, which has been arranged for by the vestry.

# Family Department

FEBRUARY.

1. Wednesday.
2. Thursday. Purification B. V. M.
5. Septuagesima Sunday.
12. Sexagesima Sunday.
19. Quinquagesima Sunday.
22. Ash Wednesday.
24. Friday. S. Matthias.
26. First Sunday in Lent.
29. Wednesday. Ember Day.

### Collect for First Sunday in Lent.

O Lord, Who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousnss, and true holiness, to Thy honor and glory, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

### Love Bade Me Welcome.

"Love bade me welcome; yet my soul drew back,
Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
From my first entrance in;
Drew nearer to me, sweetly questioning,
If I lacked anything.

"'A guest,' I answered, 'worthy to be here';
Love said, 'You shall be he'.
'I the unkind, ungrateful? Ah, my dear,
I cannot look on Thee.'
Love took my hand, and smiling did reply,
'Who made the eyes but I'?

"'Truth, Lord, but I have marr'd them; let my shame
Go where it doth deserve.'
'And know you not,' says Love; 'who bore the blame?'
'My dear, then I will serve.'
'You must sit down, says Love, 'and taste my meat,'
So I did sit and eat."

—George Herbert.

### Inadequate Explanations of Christ.

It is always important that we consider the opposition. Truth is not the monopoly of any school or party, and those that oppose us may catch a glimpse of it from a different angle or emphasize an aspect of it that we are neglecting. Jesus Christ is a fact that cannot be overlooked in any view of history. He fills the horizon of the centuries, and no eye can be blind to His presence and significance. What view have unbelievers taken of Him, how have they fitted Him into the frame of history and accounted for His extraordinary personality and power? In general it can be said they have been profoundly impressed with the problem of His character and influence, and their inadequate explanations are a wonderful tribute to Him.

These perverted or inadequate explanations of Christ began during His own life and ministry. Many were the judgments passed upon Him by unbelieving or hostile contemporaries, more than sixty of these being recorded in the Gospels. They form an illuminating study and throw a flood of light upon Jesus from many points of view. The wonder of His person and power began at once. "Is not this the carpenter?" "How knoweth this man letters, never having learned?" "Whence hath this man these things?" "He hath Beelzebub, and by the prince of devils He casteth out devils." 'This man receiveth sinners and eateth with them." "Away with Him, crucify Him." "I find no fault in this man." "Never man spake like this man." "Truly this was the Son of God." This babel of conflicting voices is impressive testimony to the fact that Jesus was a wonder and mystery these hostile Jews could not comprehend; and amidst it all Christ stands, a calm and sublime Figure, immeasurably transcending their little theories, only heightened by the contrast of their petty views and spirit.

In due time came an eminent English historian who, in writing the Decline and Fall of the Roman Empire, encountered Christianity as a fact to be explained. He was deeply impressed with the rapid spread of the Christian religion in the ancient world and with its triumph after the bloody trial to which it had been subjected. In explanation of this strange fact he adduced five causes and elaborates them with all the resources of his profound learning and his polished literary art. His five causes are: The zeal of the Jews, the Christian doctrine of immortality, the miraculous powers of the primitive Church, the virtues of the first Christians, and the activity of the Christians in the government of the Church. These causes, like some of the unconscious tributes of the hostile Jews, are highly complimentary to Christianity and put bright crowns on the brow of Christ. It was early pointed out, however, that these things are the consequences and not the causes of Christianity, and are the very things to be explained. They are fruits that demand some worthy root, and this can be found only in Jesus Christ. The sceptical historian simply begged the question and left the problem unsolved.

About ninety years ago appeared David Strauss' mythical theory of the origin of the Christian tradition, which at first made a great noise in the world, and some thought the heavens of Christian faith were passing away. Strauss looked into the origin of Christianity and found a myth. A myth is a story that gradually grows up in explanation of an event until its real origin is forgotten. On this theory Jesus lived and taught and gathered some disciples, but his death disappointed them. However, they were men of Oriental imagination and dreams, and their desires were the seeds of stories that grew with the years into all the teachings, miracles and events of the Gospels. According to this theory, Christianity created Christ, the shadows made the Alps. The theory died long before its author, because a myth takes generations for its growth, and Christianity sprang up quickly.

Ferdinand Baur, another great German scholar, looked into the origin of Christianity, and what did he think he found? He found the disciples of Jesus divided into two camps, the Petrine and the Pauline. The former maintained that Christianity was only an improved Judaism for the Jews alone, and the latter that it was a universal religion for the Gentile as well as the Jew. These two "tendencies" generated all the literature of the New Testament, and wrote every Gospel and Epistle in support of one or the other theory. So these conflicting parties created Christ This was like explaining Napoleon by the quarrels of his generals or Abraham Lincoln by the jealousies of the members of his cabinet. This theory had its little day and melted away like morning mist. Yet these German scholars rendered a great service to Biblical scholarship, for they initiated the historical study of the life of Christ that has signally enriched Christian faith.

Renan, the French soldier and literary artist, wrote his Life of Christ after the fashion of a French novelist. He painted the life of Jesus as the "sweet Galilean vision" of one in whom "tenderness of heart was transformed into an infinite sweetness, a vague poetry, a universal charm". Renan indulges in glowing descriptions and eulogies and at times his poetry becomes rhapsody; yet he dissolves the Gospel history into a legend in which fact and fiction are so interblended that the line between them cannot be distinctly drawn. His legendary theory differs from Strauss' mythical theory only in degree and not in kind; it allows rather more historical substance, but that substance is still misty, though it may be a glorious cloud.

The modern Unitarian view of Christ is that he is a supreme religious leader of men, the finest outflowering and topmost blossom of the race. In him God had revealed Himself most fully and splendidly and he is therefore the Light of the world. But Unitarianism views Jesus as only one more of his human kind, surpassingly good and beautiful, it is true, but still only a man. The adherents of this form of faith have embraced many eminent literary men and people of culture, and many of their leaders have been foremost in their tributes to Christ. Unitarians also exhibit the Christian virtues in a praiseworthy degree, and many of their leaders have been men of the most beautiful character. Yet they take only a partial view of His person and quietly or openly erase all miracles out of His life and supernatural elements out of His person and reduce the Gospel to a pale ethical culture. While Unitarianism has had a modifying effect upon trinitarian theology, yet it has made no considerable impression and progress. It is good and beautiful as far as it goes, but it will ever remain an inadequate explanation of Christ.

The fallacy of all these theories is that they put the consequences in place of the cause. Christ is created by Christianity, or by its biographers, or by legend; the stream gives birth to the fountain, the building holds up the foundation. This is the reversal of the order of cause and effect and of all historical explanation. His biographers did not create Washington, but Washington created his biographers; the shadows did not make the Alps, but the Alps cast the shadows. The stupendous fabric of Christianity must have some worthy origin and sufficient cause. The stream of Christianity has broadened with the ages, and it is against all analogy and reason to suppose that it originated in a swamp or a fog. Myth and legend and divisions among its disciples are wholly inadequate to create the sharp historical personality and concrete literature we find at the origin of Christianity. Back of all this history and achievement must be a cause large enough and divine enough to match them, and this we find only in the historical life and divine person of Christ. Christianity did not create Christ, but Christ created Christianity.—Presbyterian Banner.

### The Joy of Christ.

"It was inward joy that our Lord meant when He spoke in the upper room of 'My joy', for where was joy in the outward? Deserted by the crowds that once had followed Him, with a handful of friends ignorant and selfish, and half-hearted at best, and one of them plotting His deliverance to relentless enemies—what outlook had one flash of joy for Him? Ah! but He could see through things to God's purpose and the coming victory. He could read music from the score without an instrument and have songs without words in His heart. By the vision of faith He saw the invisible, and for the joy that was in Him and the joy set before Him, endured the cross and despised the shame, and this is the joy He wills His disciples to have—"My joy shall remain in you." What prospect of joy had those friends who sat with Him that night? To be hated for His name's sake, to be persecuted, to be killed, and yet to have Christ's joy filling their hearts! This is the triumph of the eternal, the possession of heaven, though spoiled of earthly good; the health of the soul, though the outward man perish.—Maltbie D. Babcock.

### An Eternal Fact.

Christ is an historic fact, an artistic fact, an ethical fact, but best of all, He is a fact of consciousness. Even more than memory, hope, peace, love or joy, was Christ a fact of consciousness to Paul. What a difference it made. It made him the soldier, the statesman, the saint. It colored all his life, in shipwreck, in prison, in death. Paul understood words, and he knew that Jesus promised His presence with His people in a tense which covers all present and all future time. Jehovah said to Moses, "I am that I am". Jesus Christ says to us, "I am". So He is an eternal fact.—C. C. Albertson.

For the Southern Churchman.

### "Having Ears, They Hear Not: Having Eyes, They See Not."

Gene Scott Wright.

This man stone-blind from birth has seen.
I talk to him of sunset skies,
And of the rose's satin sheen
Of mountains in the distance seen—
The night-sky with its thousand eyes.
He hears with unresponsive sigh.
Alas, he lacks the seeing eye!

And to he deaf how still more vain
My rapture over music's charms.
He sees me captive to the strain
Of master hand by master brain—
Beethoven, Mendelssohn or Brahms.
He sees the instrument, the player,
But ah, he lacks the hearing ear!

Or else perchance he is asleep—
The difference is degree, not kind.
How idle then for us to weep
That he should still indifference keep—
Deep sleep makes men both deaf and blind.
If we can rouse him, he may know
The sights and sounds that bless us so.

And so God's Spirit wooes in vain
The soul whose spirit ears are sealed,
Whose spirit eyes fast closed remain,
And yet who, boastful, will maintain
"I see, I hear"! nor reverence yield.
How can he see—how can he hear—
When he has closed both eye and ear?

Who gives but what he'll never miss
Will never know what giving is.
—Edgar Guest.

# For the Young Folks

### Playmates.

"O little Lord Jesus,
If only you'd play
With me just one hour,
I'm sure I would stay
Gentle and good all the rest of the day."

But little Lord Jesus shook His head.
"You must play with some lonely child instead—
Some lonely child who is friendless and shy—
And then you'll be playing with Me, you see,
For the loneliest child in the world was I!"

"O little Lord Jesus,
If you'd only walk
Just a little with me,
My thoughts and talk
Would fly straight up, like the lark and hawk."

But little Lord Jesus shook His head.
"You must walk with some crippled child instead—
Some crippled child who, alone, might fall—
And then you'll be walking the way with Me,
For mine was the stoniest road of all!"

"O little Lord Jesus,
If only you'd sup
Just once with me,
My platter would always be filled up,
And I never would find an empty cup."

But little Lord Jesus shook His head.
"You must sup with some hungry child instead—
A child with no place at the table spread—
And then you'll be feasting with Me, you see,
For I was the Babe that had no bed!"

"O little Lord Jesus,
If you'd just stay near,
When the dark night comes—
So when I called you'd surely hear—
I could go to sleep with never a fear."

Then little Lord Jesus nodded and smiled.
"I'll tell you a secret, foolish child—
The greatest secret of all," said he:
"The minute you call to Me in the dark,
I am there, as close as close can be!"
—Pauline Carrington Borwe in Zion's Herald.

### Polly's "Choose" Story.

"Well, what do you choose to have your story about tonight?" asked Mother.

Polly wrinkled her nose and squinted her eyes, because that was the way she could think better. "Let's see," she began, "I choose a knight—and a little boy and a peck of potatoes and—um, some cows."

"Oh," said Mother, "you want a story about a knight of the olden days, do you?"

"Yes, all about the olden days when you were a girl, Mother," exclaimed Polly, who was eight years old and thought it must have been a long time ago when her mother was that age.

Polly's mother told her "choose" stories as they called them—whatever Polly chose, her mother had to put into the story.

Mother smiled and said, "My, those are hard choices tonight. Let me think—" Then she began her story.

Well, you see, there was once a handsome knight who rode on a snow white charger and protected the land against robbers and enemies. He was loved by the good people and feared by the bad because of his justness and bravery.

Now in his village dwelt a little boy whose name was Thomas. Thomas was a poor boy and lived with his mother in a cottage beside the meadow. In the meadow were pastured many cows that belonged to a rich squire of the land. Thomas watched the cows munching the green clover and thought of what fine milk they were making. But his mother was poor and could not keep a cow to make milk for her little boy. She did have a small garden in the yard, though, and here she had planted some potatoes. It was Thomas' pride and joy to weed and hoe the green vines and to water them every day and watch them grow.

In those olden days you must know there was much sickness in the land. The poor people did not have enough to eat and the rich had too much, which is often just as bad for one's health.

Mother looked at Polly and Polly grinned, for she remembered Thanksgiving Day, when she had had a dreadful pain and had had to take castor oil.

Mother went on with the story:

Now Thomas and his mother did not have enough to eat, while the fat squire had far too much. Thomas would watch the squire's man milking the cows and long for some of the white creamy milk. He knew that much of it would go to the pigs to make them fat and rich for the fat and rich squire to eat. The squire's man looked out from under his broad farmer's hat and saw the little boy's longing eyes peering over the fence at him. But he dared not talk to him or give him a drop of milk. He feared the squire, who was a hard master with never a kind word for anybody. He would not allow his workmen to talk or chatter in the manner of friendly people.

Poor little Thomas; his body became quite thin, while his mother grew tired and pale, because they did not have enough to eat.

But the potatoes were growing and growing down in the ground, and one day his mother said, "I think it is time to dig the potatoes, Thomas. We will get up at sunrise tomorrow."

But, alas, when sunrise came, Thomas' mother was so weak and sick she could not get up. Thomas went out to the garden and dug and dug the potatoes until he had filled a sack. Then he ran to the fence and called across to the squire's man: "Oh, sir, would you be so kind as to exchange this peck of potatoes for some of your white creamy milk? My mother is ill for want of food."

Now it chanced that the cruel squire was riding by and he heard what Thomas said. He saw the sack of potatoes, which Thomas could scarcely hold up—he was so weak and tired from digging, and from having so little food. The squire did not want Thomas' peck of potatoes—he had bushels and bushels of them, but he did want to hear what his man would say.

"All right, my lad," said the squire's man. "I will give you a pail of this milk for the sack of potatoes."

"Oh, thank you, sir," cried Thomas, and he actually smiled to think of his mother's joy at seeing the creamy milk her little boy would bring her. He hurried into the meadow with his peck of potatoes.

"Just a moment," cried a voice, and the squire rode up to Thomas. He smote the potatoes from his hand and they fell all over the ground.

"So you thought you would bargain with the little beggar," stormed the squire to his man. "Take that!" And he was about to crack his whip on the poor man's back when what do you suppose happened. "The knight rode in," cried Polly delightedly.

"No, sir!" said Mother, "it was the cows who came to the rescue. They turned out to be heroine cows, indeed." As the squire's whip was waving in the air the startled cows dashed upon his horse and frightened him so that the whip fell from his hand and he was thrown from his saddle. There he lay sprawling, sputtering and clutching amongst Thomas' potatoes.

Polly and her mother laughed at the picture of the fat squire, then she asked a little disappointed, "But where was the brave knight"?

"Ha-ha," laughed Mother, "you shall see."

The squire's man ran toward his master. He looked down at him and shouted in a big booming voice, "You're a bad, ignorant man; your people are starving while you grow fat, with rich living and laziness. Take that, you brute," and he gave him a kick with his boot.

Now comes the surprise—he pulled off his broad-brimmed farmer's hat, took off his farmer's smock and there stood—

"The knight," shouted Polly; "I thought you'd get him in somewhere, Mother."

"Yes, sir, there stood the knight," smiled Mother.

Poor Thomas was so surprised he almost forgot he had lost all his potatoes. His eyes nearly popped out of his head. The squire by now had scrambled up and his eyes also nearly popped out of his head.

"Well, my lad," smiled the knight, "what's a knight for, if not to help the weak? I've watched you looking at those cows and longing for their creamy milk for many a day, so I changed places with the squire's man today. Now, squire, how about giving this young man one of these cows to milk every day? Then, son, you can get some flesh on that thin body of yours."

The squire glowered at Thomas and the knight turned upon him again. "You big wretch," he cried, "if you'd look about amongst the neighbors you'd find many others who need some of the rich milk of your cows—if you don't watch out you'll have no people to be squire over—with your fat, selfish ways."

"Good enough for him!" cried Polly, as her mother showed that the end of her story was near. "He was so mean."

"He certainly was," went on Mother, "and I suppose you think that was the moral of the story?" For Polly and her Mother liked to find morals when the stories were all over.

"Yes," nodded Polly.

"Well, there's more than that," said Mother. "You see, the knight really knew that milk was good for growing boys." Mother stopped and looked at Polly.

# INFORMATION ABOUT BETHANY HOME

**WHAT IS BETHANY HOME?** A Home for Children.
**HAS IT BEEN INCORPORATED?** Yes; in 1898, as "A Home for Friendless Children," which is its legal title.
**WHO IS RESPONSIBLE FOR ITS AFFAIRS?** A Board of Trustees, which is self-perpetuating.
**HOW WAS IT STARTED?** By Mrs. J. R. F. Burroughs, in 1894, out of gratitude to God for healing her, after medical skill had failed. It was started as "Unto God," and thus continued.
**HOW IS IT MAINTAINED?** It was started in answer to prayer, and its continuance is also thus. Gifts come mainly from the general public voluntarily. Occasionally, the needs of the Home are made known to the public through the daily papers and the mail. An Auxiliary also helps, and a few parents give a little.
**DOES THE HOME EMPLOY SOLICITORS FOR FUNDS?** It does not.
**IS THERE ANY INVESTED MONEY FROM WHICH AN INCOME IS DERIVED?** No; the only invested money is what is invested in the lands and buildings. This property is worth about $30,000.
**IS THERE ANY HELP FROM FARM AND GARDEN PRODUCTS?** Yes; but not enough to meet all the needs. Much has to be bought. How much depends, of course, on the season.
**IS IT DENOMINATIONAL?** No; special emphasis is laid on the spiritual welfare of the children, but the denominational question is left to the children to decide after they have left the Home. Nor is any denominational preference shown in taking in children. This is not made an issue.
**HOW LONG ARE CHILDREN KEPT AT THE HOME?** They are committed to the Home till they are eighteen, but are not always kept that long. If it seems better to return them to friends, or parents, before the age limit is reached, they are returned. Some have been placed in private homes, but it has not always proved satisfactory.
**WHAT IS THE CAPACITY OF THE HOME?** For sixty children.
**HOW MANY DORMITORIES?** Three—two for boys; one for girls.
**HAS THE HOME MODERN FACILITIES?** The buildings are equipped with the Delco system of lighting and the Arcola system of heating. Standard plumbing is also in the buildings. Water comes from a spring.
**IS THERE A REGULAR SCHOOL?** Yes. It goes as high as the seventh grade. High school facilities are obtained elsewhere, when desirable and possible.
**ARE THE CHILDREN'S PARENTS REQUIRED TO CONTRIBUTE?** Yes; when they are able. It is evidently not right for them to do nothing, when they can do something, no matter how little. The Home does not want to encourage shirking.
**ARE "OVERHEAD EXPENSES" HIGH?** They are low. This is made possible by the willingness of the local officers of the Home to work without salary—"as unto God."
**WHAT IS THE PER CAPITA EXPENSE?** In 1926 it was about $200 for the year. A financial report can be found on this page.
**IS THE HOME IN THE COMMUNITY FUND?** No. There is no spirit of antagonism towards the Fund, but the Trustees have not yet seen that it would be for the best interests of the Home for it to become a member.
**IS THE HEALTH OF THE CHILDREN GENERALLY GOOD?** "It is wonderful," is about what the attending physician said, when this question was asked him. In the thirty-three years of the Home's existence there have been only seven deaths among the children at the Home.
**ARE THERE MORE APPLICATIONS THAN CAN BE RECEIVED?** Yes. Since the beginning of this year (1927), up to this writing (March), there have been about twenty-five applications refused.
**DO THE CHILDREN TURN OUT WELL?** It is the same as with private families—some do and some do not. We think the large majority repay the labor put on them.
**HOW ABOUT NEEDS?** Some needs are, of course, continuous, such as food, clothing, fuel, etc. As regards any special need, information will be furnished on application.

PRAY FOR US!

**FINANCIAL REPORT FOR YEAR ENDING DECEMBER 31, 1926**

| | |
|---|---|
| Cash received | $10,041 11 |
| Cash paid | 9,959 00 |
| Estimated value of groceries, etc., donated | 1,343 86 |
| Total received in cash and goods | $11,384 97 |
| Total paid and goods used | 11,302 86 |
| Balance in bank January 1, 1927 | $ 82 11 |

Any one desiring further information can write to the Superintendent, Bethany Home, Route 9, Richmond, Va He can also be reached by telephone—Madison 28-F-4.

"Oh, yes," Polly exclaimed, a sudden smile beaming over her face.

"I've a fine moral for this story," went on Mother. "Now the knight realized that milk can protect you against the enemy, Sickness," went on Mother. "The rich squire was Ignorance. You see, he didn't know how to rule his people and keep them healthy. So the knight who wanted to help them came to the rescue and told him how bad he was."

"I see," said Polly, "and I bet I know why you told me that story," she exclaimed, her eyes shining.

"Why?" asked Mother, with the same kind of smile she always had when they had a secret.

"Oh, because I didn't want to drink my milk this morning and made a fuss about it," replied Polly.

"Right you are, my lamb," said Mother. "I don't want a lean little weak Thomas child in my house."

And so saying, Mother whisked out of the room and before Polly could say "Jack Robinson" she came whisking back with a tall glass of white creamy milk in her hand.—Baltimore Southern Methodist.

### The Fable of the Bluebird.

Always the bluebird has been symbolic of happiness, and it seems from the first this trait has dominated his character, at least so legend tells us. Away back, once upon a time, when a great flood covered the earth, all the land birds huddled together in a little boat twittering to each other of a bright day to come. Even when the storm failed to abate and the birds were cold, the bluebird led the twitter of a bright tomorrow. They were not disappointed, either, for the next day a single ray of sunshine appeared through a crack in the cabin house of the boat. Bluebird had always been on the lookout for stray bits of sunshine, so he quickly sprang to the spot, which was just big enough for his two feet. Then, when the clouds covered the sun once more, it was found the stray bit of sunshine on which Bluebird had hopped remained on the soles of his feet. Thus, even his feet are shod with sunshine and happiness.

He needed a coat, too, so when the storms had spent itself, Bluebird was the first to go out, flying straight toward heaven, singing as he went. The blue sky did not even prove a barrier to him, for he pushed his way through, rubbing the tint of the sky right into his uncolored feathers, which had grown in a flash when he left the boat, so he wears his coat of happiness. His mate followed through the hole he had made, but, of course, did not get as much blue as her lord, most of the color being rubbed off on his coat. Ever since the first flight of the Bluebird, somewhere the sun has shone through the rift he made in the sky and carries hope of spring and happiness in his wake.—Selected.

### A St. Bernard Story.

This St. Bernard lived in Switzerland. His name was Santo and he belonged to an inn-keeper up in the mountains. One wild, stormy night, when he was lying by the hearth fire apparently asleep, and his master and mistress were taking their ease because they knew no guests would come on such a night, Santo suddenly jumped up and insisted on going out. His master tried to dissuade him, saying: "No, Santo, you do not want to go out such a terrible night as this; see how the snow drifts and how the wind blows!" But Santo grew much excited, and in spite of all persuasion, got out and started down the mountain road as fast as he could go and as if he knew exactly where he was going.

About two hours later he returned, almost exhausted, with a baby lashed to his back with a piece of harness. You can imagine how amazed the inn-keeper and his wife were and how quickly she took the baby and warmed and fed him. The man roused the neighbors, who followed Santo, now restlessly waiting for them. With such things as they could carry to help those they knew they should find in dire need, they waded through the snow two miles to a gully road, where they came upon an overturned bus from which the horses had run away. There they found, huddled together for warmth, seven people, including the baby's father and mother. You can imagine how happy they were to know that the baby was safe. The inn-keeper and the neighbors succeeded in getting all the travelers back to the inn, and so Santo really saved all those lives.

Now how did Santo know, in the first place, that there was trouble somewhere. Shut your eyes and think, before you read the next line and learn that what made him prick up his ears and insist on getting out was the sound of the pounding of the runaway horses' hoofs, which his keen hearing caught above the roar of the storm. He had before associated that sound with trouble, and his instinct made him go to the rescue.—Our Dumb Animals.

---

A good thing to remember,
And a better thing to do,
Is to work with the construction gang,
And not with the wrecking crew.


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Despotism in Kentucky.
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# Deaths

**HARRISON:** Died, at her home in Leesburg, Virginia, February 12, 1928, MARIA WASHINGTON HARRISON, daughter of the late H. T. and M. E. Harrison. She was born January 10, 1843.

Numbered with Thy Saints, in glory everlasting."

### HELEN ELY BURLESON.

HELEN ELY BURLESON, wife of the Bishop of South Dakota, was called into the larger life on the afternoon of February 6. Burial services were held in Calvary Cathedral on February 11. On Saturday morning at eleven o'clock, assited by Bishop McElwain, of Minnesota, and Suffragan Bishop Roberts, of South Dakota, the Bishop celebrated the Holy Communion. Their son, John Ely Burleson, acted as server. The burial office was read at two P. M. by Bishop Roberts and Dean Woodruff. A large and sorrowing congregation filled the Cathedral. Bishop Burleson said the final prayers and pronounced the benediction. The vested choir sang hymns of faith and hope. At the grave Bishop McElwain read the committal and Canon Gesner cast the earth.

Though prevented for the last three years by her health, the memory of Mrs. Burleson's loving service in South Dakota is still vivid. She made the Bishop's House a center of gracious hospitality, and clergy and people found there a hostess who made cheer with her cordial greeting, delicious humor, ready wit and an unfailing interest in the work each one was doing. In every fiber she was a missionary and her ingenious plans for work, especially her original and attractive missionary programs in the Woman's Auxiliary made the matter of missions a thing of interest and pleasure. Her life was singularly pure and real, and her personal loyalty to her Lord was manifested by unfailing devotion. To her the altar was the center of reality and power.

So she has gone, leaving a memory as gentle as the summer air when reapers sing among the gathered sheaves. She lived as a Christian; she died as a Christian; she lives as a Christian. The Church Expectant is enriched by a lovely soul, and we are surer of the Life and Light Eternal.

### RESOLUTIONS.

**Col. John W. Gordon.**

At the semi-annual meeting of the Board of Trustees of the Boys' Home, Inc., Covington, Va., held in St. Paul's Parish House, Richmond, Virginia, January 23d, the following minute was adopted

It is keenly realized by the members of the Board that Colonel JOHN W. GORDON, who as a faithful Christian soldier, fought a good fight, finished his course, kept the faith, has passed to the higher field of service. His life had steadily grown in strength, depth and expanding interest and service, until, ever ascending, he, like his Lord, passed out of sight into the heavens.

He will be greatly missed by the Boy's Home, its trustees, its officers, its boys. His abiding friendship and his ever generous support have been a valued and blessed asset. The house which he has given as a home for the little boys in sacred memory of his son will be, through the passing years, a token of his unfailing interest. His works do follow him.

Therefore be it resolved:

That the Board of Trustees of the Boys' Home, Inc., place on record its profound appreciation of the highly valued service that Colonel John W. Gordon has rendered this institution and her boys.

That we, its members, rejoice with his family in his noble life and splendid Christian service, and render gratitude to God for the blessing of it.

That we express to the members of his family our heartfelt sympathy in their bereavement and commend them to our Heavenly Father's divine consolation.

### GEORGE KEITH TAYLOR.

**In Memoriam.**

In the death of GEORGE KEITH TAYLOR, January 26, 1928, Amelia county suffered a distinct loss. Mr. Taylor was connected with many of the most prominent families in Eastern Virginia, and, for many years, was active in the public life of his section of the State. No man in Amelia was more widely known or more deeply respected. He had for many years been honored with the public confidence of his people. He was recognized as a man of great executive ability, of great firmness of character and of absolute fidelity to trust.

Mr. Taylor was a son of Dr. Richard Feild Taylor, of "Farm Hill", in Amelia, and of his wife, Rosalie Green. He was one of eight children, four boys and four girls. Mr. Taylor was born at "Farm Hill" on April 18, 1846. He died in his eighty-second year. He attended school at Mr. Harrison's, in Amelia, which he left to enter the Confederate army at the age of 17. He served first as a rodman in a corps of engineers, after which he was transferred into an Amelia troop of horse, which formed part of the First Virginia Regiment of Cavalry. Towards the end of the war he was detailed by Captain Frank Southall as a courier for General Munford, who had succeeded to the command of General Fitz Lee's old brigade. He served in this capacity until the end.

An interesting anecdote is told of Mr. Taylor in connection with General Robert E. Lee. Mr. Taylor possessed a very fine mare, which, towards the end of the war, he loaned General Fitz Lee to prevent its capture at the fall of Richmond. General Lee had the mare with him at the surrender at Appomattox. Meeting General Robert E. Lee later in Richmond, Mr. Taylor made inquiry as to the probable whereabouts of the mare, which he was most anxious to recover. He was told by General Lee that the animal had most likely been left in King William county by the cavalry commander. Mr. Taylor made inquiries, visited King William, and, finally located and secured the mare, which was highly blooded and of great value.

Naturally a man of much determination and of an inflexible will, Mr. Taylor was at all times recognized as the supreme head of his house. His character, however, was softened and beautified by a kindly and generous disposition, and his home was among the most hospitable in all Amelia.

Mr. Taylor was possessed of the gift of enjoying the friendship and respect of all classes. For twenty-four consecutive years he served as treasurer of his county. He was deeply attached to the sports of the field, was an excellent shot, and, until the period of the World War, kept his pack of fox hounds. He, also at all times kept open house, and, during the hunting season, his home was filled with friends, some of which visited him from great distances.

Mr. Taylor was a member of the Presbyterian church. In young manhood he studied medicine, but never practiced this as a profession. He was a brother of the late Dr. Armistead G. Taylor, of Amelia, also a Confederate veteran, who was regarded as one of the brightest minds in Virginia, and as among the most gifted medical men in the whole South.

In 1870, Mr. Taylor married Courtney Blair Harvie, a daughter of Lewis E. Harvie, president of the old Richmond and Danville Railroad. Mrs. Taylor preceded her husband to the grave, dying April 30, 1917. She left the following children: Dr. Richard Feild Taylor, Jr., who died in June, 1919; Edwin Harvie Taylor and George Keith Taylor, Jr., now Commonwealth's attorney of Amelia; also four daughters—Misses Rosalie G., Mary Byrd, Martha C. (now Mrs. W. Roane Ruffin), and Courtney I. Taylor, and an adopted daughter, Courtney Keith Meade. There is also one brother, James Aubyn Taylor, now residing at "Farm Hill".

Mr. Taylor was buried in the family section at Hollywood Cemetery, Richmond, Va.

(Signed) CARTER W. WORMELEY.

### IN MEMORIAM.

**Mrs. William Henry Chapman.**

The death of MRS. WILLIAM HENRY CHAPMAN, in Greensboro, North Carolina, on December 31, 1927, marks the passing of one who had contributed abundantly to the enrichment of human life by the strength of her faith, the beauty of her character, the breadth of her sympathies, the depth and sweetness of her love.

Born at "Edge Hill", near Warrenton, Virginia, on October 28, 1846, the only child of James Jeffries and Esther Foote, his wife, her long life embraced the tranquility of the old South, the period of armed conflict between the States, the poverty and privation of Reconstruction days, the prosperity and progress of the "new South". She lived through four wars, and was an active participant in the experiences of three of them. Her life was suffused with romance and rich in patriotic achievement.

United in marriage to a famous Confederate chieftain at the very height of his glory, she lived to devote much of her time and her rare gifts to leading a wide circle of friends and admirers into a deeper loyalty to a reunited country, and sent her sons into two wars under the Stars and Stripes.

On February 25, 1864, Josephine Jeffries, then a beautiful girl of seventeen, was married to Lieutenant-Colonel William H. Chapman, a member of the galaxy of brilliant and distinguished officers who commanded the famous 43rd Virginia Cavalry, better known as "Mosby's Battalion".

The early days of her married life were replete with adventure and peril. When peace was restored she faced, with her husband, the difficulties and hardships in-

volved in rebuilding the whole social structure of their native State.

Mrs. Chapman's life was intimately associated with the history of irginia. She sociated with the history of Virginia. She ter of Mary Ball, George Washington's mother, while her family and General Robert E. Lee traced back to a common ancestry in Colonel Richard Lee. She was an active member of the United Daughters of the Confederacy, the Daughters of the American Revolution and the Colonial Dames.

Mrs. Chapman was a woman of great personal charm, of noble beauty and dignity of character and of singular sweetness of disposition. Her poise was perfect, her sympathies deep and tender. Whether in the midst of war's alarms or in the swift exchanges of social life her beautiful spirit, while sensitively responsive to each new situation, was serene and unruffled.

A character so perfect, so symmetrical, could find its explanation only in spiritual ideals. Her life was permeated and directed by a deep religious faith that brightened and beautified each word and action, and all unconsciously brought men face to face with Christ, whom they recognized as the inspiration of a life of such surpassing loveliness.

Dedicated to Christ in infancy through the offices of the Episcopal Church, she was ever active in its service, and found in it joyous worship, its noble liturgy, its sacred associations and its heroic history her highest spiritual satisfaction.

Her family will have the sympathy of many friends in their bereavement. In less than two months Colonel Chapman and his beloved wife would have celebrated the 64th anniversary of their marriage. Sixty-four years on the pathway of life together—and lovers always! A wonderful record, a blesed and beautiful story.

In unfaded loveliness she has passed into the nearer presence, into the higher service of the King. Heaven is brighter for her coming and earth is richer for the legacy of such a life.

P.

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Of all things, beware of taking an attitude of cold condemnation toward one "overtaken in fault". In that afterreaction, when men feel the sting of their failure, they need not our condemnation, but our Christ.

# Personal Notes

The Rev. Frank T. Cady, rector of Trinity Church, Tyrone, Pa., has accepted a call to Christ Church, Point Pleasant, W. Va.; change to take effect after Easter.

The address of the Rev. Lewis Chester Morrison is The Vicarage, 1336 Brunswick Avenue, Trenton, N. J.

The Rev. B. Talbot Rogers, D. D., rector of St. Matthew's Parish, Sunbury, Pa., has returned to his work after spending three weeks in Florida on account of illness.

The Rev. William H Bond has resigned as rector of St. Stephen's Parish, Mount Carmel, Pa., effective February 1.

The Rev. Frank S. Persons, formerly minister in charge of Lynnwood Parish, Elkton, Va., has become minister in charge of the churches at Monmouth Junction, Sand Hills, and Rocky Hill. N. J., with address at R. R. No. 1, Princeton, N. J.

The Rev. Horace N. Aldrich, formerly General Missionary in the Diocese of Louisiana, has accepted a call to be rector of Trinity Church, Pass Christian, Miss., with address, Trinity Rectory.

The Rev. O. Meyer, formerly rector of Christ Church, Sherburne, N. Y., has accepted a call to Christ Church, Newton, N. J.

The Rev. P. H. Asheton-Martin, formerly rector of Trinity Church, Shamokin, Pa., has accepted a call to Grace Church, Hamden, Conn.

The Rev. Harold J. Edwards, formerly rector of Christ Church, Redding, Conn., has accepted a call to Trinity Church, Seymour, Conn.

The Rev. Harold F. Hohly, formerly of St. Alban's Mission, Columbus, Ohio, has accepted a call to All Saints' Church, Portsmouth, Ohio.

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MAJOR GILES B. COOKE, *last surviving officer of General Robert E. Lee's staff.*—To all who would like to have a true life of Abraham Lincoln I commend "The Real Lincoln," by Dr. Chas. L. C. Minor, giving an account of that part of Mr. Lincoln's life well known to his life-long friends and boon companions.

MR. LANGBOURNE M. WILLIAMS, *Richmond (Va.) Banker and Publisher of The Southern Churchman.*—A new edition of that great book, "The Real Lincoln," by Dr. Chas. L. C. Minor, will soon be available to the public, I am informed, and I strongly recommend that all persons interested in the true history of America secure a copy of it. "Time's glory is to calm contending kings, to unmask falsehood and bring truth to light," and it is high time that American writers cease to whitewash Lincoln and give the reading public the true facts about him and his policies. This is done in Dr. Minor's book, which I highly recommend to the reading public.

H. R. McILWAINE, *State Librarian of Virginia.*—I am glad to know that you are soon to publish a new (fourth) edition of Charles L. C. Minor's "The Real Lincoln." Made up almost altogether of excerpts from the writings of Lincoln's friends, the book gives facts largely overlooked in present-day biographies and which should be known by all who wish to form a just conception of Lincoln's character. It also gives much information as to widespread opposition in the Northern States to coercion of the South. On this account, too, it ought to be widely read everywhere, for such reading has a tendency to strengthen the good feeling now existing between the two great sections of our common county.

# TO THE LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

There is in circulation among the laity of the Protestant Episcopal Church a petition, prepared by one of our Bishops, to the General Convention which will assemble in Washington next October, asking that body to refuse its assent to the proposal to eliminate the Thirty-nine Articles of Religion from the Book of Common Prayer, which would mean their abrogation.

The petition so clearly expresses the best thought of Protestant Episcopalians that we quote it in full:

"WHEREAS, the last General Convention adopted tentatively a resolution to revise the Book of Common Prayer by omitting the publication in connection therewith of the Articles of Religion; and

"WHEREAS, there is no provision for publishing elsewhere or for recognizing in any other way the Articles of Religion except in connection with the Book of Common Prayer; and

"WHEREAS, the Constitution of this Church has ever since 1801 recognized in this way the Articles of Religion; and

"WHEREAS, the Articles of Religion define the Church and state clearly the historic doctrinal differences between the Anglican Communion and the Roman Catholic Church; and

"WHEREAS, there is an organized movement within the Protestant Episcopal Church to adopt some of the doctrines and forms of worship now observed by the Roman Catholic Church; and

"WHEREAS, many of the doctrines and ceremonies observed by the Roman Catholic Church are expressly repudiated by the Articles of Religion; and—

"WHEREAS, all the Bishops and Clergy ordained in the Protestant Episcopal Church have promised conformity to the Doctrine, Discipline and Worship of this Church; and

"WHEREAS, we and all the laity of the Protestant Episcopal Church have sought Jesus Christ as this Church has received His life and doctrine, and have entrusted our souls to the nurture of the Church as defined in the Articles of Religion and have depended upon the Sacramental life as taught therein; and

"WHEREAS, we believe that the omission of the Articles of Religion from publication in connection with the Book of Common Prayer would be tantamount to their repudiation in toto by General Convention, would open the way to the teaching and practice of many doctrines and ceremonies now expressly unlawful in our Church, and would leave the laity of the Church in doubt and confusion as to the position of their Church in many matters of great moral and spiritual importance, and would cause grief and doubt and sorrow:

"THEREFORE, we the undersigned adult communicants of the Protestant Episcopal Church do most earnestly memorialize our Right Reverend Fathers-in-God, our Reverend Clerical Deputies and Honorable Lay Deputies, in General Convention assembled in their respective Houses, to vote against the resolution to omit the Articles of Religion from publication in connection with the Book of Common Prayer and to vote against any proposed amendment to the Constitution that would omit reference to the Articles of Religion.

"AND we do further memorialize our Fathers-in-God, the Bishops, to send us a message of assurance that the name, the doctrine, the ceremonies and nomenclature of our Church and her missionary purpose and her fraternal love for all Christian people are and should be as expressed in the Book of Common Prayer.

"So we believe you will bring comfort and peace to the hearts of many, give confidence to those within our Communion and make clear to all men the true Catholic nature and Protestant heritage of our dear Church and revive zeal for the salvation of souls through Jesus Christ Our Lord. Amen."

We believe that a great majority of the communicants of the Church are opposed to the elimination of these Articles of Religion, established by the Church in 1801, and are likewise opposed to the introduction into the Church of the Mass, Reservation and Adoration of the Sacrament, Prayers to the Virgin Mary, Invocation of Saints, Worship of Images and Relics, Auricular Confession, Penance, use of the Rosary, Holy Water and other doctrines and ceremonies peculiar to the Church of Rome.

We therefore heartily endorse this petition and express the hope that all Protestant Episcopalians will signify their approval of it by their signatures and by aiding in the widest possible circulation of it.

Copies of this petition may be procured without cost from Latsch & Arnold, 97 N. Second Street, Memphis, Tenn.

(Signatures of Laymen)

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# Southern Churchman

Vol. 93. RICHMOND, VA., MARCH 3, 1928. No. 9.

## THE BUILDERS' STRIKE

I was walking along the street of Vanity Fair the other day and had my attention drawn to a huge edifice which was in the course of construction. Apparently there was a strike on, as something had happened to greatly hinder the work. On inquiring what was the trouble I was told that there was a dispute among the workmen. As the men were holding a meeting, and any one was admitted, out of curiosity I went inside.

Some had returned to their work, others were divided in opinion as to what was best to be done. It seemed that some were in fear that the building might fall, saying that some of the workmen were tampering with the foundations. Others were laughing them to scorn, vehemently asserting that their friends were but repairing the foundations, which, they said, had never been truly laid.

On further inquiry I found out that the building was called the CHURCH, and that the workmen were divided into two camps—Fundamentalists and Modernists. The great fear of the former was that the latter would remove the foundations; and on examining the damage already done, I was persuaded that there was much reason for alarm.

I found several of the huge foundation stones partly out of place. Indeed, one on which I deciphered the words:

The Virgin Birth

was more or less broken, and almost entirely removed from its place; if moved a little more a great part of the building would be in jeopardy. Another had an inscription which was partly obliterated by the workmen's tools. It read:

. . spiration of Ho . . Scr . . . . re

A third, which appeared to me to be the chief corner stone, was being vigorously attacked with pick and crowbar; it bore the words:

The Deity of Christ

I drew the attention of some of those destructive workmen, many of whom appeared to be scholars, to a notice the builder had left near by. It read:

If the FOUNDATIONS be destroyed,
what can the righteous do–

But they scoffed at me, and muttered something about "progress," and "modern building methods," and fell to with greater zeal than ever. I turned away sad in heart, feeling that this beautiful building was doomed.

But as I was about to step out into the street, a young man in shining garments touched me on the shoulder and gave me a letter from the owner of the building, bidding me read it. I broke the seal and read:

"Nevertheless the FOUNDATION of God standeth sure," and, "I will build my CHURCH; and the gates of hell shall not prevail against it."

Much comforted by these words, I passed on.

WILLIAM C. IRVINE.

Balgaum, India.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| The Holy Spirit and Intercession—Kenneth Mackenzie | 6 |
| Daily Notes on the Scripture Portions—The Rev. W. G. Scroggie | 7 |
| The Surrendered Life—In Christ—Conducted by the Rev. Frank Cox | 8 |
| What Price Life?—The Rev. Cornelius N. Bakker | 9 |
| Plain Bible Studies—J. T. Bougher | 10 |
| Jesus and Shall It Ever Be—J. Grigg | 10 |
| Book Reviews | 11 |
| Letters to the Editor | 11 |
| Church Intelligence | 13 |
| Family Department | 17 |
| Children's Department | 19 |
| Personal Notes | 23 |



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One wild leap on the strand
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I shall again behold,
And arms that held me once shall hold again.
In blinding ways of men
Long did I mourning doubt.
. . . . . .
But now the time is come, the test draws near,
And sudden my soul is innocent of fear.
O ye beloved! I come! I cry
With the old passion ye shall not deny
I know you, as I knew
When life was in its dew;
Ah, naught of me has suffered inward change,
Nor can be change essential even in you,
However far the freer spirit's range.
Soul shall find soul; there is no distance
That bars love's brave insistence,
And nothing truly dies
In all the infinite realm of woe and weal;
Throughout creation's bound thrill answers thrill
And love to love replies.

—Richard Watson Gilder.


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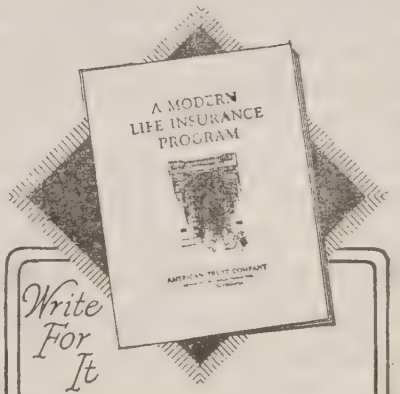
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## Thoughts For the Thoughtful

This world only begins friendships.—Phillips Brooks.

Sin is not imperfection; it is corruption.

No solid work is done by one who seeks a soft place.

He who desires to be Spirit-filled must be self-emptied.

The man who honestly and regularly pays his vows to God will never dodge paying his bills.—Rev. Wm. Porkess.

"Those who live with us have the greatest power to uplift us."

"Because you have occasional spells of despondency do not despair. The sun has a sinking spell every night, but it rises again all right the next morning."

"The man who has been through a hundred high schools and a hundred universities, and does not know his Bible, is not an educated man and never can be."—Henry Van Dyke.

A man stopped a preacher in a London street, and said: "I once heard you preach in Paris, and something you said was the means of my conversion." "What was it?" "The latch." You said "The latch is on our side of the door. I had always thought God hard, and that we must do something to propitiate Him. It was a new thought that Christ had done it all, and was waiting at the door for me."

God never achieves greatly through a coward. His message to Joshua when He had a great work for him to do was: "Be thou strong and very courageous!"

Let us beware of losing our enthusiasm; let us ever glory in something and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life.—Phillips Brooks.

When Dr. James McCosh was president of Princeton he said that no student ever left the college at graduation without his meeting the student alone, talking with him over his view of life and praying with him. Such a president, with a faculty like-minded, would naturally bring the students in their questioning age into an age of assurances and certainties.—O. P. Eaches.

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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

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## INTRUDERS

Many of us who try to follow and feel the prayers, thanksgiving and praise of the church services and to be earnest in our private devotions can understand the ancient belief in familiar and invisible demons always with us and demoniacally busy to persuade us to evil. At moments of the most solemn and sacred supplication or invocation the buzzing or crawling of a fly may lead us away from the very presence of the Almighty and the reverence and adoration we owe Him. The slightest sound or movement or circumstance, even the faint spectres floating in the darkness before our closed eyes, carry us afar to grotesquely or impiously unfitting wanderings, recollections, speculations, calculations. It is one of the mysteries of the complex machinery of our inward lives, old and universal as the impulse to worship, the instinct to seek and accept and hope in some power higher and better than any known to this world. It is the ceaseless struggle between what we call the soul and what we call the mind, impalpable, indefinable, frequently conflicting, forces within us. The spiritual element yearns and reaches and strives eagerly to soar to illimitable, ethereal regions of purity and beauty which we may but dimly and vaguely comprehend. The mere reasoning faculty, linked with the physical senses, swayed by passions and prejudices, greed and the influences of the moment, lures us to the material and sordid, labors to hold and confine us to what we can see and hear, touch and weigh and count.

Perhaps the first making of idols intended to represent deities was the effort of man to aid his spiritual sense against the mental revolts and strayings by providing something visible to fasten and retain his attention as he tried to pray. That effort failed. The worship degenerated to the manufactured thing. The senses and mentality triumphed over the spirit. Ages later the monks, immured in silent cells of desolate and lonely monasteries, striving to pray secluded from distractions, flagellated themselves cruelly, drawing blood from their own bared backs with whips knotted and thongs set with sharp spikes, hoping by laceration of their bodies to drive away the intruding alien and iniquitous thoughts. They and those others, so long before them knew, as we know now, as St. Paul wrote if himself to the Romans, that the law is spiritual and we are carnal, that the good we would we do not and the evil which we would not, that we do.

It seems certain that the Almighty intends us to achieve spiritual victory, to prevail over our finite minds and the earthly, by hard and valorous fighting and fervent, faithful beseeching of His help in the combat, perhaps so training us to be worthy of enrollment in His eternal host. He forbids us to worship the likeness of anything. The spiritual in us must overcome spiritually the carnal mind, with the merciful aid of the unseen, but ever present Power. There is deep meaning in the desperate all night struggle of Jacob, by which he won the blessing and the new name and was enabled to feel that he had seen God face to face. There is deeper, sweeter, holier, mystical meaning in the prayer of the Saviour, putting before us, for our strengthening and humble emulation, the final grapple of the deathless, divine, inspiring spirit and the shrinking, fearing, mind—"If it be possible, take away this cup from me". David, king of Israel, all man, with the strength and frailties of manhood, skilled and dauntless warrior, understood his own helplessness in the battle between soul and mind and with humility confessed it—"Cleanse thou me from secret faults". "Let the words of my mouth and the meditations of my heart be always acceptable in thy sight."

Our Church guides us into the road to victory over the invading, insistent, besetting intruders between us and the God to whom we would pray and offer thanks. The collect before the Holy Communion leads us to ask Him before whom all hearts are open to cleanse the thoughts of our hearts by the inspiration of His Holy Spirit that we may perfectly love Him and worthily magnify His Holy Name. That is the petition for us to grave on heart and memory and to breathe from the recesses of our souls incessantly. It is decreed that we shall win our inward battles as in the outward battle of life, by our own faithful courageous, tireless striving and fighting and ceaseless and earnest pleas for Divine assistance.

At the church services the clergyman can help those in front of him by fervor and earnestness and emphasis, by making his voice and intonations tell that he feels and means the words uttered by his lips. Monotonous, perfunctory recitations from the chancel give opportunity and invitation for legions of unworthy and untimely thoughts and suggestions to intrude within the heads bowed in the pews. Yet no mortal means nor methods, no measured cadences of enunciation, or strains or music, no picture, nor statuary, can assure the supremacy of the spiritual. Any or all of these may help, often do help; but they cannot do for us the work of driving away the intruders. That work is ours to do—one of the tasks that confront us at each step of our inner and outward lives. If we do it faithfully, the reward is promised and sure. If we fail to do it, the dread penalty for failure cannot be escaped. One lesson of the Lenten season, self-control, government of our physical and mental desires and inclinations, illustrates through the forty days how conquest by the spiritual part of us of the material and sensual part may continue through the years. It tells how by constant vigilance and diligence we may ascend with our prayers, our contrition and gratitude, feel that we have spoken directly with the All Mighty and All Merciful Power and have been heard. And, when the time comes, the soul will arise from amid foes and fogs and mists to transcendental light and purity, with the glorious defiance of the great apostle to the last enemy of all—"Oh, death, where is thy sting? Oh, grave, where is thy victory"?

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# THE HOLY SPIRIT AND INTERCESSION

## By Kenneth Mackenzie

GRANTED that the Christian life is a motive force; that the inspiration and unction proceed from the Holy Spirit; what is the rational ideal of this conferment? Certainly not for selfish appropriation. The possession of this divinely imparted provision, if not for ministry, would contradict every acknowledged manifestation of God earthward. It is He who sends His rain upon the just and the unjust (Matt. 5:45) and giveth liberally to all men (James 1:5). The very nature of God is to bless others. Our intuitive perceptions spontaneously witness to this. For to be God, He must be good; and goodness is essentially unselfish.

Our Lord Jesus made this plain in His life and teachings. He came not to gratify fleshly desires, as the rich of His day, attended by slaves and surrounded by luxury. His parable of the rich man and Lazarus is His unveiling of the mind of Deity as to the possession of any present-world gift which is turned into channels of selfish enjoyment. He defines Himself as coming not to be ministered to, but to minister (Matt. 20:28). Of Him it is said, "He went about doing good" (Acts 10:38). And St. Paul crowns the spirit and expression of benevolence which enriched His life by the otherwise unknown saying, "It is more blessed to give than to receive" (Acts 20:35).

And thus Christianity has been the world-agent for the uplift of the down-trodden, the feeding of the hungry, the protection of the weak and the amelioration of distress. Many have been and are the methods by which the believers in the Lord Jesus have interpreted Him to a suffering humanity. And this capacity for blessing is enlarging as needs for it arise and the challenge to service is recognized. But within the veil, lies another sphere of self-sacrifice, less conspicuous, never within the range of the praise of men, upon which God alone looks. Many are they who serve in visible ministry, under the open sky, worthy of the appreciation of their fellows, meriting a fit reward. Candidates for the unseen service are not less needed by the King, who seeks such as will unite with Him in this pursuit of blessing for others. Standing as we do today while the cry for the "Social Gospel" is vibrating, there is danger that the external ministry will obscure the deeper things of His life, once lived, and again lived through us. Either we shrink from trying to understand it, or we willingly evade it, lest the price be more than we care to pay.

The appeal we make in this message will not be acceptable to many who are devoted to the machinery of service; but who are indifferent to the hidden springs of ministry, which only the Holy Spirit can disclose. For not the volume of deeds, the sum total of gifts, meet the exactitude of God's arithmetic; but rather the consuming desire which lies behind the things we do, and most of all, the consciousness of union with Him which enamors us of Himself and knits us to Him in His burning zeal for others.

When we speak, therefore, of intercession, we touch a tender spot in the heart of every true child of God. Numerous are the conflicting thoughts which struggle for mastery in our minds, as the sanctity of this relationship with Him allures us to a closer walk with Him. And by far too strongly are we moved towards that prevailing fatalism, which is paralyzing the entire life of prayer and faith. Since He is able to do all things, why should He require us to seek them from Him? We recall that when Carey pleaded before the Church Council that he be sent to India, a doughty Scotch minister, impatient of this inflamed idealistic dream, exclaimed, "Sit down, young man; sit down; if the Lord wants to convert the heathen, He will do it without you". But we all know that is just what God will not do. Else were our Lord's commission to His disciples without motive or meaning. The divine law of evangelism has never varied from the beginning.

We meet another obstacle to our quest for the comprehension of the life of intercession in the oft-repeated saying that God wants to save and bless men more than we can comprehend. But here again we face the stubborn fact that He has ever ordained that He can forgive expression to His heart-hunger for souls, only when His own are en rapport with Himself. Otherwise, He stands mute and helpless. This would be absurd, philosophically considered, if we were not so well acquainted with the history of the ministry of prayer. To be sure God is able; and certainly He loves to save men more than we can ever apprehend. But His order is that we adhere to Him for the revelation of His love and the imparting of His vision. Our spiritual instinct reverently regards the importunity of Thomas Brainerd, on his knees for hours at a time in behalf of the benighted Indians to whom he went, with the love of Christ consuming him. How many faithful servants of God have waited in faith and prayer for the outpouring of the power of God in behalf of the heathen to whom they gave themselves, until, in some cases after years of delay, they saw what was the very opening of the windows of heaven!

In pleading, therefore, for the reality and the potency of intercession, we may but reasonably ask, not Why, but How? We are all aware that our inestimable liturgy embraces this ministry; for we do pray that God will "have mercy upon all men". Yet that does not go to the root of the problem. There was a sincere step forward when at the General Convention which adopted the petition, "That it may please Thee to send forth laborers into Thy harvest", the Church felt a new impulse which moved the hands of the clock of missions forward with notable advance. Thank God for it. The challenge, however, is not to the Church in its corporate life; it is personal, calling each of us to a separate ministry.

If we do not sincerely believe that men need to be saved and blest by God in answer to our petitions; if we virtually by our apathy, deny that "prayer changes things", then we may be kindly excused. Our gracious Father will make some other appointment for us, that we may serve as we are able and according to what is most pleasurable to us. He is too good to condemn us; He is so much in need of "the little I can do" from the weakest of His own, that He accepts us for what we elect to do. Every soul makes its own decision.

The motive lies in the recognition that there are men and women on the earth today, whom we may or may not know, who are to be blessed by our prayer life. We need not to understand the processes by which He links His omnipotence to our feeble strength; we take that for granted by the very fact that He has exalted this ministry of prayer to such heights of dignity and effectiveness in His Word and by the teachings and life of His dear Son. If we unite ourselves to Him in the dedicated purpose to see, as far as we are able, with His vision; to feel, as He may inflame our souls with His own fire of love; to receive His intense longing to draw all men unto Himself (John 12: 32), we enter this realm of spiritual influence for the loftiest calling of the children of God.

To this end, definiteness of aim, directness of approach and unbounded confidence in the reality of the transaction, befit us. It becomes us who would enroll in this ministry to seek Him in the longing, "Lord, lay some soul upon my heart". He will do it; and give us, as we advance in the life, the ability to discern those for whom we would have a spiritual concern. We shall enrich our participation in Common Prayer by the growing education we attain in the school of personal intercession.

Practically, we should have a list of those whom we have seen or heard of, whose needs or other conditions regarding them are worthy of our care and love. In faith that in remembering them we are covenanting with our Lord for their good, we present them to Him, fragrant before Him with the overflowing love which He bestows. This list will embrace and exceed the narrow circle of our closest and most cherished. "The great, wide world" will become our possession. We shall have, like our Lord, "a heart at leisure from itself to soothe and sympathize", and every appeal to our sympathy will be utilized to join us to others and to Him in this sanctified mission. It is as though He would say, "I love them; I can help them if you will unite with me in the desire; I need you to bring them to their hill of blessing. Will you do it"?

If this dedication possesses us, men will know us by our innate spiritual potency, our spiritually balanced lives, our kindly and sympathetic look. And we may not be surprised if some glad day, there shall come to us from some hungry soul the simple request, "I wish you would pray for me". No higher honor can be awarded us. May we meet it with a thrill of gladness that we are counted worthy of such a behest, the exalted privilege of uniting with our Lord in bringing down from Him, the benedictions He would bestow, which, with us, are in His province to grant.

# DAILY NOTES ON THE SCRIPTURE PORTIONS

## By the Reverend W. G. Scroggie, D. D.

THE SCRIPTURE UNION.

**Sunday, March 4.—St. John 7:19-36.**

**Subject-Title.—Facing Opposition.**

THE MESSAGE.

2. During the Feast (14-36). The presence of Christ is always revealing; He brings to light the secret things, and lays open the hidden thoughts of men. This is true not of one class only, but of all. Here, there are three distinct cycles of discussion. (i) With the Jews (14-24). Is it not true that certain ideas are well-nigh immortal—wrong ideas, I mean? Here is one of them, that in order to be accredited you must graduate at one or other of the schools (15). Well, that would have disqualified both Spurgeon and Moody, and long before them, both Peter and John, and their Master. I am for all the culture we can get, but for culture-snobbery I have a deep-seated contempt. Another lesson here is, you can test the truth by trying it (17). Christianity is not a controversy, but a character which expresses itself in conduct. These Jews claimed kinship with Moses, but Moses would not have owned one of them. "Natural relations are forfeited by moral apostasy." They only have a right to claim Abraham, and Moses, and Christ, who are of their spirit. In verses 21-23, we have an echo of chapter 5. (ii) With the People (25-31). Here again the person of Jesus is the focus of controversy. Who is He? It is pathetic when people announcing their knowledge only advertise their ignorance (27). They remembered Nazareth, but forgot Bethlehem. What you are forgetting may rob you of Christ. Jesus' answer brought light and life to some (31), while it stirred up hatred in others (30). The former caught the vision, but the latter caught the voltage. (iii) With the Envoys (32-36). When they came to Him, it was only to learn that He was going from them (33, 34). These messengers were deeply impressed by what Jesus said to them (46). What effect have preaching and teaching upon you?

**Today's Thought.—The Truth is Always Equal to the Storm.**

**Monday, March 5.—St. John 7:37-53.**

**Subject-Title—The Fountain and the River.**

THE MESSAGE.

3. End of the Feast (37-52). The last day was the greatest. Alike, the courage and grace of Christ are sublime: courage, in the loud cry of verse 28; and grace in His loud cry here (37). When He speaks of "thirst" He tells of need; when of "drink" He tells of supply, and when He says, "Come" He shows how alone the need and the supply can be got together. The Fountain is ever flowing: are you ever thirsting? Remember, if you do not drink, you rob not only yourself but other people also (38). Of him who is ever drinking it is said that out of his vitals there shall ever be flowing "rivers of living water". Are you a river, or a dry rut? Before there can be the outflow there must be the inflow. The Evangelist, sixty years after this utterance, explains it, and does so in the light of history and experience (39). Not until Jesus was glorified historically, was the Spirit given, and not until He is glorified spiritually in your heart and life, do you know His Spirit. Then Come, Drink, Flow. This sublime utterance of our Lord's set all the people guessing (40-44). Is He the Prophet? Or the Christ? Or neither? No one can really know Who Christ is until he trusts Him: some things can be known only from the inside. It is not a matter of geography and chronology (42), but of repentance and faith. Christ was like an electric current, which scatters to right and left all the diverse elements through which it passes. Now enter the officers again (45, 32), but without Jesus. His words had conquered their weapons (46); His majesty had paralyzed their might. Nicodemus comes again into view, the night-school pupil (50-52). He got only abuse for his loyalty to principle, but it is only the weak and the mean who fall back upon abuse. Are you strong enough to stand alone for Jesus?

**Today's Thought—Listen to the World's Greatest Speaker (46).**

**Tuesday, March 6—St. John 8:12-30.**

**Subject-Title—Christ Is God Manifest in the Flesh.**

THE MESSAGE.

In verses 12-20 Jesus bears a witness; and in 21-30, He issues a warning. The Master had already likened Himself to the riven rock (7:37); now He claims to be the true Fiery Pillar directing and regulating the march of His people through the wilderness. The Jews did not believe His testimony, because, they said, it was unsupported. But Jesus affirmed that it was not unsupported, for His Father also bore witness of Him (18). Utterly ignorant of Who He was Who was speaking to them, they thought only of an earthly father (19), but in an utterance of penetrating lucidity and power Jesus declared that He was the revelation of His Father, and that, for lack of sympathy, the Jews knew neither of Them. Let us remember that sympathy is always needed in order to understand. From this witness, Jesus passes on to a solemn warning (21-30), in which He presents the one true object of faith, and declares what are the consequences of unbelief. Mark here the thrice repeated "ye shall die in your sins". How unspeakably terrible a possibility. "To die without Christ, hast thou counted the cost?" Mark also the thrice repeated "I am" (24, 28, 58), which is one of the keys of this Gospel. Trace through its pages what Christ claimed to be: "I am the Light"; "I am the Bread of life"; "I am the Door"; and others. The truth insisted on in this discourse is that unbelief and death go together, as do faith and life. The Son's perfect oneness with the Father is made evident by the habit of His life and the quality of His service (29). His was not a negative obedience merely, a cold abstinence from evil, but a service at once positive, active, and energetic. We can have no greater ambition in life than to be well-pleasing in His sight. Underline Christ's references to His Father in this chapter.

**Today's Thought—Christ's Testimony is True.**

**Wednesday, March 7—St. John 8:31-47.**

**Subject-Title—Natural and Moral Pedigree.**

THE MESSAGE.

Had verse 30 ended the interview between Jesus and these Jews, how different would have been the impression left upon us, and how different the remainder of the story. But alas, the faith of these people was a mirage and not a pool, as what follows plainly shows. Christ promises freedom to those who honestly follow out an imperfect faith (31, 32). (Mark in these verses a cause, continuance; a means, knowledge, and an end, freedom.) But the Jews claimed never to have been in bondage; whereupon Jesus makes a great declaration which is true always, everywhere, that, "whosoever committeth sin is the servant of sin". We sing. "Britons never, never shall be slaves," but are not numberless Britons slaves? bound by the chains of greed, indulgence, selfishness, pride, lust, and much beside? Sin is always enslaving, so that if you are a sinner you are a slave. Do you believe that? No one is the master of sin. Only Christ can make us free men (36). Has He snapped your chains? The next word is on Pedigree (37-47); and here Jesus declares that natural descent does not carry with it spiritual likeness. Physical and moral kinship and likeness do not always go together. We Gentiles cannot claim natural descent from Abraham, but Paul teaches that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). This truth is definitely applied to the Jews in verses 43-47, where He, Who knew, plainly tells them that their Father is not God, but the devil. Some people make a great boast of their pedigree, ignorant or forgetful of the fact that character settles the question of kinship. According to soul-image, whose child are you?

**Today's Thought—Lord, Make Me More Like Thee Today.**

**Thursday, March 8—St. John 8:48-59.**

**Subject-Title—Slander and Stones.**

THE MESSAGE.

There are three small paragraphs in today's lesson, each beginning with something that the Jews said about Jesus. In the first (48-51) they deliberately and wickedly insult Him by calling Him a Samaritan, though they knew He was

a Galilean, and by affirming that He was demon-possessed. Have we any sense of horror when we read these words? Remember Who He was to Whom they were speaking, and what He had the power to do, yet He quietly replies, "Ye do dishonour Me". How do you re-act when you are insulted? In the second paragraph (52-56) the Jews take up Jesus' last statement (51), and with a note of absolute certainty re-affirm that He was demon-possessed. All through this controversy Christ and these men are on entirely different levels of thought, although employing the same words. When Jesus spoke about freedom (32) they misunderstood Him, as they do now when He speaks of death. Christ was a great enigma to them all (25, 53), as in all ages He has been to all who have failed to trust Him. He here plainly answers that He is greater than Abraham, known and honored of God, and knowing Him as they never did or could. The claims of Christ throughout this debate are astounding, and credible only on the ground that He was more than man, that He was truly God. Underline these claims in your Bible. In the last paragraph (57-59) the Jews not only entirely misunderstand what Christ has said, but misquote Him. But their sinful hate and unreasoned rage draws from the Master another mighty claim, and one which led these men to murderous action, "Before Abraham was, I am". Worship at His feet just now.

**Today's Thought—Think of the Moral Majesty of Christ.**

**Friday, March 9—St. John 9:1-12.**

**Subject-Title—Light for Darkness.**

**THE MESSAGE.**

Make a note in the margin of your Bible now of the main divisions of this graphic story. There are seven: Benefaction (1-7), Consternation (8, 9), Examination (10-23), Confession (24-33), Persecution (34), Revelation (35-38), Condemnation (39-10, 21). Today we consider the first two and the beginning of the third of these. 1. The Benefaction (1-7). Jesus opens the eyes of a man who had been born blind. He is still passing by (1), and He sees you, sees you as you are, and as you should be. He is not out as a sight-seer, but as a sight-giver. Born blind? What a calamity! Yet spiritually this is the state of us all by nature (Eph. 5:8): but the Light of the world stands in the midst. The disciples made two mistakes (2): first, they attributed specific suffering to specific sin. That was the mistake of Job's "friends", and of many since their time. Of course it may be so, but is not necessarily so; it was not so in this case. The second mistake was that instead of being moved to pity by the sight of this man, they proposed a theological discussion, a philosophical puzzle. How often we talk when we should help. Jesus said, "I must work" (4). He did not come into the world to explain evil, but to triumph over it. The day of our opportunity is very limited; therefore, let us work. We can help the world only as long as we are in it (5). Jesus adopting means, gives this man sight (6, 7), and great is —2. The Consternation (8, 9) which follows. "Is not this he?" "This is he." "He is like him." "I am he." The thing is full of humour. The converted ought always to arouse curiosity. If your profession of Christ has not changed you, you have good ground for misgiving. Study the questions and answers in—3. The Examination. The neighbours (10-12). How? Where? And how direct and simple are the replies. It is experience that gives power to testimony.

**Today's Thought—Be Busy Till Your Sun Sets (4).**

**Saturday, March 10—St. John 9:13-25.**

**Subject-Title—A Controversy Over Christ.**

**THE MESSAGE.**

3. The Examination (continued). The healed man is cross-examined, first by his neighbors and then by the Pharisees: his parents also are questioned. What a comedy this is! The contemptibleness of the Pharisees, the cowardice of the parents and the courage of the man himself, all give vivid color to the picture. The first objection of the Pharisees is that the man was healed on the Sabbath day. Well, is there a better day in the week on which to do good? Surely all that Jesus had ever done on a Sabbath day has been worthy of the day; but many who call themselves Christians are more zealous for convention than for conversion. These men ask, "how"? but it is the fact and not the means that matters. I shall never know how I was converted, but I know that I am, and that is enough. The Pharisees and the people were divided in their opinion of Jesus, the former starting from their idea about the Sabbath, and the latter, from the fact of the healing: so appeal is made to the man for his opinion, and boldly did he give it—"He is a Prophet". Do you stand your ground when pressed by the ungodly? Now the parents are called, and a miserable couple they are; the son had not lost much all these years in not seeing them. They, who should have been wild with joy, were filled with fear; they were more concerned about the synagogue than salvation. And so the man is called again, but we shall hold over his great testimony until tomorrow. Through all the ages Christ has been a subject of dispute, and concerning Him opinion has always been sharply divided. Ask yourself these two questions today—What do I think of Christ? and, What does Christ think of me?

**Today's Thought—Be True to What You Know of Christ, However Little.**

# THE SURRENDERED LIFE---IN CHRIST

## Conducted by the Reverend Frank Cox

WE need desperately in the Church today a re-emphasis in teaching, and in the life experience of our people of the truths centering around conversion. The fact that many of our people know nothing about real conversion goes far to explain much of the apathy of the present day. A recent survey of the Churches of our land pointed out an amazing number that had not succeeded in convincing even one individual of the claims of Christianity so far as to add them to the fold, evidently the members of the Churches mentioned were in dire need of a spiritual revolution in their own lives.

There is as there has always been the temptation to substitute something else for real conversion. The clerk in the store who does not possess the real article is supposed, traditionally, to press upon you something else, "just as good", and we have with us a number of the near-religious who are satisfied to enjoy something "just as good" as conversion. The substitute does not fill the place of the real article.

Some people substitute Baptism and Confirmation and Church attendance for conversion. They think that because they have been signed with these marks and have been regular in outward marks of devotion that they are thereby made fully Christian. Mere attendance at service does not make a Christian any more than attendance at lectures makes a good scholar. Hickman and Judd Gray both attended Church, but were far from conversion. We have even heard of vestrymen who lived with two wives, nominally they were leaders in the Church, but in God's sight they did not belong to the Church at all.

Others feel that a life which is in accord with the ordinary moral standards of the community will meet God's approval, whether they make very much of worship or not. There are many cases, however, of men and women, morally upright, who were far removed from God. They had moral strength enough to resist the temptations to impurity, but in their hearts there was no love to God. St. Paul sums up the best that a moral man could be and do in his own strength "though I bestow all my goods to feed the poor and though I give my body to be burned"—all this, without love, profits nothing.

Others again feel that a mild interest in an attenuated sort of Christianity coupled with the ability to criticise discriminatingly will free them from the necessity of being born again. They pride themselves upon their intellectual acumen, and feel themselves somewhat removed from the common herd. Naturally it is all right for the less learned to think that conversion is necessary and if they get any good out of it, why let them persist in the delusion, but these others have gotten beyond such childishness. These men can write with critical detachment of the struggles and the victories of the past. They can analyze critically the experiences of the past, and sit in judgment on men who were far better than they are. They substitute a vicarious experience in theory, and the ability to philosophize over the experience of others for real life. They are even willing to come to Christ by night and to recognize Him as a Teacher, but when He begins at the A, B, C of the New Birth, they stumble and ask how these things could be.

On the other hand there are faithful souls still who are not ready to be satisfied with second-hand experiences, or with the formal routine of the Christian life, who are ready to meet the conditions that the Lord lays down and who enjoy the experience of the New Birth. They provide the real apologetic for Christianity throughout this as every age. Butler's Analogy did less to stem the tides of infidelity in England than did the preaching of Wesley

and Whitfield with the real conversions that followed. Men who will never open a book on religion cannot help but see the lives of those whom God has touched. No one has yet been able to answer the argument of the man who was able to say, "Whereas I was blind now I see". We must have more members who can point to definite experiences in their lives that have convinced them of Christ's present power to save.

Our real problem as always is centered around the individual. It is easy to discourse on great social movements and to toss pro and con the arguments as to what would happen if this movement or that movement were to take place. It is easy also in such talks to shelve all individual responsibility, or to place it so far away that it brings no conviction. These things get nowhere. Work with and through the individual does. Many of those who can talk learnedly about the social gospel remind me of those who in the expressive words of St. Paul, "Beat the air". The man who wins another to Christ has unloosed possibilities that eternity alone can count.

The social life is no stronger than the lives of the individuals who make up that society, change the individuals, and you change the society. Bring enough of them under the sway of Christ, and miracles will happen.

The matter of conversion is even more serious than a question of a better society. It has to do with eternity as well. The New Birth is an absolute necessity in the Christian life. "Except a man be born again he cannot see the Kingdom of God." Kick against them who will, explain them away as you please, they are the words of Christ Himself. If you have complaint to make, complain against the One Who said them, do not quarrel with the ones who stand true to His Commission to declare them.

It is said that Bishop Whittle of Virginia was once asked by a minister who was having trouble in holding his congregations what he should do. He told the Bishop in a letter that he had tried every method he knew and had failed. The Bishop suggested in reply, "Why not try the Gospel"? Today we are troubled by the failure in many parts of the Church. Many remedies are being suggested. Why not go back to the original deposit, why not try the New Testament way, why not follow Christ's words, and preach and urge the New Birth?

# "WHAT PRICE LIFE?"

## Reverend Cornelius N. Bakker

**"What shall a man give in exchange for his life?"—Matthew 16:26b.**

IT is a spring day in Jerusalem. There comes one running from Bethany to the High Priest's Palace. The High Priest with the Scribes and Elders are listening with itching ears and looking through blood-thirsty eyes at a man who, with bated breath, whispers to them, "What are you willing to give me, and I will deliver Him unto you"? "Thirty pieces of silver." That same day, under the cover of darkness, this man followed by a band of men armed with swords and staves, delivers by means of betrayal kisses, into the hands of those seeking to kill Him, his friend. The betrayed one is hustled by the angry mob to the place of trial. The betrayer has earned his money; for the price of a slave he has sold his Master. With the words ringing in his conscience, "Betrayest thou the Son of Man with a kiss"? he is driven to go along to witness the outcome. His second thoughts, which like our second thoughts are often best, must be goading and pricking him, for when he hears the sentence of death, he realizes clearly for the first time what he has done. "The storm of despair sweeps over his disenchanted soul. No one in heaven or on earth to appeal to; no one, Angel or man to stand by him." Even the Priests, with whom he bartered to do this deed, refuse to ease his conscience by taking back the thirty pieces of silver. "See thou to it," they say. Thus Judas who might have enjoyed life with Jesus, sought the end of it all in suicide.

Judas' valuation of Jesus was thirty pieces of silver. For thirty pieces of silver he sold not only his Master, but his own life as well, . . . . what an exchange! Thirty pieces of silver equivalent to two hundred dollars. For that paltry sum Judas sold his Master and threw himself into the bargain. But Judas is not the only one who has made a bad bargain at the world's bargain counter. There was Esau who bought a mess of pottage with his birthright. In the poem, entitled, "The Lost Leader", Robert Browning mourns the poet who took wealth and honor in exchange for the fellowship of the common people.

> "Just for a handful of silver he left us,
> Just for a riband to stick in his coat—
> Found the one gift of which fortune bereft us,
> Lost all the others she lets us devote."

Judas, Esau, the "Lost Leader", how many are following in their train? How many are there in a sort of apostolic succession with such as these who are paying too dearly for what they are getting, who are spending their money for that which is not bread, and their labor for that which satisfieth not, who like Martha are so engrossed in the duties of their every-day life that they forget about the need of sitting at the Master's feet to think about Duty and Destiny?

This is a very trying age for those who would live, really live. I do not mean by "living" simply "existing" as do those whose philosophy of life is to "eat, drink and be merry", that is the ideal of the mere animal. Rather, by living, I mean satisfying the higher desires of the inner man. We must never lose sight of this most important of truths that we are not simply bodies. Man is a living soul, and the body is the house which he inhabits while here. The run and file of people today show by their "inordinate desire" for pleasure and their covetousness of possession that they believe they are bodies and forget that they are souls. The soul and its needs are given second place and consideration, and not a very close second at that. Man, roughly speaking, has a threefold nature; the physical, the mental, and the spiritual. Every one of these demand our attention. The body craves food, heat, light, and rest; the mind feeds on Truth—the Truth of Beauty and the Beauty of Truth; and the soul cries out, "Show us the Father and it sufficeth us".

I repeat then, that this is a trying age in which to live. The Fortnightly Forum of New York City, at one of its recent meetings, discussed this question, "What shall be the title of the age we live in"? "An Age of Efficiency," said one; "An Age of Self-Suppression," suggested another. Such definitions as "An Age of Machines", "An Age of Materialism" and "An Age of Pleasure Madness" were also given. No doubt, every one of these descriptions is true to a very large extent. I name them not because I think these conditions excuse, but because these conditions, no doubt, explain the cause of the moral and spiritual impotence of those who allow conditions and circumstances to control their thinking and living. Such people shed any personal responsibility, and excuse themselves by saying, "business and society drive us". It would be truer to say they are drawn, not driven.

It seems that there is nothing more pathetic than to see a man or woman who is so busy at work or play, who cannot use the Sabbath day as God intended it to be used for physical rest and spiritual recreation; who cannot when the church bell rings over hill and dale, "Come now, Come now", come with God's people and breathe the ozone of worship in God's house. How short-sighted people must be growing whose eyes are so fixed upon earth and earth things that they never try the "far-vision" and look up unto the Hills from whence cometh their help. Hurry, hurry, hurry in work, hurry in pleasure, is the tendency of the day. In the good old days, and the past had good things too, there were no machines to do the work, and save time, but who dares to say that people did not have a margin of time left for themselves in which to enjoy the results of their work? They lived life with a margin. There were moments of leisure left or set apart. There was time to cultivate that Christian culture in the home that so hallows family life, there was also a margin left in which to satisfy the desire for play. Life and its duties were so arranged that man's real nature, his spiritual nature, needed not to be overlooked.

Certainly, one would think with the introduction of machines and electricity to assist man, that his margin in life would be greatly increased. On the contrary, we find that we are more engrossed with the cares and pleasures of this world than were our forefathers. Explain it or even try to excuse it, if you will, by saying that modern conditions have drawn us into the whirlpool of mundane affairs. The question remains, are we happier, are we any more contented? We have reason to believe that there are more people over-working themselves, notice I did not say they were over-worked, and that there are more people surfeited with pleasure than ever before. The medical statistics which show an unusual growth in the number of suicides and cases with nervous disorders confirm this belief.

We who are made in the image of God, we who belong to eternity and not to this world and its little day, will never be happy if we continue to live as we do. If we

as individuals and as a nation continue to strive to develop only the material resources of the outside world and forget to develop the spiritual resources of the world within, what will we have gained? "For what shall it profit a man if he gain the whole world and lose his own soul?" Perhaps this problem does not interest us just now. There was a man who decided to take a trip abroad. He got his passport, booked his passage and sailed for Europe. His wallet was fat and bulgy with good American money. So, with all the confidence of an American abroad, he presented some greenbacks in payment for a purchase he had made. Good as his money was in the States, he found he could buy nothing with it unless it was changed into the coin that was current there. And so it is with us who are journeying to a far country. By our striving and our sacrifice we may be able to lay up for ourselves goods upon the earth and the things that goods will buy, but unless we exchange these things for heaven's coin, unless we lay up for ourselves treasures in heaven, unless with all our riches here we are rich toward God, we will not be as fortunate as the traveler was who could buy the foreign exchange after he got there. God's place of exchange is right here and now/"Now is the Day of Salvation".

Earth's hay, wood and stubble is not soul food here, nor has it any value hereafter, when on that last day and our life's sun has gone down we try to trim our lamps and fill them with the oil of salvation.

What price life, then? What are you worth? It is said that every man has his price. What is your price? Thirty pieces of silver, as Judas? A mess of pleasure, as Esau? Honor, as the Lost Leader? Then

". . . . Thou whose heaven self-ordained
Was to enjoy earth unrestrained,
Do it! Take all the ancient show!
The woods shall wave, the rivers flow,
And men apparently pursue
Their works as they were wont to do,
While living in probation yet.
I promise not thou shalt forget
The Past, now gone to its account;
But leave thee with the old amount
Of faculties, nor less nor more,
Unvisited, as heretofore,
By God's free spirit,
That makes an end.
So, once more, take thy world! expend
Eternity upon its shores, . . . .
Flung thee as freely as one rose
Out of a summer's opulence,
Over the Eden-barrier whence
Thou art excluded. Knock in vain"!

But those who are wise, not wise in their own conceit, not wise in the things of the world, but those who can discern between the real and the unreal, between the things that are temporal and the things that are eternal, those who are "wise unto salvation", who feel they have "a never dying soul to save and fit it for the skies", they will not be found at earth's bargain counter bargaining away the highest and best that is in them. They will not necessarily betake themselves to the top of St. Stylites' pillar, but they will use whatever they need for the welfare of mind and body with Christian moderation. They will use earth as a stepping stone, as a tenting on the King's highway to heaven.

I have seen Esau selling his birthright, for I have seen men selling their honor, their families, their souls. And what will some men not take in exchange for their life?

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher.**

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

**Lesson No. 24.**
**Topic—Spiritism.**
(Read 1 Tim. 4:1-3; Eph. 6:10-18.)

We hear and read much about communicating with the dead, through so-called "mediums", at "seances", "circles", and even at so-called "Spiritualist Churches".

Every one should be warned of the solemnly serious business of attempting such communication with the unseen, or spiritual world. Christians especially need to post themselves and each other on what the Word of God has to say on the subject, for while there is much deception, there is real impersonation, and real communication with the powers of darkness ever seeking human control, and embodiment, and of which Satan, as prince of the power of the air is the controlling head.

Under the lure of representing departed loved ones, wicked spirits and hordes of demons thus operate, and usually through female mediums in darkened rooms, "for what communion hath light with darkness". In fact, communication with spirits as a doctrine is real, but it is the manifestation of demon spirits and the kiss of the serpent. This mysterious yet awful communication can readily be distinguished as evil, though being vague, unsatisfactory, or incomplete, and largely limited to the trivial affairs of this present life. At times a jocular coarseness prevails, extending to vulgarity, and ferociousness, and a strange absence of those glorious verities, that by the sure Word of God, surround those who have been called to be forever with the Lord.

A further and unfailing guarantee of the awful character of this Satanic delusion is that Spiritualism has no place for Christ and shrinks from the very mention of the glorious atonement.—1 John 2:22; 1 John 4:3.

**Finally, What Saith the Word of God, Which Ends All Argument.**

1. Some shall give heed to seducing spirits and demons.—1 Tim. 4:1.
2. The working of Satan, with power, signs and lying wonders.—2 Thess. 2:7-9.
3. Demons have a personality.—Luke 8:26-33.
4. They know of the Lord Jesus, and their final doom.—Matt. 8:29.
5. They enter and depart at will after human control.—Luke 11:24-26.
6. We are not to have fellowship with demons.—1 Cor. 10:20.
7. Regard not them that have "familiar spirits".—Lev. 19:31.
8. Neither seek after or be defiled by them.—Lev. 19:31
9. God is against the soul that doeth this.—Lev. 20:6.
10. A consulter with "familiar spirits" is an abomination unto the Lord.—Deut. 18:10-12.
11. If tempted to consult a "medium", consider Isa. 8:19, 20.
12. To meddle with Spiritism in any form, is to draw near to the "powers of darkness", and open the way for the invasion of demons, and "wicked spirit" control. Where a soul is already so affected, the immediate and effectual remedy is the Blood of Christ"—1 John 1:7; and the absolute safe armour is described in Eph. 6:10 to 18; and available to every believer.

Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, Whom angels praise,
Whose glories shine through endless days?

Ashamed of Jesus! sooner far
Let night disown each radiant star;
'Tis midnight with my soul, till He,
Bright Morning Star, bid darkness flee.

Ashamed of Jesus! oh, as soon
Let morning blush to own the sun!
He sheds the beams of light divine
O'er this benighted soul of mine.

Ashamed of Jesus! that dear friend
On Whom my hopes of heaven depend!
No; when I blush, be this my shame,
That I no more revere His Name.

Ashamed of Jesus! empty pride!
I'll boast a Saviour crucified;
And, oh, may this my portion be,
My Saviour not ashamed of me.
—J. Grigg, alt., 1765 A. D.

# Book Reviews

LIFE AND LETTERS OF MATTHEW FONTAINE MAURY: By Jaquelin Ambler Caskie. Richmond Press, Inc., Richmond, Va. Illustrated. Price $3.

This is a very creditable and illuminating biography of the great Virginian whose achievements in the realm of science gained for him the sobriquet, "The Pathfinder of the Seas". Matthew Fontaine Maury was the founder of the National Observatory and Weather Bureau and of the Naval Academy; he was the originator of land and agricultural meteorology; inventor of the electric torpedo; his Wind and Current Charts revolutionized the commerce of the world, and it was his genius which made possible the laying of the Atlantic Cable.

The volume contains many copies of interesting letters by Maury and of such world-renowned figures as General R. E. Lee, Emperor Maximilian, Grand Duke Constantine, and Baron Von Humboldt.

A perusal will cause the reader to echo these words of Attorney General Anderson of Virginia: "Maury's footsteps from childhood to the doorway of death mark a path of transcendent talents, blazed with labor and energy; glorified through pain and disappointment and leading into the Hall of Eternal Fame."

This is the first work of non-fiction which has come from the author's facile pen; his Biblical romance, "The Figure in the Sand", was declared by a score or more of America's leading critics to rival in power and beauty such masterpieces as "Quo Vadis" and "Ben Hur".

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OUTLINE HARMONY OF THE FOUR GOSPELS: By Professor Matthew B. Riddle, D. D., LL. D. Bible Institute Colportage Association, Chicago. Price 15 cents.

We are glad to commend this Outline Harmony of the Gospels. It is evident from the notes that the author made much use of that classic and standard authority, "Andrew's Life of Our Lord". The work evinces the scholarship of the author and is a valuable help to the study of the Life of Christ. It will be found particularly helpful at this time to trace the order of events in Holy Week. With this aid you can follow the Life of Christ with probable time and place of events.

R.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### THE SEMINARIES.

Mr. Editor:

In response to your request I am sending you my honest convictions as to the greatest trouble today in the Church. It is common to hear it said that it is a poorly equipped ministry. If by that term you mean poor in Spirit, I would be obliged to agree, but if it means a lack of education, I must most emphatically disagree. There never was a time in the history of the Church when there were better trained men in our pulpits. Wesley did not cry out against the ignorance of the clergy, but against their lack of spiritual power. The trouble must be at fountain-head where the men are trained for their work—the Seminaries. I am not referring to any one Seminary, but to them all, more or less. This Church in her doctrines and Canons is clearly committed to the facts of the Creed as expressed in the Apostles' and Nicene Creed and also to the fully inspired Bible as a foundation to stand upon.

Every clergyman before he can be ordained must sign a paper saying he does believe the Bible of the Old and New Testament to be THE WORD OF GOD. When I was in the Seminary the entire faculty believed that and taught the students to believe it. They laid great stress on the very things now that are flaunted by so many teachers, viz.: the miracles of the Old Testament. I never heard one single doubt given in any class during the entire three years of study. The professors constantly held up before us the danger of departing from that stand of belief. I sometimes felt they were unnecessarily alarmed about these dangers, but I have seen for a long time that they saw clearly what was coming—from Germany and other quarters. When a Bishop widely known in the Church can write a paper showing how young men can sign the statement at ordination and not lose their consciences, it is time to look where we are going. I do not recall a single protest to that article. I am bound to believe that it was this firm belief in the Bible as THE WORD of God that caused so many men in the early days to volunteer to carry the gospel to foreign fields. Those men realized that they were going to a perilous situation and many of them sleep in the soil whither they went. Those were the days when there were no critics to pull the Word of God to pieces and show us what to believe and what not to believe. The Bible was the final standard. Not so now. The new theology has not upset the Bible, but it has upset many of the teachers of the Bible and hence the students who are preparing to go out in the Church are somewhat uncertain as to where they stand.

If there is any faculty in any of our Seminaries who believe the Bible as the FULLY inspired Word of God and so teach it, I would be most happy to know which one it is. Now if the New theology is right, of course it follows that all the teachers are right and are to be commended. I CANNOT believe that the Bible which has stood the fire through all the centuries and the Church who has held aloft its teaching was WRONG in so doing. I stand with the Bible and the Church against ALL the opposition. Young men go to college with implicit faith in the Bible and come out all shot to pieces in their convictions. Then comes the Seminary and any one must be credulous indeed if he can believe there will be much done there to settle and fix his faith and belief. These unbelievers first assaulted the Garden of Eden with their critical vacuum cleaner and then, like other supposed victors, they began a steady tramp through the Old Testament till they marched into the New Testament and have not hesitated to mutilate the Sacred person of Our Lord, denying most of the facts concerning Him in the Creed. We MUST accept revelation or speculation. I unhesitatingly take the former.

While Superintendent of the Galilee Mission I dealt with sixty-one clergymen of the various Communions—ten of ours, and theological students—too many to keep the count, and all tell me practically the same story: "I went to college, got my faith punctured and then to the Seminary and now I don't believe any of those old stories in the Bible, and you know you don't either." There they were down and out, no place to go, penniless and friendless, yet they could tell me all the arguments of Renan, Wellhausen, Harnack, &c., &c., against the credibility of the Word of God. I often, while listening to them, wished that some of the teachers who instructed them so fully in these things in their Seminaries, could be there and listen to their students expound them. Some of these men were most distinguished in their early ministry.

I want to give also a few examples from outside the Rescue Mission.

I do not say that all men lose their faith or have it dulled in the Seminary, but that many do. A very superior young man went to one of our Seminaries full of enthusiasm and determined to work for the salvation of the lost. He had already been preaching with great acceptability wherever he went. Less than two years in the Seminary cooled him off and he told me he could not believe the way he did when he entered the Seminary. He never finished his course and is now wandering over the country a miserable man, and when I saw him a few years ago his eyes filled with tears, but he told me he simply could not make things come out as they should. Another man went in with a high sense of his responsibility and with zeal for Christ. Before he graduated he told me he had long ceased to pray or attend prayers, because he was so unsettled in his religious convictions. A young man told me that three of them got together in his room the day before ordination and asked: "What are we going to preach when we go out?" Neither of them knew what to say. Two of them were ordained. I wish I were at liberty to put down here what the third one told me about his condition after listening for three years to such theological discussions.

Another case of a student from a distinguished Southern family, father in the ministry and widely known. He told me two days before his ordination that he did not want to be ordained, because he was so unsettled in his convictions. He said: "I have heard so much about all this thing till I do not know what to think or believe." I was horrified and told him he was an infidel, practically, and should not be ordained, but he replied: "Oh, my father and mother are coming to see me ordained and that would never do to disappoint them." I shuddered when I saw him ordained.

Another case of the same kind occurred a year before this one. I talked to him till the small hours of the morning. He broke down and cried, saying he wished he could believe these things, but he simply could not, after all he had heard on the subject. Both these men were honor men in college and that Seminary. I have a letter in my possession from a student, written two months before his ordination in which he said: "Sitting in my room tonight with only a short time till my ordination, I do not believe I can put my fingers on a single thing that I am supposed to teach when I am out, and say that I believe it." I knew him before he went to the Seminary and know that he was settled and sure as to his convictions. Another said to me after two years of college and one of Seminary that I was a very narrow Christian and had no right to say that this and that was wrong; that preachers who knew more than I did not agree with me. I knew what his convictions were before he went to the Seminary. I was not surprised to hear later on that he did not care to be ordained, as he could do social service work, which he considered more important. A student in one of the Seminaries wrote me recently that conditions there are alarming; teachers denying so much of Revelation and sometimes making light of it, and many of the young men following their example.

These things are very hard to say, but they are true. Charles G. Finney refused to attend the Seminary and when pressed for a reason replied: "If it does for me what I see it does for so many who go there, I do NOT want it." Wesley would not allow his young men to attend the Seminary of his day for the same reason. Spurgeon the same. We all know how Moody felt about it. All of these men established Training Schools for the ministry where faith would be pumped IN instead of out of them. It can easily be said that they were entirely wrong in their viewpoint. These marvelous men thought they were justified in their course. I believe they were. I am perfectly sure that many individual teachers in our Seminaries are entirely orthodox and hold the Faith as this Church has received it, but I fear they are in the minority. I feel that most faculties, as a whole, would freely admit that they do not teach the Bible as the FULLY inspired Word of God. If that is true, and few will deny it, it is not to be wondered at that these places of learning are sending out men who are extremely doubtful on a good many Facts of the Creed and as to the miracles of Old and New Testament. No wonder a resolution was introduced in the General Convention of 1922 to omit the reading of the Old Testament from the services of the Church. No wonder a recent Liberal Conference could discuss the Facts of the Creed with almost as much ease and freedom as if they were found in some book on political science.

I must call attention to the fact that most of the Funds of our Seminaries were given by men and women who believed the Bible to be the Word of God with the hope and prayer that it might be perpetuated.

In my judgment there is no NEUTRALITY in this fight. Neutrality is criminality. The Church is large and roomy as some put it, but it is not large enough to hold believers and unbelievers in the Word of God. Let the Unitarians get out, like the early ones did. Then we can respect them, if not agree with them. The Unitarian Register of Boston is telling some pungent truths along this line, urging all those who hold their views to come on over!

J. J. D. HALL.

## NEED OF HELP.

Mr. Editor:

May I at this time submit one phase of the present unemployment crisis which is often overlooked in meeting such an emergency?

Reference is made to the after-effects of such a period upon the physical status of the worker and those dependent upon him.

Too many of us are likely to believe that, when work has been found for the unemployed, the difficulty has all been righted. Too many of us forget that, when the breadwinner is unemployed over a long period of time, the effect upon the wife and children, who bear the brunt of the misfortune, is not all manifest right away.

No work means, of course, no pay. No pay means scanty food or none, poorer living quarters, inadequate clothing. Inevitably, long periods of mal-nourishment and privation result in weakened health for months afterwards.

Already in our temporary shelter, St. Barnabas' House, and our Relief Department at 38 Bleecker Street, we are feeling the effects of the recent weeks of unemployment upon the families and upon the workers themselves.

Young fathers and mothers with their little ones, dispossessed because they cannot pay the rent, left homeless and ill after weeks of scanty living; young mothers whose husbands have grown discouraged in their failure to find work and have deserted them to seek work elsewhere; children who must be cared for while mothers go to work; little ones whose under-nourished bodies cannot resist disease; young boys and girls, failing to find their usual part-time work and thus falling in the way of temptation and the courts; other young men on probation of parole who face the problem of trying to make a new start against the enervating experience of no work and nothing to live on.

In St. Barnabas' House during January 2,487 days' care were given to women and children. One thousand seven hundred and seventy-five men, women and children were helped through our Relief Department in December and January.

To as many of the men as possible help has been given in trying to find work. Part-time work has been found for many, which has helped them to keep from starving. We have been impressed by the men's willingness to work. But for most of them, work is not available. Relief has to be given.

But there has not been nearly enough money in our Relief Fund to take care of all who have turned to us. We feel keenly the need of help, not only in caring for present sufferers, but in providing for the inevitable increase of human troubles which the next few months will bring.

Whatever old or new friends of the society can do will be helping to stretch a friendly hand to many who have never had to ask for help before.

**L. Ernest Sunderland,**
**Superintendent, New York Protestant Episcopal City Mission Society.**
**February 15, 1928.**

## A PLEA FOR AN EVANGELICAL CLERGY UNION.

Mr. Editor:

There is a great need for a banding together of the Evangelical Clergy in a Union such as I have suggested. There is a need for a re-statement of our position as Evangelicals. There is no unity at present amongst the clergy as Evangelicals. They are afraid in some cases to shew their colours.

We must declare ourselves for all the Word of God—redemption through the Blood of Jesus—full of salvation—consecration, knowing that "without holiness no man shall see the Lord".

We must cut out colored stoles and preach in the good old-fashioned tippet.

We must hold fast to "Evening Communion". This should be a badge amongst the Evangelicals. Here, I instituted Evening Communion, when I came here, some eighteen months ago, and that service is looked forward to with great delight, as a member of the congregation said to me a few days ago:

"I like it even better than the morning Communion. There is a solemnity about it that lifts one up."

Why should there not be a Union where we can meet in conference once or twice a year and discuss the great truths of Evangelical Christendom?

Let us get away from this half-hearted Evangelicalism and fight.

What is this fetish of placing the lectern over to the side of the church instead of in the middle of the aisle or chancel? The idea of superstition! not to turn one's back on the Holy Table, is that it! Since when must we go back to the house of Rimmon? Our lectern is where it should be; in the centre of the aisle.

I was told, when I placed it there, by a vestryman, that it would not do at all. I said there it is and there it will remain. Since then this vestryman came to me and said: "The lectern is much better in the centre." Of course it is.

Well what is to be done? The Southern Churchman can call together such a conference and form such a union as we need. Go ahead. I will give you all the help I can. The time is ripe for a courageous going forward in the strength and power of our Master and in the interests of Apostolical Christianity.

**R. Maxwell Bradner.**

Church of the Nativity, Brooklyn.

## A REPLY TO BISHOP TUCKER.

Mr. Editor:

I saw Bishop Tucker's reply to your article in the Southern Churchman. Will he stand behind Professor Tom Nelson, who, at the Liberal Conference last fall, inveighed against the Bible and the Creed to the amusement of some of the younger clergy? I wish Professor Nelson would publish those contradictions which he said were in the Scriptures. The Seminary of Bishop Tucker's day and the Seminary to-day are two widely different places, if all I hear is true.

**L. R. COMBS.**

Lancaster, Va.

# Church Intelligence

### BISHOP ETHELBERT TALBOT PASSES AWAY.

Bishop Ethelbert Talbot, of Bethlehem, Pa., at one time presiding bishop of the Protestant Episcopal Church in the United States, died the night of February 27 at the age of 80.

He had been active in church work up to October 1, when he was obliged by illness to retire.

For more than fifty years he had been priest and bishop. In February, 1924, he succeeded by seniority to the office of presiding bishop, which he held until the General Convention of 1925 made the office elective.

His first and only pastorate was at Macon, Mo. In 1886 he was made missionary bishop of Wyoming and Idaho. After eleven years' pioneer work there he was elected head of the diocese of Central Pennsylvania. Within seven years this charge grew so large that it was divided into the dioceses of Harrisburg and Bethlehem, Bishop Talbot remaining in charge of the latter.

Funeral services will be held Thursday afternoon from the Cathedral of the Nativity at Bethlehem.

**"Greater love hath no man than this that a man lay down his life for his friends."**

**The Enclosed Formal Statement is Being Sent to My Patients and a Few Friends:**

The National Commission on Evangelism of the Protestant Episcopal Church, having invited me to give my full time as a field representative of the Commission, I have after due consideration decided to accept this wider opportunity for service.

In view of the fact that the Chairman of the Commission desires me to enter upon my new duties on March 1, 1928, I am necessarily relinquishing my practice on that date.

Faithfully your friend,

**L. Glazebrook.**

2022 P Street, Washington, D. C.

**"He that loseth his life for my sake shall find it."**

### Tercentenary of Bunyan's Birth.

The American Tract Society is seeking to aid all churches, libraries, educational institutions and musical organizations that wish to celebrate the Tercentenary of Bunyan's birth.

The New York Public Library has set aside a large room on the ground floor on the Forty-second Street side to be used for a Bunyan Exhibit for a period of six months beginning October 1. The Boston Public Library and Harvard University Library are also cooperating, together with a large number of libraries in leading cities of this country.

An International Committee is being formed by the Society to render such assistance in planning for the celebration as is possible through correspondence.

As a part of the celebration, the Society expects to raise a fund of $50,000 to re-print "Pilgrims' Progress" and other Bunyan books in English and foreign languages. This is considered a special need at the present time, as the American Association for the Advancement of Atheism is having nearly all of the old Atheistic books re-printed. Their last catalogue offers over three hundred of these books, many of which are old-timers.

### Wants Livelier Churches.

From the New York Times we quote the following:

Christianity too long has been regarded as a refuge for the halt and lame, according to the Rev. Dr. Albert E. Ribourg, rector of St. Andrew's Episcopal Church, who said in a recent sermon that those harbored by religion were not expected forever to remain crippled.

"Youth has no desire to join an organization of people who are only waiting to die to be translated to the place where the wicked cease from troubling and the weary are at rest," he declared. "They want action, progress, improvement, a glorious fruition. Stagnation has no place in their program.

"If the youth of the United States are to be influenced by religion in this age, they must be brought face to face with a religion which pulsates with power and strength and which gives them the assurance that under its banner they can, if they will, advance from victory to victory. The atmosphere of the graveyard must be removed from our churches."

### CAUTION.

**Clergy and Church people are warned against one, Alexander M. Guerard, a thickset man, somewhat above the average height, wearing opaque glasses and purporting to be blind. Shows familiarity with the names of the clergy in various parts of the country. Is described by the police as "a confidence man on a small scale". He is an expert piano tuner and seeks to secure the names of people from the South among whom he may operate his schemes.**

**E. H. Eckel, Jr.**

**St. Paul, Minnesota.**

### St. Andrew's Brotherhood for Japan.

A fine Chapter of the Brotherhood of St. Andrew has just been chartered among the students of St. Paul's University, Tokyo, Japan. Heading the roll of members is Bishop Reifsnider, Suffragan of North Tokyo and President of the University.

There is a total of fourteen members. The Director is Mr. Paul F. Rusch, of the University Commerce Department. The Chapter was admitted into the Brotherhood in the Chapel of St. Paul's University on St. Andrew's Day last, Bishop Reifsnider conducting the admission service as given in the Brotherhood handbook. This service of Holy Communion is conducted each Wednesday, with a breakfast following.

The Chapter had its service of admission as used by the American Brotherhood translated into Japanese, and much of the literature that has been sent to them has also been translated into that language.

Mr. Rusch, the Director of the Chapter, writes: "I firmly believe that the Brotherhood offers the way to keep these Japanese students and teachers interested in their Christianity, once they accept it. . . . . I am interested in this from a layman's standpoint. Japan needs Christian business men as well as Christian priests.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

### Golden Wedding Day.

The golden wedding anniversary of the Rev. and Mrs. J. H. W. Blake was the keynote of the entire day at Christ Church, Georgetown on February 26. Mr. Blake, rector-emeritus of Christ Church, and his family attended a special Communion service at eleven o'clock, when a large congregation was present. A fitting sermon was preached by the young rector of Christ Church, the Rev. E. Pinkney Wroth, and the music included as an offertory anthem, "How Lovely Are the Messengers That Preach Us the Gospel of Peace", by Mendelssohn. At their home in the afternoon Mr. and Mrs. Blake, in a bower of golden flowers sent by loving friends, received many who came to offer congratulations, and at this time a purse of gold was presented from the congregation by Mr. George A. King. Mr. and Mrs. Blake had with them, at the service and through the entire day, their daughters who live in Washington, and their son, Mr. Vinton Blake, who with his wife, came from Akron, Ohio, for the occasion. Mr. Blake became rector of Christ Church about twenty-five years ago and continued in service there until his retirement three years ago.

### Committees for Washington Cathedral Entertained.

General John J. Pershing was host at a dinner given February 21 to members of the National and Executive Committees for the Cathedral, gathered in Washington from virtually every important Eastern and Middle Western center. At this dinner announcement was made of the closing of construction contracts aggregating more than $800,000 for work on the choir and crossing of Washington Cathedral, which work will be pushed for completion in time for the General Convention of the Church, to be held in Washington in October. General Pershing, by his sponsorship of this gathering, formally assumed leadership also of the nation-wide campaign for Washington Cathedral, and in his address of the occasion, said:

"My chief interests are the building of monuments in France to the memory of the service of American soldiers in the war, and assisting to build this great cathedral to the glory of Him to Whom we owe all our greatness. Many cathedrals, unfortunately, have been destroyed in wars, and I, for one, should like to have a hand in building a cathedral."

Among those in attendance at this dinner were: The Bishop of Washington and Mrs. James E. Freeman, the Dean of Washington and Mrs. G. C. F. Bratenahl, Major General and Mrs. George Barnett, Mr. and Mrs. Charles J. Bell, Mr. and Mrs. Frederick H. Brooke, the Assistant Secretary of State and Mrs. William R. Castle, Jr., William H. Church, Bronson Cutting, Mr. and Mrs. Charles C. Glover, Mrs. Alvin T. Hert, Major General and Mrs. Grote Hutcheson, Coleman Jennings, the Rev. and Mrs. Robert Johnston, Col. and Mrs. Francis T. A. Junkin, Miss Bessie J. Kibbey, Mr. and Mrs. Edwin N. Lewis, Miss Jessie C. McDonald, the Secretary of the Treasury Andrew W. Mellon, the Under Secretary of the Treasury and Mrs. Ogden L. Mills, Mrs. James Parmelee, Miss Elizabeth Ellicott Poe, the Rt. Rev. and Mrs. Philip M. Rhinelander, Dr. and Mrs. William C. Rives, Mr. and Mrs. H. L. Rust, Mrs. John

D. Sherman, John K. Sherman, the Rev. and Mrs. Anson Phelps Stokes, Mr. and Mrs. Corcoran Thom, Mrs. John Campbell White and Mrs. Woodrow Wilson, of Washington; Mr. and Mrs. Stephen Baker, Mr. and Mrs. Frederic W. Rhinelander, of New York; Rosewell Page, of Richmond; Mrs. Frederick S. Converse, of Westwood, Mass.; William G. Mather, of Cleveland; Burton Mansfield, of New Haven; Louis Howland, of Indianapolis; Fairfax Harrison, of Belvoir, Va.; Dr. and Mrs. Holland Wilmer, of Baltimore; Mr. Charles W. Henry, Milton Bennett Medary, Jr., Roland L. Taylor, former Senator and Mrs. George Wharton Pepper, Mr. and Mrs. Arthur W. Thompson, of Philadelphia; Mr. and Mrs. William Cooper Proctor, of Cincinnati; Henry B. Rust, of Pittsburgh; Mr. and Mrs. Charles Beecher Warren, of Detroit.

M. M. W.

## VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

### To Honor Bishops.

Rectors and vestrymen of all the Episcopal Churches of Richmond and vicinity were tendered a buffet supper and reception in the Westmoreland Club on February 22, by the rector and vestry of St. Paul's Episcopal Church in order that they might meet the Rt. Rev. H. St. George Tucker, D. D., Bishop of this Diocese.

Approximately one hundred and fifty persons attended the informal meeting at which Bishop Tucker and his father, Bishop Beverley D. Tucker, of the Diocese of Southern Virginia, were the guests of honor.

The Rev. Yates Downman, rector of All Saints' Church, asked the blessing. Short addresses by Bishop H. St. George Tucker and Bishop Beverley D. Tucker followed the supper, in which they made remarks of greeting.

### Regional Conference.

Bishop H. St. George Tucker preached the opening sermon before the regional conference on faith and order, which was held on February 22 at St. Paul's Church, Richmond, Virginia. Clergymen of the various denominations attended this conference, which was in session for two days.

Wednesday afternoon there was a session in the parish house with devotional exercises conducted by the Rev. J. W. Latham, D. D., pastor of Centenary Methodist Church. There were addresses on "The Existing Unity and Its Implications", by the Rev. W. Cosby Bell, D. D., of the Virginia Episcopal Seminary, and "A Formula for Union" by the Rev. John M. Moore, Corresponding Secretary, Federal Council of Churches of Christ in America.

All of the meetings were open to the public, but the public was especially invited to attend the night meetings. Wednesday night the devotional exercises were conducted by the Rev. Beverley D. Tucker, Jr., D. D., rector of St. Paul's. The addresses were delivered by Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, on "The Lausanne Record", and the Rev. W. Adams Brown, D. D., of the Union Theological Seminary, New York, on "Next Steps".

Bishop Cannon is widely known as an impressive and earnest speaker. Dr. Brown is a graduate of Yale and of the Union Theological Seminary. He also attended the University of Berlin for two years. He was ordained to the Presbyterian ministry in 1893. Since 1898 he has held the Roosevelt chair of systematic theology at the Union Theological Seminary. He has been active in a great many organizations seeking to promote greater unity and cooperation among the Christian bodies and he is the author of a number of outstanding religious books.

The purpose of the conference was to give to the ministry and laity of the various churches an opportunity to hear from delegates to Lausanne a report of the work done by that body. There were also round-table and general discussions on various topics pertaining to the accomplishments of the Lausanne gathering, and matters affecting Christian cooperation and fellowship.

## NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

### Is Christianity the Religion for the Future?

will be the general subject of a course of lectures by Dr. Bernard Iddings Bell, President of St. Stephen's College, on Monday afternoons in Lent, at five o'clock, in St. Thomas' Church, Fifth Avenue and Fifty-third Street The lectures are under the auspices of the National Church Club for Women and the Church Club of New York, the diocesan club for men.

February 27—Wanted: Better Gods.
March 5—The Paradox of Man.
March 12—Adventure for Agnostics.
March 17—Mysticism versus Magic.
March 26—Food for Wayfaring Men.
April 2—The Compulsion of the Cross.

President Bell's lectures in this course have been delivered at various times in the college chapels at Princeton, Williams, Amherst, Wesleyan, St. Stephen's, Chicago and Wellesley. They are intended primarily for those who think and act in the fashion of modern educated young men and women of the world. They are not phrased in terms of denunciation. Dr. Bell believes that the younger generation are honest, sincere and sorely puzzled people, deeply concerned with what can be believed and why people should believe, if indeed they should. Those who have read his articles in The Atlantic Monthly will understand his manner of approach.

The hour will be devoted to twenty-five minutes of lecture, twenty minutes of question box and ten minutes of devotions. The question box is important. Questions inserted one week will be answered the next—as far as possible—if time prevents that in all cases, then by mail.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

### Noon-Day Lenten Services.

Baltimore has the distinction of having started the Noon-Day Lenten Services now so popular throughout the country. The first of these services was held in the Church of the Messiah, then located in the heart of the business section of the city. At the initial service a dozen men were present and one of them was asked to come forward and play the organ. The sermon was preached by the rector, the Rev. Peregrine Wroth. This Noon-Day Service immediately became popular and the church was crowded with men. For several years the local clergy filled the pulpit; then invitations were extended to well-known preachers in other cities. The services continued for thirty years.

In 1904, following the great fire, Old St. Paul's, Charles and Saratoga Streets, the mother church of the city, began the same practice and has continued with full congregations every Lent since that time. Some of the most eminent preachers in the country have occupied the pulpit. The schedule of services for 1928 is as follows:

Ash Wednesday, February 22—The Most Rev. John Gardner Murray, D. D.

Thursday, February 23—The Rev. Hugh Birckhead, D. D.

Friday, February 24—The Rev. Wyatt Brown, D. D., Litt. D.

Monday, February 27 to Friday, March 2—The Rt. Rev. Robert E. L. Strider, D. D., Bishop Coadjutor of West Virginia.

Monday, March 5—The Rt. Rev. Edward T. Helfenstein, D. D., Bishop Coadjutor of Maryland.

Tuesday, March 6, to Friday, March 9—The Rev. Bernard Iddings Bell, D. D., President St. Stephen's College.

Monday, March 12, to Friday, March 16—The Rev. George Craig Stewart, D. D., L. H. D., Evanston, Ill.

Monday, March 19—The Rev. Walter O. Kinsolving, Summit, N. J.

Tuesday, March 20, to Thursday, March 22—The Rev. Arthur Lee Kinsolving, Amherst, Mass.

Friday, March 23—The Rev. H. P. Almon Abbott, D. D.

Monday, March 26, to Friday, March 30—The Rt. Rev. Charles Fiske, D. D., LL. D., Bishop of Central New York.

Monday, April 2, to Tuesday, April 3—The Rev. Frederic S. Fleming, D. D., Providence, R. I.

Wednesday, April 4—The Rev. William A. McClenthen, D. D.

Thursday, April 5—The rector, the Rev. Arthur B. Kinsolving, D. D.

Good Friday, April 6, 12 to 3—The rector.

### Quiet Day for Clergy.

The annual quiet day for the clergy of the diocese of Maryland, in preparation for Lent, was held at St. Michael and All Angels' Church, Baltimore, on February 21. A series of meditations were conducted by the rector, the Rev. Wyatt Brown, D. D. The clergy were then the guests of the Bishops of the Diocese at luncheon.

### New Wing Dedicated at Church Home and Infirmary.

With simple and impressive ceremony, the new northwest wing of the Church Home and Infirmary was dedicated on Monday, February 20, by the Rt. Rev. John Gardner Murray, who was assisted by the Rt. Rev. Edward Trail Helfenstein, and the Rev. Rudolph J. Gunkel, the Chaplain. The Rev. Dr. Arthur Chilton Powell, President of the Board of Trustees, presided and spoke briefly. A short statement made by Edward Guest Gibson, Councillor of the Diocese and Secretary of the Board of Trustees, told of the work and the need of the institution.

In his brief address, Bishop Murray, visitor to the Church Home and Infirmary, pointed out that when the disciples of St. John the Baptist questioned Jesus, Art Thou the Messiah? He did not tell them to remind St. John the Baptist of the heavens opening, of the descent of the Spirit of God like a dove, or of the Voice from Heaven, but replied, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them". "The Church Home and Infirmary," he said, "does all these things. It is a living

exemplification of the Spirit of Christ."

As a grateful tribute Bishop Murray presented Miss Jane Nash, the Superintendent, to the guests of the occasion as being the directing head of the institution.

"The new wing was a venture of faith," said Mr. Gibson. It was built with borrowed money with the belief that the money would be given. It involves an added expense of $12,000 a year to the institution, but the need was so great that the work was undertaken.

Mr. Gibson pointed out that the Church Home and Infirmary is not a wealthy institution, but is in need of additional funds for the care of the aged and the treatment of the sick.

Dr. Powell told of the future plans of the Church Home and Infirmary, which, when completed, will provide a hospital with three hundred and thirty-three beds and a home with provision for one hundred and seventy-five old ladies. In addition, there will be the training school for nurses, helping to meet one of the greatest medical needs of the day.

The Church Home and Infirmary was founded in 1858 by the union of an infirmary for the sick and suffering and a home for the aged. It adopted for its seal the picture of the Parable of the Good Samaritan. Since then it has ministered to all in this spirit.

The new northwest wing will be used temporarily as a nurses' home. The wing is part of the general plan and is connected with the other buildings. Looking forward to the day when the nursing staff will be housed in an adequate and properly designed nursing home, it has been planned for hospital purposes. It will provide eighty additional beds.

The latest hospital equipment has been provided.

J. A. M.

## SOUTHWESTERN VIRGINIA.

**Rt. Rev Robert C. Jett, D. D., Bishop**

### Payments on Field Department Subscriptions and Diocesan Expense Assessments in 1927.

With the thought that the figures may be of general interest, especially to those persons who care for comparative statistics, there is given below an analysis of payments made by the churches in Southwestern Virginia on their obligations to the diocese (and through it to the General Church) up to the time the Diocesan Treasurer's books were closed for the year 1927.

A few years ago this diocese discontinued the plan of making apportionments against the various churches for the Field Department (called by some "The Church's Program" and formerly known as the Nation-Wide Campaign). A total program, including the budget of the diocese and the budget quota for the General Church, is laid before the congregations at the time of the Every Member Canvass and they are asked to make their pledges with this total as a goal for the whole diocese.

As a result of the Every Member Canvass conducted in the fall of 1926, to finance the Field Departments of the diocese and the General Church quota, seventy-three churches and missions subscribed $53,035. At the time the diocesan books were closed for 1927 it was found that:

Forty-five had paid the exact amounts pledged.

Eleven had overpaid their pledges by a total of $1,749.93, of which $1,389.43 was an overpayment by one congregation.

Twelve that had made no pledges at all in the canvass actually paid during the year $332.29.

Three had made no payments on their pledges totalling $118.

Fourteen had paid a part but had fallen short of their original pledges; the total shortage being $696.67 in these cases.

The final net result was that, whereas $53,035 had been pledged, the total payments amounted to $54,302.55, or 102.4 per cent. If we leave out of consideration the large overpayment by one church we still have 99.77 as the percentage of payments.

In the matter of diocesan expense assessments the record for the year was good, although not quite up to that of the Field Department.

There were seventy-four original assessments, totalling $10,908.

Fifty-two congregations paid their respective amounts exactly.

Three overpaid by a total of $2.25.

One mission so small that it had received no assessment paid $10.91 anyway.

Ten made no payments at all; the total of their assessments being $465.

Nine paid a part, but fell short of their assessments by a total of $109.

The final net results was that against original assessments of $10,908, there were payments amounting to $10,347.16, 94.86 per cent.

Although the books for 1927 have been closed, payments are yet being received on delinquent 1927 accounts, being noted of course in such a way that they will not become confused with the pledges and assessments for 1928.

The Diocesan Treasurer is grateful for what he considers fine cooperation on the part of the congregations in the Diocese and their respective rectors, vestries and treasurers.

While the actual figures noted above may mean little to the Church at large, outside of Southwestern Virginia, it is quite possible that the officials of other dioceses would obtain interesting information by making analyses of their own receipts along similar lines.

T. A. S.

## PENNSYLVANIA.

**Rt. Rev. T. J. Garland, D. D., Bishop.**

### Request for Bishop Coadjutor.

Bishop Garland has made formal request for a Bishop Coadjutor to assist in sharing the increasing administrative and other duties in the diocese.

The Standing Committee has given its unanimous consent to the Bishop's request and official steps were taken February 10 to obtain the necessary "consents" of the Bishops and the Standing Committees of the other dioceses in the United States.

"Extent of diocesan work" is the reason presented by the Bishop for the need of a Bishop Coadjutor. It is pointed out that the Bishop has under his care about two hundred and twenty parishes, missions and chapels; three hundred clergy and nearly 70,000 communicants, in addition to a large number of Church Institutions.

### Dr. Burk Winner of Prize.

The Rev. Dr. W. Herbert Burk, founder and rector of the Washington Chapel at Valley Forge, and also founder and president of the Valley Forge Historical Society, was the recipient February 8 in the Academy of Music of the seventh annual Philadelphia award for distinguished service to the community. The award was founded in 1921 by Edward W. Bok and includes a gold medal, an illuminated scroll and a check for $10,000.

Dr. Burk explained to the people who crowded around him in the green room afterward that one half of the check will be devoted to the endowment fund of the chapel and one half will go to the Valley Forge Historical Society.

R. R. W.

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

### Brotherhood of St. Andrew.

The Brotherhood of St. Andrew in this diocese has an annual Corporate Communion on Washington's birthday. When it was discovered that this year that holiday would coincide with Ash Wednesday, it was decided, after debate, to hold the usual annual service just the same. The event justified the decision, for the largest company that ever came together for this function was the assembly of last Wednesday morning. Five hundred and thirty were present in St. Ann's Church, Brooklyn, at eight o'clock that morning for the Eucharist, and nearly as many sat down to breakfast afterward in the Hotel St. George, nearby. There were two admirable addresses on George Washington —one by Judge Charles F. C. Wahle on his characteristics as a citizen, and one by Bishop Stires on his qualities as a Churchman. Bishop Stires also appealed to the men present for recruits for the Diocesan School for Lay-Readers, which lately opened its second session. More candidates are enrolled than for the first session, but there is work for even a larger number. Those who take the training are expected to volunteer for pioneer mission work in the diocese afterward. The Brotherhood is cooperating in gathering candidates for the school.

C. H. W.

## FLORIDA.

**Rt. Rev. F. A. Juhan, D. D., Bishop.**

### Here and There About the Diocese With the Bishop.

All praise to the boys and girls of Christ Church, Pensacola. Nowhere can there be found a finer and more faithful crowd of youngsters. For several years now I have watched them with increasing interest and admiration. They are splendidly organized and have sustained a most enviable program of activity, the efforts of which have been felt near and far.

On Ash Wednesday I attended the early Celebration at Christ Church and despite the hour and the deluge of rain, about seventy boys and girls were present. Again at the afternoon service the majority of the congregation were young people, and this is typical of the spirit of loyalty and interest of these youngsters. Their church seems to be coming first with them. They are not a perplexing problem to their rector and their parents, but truly an example to the whole parish.

It is most gratifying to know that so many of our churches are having special preaching missions at this season. Holy Trinity, Gainesville, and St. John's, Tallahassee, have just closed successful missions conducted by the Rev. W. J. Loaring Clark, our General Missioner. St. Mark's, Stark, reports a most helpful mission, conducted by the Rev. E. L. Pennington, of St. Andrew's, Jacksonville. St. Peter's, Fernandina; the

Church of the Good Shepherd, St. John's and St. Andrew's, Jacksonville; St. Mark's, Palatka; St. Paul's, Federal Point; Christ Church, Cedar Key, and other congregations will also have missions during Lent. All of these missions purpose a continuation of the Bishops' Crusade, begun a year ago in Florida, in which renewed allegiance and personal evangelism were the clear call. Florida is not forgetting the Crusade.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. W. L. Rogers, D. D., Coadjutor.

### Evangelistic Meeting in Toledo.

By permission of the Diocesan Council, the Committee on Evangelism held their Retreat for Diocesan Clergy at St. Mark's and Trinity Churches in Toledo, beginning with a dinner on January 26, and closing with a luncheon at St. Marks January 28. The speaker this year was the Rt. Rev. Reginald H. Weller, D. D., Bishop of Fond du Lac, who stands foremost as a leader among the clergy throughout the Church, in the matter of evangelistic catholicism. He had no place in his heart, he said, for a mere mass priest. Though a High Churchman, he made not a single reference to anything of that nature. He kept everything of the Church in his explanation of things, but uttered no word of controversy. His main subject, he said, was the love of God. It was spoken simply by Jesus to His disciples. The Bishop's whole topic being the contact of Jesus with His disciples, whom He sent into the world to preach the Gospel, was spoken so simply and effectively that it deeply impressed the fifty clergy present.

J. M. W.

## ARIZONA.

Rt. Rev. Walter Mitchell, D. D., Bishop.

### Surprise Gift Completes Deanery Fund.

As the dean of Trinity Cathedral, Phoenix, Arizona (the Very Rev. Edwin S. Lane), was presiding at the annual meeting of the Cathedral parish on January 17, a note on a small piece of paper containing a blue slip was quietly passed to him. On opening this note what was his astonishment to read "For the Deanery", signed by the Junior Warden of the Cathedral and his wife, Mr. and Mrs. C. H. McKellips. On opening the blue slip the Dean discovered to his much greater astonishment a check for the sum of $8,000, the exact amount needed to complete the fund for a deanery. The fund was started by a Christmas present from the Rt. Rev. J. W. Atwood, now retired Bishop of Arizona, on behalf of an anonymous donor who gave $12,000 for a deanery provided that the corporation should provide a lot which it owned next door to the Cathedral plant and that the parish should raise the sum of $8,000.

The gift of $8,000 at the annual meeting completed the fund and plans are now being drafted. It is hoped the new deanery will be ready for occupancy by fall.

These splendid gifts leave the parish free to undertake another building campaign very greatly needed—the erection of a new wing to the present parish building. The Church School for a number of years has overgrown its present quarters and there is great need for larger accommodations. Ways and means are now being considered to raise the amount necessary for a new building which will cost approximately $75,000.

L.

## NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan

### New Church.

A magnificent new church, designed by the firm of Cram and Ferguson, New York, is to be erected by the congregation of St. Paul's, Winston-Salem, according to a decision recently made by the vestry. The present plant, consisting of church, parish house and rectory, was sold some months ago at a large figure, in order to remove to a site further from the business center.

### Forward Movement.

Though there was an increase of $6,000 in pledges to the Forward Movement for 1928 over those for 1927, the Executive Council of the Diocese of North Carolina at a recent meeting had to make some reductions in the $82,000 Forward Movement budget that had been adopted. A revised budget of $75,769 was adopted. At this meeting the diocesan treasurer announced that all 1927 obligations had been paid in full. The diocese will pay its full quota to the General Church in 1928, as it did in 1927.

### Lenten Offering.

The Diocese of North Carolina has set $7,000 as its goal for the 1928 Lenten Offering. The Rev. T. F. Opie, D. D., is secretary for the Offering, and has assigned quotas to parishes.

### Church Improvement Societies.

One of the most unique and useful Church organizations in the diocese is the Church Improvement Society, of Trinity Church, Scotland Neck, which recently began its fiftieth year. During its long life it has had only two presidents, mother and daughter; Mrs. Peter Evans Smith was the first president, and since her death a number of years ago, it has been under the direction of Miss Lena Smith. It has helped to build two churches in the parish, bought a rectory almost unaided, and done much work of all kinds.

### Evangelism.

Evangelistic work is being carried on with apostolic fervor in Rockingham County, North Carolina, under the direction of Miss Lillie Hill. "The Evangelistic Band of the Highways and Hedges", organized and directed by Miss Hill, an Auxiliary worker, visits the sick, relieves the poor and unfortunate, holds services in prison camps, and carries on a continuous crusade for decision to lead a Christian life. The president, Mark Richardson, is a young man who works for ten hours a day in a cotton mill. A list of the Christmas activities of the Band reads like a page out of the New Testament.

The rector of St. Paul's, Winston-Salem, N. C., the Rev. R. E. Gribbin, recently made his congregation sit up and take notice when he declared that if more prayer meetings and less social functions were given young women who had announced their intention of getting married the ratio between marriage and divorce would grow less. He insisted strongly that every man and woman contemplating marriage ought to seriously consider the religious obligations involved in the establishment of a home.

### A Rectory.

Emmanuel Church, Warrenton, which has just completed a handsome new church edifice, has begun the construction of a rectory. The first story will be of brick, and the second of waterproof stucco. The architecture will blend with that of the church. The rector, the Rev. B. N. deFoe Wagner, designed the rectory.

T. P., JR.

## WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt Rev. D. L. Ferris, D. D., Coadjutor.

### Our Old Saint Paul's.

The following letter was sent recently to the editor of the Buffalo Courier-Express:

It was my grateful privilege this happy Lord's day morning to attend service at "Old Saint Paul's" Church. Shelton Square, and share in the joy which greeted Dr. Jessup's return to his devoted ministry after his illness.

Following the long established custom of reviewing, at the opening of every year, the very interesting history of Saint Paul's Parish, Dr. Jessup took occasion to recall the more important events connected with the establishment and growth of this, the first and oldest of all the churches of our home city. Organized in 1816, and worshipping ever since on the same consecrated ground, Old Saint Paul's has a history and a glory peculiarly its own, and may well be reckoned as one of our noblest and most venerated civic possessions.

In churchly beauty, without and within, it stands alone within the city's gates, and has but few equals in the religious beyond, wherever one may go. Its location (while necessarily depriving it of its original constituency), immeasurably enhances its spiritual appeal. To thousands it is a daily reminder that the things which are seen are but temporal—and that the things which are not seen are alone eternal. And how heartening and refreshing is the noontide music of its lovely-throated chimes!

Who would dare to suggest the profanation of de-consecrating dear Old Saint Paul's, to erect in its place some towering structure, utterly without sentiment and forever incapable of serving the city's worthier ideals and noblest lasting life? Let me call attention to one item of Dr. Jessup's message, which was especially interesting, the statement that Saint Paul's endowment fund had now reached the gratifying sum of $350,000.

That is good news, indeed—and does great credit to all who have shared in this notable service to the local parish and the city to which this justly revered church has so generously ministered for more than a hundred years.

We are confident that there are many Buffalonians, representing many different communions, who would be glad to share in the effort which Dr. Jessup and his church officiary are making to increase the endowment fund, within the near future, to fully five hundred thousand dollars.

The city is preparing to celebrate its centennial, in 1932.

Wouldn't it be fine if Old Saint Paul's might then have reached the goal assuring its beneficent ministry to Greater Buffalo for another full century and more? Let us agree (with Bishop Brent's consent and hearty approval—to

(Continued on page 22.)

# Family Department

### March.

1. Thursday.
2. 3, Ember Days.
4. Second Sunday in Lent.
11. Third Sunday in Lent.
18. Fourth Sunday in Lent.
25. Fifth (Passion) Sunday in Lent. Annunciation B. V. M.
31. Saturday.

### Collect for the Second Sunday in Lent.

Almighty God, Who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly in our souls from all adversities which may happen to the body, and from the evil thoughts which may assault and hurt the soul; through Jesus Crist Our Lord. Amen.

For the Southern Churchman.

### De Profundis.

Kate C. Shipp.

Out of the deep we call to Thee,
Out of the dark and treacherous sea,
Thy waves, thy storms, have all
Gone over us and left us crushed,
For help, with voices almost hushed,
Out of the deep, we call.

Not from the glowing mountain height
Touched with the morning's rosy light
Where golden sunbeams fall;
Not from the crests, where all we see
Is light and life, we cry to Thee,
'Tis from the depths we call.

'Tis only in the darkest hour
When waves sweep on and storm-clouds lower,
And deepest shadows fall,
With breaking heart and lifted eye,
"O hear our plaint!" we humbly cry,
From out the deep we call.

### The Inevitable Cross.

One thought which impresses itself, when the events which makes the season of Lent so rich in significance are called to mind, is that the cross was the inevitable goal that must be reached before the Saviour's life could issue in the world's redemption. Apart from its being ordained before the foundations of the world were laid, no other issue was to be expected but that the only sinless, spotless life would be the victim of the world's sin. The waters of the Mississippi as they issue from the lake where it takes its rise are pure and clear as crystal. But when the Ohio, Missouri and other streams pour their waters into it, the clean waters from its source come into conflict with the muddy accessions poured into it on its way to the Gulf. It is anything but a pure and refreshing river as it widens and deepens in its near approach to the sea. Its purity at the source has met with currents that are unclean, and its death as a refreshing stream to quench the thirst of millions living on its banks is the result. The battle between the clean and the unclean is inevitable.

Inadequate as the comparison may be, the sinless, spotless life of the Son of God met with just such a reception when it came into contact with a sinful world. Such a life could not possibly be at home in a sin-tainted humanity. It was like a pure stream flowing through a basin where it met with sin-stained hostile currents and was lost in the conflict between the two. "He came unto His own and His own received Him not." When the angel choir announced His coming, His cradle was a manger in a stable because there was no room for Him in the inn. He was not welcome even among His own kith and kin. When He ministered to the sick and the needy, and even to the dying and the dead, when He threw the arms of His love around those who were dying for the want of love, He met with contempt and hatred on the part of those who considered themselves to be chosen of God to be watchmen on the towers of Zion. When He mingled with sinners that He might lift them up and free them from sin's bondage, He was numbered as one of them and made to appear as a blasphemer and as one possessed of the devil. When in His works of mercy He performed wonders to attest His deity, He aroused the envy and the wrath of the responsible leaders of the Church until finally the crisis was reached, and He was numbered among the transgressors and nailed to the cross. The pure stream of divinity poured itself into the corrupt stream of the humanity, and He who knew no sin became ingulfed in the sin of the world and poured out His life blood upon the cross: "He was despised and rejected of men: a man of sorrows and acquainted with grief." "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed." Just as the pure waters of the upper Mississippi had to flow through the muddy waters of the lower Mississippi, so did the spotless life of the Son of God take its course through the sin-cursed life of humanity to meet its inevitable goal on Calvary. No other issue could possibly be expected. Holiness came into contact with sin, and the result was clearly foreseen by Him who knew no sin. From the birth to the grave His was but a journey to the cross.

But the death upon the cross has become the great purifying stream for our sin-tainted humanity. There is a divine chemistry at work ever since that has cleansing properties. The unclean no longer has undisputed sway over the clean. There is a water of life, a river of life, which took its rise when Christ was nailed to the cross, and it has been broadening out into a marvelous cleansing stream that is destined to flow through the uttermost parts of the earth. The apostles caught sight of it and pointed men to it with a zeal and faith that knew no bounds. Peter with a holy boldness that is in marked contrast with his cowardly denial faces those who in their ignorance and blindness shouted with the multitude, "Crucify Him"! and with thrusts sharp as arrows brings home to their consciences a deep sense of their guilt in crucifying Him who has become the redeemer of mankind. His message rings with a certainty and finality which is by no means in evidence in many a Protestant pulpit today. No salvation in any other name under heaven given among men whereby we must be saved is the heart of his message. Paul has the same message when he says that he knows of no other Gospel but Jesus Christ and Him crucified.

And that is the message the world needs today. There is much preaching where that central note of the Gospel is missing. Much is said of the love of God, but little of His wrath against sin. Men are supposed to be saved today by imitating Christ, not by faith in a redemption wrought out upon the cross. That Christ should have borne the world's sin upon His heart and suffered its penalty for all mankind is not a popular message in our day. But the whole fiber and texture of the Scriptures is shot through with that redemptive note and woe to the Church when once it substitutes shallow ethics for the blood-bought redemption wrought out upon the cross by the world's only Redeemer.—Lutheran.

### The Undying Faith.

For what it may be worth, here is part of a report, translated from a Moscow paper, sent to the Bible Society Record, of a lecture given in Russia last July by the Commissioner for Atheism.

"It is to be noticed that even now, in the tenth year after the Revolution, common people when visiting Lenin's mausoleum are still respectfully crossing themselves, and the vexed government is powerless against this proceeding. The fight against religion is becoming endless, obstinate, and very ungrateful. . . .

"According to the Sec. 13 of the statutes of the Communistic Party, every member has to carry on atheistic propaganda. But no one does it. Many are eager atheists only in words; but in their homes one can see a lot of icons. Women are especially very obstinate in their resistance to a healthy atheism. . . .

"Today we are living in a period of religious movement. The upstart is growing strong and seeks to support the Church, which is a seat of reaction and an active opposition to everything bearing the name of "Soviet".

"The churches are renewed, and the clergy are busy getting means for gilding the domes. We cannot ignore the elevation and growing strength of our enemy. . . . . It is remarkable that no vagrants or tramps are to be noticed in the Christians unions of youngsters, their life being generally faultless; and it has occurred even that some of the communistic youth and chiefly the best of them, have passed over to the sectarians."

### The Work of The Spirit.

The Spirit is in endless pursuit of man, whether the man is saved or unsaved, in the Church or out of it. God Incarnate in Jesus, in the Person of the Holy Spirit, is out after the soul, pursuing it wherever it may flee. It is foolish to try to escape a "divine lover". But this all of us sometimes do. But we fail. Both Dr. Jekyl and Mr. Hyde are in every one of us, and who in the course of a long life has not uttered the words of the Psalmist, "Whither shall I go from thy Spirit"? No matter where we go, what we do, we cannot escape the Spirit of God. It is impossible. The Spirit woos us, good or bad, all the time. This truth is beautifully portrayed in Francis Thompson's "Hound of Heaven". Though man flees from God, he is conscious of His love. It is the eternal chase of man by the "Celestial Huntsman", the Spirit of God. Let us all highly resolve to set aside everything selfish, unworthy and mean, all indifference and coldness of heart, everything by which we are fleeing from His love. The Spirit strives with man, wooing him to the high endeavor.

I believe the Holy Spirit is working in

this age, at this very hour. He is kindling the brave and generous hearts of this generation. He is in the midst of every gathering that looks to the moral and spiritual uplift of the world. The Spirit is working in the boldness and unusual daring of our young people. He is leading them, as well as the older folk, away from sham and unreality. He is actively at work with them in their ceaseless search for the truth. He is hand in hand with them in the fearlessness with which they are clamoring for fair and just recognition. The Spirit, I believe, is in the most wonderful transformation of two thousand years, the assertion of women for their rights. And I believe the Spirit to be operative in the tumultuous unsettlement in industry, struggling for the spirit and practice of the brotherhood of man. I believe the Spirit is playing a large part in the crumbling of kingdoms and empires with their autocracy and injustice, looking for the coming of democracy as a fact in the whole world. My conviction is that the Holy Spirit is today reckoning with man's crass selfishness, greed, disobedience and the clash of will with will, working with folk in bondage for their deliverance—endeavoring to make the kingdoms of this world to be in fact His own kingdoms. We know the inadequacy of the power of civilization, it has been pressed upon us in recent years. Even though we internationalize scholarship, labor, commerce, banking—the powers of the world will fail. The Holy Spirit must do His perfect work first. And when the Holy Spirit has full sway in this world, the prophet's dream of a golden era of rest and plenty, and the poet's song of radiant empires of equality and justice will be realized.—Pierce S. Ellis, in Religious Herald.

### What Pat Announced.

Father Boyle was sick and unable to celebrate mass. One Sunday morning he called in Patrick, the old sexton, and explained that he was sick, and to inform the people, explaining that due to his illness they couldn't hear mass, and that that would be no sin on their part.

Patrick stood attention, occasionally saying, "Yes, Father". As Patrick was about to leave Father Boyle said: "Patrick, you might as well make the announcements for the week. Next Thursday confessions will be heard for the first Friday; Tuesday, Feast of St. Peter and Paul. Collection next Sunday for the Holy Father, the Pope. A package has been found in the church; owner can have same by calling at the sacristy. On Wednesday John Clancy and Mary McCool will be married in this church. Any one knowing why these persons should not be married will please make known their reasons to proper authorities."

Patrick carried out Father Boyle's instructions as follows: "Ladies and Gentlemen: Father Boyle is sick and that is no sin. Next Thursday will be First Friday. Tuesday will be the feast of John Clancy and Mary McCool. The Pope will be here next Sunday to take up the collection, and on Wednesday St. Peter and Paul will be married in this church, and any one what sez they shouldn't be married will find their reasons rolled up in a package by calling in the sacristy."—J. A. M.

Sometimes God takes away our message that we may listen to His music.

He who has never fought himself has conquered no other foe.

# For the Young Folks

### Send Me.

Is there some desert or some pathless sea
Where thou, good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of his corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundred fold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God, send me.

—Anonymous.

### Two Ways to Think of Lent.

There are two ways of thinking of Lent. One, that it is a most irksome task, but the Church asks us to give up our ordinary pleasures, and so, as we belong to the Church we must, but we long for the Season to be over. And the other, I am glad Lent has come. I have been growing too frivolous, or I have been neglecting more and more religious duties that at one time I was glad and happy to do. I want to recover myself and, by God's help, I am going to keep Lent this year in a way that will help me in holding fast to my new-made vows.—Selected.

For the Southern Churchman.

### Merry Mockingbird Makes a Friend.

Lucile Blanchard Boyd.

Merry Mockingbird was very happy one spring morning. He was flying about in the pine trees and palmettos, singing his usual notes of cheer and gladness. He had eaten a good breakfast of grain which the black hen's chickens had left in their yard. Now she was thanking Mrs. Hen for the food, and telling the neighbors that the world was full of joy.

"What cheer. What cheer. Listen to me.
I'm Florida's bird. It's a nice place to be."

He sang the song over and over, and wondered why the robins and swallows had been in such a hurry to fly back north when the winter was gone, and the warm sun made the days longer. Suddenly he saw Mrs. Cardinal fly up to the big pine tree next to him.

"Good morning," said Merry Mockingbird.

"Good morning," sweetly answered Mrs. Cardinal.

"Have you had your breakfast?" asked Mr. Mockingbird.

"Oh, yes. A fine lot of crumbs at the yellow house near my nest," replied the pretty cardinal.

"I'm glad you're so lucky. How many babies have you this spring?"

"I've three of the prettiest youngsters you ever saw," said the proud mother. "I think they are going to look just like their father. You know everybody admires him."

"Indeed I do! A more gorgeous gentleman is seldom seen. And he's so sociable and good natured, too. Will he teach the babies how to sing as he does?"

"Later on, but now we are teaching them that fine feathers make fine birds," replied Mrs. Cardinal. "We want them to be loved for their beauty as well as their songs. It may pay them some time, you know."

Now close to the trees were some telephone wires, much nearer the ground than the pine branches where Merry Mockingbird and his neighbor were sitting. Up to these wires came Mrs. Ground Dove, a small lady in brown, whose nature was as dull as her feathers. She perched on the wire, and looked sorrowfully down at the chickens playing about their mother. "Who, who?" she sadly sighed.

"Good morning," called Mr. Mockingbird to the dove on the wire.

"Who said good morning?" slowly and mournfully answered the dove without raising her eyes or looking about.

"I, Merry Mockingbird, said good morning to you, Mrs. Dove. Aren't you happy this fine morning? All the birds are gay today."

"Who? Who?" asked Mrs. Dove.

"Why, I for one, and Mrs. Cardinal for another. The world is full of sunshine and flowers, food and new baby birds. Why are you so solemn, Sister Dove?"

"Who asks such a question?" answered the dove in minor tones. "Who can be so heartless as to speak of baby birds to me? Who doesn't know that I lost mine this morning?"

"Lost your babies? How did that happen?" asked Merry Mockingbird.

"Who knows the wicked old cat who ate them? Who, who, who?"

"My dear Mrs. Dove, we're sorry as we can be," said Mrs. Cardinal. "Where were your babies that a cat could catch them?"

"Who would fear to leave them in the hollow in the sand where I hatched them? Who would think a cat would be hunting so early in the morning?"

"Didn't you build a nest for yourself when you laid your eggs?" asked Mr. Mockingbird.

"Who would spend time and work in building a nest when a bare spot of ground would do?" asked the dove.

Mr. Mockingbird and Mrs. Cardinal saw that talking to Mrs. Dove was giving her no joy. With pity for her they flew to a nearby tree top to plan a way of cheering the sorrowful mother.

"I think Mrs. Dove would be much happier if she didn't say 'who' all the time," said Mrs. Cardinal. "How different you'd be, Mr. Mockingbird, if you never sang your glorious notes. You know all the songs of the birds. You mimic the dog and the cat. You talk every language the bird world knows. Can't you teach Mrs. Dove to sing something cheerful?"

"I might try," said the mockingbird. "I know that singing makes us happy. But I think that Mrs. Dove would be more cheerful if she dressed herself in bright colors. If you could get her to wear a touch of scarlet like the hibiscus flowers, or orange like the flame vine, she might even be as gay a bird as Mr. Cardinal."

"At least I can talk to her about her dress," said Mrs. Cardinal, "but she is sad now because the cat ate her babies. I wonder if she would like to see how we build the nests for our children. She might see that nests in the trees are better for little ones than the bare ground."

"Who, who, who?" cried the dove from the telephone wire, still mourning.

"I'll go and find my wife," said Merry Mockingbird, "and maybe she can persuade Mrs. Dove to build a nest. Then if she wants to have us help her, we can all gather leaves and stems and grasses to build with."

Away flew Mr. Mockingbird to find his mate, and back to the telephone pole flew Mrs. Cardinal. In a short time Mrs. Mockingbird appeared. She perched on the pole above Mrs. Cardinal, so that they could talk plainly to the dove.

"Now, Mrs. Dove," said Mrs. Cardinal, "we think you'll be happier if you build a nest and lay two more eggs, so that you can raise more babies. Mrs. Mockingbird and I will take you to our homes so that you can see our nests. We will help you gather twigs, if you wish."

Mrs. Cardinal led the way to her nest near the yellow house beyond the chicken yard.

"Wait a minute," she said, shaking her head. "I'll peek and see if my children are awake."

She quietly flew down to the nest and, as she did so, three tiny crested heads appeared.

"Don't be alarmed," said she to her babies, "it's only mother. I've brought Mrs. Dove and Mrs. Mockingbird to see you."

Mrs. Dove flew up to a branch where she could look into the cardinal's home. It was well built, of dry leaves, straws and stems, and lined with soft grasses. The little cardinal birds were tightly squeezed together.

"Who would think three children would be happy in a small nest like that?" the dove mournfully said. "Who would rather have a tiny house than a big open space?"

Mrs. Cardinal didn't answer the questions, for she was proud of her humble home. She thought Mrs. Dove was unkind to make such a remark, but she forgave her because she was so sad.

"Well, come along and see my nest," said Mrs. Mockingbird. "My birdies have learned to fly, and the house is empty this morning."

She flew straight to a high bush in the clearing near the edge of a small pine grove. There she showed the dove a stout nest of bark, roots and twigs, all softly lined with feathers and fine grasses.

"What do you think of my house?" asked the mockingbird.

"Who wouldn't like such a nest?" sadly answered the dove.

"Why don't you build one like it?" said the mockingbird.

"Who would help me?"

"Both of us would," answered the cardinal.

"Who will find a safe place?"

"Let's look about for a tall bush," said the mockingbird.

Off they went in two directions, Mrs. Dove following Mrs. Mockingbird, and Mrs. Cardinal going alone. They flew but a short distance when the mockingbird spied an old nest with a "For Rent" sign on the door. She went close to it. Then she called the dove.

"Here's a nest all ready to live in. I remember that a cousin of mine lived here last year. Isn't it a fine place for you to lay two nice white eggs?"

"Who said I could live here?" asked the dove.

"I'll tell my cousin that I let you in," replied the mockingbird.

Without any more words, Mrs. Dove took the nest for her home. Then she started to find Mr. Ground Dove to tell him the news.

Mrs. Mockingbird and Mrs. Cardinal returned to the tall treetop, where Merry Mockingbird was singing.

Mrs. Cardinal waited for Mrs. Mockingbird to say something. Just then they heard the dove calling, "Who who"? They turned their heads to hear what she had to say.

"Who wouldn't love the mockingbird?" the dove was singing. And the notes weren't as sad as they had been a short time before. "Who wouldn't love my friend?"

Then loudly sang Mr. Mockingbird on the high pine branch in answer to the dove's song of praise:

"What cheer. What cheer. Listen to me.
I'm Florida's bird. It's a nice place to be."

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For the Southern Churchman.

**Holy Zion.**

Edith Blodgett, Age 11.

O Zion! holy Zion,
I love thy holy name,
I love thy holy city
To which the Saviour came.

(Chorus.)

O Zion! holy Zion,
I love thy holy name,
Although thy wall be broken down,
I love thee just the same.

O Zion! holy Zion,
O what could sweeter be
Than the one dear thought—
Our Saviour taught in thee.

(Chorus.)

O Zion! holy Zion,
I love thy holy name,
Although thy wall be broken down,
I love thee just the same. Amen.

---

For the Southern Churchman.

**An Indian Legend.**

"Aunt Stanton."

When the Great Spirit walked on earth, the grass sprang up where He trod, flowers blossomed around each of His footprints; trees gave forth green leaves to shelter Him, and all the summer green things rejoiced in loveliness.

But when autumn came they were sad, for they had to lose their pretty color and fall to the ground. When the Great Spirit saw this, he remembered that the trees had given Him kind shade, and He was sorry for the leaves, so He touched them and turned them into birds.

The brown and red ones became robins, the bright red ones cardinals, and the yellow ones gold-finches, rice-birds and canaries.

So all the bird family were made out of colored leaves.

That is why the birds love the trees so, and always live with them and make their nests in the branches.

---

**The Best Way to Spend a Birthday.**

Shirley woke up early on her birthday morning. The sun was streaming in at her bedroom windows as if inviting her to get up, for something nice always happened on Shirley's birthday. Mother and sister Anne saw to that, and there was always a new surprise each year.

"I wonder what we'll do today," said Shirley to herself, as she jumped out of bed and slipped her feet into pink bedroom slippers. She dressed as quickly as she could and ran downstairs to breakfast.

"Happy birthday!" cried big sister Anne.

"Happy birthday, little daughter!" said father and mother together.

One might think Shirley was spoiled with all this, but she wasn't, not a bit of it. She was usually so busy making others happy that she didn't have time to think of herself, and because she wasn't spoiled every one loved her.

She clapped her hands as she took her place at the breakfast table, for there was a long white envelope beside her plate with her name. "Miss Shirley Hunter." That must be the surprise, of course.

"Not until after breakfast," warned her father playfully, as she began to open it.

She tried her best not to eat fast, but she could not keep her eyes from the letter. At last they had finished, and Shirley tore open the envelope. The letter inside was written in large red printed letters, so she could read it every bit herself.

"Happy birthday!" it began. "Look under the inkstand on father's desk."

Away she ran as fast as she could, and there she found a second long envelope with red printing on it. This time the letter inside said:

"The fun has only just begun.
Hurry now; let's see you run
Up to the attic, where you'll see
Something new for your dolly's tea."

"Oh, oh, Anne!" they heard her exclaim when she had reached the top attic stair. Then she came down very slowly with a large box in her hands.

"I only just peeped into it," she said, "but I know it's doll dishes," and she began unpacking them. In the very bottom of the box was another white envelope.

"If on your bureau you will look,
You will find a ——"

"Story-book," finished Shirley as she ran upstairs a second time, and came back with another package.

"Oh, daddy, it's lovely!" she said as she gave him a big hug. "And I'm going to read it all myself, too. Why, here's another letter. It says:

"In the corner of the bookcase
Is a tiny little box,
There's a chance that you may find,
If you're as sly as a little fox.
Mother."

Shirley scampered off, her cheeks pink as the flowers in her dress. This time she came back, holding out her hand, so that they might see the tiny gold ring on her finger.

"It's the prettiest I ever saw, mother, dear!" she cried. "And it has my initials on it, too. Oh, this is the nicest birthday I ever had!"

"You haven't had very many," teased her father.

"I've had six. And that's a lot."

"Mercy me, then you must think I'm a very old man," laughed Mr. Hunter.

"There's only one more thing, Shirley," said her mother. "We are going to let you ask some one to come this afternoon for tea. You may ask whoever you wish, but you had better decide soon, for there isn't much time left."

Shirley sat down and tried to think. Should it be her best friend or Aunt Miriam, or ——. Suddenly she jumped up.

"Oh, I know!" she cried. "I'll ask the little girl who just moved in up the street. I've had such a nice time myself that I'd like to share it with some

one who is lonesome, and I guess she is."

"That's a fine idea," said Sister Anne.

"Then I'll go ask her right away."

When Shirley returned, she looked very sober.

"Well, can't she come?" asked Sister Anne.

"Yes, she can; and, Anne, she had just been crying because she hadn't any one to play with. She said she's watched me go past, but wasn't sure where I lived. Besides, she has never lived in the city before, and doesn't like it a bit."

"Perhaps if you will be friends with her and help her get acquainted she will like it," suggested Shirley's mother.

So at half past two the door bell rang, and there was the other little girl. In just a few minutes they were playing as though they had always been friends, and when the time came for Shirley's birthday cake to be cut, and the pink ice cream served in the new dishes, both little girls declared they never knew the time to fly so fast.

When Shirley's new friend had gone home, Shirley told her mother that it was truly the best birthday, if she had had only six of them, and that she was going to find some one each year to share her happiness.—Mary Ruth Clemens, in Our Little Ones.

### For Jesus' Sake.

"Mother," said a little boy, "I wish Jesus lived on earth now."

"Why, my darling?"

"Because I should like so much to do something for him."

"But what could such a little bit of a fellow as you are do for Him?"

The child said, "Why, I could run all His errands for Him."

"So you could, my child, and so you shall. Here is a glass of jelly and some oranges for poor, old Margaret; I will let you take them, and do an errand for the Saviour, for when upon earth He said, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me'. Whenever you do a kind act for anybody because you love Jesus, it is just the same as if the Saviour were now living on the earth and you were doing it for Him."—The Illustrator.

### Adventuring.

It's great to go adventuring
With a boat upon a lake,
To watch the trout and tadpoles
Where ripples gleam and break!

Perhaps you spy a bird's nest
Where water willows grow,
And paddle by so softly
That the birds will never know.

Or a heron flies up startled,
A mink jumps in the lake,
And you see the sudden ripple
From a frightened water snake!

It's fine to go exploring
Along a reedy shore,
To paddle out on waters
Where you've never been before.

—Eleanor Hammond.

The purest and grandest beauty (far beyond that of the fairest flower, and high above Nature's noblest work) is of the mind and soul, that labor to enlarge our humble course; by no defiance or heroism, or even conscious teaching, but by patience, cheerfulness and modesty, truth, simplicity and loving kindness.—R. D. Blackmore.


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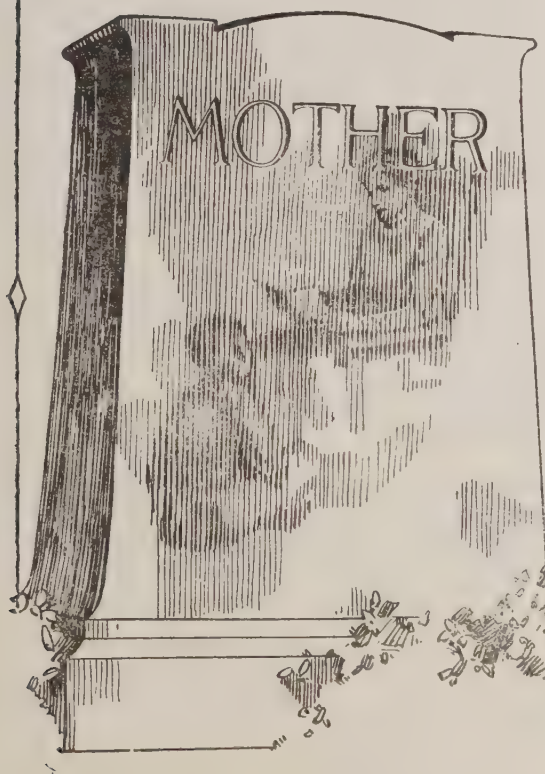
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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### REPORT FROM RICHMOND BRANCH LEPER MISSION, JANUARY, 1918, JANUARY, 1928.

In January the Richmond Branch closed ten years of service since Mrs. Mason's death. In that time two cottages have been built in memory of her, one costing $1,000.00 at Naini Asylum, India; also a child adopted for life, ($20.00 per year) at the same place; the other buildings on Tai Kam Island, south of Canton, China, for $2,000.00. In memory of Mr. Poindexter, one cottage, $500.00 in India, another, in memory of Miss Alice Manning, $500.00 at Kusatsu, Japan, both much loved teachers of Christ Church, Richmond. $1,000.00 for church in India from Mrs. R. R. Harrison. Towards building Community Church for Lepers at Carville, La. $442.00, the church was completed and dedicated, December, 1924, a great joy to the Lepers!

From Junior Branch under Miss Allison, which does good work, eight years since organized, $1,403.71, and many other things donated to making a total of $23,805.48 from this Branch.

We have entertained many missionaries, from China, Korea, India and this country, always an inspiration to further effort.

Branches in Waynesboro, Wytheville, Petersburg, Cismont, and Berryville, Virginia, are doing well; Norfolk also contributes, though not an organized Branch. Money is collected each year for simple gifts for Lepers at Christmas, $325.00 was forwarded in December; also a box to George Hodges (he Leper who was here for five long years) is sent to Carville Hospital, where 150 Lepers are all comfortably cared for.

A picture of Father Damien, who gave his life for the Lepers, has been presented by Mrs. Tom Scott, and will be used by teachers in different Sunday Schools to tell the story. Two years ago a Jubilee service was held at Mayo-Memorial, with 115 Guests for Luncheon. The President of the American Branch Leper Mission, and many others were present, to commemorate the organizing of the Richmond Branch twenty-five years ago under Mrs. Landon Mason.

Contributions come from many States as far as Connecticut to California.

We ask your prayers and continued interest, many cures are being effected, and there is Hope and renewed Health for the Leper. "The vision is for him who will see it."

Respectfully submitted,
EVELYN P. MERIWETHER,
Pres.-Treas. Richmond Branch Leper Mission.
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### SITUATION WANTED.

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REFINED, CAPABLE WOMAN, AT present employed as secreary and librarian in a school, desires position for summer as traveling companion, governess or housekeeper in camp. Can drive car. References exchanged. Address Mrs. E. P. M., Box 123, Greensboro, N. C.

A TRAINED WOMAN, A DEACONESS OF the Church, desires position as principal of an elementary school for girls, or other institutional work. Address "W-2", care of Southern Churchman.

### HELP WANTED.

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# Deaths

**DAY:** Entered into rest, on Friday, February 17, 1928, at her residence, 32 East Sixty-fourth Street, New York City, EMILY DORAN GARNETT, widow of Henry Mason Day. She is survived by two daughters, Georgia Wayne and Emie Sutton, and by two sons, Henry Mason Day and Lee Garnett Day.
She was a loving and sincere member of the Protestant Episcopal Church.

**KATHARINE SIMMS POWELL.**

At "Popodicon", her home, near Shepherdstown, West Va., on February 8, 1928, passed from death to life eternal, KATHARINE SIMMS POWELL, eldest daughter of the late John Simms Powell, of Loudoun county, Virginia, and the late Ellen Lee Powell, daughter of Edmund I. Lee, of Shepherdstown, West Va.

Though an invalid for more than fifty years, she bore her sufferings with cheerfulness and fortitude, and her life was one of happiness to all about her.

She will be remembered and mourned by a large circle of relatives and friends for her strong personality, her kindness and thoughtfulness in great and little things, her great love of flowers and her marvelous skill in the care of all growing things.

Of her immediate family she leaves three brothers, Cuthbert and Charles Lee Powell, of Los Angeles, California, and Simms Powell, of Parkersburg, West Va., and two sisters, Mrs. Henry W. Potts and Miss Sally Lee Powell, of Shepherdstown, West Va.

**ALFRED WILLIS WITHERS.**

Entered into rest February 3, 1928, in the sixty-third year of his age, at his home, "Severnby", Gloucester county, Virginia, ALFRED WILLIS WITHERS, son of the late Alfred D. Withers, of New York and Virginia, and Annie Grace Franklin, of New York City. Surviving him are his widow, nee Katherine Page Vandegrift, four children, Alfred Dunham Withers, of Malden, Mass., Mrs. Philip W. Hamilton, of Gloucester, Mrs. Grafton D. Addison, of Richmond, Virginia, Mrs. R. Bruce Warden, of Washington, D. C., five grandchildren, a sister, Baronne Robert de Boulimont, of Paris, France, and a brother, William B. Withers, of Woodville, Miss. Mr. Withers was a communicant of Abingdon Church, Junior Warden of the Vestry and for many years a delegate to the Church Council. He was much interested in everything concerning the old church, its traditions and present and future welfare.

After life's strenuous battle he sleeps under the shadow of the Cross of the church he loved. When only a youth Mr. Withers enlisted in the British Army, serving under Lord Kitchener in Egypt, and was twice decorated for gallantry in action. He was with the detachment that went to the relief of Gordon in Khartum, but arrived too late to succor the besieged. The march across the desert and heat entailed much suffering on the veteran soldier and even more on the young recruit. He was in Alexandria when the Canadian boatmen were sent over to show the Egyptians how to cut the rapids in the Nile. Mr. Withers was commissioned a lieutenant in the World War but was for some time retained in this country to drill recruits in the "technique" of the English Army. When about to sail for France the Armistice was signed and much to his regret he did not "get across". It was fitting that the bugle sound of "Taps" should ring out on the evening air, a tribute to the brave soldier who had served under the colors of the "mother country", England, and later those of his native land. M.

### CHURCH INTELLIGENCE
(Continued from Page 16.)

establish forthwith, a fraternal associate membership, eligible to all who would like to lend a hand in forwarding this admirably worthy enterprise—our common opportunity of largest and most enduring public service.

**Rev. Benjamin Copeland.**

Buffalo.

### SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

**Annual Report of the Treasurer for 1927.**

Bishop and Mrs. White entertained at luncheon January 20 the members of the Bishop and Council, for the first meeting of the year.

Mr. S. Raymond Tingley, of Alton, the Diocesan Treasurer of the Episcopal Church, made a cheering report of the financial progress of the Church during the past year. There were twenty-three parishes and missions within the Diocese of Springfield (running from Bloomington to Cairo and from Danville to East St. Louis) which had paid every dollar asked of them for the work of the Church in the diocese and around the world. This, as compared with ten such parishes and missions in 1925 was a very decided gain. Another most interesting statement brought out was that in every single instance in which records are kept of the receipts of money during the past year there was an increase. In some cases certain sums had doubled in four years.

The Rev. Jerry Wallace, rector of Christ Church, Springfield, who has been the Chairman of the Department of Religious Education for the Diocese, relinquished this work in favor of the Rev. Robert Y. Barber, of St. John's Church, Centralia, who now becomes the head of the Department of Religious Education, and Mr. Wallace assumes the Chairmanship of the Department of Christian Social Service, which work had formerly been under the direction of the Rev. Mr. Barber.

The Bishop and members of the Council paid a tribute of appreciation to the fidelity and leadership of the Treasurer of the Diocese, Mr. Tingley, and to the interest and leadership of Mr. Pascal E. Hatch, of Springfield, who is the Chairman of Department of Finance, and to Mr. Franklin H. Spencer, the Executive Secretary of the Diocese, for their help in enabling the Diocese to have such a splendid year.

It was cheering to know that the Episcopal Diocese of Springfield had during 1927 given to the general missionary work of the Church a larger sum than ever before in its history and at the same time had paid all its local bills.

F. H. S.

### SPOKANE.

Rt. Rev. E. M. Cross, D. D., Bishop.

**Convocation.**

The thirty-fifth convocation of the District of Spokane closed February 14, with the largest attendance, most en-

thusiasm and forward-looking plans in the history of the jurisdiction. Bishop M. S. Barnwell, D. D., Bishop of Idaho, was the preacher of the convocation. He emphasized the necessity of the continuity of the priesthood, and the demand and tendency of Church unity.

The Rev. Thomas Mann Burleson, son of the Rev. Edward W. Burleson, and nephew of the Bishop of South Dakota, was ordained priest by the Rt. Rev. E. M. Cross. The father presented him, and Bishop Barnwell gave the address.

The organization of the convocation was effected Sunday evening, by the election of the Rev. F. W. Pratt as Secretary, and the appointment of the Rev. E. B. Christie as assistant.

The following was placed on the Council of Advice or Standing Committee: The Rev. Messrs. E. R. Allman, T. A. Daughters and E. W. Pigion; and lay, E. H. Knight, John King and Fred Phair.

The Rev. E. W. Pigion was elected clerical deputy to the General Convention, and the Rev. J. A. Palmer alternate. Lay: H. C. Whitehouse, deputy, and Stoddard King, alternate.

Those elected to attend the Synod in May at Salt Lake City are: Delegates—the Rev. Messrs. E. L. Rolls, F. W. Pratt and A. L. Bramhall. Alternates—the Rev. Messrs. T. A. Daughters, J. A. Palmer and S. T. Boggess. Lay: Delegates—W. L. Sterling, B. G. Ewing and F. L. Kershaw. Alternates—M. R. Morton, J. A. S. Rodda, F. L. White.

The new members of the Bishop and Council are: the Rev. E. W. Pigion, the Rev. E. B. Christie; and laymen: H. C. Whitehouse and John Kuelbs.

Reports by the officers of St. Paul's Girls' School at Walla Walla showed it was clear of debt and overflowing with pupils, needing additional room and equipment.

Reports for last year showed the jurisdiction Lenten Offering had increased to $2,163, double the amount given the year before. The Church Schools showed a decrease of 353, although the baptized parishioners showed an increase of 762 over the year before.

Over 150 young people attended the convocation young people's group held at St. Andrew's Church. Miss Louise Davis was elected the new President.

T. A. D.

## Personal Notes

Dr. Wood and Dr. Teusler expect to sail from Tokyo on March 16, on the Empress of Russia.

Bishop Roots and Mrs. Roots and their daughter expect to sail from Shanghai on May 5, on the President Taft.

The Rev. Churchill Jones Gibson, D. D., of Lexington, Virginia, has announced his acceptance of a call to St. Mary's Church, Ardmore, Pennsylvania, and expects to take up the work there about the middle of April. Dr. Gibson is a son of the late Bishop Robert Atkinson Gibson of the Diocese of Virginia, and has been since January, 1918, the rector of R. E. Lee Memorial Church at Lexington.

The Rev. L. D. Gottschall, Chaplain U. S. N., whose address was formerly Oakland, Calif., is now located with the Fourth Regiment Marines, care of Postmaster, Seattle, Wash.

The Rev. Charles S. Hale, rector of Calvary Church, Ashland, Kentucky, has been elected, and has accepted, the position of associate rector of Christ Church Cathedral, Lexington, Ky., the Very Rev. R. K. Massie, D. D., Dean, and will assume his new office in May.

Sister Constance Anna and Sister Helen Veronica arrived in Shanghai, February 22.

### ORDINATIONS.

On the first Sunday after the Epiphany, January 8, 1928, in Emmanuel Church, Webster Groves, Mo., the Rt. Rev. Frederick Foote Johnson, D. D., Bishop of Missouri, advanced the Rev. Frank Maples to the priesthood. The Rev. Mr. Maples was ordained deacon by Bishop Johnson last June, in the Church of the Holy Cross, Poplar Bluff, Mo. Mr. Maples was presented for ordination to the priesthood by Archdeacon Henry H. Marsden. The Rev. J. Courtney Jones, D. D., rector of Emmanuel Church, preached the sermon. The Litany was read by the Rev. J. J. Wilkins, D. D., canon in residence of Christ Church Cathedral, St. Louis. This is the first ordination had in Emmanuel Church, Webster Groves, in thirty-five years. It was the more interesting because of the fact that the Rev. Mr. Maples, before applying for orders, had been three years pastor of Old Orchard Congregational Church in Webster Groves. He was baptized as a child by his father, who was vicar of St. Andrew's Church, Great Grimsby, County of Lincoln, England, and was confirmed as a youth by the Bishop of Southwell. Several years Mr. Maples followed the stage, in England with Irving and in this country with Mansfield. He continues in charge of the Poplar Bluff-De Soto-Ironton group, a work which he has successfully carried on for a year as lay reader and deacon, much beloved by the people to whom he ministers.

The Rev. Loren N. Gavitt, Vicar of the Nativity Chapel of St. Luke's Episcopal Church, Germantown, Pennsylvania, was advanced to the priesthood recently by Bishop Garland for the Bishop of Washington at a Service of Ordination in St. Clement's Church, Twentieth and Cherry Streets. Mr. Gavitt, who was admitted to deacon's orders some months ago by Bishop Freeman of Washington, has been serving as an assistant at St. Clement's and recently accepted appointment as Vicar of the Chapel of the Nativity.

In Trenton, N. J., the Rev. D. Carl Colony, who has been serving as an assistant at the Episcopal Church of the Good Shepherd, Rosemont, Pennsylvania, was advanced to the priesthood by Bishop Matthews, of New Jersey. The ordination was in Christ Pro-Cathedral.

### In Search of a Mother.

In a great forest there once lived a little acorn. He had a nice oak tree mother and had many good times. When the little breezes would come through the forest they rocked Little Acorn to sleep. Then when he did not want to go to sleep he would play "hide and go seek" with his brother acorns and sister leaves.

But alas, all good times must come to an end! One day the air grew cold and North Wind came puffing through the forest.

Oh! It was a terrible moment when Little Acorn felt himself being whirled through the air to the ground. He was carried far, far away from Mother Oak and he felt frightened and lonely.

He lay still to think of a plan and finally he said: "I believe I will go in search of a new mother, for there is no hope of my ever getting back to Mother Oak. I would like to have that pine tree for my mother. I will ask her.

"Mistress Pine Tree, oh Mistress Pine Tree! Won't you please be my mother? North Wind blew me from Mother Oak, and now I am in search of another mother, for I can never get back to her."

Kind Mistress Pine Tree smiled sadly and shook her head. "I am afraid I cannot," she said, "for I am the mother only of needles and cones. I am very, very sorry."

So Little Acorn turned to a wood-rose blooming nearby. "Won't you be my mother?" he said.

"No, I cannot," said the rose, "for I am the mother only of roses, leaves and thorns."

So Little Acorn found himself asking the birch tree, the maple tree and the butternut tree, but they were all mothers of something else instead of acorns.

Night found Little Acorn still in search of a mother, but, being very, very tired, he nestled deep down among some leaves and soon forgot his troubles.

But! On awakening he discovered something—something which filled him with joy. He felt strong, loving arms about him. He had found a mother—Mother Earth.—Dorothy E. Stevens in Continent.


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# Southern Churchman

Vol. 98. RICHMOND, VA., MARCH 10, 1928. No. 10.

CHRIST THE POWER OF GOD AND THE WISDOM OF GOD.
ONE LORD, ONE FAITH, ONE BAPTISM.
JESUS CHRIST, THE SAME THROUGH ALL ETERNITY.

**Gal. 5:22, 23.—But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.**

**Christian character is not mere moral or legal correctness, but the possession and manifestation of nine graces:**

| | |
|---|---|
| Love, Joy, Peace | Character as an inward state; |
| Long suffering, Gentleness, Goodness | Character in expression toward man; |
| Faith, Meekness, Temperance | Character in expression toward God. |

**Taken together they present a moral portrait of Christ and may be taken as the apostle's explanation of Gal. 2:20—"Not I, but Christ," and as a definition of "fruit" in John 15:1-8.**

**This character is possible because of the believer's vital union to Christ and as wholly the fruit of the Spirit in those believers who are yielded to him.**—Schofield.

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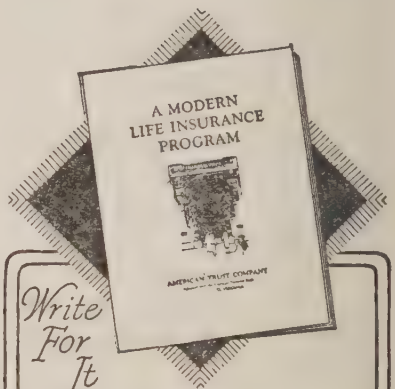
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"No man's conversion stops with himself."

"He cannot trust God for his past who is trembling as to his future."

This world only begins friendships.—Phillips Brooks.

"Flowers and children turn toward the light."

The man who leans on God will stand upright in all that is Christian.—Rev. Dr. Wm. Porkess.

Kind hearts are here; yet would the tenderest one
Have limits to its mercy; God has none.
—Addaire A. Proctor.

He who has never fought himself has conquered no other foe.

Sometimes God takes away our message that we may listen to His music.

If God's friends never visit Him, never talk to Him, even though they are busily occupied in His work, they are robbing Him.

In my own hands my want and weakness are
My strength, O God is Thine!
—Bayard Taylor.

Where were ye, birds, that bless His name,
When wingless to the world He came,
And wordless, though Himself the Word
That made the blossom and the bird?
—John B. Tabb.

"We can take reproof from a book but not from a tongue. The book hurts not our pride, but the living reprover does; and we cannot bear to have our faults seen by others."

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's self, and appreciating whatever is noble and loving in another.—Thomas Hughes.

The purest and grandest beauty (for beyond that of the fairest flower, and high above Nature's noblest work) is of the mind and soul, that labor to enlarge our humble course; by no defiance or heroism, or even conscious teaching, but by patience, cheerfulness and modesty, truth, simplicity and loving kindness.—R. D. Blackmore.





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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful..... | 4 |
| Editorials ..... | 5-8 |
| Daily Notes on the Scripture Portions—Rev. W. G. Scroggie .... | 9 |
| Live Out Thy Life Within Me..... | 10 |
| Bishop Talbot: A Personal Tribute —Harvey P. Walter ..... | 10 |
| The Middle Cross—Dr. Dyson Hague, Toronto ..... | 11 |
| Sanctity of Marriage—Dr. Walker Gwynne ..... | 11 |
| A Scientist on Evolution ..... | 12 |
| Historic Periods of Fredericksburg —Mrs. Vivian Minor Fleming... | 13 |
| Plain Bible Studies—J. T. Bougher | 13 |
| The Best Service ..... | 13 |
| Letters to the Editor ..... | 14 |
| Book Reviews ..... | 16 |
| The Great Commission..... | 17 |
| Church Intelligence ..... | 17 |
| Family Department ..... | 21 |
| Children's Department ..... | 22 |
| Personal Notes ..... | 24 |



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# SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 93. RICHMOND, VA., MARCH 10, 1928. No. 10.


## THE ATONEMENT OF CHRIST

**1 John 2:1, 2.**

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for our sins only, but also for the sins of the whole world.

The design of this Epistle of St. John seems to have been to guard the Jewish converts against apostasy from the Christian faith, and to preserve them steadfast in the belief, that JESUS CHRIST WAS THE SON OF GOD, and in that holiness of life which his religion required. The pernicious doctrines which then prevailed among the Jews; that men were accounted righteous with God by faith alone, without doing the works of righteousness; that zeal for God, and His laws, and service, would atone for all crimes, even for the hatred and murder of their brethren, made this conduct of the apostle necessary at that time; and his judgment and authority in these points will serve for the instruction and correction of the Church to the end of the world.

Our Saviour had foretold, that, a little before the destruction of Jerusalem, many false Christs and false prophets should appear, and should deceive many. To guard the Christians against their seductions, was another point the apostle had in view. He tells them that these false Christs and false prophets were then abroad; and, with the most affectionate zeal and prudent advice, cautions them against the pollution of their destructive errors.

The text shows particularly the exact judgment and prudence of the holy man; being calculated to preserve them, on the one hand, from presumptuous sins; and, on the other, from desperation of God's mercy.

"My little children, these things write I unto you, that ye sin not." To live in innocence, free from the defilement of sin, is the first and great aim of every Christian. It ought to be also the great aim of every one of Christ's ministers to imitate this holy apostle, in their endeavors to preserve the people of God committed to their charge, free from the stain of guilt, and the anguish of remorse. They will, therefore, earnestly warn them of the dreadful end of a wicked life, and particularly of the fatal tendency of those errors in doctrine, which may prevail in their neighborhood, especially if they should be such as may influence their practice. But with their people it will remain to make their cautions and instructions effectual. Unless they apply them to their own circumstances, and beg of God His grace and Holy Spirit to lead and preserve them in the way of truth and holiness, all their ministers can do will be lost labor.

The text seems more particularly addressed to young Christians, either in age, or on account of their late conversion to the faith; for of a Father in the Church, these are properly the "little children". And these, through the levity of youth, and the strength of appetite and passion; or through ignorance and inexperience in Christian knowledge and practice are more exposed to temptations, and more liable to be overcome by them. To them, therefore, the Christian minister should particularly attend, for they particularly need his admonitions and instructions. In general, they will be more candidly received by them. Their hearts are tender, their sense of duty to God is quick, and blessing will be on the head of him who helps to preserve their innocency, and keep them free from the pollution of this wicked world.

The other danger of which the text warns us, is desperation of God's mercy, should we be so unhappy as to sin against Him. The weakness of nature, ignorance, inattention, surprise, example, too frequently involve well disposed Christians in offences which they sincerely lament, and wish to avoid. And we trust, as they are more in number than we can recollect, God will, upon our general confession and repentance, in mercy overlook them for Christ's sake; especially as they arise from infirmity of nature which we cannot help, and against which it does not always seem possible to guard ourselves.

Except they are people of weak understandings, or under bodily disease, the Tempter can seldom find opportunity, from these sins, to drive men to despair. But where the sense of duty is quick, the temper mild, and the heart affectionate, conscience is often exceedingly tender. Remorse for wilful, premeditated sins, of what is unhappily taken for such, will then occasion the bitterest anguish, and deepest regret. Should the Tempter succeed in representing the inefficacy of penitence, and the certainty of the wrath of God; despair of His mercy ensues. This is the sharpest sting of sin; the deadliest wound that Satan can inflict, and for which nature furnishes no medicine.

**Faith in the propitiation of Jesus Christ the righteous, our Advocate with the Father, is the only balsam that can cure the wounds of conscience, or assuage the agonies of guilt.** To this remedy the apostle directs his children in Christ: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." And, "If we confess our sins, he", who hath "made a new covenant" with us in the blood of Christ, and hath promised that He "will be merciful to our unrighteousness, and our sins; and will remember our iniquities no more", "is faithful and just" to his word "to forgive us our sins, and to cleanse us from all unrighteousness".

**The text strongly asserts the doctrine of atonement for the sins of the world by the death of Christ; in virtue of which He is our Advocate in Heaven, where He liveth to make intercession for us; pleading His own meritorious atonement for the justification, or remission of the sins of all those who believe in Him, and do His Commandments. And this is the invariable doctrine of the New Testament. His intercession is mentioned by St. Paul in the most express terms: "It is Christ that died, yea, rather that is risen again; who is even at the right hand of God; who also maketh intercession for us."** In another place, he saith, "Wherefore he is able to save them to the uttermost," or evermore, "that come to God by him; seeing he ever liveth to make intercession for them". He also speaks of Christ as having entered into the true holy place, even "into heaven itself, now to appear in the presence of God for us". In as express terms, this same apostle declares Jesus Christ to be a propitiation for sin, "whom", he saith, "God hath set forth a propitiation, through faith in his blood, to declare his righteousness for the remission", or passing over "of sins that are past, through the forbearance of God". He declareth the same doctrine, though in different terms, when, speaking of Christ, he saith, "God hath made him who knew no sin, to be sin", a sin offering, an atonement "for us; that we might be made the righteousness of God in him". And the author of the text hath

said, "God loved us, and sent His Son to be the propitiation for our sins".

I have brought these passages of Holy Scripture together, because they are full to the point, and concur in proving that the doctrine of atonement for sin by the death of Christ, is the doctrine of the New Testament. It is a doctrine, however which is but little regarded by some; openly denied by others, who profess the Christian faith; and ridiculed as an absurd system, by all those who reject it. Even that saying, which in the estimation of St. Paul was **"worthy of all men to be received, that Christ Jesus came into the world to save sinners"**, is assigned by some as the reason of their rejecting the gospel. Should we suppose that something of vanity, or precipitancy of temper had led these men to decide against the doctrine of atonement, before they had duly examined all the circumstances relating to it; it would, I presume, be no breach of charity towards them.

The man who professes to govern himself by reason, must be supposed sometimes to reflect on the conduct of his life, and to examine into the state of his heart. If he should do so, he will find that he hath in many things offended against the sentiments and dictates of his own mind, to say nothing of the transgressions of the positive laws of God. He will, therefore, feel himself to be accountable for his actions, because his conscience condemns him when he does what he knows to be wrong. Now, the sentence of conscience supposes a higher tribunal: For conscience is nothing more than the judgment a man passes on his own actions, compared with some law. If his actions have been agreeable to the law by which he judges, the judgment of his mind—his conscience—will acquit him. If he hath been a transgressor, his conscience will condemn him. If you remove all law, you take away all conscience also. Where there is no law, there can be no transgression; and where there is no transgression, there can be neither judgment nor condemnation, because there is no criminal. **Therefore, without a law superior to conscience, there can be no such thing as conscience at all.**

Every law must come from a power superior to him who is to be governed by it: he is not otherwise obliged to obey it; because no penalty could be inflicted upon its transgression. Every law must also be superior to the Judge who is to administer it; otherwise he might set the law aside; and should he do so, instead of judging by the law, he would judge and condemn the law itself. Conscience, therefore, must be subject to the law by which it judgeth.

No laws can bind the conscience but his, who is the author of conscience. He who made man, and gave him the conscience principle, by which he can judge and form an estimate of his own actions; and He only, can bind the consciences of men. Human laws affect overt actions and words only: the heart and conscience are beyond their control. We have, therefore, a right to conclude, that where conscience condemns, the law of God hath been broken. And let such a man beware; for "if his heart condemn him, God is greater than his heart, and knoweth all things".

Here let nature, with her so much boasted religion, try her ability to screen the offender from punishment, who is condemned by his own conscience, and who must look forward to the sentence of a higher tribunal. No hope to escape can come from but two sources—the mercy of God —the repentance of the offender.

To say that God is good and merciful to punish the errors and failings of such weak and frail beings as we are, were it true, is shooting beside the mark: It is applying to mercy in a case of justice—applying indeed to mercy, where it does not appear that mercy of itself could give the proper relief. The condemnation and reproaches of conscience are a species of punishment which simple mercy seems incapable of removing.

Besides, errors and failings are one thing; crimes and villainies another. If the mercy of God overlook the errors of the judgment and the failings of infirmity, it will not necessarily follow that it must pass over crimes and villainies that spring from malignity of heart.

But, by punishment let us understand suffering inflicted by God for sin. And how does it appear that the mercy of God will prevent him from punishing men for the transgression of His laws? Not from His promise, except in divine revelation; and then only upon repentance, and **in consequence of the atonement and satisfaction of Christ.** If it be said, that it appears from reason and the nature of God: let them speak, and let us attend to what they say. They declare God to be the moral Governor of the world; that He is good and merciful, holy and just. He is, therefore, as much obliged, considered as a just and good Governor, to punish the wicked, as to protect the good. If He be merciful to one sinner, He must by the same rule, be merciful to all; and if He forgive one kind of sins, He may forgive all kinds. But if He forgive all sinners, and every kind of sin, His character of moral Governor of the world is destroyed, and moral evil may proceed to the highest pitch without restraint from Him.

With regard to repentance; if it be asked, whether, if a man repent, and amend, and sin no more, he may not rely on the mercy and forgiveness of God? I answer, Yes, on **Christian principles;** but not on the **principles of nature and reason.** Put a case, and see what it will come to—The malicious man, after having murdered a number of his fellow creatures, is sorry for what he hath done, refrains from violence, and becomes humane and benevolent. On Christian principles he is, through the atonement of the Mediator, entitled to mercy; but not on the principles of reason and nature. For the laws of God have been violated, His moral government insulted, and the man's fellow creatures destroyed; nor will his repentance repair the breach of the one, nor re-establish the authority of the other, nor restore life to the dead. Others might, by his impunity, be excited to commit, at least, would not be deterred from committing the same or similar crimes; and the moral government of God would be as effectually destroyed, as it would be, though no repentance were supposed. Some method to re-establish the authority of the divine law must be provided, before the offender can be admitted to mercy. When justice and mercy can be reconciled, we may reasonably hope for the forgiveness of God; but till then, the pardon of offenders would be the destruction of divine authority.

It is therefore, but a cold prospect which natural religion holds out to us. It has no claim on the mercy of God, but leaves us exposed to punishment for every transgression.

Here Christianity interposeth, and proclaims the atonement of a Substitute, who, by suffering in the stead of man, made expiation for his sin, and re-established the authority of the divine law, by submitting to its penalty; thereby reconciling justice and mercy, and making it possible for them to unite in the pardon of sin.

This Substitute is declared to be the Son of God, who took human nature upon Him, and in it endured, and overcame all the temptations to which it is liable; sacrificing it on the cross, sustained in it the full punishment of sin, in the bitter pains of crucifixion, and in the agony which arose from a sense of the displeasure and derelict ion of God. The Scriptures, which contain the history of his life, and the doctrines delivered by Him and His apostles, affirm that God declared His acceptance of His atonement, and ratified all He had said and taught, by raising Him from the dead on the third day, according to His own prediction; by receiving Him up into Heaven in that body which He had assumed, and which had been crucified and raised again; and by sending the Holy Ghost upon His apostles and followers, according to His promise.

That these are true facts is proved, not only from the concurrent testimony of the four Evangelists who wrote His life, but from the continuance of the Christian religion in the world, from that period to this day. On the credit of these facts, that religion was, in the course of a few years, propagated over the whole Roman empire; at a time, too, when arts, and sciences, and learning, and free inquiry were as highly esteemed and cultivated as they are now. Nor were men more deficient in sense, and understanding, and reason, and argument then, than they are now, when, too, it would have been as impossible to have established such a religion as Christianity is, upon the credit of pretended facts, as it would be to do so now.

I know objections have been made against the whole scheme of vicarious satisfaction. It hath been said to be unjust and unreasonable in itself, that the innocent should suffer and the guilty go free; and that it will not answer the end proposed by it, namely, the re-establishment of the authority of God's laws. But,

..1. **If the Substitute be willing to submit to the terms, and, by doing so, injures no other being; and the party offended be willing to accept the satisfaction of the Substitute; the scheme of vicarious satisfaction is not unjust.**

**Now the readiness of Christ to become our Substitute, and of God to accept His satisfaction, are the foundation of the procedure. Love and mercy excited, but no force did, or could constrain them. Nor does it appear how any injury could accrue by it to any other being.**

2. If a greater good can be obtained by vicarious satisfaction, than could be obtained by exacting the full penalty upon the offenders personally, then the scheme is not unreasonable.

But to give the whole human race a new, and an advantageous opportunity of obtaining eternal happiness, is a greater good than to consign them all without mercy to everlasting misery; and the future happiness of a part of mankind, is a greater good than the certain destruction of the whole.

3. If the authority of the Law-giver can be as effectually supported, and the benefits of his government as fully secured by vicarious satisfaction, as by inflicting punishment personally on the offenders, then the scheme is not

deficient in efficacy to answer the end proposed by it.

Permit me, then, to state the matter as I understand it, and I shall cheerfully submit the determination of it to reason and common sense.

Adam sinned against his Creator, and involved himself and his posterity in everlasting misery, the necessary consequence of his disobedience. The Son of God became his Substitute; and taking his nature upon Him, made in it full satisfaction to Divine Justice for his offense, and for all the sins of the whole world. God approved and accepted this atonement. Adam and his posterity were, in consequence of it, put under a new covenant, by observing which they may recover the favor of God, and obtain endless happiness with Him in Heaven.

Suppose an hundred orders of intelligent creatures to behold and contemplate this scene: How may we conclude they would be affected by it? Should one of them argue in this manner—Adam hath disobeyed God, and instead of having the full penalty of his disobedience inflicted upon him as God threatened; the Son of God, by suffering in his stead, hath redeemed him from endess misery, and put him into a capacity of obtaining the happiness of heaven. There is, therefore, no great danger in disobeying God, however severely He may threaten. I may safely disobey Him also; for, at the worst, the Son of God will suffer for me, as He hath done for Adam and his posterity.

Should another reason in the following manner—How dreadful is God! He hath indeed had mercy on fallen Adam, and his wretched offspring. In a wonderful way He hath reconciled mercy and justice in His forgiveness. That He might pardon him, He hath accepted an atonement. That His government, on which the happiness of all His creatures depends, might be vindicated, He hath required that the atonement be of infinite merit. He hath even permitted innocence to bear the punishment of guilt. His own beloved Son to suffer in Adam's stead. Happy is Adam in finding such mercy—in having such a Redeemer. Let every creature now beware how he disobeys the righteous laws of God—wonderful in mercy—terrible in justice. For will God again accept an atonement? Will the Son of God again consent to be the propitiation for sin? It cannot be. Henceforth all must obey or be miserable. Which of these two would reason most justly?

**Whatever may be the judgment of others, the pious Christian will adore with gratitude, the astonishing display of divine justice and mercy, holiness and goodness, righteousness and wisdom, all united and cooperating in the redemption of man by Jesus Christ. And while the heart is raised in grateful devotion; the tongue, with divine rapture, will join the song of holy David, "Mercy and truth are met together; righteousness and peace have kissed each other."**

# PATHS

In St Matthew's Gospel we are told the way to spiritual and temporal destruction is broad. The multitude choosing it find and follow it easily and swiftly. The way to life and happiness is narrow, but clear and straight, and it is astonishing that so many trying to walk in it insist on making for themselves so much obstructing perplexity and finding occasions and pretexts for wandering off into the wilderness of doubts and fears. Continuance in it to the end involves continual combat, vigilance, courage and endurance, because, wisely and justly, these are required as the price of all high and worthy achievement and rewards worth the winning. While the path is so plain that the wayfaring man, though a fool need not err therein, we may not stroll along it at ease nor strut over it with vain self confidence. The yoke is easy and the burden light, but it is our part to adapt and fit ourselves to wear the one usefully and bear the other happily.

The Protestant Episcopal Church points its children and Sunday-school scholars directly to this narrow road with the promise to accept all the articles of the Christian faith, the Creed, the Lord's Prayer and the Ten Commandments, and the duty to God and neighbor in the Catechism. "My duty toward God is to believe in Him, to fear Him and to love Him, with all my heart, with all my mind, with all my soul, and with all my strength." "My duty toward my neighbor is to love him as myself, to do unto all men as I would they should do unto me." The dullest child can understand these. The crudest mind can absorb the meaning of them and of the promise, "He that heareth my word and believeth on Him that sent me hath everlasting life". What more is needed for guidance, incentive, direction, inspiration to right living and peaceful dying? The most ignorant and the humblest can see that road and walk in it right on to beauty and peace, here and hereafter. The most learned, brilliant and profound have shown us no other so good or clear, no other leading anywhere but to confusion, blankness, darkness, hopelessness.

Yet, people aspiring to be intellectual, or to be thought so, voluntarily tangle and lose themselves in bewildering mazes of speculation, questions, theories which lead nowhere, and so impair or destroy their value to Christianity and the world. They waste strength, time, faith, hope, usefulness, pursuing a phantom, created by themselves, which they absurdly call "Truth", to no conclusion or to conclusions impossible to prove and debasing and destructive to accept. These illustrate the eccentricities, perversities, weaknesses, of the human mind. They are precisely like a child set in a straight path from one place to another straying aside to chase a butterfly or find a flower, or from sheer idleness and wantonness and losing itself in briars or more deadly perils. Such there have been always from the very beginning of men and women, since Eve forsook the straight path of obedience to hearken to the counsel of the serpent. Those who take, or pretend to take, the story of Eden as allegory may find in it exact and vivid precursor of their own experiences and the consequences they have reached. Since then to this day those holding to the narrow, straight path, have prevailed and been delivered, justified and triumphant even when they diminished to a small and apparently feeble remnant of a small and captive nation, or to a single family, as with Noah and Abraham, or to a few score disciples of a scorned and crucified Leader.

The path is so straight, so well defined, that it has been and is equally clear to those at opposite extremes of the intellectual and social scale. Solomon, wise and rich and mighty king; Ruth, the Moabitish widow gleaning humbly after the harvesters, saw and worshipped and trusted God alike. Paul, unexcelled logician and master orator, and the lowliest and poorest of his fellow believers, walked side by side in the matchless, splendid democracy of a common faith, so simple that the simplest may grasp it, so splendid that the greatest minds may rejoice in it. Bacon, wisest of students and most enlightened of scholars and thinkers in a golden age of intellectual production, wrote: "A little philosophy inclines man's mind to atheism, but depth in philosophy brings men's minds back to religion." Bunyan, tinker and private soldier, six years in jail, probably reading nothing but the Bible, but shrewd, close, observer, wrote of the muck raker intent on straws and sticks, oblivious of the proffered crown, and of how Faithful, bound for the Delectable City, was mocked at, with his fellow pilgrims, as ignorant, knowing nothing of natural science. A little learning does sometimes seem destructive. There may have been some truth in the famous remark of Randolph, of Roanoke, that he knew human minds like lands on the lower James river, naturally poor, absolutely ruined and made worthless by attempts to cultivate them.

That sarcasm of Bunyan's, written nearly three hundred years before Darwin, tells us that some of those proclaiming themselves disciples of Darwin are not new things under the sun, and it fits in with some present conditions. We have persons halting in the narrow path to potter laboriously with verses from the Scriptures, perhaps centuries apart, seeking contradictions and inconsistencies, raking sticks and straws, gathering spiritual perturbations and tribulations. Others make stumbling blocks and hoodwinks for themselves from deductions and suppositions of scientific persons who delve diligently to unearth contradictions of each other. Within the last few weeks the country has seen, with derisive laughter, men assuming deep knowledge of the human soul and mind busy on the witness

stand with mutual refutations, for fees and publicity, attempting to demonstrate fantastic testimony with spectacular and clownish tricks. We have seen another startling discoverer build from a tooth found far underground an entire nation of ape men inhabiting this continent millions of years ago and prove his case perfectly until another enthusiast, equally eminent and infallible, arose to demonstrate that the tooth was from the jaw of an extinct variety of hog. As in Bunyan's day and Bacon's and thousands of years before them, people are lured from the straight, narrow path by theories, quackeries, honest blunders of theorists and visionaries.

It is pitiful—pitiful and lamentable waste, often, of time, of opportunities for accomplishing real good and for hope and happiness. This narrow path is so straight, so clear and plain, so clearly lighted, even through the Valley of the Shadow. So many are wandering in the wilderness, so many crowding swiftly along the broad way, but ready to answer a guiding hand and strong voice and be led to the straight and narrow path. Surely, it is blighting sin and miserable folly for those whose feet have been set in that path to loiter in it and be peering idly or eagerly for lights, other than those already provided for us, to be ready to turn aside into the mazes, perhaps lead others from safety to desolation and everlasting ruin.

**Alfred B. Williams.**

# THE GOD OF QUIETNESS

It has been said that machinery is destroying man. Whether so or not, it is certainly tending to prevent that condition of quietness whereby man may find God. It is quite evident that "the world is too much with us late and soon". For thus saith the Lord Jehovah . . . . in returning and rest shall ye be saved, in quietness and confidence shall be your strength." Your radio gives its best messages late at night, and Lent ought to be a time of withdrawal into the solitudes of communion when we may obey the command given in 1 Sam. 9:27, "Stand thou still awhile that I may show thee the word of God".

### God Reveals Amid Quietness.

"Be still then and know that I am God." It was at the backside of the desert that God revealed His purpose and will to Moses. It was in the quiet of the Temple, in the day that King Uzziah died, amid thus the collapse of worldly prosperity that Isaiah saw the Lord high and lifted up and received his call. David the sweet singer received and transmitted his rich and deep experiences with God from his lonely vigils with the sheep.

That burning and shining light, John the Baptist had his home in the desert till the day of his showing unto Israel. Paul was transformed from the daring persecutor into the intrepid apostle to the Gentiles, not simply by the dazzling light that blinded him, but by his three years in Arabia. Perhaps amid the solitudes where the Law was given, to this choice vessel was revealed the grace and truth that came by Jesus Christ. Banished to Patmos, John in lonely quietness, received the revelation of Jesus Christ which God gave unto him. We might go on, but enough has been said to show that God reveals Himself amid conditions of quietness. One can be a mystic without being a Christian, but one cannot be a Christian without being a mystic.

### His Mode of Working.

There was no axe or hammer heard in building the Temple. Noiseless the mighty fabric sprang. God led Israel by the pillar of fire and cloud, this quiet communication of His will was followed by the orderly instructions, whereby there was no noise or excitement but the orderly movement amid praise to God. How beautifully Phillips Brooks describes God's great gift to the world:

"How silently, how silently,
The wondrous gift is given,
So God imparts to human hearts
The blessings of His Heaven,
No ear may hear His coming,
But in this world of sin
Where meek souls will receive Him still
The dear Christ enters in."

Verily His method is to make us lie down in green pastures and to lead by the still waters. Our Lord showed His love of the quiet places—His frequent retreat was the garden. He was often by the Lakeside; it was on the mount apart from the disquietude of this world that He was transfigured. He revealed Himself on that spring morning as they walked along the country road leading to Emmaus. Think then of the splendid keynote that our Prayer Book strikes in the words, "The Lord is in His Holy Temple, let all the earth keep silence before Him".

### Our Duty.

Lent is a call to come apart into a desert place and rest awhile. But there must be a little Lent in our lives every day of the year. A desert is an unattractive place to the flesh—a barren, lonely place, devoid of life. Yet spiritually it may rejoice and blossom as the rose. Have you a desert in your life? In other words do you get alone with God, for that is your desert.

Dr. Wallace, the scientist, has asserted that the very existence of the fertile portions of this earth depends upon its deserts; that if we had no desert of Sahara there would not be a vineyard within a thousand miles. The vineyard on the hillside is dependent on the desert. The scientist says that it is the particles which come from the desert, floating in the air, that makes the clouds and rain possible; and if you remove the desert, you remove the fertility. Whether that be scientific truth or not, it is certainly true that what we call the desert places of life, the times when we have to keep quiet, when there is no strength for money-making or for active duty, but we must be still and wait upon God, such times of quiet prepare us for the times of activity: the desert gives the fertility.

To be spiritually fertile then, "study to be quiet" (1 Thess. 4:11). Satan is full of unrest. The Quietists have been known for saintliness. Why wrestle against the solitary way? Perhaps this word comes to some one stopped by sickness or infirmity from some activity and chafing under it. If so, remember that when the hollow of Jacob's thigh was out of place he prevailed with God. Some great saints have become so, by being laid aside by sickness. "The law took the prey" (Isa. 33:23). "Come unto me all ye that labor and are heavy laden and I will give you rest." He promises we shall be quiet from fear of evil and enjoy quiet resting places. And the work of righteousness shall be peace and the effect of righteousness quietness and assurance forever.

O tempest-tossed child of God, get in closer touch with the Lord Jesus, and let Him rise in the matchless glory of His Sovereign power and say to your troubled soul, "Peace be still".

### "THE MASTER'S TOUCH".

"He touched her hand and the fever left her,"
He touched her hand as He only can,
With the wondrous skill of the Great Physician.
With the tender touch of the Son of Man.
And the fever pain in the throbbing temples
Died out with the flush on brow and cheek,
And the lips that had been so parched and burning
Trembled with thanks that she could not speak;
And the eyes when the fever light had faded
Looked up, by her grateful tears made dim,
And she rose and ministered in her household,
She rose and ministered unto **Him.**

"He touched her hand and the fever left her";
Oh, we need His touch on our fevered hands,
The cool still touch the Man of Sorrows.
Who knows us and loves us and understands.
So many a life is one long fever,
A fever of anxious suspense and care,
A fever of getting, a fever of fretting,
A fever of hurrying here and there.
Ah, what if in winning the praise of others
We miss at the last the King's "Well done",
If our self-sought tasks in the Master's vineyard
Yield nothing but leaves at the set of the sun.

"He touched her hand and the fever left her";
Oh, blessed touch of the Man Divine!
So beautiful then to rise and serve Him
When the fever is gone from your life and mine;
It may be the fever of restless serving
With heart all thirsty for love and praise;
And eyes all aching and strained with yearning
Tow'rd self-set goals in the future days.
Or it may be a fever of spirit-anguish,
Some tempest of sorrow that dies not down
Till the cross at last is in meekness lifted
And the head stoops low for the thorny crown.
Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,

And only the Lord can draw forth the arrows
Left carelessly, cruelly rankling there.
Whatever the fever His touch can heal it,
Whatever the tempest His voice can still,
There is only joy as we seek His pleasure,
**There is only rest as we choose His will:**
And some day after life's fitful fever
I think we shall say in the home on high,
If the hands that He touched but did His bidding,
How little it matter what else went by.
Ah, Lord, Thou knowest us altogether.
Each heart's sore sickness, whatever it be,
Touch Thou our hands, bid the fever leave us,
And so shall we minister unto Thee.

R.

# DAILY NOTES ON THE SCRIPTURE PORTIONS

## By the Reverend W. G. Scroggie, D. D.

**THE SCRIPTURE UNION.**

**Sunday, March 11—St. John 9:26-41.**

**Subject-Title—Outside the Camp With Christ.**

**THE MESSAGE.**

WE come now to the fourth of our divisions—4. The Confession (24-33). The Pharisees wished to get this man to change his opinion about Jesus (17), and in the attempt exhibited their own dense darkness spiritually: "Give God the praise; we know that this Man is a sinner"; but no one who dishonors the Son can honor the Father. The knowledge of some people is ignorance. Now mark the healed man's reply (25). Over against their "we know", is his "I know". He really did know, and they did not. There is no better apologetic for Christianity than a well-saved soul. Know something, and let that knowledge be the child of experience. And knowing, tell what you know, and be sure and keep within the limits of your knowledge. Perhaps you will be abused and cast out (28, 34), but that is a small price to pay for sight. There are always people who, when beaten on their merits, turn to throwing mud at their betters; but abuse is never argument. Tinker Bunyan and Cobbler Carey will be remembered while the world lasts, but their critics are forgotten overnight. How bold this man becomes, and what a flood of light is pouring into his soul as he goes (30-33). 5. The Persecution (34). What his parents feared (22), he got; but his excommunication was promotion; he went from the synagogue to the Saviour. 6. The Revelation (35-38). Truly we shall know if we follow on to know the Lord. If we are loyal to Christ so far as we know Him, we shall come to know Him better (17, 36). What began in wonder ended in worship (38). 7. The Condemnation (39-41). A bigot is like the pupil of the eye, the more light you pour into it the more it contracts. Better is it to own to blindness and get sight, than to imagine we see and remain blind.

**Today's Thought—"Lord, I Believe."**

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**Monday, March 12—St. John 10:1-18.**

**Subject-Title—The Door and the Shepherd.**

**THE MESSAGE.**

It is important to observe the connection between this and the previous chapter. By "you" in verse one are meant the Pharisees of 9:39-41; so that verses 1-21 of our chapter record the discourse which arose immediately out of the miracle and its effects of the previous chapter. There is here a double revelation. 1. The Door Revelation (1-10). This divides itself into Illustration (1-5), and Interpretation (6-10). Under (i) the Illustration, attention is called first to the shepherds and the porter (1-3a); and then to the shepherd and the sheep (3b-5). Take note of the figures in this allegory: the fold, the door, the porter, the thief, the sheep, the shepherd, the hireling and the wolf. Christ is the Door in this story: who is the porter? who the wolf? and who the thief? Now follow (ii) the Interpretation (6-10). Here we are taught the exclusiveness of the Door (7-8), the benefits of it (9), and the necessity for it (10). There is only one Door of entrance into life, and he who enters finds freedom and provision (9). We are not called to a life anaemic and impotent, but to life abounding (10). Are you living victoriously? Now comes—2. The Shepherd Revelation (11-18), and Conclusion (9-21). Here is brought before us the revelation of the Shepherd, first to the hireling (11-13), then to the sheep (14-16), and finally to the Father (17-18). The shepherd saves the sheep, but the hireling abandons them. The Shepherd will save them all, and at last there will be but one flock (16). The dominating thought in this part of the lesson is that the Shepherd dies that His sheep might live (11, 15, 17, 18). That is the heart of the Gospel, and the declaration has always caused and will always cause a cleavage (19-21). Right and left, life and death, heaven and hell—these are the alternatives.

**Today's Thought: Christ's Death Was a Gift (11). Have You Accepted It?**

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**Tuesday, March 13—St. John 10:19-30.**

**Subject-Title—Eternal Salvation.**

**THE MESSAGE.**

We begin today at verse 22. As the portion is short, I would call your attention to where we are in the main outline of the Book. Read again the beginning of the lesson for March 3, from which you will see that we are at the point of The Love Outraged (10), in the division. The Controversy Developed (5, 10 to 10:42). How terrible an indictment of the people in this, that they despised the Life, refused the Light, and outraged the Love: people did it then, and people are doing it still. These Jews were always trying to throw upon Jesus a responsibility which was their own. They attributed their uncertainty to His indefiniteness, instead of to their own stupidity (24); but He faced them with two facts, His works, and their alienation (25, 26). When you hear the Shepherd, do you follow Him? (27). One can hear without following, but no one can follow without hearing. The 28th verse is one of the great utterances of the Gospel, but is liable to be misunderstood from opposite standpoints; two truths, therefore, must be insisted upon—on the one hand that God's power is infinite and His promises certain; and, on the other hand, that "we cannot be protected against ourselves in spite of ourselves". He who ceases to hear and to follow is thereby shown to be no true believer (1 John 2:19). No one who is not "in His hand" ever feared lest he should be "plucked out of it". Whoever is in Christ's hand is also in the Father's hand (29), for Christ and the Father are One (30). The Greek language distinguishes gender in the case of the numeral, and it is most important to notice that "one" in this verse is neuter, and not masculine. This fact shows that the Son and the Father are not one Person, but One in essence and nature.

**Today's Thought—We Must Work Out the Salvation Which God Works In.**

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**Wednesday, March 14—St. John 10:31-42.**

**Subject-Title—The Christ, The Son of God.**

**THE MESSAGE.**

The whole section 22-39, should be carefully read again, because the subject is one, and the argument is cumulative in its force. Two facts dominate the discussion; first that the Jews were not wholly indisposed to see in Jesus the Messiah of prophecy (24); and second, that He definitely claimed to be the Son of God, a claim which the Jews considered blasphemy (30, 33). This shows that the Jews had not read aright their own Scriptures. For they did not know that the promised Messiah was the Son of God. Christ's claim to Deity in this discussion should be carefully considered; also the ground or evidence of it—His miracles. Well, because the Jews did not and could not understand Christ's claim, they thought they had better get rid of Him (31). Now stone-throwing was never an argument, but the stupid resort of those who never had any ground, intellectual or moral, for the attitude they assumed to Christ and His disciples. But when you have got rid of a witness to the truth, you have not got rid of the truth; from the ground it blossoms red, red with the blood of the faithful. It is better to think sanely than to throw stones. The only ground on which we have a right to deny Christ's claim for Himself, is that of positive disproof of it. Very many reject Christ's claim, but not all (42). There always have been some who hearing have heeded His Word. Are you one of them? It will

be well for us who are preachers if, when souls come to the Saviour, they are able to say that all we told them of Him was true (41). Preach Christ always.

**Todays Thoughts—Faith is More Forceful Than Ferocity.**

**Thursday, March 15—St. John 11:1-16.**

**Subject-Title—Waiting to be Gracious.**

**THE MESSAGE.**

This is a great chapter, and for a moment we must look at it as a whole. Between chapters 10 and 11 of this Gospel comes Luke 11:1 to 17:10: and the events recorded in John 11, come in between verses 10 and 11 of Luke 17. The Raising of Lazarus is the seventh miracle recorded by this evangelist. What are the previous six? The controversy which was aroused in 5:1-18, and developed in 5:19 to 10:42, is here concluded (11 and 12); and in this conclusion we are made to see The Love Sympathizing (11:1-37), The Life Saving (11:38-12:11), and The Light Shining (12:12-50). Our chapter falls into four principal parts, around the miracle—the Occasion of it (1-16); the Approach to it (17-32); the Performance of it (33-44); and the Consequences of it (45-57). Mark these in the margin of your Bible.

1. The Occasion of the Miracle (1-16). It was the sickness eventuating in the death of Lazarus, one of Jesus' intimate friends. Do you instinctively turn to Jesus when you are in trouble? (1-3). How amazing are verses 5, 6! But learn from them that delay is neither destitution (4), nor desertion (5, 6), nor denial (7). The Divine love sometimes lingers. When God waits, we should wait. How astonishing also is the dullness of the disciples (11-13)! Does Christ find us stupid when He talks to us? When there was a grave to be emptied, hearts to be gladdened, and God to be glorified, stones could not keep Jesus back (7-10). How many living hours are there in your day? (9).

**Today's Thought: Fellows in the Fight, Face Up (16).**

**Friday, March 16—St. John 11:17-31.**

**Subject-Title—Martha Receives a Revelation.**

**THE MESSAGE.**

2. The Approach to the Miracle (17-32). We have in this chapter a profoundly interesting study of these two sisters, with which you should read Luke 10:38-42. In the latter passage Jesus is not elevating the contemplation above the practical: Mary did as well as thought, but Martha thought less than she did. Their characteristics come out in our lesson (20). How greatly disappointed must these sisters have been that Jesus had not arrived in time to prevent Lazarus dying (21); yet, they who had looked to Him for cure now look to Him for comfort (20). Martha's disappointment had not killed her faith (22), though it is not quite clear what she was expecting Jesus to do, for, from what follows, it would seem that any thought of a miracle was not in her mind (24). It should not be overlooked that at this time Martha did not know that her dear Friend was the Son of God. The evidence of this is not in verse 27 only, but in the word "ask" which she uses in verse 22, a word which is used in the N. T. of our prayers, but never of Christ's (cf. Gr. aite, and erotao). How often has trouble issued in revelation (25)! We had never seen the rainbow but for the storm. Mark what Christ says (25, 26) and then answer His question put to you, "Believest thou this"? I wonder how much we really believe! Martha's little faith became much (27); her sad heart was ready to receive this great word; and she went forthwith and called Mary. Notice what she said: "the Master" (28). Yes, He is over coming and calling; He is coming to you and calling for you now. Listen! Do you hear Him?

**Today's Thought—How Great a Thing is a Loving Family!**

**Saturday, March 17—St. John 11:32-46.**

**Subject-Title—Victory Over Death and the Grave.**

**THE MESSAGE.**

3. The Performance of the Miracle (33-44). The first thing to note here is Jesus' grief (33-38). He, who was joyful in the shadow of His own cross, is sorrowful at the mouth of some one else's grave. Only those capable of exquisite sorrow can experience "joy unspeakable"; depth is height. Jesus' intention to raise Lazarus immediately did not make His sorrow less. He genuinely sorrowed with these two women who were His friends, but the deepest ground of His grief was in His knowledge that by sin came death; and that fact led Him perhaps to anticipate Calvary. Christ ever had, and has, "a heart at leisure from itself to sooth and sympathize". Are you in trouble today? He is beside you, and He cares. Some people are so insensible that they will grumble even at the grave (37); yet these, in doing so recalled a great miracle (ch. 9). Could He not? (37). Oh, yes; but He never did all He could, but only what He would for the good of men and the glory of God. The second thing to note is, the immediate preparation for the miracle (39-42). Jesus was about to do what those there could not do, but He will not do what they can (39). Remember that, will you, and this very day answer some of your own prayers. The Son here does not ask anything of the Father, but thanks Him for prayer already answered (41, 42, 4). Do you ever do that? The third thing to note is, the raising of Lazarus (43, 44). The great notes are—dead, alive, bound, free. If all bound Christians were to be set free from their grave clothes, the world would sit up and look, and listen, as it has never done. Are you an enslaved Christian?

**Today's Thought—He Who Can Raise Us From Death Can Release Us From Sin.**

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"Live out Thy life within me
O Jesus, King of Kings,
Be Thou Thyself the answer
To all my questionings,
Live out Thy life within me,
In all things have Thy way,
I, the transparent medium
Thy glory to display.

The temple has been yielded
And purified of sin.
Let Thy Shekinah glory
Now flash forth from within,
And all the earth keep silence,
This body henceforth be
Thy silent, docile servant,
Moved only as by Thee.

Its members every moment
Held subject to Thy call,
Ready to have Thee use them
Or not be used at all.
Held without restless longing
Or strain, or stress or fret.
Or chafing at Thy dealings,
Or thoughts of vain regret.

But restful, calm and pliant,
From bend or bias free,
Permitting Thee to settle
Where Thou hast need of me.
Live out Thy life within me
O Jesus, King of Kings,
Be Thou Thyself the answer
To all my questionings."

—St. John 15:4-5, 17:17-26; Galations 2:20; 2 Corinthians 5:17-21.

## BISHOP TALBOT: A PERSONAL TRIBUTE.

**Harvey P. Walter.**

Was there ever a kindlier soul than Bishop Talbot? Coming on the train to Scranton on Saturday last for a week's service in St. Luke's Church and nearby parishes, one of the trainmen asked: "How is the good old Bishop?" He said whenever he rode on the train he always greeted all the men, and if he did not see one of them, inquired for him, and asked that the man be sent to him so that he might greet him. This included the porters as well as the trainmen. He was **"Our Bishop"**, though the man may have been a Methodist, Presbyterian, Roman Catholic, or of no Church at all.

This unassumed attitude towards all classes of people, rich and poor, learned and ignorant, made him the beloved Bishop to all people.

I have known Bishop Talbott since he came from Wyoming and Idaho to be the Bishop of Bethlehem. For a number of years it was my privilege as Archdeacon to serve directly under his supervision. His uniform kindness, his even temperatment, his kindly consideration, his words of advice and commendation, his cheery spirit, gave one a new heart and new strength and a new outlook whenever one came from his presence.

Truly a good man has gone to his reward, and with him I am sure have gone millions of prayers from all kinds of Church people for the repose of his soul.

# THE MIDDLE CROSS

## By Dr. Dyson Hague, Toronto

**The place called The place of a skull, which is called in Hebrew Golgotha (in the Latin Calvary), where they crucified Him, and with Him two others, on either side one, and Jesus in the midst. John 19:17-18.**

IN 1902 Mr. Wallace, a noted scientist, theorized that this earth is the centre of the astronomical system of the visible universe, the point around which the stars and sun and stellar systems all revolve. But the centre of this centre is the Cross of Christ, the Crucified Son of God. There the converging streams of Revelation meet. There all life, ancient and modern, is epitomized. The heart of humanity—yesterday, today, and tomorrow—is there revealed. The lines of ancient history there converge, and the streams of modern history there emerge. And again once more in the Church's year all eyes, all hearts are turning to the tragedy of the first Good Friday. Every figure, every statement, every scene, every action, every actor in the drama of that great day is of eternal interest.

But three figures stand out in its lurid light, never to be forgotten. There, first of all, is Barabbas, the Bolshevist—the man of the people, the choice of the crowd, the misguided champion of "peoples' rights", the everlasting representative of the insurgent, law-defying, authority-resisting instinct of the rebellious heart of man. Next, is Pilate, the wavering Roman Procurator—the embodiment of the world-spirit of expediency, temporizing with criminal irresolution, and abdicating with culpable weakness his claim to power and right of decision. And there, above all, crowned with eternal glory and honor, stands the meek and lowly Jesus, who that day bore our sins in His own body on the tree.

It was between six and seven o'clock in the morning when the awful cry rang through the Praetorium, and struck the ear of the bewildered Pilate: "Crucify Him! Crucify Him!" It seems to have been the first mention of the Cross in connection with Jesus, and the first suggestion of the crucifixion as a climax of the charge against the Galilean. It is possible, if not probable, that arrangements had already been made by the officials of the government for the excution that day of three criminals.

It is possible, if not probable, also, that the man to be the most conspicuous figure, as the occupant of the middle cross in the crucifixion scene on Golgotha's hilltop, was the most dangerous criminal at that time in the clutches of the law. But determined as Pilate was to let Christ go, the religious leaders of the day were still more determined to put Him to death. "They cried out, therefore, again, saying, 'Not this Man, but Barabbas'." And the proposal that came from them, evidently with regard to the substitution of Christ for Barabbas, though resisted again and again by the temporizing Pilate, was at last accepted. The order for execution was given, and at about nine o'clock, the gruesome procession from the Via Dolorosa came outside the city wall.

Now years ago a suggestion was made by an eminent and scholarly preacher so striking and significant that we propose to repeat it again as a probable explanation of what took place that day on Calvary's hilltop. There were three crosses prepared that day by the authorities. There were three thieves or robbers that day to be crucified. The centre cross was to be occupied by the chiefest of the thieves, the most notorious criminal of the three. At noon there were three men on the crosses. But there were not three robbers; only two robbers were crucified. The middle cross was prepared for the chief criminal; that was Barabbas. But the man that was on the middle cross that day was not Barabbas, but his substitute. It was the One who was chosen in his place and in his stead by the world, the nation, and the Church of the day; not accidentally, but in accordance with the plan of God, prearranged in eternity. The two comrades of Barabbas were crucified; but on the centre Cross was not Jesus-Barabbas, the son of man, but Jesus Christ, the Son of God. (This is not a mere fancy, for many ancient authorities of great weight read in Matt. 27:17, "Jesus Barabbas or Jesus which is called Christ".)

And may we not well imagine that on the afternoon of that first Good Friday, two men lurked at the base of Calvary's hill, and gazed with fascinated awe upon the bodies hanging on the crosses. To the right, and to the left, were the distended bodies of the thieves, with their broken legs, and on the central Cross was the sacred Form of the Son of God, with the blood and water flowing from the lance-pierced side. As he touched his companion's arm, one of the two men whispers: "Do you see those three crosses? They were put there for men like us. Do you see the Middle One? You know that is where I should have been. I was condemned to be crucified today. But somehow, I cannot tell why, when Pilate offered the choice, the people called for me, and this Man, Jesus, was put in my place. It is a great mystery to me. I do not understand it at all. I was their leader in crime. I should have been nailed there between my two comrades to that Middle Cross. I was the worst of the lot. But Jesus was put in my place. He was put there for me. He died for me."

As we look back today we understand it all, for that day Jesus became the Substitute for sinners, of whom Barabbas was chief. That day, by substitution, He saved Barabbas from temporal death, and that day, on the Cross, as the Son of God, He saved Barabbas' robber-comrade from eternal death. Year by year Good Friday comes and goes. But never will the world forget the Man who that day wore the crown of thorns, and carried our sorrows, the Man who hung upon the Cross and bore our sins. Barabbas, representing the world of sin, should have been there, but He, the Lamb of God, who was made sin for us, that day took our place. "But He was wounded for our transgressions, He was bruised for our iniquities; the chasetisement of our people was upon Him; and with His stripes we are healed" (Isaiah 53:5-6).

# SANCTITY OF MARRIAGE

## Dr. Walker Gwynne

**A Brief of the Aims of the Sanctity of Marriage Association in Its Conference With the Joint Commission on the Whole Problem of Divorce, Appointed by the General Convention of 1925.**

AS an association of American citizens, and Christian men and women, we are justly alarmed, "appalled" in fact, as President Roosevelt expressed it even twenty years ago, at the breaking up of the home by the rapidly increasing ratio of divorces to a decreasing ratio of marriages, such as no nation has known since the last days of the Roman Empire. The official report for 1925 shows 175,495 divorces to 1,181,839 marriages, or an increase for the year of **2.7 per cent in divorces** to an increase of only **three tenths of one per cent in marriages.** These figures show that 350,000 persons were separated, and probably 150,000 children were made orphans, in that single year. And the most significant feature of the report is that there was one divorce to every 6.74 (6.50 in 1926) marriages in these United States, while the proportion was only one to one hundred and twenty-one marriages in Canada.

We appreciate greatly, therefore, this opportunity which you have given us to state the results of our investigation of conditions and causes, to which some of us have given as many as forty years of anxious thought and study, and for the last seven years much effort to bring the facts before the general public as well as before our own people and clergy.

We are glad to have the question dealt with by a commission of men of sober and sound judgment, instead of by a popular assembly, where the loudest voice, or the impassioned appeal to sentiment or prejudice, and wholly irrelevant statements, are apt to have more influence than rational argument. We welcome also the wide scope of the enquiry as expressed in the resolution of the Convention: "To study the whole problem of divorce (its conditions and causes"; which necessarily includes the effect of our chaotic civil legislation as well as our own canon law. In regard, however, to our civil law, though very important as having a direct influence even on Christian people, we deem it undesirable on this occasion to discuss it; but if asked at some other time to give the result of our study of it, we shall welcome another conference.

The primary purpose of this conference, we take it, is the question as it must be faced by believers in Jesus Christ, not merely as of one out of many great moralists, but as our Divine Lord and Eternal Judge. What is His

judgment? What is the testimony of the whole Primitive Church, to which the English Reformers constantly appealed as witnesses to what was "the mind of Christ"? What is the witness of all history as to the effect of rejection of that teaching?

In furtherance of this purpose we propose to lay before you for future consideration five papers dealing with these questions, and containing historical facts wholly forgotten or ignored until recently. These include the strange story of the small Convention of 1808, of which we have the record in a series of "Statements" made by our first Presiding Bishop in the very last year of his life. They include also the equally strange story of the Convention in the City of New York in 1868 when, contrary to the Constitution, as well as to the plain teaching of the New Testament, the doctrine and discipline of the whole Anglican Communion for twelve hundred years was completely overturned, after only two or three hours' discussion by the Deputies in a single day. This fact is testified to by a complete verbatim report of the debates as ordered by the House of Deputies itself.

On that occasion, in 1868, for the first and only time in the history of the whole Anglican Church, as well as of the whole Church of the West from the beginning what is virtually an exception to the Seventh Commandment was foisted rashly and hastily into the canon on marriage, which had been the law of the Euglish Church for twelve centuries, and of the English State for eight hundred and fifty years. There are two very practical considerations concerning this to which we would call very special attention:

1. It has been frequently asserted of late that it is useless to trouble ourselves with laws, either in Church or State, in regard to this matter. The main thing, we are told, for remedy of our present dreadful conditions as a nation, is education of both young and old in home and school and pulpit. Needless to say that opinion has our complete sympathy. It is one of the chief aims of this Association ever since its formation seven years ago. But one fact in this connection seems to be entirely forgotten. It is overlooked, that law, even civil law, is in itself a great educator. Laws, whether good or bad, are teaching effectively one way or other all the time, when voices are silent. And this is all the more true of bad laws which coincide with men's base passions or infirmities.

That statement is especially true of the exception of our canon, which the experience of our courts and our daily papers tells us is the easiest of all ways of getting rid of husband or wife. The present rule of the courts of France has not yet in a formal way, at least, become the rule of our own courts, namely, that agreement as to permanent disagreement is all that is necessary for divorce and remarriage at will. Nevertheless, with us this single exception accomplishes the same effect. A single act of deliberation or passion, or even only circumstantial evidence showing presence together in a room, is sufficient for court and jury, though no act has been committed, and the marriage bond no longer exists! That our Lord, with His infinite foreknowledge, could have sanctioned such a theory is utterly beyond belief.

2. The other fact concerning this false exception in the canon to which we would call your special attention is that there can be no possible exception to a moral law—to the Seventh, any more than to the Eighth, or Ninth. There may be degrees of guilt and extenuating circumstances, but if exception is allowed, all is allowed. There is no logical resting place between one cause for breaking the bond and fiftytwo causes, which is the actual number that our forty-eight codes allow, today.

The keen intellect of St. Augustine saw this when he wrote: "If by the adultery of a spouse the marriage bond is dissolved, the absurdity follows—that the woman may be unloosed from the bond by her unchastity; and if she is loosed she shall not be an adulteress if she sin with another man; which is as foolish a thing as can be said." (**Comm. on Rom.** vii. 2, 3. See also **Of Adulterous Marriages** XVII. 18.) Dollinger sums up his discussion of the same subject when he writes that "this theory **goes against language, history, and logic**" (**First Age of Christianity**" Vol. II Pp. 265-267, and App. III., p. 366, ed. 1877).

When the paganized literature of America in this Twentieth Century is found ignoring the greatest of all moralists and psychologists in clamoring for full freedom for divorce and re-marriage, just as the half-pagan Christianity of Constantinople and its imperial court clamored for it in the oFurth Century the Church of today can only find safety in following the example of Athanasius and Chrysostom in resisting the insertion of the smallest exception to the Seventh Commandment, as they did to the insertion of an iota in the Creed. One rift in the divine dam of the moral law, just as one rift in the divine revelation of the perfect Godhead of Jesus Christ, leads on logically and inevitably to the mighty flood that ignores all law.

The Assembly of Puritan divines that met in Westminster Hall in 1648, thought they found in the New Testament two causes, adultery and desertion, for divorce from the bond. A special committee of the General Assembly of the Presbyterian Church in America, appointed a year ago to consider the whole subject of Marriage and Divorce, has just announced its recommendation that, on practical grounds alone, desertion should be omitted from the Confession of Faith. It has taken nearly three centuries of experience for them to learn what the Church has known for nineteen centuries. Sixty years should be sufficient for us to learn that the experience applies equally to adultery as it does to desertion, and all the other fifty exceptions so generously granted by our forty-eight Legislatures.

Shall we alone out of the whole Anglican Communion retain a theory of the destructive power of adultery, unknown to Scripture, to the whole Primitive Church, and to our forefathers in England for twelve hundred years past, and which, by the hard logic of experience, has proved to be the wide-open door of exit from holy estate that our Eternal Judge has told us "man" may not open, but God alone.

This is a hard doctrine for the innocent party, you say. It was a hard doctrine, and still is, that "one man should die for the people, and that the whole people perish not. "But this law is not confined to religion. Even our civil lawyers tell us that "hard cases make bad laws". All life under the cross of Christ must be a life of self-sacrifice. "The right to be happy in this world" has no place in His teaching.

It is no purpose of the Association that a return to the law abandoned in haste and ignorance in 1868 should have any retroactive effect. Those who have been led into sin by the falsehood of the canon must be dealt with not only justly but tenderly. The Church herself, or those responsible for the error, must share the blame.

## A Scientist on Evolution

In an article entitled "Truth and Error in the Doctrine of Evolution", J. A. Fleming, D. Sc., F. R. S., President of the Victoria Institute, says:

"The universe is not merely a thing, it is a Thought; and Thought implies and necessitates a Thinker. The use of the term 'evolution' as a name for the cause of the order, adaptation, and beauty of the external world is an error. It is erroneous because it attributes the production of phenomena which appeal to our intelligence and emotion to an agency which is impersonal, unself-conscious, and has no intelligence or emotion itself, and therefore cannot produce them. It is inadequate because dissimilar to the things it is called in to explain. It is merely a personification of the concept of gradual and continuous change."

He warns the general public not to be rushed into the belief that scientific opinion on the "Origin of Species" is unanimous and infallible, or that the time-honored teaching of the Bible understood in the light of adequate knowledge of fact, history, and language must, as too many think, be thrown to the winds.

He adds: "The doctrine of evolution gives us no account of the way in which matter, energy, life, and mind first made their appearance. Nor has it done so for that which we call the human soul, with its innate God-consciousness and deep-seated conviction that bodily death is not the termination of personality."

In conclusion, in view of authoritative statements from eminent biologists (some of them given) he enquires: "Need we be in such a hurry to throw our creeds and ancient doctrines into the melting-pot, and give text-books on evolution a place of pre-eminence in our theological colleges?"

"No one," he says, "would deny that there are difficulties in the form and details of Biblical statements as to man's origin, but they are not yet resolved by substituting for them the doubtful hypothesis of a continuous evolution from the amoeba to the man. There may be more of truth than is generally supposed locked up in the sublime and ancient statement, even in spite of its parabolic form."

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7).

This great scientist is not so cocksure about the popular evolutionary doctrine of man's descent, as many smaller men in our own time are.—"The Christian Irishman."

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher.**

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

**Lesson—Number 25.**
**Topic—Israel—God's Covenant People, Number 1.**

There are many interesting facts concerning the Jewish people, which every Christian should know, and many reasons why our hearts should go out to them in sympathy and love. Our limited space prevents the tracing of Israel's history other than a few leading facts that we may more readily understand their present position in the Divine plan of the ages, and approaching prominence in the world's history.

About 1936 B. C., God called Abraham to be the father of a new nation, a chosen people through whom He would manifest Himself, and through whom all the families of the earth would be blessed (Gen. 12:1-3). The "Old Testament" records the remarkable history and growth of this ancient people until at the present time there are said to number upward of 15,000,000, which true to Divine forecast are scattered throughout the world, without a homeland, without a leader, and with a veil upon their minds and hearts.

Their sorrows began with the rejection and crucifixion of their Messiah, and their sufferings in various lands has exceeded that of any other race. Their greatest suffering is yet to come, as foretold in both "Old" and "New" Testament prophecies. This "time of trouble" is referred to as Daniel's seventieth week, a time such as the world has never seen. It marks the close of the present Gentile Age, when God is to again deal with Israel. After the removal of the Church, and "the great tribulation" sweeps over the world, a remnant of Israel will discern the awful mistake in the rejection of the Son of God, and will turn to the Lord Jesus, their rejected Messiah, and become His witnesses (Rev. 7:3-8). Unknown to blinded Israel, much of the Old Testament is prophetic of this last approaching sorrow, the final triumph, and especially concerning the Lord Jesus who came to His own and His own received Him not. Examples, Isaiah 53, and the various Messianic Psalms.

The present extraordinary changes in Palestine whereby the Jewish people are now gathering in that historic land, is of intense interest and supreme prophetic importance. This "budding of the fig-tree" and "shaking of the dry bones" foreshadows startling events that should awaken a sleeping world; unconsciously drifting toward its solemn crisis (Matt. 24:32-51; Daniel 12:1).

**Every Jew and every Gentile should carefully consider the following Scriptures, which cannot be broken:**

1. God's promise to make Israel a great Nation.—Gen. 12:1-3.
2. A visual survey of the promised land.—Gen. 12:14-17.
3. Title Deed, and detailed survey.—Numbers 33:51 to 34:29.
4. Increasing in numbers, they become dissatisfied with an invisible King.—1 Sam. 8:7.
5. Punishment for disobedience.—Lev. 26:14-39.
6. The forecasted scattering.—Deut. 28:64-67.
7. Their land desolated.—Lev. 26:31.
8. Palestine's former fruitfulness.—Deut. 8:7-9.
9. Jehovah's case against Israel.—Isaiah 1:1-23.
10. Sinful and laden with iniquity.—Isa. 1:5.
11. Their formal worship and memorial days, are an abomination to Jehovah.—Isa. 1:13-14.
12. Banished from the eyes and ears of God.—Isa. 1:15.
13. The blood of Christ is indeed upon them.—Matt. 27:25.
14. Witnesses unto themselves that they are of the generation that killed the prophets.—Matt. 23:31.
15. "Stiff-necked" and resisting God's call.—Acts 7:51-60.
16. Having a zeal for God, but not of knowledge.—Rom. 10:1-21.
17. God hath given them the spirit of slumber.—Rom. 11:8.
18. Even unto this day, the veil is upon their heart.—2 Cor. 4:15.
19. But this veil will be removed, when any shall turn to the Lord Jesus, their rejected Messiah.—2 Cor. 3:16.
20. Even in the latter days, if obedient.—Deut. 4:30.
21. God will not forget His covenant with the fathers.—Deut. 4:31.
22. The Jews' unbelief, the Gentiles' opportunity.—Rom. 11:25.
23. A witnessing remnant, through grace.—Rom. 11:1-6.
24. Jehovah shall again gather them.—Isa. 11:11; Ezek. 37:15-28.
25. Gathered in unbelief, to pass through final discipline.—Ezek. 22:19-22; Zech. 13:9; 14:1-3.
26. The rejected Messiah shall return to Mt. Olivet.—Zech. 14:4; Rev. 19.
27. They shall look upon Him whom they pierced.—Zech. 12:10; Rev. 1:7.
28. The great battle of Armageddon, when our Lord will rescue the Jewish remnant, besieged by the great world powers, under the Anti-Christ.—Rev. 19:11-20.
29. A nation shall be born in a day.—Isa. 66:8.
30. Israel no longer a curse, but a blessing.—Zech. 8:13-15, 23.

**"And the Kingdoms of this world are become the kingdoms of our Lord and His Christ" (Rev. 11:15), and "The Lord of Hosts shall reign in Mt. Zion, and in Jerusalem, and before His ancients gloriously" (Isaiah 24:23).** See Studies 8 and 9.

(To be continued in our next.)

# Historic Periods of Frederieksburg

**1608-1861.**

**Mrs. Vivian Minor Fleming.**

**Captain John Smith and the Indians.**

Captain John Smith sailed up the Rappahannock River as far as the falls in 1608, beginning his voyage July 24. Three of his companions, Anthony Bagnall, Powell and Todkill, give a good account of this trip and there are maps showing the location of the various Indian tribes. As the river narrowed in the ascent they were assailed from both sides by showers of arrows. They disembarked near the foot of the falls, where there was no forest nor undergrowth to conceal their enemies, examined the stones, etc., looking for minerals. They were attacked, and in defending themselves an Indian was wounded and left for dead. They took him on board their boat, bound up his wounds and fed him. Mosco, a friendly Indian, who was their guide, wanted to kill him, but John Smith saved his life.

Through the mediation of this prisoner, the next day following, they opened negotiations with the Indians on the shore and peace was made. Several hundred Indians entered into friendly relations with Captain John Smith and his party and furnished them with corn and abundant provisions.

Captain Quinn gives a full account of all this in his "History of Fredericksburg", but when the National Geographic Society met here in May, 1895, one of their speakers told us that the "pow wow" was held on the Washington Farm and the "Pipe of Peace" was smoked. They probably had sources of information which are not available for us.

One of their party, Richard Featherstone, died on this trip and was buried near the rapids. Thus was Fredericksburg first consecrated with the life of a white man.

(To be continued.)

## THE BEST SERVICE.

Occasionally a well-meaning woman calls the Good Will Industries and says: "Now, I'm going to send you some old clothes, but I don't want you to sell them. They must be given away. I can't bear the idea of selling anything to those poor people."

Now, of course, there are times when garments ought to be given away and not sold and the Superintendent of the Richmond plant (the Rev. Samuel Coles) never fails to meet this issue fairly and squarely. However, the mission of the Good Will Industries is of a far more constructive nature than this; the slogan is "Not charity but a chance"! the program is to collect clothing, shoes, furniture and odds and ends from all over the city and then

to give needy men and women the work of rejuvenating them. At present there are thirty-five of these "opportunity workers" employed at the Administration Building, 1815 East Grace Street. Here, the women are busy with mending, cleaning and pressing worn and soiled clothing, sometimes transforming antiquated garments into modern ones, and the men are baling paper, cobbling shoes and rejuvenating old furniture, all of which has been brought in by Good Will trucks.

What does it all mean? First of all, it means that a number of men and women, who very much prefer honest work to receiving charity, are given a chance. Some of them have walked the streets for months begging work; some have struggled long to avoid asking for charity. To these people, a job means much. It means, too, that they will be brought under Christian influences; that they will be urged to attend chapel exercises three mornings a week and a special evangelistic service every Monday evening. Denominational lines are never emphasized, but efforts are made to lead them to Christ and then into the Church of their preference. Some of those who now hold positions of trust in the Industry and who are consistent Church members, were once very low because of drink and other forms of sin.

But this program could not be carried out, if all the clothing, furniture, etc., were given away. They must be sold in order to have money to pay the wages of the men and women who made them salable. Then there is the side of the customer. Those who buy these articles are people of very small means, who cannot afford to buy new things, but they are delighted to find goods that are clean and in good shape, goods that are altogether different from those commonly found at "rummage sales", and producing an altogether different psychic effect upon the purchaser.

This truth is dawning into the hearts of men everywhere, that the best service we can render our fellow man is to make it possible for him to earn what he receives; to encourage every tendency toward economic independence and to discourage every tendency toward pauperism and, above all, to give him a knowledge of Jesus Christ, the Master Social Worker.

For further information, address the Rev. S. Coles, 814 East Grace Street, Richmond, Va.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## THE "ANGLO-CATHOLIC".

Mr. Editor:

The "Anglo-Catholic" (or "Back to Rome") propaganda emanating from some periodicals purporting to represent the Protestant Episcopal Church is of a most amazing character.

In the "Living Church" of February 18, for example, appears an editorial under the title "The Roman Question", containing the following statements:

> "As one examines the issues that divide Romans from Anglicans and that continue the old hatreds of days gone by, one always comes back to the fact that the trouble lies not so much with differences about religion as with differences about politics and civil rule. . . . . That the relations of the distinguished Bishop and primate of an apostolic see to other Bishops and to the Church at large are a legitimate matter for discussion, as at Malines, is freely granted."

Why make statements such as those just quoted when the actual facts are exactly to the contrary?

The differences between Anglicans (that is, those loyal to the doctrines of the Church **as the Church has stated them**) and Romans are as pronounced with respect to matters of religion as to the claims of the papacy to temporal power, and no Church has made this any plainer than the Anglican. It is doubtless true that the religious difference between the "Anglo-Catholic", as he calls himself, and the Roman Catholic are almost negligible; but no man has a right to call himself an Anglican unless he is loyal to the doctrines of the Anglican Church **as that Church has set them forth officially.** The Anglican Church is a Protestant Episcopal body, the doctrine of which in many matters the "Anglo-Catholic" in England and America is striving to undermine and overrun.

With this distinction clearly in mind, an examination of the statements in the "Living Church" immediately demonstrates their fallacy.

Among the Articles of Religion, which "Anglo Catholic" will endeavor at the next General Convention to have eliminated from the doctrinal law of the American Church (and will do if Protestant Episcopalians remain asleep and permit it), is the nineteenth, which reads as follows:

> "As the Church of Jerusalem, Alexandria and Antioch have erred, so also the Church of Rome has erred, not only in their living and manner of ceremonies, but also in matters of faith."

In the twenty-second, twenty-fifth, twenty-eighth and thirty-first articles the Anglican Church has **expressly and specifically said** that it declines to accept Transubstantiation, Mass, Reservation and Adoration of the Sacrament, Purgatory, Worshipping of Images and Relics and the doctrines of seven Sacraments, all of which the editor of the "Living Church" is bound to know, are fundamentals in the Roman Communion.

The Church of Rome insists upon all of these doctrines and ceremonies and denounces as heretics all who decline to accept them.

The Anglican Church emphatically repudiates them.

The result is a direct and irreconcilable conflict. One believes in these Roman doctrines and practices or he does not. There is, and can be, no middle ground.

Therefore, why make the statement that the differences between Anglicans and Romans relate more to questions of politics and civil rule than to matters of religion? That may be the view of "Anglo-Catholics", but that is not what **this Church** has said.

And then, when it comes to the assertion that it is "freely granted" that the relations between the "distinguished Bishop of an apostolic see (presumably the Pope of Rome) and other Bishops, as well as the Church at large, are matters for legitimate discussion, as at Malines, it seems to the writer that the enthusiastic "Anglo Catholic" editor of the "Living Church" finds himself up a very tall tree and out on the end of an equally small limb thereof.

Who is it that "freely grants" his statement? Certainly not the Anglican Church, because that body has positively declared that it will have none of the Mass and other doctrines which the Roman Church regards as vital. True, "Anglo Catholics" in both England and America have, in contempt and violation of the law of the Church, dragged these Roman doctrines and ceremonies into numerous individual parishes on both sides of the Atlantic, but, sooner or later, there will inevitably be a show-down, which will determine whether the Church is to be controlled by those loyal to its teachings or by the revolutionary "Anglo Catholics". And the Roman Church "freely grants" nothing of the kind, because, not only has it, for more than three hundred years, denounced those who differ with it theologically, but the Pope, in his recent encyclical, reiterated the oft-made statement that no one need entertain the slightest idea of union with that Church unless prepared to yeild to each and every one of its dogmas, ceremonies and practices, as well as to all of the claims of the papacy.

It results that the record shows that this statement of the "Living Church" is in direct conflict with the pronouncements **of both Churches**—neither agrees to it. It also results that there was nothing to be "legitimately" discussed at Malines.

The whole truth with regard to the Malines "conversations" is this: boring from within (just as they are doing in the American Church), certain "Anglo Catholics" (or "Back to Rome" advocates), indulging the fatuous belief that they had made such progress with their disloyal work that they would shortly be able to deliver the English Church, lock, stock and barrel, to Rome, entered into negotiations for that purpose, at Malines, in Belgium, with officials of the Roman Church, seemingly with the approval of the Archbishops of Canterbury and York, Bishop Gore and others. Concrete proof is lacking that the Pope was aware of or sanctioned these negotiations on the part of his Church, but the following facts will enable readers of the "Southern Churchman" to reach their own conclusions on that point.

These negotiations began before the World War and covered several years, during which period they were carefully kept from the rank and file of the membership of the English Church, for obvious reasons. But they finally got out. What happened? The ink was hardly dry on the publication of the fact of these "conversations" having taken place when the Pope issued the encyclical mentioned above. Nothing was said at Rome about these negotiations while they were in progress, but the moment they were made public, and aroused widespread indignation throughout England, out comes the encyclical! A reading of that document discloses that, while it does not mention the Malines negotiations, its purpose is to create the impres-

sion that Rome never authorised them. Had the "conversations" remained hidden, it is entirely probable that nothing would have ever been heard of the encyclical.

It follows that the discussions at Malines were certainly not "legitimate", so far as the English Church was concerned, because "Anglo Catholics" are disloyal to its doctrines as it has announced them (just as they are disloyal to the Protestant Episcopal Church in the United States of America), nor were they "legitimate" as to the Roman Church, judging from the recent pronouncements of the Pope, and he claims to be infallible!

When the "Anglo Catholic" takes his pen in hand these days to spread his propaganda, Church constitutions and doctrinal declarations mean absolutely nothing to him. He seems to be imbued with the Roman idea that whatever he says must be swallowed whole, without question.

Truly, we are hearing some remarkable statements in this day and time.

"The Witness" of February 16 is authority for the statement that:

"What Bishop Henson (Eng.) calls the 'Protestant Underworld' is working the Roman bogey for all it is worth."

What does he mean by the 'Protestant Underworld"?

**C. L. Marsilliot.**

Memphis, Tenn.

## COMMUNION SERVICE.

Mr. Editor:

Among the many interesting things that I have lately read in The Southern Churchman none has appealed more to me than the letters concerning the invitation to the Communion Service given by the Rev. Beverley D. Tucker, Jr. It seems as if it was to be expected of his father's son, for it shows the true Christian spirit which should prevail among us.

In that connection, I think the following in my own experience may be of interest: I grew up in St. Paul's Parish, generally known as Rock Creek, Washington, D. C., during the rectorship of the Rev. James Albert Buck. Mr. Buck was a High Churchman, not a ritualist. Over and over again, on Communion Sunday, I have heard him invite to Communion all of other denominations present there and in good standing in their own churches. I have attended communion in many churches, but he is the only one whom I heard give that invitation. Perhaps it would be wise for ministers of the present day not only to follow his example in that case, but also to exhort members to make the responses in a clear voice; though the modern choir takes away from us most of the responses.

In closing, allow me to congratulate the editors of the Southern Churchman for the brave stand they are making for Evangelical Churchmanship.

**H. Cockerille.**

## THE ARTICLES OF RELIGION.

Mr. Editor:

I have read with interest the various articles and letters which have appeared in your columns relative to the elimination of the Articles of Religion from the Prayer Book, and particularly the article in your issue of February 25 by the Rev. Dr. Edward McCrady, as it is evidently intended to be a scholarly, though unfortunately not dispassionate, discussion of the matter.

As I, like Dr. McCrady, am opposed to the omission of the Articles and as I voted against the proposal in the last General Convention, I hope I may be permitted to point out certain errors of fact into which he and others have fallen as to how the matter came before the Convention. No argument is helped by a display of ignorance of the underlying facts.

Dr. McCrady, for example, charges that the Prayer Book Commission in flat defiance of its instructions has inter alia even gone so far as to propose the complete elimination of the Articles of Religion from the Prayer Book. Now the fact is that this proposal was not made by this Commission and the Commission had nothing whatever to do with it. The Journal (p. 190) shows that the Resolution to omit the Articles was presented on the second day of the session by Mr. Morehouse of Milwaukee, as an individual. The resolution was not even referred to the Commission, but was simply placed on the calendar. There it remained until the thirteenth day of the session, when it came up in regular order for action. The Lay Deputation from Iowa called for the vote to be taken by Dioceses and Orders, which was done, and the resolution was adopted (Journal, p. 304). The thing that surprised me was that there was scarcely any opposition worth speaking about and very little debate.

On the next day the action of the Deputies was concurred in by the House of Bishops, without even a record vote (Journal, p. 384), and on the fifteenth day their Message No. 161 informed the Deputies that the Bishops concurred in omitting the Thirty-nine Articles, together with their title page (Journal, p. 422).

If this proposal, or any objectionable change in the Prayer Book, is to be defeated in the next General Convention, it can not be defeated by attacking the Prayer Book Commission or by appealing to the Resolution of 1913, as if there were something sacro-sanct about that resolution, but it must be defeated simply on its merits. Whether the Prayer Book Commission has in every instance conformed to the Resolution of 1913 is a question of individual opinion and on such question the Convention alone has the deciding vote. All proposals from any source have been passed on by the Convention and what the Convention has adopted it has adopted.

As to the Resolution of 1913 itself it should be clearly understood by all that legally it has no binding effect upon the Convention itself. No mere resolution of one Convention can take away from subsequent Conventions the right to decide for themselves what resolutions they will consider and what they will not.

**J. Randolph Anderson.**

## A CRISIS HAS ARISEN.

Mr. Editor:

I am delighted you have become the Editor of the Southern Churchman; for you are fighting so valiantly for the Bible and the Church of the Reformation. I was surprised and distressed that several delegates to the last General Convention did not arise and protest against the Thirty-nine Articles being taken out of the Prayer Book. Those Anglo-Catholics have taken their policy from the Roman Church; they work under cover, till they think the favorable hour has arrived to declare their policy. Those of us who still uphold the Reformation have been trying to be tolerant; but, they are pushing us to the wall. You are right to sound the alarm; a crisis has arisen. I do hope and pray you will be able to arouse the believers in the Reformation who will insist on the retention of the Thirty-nine Articles in the Prayer Book, and in the addition of nothing that the Thirty-nine Articles forbid.

Well, I expect I had better say who I am. My father was the late Rev. Edward T. Walker. His longest pastorate was Trinity Church, Edgefield, S. C., twenty-four years. His elder brother who brought him up was called by St. Helena Church, Beaufort, from the Eastern Shore of Maryland, when he was twenty-four. He remained its rector for fifty-five years. During his rectorship thirty-seven ministers went out to preach the Gospel from St. Helena Church. Two Barnwells, two Elliotts, Boon, two Whites became Bishops. Uncle Rogers Walker found this a High Church diocese; when he resigned it was Low Church.

I am now in my eighty-third year.

**Emily B. Walker.**

## VIRGINIA THEOLOGICAL SEMINARY.

Mr. Editor:

A very conscientious and intelligent minister writes me as follows:

"Years ago at the consecration of the church in Fleeton by Bishop Gibson, I called attention to that blasphemous book, 'Christianity and the Social Crisis', which was, and probably is today, used as a reference book at the Seminary, and recommended to social service classes, and I said then in the presence of Bishop Gibson that as long as that blasphemy was taught I would never contribute a cent to the Educational Society. We are today reaping what we have sowed; while the author of the book has died in shame and despair."

In my humble opinion, the Virginia Theological Seminary needs an overhauling, and like many Episcopalians they are doing things they ought not, and leaving undone things they ought to do daily at that school.

**Langbourne M. Williams.**

## DID GENERAL LEE WRITE THE LETTER?

Mr. Editor:

Among the good features of the reading matter of the Southern Churchman these days, not the least valuable and enjoyable are the frequent articles on different Christian leaders of the Confederacy and the South, such as Davis, Lee and Jackson. I surely hope these will be continued.

In the issue of February 25 is published a letter credited to General Lee, and in which is found the sentiment, "Duty, then, is the sublimest word in our language". In a pamphlet of mine (**Living Confederate Principles: A Heritage for all Time**), appearing first as an article in Number 40, Southern Historical Society Papers, is an allusion to such an expression, sometimes credited to Lee, and with it this foot note:

The purported letter of General Lee containing the expression is found in Dr. J. Wm. Jones' **Personal Reminiscences, Anecdotes and Letters of Gen. Robert E. Lee**, 1875, p. 133. Captain James Power Smith, of the Southern Historical Society, advises me that Professor Graves, of the University of Virginia, has examined the question in an Address before the Bar Association of Virginia, and reached the conclusion that the letter was not written by General Lee; also, that the Publishing Committee of the Society concurs in this conclusion.

My article as first written credited the expression in question to General Lee, and this it was caused the advices from Captain (Rev.) Smith, a former member, by the way, of Stonewall Jackson's staff. A separate article devoted to the subject of the authenticity of the supposed letter by Lee appeared in the same annual number (1915) of the Society's papers. Personally, I have been disposed to be disappointed that there was cause to doubt that the letter was written by General Lee, of whom it has been sung:

> His pole-star, Duty, led him on,
> Like second, nobler Washington.
> . . . . .
> This type of perfect chivalry—
> Virginia's peerless Robert Lee.

Perhaps some other reader of the Southern Churchman can throw further light on the question raised. While on the subject of epigrams, here is one credited to Jefferson Davis: "Never be haughty to the humble, nor humble to the haughty."

**Lloyd T. Everett.**

## PRESENTED TO EDITOR FOR PUBLICATION.

My Dear Mr. Ellis:

I want to thank you for writing, and the Editor of the Southern Churchman for publishing in its last issue your article, "Back to the Prayer Book". In a kindly spirit and with a saving touch of good humor, you have, in language clear cut and incisive, called the attention of the Church to conditions that should not continue. No one can read your article and then be content to "stand by for announcements". Clergymen and laymen are making definite study of the Church's one standard of worship and instruction as never before. You have rendered an acceptable service. Your call, "Back to the Prayer Book", will be heeded. Don't feel lonely.

C. M. Beckwith.

Montgomery, Ala.
January 22, 1928.

# Book Reviews

CONSTRUCTIVE CITIZENSHIP: By L. P. Jacks. Doubleday, Doran and Company, Inc. Price, $2.

Sound thought upon the subject, "Constructive Citizenship", has been applied by Mr. Jacks, and the result is a group of effective suggestions that are both practical and optimistic. He appeals to the intelligence, the moral capacity, and the organizing power, of the citizenship, to accomplish the constructive goal indicated in the subject of his lectures.

The philosophy back of this recommendation is presented carefully, as its consideration involves a few abstractions approaching the theory of relativity, and not usually grasped by the average reader. The points are presented successfully, however, and the reader is enabled to see that constructive citizenship must come as the result of the finding of a "method rather than of a program, a spirit rather than a system". This method or spirit he presents in the early portion of the book: the use of intelligence, of the sense of trusteeship, and of the organizing power, of people, in order to improve the existing state of citizenship. The bulk of the book is taken up with an effective elaboration of each of these suggestions.

Upon the background of present-day citizenship in England, Mr. Jack's lectures, contained in this book, are especially interesting. The industrial demoralization of the country has accentuated the need for a constructive spirit in the philosophy of Englishmen. Mr. Jacks has seen this condition in England from the point of view of America upon his frequent visits in this country, and while American citizenship can learn many lessons from Mr. Jacks' thoughts, the comparison afforded between the citizenry of the two countries must have enabled him to be more articulate in describing the reactions of which he was conscious.

The book is a straightforward presentation of the ideas contained, intended for the reader who is interested in the practical significance of the subject. It is dominated by the persuasive style which has given its author such a popular place in the opinions of the college students before whom he has spoken.

## BOOKS RECEIVED.

**Doubleday, Doran and Company, Garden City, N. Y.**
THE HERESY OF ANTIOCH: Robert Norwood.

**The Pilgrim Press, 14 Beacon St., Boston, Mass.**
CHILDREN'S PRAYERS: Recorded by their Mother.

**Morehouse Publishing Co., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.**
THE CRIES FROM THE CROSS: Krebs.
THE ETHICS OF THE GOSPEL: F. A. M. Spencer, B. D., M. A.

**Harper and Brothers, 49 East Thirty-third St., New York.**
MENTAL PHASES IN A SPIRITUAL BIOGRAPHY: G. P. Mains.

**Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill.**
PROBLEMS IN THE PRAYER LIFE: J. O. Ruswell, Jr., M. A., D. D.

**Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.**
SOME MINOR CHARACTERS IN THE NEW TESTAMENT: Prof. A. T. Robertson.

# The Great Commission

A reassuring telegram received February 28 from Miss Alice Wright at Nenana, Alaska, reads as follows:

"Fear from letters received last mail friends unduly disturbed over scarlet fever epidemic here. Have had bad time since last October, but are out of quarantine now with no serious after-effects. Staff entirely recovered and all on duty.—Alice Wright."

## THE WUHU CONFERENCE.

It was from a special meeting of the Standing Committee, assembled in Anking, the middle of last March, that a cable was sent to the Department of Missions asking that a commission be sent out to confer about various questions brought into the foreground by the tide of revolution which was then sweeping down the Yangtse. November 28 saw this request fulfilled, and another assembly of diocesan leaders gathered in Wuhu to confer with the Commission from the Mother Church.

The Commissioners, Dr. John W. Wood and Bishop Sanford arrived from Hankow, accompanied by Miss Lustgarten as secretary. Bishop Huntington, who had gone up to Hankow with them, came down a few days earlier to make preparations. Mr. and Mrs. Lanphear were already living in Wuhu at the time, and proved most hospitable hosts to the large group of foreign guests. The other members of the foreign staff still at hand, the Rev. Lloyd R. Craighill, the Rev. Joseph E. Wood, Deaconess Fueller. Miss Mildred Capron and Miss Carol Davis came up from Shanghai. About twenty-five Chinese delegates from all parts of the Diocese had assembled a few days before for an informal preliminary conference.

A touch of spice was added to the situation by a demonstration staged by the "People's Livelihood School", a propaganda institution on the hill beyond St. James School, just before the foreigners arrived. A group of students had come down, raised a disturbance at the Sister's Compound, and had plastered the compound walls with the usual posters, "Down with the Slaves of the Foreigners", "Down with the Western Cultural Penetration", "Down with the Christian Church", "Down with Imperialism", etc., etc. A tactful handling of the situation by the Rev. Lindel Tsen and the Rev. Robin Chen, however, quieted things down; and the arrest by the military authorities a few days later of some of the communistic teachers in the school put an end to the incident.

The conference after expressing through the Rev. Lindel

Tsen its appreciation of the visit of the Commission, adopted as its agenda the outline prepared by the preliminary conference. This presented "Evangelistic Work" as the first topic for discussion. The view was expressed that religion in the home should be stressed as a means of assuring a wholesome spiritual life even in times when large public gatherings are impracticable. The need of training men capable of bringing the Christian message to the farmer and labor groups was also stressed. Others urged that men gifted in literary work be given time for production of Christian literature.

"Self-support" was the outstanding question at the afternoon session. At the preliminary conference it had been proposed that twenty-five years be set as the goal of complete self-support. Another suggested method was graduated annual reduction of grant from the Department of Missions. Any scheme of self-support, it was felt, must be based on a careful budget for each congregation, the Chinese participating in the making of this budget and assuming a definite and increasing proportion of the total.

Under "Diocesan Reorganization" the scheme worked out by the Standing Committee in March was presented and passed on to Synod without a great deal of discussion. This scheme recognizes the Diocese as a self-governing unit; and acknowledges all workers, whether Chinese or foreign, as standing on an equal basis. It proposes that the Standing Committee should serve as an Executive Committee of the Diocese when Synod is not in session, and that there should be appointed an Executive Secretary.

Most of the second day's discussion was devoted to educational topics. The consensus of opinion was that we should adopt a policy of concentration in school matters, centering on one Middle School for boys, and one Middle School for girls. The Christian influence of teachers should be an essential point as well as scholastic ability. Registration of schools should be applied for only on condition that freedom of religious teaching and worship could be secured, and that the title to school property should not be jeopardized.

This summary gives no idea of the fine spirit that pervaded the entire conference, but the free and open discussion of all questions in the finest spirit of fellowship was in truth the outstanding features of the gathering. Both Bishop Sanford and Dr. Wood expressed in public and in private that the frank and untrammeled discussion had enabled them to understand the Chinese viewpoint in a way they could not otherwise have done.

### ANGLICAN CHURCH IN WARSAW.

A new Anglican Church, Emmanuel, has been consecrated in Warsaw. It is part of a fine block of buildings erected last year in a central part of the capital by the London Mission to Jews. The English Church in Warsaw has been there for more than fifty years without a permanent home of its own until now. The Bishop of Fulham (Anglican Bishop for North and Central Europe), had the service, assisted by the head of the Mission, the Rev. H. C. Carpenter, who is also British chaplain, and by the Rev. O. H. Prentki, recently ordained, the first Polish citizen to be in Anglican orders. Attending the service were the British Minister and Legation staff, representatives of the Polish Government and the municipality of Warsaw, the Metropolitan of the Orthodox Church in Poland, the heads of the Polish Lutheran and Evangelical Churches, the American Consul, many other Americans and British, and the Hebrew Christians.

# Church Intelligence

### NOTICE.

**In the last issue of the Southern Churchman the Bible quotations preceding and following Dr. L. Glazebrook's statement announcing that he is relinquishing his medical practice, were inserted at my instance and not at Dr. Glazebrook's as the setting of the print might suggest.**

**Langbourne M. Williams,**
**President.**

### Ministers Needed!

Bishop Rowe has had a severe blow in the resignation of the Rev. L. F. Kent as Archdeacon of the Yukon (on account of his wife's serious illness). "Just when I thought Fort Yukon was cared for, down crashes this." The Bishop's need of men, and men of the right kind, is very urgent. Priests are needed at Fort Yukon, Ketchikan, Cordova, Anchorage. They must be men not only of devotion but of endurance, youth, creative ability and resourcefulness, and without family obligations.

Bishop McKim, after his visit to Alaska last year, wrote to a friend: "Bishop Rowe is doing an heroic work, but is disheartened for want of men. More than half of his stations have no resident worker, and the people complain of being neglected. . . . It is a discredit to the zeal and missionary spirit of the Church that priests do not volunteer for Alaska."

Deaconess Bedell, with no word of complaint, wrote of the service at Stephen's Village on Christmas Day, when there was no priest available (nor will there probably be at Easter): "We decorated the Sanctuary, which is curtained off from the school cabin. The wall back of the altar was covered with spruce branches, and the result was beautiful, especially with our new altar and hangings. . . . . The midnight service consisted of prayer, carols, and the story of the shepherds. We all assembled again at noon for the Christmas Day service. We could not have the Holy Communion, but we could worship. . . The service was conducted by our native lay reader. . . . The offering was fifty dollars. The natives here are getting very little fur and cannot give much."

More definite particulars about work in Alaska may be obtained from the Rev. Artley B. Parson, Department of Missions, 281 Fourth Avenue, New York.

### Yale Dean Says Hope Lies In Average Man.

Dean Charles R. Brown of the Yale Divinity School said in university public worship in Battell Chapel last Sunday, says the New York Times, that Jesus Christ did not believe that all men are created free and equal. He told the undergraduates present that he did not believe that they thought so either.

The world, he said, is made up of average people and the hope of its future lies in the fidelity and efficiency of men and women of average ability.

"I do not want to be compelled to beg my bread and I have no desire to be a millionaire," he said. "Why should I want fifty millions of dollars any more than fifty legs?"

Speaking on the parable of the talents given to the different men, Dean Brown said in part:

"The Declaration of Independence says that 'All men are created free and equal'. I wonder? There may be equality before the law, theoretically, at least—it is not always so in practice. But are men created equal in ability, in opportunity, in chance to rise?

"You would all say 'No'. The Master, who knew what was in man and what wasn't, said 'No'. He frankly faced the fact of human inequality, 'To one man is given five talents, to another two, to another one. To every man according to his several ability'.

"My concern today is not with either extreme. I am not thinking of the man who is thoroughly sure of himself because he feels that he has five talents of ability, nor of the man who looks at his poor little one talent, saying to himself, 'What's the use'? My concern is with the man who received two talents—he is neither very rich nor very poor, neither as wise as Solomon, nor a dunce, neither a finished saint nor a rascal. He is just an average man—he represents the great middle class.

"The world is peopled by men and women of ordinary goodness, nothing prancing or showy, but sufficient to put the race ahead and make the world a better place to live in. The average man holds the key to the future because there are so many of him.

"The man with two talents is exposed to peculiar temptations. The man of average ability, feeling that he will never rise to distinction nor sink to the lowest level, may move along in humdrum fashion, doing mediocre work and failing to make the most of himself.

"When the ordinary tasks are done well, men double their ability. It was so in the parable. 'He that receiveth two talents gained another two'. He became just twice the man that he was. The brilliant man with the five talents made no better show—he also gained five talents more. It is not the size of the final showing in either case which counts, but the fidelity and efficiency the man has shown in using what he had."

### Manning Urges Study of Christ During Lent.

"What Our Religion as Christians Means and Is" was the subject of a sermon delivered by Bishop William T. Manning at the Protestant Episcopal Cathedral of St. John the Divine, New York City, as reported by the New York Times.

"No man who is living in relationship with Christ will break his marriage or cheat his customers or employees or try to injure his neighbor's reputations, or be willing to make money by writing books or plays which disseminate filth and immorality or tend to weaken the moral status or faith of his fellowmen," said Bishop Manning.

"Our religion as Christians means relationship with Christ. Our faith as Christians is faith in a person, in

Christ Himself. The creed and sacrament keep our faith in Him fine and clear. Where men lose their hold on the Creed and sacrament they lose their hold on Christ and substitute a mere emotionalism which lacks the power to comfort and save."

Bishop Manning said the problem of what Christ meant to each individual should be studied and decided during Lent.

"If religion is real," he said, "and if our relationship with Christ is real it will guide all our relationships with our fellow-men. Everything else will take care of itself."

### Dr. Merrill Urges Service.

Preaching in the Brick Presbyterian Church, New York City, the Rev. Dr. William P. Merrill spoke of the active and the passive codes of religion. The New York Times quotes him as follows:

"There is effort and there is silence. There is the quiet inflooding of spiritual grace and the active outworking of the divine will. There is what God does in us and what we do for God. One can no more live a wholesome and true Christian life by exercising the one side all the time than he can maintain a vigorous physical life by breathing in or breathing out continuously or by devoting himself exclusively to either eating or exercise. The truest religious experience is that which is constantly spending in service the grace received through communion with God."

### Moffat Tunnel Opened Formally By Colorado.
(A. P.)

Colorado officially opened on February 26 the famous Moffat tunnel with formal ceremonies.

Twenty-five hundred persons, in a special train of four sections, made the trip from Denver to the east portal of the tunnel to witness the historic event, to hear speeches commending the work of the men who made the tunnel possible, and to witness the governor and a former governor of Colorado drive a golden spike into a tie at the eastern mouth of the tunnel.

Following the dedicatory ceremonies, the trains were formed into two sections, which steamed through the tunnel—the first passenger trains to go under the Continental Divide. The special trains then returned through the tunnel and arrived in Denver at nightfall.

Governor W. H. Adams, of Colorado, and former Governor Oliver H. Shoup, drove the gold spike into the tie amid cheers that made the snow covered slopes of the mountains ring. Short addresses were made by former Governor Shoup and Governor Adams. Mayor John F. Bowman, of Salt Lake City, representing Governor Dern, of Utah, told of the interest of the people of Utah in the completion of the tunnel.

W. P. Robinson, head of the Moffat Tunnel Commission, formerly transferred possession of the tunnel to the Denver and Salt Lake Railroad. W. R. Freeman, President of the Railroad, accepted on behalf of his company.

The tunnel, six and two-tenths miles long, is the longest railroad bore in the North American Continent. It will cut off twenty-seven miles of travel over the Continental Divide and the road, when completed to Salt Lake City, will cut the distance between Denver and the Pacific Coast by one hundred and eighty-one miles. Coloradians declare its completion opens up a hitherto inaccessible inland empire as large as the State of Pennsylvania.

### Wants Bible Taken As It Was Written.

We quote the New York Times as follows:

The Very Rev. William J. Duane, President of Fordham University, delivered the second of a series of six talks on "Who and What Is Jesus Christ" at high mass Sunday morning in St. Patrick's Cathedral, Fifth Avenue at Fiftieth Street. In his first talk last Sunday he spoke on "The Witnesses of Jesus" and this Sunday on "Their Testimony".

"The most important element in the interpretation of the gospel accounts of the work of Christ," President Duane said, "is that they must be regarded in their natural setting. The words that the disciples used in describing the attributes of Jesus must be understood in the sense in which they were grasped by the people of that time. Modernistic interpretations that seek to explain away the significance of of Christ's titles as the 'Son of God' and the 'Word of God' fail to realize that there was no doubt about their meaning in the minds of the Jewish and pagan peoples who heard them.

"We must keep to the meaning of God as understood then and there will be no difficulty in grasping the significance of the 'Son of God'. In fact, that title of Jesus was the one which made the Hebrew people regard him as a blasphemer. They had cherished a great monotheistic tradition, and any attempt to change that conception alarmed them. It was the fact that Jesus continually insisted on this divine paternity, and not that He was the Messiah, which brought Him persecution.

"The eye-witnesses of the work of Jesus were sincere men and honest historians, and to understand Christ we must approach the facts about Him as sincere historians ourselves. We cannot be prejudiced before we start to investigate. Nor can we reject anything that may appear to be incomprehensible to us. When facts are attested to and we cannot completely understand them, the result should not be to disparage their authenticity, but rather to realize that we are confronted by a stupendous mystery. Here we must use faith and not seek to understand the mysterious."

### Meeting of Bishops.

Fifty of the diocesan and missionary bishops in the United States have been called by the Presiding Bishop to meet in Kansas City, Mo., April 18, to consider important problems of the missionary work of the Church in Continental United States, in advance of General Convention. Methods of financing the missionary work, the question of the representation of missionary districts in General Convention, and the general relation of missionary districts to self-supporting dioceses of the Church will be among the questions discussed. The findings of the conference will be reported to the National Council at its spring meeting in New York, April 25-26, and thence passed on, with recommendations, to the General Convention at Washington. The conference grows out of a suggestion made by the Evaluation Committee that all missionary work, whether in purely missionary districts or in self-supporting dioceses receiving missionary aid, shall be considered on its merits after a careful survey of the field.

## VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

### Church Witness To The Life of Faith.

The latter part of January in Philadelphia a few clergymen met and under God launched a movement to foster and promote the deeper spiritual life in our Church along the lines of the Keswick teaching in England. The Church Witness To The Life of Faith was the name chosen as describing what the movement stands for. A Conference under this head is to be held in All Saints' Church, Richmond, Va., the Rev. J. Y. Downman, D. D., rector, March 11-18. Services will be held at five P. M. and eight P. M. daily except Saturday. The Rev. Canon F. E. Howitt, the Rev. Canon Osborne Troop, the Rev. Kenneth Mackenzie, the Rev. Frank Cox, and the Rev. Earle Lier will be the speakers.

Those who attend are assured a feast of Scriptural exposition and spiritual addresses of a high order. If you want to know more of the sufficiency of Christ to keep from sin and how to enter into a life of victory come and bring your friends.

R.

### Youthful Crusader.

A beautiful memorial window has been placed in St. Paul's Church, Richmond, Virginia, by Mr. and Mrs. Edmund Randolph Williams in honor of their son, John Langbourne Williams, who died in Richmond in 1918 during the "flu" epidemic. The window was erected last week and was viewed by the congregation for the first time at the service Sunday morning.

The window, which is by Lamb, of New York, depicts the youthful Crusader kneeling before an angel to receive the crown of glory. It is in harmonious keeping with all the other lovely windows that make St. Paul's one of the most beautiful churches in the country.

There was no special service of unveiling on Sunday, but the Rev. Beverley D. Tucker, Jr., D. D., rector, in his sermon, referred to the beauty and appropriateness of this memorial.

He expressed his pleasure that there should be placed in St. Paul's, along with all the other memorials which honor the names and service of men famous and loved in the South, this tribute to youth, and he felt that young men and young women everywhere would feel a stimulating thrill when they came to view it.

John Langbourne Williams died when he had only reached the sixteenth year of his life. But he had already shown, said Dr. Tucker, qualities of leadership that made him stand out from his fellows. During the "flu" epidemic he joined with other Richmond Boy Scouts in rendering unselfish and effective service. While thus engaged in helping others he was stricken with the malady and succumbed to it.

The inscription on the window is as follows:

IN MEMORIAM

August 9, 1903—John Langbourne Williams—Oct. 16, 1918
Beloved Son of
Edmund Randolph and Maude Stokes Williams

"Greater love hath no man than this he lay down his life for his friend."

On both sides of the inscription the Scouts insignia is outlined.

### Miss Eveline C. Carey.

The mountain mission work of this diocese has suffered a severe loss in the death on February 21 of Miss Eveline C. Carey, for the past fifteen years the woman worker at St. John the Baptist Chapel in Ivy Parish, Albemarle County. She was buried in the church yard of St. John the Baptist Chapel, the service being conducted by the Ven. F. W. Neve, D. D., the Archdeacon of the Mountain Work, and the Rev. Clayton Torrence, of McIlhany Parish.

Miss Carey was born in England and came to Virginia to take a temporary position as woman worker at St. John the Baptist Chapel, but the work took so deep a hold upon her and she upon it that she gave her life to its upbuilding. Miss Carey's life has been a blessed influence for good throughout the mountain sides upon which her people lived. They looked upon her as a loving friend, their nurse when any were ill, their teacher and trainer in the services of religion and adviser in any question that arose.

At her funeral there was music sung by her choir of mountain boys and girls, men and women whom she had trained; there was a young man from the Seminary who came to do honor to the woman whose influence in his life had put him where he was. The nurse who gave her skilled care during those few days of desperate illness was a mountain girl who, through Miss Carey's influence, was moved to seek an education and to train as a nurse at the University Hospital. Truly, this woman's works do follow her."

**The E. W. Moore Bible Class** of St. John's Church, Richmond, at present has a membership of ninety-seven. For next Sunday its goal is one hundred, which will make this the second largest Episcopal Bible Class in the city. The class meets every Sunday at 9:45 A. M. The officers are: Henry Moltz, President; J. Joseph May, Secretary, and W. A. Powell, Teacher.

## SOUTHWESTERN VIRGINIA.

**Rt. Rev. Robert C. Jett. D. D., Bishop.**

### New Church Building, St. John's, Lynchburg.

There was a beautiful service in a beautiful church, when, on Sunday morning, February 19, the rector and congregation of St. John's, Lynchburg, celebrated the formal opening of their new building, which had just been completed. The congregation was so large it was necessary to place a row of chairs in each aisle.

The choir of forty voices was led by Mr. George Purnell Gunn, who carried a processional cross given in memory of his father, the Rev. Sterling Gunn, a clergyman of the church.

The service was in charge of the rector of St. John's, the Rev. Thomas Moore Browne. Mr. George Gunn, who is a ministerial student at Virginia Seminary, led in the reading of the Psalter. The Rev. Alfred R. Berkeley, rector of St. John's Church at Roanoke, read the lessons.

The sermon was preached by the Rev. George Floyd Rogers, former rector of St. John's, Lynchburg, and now of Asheville, N. C. He took as his text that stirring statement of St. Paul: "I was not disobedient unto the heavenly vision", and applied this to the devoted and untiring labor of the people of St. John's, which has now been crowned with success.

St. John's Church is located in the "Rivermont" section of Lynchburg, scarcely more than a block from Randolph-Macon Woman's College. The congregation was organized in November, 1911, being made up of members of St. Paul's and Grace Churches living in that part of the city. The Rev. George Floyd Rogers, then at Emmanuel Church, Covington, Virginia, was called as the first rector of St. John's and took up the work there in February, 1912. One of the compelling reasons for placing a church at that point was in order to care for the very large number of Episcopal students attending Randolph-Macon Woman's College.

The congregation erected at that time such a building as their means would permit, intending that ultimately this would be the parish house connected with the church to be built later on. The seating capacity of the first building was taxed from the beginning and it was considerably enlarged in 1919.

In August, 1922, the Rev. Mr. Rogers accepted a call to St. Peter's Church, Charlotte, N. C., and the following November the Rev. Mr. Browne came to St. John's.

Work on the new church was begun March 13, 1927. It is of brick, Village-Gothic type with a seating capacity of about six hundred and the cost was approximately $87,000.

Seven years ago a beautiful window, depicting "The Lord's Supper", was given to St. John's in memory of the late Mr. R. G. Scott and placed within the reredos just above the altar. This window, the reredos and the altar (the last a memorial to Miss Channing Goode) were brought from the old building and reinstalled in the new, as was also the baptismal font, which had been given by Mr. and Mrs. W. R. Winfree in memory of their infant child. Rising above the reredos in the new church is an exceptionally handsome window, showing "The Resurrection". This is the work of Messrs. J. and R. Lamb of New York, and is given by Mrs. Sidney M. Lloyd in memory of her father and brother. The pulpit, of beautiful design and workmanship, executed by Adams Brothers, Paynes Company of Lynchburg, is a memorial given by Mr. and Mrs. W. K. Barger in memory of their son, Howard Barger, who was killed during the World War.

In the course of his remarks on the history of the congregation and the building of the new church, the Rev. Mr. Browne paid tribute to the splendid cooperation and excellent work of the architect, Mr. S. S. Johnson, and the contractor, Mr. W. K. Barger, and their associates.

Sunday evening a community service was held in the new church, and the congregations of Rivermont Avenue Methodist Church and Holy Trinity Lutheran Church were guests; the Rev. P. M. Hank, pastor of the Methodist Church, preached the sermon.

T. A. S.

## SOUTHERN VIRGINIA.

**Rt. Rev. B. D. Tucker, D. D., Bishop**
**Rt. Rev. A. C Thomson, D. D., Coadjutor**

### Memorial for St. Paul's Church, Suffolk.

A memorial of unusual design, and exquisite workmanship, in the form of a case for communion linen, vestments and altar hangings has been given to St. Paul's Church, Suffolk, by Mrs. A. S. Eley, in memory of her husband, the late A. S. Eley, who was junior warden and treasurer of this church for many years.

This gift, which has been placed in the vestry room bears this inscription:

"In memory of A. S. Eley, Junior Warden. He served this church with wise fidelity."

It is most fitting that a memorial to this servant of God, should be both a thing of beauty and serviceable, in the highest degree, for Mr. Eley gave of his time, and of his means, not only to make the church a worthy one for worship, but he was also ever mindful of the material needs, and met every need with splendid generosity.

## EAST CAROLINA.

**Rt. Rev. Thomas C. Darst, D. D., Bishop.**

### Church Army.

Captain B. F. Mountford, head of the Church Army in this country, has just completed a very successful Mission in the Diocese of East Carolina, in St. Peter's Parish, Washington, the Rev. Stephen Gardner, rector. He was assisted in this Mission by Captain Archie Buchanan, also of the Church Army.

This was the first invasion of the South by members of the Church Army. Other members of the Church Army worked at the same time in Calvary Parish, Tarboro, the Rev. Bertram Brown, rector. After a very successful Mission there, these Missioners went to Wilmington, North Carolina, and from there they expected to go to Columbia, South Carolina.

Captain Mountford and his colleagues made a profound impression upon the people of Washington and of other places in the Carolinas. Expressions on all sides were made that the newly-organized branch of the Church Army in the United States might thrive and prosper.

## NEW YORK.

**Rt. Rev. W. T. Manning, D. D., Bishop.**
**Rt. Rev. A. S. Lloyd, D. D., Suffragan.**
**Rt. Rev. Herbert Shipman, D. D., Suffragan.**

### New York Bible Society Aids Visitation Evangelism.

In the campaign of Visitation Evangelism now in progress the New York Bible Society has written a letter to every pastor and Sunday-school Superintendent in New York offering to furnish without charge Gospel Portions for the workers to present as may seem wise to those visited. When the visitor may find those who are not affiliated with any church it will help to emphasize the value of the visit if a little book is presented. The name of the Church or any invitation to the Church meetings may be inserted or printed in copies of the Books that are furnished by the Society. These Books are obtained by the pastor or Sunday-school Superintendent directly from the New York Bible Society, 5 East Forty-eighth Street, or from the Federation of Churches where the Society keeps a supply.

## PENNSYLVANIA.

**Rt. Rev. T. J. Garland, D. D., Bishop.**

### Toc H.

The Washington Branch of "Toc H" was the guest of the Philadelphia Branch March 3, and took part in the organization of the new Northeast Group of the Philadelphia Branch that night in the auditorium of the Frankford Library. The Washington "Toc H" arrived in special cars at three o'clock under the leadership of Mr. Coleman Jennings, an officer of the Washington,

D. C., Branch of the National City Bank. Following a dinner at the Bourse the initiation of the new group in Philadelphia's Northeast took place at Frankford Library by "Padre" Sawbridge, one of the founders of the English "Toc H". Dr. Edward B. Krumbhaar, of the University of Pennsylvania, made an address and Mr. Jennings presented the new group with "The Lamp of Maintenance".

R. R. W.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

**Dr. W. E. Rollins,** Professor at Virginia Theological Seminary, is delivering a course of lectures on the Four Gospels at St. John's Church, Georgetown, on Wednesday evenings, during Lent. The neighboring congregation of Christ Church is combining with St. John's for these services, which are proving popular to many people in the community.

**St. Alban's Parish** has recently completed a quiet and very successful campaign for funds with which to build a new parish hall. Plans and contracts building operations. St. Alban's Church is the only parish church in a large radius of territory which is increasing its population rapidly and the present parish build is entirely inadequate for parish building is entirely inadequate for the Sunday School and other parish activities.

### Forty-fifth Anniversary.

The Men's Club of Epiphany Chapel recently celebrated the forty-fifth anniversary of its founding, by a special meeting and reception given by the vicar and his wife. This Men's Club has a remarkable record of continuous service for forty-five years and has done much constructive work among the men of the community in which the chapel is located.

M. M. W.

## LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

### Lenten Services.

"Inter-Parochial," "united" and even "inter-denominational" are the words to describe the largest Lenten congregations hereabouts this year. Some of the successful efforts along this line last year are being repeated and new ventures are being made, apparently with success.

**At the Cathedral of the Incarnation,** Garden City, the first of the "united" services for the parishes of Queens and Nassau Counties was held Tuesday evening, February 28. There was a congregation of more than five hundred, and many of the parishes of the two counties were represented. Thirteen of the clergy were in the chancel. The cathedral choir was augmented by about twenty men from the surrounding parishes, who had come together for supper and practice before service. The congregational singing was especially fine. Bishop Stires preached a characteristic stirring sermon on "Choices" from the text, "Choose ye this day whom ye will serve".

**At the first of the "Hill Zone"** interparochial services in Brooklyn, upwards of five hundred were in attendance. The place was the Church of the Incarnation, and the preacher was the Rt. Rev. Charles Lewis Slattery, D. D., Bishop of Massachusetts. His theme was "I believe in the Forgiveness of Sins", and the sermon, though brief, was described as one of the best that have been heard in Brooklyn in years. The music by the choir of the parish was unusually good, and the anthem, by an "undesigned coincidence", was on the very theme of the Bishop's sermon. In the chancel were four of the five rectors of the participating parishes: the Rev. Messrs. A. W. E. Caperington, of the Church of the Incarnation; W. Jusserand De Forest, of St. James'; J. Clarence Jones, S. T. D., of St. Mary's, and Rush R. Sloane, of St. Luke's.

**The Lenten "week of prayer"** under the auspices of the Bedford Ministers' Association, which brought together large congregations last year, is being repeated. The first service was at Kismet Temple last Sunday night, and Dr. Cadman preached. Monday, Tuesday, Wednesday and Thursday nights the services were at the March Avenue Baptist Church. On Wednesday night the Ven. Charles G. Clarke, Archdeacon of Brooklyn, was the preacher. The series concludes on Friday night at the Tompkins Avenue Congregational Church, when Bishop Stires will preach. Eighteen congregations of various denominations are participating. The offerings are to be divided among certain charitable institutions in the vicinity.

**The two short Lenten "Retreats",** which for several years have been held at St. Paul's, Clinton Street, Brooklyn, are to be held again this year. The retreat for women will be on Friday, March 30, beginning with mass at 9:30 and continuing through the day. The conductor will be the rector of the parish, the Rev. Granville M. Williams, S. S. J. E. The retreat for men will be held on Saturday, March 3, from 5 P. M. until 9. It will be conducted by the Rev. Spence Burton, head of the American Congregation of the Society of St. John the Evangelist.

**The four o'clock Sunday vespers** at St. Paul's during Lent will be enriched with appropriate music instead of an address. Harold Moore's "The Darkest Hour" and Rhineberger's "Stabat Mater" will be sung, and also, on Passion Sunday, Sir Henry J. Wood's "The Passion According to St. Matthew". It is believed that this work has not yet been sung in this country, though it has been used for several years in England.

### Large Confirmation at the Cathedral.

Ninety-three candidates were recently confirmed at the Cathedral. Four were from the House of St. Giles the Cripple, eight from St. Paul's School, twelve from St. Mary's School, and sixty-nine from the cathedral parish.

**The Rev. Henry Lubeck, D. D.,** is giving a series of addresses at the Cathedral on Wednesday evenings in Lent on the Life of Christ. More than a hundred attended the first one. The Rev. Dr. Lubeck and Mrs. Lubeck lately presented to the Cathedral a beautiful bronze crucifix, which had been given them in Europe. It has been hung in the crypt-chapel, near the pulpit-lectern.

### Professor Easton on the Synoptic Gospels.

At the fiftieth anniversary meeting of the Clericus of Queens and Nassau, held at Christ Church Rectory, Manhasset, on February 9, the Rev. Burton Scott Easton, S. T. D., professor of New Testament Interpretation at the General Theological Seminary, spoke on the subject, "The Modern Use of the Synoptic Gospels". He dwelt on the difficulty if not impossibility of making a chronological order of the incidents recorded in the synoptics, and regretted that so much time has been put upon the preparation of "journies of Christ" as though such a chronology were given. He hoped that some one would prepare a series of lessons from the synoptics, arranged topically rather than chronologically; for this, he said, is the method of the synoptists.

### Bishop Tyler Makes More Friends.

Bishop Tyler and his charming wife are continuing to make friends of the people of the Diocese of Long Island. Their visit in our parts will be long remembered. On a recent Sunday evening Bishop Tyler spoke in the Church of the Incarnation, Brooklyn, at a service conducted entirely by the young people of that parish, one of those officiating being a recent graduate of the Bishop's School for Lay Readers. On Tuesday afternoon, February 28, Bishop Tyler addressed an unusually large gathering of women in St. George's Church, Brooklyn. At a recent diocesan meeting of the Woman's Auxiliary he spoke most eloquently on his work for the Indians in his jurisdiction. Mrs. Tyler has become almost as well known as the Bishop, for she usually accompanies him and has been heard in addresses to women.

C. H. W.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### Meeting of Executive Council.

At the quarterly meeting of the Executive Council of the Diocese of Georgia held recently, it was reported by the Bishop that the diocese has paid in full its budget quota of $10,800 for 1927, but that on the Diocesan Program of $33,455 for 1928, the pledges to the date of the meeting amounted to only $26,048, with several missions and one large parish to hear from. A resolution was passed by the Council that the Bishop and two members be appointed to select a group of laymen to go out from the Council into parishes which have failed by a considerable amount to pledge their quotas. The Executive Secretary of the Field Department offered a resolution to the effect that at a date and place to be set by the Bishop and the Executive Secretary, there be held a Diocesan Conference of Parish Chairman in the interest of the Church's Program for 1928, and at the same time a separate conference of the clergy for the same purpose, also that there be held one joint conference of both laity and clergy to receive and discuss their respective findings. It was also presented by the Executive Secretary that it is desirable to have an active missionary to present the Church's work to the parishes in the autumn.

The Department of Religious Education reported it had been unable to procure a site for the Camp on St. Simon's Island, where it had been decided to erect a permanent building for diocesan conferences, but that plans are being made to hold a camp of a smaller number of young people than last year, due to lack of space, and that immediately following the camp for young people there will be held a teacher training institute.

The Vice-Chairmen of all Departments with the Diocesan President of the Woman's Auxiliary were appointed a committee to act with the Bishop

to arrange the program for the Diocesan Convention, which is to be held at St. John's Church, Savannah, April 18 and 19. The evening before the opening of the Convention will be devoted to a program to be presented by the Department of Religious Education.

### Meeting of the Albany Archdeaconry.

A meeting of the Albany Archdeaconry of this diocese was held a short time ago in St. Andrew's Church, Douglas, where for two days the clergy in that section of the diocese met for discussion and to hold services. On the opening night one of the new ministers in the diocese, the Rev. Arthur D. Caslor, Vicar of Christ Church, Cordele, preached on "The Hope and Future of the Church." Visits to the schools of Douglas were made the next morning before a Celebration of the Holy Communion and at that service the sermon was preached by the Rev. H. Scott-Smith, of Bainbridge. A visiting minister of the diocese, the Rev. John Chipman, of Bainbridge, gave the book review on "A Church Awake", following the service, and in the afternoon Mr. Heyward Burnett, Jr., of Waycross, Diocesan President of the Young People's Service League, presented his organization. The Young People's Hour which followed was conducted by the Rev. Harry S. Cobey, of St. Paul's Church, Albany. At the evening service a sermon was preached by another new minister in the diocese, the Rev. Francis J. Wilson, of Hawkinsville. On the following morning the schools were again visited, and at the Bible Study in the church, which followed the reading of the Litany, the Rev. Robb White, Jr., was the leader. At the conclusion of this session a business meeting was held, and in the afternoon a Thesis on "The Gift of Faith" was read by the Rev. J. J. Cornish, of Valdosta. Later in the afternoon the jail was visited, and at the service of Evening Prayer which concluded the sessions, the sermon was preached by the Bishop of the Diocese.

E. D. J.

## UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D. Bishop.

### Church Army.

Three evangelists of the Church Army England have been visiting the Diocese of Upper South Carolina. They are Captains Sinfield, Atkinson and Abraham. They conducted services at St. Paul's, Graniteville, from Ash Wednesday to the First Sunday in Lent. This is the center of a group of missions in the cotton mill villages in the Horsecreek Valley. On account of the weather the attendance was not encouraging at first, but grew steadily to the end of the visit.

During the following week these same men were active in Columbia, their work centering at the Church of the Good Shepherd, the Rev. Lewis N. Taylor, rector. In addition to two daily services in the church, there was a daily noon-day service for men in the Rivoli Theatre. The men also spoke before the student bodies of the State University, Chicora College for Women, and Benedict College for Negroes.

The Church Army has won approval in the diocese through the devout, practical, earnest, and joyous service of these trained men.

### Missions.

The Rev. W. J. Loaring-Clark, D. D., will conduct two missions in the Dio-

(Continued on page 24.)

# Family Department

### MARCH.

1. Thursday.
2. 3, Ember Days.
4. Second Sunday in Lent.
11. Third Sunday in Lent.
18. Fourth Sunday in Lent.
25. Fifth (Passion) Sunday in Lent. Annunciation B. V. M.
31. Saturday.

### Collect for Third Sunday in Lent.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies, through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

### The Golden Rule.

Martha S. Lippincott.

The Golden Rule if lived by all,
Would make life fair indeed'
And men would realize' at last,
ife gave all they would need;
Then poverty and sin would flee
When men would do the right,
And have the conscience guided by
The Heavenly Father's light.

A world of blissful happiness
Would soon be realized,
And rights of others than ourselves
Would, by mankind, be prized.
The rule of love would soon transform
The world to one of bliss;
Then why should we, through selfishness,
Life's greatest pleasures, miss?

For the Southern Churchman.

### First Love Affairs.

Minerva Hunter.

The kitchen door opened and Betty came in and sat down. Aunt Mary looked up from the new potatoes she was scraping and asked, "Have you time to shell some peas for me, Betty"?

Betty nodded.

Aunt Mary got the peas and returned to the potatoes.

"Jack wants to go with me again," Betty volunteered.

Aunt Mary gave a non-committal grunt. Betty's mother had told her this. Betty's mother always scented out her daughter's love affairs, though Betty never told her much. Betty talked freely with Aunt Mary and well she might, for Aunt Mary never told mother or daughter that the other had confided in her.

"When we fell out last winter," Betty continued, "I thought I never could get over it. If it had not been for you, Aunt Mary, I do not believe I could have. I thought Jack the most wonderful boy I ever met. There were weeks and weeks when the sight of a boy at all like him made me want to cry. I know this sounds silly."

"Not at all silly!" Aunt Mary declared warmly. "Your feelings were perfectly natural."

"After awhile I was able to do as you suggested: Hunt for the lesson I could learn by having cared for Jack. I found I had learned several valuable lessons and now I believe I have learned something more." Betty paused thoughtfully.

Aunt Mary did not ask what the "something more" was.

"I never suspected I had stopped caring for Jack," Betty said softly, "until he wanted to take me to the ball game at Benton last Friday. I had been looking at him that very morning and feeling sorry about all that had happened and hoping we might be friendly again some day. I determined I would use all my newly-learned lessons to make us happier if we ever should be friends again. When he caught up with me on the way home from school I began right away being just as nice as I knew how, but in some way I did not feel the same toward Jack. Oh! he is all right, but I used to think I liked him a lot. Am I fickle?"

"No, indeed! You are not fickle!"

"I seem fickle."

"Don't you bother," Aunt Mary consoled. "You must look around quite a bit and go with lots of nice boys. How can you know their faults and their good qualities and choose wisely if you go with just one boy all the time?"

"But I thought I loved Jack. Loved him, loved him— You know what I mean."

"Yes, I know what you mean. I know you feel fickle in finding that you no longer care for him as you once did, but Betty, aren't you glad you learned that you do not care for him now while you are still in school? Suppose you had not learned until much later. Suppose, say, you had married him and then found out you did not care for him. Hadn't you much rather find out now?"

"It would be awful for my feelings to change toward my husband as they have changed toward Jack."

"Then, dear, put your thought on being thankful that you have made the discovery, and not later."

"I am thankful for myself. Jack is terribly distressed."

"When Jack has had time to think it over, he will be as thankful as you are. Don't you think so?"

"Yes, Aunt Mary, I am sure he will."

"Then the present unhappiness will, in time, be a great blessing. Many unhappy experiences can be endured calmly when one realizes that from them some good will come for future use."

For several minutes there was silence, then Betty looked up shyly. "I like Harris Weaver," she announced almost in a whisper.

Aunt Mary smiled.

"I am going to try not to be too fond of him," Betty said sagely. "I am going to try to be just a good friend and have good times with him. The more I like a boy, the more unhappy I am when we disagree."

Aunt Mary nodded. There was an understanding light in her eyes that Betty saw plainly.

Betty jumped up and threw her arms around her aunt's neck. "Harris is just grand!" she exclaimed with enthusiasm. "You should see him on the athletic field! He sings wonderfully! He is going to take me to the concert tonight. I must go now and get ready."

"Bring Harris here some time," Aunt Mary called as Betty paused at the door.

What a help to talk things over with older people when they understand.

For the Southern Churchman.

### Tin Soldier.

Charles Ballard.

When you were sleeping under the ground
in Cornwall,
Little in soldier,
Did you dream sometimes

Of a smart little man in blue,
Musket on shoulder,
With twenty others just like him;

Of giant, chubby fingers that moved him
about,
Marching and standing, wounded and fall-
ing?

Did you dream of a tiny tin man at rest
In the pocket of a giant soldier,
Himself with musket and uniform—
Off for France?

### "Changing Views of God."

I have received a letter which evidently reflects a good deal of mental and spiritual distress. I fear I shall have to quote from it rather at length; but I cannot leave it unanswered. The opening paragraph runs:

How can we reconcile the changelessness of God with the ever-changing conceptions of Him and the manifold methods by which we are taught to worship Him? In our young days—and I am speaking of fifty years ago—we were taught by learned men, ordained ministers of Christ, that God was everywhere and especially within ourselves if we would have it so: and that our whole life should be an act of worship. Prayer was an atmosphere of the soul, and was just as efficacious offered while sweeping a room as when offered in church. Public worship was not the be-all and end-all of our religious life, but only the outward and visible sign of our acknowledgment of Him as Teacher.

Surely changing views about God need not denote any change in Him Himself. Let me offer a parallel. I was reading recently a book on astronomy. What chiefly struck me was the almost complete change, on a score of really vital points, since the publication of a very similar book, by a recognized authority, exactly twenty-one years earlier. But it is not a case of the universe having changed; it is our knowledge of it, and views about it, which have changed. So too, surely, it must be in this case. God does not change. Our views of Him may change. Or circumstances may cause us to lay special stress now on one aspect of His nature and now upon another.

I do not think that any clergyman, or indeed any instructed Christian, would teach today that public worship was the be-all and end-all of our religious life. But I do not think that either a clergyman or layman might well and wisely declare that it was today one of our chief duties, and one of the most obvious ways of helping on the Kingdom of Christ. Can any one pretend that church-going is too common, or too much honored today? Would it not be true to say that the neglect of public worship by people of all ages and of all classes is one of the worst symptoms of our religious outlook? And is it not a commonplace on the lips of most people today that they do not go to any place of worship, but they are sure they are just as good as those who do? An old friend of mine, who loved church-going, and had been a regular church-goer all his life, insisted on continuing to be regular in his attendance, even when his doctor declared that he ought not to go out in cold and foggy weather. The reason he gave me was that he wished to set an example to younger folk. Surely his was the right attitude. And if the clergy today seem to my correspondent, and to some others, to lay too much stress on the duty of church-going, surely they err, if at all, in the right direction.

So, too, in the matter of prayer. I do not deny, rather I would very strongly assert, that prayer can be fruitfully offered, no matter where we are or what we are doing. But I do not think that such prayer can or should take the place of prayer offered at regular times whether in church or in one's own home. If I go to see a friend, to consult him about some matter that is troubling me greatly, and he goes on with what he is doing, saying, "Oh, go on and say what you want to say; I can listen to you while I am doing my work", I do not think that he is treating me with much sympathy or respect. How much less can we treat God as we shall if we are doing our own work whether sweeping a room or anything else at the same time? And even if prayer could be perfectly offered while doing other things in one's own house, that would not touch the question whether church-going is or is not a duty. For we go to church not so much to pray as to worship. And worship is essentially a social thing. It is a thing we do in company with others—with other men and women, and with "angels and archangels and all the company of heaven".

I believe, if my correspondent thinks the matter out again, she will see that the duty of church-going is not overstressed by the clergy, and that it is both a duty and our highest privilege.—Canon Peter Green in "Guardian" (English).

### Do Your Children Deceive You? Who Is to Blame?

By an Old-Fashioned Lady.

I knew something was the matter the moment I entered my brother-in-law's back-yard, and saw the children's faces white and scared, as they stood facing their father. What terrible thing can have happened? though I.

It was not necessary for me to inquire, for their father turned immediately and explained the situation.

"Do you see these three eggs?" asked he in an awful tone. "Well, the twins stole these, yes, actually stole these from my chicken house, and put them under the old black hen that had made a nest under the currant bushes. Think of the price of eggs, and see what they've wasted!"

As the children crept off, my brother-in-law called loudly after them, "If this happens again, remember that I'm going to give you a good tanning".

Turning to me, he added, "I never thought that I should be disgraced with such dishonest, lying children. They said at first they didn't know anything about these three eggs."

I said nothing, as I walked on out to see his prize birds. I was too busy thinking. I recalled that my nephews had confided in me how much they wanted to raise some little chickens and their father would not let them own a single one.

"We haven't a single pet, and Grandma says Father had lots of chickens when he was our age, but he won't let us raise any dear little downy chickens."

I could still see the tears that gathered in their eyes as they told me this.

"Your father's birds are so very fine," I replied. "Perhaps he'll let me give you some common little chickens for Easter."

But their father did not wish any birds on the place except his own. He had no time to build a separate pen and would not let me have it done. So the matter was dropped by us older people, but not, as it proved, by the children.

Now, as I walked beside the angry and disappointed father, I wondered whether he realized that a little time spent in fencing in a separate yard would have saved the children and him the unhappiness they were suffering. The love of chickens and of ownership, inherited from their father, had made the temptation to take the eggs greater than they could withstand. But who was really to blame for their wrong-doing?

That week-end we went to the seashore. The conductor came to collect the fare. I paid mine. My brother-in-law handed in two tickets—one for himself and one for my sister.

"How old are your boys?" asked the conductor.

"Four," immediately replied the father.

The children crowded forward to correct the mistake, but their father instantly silenced them. Their mystified faces seemed to say, "Can Father so soon have forgotten our birthday cake with the six candles?"

When Cousin Fred met us at the station he must at once swing each child high in the air and ask their age. He always did so, no matter how often he saw his pet cousins.

"Six years old," the twins sang out. "But Father forgot, and told the conductor we were four."

Cousin Fred laughed. "Oh!" he said, "that was to fool the conductor, so he wouldn't have to pay for you on the train."

With widening eyes the twins gazed in silence at their father and at Cousin Fred.

### Ode to the Teacher.

The Sculptor moulds his piece of plastic
clay
Into the beauteous form his soul has
caught,
In vision bright, that came perchange
unsought,
And then upon the marble day by day
His chisel falls with neither haste nor
stay,
Until at last, by skillful touches
wrought,
The statue bodies forth his raptured
thought,
And joy and fame his patient toil repay.

But higher still the Teacher's matchless
art;
For he, beyond the Sculptor's crumbling
goal,
Devotes his talen to the living soul,
And shapes in noble form the mind and
heart,
With loving care, upon a God-like plan,
He boulds the image of a perfect man.

—Franklin Painter.

### You, Who Forgot.

How can you sing at Eastertide,
These gladsome songs of praise,
You, who forgot to walk with Him,
These lonely forty days?

How can you say He rose, that time
And reigns again on high—
You, who forgot to weep with Him,
And did not see Him die?

—A. M. Baker.

# For the Young Folks

### If Toys Could Talk.

I used to be a choo choo train
  Upon a nice new track.
But a little boy grew tired of me,
  And threw me on a rack.

I fell down in a corner,
  And broke off one of my wheels.
If you've never been a choo choo train.
  You don't know how that feels.

I stayed there 'till the paint rubbed off;
  My body got quite rusty;
And never would I have believed
  That I could get so dusty.

The Boy Scouts took me to a hall,
  There I was scrubbed and painted;
And when I learned I was a Christmas gift
  Do you know I almost fainted.

They took me to a little boy
  Whom Santa might not see;
And I made him just as happy
  As a little boy can be.

—Red Cross News.

### An Eskimo Party.

Leonard and Lucy had been promised a joint birthday party, but the very week before the great day their house was so damaged by smoke and fire that they were forced to live in two rooms until the rest could be cleaned. The children were sure the party would have to be postponed, and it would not be like a birthday party at all to wait till spring, for they had always had the Christmas tree redecorated and filled with gifts and winter games; and now it would be months before there would be room in the house for a big party, and the Christmas tree had been thrown out by the firemen as they worked to put out the blaze.

"How would you like to go to Aunt Helen's to spend the night?" asked their mother on the sixth of January, the day before the party was usually held. "You need not get home until two in the afternoon."

"It will be all right," said Lucy, though she did not look very happy.

"Since we can't have our party, it will be better than nothing," said Leonard.

That night something happened, and when passers-by looked into the big yard next morning they blinked their eyes in the sunlight and looked a second time, for there, like a big white snowball, was a mound of snow with a queer hole in one side. It looked almost like a small house, or a fort like the big boys make.

It was two-thirty in the afternoon before Leonard and Lucy got home, and they were as much surprised as any one at the queer white hut. "It's a snow-house!" cried Leonard. "Like the ones Eskimos live in."

Both children rushed for the door, and when they crawled inside they found fifteen little children, all dressed in their warmest clothes, gathered about a squatty little Christmas tree, all glowing and twinkling with lights, while under the tree was a heap of little boxes that looked very much like birthday gifts.

"It's an Eskimo party!" screamed the children. "Your papa and our papas made this house in the night."

So they had a glorious time playing Fox and Geese and romping in the white drifts. Then they crawled into the Eskimo house and ate the good things they found there and looked for their names on the gift boxes, just as they had always done. It was as warm as a toast in the snug little place, so they were in no hurry to go home, though it grew dark out of doors.

"I think an Eskimo party is the greatest fun of all," said Lucy when they had to go in to tea. "I'd like to have one every year."

"And the best of it is, the house will last till warm weather comes," said Leonard. "That's something the other parties never did."—Hilda Richmond in Herald of Gospel Liberty.

### The Acorn in the Jar.

Bobbie and his mother were taking a long walk in the woods that afternoon. It was Saturday and Bobbie was wishing that every day was a holiday from school. "I just hate school, anyhow," he stoutly declared, "and I don't believe it does me any good to study the old books."

His mother had scarcely time to begin an explanation of the many benefits of school, when Bobbie ran from the path to pick up a handful of acorns which had fallen from a great oak.

"And does a big oak tree grow from one of these little acorns?" asked Bobbie.

"Certainly, my dear," said his mother. "Just as a big man grows from a little boy."

A few days later, in cleaning up Bobbie's room, his mother came upon a glass jar with one of the acorns in it. She asked him about it when he came from school that night.

"Well, you see," explained Bobbie, carefully, "I want one of those big oak trees, like the one in the woods, and so I put the acorn in the jar where I can watch it grow and where it will be safe."

His mother looked at him thoughtfully for a moment and then she took him in her lap. "That is not the way an oak tree grows from an acorn," she said. "It must first be planted in the warm earth, and then it must have sun and air and rain for many years before it will become such an oak as we saw in the woods. That is the law of nature, and an acorn in a jar will never become an oak. And it is just the same with a boy, as with an acorn."

"What do you mean?" broke in Bobbie.

"I mean that the boy must go to school and learn many things before he can become the right kind of a man," answered his mother. "The boy has to have the years of school just as the acorn has to have the years of warm earth and sunshine and rain. In both cases it is the law of nature, and there is no other way. Do you understand?"

"Yes, I think I do," said Bobbie, slowly. "I never thought before that we grow the same way the trees and plants do. I suppose if I didn't study and learn that I would always be like a little boy and not know things like father."

The next morning he carefully planted his acorn in the sunny corner of the garden, and then whistled cheerfully as he started off for school.—Selected.

### The Best Way.

By J. L. Glover.

"Look out, there! You'll run over the girls' doll-houses," cried Billy, as Tommy came flying down the hill on his sled. Kitty and May were making an Eskimo village of snow huts right in his path.

"Ho! what does their little old village matter! This is the express; clear the track!" shouted Tommy, bearing down on the small builders, who tumbled hastily out of his way just in time, and then stood dismayed to see the destruction of their morning's work.

Kitty began to cry, and May was busy trying to comfort her. Billy was sorry for them.

"Here, I'll help you build it up again," he offered. "It was too bad. Come on; we'll soon have it as right as ever, and you won't know the difference."

Soon they were all three so busy that they forgot Tommy, until a shout made them turn and look for him. There at the bottom of the hill they spied Tommy and his sled, both in a heap on the side of the road. Billy gave one look and went on building, saying, "Turned turtle; served him right for being so mean. Let him alone."

But Kitty was on her way down the hill.

"He's hurt! We mustn't be mean just because he was," said little May, following her sister down the hill. Billy followed, too.

Tommy was sitting by the roadside nursing a badly skinned knee and elbow, and trying hard not to cry. Kitty was beside him trying to help him when the other two came up.

"I'm so sorry you got hurt, Tommy. Please don't cry," she was saying coaxingly. "We'll help you get your sled mended, and Billy will help you home, won't you, Billy?"

Billy set the sled right side up, and offered to help the wounded hero to his feet.

Tommy was ashamed; but it was too much to expect him to say so. However, when his knee and elbow had been doctored and he felt better, he came back to where the Eskimo village was growing rapidly.

"Come on! I'll give you a good ride down, and we won't run over the huts; there's plenty of room for all of us," he said.

Kitty and May scrambled on, and away went the coaster in fine style. Billy followed.—Exchange.

### Prizes!

The Commission on Interracial Cooperation, with headquarters at 409 Palmer Building, Atlanta, Ga., announces the offer to American high-school students of three prizes of fifty, thirty and twenty dollars, respectively, for the three best papers on "America's Tenth Man", submitted on or before April 1, 1928. The purpose of the offer is to interest students in a brief study of the Negro's part in American history, which, according to the Commission, has been much more interesting and creditable than is generally supposed.

The Commission has prepared suggestions and data for the use of those desiring to submit papers, and invites inquiries from principals, teachers and students who may be interested.

# Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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### HELP WANTED.

WANTED: A CHRISTIAN WOMAN, not too young, age about 25 to 30, to help in mission. No cooking. Salary $15 monthly, with board and part clothing. Reference required. Address Miss A. Park, All Saints' Mission for Rebuilding Children, in Mountains of Virginia, Yancy Elkton, Va. Box 78.

# Deaths

### SAMUEL GORDON FRY.

**Resolutions.**

In the death of SAMUEL GORDON FRY, February 10, 1928, at Gastonia, N. C., the congregation of St. Mark's Parish has suffered a loss personal to the whole parish. Thousands in the city which he had served for many years in official capacity, have lost a personal friend and faithful public servant.

Seldom has such serenity and calmness of Christian character been sustained through the years with steadfast faithfulness to high convictions. From the time of its organization as a parish, he served as Vestryman and Junior Warden of St. Mark's Church.

Samuel Gordon Fry, born in Richmond, Va., in 1856, the son of John J. and Mary Lewis Fry, lived in Nelson County, in early manhood moving to North Carolina, and in 1907 became a resident of Gastonia, N. C., passing to his eternal rest in the seventy-second year of his age, with the love and esteem of his neighbors, his fellow citizens and his Church. He was a faithful communicant, and an active member of the Brotherhood of St. Andrew. He is survived by his widow, Mrs. Mary Kate Banks Fry, and his three children, Miss Anne Lewis Fry, Mrs. Lewis H. Balthis, and Scott Banks Fry.

On the part of the Vestry of St. Mark's Parish, be it

Resolved, That this expression of our loss be sent to the family of the late Samuel Gordon Fry, with our prayers and sympathy for them, and our confidence that for him there is the joy and peace eternal for one whose life has been lived in Christ our Lord.

Resolved, That this memorial be sent to the Southern Churchman, and that a copy be sent to the family of Captain Fry.

J. W. C. JOHNSON,
Rector.
JOHN A. PRICE.
A. G. MANGUM,
For the Vestry.

### MRS. GEORGE HALL GARDNER.

**Resolutions.**

In the call to the Higher Life, which removes from our daily contacts the radiant personality of our late President, MRS. GEORGE HALL GARDNER, the Woman's Guild of All Saints' Parish has suffered greatly.

Sensible of her many gifts of heart and head and the beautiful spirit in which she came to work amongst us, we desire to record our appreciation of her influence as our leader, of the inspiring quality of her optimism, of the helpfulness of her devotion and of the selflessness of her service in the Master's cause.

Resolved, That her contribution to the life of our organization must not be lost and that we pray that the memory of it may remain as a torch to be upheld by us and passed on in time to others.

Resolved, That a copy of this memorial be spread upon the Minutes of the Guild and that a copy be sent to the family of Mrs. Gardner, a copy sent to the Southern Churchman, the Virginia Churchman, and to Parish Notes.

MRS. W. R. WILLIAMS,
Acting President.
MRS. GEO. C. POWERS,
Vice-President.
MRS. JOHN DUNN,
Corresponding Secretary.

Richmond, Va.

### NATHANIEL BURWELL PAGE.

**Resolutions.**

Whereas It has pleased Almighty God in His infinite wisdom to call our esteemed brother NATHANIEL BURWELL PAGE who departed this life on January 4, 1928, at the age of forty-five years; and

Whereas, We are grieved for the loss to our parish of one who was ever faithful in attendance upon meetings and services and loyal to its interests; be it

Resolved, That we, the vestry of Christ Church, Millwood, Va., in remembrance of "Nat Page's" many virtues and integrity of character, deeply lament his death and desire to express our sense of gratitude for the inspiration we have derived from his fine example of loyalty and service.

We direct that these resolutions be spread upon the Minutes, that they be published in the Southern Churchman and a copy be forwarded to his family.

The Rector and the Vestry.
J. GLEN BURCH,
EDWARD G. BUTLER,
KENNETH N. GILPIN,
Committee.

Milwood, Va., Feb. 28, 1928.

## CHURCH INTELLIGENCE
(Continued from Page 16.)

cese of Upper South Carolina at the end of Lent. For the week of March 26-April 1, he will be at St. John's (Shandon), Columbia, the Rev. G. C. Williams, rector. During Holy Week, through Easter, Dr. Clark will conduct another mission in St. John's Church, Winnsboro, the Rev. C. B. Lucas, minister-in-charge.

The Rt. Rev. K. G. Finlay, Bishop of the Diocese, conducted a mission in Grace Church, Camden, during the week of February 20-26. Other missions to be conducted in the diocese during Lent are one in the Church of the Advent, Spartanburg, by the Rev. Edward Bryan Andrews, of Pittsburgh, Pa., and others in Trinity, Edgefield; Our Saviour, Trenton, and St. Mark, Chester, by the Rev. A. Rufus Morgan, Executive Secretary and General Missionary of the Diocese.

### Summer Camp.

Kanuga Lake was selected as the place for holding the young people's summer camp this summer for the Dioceses of Upper South Carolina, South Carolina, Western North Carolina, and East Carolina, at a meeting of representatives of these dioceses held in Trinity Parish House, Columbia, S. C., on February 20. This is the outcome of a camping program initiated by the Diocese of Upper South Carolina six years ago. Later the Diocese of South Carolina came into cooperation. For the past two or three summers a few young people have come from East Carolina and Western North Carolina. This year all four dioceses join in the whole program.

The camp will continue to be called Camp Ellison Capers, in memory of the late Bishop Capers of South Carolina. It will again be for boys and girls together, fourteen years old and over. The dates are June 16-29.

Officers of the camp were elected as follows: Director, the Rt. Rev. K. G. Finlay, Bishop of Upper South Carolina; Assistant Director and Business Manager, the Rev. I. deL. Brayshaw, rector of Grace Church, Camden, S. C.; Dean of Faculty, the Rev. H. W. Starr, Ph. D., Chairman Department of Religious Education, Diocese of South Carolina; Camp Physician and Director of Canteen, the Rev. F. D. Dean, M. D., rector of St. Andrew's, Wrightsville, N. C.; Director of Athletics and Socials, the Rev. Capers Satterlee, rector of Holy Trinity, Clemson College; Camp Chaplain and Custodian of Camp Property, the Rev. W. H. K. Pendleton, Chairman Department Religious Education, Diocese of Upper South Carolina.

# Personal Notes

The Rev. Leicester F. Kent, of Cordova, Alaska, who was appointed to be Archdeacon of the Yukon, has resigned on account of the illness of his wife, and is coming out the last of March.

The Rev. Gordon T. Jones, assistant at St. Stephen's Church, Jersey City, Diocese of Newark, has been unanimously elected to become the rector of St. John's Church, East Mauch Chunk. Mr. Jones will take up his new work **May 1, 1928.**

The Rev. Amos Goddard will assist the Rev. R. P. Kreitler, rector of St. Luke's Church, Scranton, Pa., until after Easter, unless a call comes before that time to return to China. The Rev. Mr. Goddard has been a missionary in China for twenty-nine years. He was stationed at Kuikiang, China, and remained at his post until the soldiers had practically despoiled him of everything he possessed and day after day came to the residence armed with long knives demanding his life. The political situation finally became so bad that his nerves were wrecked and the Bishop demanded that he withdraw. He expects to return as soon as conditions permit.

The Rev. Robert C. Topping, formerly rector of St. Stephen's Church,

Denver, Colorado, has accepted a call to become rector of Grace Church, Anderson, S. C. (U. S. C.), to take charge the middle of March. Address Anderson, S. C.

The Rev. Charles C. Durkee has resigned as rector of St. James' Church, Western Port, Md., and accepted a call as rector of Grace Church, Elkridge, Md. He entered upon his new rectorship on March 1.

Chaplain William Reese Scott, U. S. Army, who was retired January 16, 1928, and has been connected with the National Cathedral, Washington, since that date, has accepted a call to St. Paul's Church, Doyestown, Pa., and will enter upon his duties March 8, 1928.

The Rev. Churchill J. Gibson, D. D., rector of Grace Church, Lexington, Va., has accepted a call to the rectorship of St. Mary's, Ardmore, Pa., succeeding to the vacancy caused by the death last November of the Rev. Andrew H. Haughey.

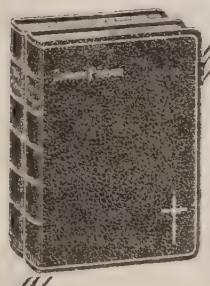
The Rev. William H. Haupt, who has been locum tenens of Grace Church, Girard and Leidy Avenues, West Philadelphia, since the Rev. John R. Huggins resigned his rectorship there to return to Holy Trinity, Rittenhouse Square, as assistant to the Rev. Dr. Tomkins, accepted a call to the rectorship of the West Philadelphia Parish to take effect March 4.


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# TO THE LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

There is in circulation among the laity of the Protestant Episcopal Church a petition, prepared by one of our Bishops, to the General Convention which will assemble in Washington next October, asking that body to refuse its assent to the proposal to eliminate the Thirty-nine Articles of Religion from the Book of Common Prayer, which would mean their abrogation.

The petition so clearly expresses the best thought of Protestant Episcopalians that we quote it in full:

"WHEREAS, the last General Convention adopted tentatively a resolution to revise the Book of Common Prayer by omitting the publication in connection therewith of the Articles of Religion; and

"WHEREAS, there is no provision for publishing elsewhere or for recognizing in any other way the Articles of Religion except in connection with the Book of Common Prayer; and

"WHEREAS, the Constitution of this Church has ever since 1801 recognized in this way the Articles of Religion; and

"WHEREAS, the Articles of Religion define the Church and state clearly the historic doctrinal differences between the Anglican Communion and the Roman Catholic Church; and

"WHEREAS, there is an organized movement within the Protestant Episcopal Church to adopt some of the doctrines and forms of worship now observed by the Roman Catholic Church; and

"WHEREAS, many of the doctrines and ceremonies observed by the Roman Catholic Church are expressly repudiated by the Articles of Religion; and—

"WHEREAS, all the Bishops and Clergy ordained in the Protestant Episcopal Church have promised conformity to the Doctrine, Discipline and Worship of this Church; and

"WHEREAS, we and all the laity of the Protestant Episcopal Church have sought Jesus Christ as this Church has received His life and doctrine, and have entrusted our souls to the nurture of the Church as defined in the Articles of Religion and have depended upon the Sacramental life as taught therein; and

"WHEREAS, we believe that the omission of the Articles of Religion from publication in connection with the Book of Common Prayer would be tantamount to their repudiation in toto by General Convention, would open the way to the teaching and practice of many doctrines and ceremonies now expressly unlawful in our Church, and would leave the laity of the Church in doubt and confusion as to the position of their Church in many matters of great moral and spiritual importance, and would cause grief and doubt and sorrow:

"THEREFORE, we the undersigned adult communicants of the Protestant Episcopal Church do most earnestly memorialize our Right Reverend Fathers-in-God, our Reverend Clerical Deputies and Honorable Lay Deputies, in General Convention assembled in their respective Houses, to vote against the resolution to omit the Articles of Religion from publication in connection with the Book of Common Prayer and to vote against any proposed amendment to the Constitution that would omit reference to the Articles of Religion.

"AND we do further memorialize our Fathers-in-God, the Bishops, to send us a message of assurance that the name, the doctrine, the ceremonies and nomenclature of our Church and her missionary purpose and her fraternal love for all Christian people are and should be as expressed in the Book of Common Prayer.

"So we believe you will bring comfort and peace to the hearts of many, give confidence to those within our Communion and make clear to all men the true Catholic nature and Protestant heritage of our dear Church and revive zeal for the salvation of souls through Jesus Christ Our Lord. Amen."

We believe that a great majority of the communicants of the Church are opposed to the elimination of these Articles of Religion, established by the Church in 1801, and are likewise opposed to the introduction into the Church of the Mass, Reservation and Adoration of the Sacrament Prayers to the Virgin Mary, Invocation of Saints, Worship of Images and Relics, Auricular Confession, Penance, use of the Rosary, Holy Water and other doctrines and ceremonies peculiar to the Church of Rome.

We therefore heartily endorse this petition and express the hope that all Protestant Episcopalians will signify their approval of it by their signatures and by aiding in the widest possible circulation of it.

Copies of this petition may be procured without cost from Latsch & Arnold, 97 N. Second Street, Memphis, Tenn.

(Signatures of Laymen)

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It is by providing the Bible in the spoken languages of the people that the Society renders to all the churches an essential service. So thoroughly is the value and necessity of its work recognized that twenty-nine of the leading denominations in the United States have united in appointing official representatives to confer with the Society and to encourage its support throughout their constituencies.

While the Society has estimated a minimum budget of $1,345,426 for 1928, from the reports received from the workers in its Home and Foreign agencies a much larger sum could be wisely used. It will, however, keep its appropriations within the estimated income.

In war-torn China the Bible is asked for as never before. A new Bible House is being built on one of the leading streets of Peking. The Bible will stay, whatever war's result to missions and their workers. Not many years ago, in Peru, a Bible worker was imprisoned for nine months for the crime of circulating the Scriptures. Now the entire country is open to the Gospel. The Society has completed fifty years work in Brazil. At the beginning, when a man bought a Bible he found it necessary to hide it. While distribution in parts of the country may still be fraught with danger, Scriptures are being circulated annually at the rate of one copy to every 140 of the population.

In Africa the chief aid of the Society had been given to translation work in co-operation with certain American missions. Bibles cannot be sent into Russia, but the Society had the privilege of giving to Russian groups of Christians a set of plates of the whole Bible, from which an edition of 25,000 copies was published. The Bible, for the first time since the Reformation, is to be published in France by a secular publishing house. This was due largely to a donation from the American Bible Society. It is almost impossible to find the Bible on sale in France, except in special bookstores. It is thought the availability of the Book will attract many new readers.

More than 65,000 copies of the Scriptures were sent, free, to the sufferers in the Mississippi flood. So many requests for Bibles with family record pages were received from these people that a special edition has been published. These also will be distributed without financial return.

Translation work during 1928 will be done in two of the American Indian dialects, in various languages of Central America and of South, East and Central Africa. Revision in some of the Philippine dialects will also be undertaken. Ten thousand dollars will be used for the purchase of new printing plates of the Bible, chiefly in foreign languages.

President Coolidge has said "that wherever the Bible goes it raises the whole standard of human relationship." If, as records show, over half the world still lives in Bibleless houses, it is imperative that Scriptures be sent to change these dwellings into Christian homes.

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# Southern Churchman

Vol. 93. RICHMOND, VA., MARCH 17, 1928. No. 11.

## THE TRUE SHEPHERD.

I was wandering and weary
When my Saviour came to me
For the ways of sin grew dreary
And the world had ceased to woo me,
And I thought I heard Him say
As He came along the way,
O! sinful soul! come near Me,
My Sheep should never fear Me,
I am the Shepherd true.

At first I would not hearken,
And put off 'til the morrow,
But life began to darken,
And I was sick with sorrow.
And I thought I heard Him say,
As He came along the way,
O! sinful soul! come near Me,
My Sheep should never fear Me,
I am the Shepherd true.

At last I stopped to listen,
His voice could not deceive me,
I saw His kind eyes glisten,
So anxious to relieve me.
And I thought I heard Him say
As He came along the way,
O! sinful soul! come near Me,
My Sheep should never fear Me,
I am the Shepherd true.

He took me on His shoulder,
And tenderly He kissed me;
He bade my love be bolder,
And said how He had missed me,
And I am sure I heard Him say,
As He went along the way,
O! sinful soul! come near Me,
My Sheep should never fear Me,
I am the Shepherd true.

Strange gladness seemed to move Him
Whenever I did better,
And He coaxed me so to love Him
As if He was my debtor,
And I always heard Him say
As He went along the way,
O! sinful soul! come near Me,
My Sheep should never fear Me,
I am the Shepherd true.

I thought His love would weaken
As more and more He knew me,
But it burneth like a beacon,
And its heat and light go through me
And I ever hear Him say
As He goes along the way,
O! sinful soul! come near Me,
My Sheep should never fear Me,
I am the Shepherd true.

Let us do. then, dearest Brothers,
What will best and longest please us—
Follow not the ways of others,
But trust ourselves to Jesus;
We shall ever hear Him say,
As He goes along His way,
O! sinful soul! come near Me,
My Sheep should never fear Me,
I am the Shepherd true.

—Lines repeated by Mr. Rainsford.

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And if this is true of the equipment that we are using, how much more likely are we to underestimate the value of the equipment and the accessories that we have not yet tried. It is difficult for those who have never used the stereopticon to understand the real help that this method of teaching through the eye gate may be. Not often does the teacher or superintendent fully comprehend the relief from confusion and interruption that a few well-designed sliding partitions will bring, until such facts are pointed out, and it is shown how easy they are to install in any Sunday-school. Hence the importance of keeping posted as to the latest and best in church equipment and accessories.

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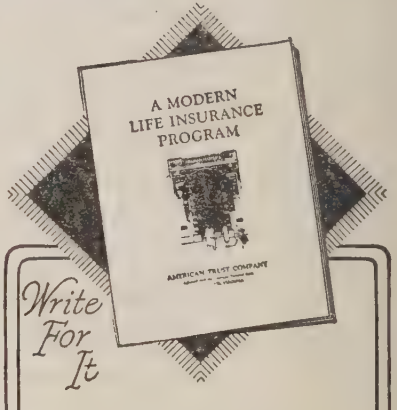
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## Thoughts For the Thoughtful

"No man's conversion stops with himself."

A man's faith may be known by his faithfulness.

Life is not a goblet to be drained; it is a measure to be filled.—A. T. Hadley.

"Better be poor gold than the best gilding."

Most of our ugly spots are our own fault. Those that are not our fault cannot spoil us.—George Lawrence Parker.

The man who has never made mistakes usually has no real accomplishments to his name.—Rev. Dr. Wm. Porkess.

"Come, labor on!
Who dares stand idle on the harvest plain
While around him waves the golden grain?
And to each servant does the Master say:
Go, work today!"

The one who is self-centered has his thoughts fixed upon a very small object. The way out into the larger life is given in this brief prayer of Whittier's:
"Change the dream of me and mine
To the truth of Thee and Thine."

He'll win few praises from his Lord
Who does but what he can afford.
The widow's mite to Heaven went
Because real sacrifice it meant.
Edgar Guest.

A race is never won until the goal is reached, and a life-work should cease only with the ending of this life. In neither is there any place for standing still. Thorwaldsen, the great sculptor, whose Lion of Lucerne stands as one of the high-water marks of modern art, was asked what he considered his best work. "My next," was the unfaltering answer. That life contains no place for resting was the belief of a great poet when he wrote:
"The low man seeks a little thing to do,
Sees it and does it;
The high man, with a great thing to do, pursue,
Dies ere he knows it."
Selected.

It is fortunate for us if we can remember always that God is calling us to the noble service of removing shadows, worries and stains from the lives of others. This service is not rendered in our own strength, but only as the Holy Spirit works in us and through us, for God uses human agencies to accomplish His greatest results.—Christian Observer.

Remember as you labor how the threads of life so cross and cross again that others are blest in our goodness or wounded in our faults; remember also that we weave not alone for time but for eternity. Trust the Master weaver who works in us as the shuttle flies and do not judge the pattern of your own life until the work be done. Remember that we stand behind the loom and what seems shadowed now may be, when all is finished, rich in eternal beauty.—Gaius Glenn Atkins.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorials | 5-7 |
| Daily Notes on The Scripture Portions—The Rev. W. G. Scroggie, D. D. | 8 |
| "O Earth, Earth, Earth, Hear the Word of the Lord!"—Canon G. Osborne Troop | 10 |
| Does God Care for His Own?—Kenneth Mackenzie | 11 |
| The Virgin Birth—The Rt. Rev. Wm. A. Guerry, D. D. | 12 |
| Historic Periods of Fredericksburg—Mrs. Vivian Minor Fleming | 13 |
| The Surrendered Life: In Christ—Conducted by the Rev. Frank Cox | 14 |
| Plain Bible Studies—J. T. Bougher | 14 |
| Letters to the Editor | 15 |
| Book Reviews | 17 |
| Church Intelligence | 17 |
| Family Department | 21 |
| Children's Department | 22 |
| Personal Notes | 25 |



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EDITORIALS

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## OF CHRISTIAN UNITY

Ephes. 6:3, 4, 5, 6.

**Endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.**

The necessity of Christian unity is so frequently and strongly enjoined on us by our blessed Saviour and His holy apostles, that it is a matter of surprise to see the generality of Christians so inattentive to it. If they ever think of it, it is, probably, under some idea in which they have been educated, or which they have caught from others, without ever comparing their sentiments with the rule of God's word, the only true standard by which to try them.

The force of prejudice imbibed in youth, and matured by education and habit, commonly holds a man in bondage all his life, at least is not likely to be overcome by those careless Christians who take their religion upon trust, and are of some particular party, because their fathers and grandfathers were so before them. They, too, who choose their religion from interest, passion, or resentment; indeed, on any other consideration, but the single one of doing the will of God—are in danger of making shipwreck of Christian unity, as well as of faith and a good conscience.

It is not uncommon to hear people talk of the necessity of union with Christ; of getting an interest in Him; and having once persuaded themselves that this union and interest are obtained, they are perfectly at ease; no thought of any obligation to unity with Christ's Church ever occurs to them. They can divide and separate at their pleasure; join sometimes one party of Christians, and sometimes another. The exercise of Christian liberty is their right; and it consists in the privilege of uniting with any religious denomination which shall please them: of continuing with them as long as their good liking continues; and, when that shall cease, of leaving them and joining any other they shall happen to like better, if such an one can be found; if not, they can set up for themselves, and form a Church upon their own principles.

Whether such vague principles will bear to be examined by sober reason and the Word of God, is a matter which deserves our consideration. Upon Christian principles, no one can be united to Christ, but through the medium of Christ's Church; and His Church is but one, called in the text One Body.

On the oneness, or unity of Christ's Church, stands the necessity of Christian unity. Could there be more churches of Christ than one, the obligation and necessity of Christian unity would be at an end; and we might be of either of them, and still be united to Christ. And, was it possible that all the discordant sects and denominations of Christians, differing in their government, doctrines, sacraments, were all parts of one Church of Christ; we might be either of them, if not with the same advantage, yet at least with a safe conscience. Let us then attend to the nature of Christ's Church according to the text; and we shall, I trust, be convinced that it can be only one.

1. Christ, the head of the Church, is but one; and, therefore, the Church which is His Body can be but one. It is against nature for the same head to have more than one body; and, it is equally against nature, for the body belonging to that head to be divided into distinct and contending portions. For though the same body may have different members, it cannot have separate parts, because whatever is separated from the body ceases to be a part of it. As therefore Christ is one—"one Lord"; so the Church, which is His Body, can be only one.

2. The same consequence will follow from that "one faith" in the "one Lord" to which all Christians are called, and which they must all hold, that they may become living members of that "one Body". This faith, though it consists of various articles, can be but one, because it stands on one ground, the truth, or Word of God; and centers in one object. Therefore it is, that the apostles speak of a "unity of the faith", as well as "of the knowledge of the Son of God"; of a "faith once delivered to the saints, for which they must earnestly contend"; of "the faith of the gospel", for which they must strive together, "in one spirit, with one mind"; of a "like", that is, of the same "precious faith"; of "the common faith", which all Christians are supposed to hold. These expressions show evidently that this faith is but one, and that whoever wants it cannot be in the unity of Christ's Church.

3. The same conclusion will follow from that "one baptism", by which we are admitted into the Church of Christ and made members of His "one Body"; and, for the due reception of which, the "one faith" is an indispensable requisite. We know of but one way of admitting men into the church, and making them members of the "One Body" of Christ, by uniting them to Him the one head of that body, and that is by the **"one baptism of water and of the spirit"**, which He Himself hath appointed for that purpose. This baptism being but one, the Body of Christ, to which it unites us, can be but one.

4. Another reason why the Church is, and can be, but one, is, that there is but "one God and Father of all", who by His essence, "is above all", being the origin and fountain of the Divinity, and of everything that exists; by the energy of His nature is "through all", pervading and governing everything which He has made; and, by the operation of His Spirit, is "in you all", who are members of that Church of His Beloved Son; for,

5. That there is but "one body" of Christ (the holy catholic church) appears from the "one Spirit", the life-giving spirit of God, which animates that "one body". Of this Spirit every member partakes, by virtue of his union with that "one body" which is animated by this "one Spirit". As all the members of the natural body are animated by that spirit which animates the whole body, in consequence of their being members of the body, and united to it; so it is with the members of the Church: The gifts and graces of the Holy Spirit which they receive, come to them in consequence of their relation to Christ, and union with Him.

The Spirit, therefore, which animates the Church, being the Spirit of God, and but one, the Church, animated by it, must also be one.

6. The text furnishes another reason why the Church of Christ is but one; namely, the "one hope of our calling"—the hope of eternal life through Jesus Christ. As this hope is but one, and common to all good Christians, so the Church which furnishes this hope, can be but one.

As, therefore, there is one Father, the fountain of the Deity; one Lord Jesus Christ, the Eternal Son of God, who is "over all God blessed for ever", the head of the Church which He hath redeemed and purchased with His

blood; one Holy Spirit proceeding from the Father, by whom "the whole body of the Church is governed and sanctified"; one faith in this Father, Son and Holy Spirit, to the profession, and acknowledgment of which all Christians are called; one baptism by which we profess this faith, are admitted into Christ's Church, and made partakers of that Spirit in whom our union with Christ subsists; one hope of our heavenly calling—the hope of seeing God in glory; so that the Church distinguished by these blessings and characters, depending on the One Father, governed by this One head, sanctified by this One Spirit, cemented by this One faith, washed by this One baptism, supported by this One hope, can be only one.

On this ground, as I said before, stands the unity of the Church; and from it arises the duty of every member to continue in it, and to serve God faithfully in the station to which his providence has called him, using devoutly all the means of grace and holy living, which His goodness has provided for him.

The Church, therefore, is not the institution of man, but of God; not a confused company, but a regular society founded by divine authority. It is Christ's Church, because He purchased and redeemed it with His blood. He called it out of the world, and separated it from the world, that it might be holy unto Himself; and the school of holiness to all who, being admitted unto it, would conform to its holy and divine nature. For this purpose He appointed its government; He instituted its priesthood; He ordained its sacraments; He bestowed on it His Holy Spirit; He is the author of its faith; and He gave to it the promise of eternal life. Its design is to take men out from under the sin, folly and vanity of this wicked world, to unite them to Christ, and to one another, by a new birth from the Holy Spirit of God and to train them up, in holiness and obedience, for the heavenly kingdom of their Creator, in whose "presence is the fulness of joy, and at whose right hand there is pleasure for evermore".

This being the nature and design of the Church of Christ, it must be a visible institution, and not hard to be distinguished; otherwise, it would fail of obtaining the end proposed by it. It is to be known by its government, doctrine and sacraments; where these are, as Christ ordained them, there is the Church of Christ; where these, or any of them are wanting, there the Church is not; at least, not in a sound and perfect state. What the government, faith and sacraments are, which were appointed by Christ, the Scriptures of the New Testament inform us. But, that the Scriptures may have their proper and full effect, it is necessary that the reader be free from prejudice, and disposed to receive and obey the will of Christ; that is, to believe what He hath said, and to do what He hath commanded. Where difficulties arise, the practice of the apostles, and of apostolic men in the next age after them, together with the customs of the first churches, will be the best comment to guide our inquiries.

Another property of Christ's Church in this world is, that it is catholic or universal; that is, it is not limited to any period of time, but is to continue to the end of the world; nor confined to one nation, as the Jewish Church was, but admits for its members the people of all countries and nations, as well as of all ranks, and degrees, and sexes, and ages. The world is its scene; but, as members from the whole world cannot meet in one place, for the purpose of worship and communion, the Church must necessarily be divided into different portions, each portion being a member of the one Church of Christ. Locally considered, these portions may be denominated particular churches, and take their names from the city where the bishop resides; as the Church of Jerusalem, of Antioch, of Alexandria, etc. The union of a number of these churches, under a metropolitan or archbishop, is denominated from the Country; as the Church of Egypt, of Syria, of France, of England, etc.

In the mode of their worship, in the particulars of their discipline, in their rites and ceremonies, they may differ; but, so long as they retain the government, faith, and sacraments instituted by Christ, they are parts of members of His Church; and their bishops have the right, not only of communion, but of being considered as true and valid bishops of Christ's Church, wherever they shall go.

These local churches, each under its own bishop, must again be divided into congregations, each under its proper presbyter, all subject to the bishop of the diocese. The people of the several congregations, keep up their unity with the church, by submitting to its discipline, by communion with their presbyter, and by their right of communion with every branch of the catholic Church, wherever God's providence may cast them: the clergy preserve the same unity, by their submission to their bishop, by their communion with them, and with each other. In this way, was the unity of the primitive church preserved; its government, faith, and sacraments maintained in their integrity; and its discipline duly administered. The people preserved communion with their presbyter; the presbyters with their bishop; the bishops with each other, in government, doctrine, sacraments, and councils. So that all orders and degrees of Christians may, in this way, enjoy all the means of grace and holy living, which the all gracious Head of the Church hath appointed for them; and each member of the same, in his vocation and ministry, may truly and acceptably serve God; and, "holding the faith in unity of spirit, in the bond of peace, and in righteousness of life", may finally obtain the hope of his calling, eternal life with God in heaven.

This view of the subject necessarily supposes an union of Christians with each other, and with Christ the Head of the Church. The Church is the Body of Christ; every Christian is a member of that body, and of course is unified to every other member, and to Christ the Head. This union is effected by the operation of the Holy Spirit, who was given to the Church, in consequence of Christ's ascension into heaven: "By one Spirit we are all baptized into one body", "and have all been made to drink into one Spirit". This Spirit being from Christ, and Christ being the Head of the Church, it is evident that every Christian received the Spirit of Christ by being a member of His Church. Hence appear the guilt and danger of departing from the unity of the Church. By so doing, we separate ourselves from the body of which Christ is the Head, and whose animating principle is the Holy Spirit of God. For if we receive the Spirit, in consequence of our being members of Christ's Church; to preserve His presence with us, we must preserve union with the Church, through which we first received His heavenly influence.

The means by which we are made members of Christ, it has been observed, is Christian baptism; the requisite qualifications for which are Faith and Penitence—a belief of the mercy of God, and of the redemption of Christ; the forsaking of sin, and an earnest desire of being delivered from its power over us.

This faith and repentance spring from the influence of the Holy Spirit, which was imparted to human nature, when God said to Adam, "the seed of the woman shall bruise the head of the serpent". By which word, a principle, or seed of salvation, a capacity of goodness was given it, making man again capable of the inspiration of the Holy Spirit, which, by the fall, were departed from Him. By baptism we receive the Holy Spirit, not only as a seed or capacity of goodness; but in a more eminent degree, as the principle of holiness, the life of our life, to bring to perfect maturity that seed of salvation, which has been sown in our hearts by the good of God.

To preserve the presence and influence of the Spirit received in baptism, we must preserve that faith and penitence which were necessary for his reception in that sacrament—a firm belief in the mercy of God, and an earnest desire that He would deliver us from all the miseries of our present sinful state—a firm belief also in Jesus the Redeemer, that He has made a full atonement for our sins, and that God has accepted that atonement, and will be merciful to our sins through Him—and, in consequence of this faith, an utter renouncing of all sin, and a ready disposition to do everything which God requires us to do. For, the Spirit of God is the spirit of holiness. All His influence tends to increase and perfect that principle or capacity of goodness, which was given to man immediately after his fall.

If, then, we receive the Holy Ghost, in virtue of our being made members of Christ's Church, it will follow that if we renounce His Church, we renounce that spirit which we received by coming into His Church; and, consequently, we renounce all that God can do for us; for all that God can do for us, must be done by and through His Spirit.

Hence appears the absurdity of the right so generally claimed by Christian professors, of forming their own Church, or of joining any party of people whom they shall please to call a church. Christ has but one Church; and if we be not in His Church, we are out of it; and, let our religion be ever so right and good in our estimation, it can have no warranted title to those privileges and blessings, which are, by divine authority, annexed to the Church of Christ.

God may look with pity on the misapprehensions of honest mistaken people; and we trust, and hope, and believe, He will not bring the errors of the head into judgment against them, where the heart is uncorrupt: Still, Christ has but one Church, and all the contrivances of man cannot make another.

If we appoint a governor of our own invention; or have mistaken the government described in the New Testament; our calling it the government of Christ's Church will not make it so. If we set up a ministry by our own authority, and call our ministers Christ's ministers, it will confer no power from Him upon them; and the sacraments they shall administer can be only our sacraments and not Christ's. Should they preach, and what they preach be

true, they have no commission from Christ, and preach not by His appointment. If we wish to receive the full benefit of the government, ministry, sacraments, and faith, which Christ hath appointed for us, we must have them according to His institution, or we have no right to apply to ourselves the gracious promises He hath made to His Church—that is, we must have them according to His own commission and authority exercised in His Church.

The short of the matter is this: In the Church of Christ, we have the government, faith, sacraments, worship, and ministry or priesthood, which are by divine authority: In the use of them, we can assuredly depend on the blessings which God hath annexed to them. To this Church the Holy Spirit is given: As members of it, we receive His heavenly graces and influences, to conduct us to the hope of our calling—eternal life through Jesus the Redeemer. Out of the Church, we are sure of none of these things (because out of the Church, God hath not promised them); but we are of the World—emphatically, of this wicked World, in which we live; which is in opposition to the Church of God; the "friendship of which is enmity with God". Therefore, St. Paul writing to the Ephesians says, that before they were converted and brought into the Church, they were "aliens, and strangers from the covenants of promise, having no hope, and without God in the world".

In this Church there may be hypocritical and corrupt members, even as there may be diseased and vitiated members in the natural body; therefore, our Saviour compared His Church to a net cast into the sea, which gathers good and bad fishes; to a field in which tares grow with the wheat. When the net is drawn to the shore, the fishes that are wholesome for food are reserved, and the bad ones thrown away; and when the harvest is gathered, the tares are separated from the wheat and burned; so at the great harvest of the general judgment, the wicked shall be separated from the children of God in His Church, and condemned with the evil world.

Most reasonable, therefore, is the direction the apostle hath given, in the beginning of the text, "Endeavoring to keep the unity of the Spirit in the bond of peace". The unity of the Spirit can only be kept by keeping the unity of the Church, which is the body animated by it. The disposition to do so will show itself by continuing in the Church; if, by God's grace, it is our happy lot to be already in it; or by coming into it with all sincerity of heart, if it be our misfortune hitherto to have kept ourselves out of it—submitting quietly and peaceably to its government—abiding in sacraments and worship with its ministers—steadfastly holding the common faith once delivered to the saints—living in holiness and piety towards God, and in love and charity with all its members—and exercising good will and affection to all mankind.

The great bar to this conduct is a proud spirit—a high opinion of our own dignity, ability and knowledge; and more especially of our spiritual attainments. Such a person is above submission to any thing, but his own opinion; and that he claims the privilege of changing, as often as he pleases. For this reason, the author of the text recommends to the Ephesians, in the verse before it, "lowliness and meekness, with long suffering", and "forbearing one another in love"; because it is from the want of these amiable qualities, and from that only, that the One Holy Catholic Church of Christ's hath been so miserably rent and torn, as we see it at this day; insomuch, that Christian unity is little thought of, as if no mention had been ever made of it in the Bible. Most ardently, most affectionately did the blessed Redeemer, just before He was betrayed, even at that very supper when He offered Himself to the Almighty Father a willing victim for the sins of the world, pray for His apostles, and all those who should believe in Him through their work, "That they might be One"; thereby fully justifying the holy author of the text, in using His name, in exhorting the Corinthian converts to Christian unity: "I beseech you, brethren, by the Name of our Lord, Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

Remember, therefore, that as there "is one body", the Holy Catholic Church; and "one Spirit" which animates that body, even the Holy Spirit of God; "one hope of your calling", the hope of eternal life with God; "one Lord", Jesus Christ the Head of the Church; "one faith", on which it is founded; "one baptism", by which we are admitted into it; "one God and Father of all", who is above all, and through all, and in you all; so Christians, "being many, are one body in Christ, and every one members one of another". They must, therefore, in all lowliness and meekness, endeavor to keep "the unity of the Spirit in the bond of peace", that they may attain the end of their calling, eternal life; through Jesus Christ. Amen.

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# BUDS

It is exactly and entirely and beautifully fitting that the time for celebration of the Resurrection comes, with us of the temperate climes, along with the calling by nature of the apparently dead to glorious and lovely new life. There is no more mystery in the departure from the life here to live again in the hidden life beyond than there is in the growing of a flower from seed or bulb or the buds or new leaves on the tree that we will see presently. The difference is that we see the one process with our mortal eyes, as generations before us, from immemorial time, have seen it, while the other we may not see, but may and do surely know. A child looking at the seed if the convolvulus cannot realize that within the shell of that tiny black seed is what in a few weeks will be the vine, climbing over porch and roof and greeting each new sunrise with varied glory. The child cannot comprehend that the acorn held lightly in its hands may produce an oak tree to tower skyward, spread strong limbs far and be living and splendid after the child and its grandchildren have lived out their times here and gone. Nor can it grasp the possibility that from that little light thing may arise the material to save a nation. From acorns came the wooden walls of England which held her secure through centuries and made her mistress of the world.

The scientist who laboriously deprives himself of instinct and the perception given us by God and diligently forces himself to black, bleak darkness by trust in what he may gather from books and figures, what he can hold in his restricted mind and see and handle and measure and weigh with scales, puts himself on exact equality with the child who has not begun to learn the plainest and clearest facts. In the body of man or woman he sees nothing but a shell, destined to disappear, sooner or later, and to end forever.

Children grow and learn. Philosophers and scientists shrivel and shrink and lose, led by vanity to renounce kinship with Divinity and welcome the degradation of equality with soulless things and vermin. Seeking to soar, they bind themselves to the grossly material. Striving to see all and to be brilliant and enlightening, they blind themselves and struggle desperately to confusion, contradictions, chaos and nothing—to Dis—the vague, dim, old heathen conception of endless storm-torn night and ever-crowding horrors.

The many of us who are neither children nor philosophers may look about us with unclouded eyes and see at this coming season light and beauty, sure fulfillment of promise and attainment of high and glorious hope. We see the seed, the bulb, the shell, put into the ground. We know they will seem to decay and that from their decay will come beauty and fragrance, nourishment to give new life to be assimilated for the far, unknown, to us indefinite future. The life of these things we plant is given them from the earth—the dirt on which we tread. Useful students and agencies with experiments, experiences and demonstrations tell us of elements and chemicals, show us effects and results, teach us to increase fertility. They cannot tell us answers to the two tremendous questions, "Why"? "How"? They cannot tell us the origin of the mysterious power of this dirt to quicken to life and reproduction a grain of wheat that has lain years on a shelf, apparently lifeless, as they cannot explain why, by power of gravitation, the larger body attracts and holds the smaller. Some of the exalted scientists prate volubly of natural laws and there halt. Assuming superior intelligence, they deny possibility of Supreme intelligence and contend that laws regulating the universe, from the infinite smallness beyond searching of the microscope to the infinity of vastness beyond the reach of the greatest telescopes, were established by chance or accident.

Pope, in his time, two centuries ago, wrote of the Indian whose untutored mind sought God in clouds and heard Him in wind, whose soul proud science had not taught to stray. So it is with us, plain, every day people of every day, living our various lives, dealing practically with practical and actual and present things and facts and problems of life. Knowing our own infirmities and weaknesses and need of help, we yearn and long and seek for help. While the pompous boasters of intellectual power grovel at the base of barriers invisible and impassible, the unlettered, the humble, the simple, the merely practical and honestly self-searching and straight-thinking, rise with the power of

fervent prayer and faith to contact with the serenity, the majesty, the boundless beneficence of the Omnipotent Creator.

So we may learn and understand from what we see year after year as the spring comes, laughing and joyous, fragrant and glorious, from the cold, stern, sterile winter. Each of the endless billions of buds that will be with us soon will tell us mutely but eloquently that there is no death, that resurrection is sure and new life after the chill and years and pain and blight have been permitted to destroy the shell shall continue, and the real life shall begin. It is a noble thought that death is but the vestibule to the sanctuary. The flowers fading and the leaves falling in autumn and returning splendid in the spring give us ever recurring lesson and assurance.

Most of us will see the budding and blossoming, the beauty and splendor and then the withering and departure of the flowers and leaves, as we have seen them. They are pictures to us, if we will consider, of our own youth time, maturity and going. Some of the sweetest and loveliest and dearest must go early. Others live and linger hardily to make the world more beautiful, defying even the frost. And those living through the early weeks scatter and leave, as they go, their seeds, as all of us must give our seeds of example and word and deed for the future. Flowers and plants have no choice. They must leave behind them, when they go, according to their kind. We men and women may determine each day of our lives what seed we shall sow in other hearts, what memories we plant.

With the coming of each new spring, with the budding on the trees and the springing to new life of the flowers and grasses and plants, comes renewed promise and assurance of resurrection and ascension and new and beautiful life for those who believe and hope; new evidence that there is to be no extinction nor culmination in blank nothingness; new and solemn admonition that in our manhood and womanhood we do as we can to give beauty of thought and purpose to the world, to live through oncoming generations, as do the little humble, valiant, beautiful violets, blooming obscurely in the woods. It is not fulfillment of the purposes of our Creator, nor enough for our duty to Him to learn from the budding and growing things we will see and enjoy that we shall have life after the winter and chill and shadow. We are to learn from them, also, to do good as we can, to show beauty and purity of life even amid desert or forest surroundings, or wherever our lots may be cast, to exhale the fragrance of righteousness and leave its seeds to grow and spread and flourish and blossom when we have gone.

**Alfred B. Williams.**

# DAILY NOTES ON THE SCRIPTURE PORTIONS

## By the Reverend W. G. Scroggie, D. D.

**THE SCRIPTURE UNION.**

**Sunday, March 18—St. John 11:47-57.**

**Subject-Title—Caiaphas and Christ.**

**THE MESSAGE.**

4. The Consequences of the Miracle (45-47). These are stated in three paragraphs. First, there is a division of opinion (45, 46), which represents faith (45) and unbelief (46). It always has been so. When Christ passes by, you must stand on the right hand, or on the left. Second, the Sandhedrin commit themselves (47-53). There is tragic humour in what these officials said (47, 48). They admitted much, anticipated more, and argued badly; observe these three things. But Caiaphas comes to the rescue. Not for a moment must it be supposed either that Caiaphas had any sympathy with Jesus, or that he understood the full significance of what he said (50). He offered counsel which was bold and unprincipled, to this effect, that by making a victim of Jesus they might hope not only to avert a popular rising, but also to show their zeal for the honour of Caesar. Thus did he hide self-interest under the cloak of patriotism. Verse 52 is John's expansion of the meaning latent in the words of Caiaphas. The time when this Council met was a memorable day (53) in a memorable year (49, 51); and John could not forget either. Will this year be memorable because of some great failure, or some great success of yours? Third, we see both parties standing by (54-57), Jesus and His disciples at Ephraim, and the Jews at Jerusalem: it was a season of suspense. "To purify themselves" indeed (55). Remember, you do not clean your heart when you wash your hands. A pure skin is of little consequence if it covers an unclean soul. Get thee to the Fountain just now.

**Today's Thought—The Schemes of Men Can Never Frustrate the Purpose of God.**

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**Monday, March 19—St. John 12:1-19.**

**Subject-Title—Love and Hate.**

**THE MESSAGE.**

As we take up this chapter for our meditation in the next three days, it will be meet for us to glance down it at once, and get a general idea of what it is about. We shall find that it is in five sections as follows: 1. Jesus and the Disciples (1-11). 2. Jesus and the Multitude (12-19). 3. Jesus and the World (20-36a). 4. John's Verdict on Jesus' Work (36b-43). 5. Jesus' Verdict on His own Work (44-50). We have two of these sections today. 1. Jesus and the Disciples (1-11). Mark these three points: (i) The Feast at Bethany (1-2). The miracle on Lazarus strikes four great notes relative to the Christian life—death, life, liberty, and fellowship (11:41-44; 12:1-2). How far have you got in this program? Remember, even where there is life there is not true fellowship where there is not liberty. Get loosed today. (ii) The Ointment and the Objection (3-8). Have you ever done anything "very costly" (3) for your Lord? If you have, I am certain that some one objected. They do not talk about "waste" when for no end beyond vainglory men and women perish in trying to fly the Atlantic, but they are loud about "waste" when for the cause of Christ at home and abroad, men and women lay down their lives! Have nothing to do with the Judas cult. If the Master endorses your action you need not mind what others say about you (7-8). (iii) Insensate Hate (9-11). All through the ages this method has been in vogue, namely, if you cannot invalidate Christian testimony, get rid of the witness: but truth has never suffered because of rack and stake. Truth must prevail; the right always wins. 2. Jesus and the Multitude (12-19). There is something sad about this welcome given to the Christ, for too soon the crown was of thorns. It is always easier to shout for Christ with the crowd than to stand alone for Him at the Cross.

**Today's Thought—Give to Christ What Costs You Something.**

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**Tuesday, March 20—St. John 12:20-36.**

**Subject-Title—Life by Death.**

**THE MESSAGE.**

3. Jesus and the World (20-36a, see outline yesterday). In this momentous incident are five paragraphs. (i) The Vision (20-22). In the Court of the Temple certain "proselytes of the gate" ask for and obtain an interview with Jesus. What they said is unrecorded, but we may infer what it was from Christ's answer to them. The substance of it would appear to have been—"Your own people have rejected You; we will receive You; come with us". (ii) The Reckoning (23-26). How profound is this answer, first the declaration (23), then the illustration (24), and finally the application (25, 26). Fruit is by dying not by doing: sacrifice is the secret of productiveness: this is true in the realms of the soil and of the soul. Christ applies this truth both to Himself (25) and His disciples (26). (iii) The Conflict (27-30). This is luminous if we read verses 27, 28, in this way: "What shall I say? Shall I say, 'Father, save Me from this hour'? But for this cause came I unto this hour! No, I will say, 'Father glorify Thy Name'." His rescue would have been our ruin; but His death has brought our deliverance. The Father bore witness to His Son three times, at His Baptism, on the Mount of Transfiguration, and here (28). Alas, that still so little is the Divine Voice recognized that it is thought to be a tone of nature, or perchance, an angelic sound (29). (iv) The Triumph (31-33). Verse 32 is one of the greatest in the Bible. Christ's sovereignty is by His sacrifice. "All" means, "without distinction", not "without exception". Christ is the Great magnet. Spurgeon says that He draws like a Trumpet, like a Net, like a Cord, like a Standard, and like a Chariot. Has He drawn you? (v) The Warning (34-36a). Revelation, "ye have". Appre-

hension, "believe". Transformation, "become", (36); that is the substance of this paragraph.

**Today's Thought—The Gory Cross Was Glorious.**

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**Wednesday, March 21—St. John 12:37-50.**

**Subject-Title—Belief and Unbelief.**

**THE MESSAGE.**

4. John's Verdict on Jesus' Work (36b-43; see March 19). We all, and all the time, are under the necessity of forming judgments, even if we do not pronounce verdicts. The Apostle John in this passage, and after the lapse of sixty years, records what he remembers of the effect of his Master's ministry. That effect was two-fold: "they believed not on Him" (37), and "many believed on Him" (42). There are always these issues from the preaching of the Gospel. By verse 38, we are not to imagine that these people did not believe, in order to fulfil a prophecy; but that in not believing they did in fact fulfil it. Both quotations here (38, 40) are from Isaiah, the first from the second part (chs. 40-66), and the second from the first part (1-39). Both are attributed to Isaiah. Unbelief is not compulsory but voluntary: they "could not" because they would not; their state was due to their own attitude, and not to the Divine action. It is important also to observe that "the Lord" Whom Isaiah "saw sitting upon a throne" (Isa. 6:7) was Christ (41). Mark also the poorness of these people's faith (42, 43). What do you love most? 5. Jesus' Verdict on His own Work (44-50). In verses 44-46, Jesus speaks of His Person, and of those who believe. In verses 47-50, He speaks of His Words, and of those who believe not. No one can have faith in His Person who rejects His testimony. His word shall judge us (48) who judge His word. His word comes with absolute authority. Westcott says of verse 49, "of myself"; "The phrase is peculiar and unique. It describes, so to speak, the source out of which a stream flows continually, and not simply the point of origin from which movement started". "I know . . . I speak." Every one who is speaking today does not know. When Christ speaks—listen.

**Today's Thought—Christ Is the Critic and His Cross is the Crux.**

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**Thursday, March 22—St. John 13:1-17.**

**Subject-Title—The Sovereignty of Service.**

**THE MESSAGE.**

Our portion falls into four parts: The Setting of the Act (1-3); The Character of the Act (4, 5); The Significance of the Act (6-11); and The Moral of the Act (12-17). The great object of this story is to show how unchristian Christians may become Christ-like. Think first of Unchristian Christians. We learn from verse 2, that the Supper had begun, and yet the feet of the disciples had not been washed. In the East this was usually done before men sat down to eat. Why, on this occasion, was it not done? For answer see Luke 22:24-30. The disciples had been so occupied disputing who should be the greatest that even the common decencies had been neglected; and now, what they should have done for Christ, He has to do, or rather, chooses to do, for them. Think of it! Christians scrambling for places and wrangling about honours in the shadow of the Cross! Have you ever done that? Are you doing it now? Do you seek and take office in the church because of the prominence that it will give you? And do you refuse service which would leave you obscure? Now, look at the other side—Christlike Christians. How? Not by pride, but by humility; not by getting, but by giving: not by ease, but by sacrifice. The example of Christ is always offered in connection with some form of self-sacrifice. Many claim to be Christ's disciples who do not follow Him. To us all He is ever saying, "Because I did . . . ye ought to do" (14). True knowledge leads to action which begets joy: "if ye know these things, happy are ye if ye do them" (17). At the beginning (Genesis 3) man wanted to become a god; at the end, God became a Servant.

**Today's Thought—Beware of Satan at the Supper.**

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**Friday, March 23—St. John 13:18-30.**

**Subject-Title—Judas.**

**THE MESSAGE.**

Remember that this Record is in three main parts. We have considered—I. The Revelation of the Son to the World as Life (1:19 to 12:50). We are now considering —II. The Revelation of the Son to the Disciples as Light (13 to 17). This part of the Gospel is its very heart, and is precious beyond all estimate. The Apostle John alone records these events and sayings. The division has three sections: 1. Introduction to the Light for them (13: 1-30). 2. Impartation of the Light to them (13:31-16:33). 3. Intercession for the Light in them (17). The first of these three parts we began yesterday (13:1-17), considering the significance of the Feet Washing act. Now we are to listen to Conversations at the Supper-table (18-30). Verse 12 tells us that the Master has again taken His seat, and what He said is recorded in verses 12-17. You will observe that it is a lesson on the self-sacrifice of love, based upon the act of verses 2-11. And continuing, He intimates that there is schism in the circle, and He would have them know it before it becomes self-evident, that later on they may think of Him in the light of the forecast (18-20). Now a dark cloud comes over His spirit, and He speaks of betrayal. In answer to a question put by John at Peter's instigation, the charge is brought closer home (21-26), and still more closely when Jesus addresses Judas (27). But, we are told, the disciples did not know why Judas left the table (29-30). Judas is an utter enigma, a tragic mystery. Mercifully he did not partake of the Lord's Supper, which was instituted after he had left. The lesson should lead us to self-examination lest we become worldly-minded and betray our Lord. To you and to me He says, "Be thou faithful unto death, and I will give thee a crown of life".

**Today's Thought—Disloyalty is Treachery.**

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**Saturday, March 24—St. John 13:31-38.**

**Subject-Title—Sad News.**

**THE MESSAGE.**

After 1. Introduction to the Light for the Disciples (13: 1-30), is 2. Impartation of the Light to them (13:31 to 16: 33). This impartation of light is in our Lord's two discourses, one in the Upper Room (13:31 to 14:31), and the other on the way to the Garden (15:1 to 16:33). The first discourse is dialogue; the second is monologue. In the first, Jesus replies to Peter (13:36), to Thomas (14:5), to Philip (14:8), and to Jude (14:22). In today's portion the subject is, The Coming Separation. Observe here, (i) The Declaration (31-33). "Now" in verse 31, is a note of relief consequent upon the exit of Judas, and introduces a song of "glory" present and to come (the word occurs five times here). The Master talked about glory in the deepest gloom; about love in time of fiercest hate; and about joy in the hour of most poignant sorrow. That is victory. He then tells of His coming departure, introducing the painful subject with the tender—"little children". Jesus prepares His disciples for the coming change; He always was perfectly frank with them, and is with us. But beyond the sad news was good news, as we shall see. The final revelation is sunrise, not sunset. (ii) The command (34-35). In these chapters (13 to 16) there are at least 26 references to "love". This is the new, the inclusive, and the final law of life. Read and memorize 1 Cor. 13. Have we ever loved one another as He has loved us? (34). What does the world think of Christians today? (35). (iii) The Warning (36-38). Of course it is Peter who speaks first, and he does so characteristically. Peter said, "I'll die". Jesus said, "No, you'll deny". Fleshly confidence is very near to well-nigh fatal apostasy. Our safest place is lying low at our Redeemer's feet.

**Today's Thought—Love is the Only True Loyalty.**

# "O EARTH, EARTH, EARTH, HEAR THE WORD OF THE LORD!"

## Canon G. Osborne Troope

THE remarkable words printed at the head of this article constitute a rousing trumpet-call to all generations of the human race. They were uttered by the prophet Jeremiah at a critical period in the history of his people. Israel had become so wholly given over to idolatry, that first the Ten Tribes of the Northern Kingdom had been carried into captivity by the King of Assyria, and now the remaining tribes of Judah and Benjamin were on the verge of the seventy years' captivity in Babylon. Their beloved city, Jerusalem, was about to be destroyed, and their magnificent Temple and its gorgeous ritual reduced to desolation. Jeremiah and the little band of the faithful were fairly overwhelmed by the godless majority; and in a very agony of appeal the cry bursts from the loyal heart of the suffering prophet: "O Earth, Earth, Earth, hear the Word of the Lord!"

The solemnity of the appeal cannot be over-estimated. It is not too much to say that the eternal destiny of every generation, and of every individual, hangs upon the response given to this heart-searching cry. It comes to us in the twentieth century of Christianity with such added responsibility of light and knowledge, as should render its appeal irresistible. In the light of our long Christian experience, we should be able to assume, as a matter of course, that wherever the Bible is known it is reverenced as the living instrument through which is conveyed to us "the Word of the Lord". Nowhere should this be more whole-heartedly true than in the case of the imperial race of the Anglo-Saxon peoples. The history of the Anglo-Saxon peoples of the British Empire and of the United States thrills with overwhelming testimony to the life-giving power of the sacred Scriptures. Our own **imperial** expansion begins with the translation of the Bible into English, and the freedom of the glorious Reformation. The Bible Societies of England, Scotland, and the United States have now translated the Bible, in whole or in part, into no fewer than seven hundred and thirty-five different languages. The British and Foreign Bible Society alone issued in 1924 over ten million copies of the Bible, or portions of the Bible, at home and abroad, throughout a great part of the world. These figures speak for themselves as to the unparalleled demand for the Word of God. It is by far the "best seller" in the world. No other nation of mankind can for a moment be compared with the Anglo-Saxon peoples in the translation and spread of the Holy Scriptures. England and the United States are the two greatest nations of the earth, and they owe their greatness, whether they realize it or not, to their acknowledgment of the supremacy of the Word and Spirit of the Living God.

In the light of our history we may be sure that national departure from the supremacy of the Word and Spirit of God would rob us of our greatness, and of the freedom wherewith Christ has made us free. Yet is it not seriously true that, as nations, our Empire and the United States are losing their reverence for the Living God and His Holy Word? It has been gravely stated that, of the vast population of London, seventy-five per cent have no religious affiliation of any kind whatsoever. Judge Kavanagh, of the Superior Court of Chicago, tells us that there are "unconfined in the United States more killers than we have clergymen of all denominations . . . and 52,000 more slayers at large than we have policemen".

We are thus brought to the far-reaching conclusion that it is always the faithful minority who are the saving salt of the nation, and preserve it from corruption. It is not only true of England and the United States today, but it has been true all along the line of human history. It is more particularly true in the extraordinary history of the Hebrew people, and of the Christianity that has sprung from them. It is known by all of us that, looked at from its human side, the Bible is almost entirely of Hebrew authorship and that our Lord Jesus Christ, as to His human nature, was born of a Hebrew maiden. So we owe both the Scriptures and our Incarnate Lord to the Hebrew people. The Lord Jesus Himself said to the woman at Jacob's Well: "Salvation is of the Jews."

Yet the striking, and indeed startling, fact remains that we obtained these priceless gifts in spite of the Hebrew people, rather than from them. They did not come to us from the Hebrew nation as a whole, but from the "thin red line" of Hebrew heroes, who, in the midst of an idolatrous world, and in spite of the persistent idolatry of their own nation, kept the standard flying, and handed on the flaming torch of Truth from generation to generation. One of the most convincing testimonies to the Divine Inspiration of the Scriptures is the fact, that, beyond all question, they came down to us through the marvelous faith of an always small but heroic minority. When in exact fulfillment of the Old Testament Scriptures Christ was born into the world as the Incarnate Son of God, only a handful rejoiced at His Birth, while the religious leaders of the nation terrorized Pilate, as the representative of the Gentile world, into His ultimate rejection and crucifixion.

To our equal shame and dishonor, this history of the Hebrew people has repeated itself in the history of Christendom. The Risen Lord, claiming "all authority both in heaven and on earth", commanded His followers to "preach the Gospel to every creature"; yet nineteen hundred years have passed away, and millions even now have never so much as heard the name of the world's Redeemer, who tasted death for them as really as for us. He Himself warned us of the great Enemy, who should sow "tares among the wheat". Counterfeit Christians have grown side by side with genuine believers, and our Lord's worst enemies have been "those of His own household". The real work of the Church through all the centuries has been done by the faithful but heroic minority.

In this twentieth century an astounding thing has come to pass. In the name of Modern Scholarship, the supreme authority of the Scriptures, and even of the Lord Jesus Christ Himself, has been with deadly subtlety undermined. The Deity of Christ, His Virgin Birth, His Atonement on the Cross, His actual Resurrection and Ascension, are all openly denied, or philosophically explained away. A subtle atmosphere of unbelief is spreading everywhere, like a deadly poison gas. The cry of the prophet goes up more urgently than ever: "O Earth, Earth, Earth, hear the Word of the Lord!"

Not only is the Word of God undermined: it is also made of none effect by man's tradition. We all know that in Old England the battle of the Reformation is being fought over again through the inroads of Anglo-Catholic superstition. Both State and Church are in a strait between Scylla and Charybdis. The only hope lies in a sincere return of the great heart of the nation to the ancient supremacy of the Word and Spirit of God, "whose service is perfect freedom".

A significant prophecy lies hidden from general view in the Book of the prophet Amos: "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the Words of the Lord. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the Word of the Lord, and shall not find it." In all sober earnestness, we should pay heed to these momentous words, lest, through the folly of our own wisdom, we should create this terrible spiritual famine in our own day. While there is yet time, let us listen to the insistent appeal of Jeremiah: "O Earth, Earth, Earth, hear the Word of the Lord!"

We have considered the strange parallel between Hebrew history and that of Christendom. Let us now turn to the remarkable relation between the Hebrew people and the Anglo-Saxon peoples of England and the United States. Everybody knows of the providential way in which England was given possession of the Holy Land and of the Holy City. Turkey declared war against us contrary to England's political and diplomatic will, and thus rendered the capture of Palestine a wholly unexpected possibility. The Divine hand brought it about. Our Lord had said of the Hebrew race: "They shall be led captive among all nations, and Jerusalem shall be trodden under foot of the Gentiles, **until** the times of the Gentiles be fulfilled." Thus He set a limit to the oppression of the Holy City. Has not that limit been reached? It is evident that England is not treading the Holy Land and City under foot. England is there as a long-standing friend of the Jews, holding Palestine in trust, until the Divine purpose concerning the Hebrews shall be fulfilled. The Scriptures are pledged not only to the restoration of the Hebrews to their own land, which is now begun before our eyes, but also to their return as a nation, in repentance unto Life, unto our Lord Jesus Christ as their own Messiah. It is an unspeakable honor that England should have been chosen of God as the protector of His Ancient People. And it is the more remarkable that the United States should be standing with England in support of the mandate. All this sets a final seal upon the Divine Inspiration of the Holy Bible; for by far the most wonderful part of the unique history of the Hebrews lies in the undeniable fact, that that history is **foretold** from the call of Abraham down to our own day, and far beyond. The whole world is to be

blessed through the conversion of the Hebrews to Christ. Long ago Isaiah prophesied: "In days to come Jacob shall take root, Israel shall blossom and bud; and they shall find the face of the world with fruit." How wonderful that Abraham should have been told: "I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed!" England and the United States are the greatest nations of the earth today, and they are conspicuous as friends of the Hebrew people. Truly the friends of the Hebrews are the friends of God. And it is well for us that it is so; for as friends of the race of Abraham, England and the United States are already facing the veiled or open hostility of all the revolutionary forces of the world. Sooner or later we must come into collision with these hostile forces, and that collision may result in the long foretold Armageddon, of which the recent Great War was the ominous beginning.

But let us be of good cheer! Clouds and darkness are round about us, but Christ is on the Throne of the Universe, and the ultimate and eternal victory lies with Him and those who trust Him. In majestic patience He is represented as "expecting till His enemies are made His foot-stool". We know not the day nor the hour, but He is certainly and personally coming back, first for His own loyal friends to take them to Himself, and then to set up His kingdom and reign in everlasting righteousness. Once more let His sublime words be printed:

"Let not your heart be troubled; ye believe in God, believe also in Me. In my Father's House are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

# DOES GOD CARE FOR HIS OWN?

## Kenneth Mackenzie

WHY should I expect the Almighty to shield me from peril, while others who are as good, if not better than I am, are subjected to calamity? Who am I to claim the special care of God?" This challenging questionnaire fell from the lips of a sincere Christian minister in a recent vehement outburst of impatience as he expatiated upon the tragedies which have been sweeping over the world. It had a stunning effect upon his hearers. If there be no answer to it, we are left to a dark fatalism, which affords no room for faith and prayer; if there be an answer, it demands a clear and satisfying definition.

Reason totters on her throne as she rises to give judgment. The mystery is beyond the scope of her sovereignty. During the great war unsettled minds were interrogating, "Where is God"? "Why does He not do something"? "Is it not dangerous to believe there is a God"? We must look elsewhere than the shallow thoughts of man for the solution of the problem. We recall the simple confidence with which we lived our early years, ere the sophistries of the wise invaded our child-like faith. To renounce it now seems like spiritual murder. Our Christianity would thereby be reduced to a bare system of ethics; our daily life shadowed by a dread of the possible with no intervening hand but precarious luck to break the spell. Our theology would become a blind mechanism. We should have a corpse of hope upon which we might longingly gaze, while the putrid breath of death poisons our spiritual atmosphere. We should fear the thing we look for; while we know that if it should come, we should utterly fail to understand why. If we reduce life to this concept, we have either to crave calamities or despise ourselves if we escape them. We can no longer echo with Lowell:

> "And behind the dim unknown,
> Standeth God within the shadow,
> Keeping watch above His own."

For, if this stoicism prevail, God can do nothing of the kind. The god of fatalism has no heart for the weak and helpless; he has no care for the unprotected; it is inconsequential to him whether a man dies restfully upon his bed by simply sleeping his life away, or be torn from this life in an indescribable agony. Like the relentless Juggernaut grinding despairing humans under its bloody wheels with no sensation of pity, this god would sweep over the world in a soul-racking expedition of cruelty. The only result of such a system of thinking would be that it were better to anticipate it all ere it comes, and "to take arms against a sea of troubles and by opposing, end them".

Who wishes such a philosophy of life? The pessimism of our age is quite in accord with its ideality, if it may be deserving of such a designation. But where does pessimism land us? What does pessimism for the sufferings of mankind? Is not this very state of mind a demand that we shall despise the good things which are all about us, and get out of a world in which we are so at loggerheads? According to this code, there is no treasure in a smile; joy is an intruder and nothing is worthwhile. There is one factor, however, who would make capital out of it. He is the brute, who, whether of the refined world of crookdom or emerging from the social dregs, would fasten himself as a leech upon the helpless, with no heart for the loss and grief he may cause. We know him full well. He is his own god; the cream of the world is none too good for him. The rest may have the skimmed milk, if any.

Now, we all realize that suffering is not only the lot of mankind, but is in the divine order. Job gave witness to this (Job 14:1). Our Lord allowed that offences must come (Matt. 18:7); and He assured His disciples that in this world they should have tribulation (John 16:33); while the apostles themselves give testimony to the fact (Acts 14:22; Rom. 5:3; 1 Cor. 4:9-13; 2 Cor. 4:7-12; Gal. 6:14; Eph. 6:10-16; Phil. 1:27-30; Col. 1:24; 1 Thess. 3:1-3; 2 Thess. 3:1-3; 1 Tim. 4:10; 2 Tim. 2:12; Heb. 12:4-10; James 1:2-4; 1 Peter 1:6-9; Jude 20:25; Rev. 2:10; 3:10).

The real challenge then, is not to a dead fatalism, nor yet the vagaries of chance; but a definite grasp of the value of suffering as a disciplinary agent in the perfection of Christian character (Lam. 3:31-33; Heb. 12:11); but higher still as the medium by which God may be afforded opportunity to enter our lives and make them the sphere of His benign operations.

So, we approach the discussion by the only door that has ever opened to us, the Word of God. The Scriptures assure us that our Lord has loving designs towards the erring, if they will admit Him to their lives. There comes to us the ringing assurance through Jeremiah to the sorrowing captives in Babylon, "I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil, to give you an end and expectation" (Jer. 29:11). How wondrously does our Redeemer unveil the heart of the Father in the memorable parables of Luke 15. His face must have glowed as thus answered the petulant condemnation of His accusers, "This man receiveth sinners and eateth with them". What if we could have seen His countenance and heard His marvelous declaration, "There is joy in the presence of the angels of God over one sinner that repenteth"!

We know that a part of His mission was the distinct purpose to bring His Father into the closest relations with mankind. The people of Israel had regarded God as Father, but in a national sense only. We shall find, if we look, about twenty allusions to this in the Old Testament; we may count over one hundred in the Gospel of St. John, where the relation of the individual to the Father is indicated alone. And after He had taught His disciples to pray, "Our Father", and in many other instances disclosed this supreme quality of love and care for the believer, He climaxed His ministry by the resurrection assurance, to Mary Magdalen, "Go to my brethren and say unto them, 'I ascend to my Father and your Father; to my God and your God' " (John 20:17).

Granted then, that we have the authority to think of God as a Father, personal to every child of God by faith in Jesus, the Son of God, we have a premise from which the syllogism may flow in smooth order. The reason why He thus unfolded the deep mystery of the Fatherhood through the indwelling of His Holy Spirit was two-fold: First, He would assure men that the God they had dreaded was a gross misconception; then having such joy in His own Sonship, His glad heart yearned to have others enter into His felicity.

What now will this loving Father do for the children of the household, as He beholds before Him (Heb. 9:24) the Son of His love? Will He leave them to the stern exigencies of an unalterable fate? Must they shift for themselves and come out as best they may in the hard battle of life? Is there no sweet commerce of love between Him and them, whereby He unfolds to them the secret of His heart (Ps. 25:14)? Shall they be debarred from telling Him their trials and thanking Him for gifts acknowledged? And is not life eternal that they may know Him (John

17:3)? And how can they know Him if they never commune with Him as His own?

Certainly we agree with the impetuous minister whose scorching declaration is the ground of our discussion, that he is not better than others. No really born-again man can entertain such a thought of himself. This is not a question of merit, but what God longs to do for His needy, suffering and exposed children. How can He show His love if He be denied the privilege of making them the objects of His solicitude? The protest from one prospective, that He sends His rain upon the just and the unjust (Matt. 5:45) leaves no room for an uncommon ministry. Our Lord did not design to teach this in the words expressed. The rather, to show the largeness of the compassion of God towards all mankind. But the challenge of the entire Sermon on the Mount is to His own, for the consideration of the finiteness of the infinite God in relation to the believing soul. And we may fear that many Christians have the other aggregated concept of God as Father. They would take their place in the mass. They cannot be persuaded that in their individual lives He can have anything but the universal care for humanity, which they share with the race at large. A special divine intervention on their behalf would frighten them; they would rather have a God afar off than near at hand. So they saw their conventional prayers as a pious habit; but have not the least expectation of any personal application of such petitions to themselves.

But the very thing they evade is what He wants them to possess. So minute is His knowledge of us and His cherishing, that our needs are already known to Him ere we ask (Matt. 6:32); the very hairs of our head are known in number by Him, so deep is His scrutiny of us (Matt. 10:30); He reads our very thoughts (Ps. 139: 4, 23). Why not meet the situation by a full surrender to Him for all He can do in the outworking of His good plan for us (Phil. 2:13; Eph. 2:10; Heb. 13:20, 21)?

Looking at the matter from a coldly speculative point of view, we allow that the divine permissibility which enriches mankind by the shining of the sun upon the evil and the good, admits as well, the inclusion of good with the evil in times of tragedy. Where such conditions exist, the exception, not the rule, prevails. In our sorrows we forget our blessings; but the latter, we know, far outnumber the former. So that as a basis of living, we may maintain that the apostolic standard becomes us or we are not worthy of the name we bear, "In everything by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4:6). This, let us note, not for our selfish ends alone, but in the recognition that if we refuse to do so, we wound His heart (Rom. 14:23) by our unbelief; and sunder the chain that He has ordained should link us to Himself.

The life that is dominated by the Holy Spirit will be certain to grasp this profound truth. Unbelievable as it is to the intellectually schooled, who scan the vast universe and contend that it is impossible for such a Deity to have even a knowledge of the ills, the aches, the pains and perplexities of frail mortals, we may hold tenaciously to our Lord's assurance that we are wrapped in the bundle of love with Himself (John 17:26; Eph. 1:6); and are thus the intimate objects of His Father's care and protection. This, not because we are essentially good. We simply accept the generous terms of our redemption and by our faith give pleasure to Him who has made us "partakers of the divine nature" (2 Peter 1:4) and in His dear Son (Col. 1:13) one with Himself (John 17:21, 22).

The gracious mission of the Holy Spirit is to draw and hold us close to God by the bond of His solicitude and our responsive dependence upon Him. Thus again, let us plead, if by self-will we alienate ourselves from this fellowship, or utterly fail ever to enter it, we bring disappointment and grief to His heart. Sad is it to contemplate that myriads of His children are evoking from Him the lamentation over Jerusalem. How often would I . . . and ye would not" (Matt. 23:37-39). Ours is the part to atone for this deplorable lack in His joy, by a dedication in holy confidence, gendered by His good Word and its numberless promises, to satisfy the yearning of His great love to keep and bless.

# THE VIRGIN BIRTH

## By the Right Reverend William A. Guerry, D. D.

THE statement has been made that "there is no essential connection between the Virgin Birth and the Incarnation". If this be true, then the sooner the Church removes this article from her creeds the better. Nothing touching the fundamental facts of the Incarnation should be retained in a creed required to be believed by all persons who come to Holy Baptism or Confirmation, unless it has a vital and essential connection with this great central doctrine of Christianity.

The Church of God is facing one of the greatest spiritual crises in her history. She cannot afford to teach anything as "necessary to salvation" that cannot be clearly proved by Holy Writ. If, therefore, the doctrine of the Virgin Birth is a matter of secondary importance, if its presence in the Creed tends to confuse the minds of the rising generation of young people and places an obstacle in the way of faith, then it becomes not only desirable but our solemn duty to discard it as being of no more practical value than a beautiful and artless myth.

But, so far from the Virgin Birth having no essential connection with the central truth of the Incarnation, I think a careful and reverent study of the New Testament and the history of the doctrine from the very beginning will convince any open-minded and conscientious critic that the Virgin Birth rests upon a secure foundation. My studies have led me to believe that it would be difficult to exaggerate its importance. "Beware," said the ancient Trojans, "when the Greeks bring gifts."

The attack upon the Virgin Birth is often made so plausible, so insidious, and, under the guise of loyalty, so sincere, that unless one is on his guard, it may seem after all to be a doctrine hardly worth contending for. It is alleged that there are many in the Church who claim that they have no difficulty in accepting it for themselves, but do not believe that it ought to be required as an article of faith of others. Such an attitude of mind is all the more dangerous because it comes from those whose orthodoxy no man may question. Without fully realizing the consequences of their position, and in the name of tolerance and broad-mindedness, they are really admitting into the very citadel of Christianity those who would destroy it.

Perhaps the most dangerous heresy Christianity has ever known, certainly the oldest, was Ebionism. The Ebionites fiercely attacked the Virgin Birth because they denied the essential divinity of Christ. They claimed that Christ was born of the union of Joseph and Mary, and that this gifted and inspired Jew later became Messiah by union with the Holy Ghost at His baptism. They rejected the entire gospel of the infancy, together with St. Luke's narrative, because of its historical evidence. On totally different grounds, the Gnostics also rejected the Virgin Birth because they taught that human nature was fallen, and the flesh so inherently sinful that it was inconceivable that an all-holy and righteous God could ever live the life of a real man in the flesh. Against these early heresies, which developed within the period in which the New Testament was written, the Church had to fight for her very existence. The Ebionites clearly saw, if some modernists do not, that the Virgin Birth was really the key to a proper defence of the Church's teaching concerning the Incarnation. If that fact could be gotten out of the way, the rest was easy. If it could be shown that Christ was born by the usual processes of natural generation, what then could be more logical or plausible than their position? They argued that if Christ was the child of Joseph and Mary, then it must follow inevitably and necessarily that He was an individual human person. The descent of the Holy Ghost upon Him at His baptism, they claimed, would account for all the miraculous events which later took place in His life.

Against such a view of the Incarnation it would have been idle and futile to argue, as some are doing today, that all things are possible with God, and that if He had chosen to become incarnate in some other way than as the Church teaches, He could have done so. To this we reply, what God could or could not do is an idle speculation. We are concerned now with what He did do. If we once admit that Christ was the product of the union of Joseph and Mary, then the contention of the Ebionites is established, for by all the laws of heredity, confirmed by the universal experience of the race in such cases, the average man would undoubtedly have come to the conclusion that Christ was only a highly gifted and favored individual, no matter what the documents or the Councils of the Church might say to the contrary. We venture to think that he would have welcomed such explanation of the life of Christ as that given by the Ebionites.

Those early heretics had enough insight into the heart of the Gospel to see that the Virgin Birth was the one

incontrovertible, historic fact in the record of the Gospels of St. Matthew and St. Luke that stood most in the way of the general acceptance of their views. Under the repeated assaults of the Ebionites and Gnostics upon the "faith once delivered to the saints", the Church came to realize, as she could not have done before, the essential and necessary connection between the Virgin Birth and the Incarnation of God in the flesh. The presence in the creeds, therefore, of this doctrine is not the result of accident or of abstract speculation; it is there as the result of a long intellectual and spiritual struggle. If the modern man does not appreciate its importance, let him go back and study carefully the New Testament and the history of the early Church, and weigh well the arguments which the Fathers used to defend it. Let him not assume that the Virgin Birth is the fruit of an age of legend and superstition. At least let him do the great scholars and fathers of the Church the justice of acquainting himself with the scriptural and intellectual foundations of their faith.

The doctrine of the Virgin Birth has survived, as other great truths have survived, because it has passed successfully through the crucible of the most searching criticism, and has stood the test of the appeal which it makes to reason and to Scripture. It rests not only upon Scriptural authority, but upon the collective and corporate life of the Church, which interprets and justifies every truth of God at the bar of an actual religious experience. No modern theologian of recent years has defended the Virgin Birth more ably and convincingly than Dr. DuBose. In his **Gospel in the Gospels** he has this to say:

"I venture to say that at any living point or period of Christianity, the Christian consciousness concerning Jesus Christ would instinctively and necessarily have come to the practical conclusion embodied in the artless and poetic stories of the birth and infancy of Jesus. Who and what is Jesus Christ? The answer which this artless and yet most profoundly artful so-called 'nursery myth' forestalls and precludes is this: He was no mere natural offspring of Joseph and Mary. Why not? Because the product of every such natural union is an individual human person. Viewing Jesus Christ in this light it is impossible to construe Him otherwise than as a human individual exceptionally favored by unique relations with God" (p. 212).

And again in his **Soteriology**, p. 176:

"The Virgin Birth represents the highest reach, the focusing upward, as it were, of the world's susceptibility for God. She (the Virgin Mary) was the truest humility, the truest desire, the truest faith, the truest impotency in herself, the truest preparedness for the work in her of the divine Omnipotency, the truest readiness and receptivity, therefore, for the coming to her of God as Saviour and salvation. Her virginity represents the fact of an impotency whose potency must come from without itself." . . . . "Through the Virgin as the faith and receptivity of humanity, the Word of God is born by the Spirit and man becomes Son of God."

If, therefore, Christ was born of Joseph and Mary in the order of nature, what becomes of the wonderful faith manifested by Mary when the angel of the Annunciation visited her and declared that she would bear a son? When she asked how this was possible, the answer was, "The Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee". We ask, what need for faith if she had borne a son in wedlock? What more natural or to be expected? What events were there in such a birth to ponder over as a great mystery to be kept locked in her heart? If Christ had been born under such natural conditions, He would not have been as much the child of faith and prayer as John the Baptist, or as Isaac, whose mothers were past the age of child-bearing.

It is impossible to view the Incarnation even in its physical beginnings except as an act of divine grace working through human faith. Mary's words to the angel, "Behold the handmaid of the Lord; be it unto me according to thy word", expressed the deepest faith and truest obedience and submission to the divine will. She was a true daughter of Abraham's faith. Back of her lay the whole spiritual history of her race. She could not possibly have come out of any other environment. She could not have been prepared and spiritually fitted for her divine mission save through the exercise of faith. We, therefore, ask again, what need would there have been for such sublime faith as she manifested, had Christ been the child of natural generation? To quote Dr. DuBose once more:

"As I have said before, the Logos was conceived and born in, and of, not merely the physical but the spiritual womb of the Virgin and of the race. The true seed of Abraham was the fruit, not so much of his flesh, but of his faith. He prepared the Virgin's faith as well as her womb, and her womb only through her faith."

If then the faith of the Virgin rests upon nothing more substantial than natural processes of nature, what becomes of it? Where is there any room for the exercise of faith, and what becomes also of the sacrifice that she was called upon to make when she bowed her head in utter submission, and with rare and wonderful courage, faced the future with all its consequences?

Thus the Cross and the great law of Sacrifice, which is at the very heart of the Gospel, meet us on the threshold of the Incarnation. Called upon to face the scorn and publicity which she and every other Jewish woman knew full well would surely fall upon her devoted head, the Blessed Virgin shared with her divine Son, from the beginning of the Incarnation, the agony and the suffering of the Cross.

Surely we are not prepared to surrender such a spiritual heritage. If the foundations of Christianity are laid in faith and obedience, and courage and self-sacrifice, then it does not need to be pointed out how very vital, necessary, and essential is the relation between the Virgin Birth and the Incarnation.—Reprinted from The Living Church.

## HISTORIC PERIODS OF FREDERICKSBURG—1608-1861.

### Mrs. Vivian Minor Fleming.

### Historic Period, No. 2—1671.

### Major Lawrence Smith and the Early Settlers.

There is a tradition that there have been continuous white settlements in this locality since 1622. After the massacre of Opecancanough appeal was made to Jamestown for "Protection for all the section between the James and the Potomac".

Then there is Major Lawrence Smith. He took up land as early as 1665, before John Buckner and Dr. Thomas Royston, because their boundaries began where his ended. Judge Francis T. Brooke, in his narrative, says that he was born at Smithfield, four miles below Fredericksburg, in 1763, and he believes the place was named in honor of "Captain Lawrence Smith".

Now, who was Lawrence Smith? In Miss Dubellet's "Prominent Virginia Families" we find the following: "Lawrence Smith, of York, and John Smith, of Gloucester, were contemporaries, probably brothers, as we have a record of a deed of land in Gloucester from Lawrence Smith to 'my brother, John Smith', in 1666". John Smith was the ancestor of the Smiths, of Shooter's Hill. He, Lawrence Washington and John Lewis, married sisters, daughters of Augustine Warner, hence the name Augustine in both families. Augustine Smith, probably a nephew of Major Lawrence Smith, was prominent in this locality early in 1700. However, to return, Major Lawrence Smith, of York, was a surveyor and engineer and was prominent and influential in the period immediately preceding the Bacon rebellion. He was, at a Grand Assembly at Jamestown, empowered to build a fort, with two hundred soldiers, near the falls of the Rappahannock, Miss Dubellet says, in 1674. The fort was not constructed until 1679 and it is a mooted question whether it was built on the north or south side of the Rappahannock, but Major Smith probably built it where he could best guard his own estate. In 1686 Major Smith was surveyor of the counties of York and Gloucester. In 1691 he laid out the city of Yorktown. He died in 1700. His granddaughter, Lucy Smith, married Augustine Moore, a grandson, I believe, of Governor Spottswood, and it was at their home, Temple Farm, that the articles of surrender of Lord Cornwallis were signed.

Now, John Buckner, Thomas Royston and the other early settlers. What of them? John Buckner, the immigrant, was the first man to use a printing press in Virginia. On February 21, 1682-83, he was called before Lord Culpeper and the Council for not getting his Majesty's license, and in 1690 Lord Howard granted instructions that "Henceforth no person be permitted to use a printing press in Virginia". John Buckner's sons owned land in both Stafford and Spottsylvania, so this John Buckner is probably the Buckner of the Leaseland.

Thomas Royston was the grandfather of Richard Wyatt Royston, who sold the eight hundred and sixty-one acres of land, where Kenmore was built, to Colonel Fielding Lewis, February, 1752. George Washington surveyed the land. Among the names of the early settlers are several still known in this section and all are found in the early records of the county.

Phillip Buckner took up land on the south side of the Rappahannock River in this section in 1672.

# THE SURRENDERED LIFE---IN CHRIST

## Conducted by the Reverend Frank Cox

HERE is a splendid and searching message on the question of the personal habits of the Christian worker. It shows how one minister of our Church faced the motto—Christian, have no habit that you cannot recommend! This same minister said to me a few days later: "You cannot talk about Jesus to a man when you are puffing a cigar." This clergyman has a parish that is taking an interest in evangelical truth. May we have more men who call people to a full surrender. The article follows:

**The Christian's Habits.**

"Christian! Have no habit you cannot recommend." It hits us all. It hits the minister of the Gospel particularly. It is at once a challenge and an appeal for self-examination to every one who serves the sacred ministry of the Church and who is a leader of the people. I confess it hit me hard. What about smoking? It was a challenge and a high calling at that. It was a declaration of war upon myself. Could I recommend my young people never to smoke cigarettes while I smoked them? Could I honestly recommend the habit. No. I could not. Does smoking extend the Kingdom of God in the Church and parish. Again the answer comes clear and unmistakable—No.

Then what is to be done? Tell God about it and be honest and give it up. Well, that is what I have done. From now on, **no habit I cannot recommend**, for smoking is a habit one cannot recommend.

St. Paul exhorts us, saying "Mortify, or make dead, your members which are upon the earth, fornication, uncleanness, passion, evil desire and covetousness which is idolatry. . . . Put off the old man with his doings and put on the new man which is being renewed unto knowledge after the image of Him that created you" and he goes on in that same chapter (Colossians 3) saying, "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord".

This is much more in keeping with the mind of Jesus and the peace of the follower of Jesus, than smoking.

We are to "flee—follow—fight", and "lay hold on eternal life", or "the life eternal" (as it ought to be rendered) "whereunto we are called, and hast professed a good confession before many witnesses".

There is so much that we have not yet known in the Christian life and a half-hearted Christian is not a good recommendation for Christianity. A half-hearted person in any line is a failure. We must be all or nothing, if we are to be full of joy.

Into my heart, into my heart,
Come into my heart, Lord Jesus:
Come in today, come in to stay,
Come into my heart, Lord Jesus.

There is the secret for all victory over sin and doubtful things, "Come into my heart, Lord Jesus". Then your cup will run over with joy. Then when the strong tides lift and the cables strain—then, when the angry waves o'erflow your bark and the straits of fear lay hold of you, then, your anchor will hold, for it is fastened to the Rock of Ages.

So we may pray in all its power:

Spirit of the Living God
Fall fresh on me.
Break me, make me, cleanse me, fill me,
Spirit of the Living God
Fall fresh on me.

You want perfect peace! Of course you do. Then God will keep you in perfect peace, if, your mind is stayed upon Him. That is the condition; "your mind stayed upon Him". God is waiting for your decision.

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher.**

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

**LESSON—No. 26.**
**TOPIC—Israel—God's Covenant People, No. 2.**

In our previous study (No. 25) we considered a general view of the Jewish race, with respect to their position in the Divine plan of the Ages, and approaching prominence in the world's history. Both Jew and Gentile should know that the entire Bible was written by inspired Hebrew writers to whom the oracles of God were thus committed (Rom. 3:1-2). The Jewish race has the further distinction of being honored by the Beloved Son of God taking on human form through the medium of a Jewish Virgin, and it was to the Jew first that the Gospel was first delivered and transmitted to the Gentiles (Rom. 1:16).

For these three reasons alone, the true Christian should love the Jewish people, while for the same reasons every Jew should search the Scriptures to see if these things be so, "that they may also obtain the salvation which is in Christ Jesus with eternal glory".

But being blinded as they are, the serious question is how we may best enable the Hebrew to discern in this present age of Grace, that there is no approach to God except through the Lamb of God, and that this Lamb, without spot or blemish, is none other than the Beloved Son of God in whom dwelleth the fullness of the Godhead bodily (Col. 2:9, 10)—their rejected Messiah, the crucified One, before whom some day, every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:10, 11; Isa. 45:23; Rev. 5:13).

Since Jehovah promises to remove the veil from any Israelites whose heart shall be turned to Christ (2 Cor. 3:14-16), let us carefully note the following Scriptures concerning the One who "shall reign over the house of Jacob forever" (Luke 1:33).

1. He must first come in humility and suffering.—Isa. 53; Psalm 22.
2. He must be born of a virgin, miraculously.—Isa. 7:14.
3. He must have an advance messenger.—Malachi 3:1.
4. He must come as a child; the government shall be upon His shoulders.—Isa. 9:6.
5. He must be born in Bethlehem.—Micah 5:2.
6. He must be rejected by his own people.—Isa. 53:2.
7. He must be falsely accused.—Psalm 35:11.
8. He must ride into Jerusalem on an ass.—Zech. 9:9.
9. He must be betrayed by a friend.—Zech. 13:6.
10. He must be wounded and scourged.—Isa. 53:5.
11. He must be sold for thirty pieces of silver.—Zech. 11:12.
12. He must be crucified.—Psalm 22:16; Zech. 12:10.
13. He must be laid in a rich man's tomb.—Isa. 53:9.

In due time He came; He lived; He bled; He died; He arose and ascended into Heaven, and from whence He shall come again, according to the same prophets, in great power and glory (see Lessons 8 and 9). On the day of our Lord's crucifixion, twenty-four or more distinct prophecies were literally fulfilled. Let us, then, believe the remaining prophecies yet to be fulfilled in the Divine plan, that we may not be ashamed at His coming (1 John 2:28).

In this present Age of Grace, the Jew has no lamb; no altar; in darkness; and without hope; for without the shedding of blood, there is no remission of sin (Heb. 9:22). It is, therefore, the high privilege, and solemn duty, of every believer, to point the way to "the Lamb of God, which taketh away the sin of the world"; "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles" (1 Cor. 12:13); "That in the dispensation of the fulness of times He might gather together in one, all things in Christ, both of which are in heaven, and which are on earth; even in Him" (Eph. 1:10).

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## "BETTER TO HAVE GIVEN UP."

Mr. Editor:

A very young man, son of devoted Church people, nephew of a Bishop, graduated in Harvard law; set up in California and was doing well. A splendid young gentleman. Suddenly he felt called to enter the ministry; wired his parents that he was leaving at once to enter Union Theological Seminary; had not consulted with any one really interested in him. After a few months he came back to his home. He would not talk much, but whatever faith he had ever had was GONE, killed by the traitors of Jesus Christ, greater traitors because pretending to be members of His Body the Church. I was in his home two days last fall. He is quite silent. His mother told me about it just before I left. I had no opportunity to talk to him. I feel that it was a cruel thing. He looks crestfallen and disappointed. He is back at his law. But the call was in him before.

I notice that Coffin is of the Union; and perhaps he has buried many in the casket of his unbelief. It was better for this young man to have given up rather than to have gone out as the apostle of skepticism as so many have.

"Minister."

## THE REV. GILES B. COOK REPLIES.

Mr. Editor:

As a Christian, my answer to the question, "Is unforgiveness right"? is no, decidedly; it is not right. We of the old South, the followers of Lee and Jackson, have never been asked to forgive Lincoln and his followers for stigmatizing us as traitors; for the awful suffering of millions of men, women and children in the Southland, caused by waging a four-year war of extermination, as proclaimed by some of Lincoln's generals and approved by him as commander-in-chief of the army and navy. When the followers of Mr. Lincoln ask to be forgiven, why, of course as Christians we will forgive them, because the Bible tells us to forgive our enemies.

It was not in a spirit of unforgiveness that I protested against the action of the House in honoring Mr. Lincoln, but simply to present a statement of facts to show that Mr. Lincoln had done all in his power to dishonor General Lee and his followers, and, therefore, I thought it was unnecessary in the House to stir up strife between the North and South that was inevitable when it is considered that it requires but little to arouse bitter feelings between the G. A. R. and the Confederate soldiers.

One blessed result from the unrighteous war was the liberation of the slaves North and South, for which I shall ever be devoutly thankful. Like General Lee, let me say before closing this letter, that I believe all of his followers knew that they were right in the part they took in the war of secession, not of rebellion, and that, like him, they would take the same course again under similar circumstances.

Giles B. Cooke,
A Soldier of the Cross and of the Old South, and only Surviving Staff Officer of General R. E. Lee.

## ORIGIN OF THE WORD—MASS.

Mr. Editor:

Candor is always to be commended. In a recent issue of one of our Church papers, a brief article is quoted from the pen of the Rev. A. C. Buchanan, D. D., entitled: "The Lord's Own Service." After enumerating the various names signifying the Blessed Sacrament, and their distinctive value, the writer adds:

"But perhaps the dearest name of all for many of us is the pet name, like the pet name of a big family for the youngest child; I mean the 'Mass'. Like all pet names, it arose from a kind of accident. A little child mispronounces a word, or some one in a delightfully silly outburst of tenderness, utters just a meaningless sound, and at once it acquires a tender significance, and sticks. A kind priest wishing to let the people know a service was over, and that they might depart when they wished, said: **'Ite; missa est'.** 'Go; it is over'. Others repeated it, and 'Missa', or 'Mass', at length attached itself as an affectionate term to the holy rite of the Eucharist."

Could there be a more singular perversion of meaning, or intention? Instead of a gracious invitation a distinct dismissal! But this frank definition of the word corresponds perfectly with what many; in fact, the majority, of our Church people have thought: a word with no tangible root, irrelevant in substance, faulty in etymology, trivial in value, and, therefore, all but irreverent as applied to the Church's highest act of worship and adoration. Yet few would have ventured to define it as the present writer: a term confessedly a "meaningless sound", and a "silly outburst" of sentimentality.

A Reader.

## APPRECIATION.

Mr. Editor:

I enclose a check for $2, dated March 2, for which please continue my subscription for this year.

Your noble Southern Churchman has won a place of affection in my heart. I had never seen a copy until last January.

I enclose a program showing the work carried on in our dear old Trinity, but one form of Christian community work in which we are engaged.

T. L. Rynder.

Toledo, Ohio.

## "BIBLE SUNDAY."

Mr. Editor:

I am the representative appointed by our General Convention to the American Bible Society and I feel that there should be an annual offering in each of our churches, no matter how small, to sustain that Society in its free distribution of the Sacred Scriptures in many languages in all parts of the world. Their colporteurs go from home to home selling the Bible, if possible, and if not, giving it free of cost to those who do not possess it. I hope your "Appeal" will lead to many churches giving an offering. The most appropriate Sunday, I presume, would be the Second Sunday in Advent, when the collect mentions the "Holy Scriptures given for our learning". This Sunday is also very commonly called "Bible Sunday". It seems to me that an annual offering on some Sunday or weekday is not too much for the Bible Society to ask, when all our Missionary Bishops rely upon it for gifts of Scriptures in the language of their own people.

James Henry Harrington.

## STAND BY THE THIRTY-NINE ARTICLES.

Mr. Editor:

Stand by the Thirty-nine Articles! Organize for their defence in the coming General Convention. Adhere, as Irenaeus says, to those presbyters, bishops, who together with their succession from the apostles teach apostolic doctrine.

Ruin stares the Protestant Episcopal Church today, because the guardians divinely appointed to enforce the teachings of the Thirty-nine Articles, shall I say alas, some do not themselves believe in them, most with some honorable exceptions, perhaps, of Bishop Manning, do not attempt to enforce their teaching in the Seminary, in the Pulpit.

Modernists by defect of faith, Romanists by superstitious excess, violate the Thirty-nine Articles.

The Thirty-nine Articles proclaim the divine integrity and inspiration of the Holy Canonical Scriptures, we listen to our modern clergymen saying there is no Hell and tearing out pages, books of the Bible, archaeology has recently proven genuine! Is this invincible ignorance? Can the prelates answer to God for such instruction to our people? The Thirty-nine Articles worded the definition on the Lord's Supper, the Holy Eucharist, the Worship of the Cross, and of Images, so wisely as to allow a freedom as to philosophic inquiries and opinions not meddled with by the primitive Christians, and yet to condemn idolatry.

The Anglo-Catholic Romanizing Episcopal clergy we have heard lately preach from the pulpit Prayers to the Saints, Angels, against which, as the Thirty-nine Articles, Irenaeus rises up to say in his time the whole Church throughout the world rejected! And so explicitly Clement of Alexandria, Origen with the Council of Laodicea.

Let us, dear Editor, preserve that faith, let us keep the Thirty-nine Articles!

Let them say they only venerate, not adore, the crucifix, the image. The Council of Eliberis foretold the future danger truly.

As St. Augustine says, even Councils may reverse their teachings, even General ones. They appeal to the Second Council of Nice, once rejected in England, France. That Council decreed not only **veneration** but **worship** due to divine **images**, relative perhaps, but in a few centuries the whole Roman Church, with prostrating multitudes only too eagerly following, followed the words of the Roman Pontifical, our Anglo-Catholic brethren (?) so eagerly follow, which prints "**That supreme divine worship (Latria)** is due to the Cross (Rome, 1596, Pp. 67; 672). See also identical declarations of Aquinas in the Summa, Bonaventure, followed by Tridentine theologians, to protest against **heresy by fire** in England in pre-Reformation time.

No, a duplicate or revised Prayer Book will contain such idolatrous rubrics. Keep the old Prayer Book; let our bishops be true bishops and defend its doctrine!

**James Cornell Biddle.**

## SEND IT TO OTHERS.

Mr. Editor:

I have been disappointed by not receiving my paper since I came to Boston. I received the paper of February 11, just as I left Roanoke, and ordered my paper to be changed to Boston. I have been a **regular subscriber since December, 1868**, and it was the first paper I ordered after my marriage. I married a Presbyterian, but he soon came into the Church, and was a very useful member, when we started our little church in Rocky Mount, Va. I never expect to be without my paper and must say it has been my greatest pleasure and comfort and has helped me to raise ten children. Three of my children read and love it as I do, and we all **send it to others.** You are growing in favor with God and man. What more could you ask?

**Mrs. G. H. T. Green.**

## FACE FACTS.

Mr. Editor:

We must face facts. The war is upon us. The Anglo-Catholics with fierce determination are trying to make this Church over into something which it is not, and which it has not been since the Reformation.

As an old subscriber to the Southern Churchman, I hope sincerely that you will "cry aloud and spare not" in defending our Protestant heritage.

Of course you have seen in the Spirit of Missions the picture of the statue of the Virgin and Child in Calvary Church, Syracuse, the children kneeling before it, and the printed words of commendation?

It certainly seems that an explanation is due the Church from the National Council; and also that it is incumbent upon the Bishop of Central New York to tell the Church why he permits unadulterated Romanism to be taught and practiced in his diocese.

**John Taylor Rose.**

Atlantic City, N. J.

## BEST WISHES.

Mr. Editor:

I am enclosing herewith my check for three dollars, for which continue sending me your paper as usual. I hope all our good Church people, at any rate, will continue to stand by the old paper. In some things I have not exactly agreed with you, but on the main we are together, and I hope you will keep the good work going, but fighting with no one, only stating facts and leaving them to take root where they fall on good ground.

The good old Southern Churchman has been coming into our family for generations and I want it to continue. With best wishes and prayers for your success.

**E. Marshall Newton.**

## "I BELIEVE IN THE HOLY CATHOLIC CHURCH."

Mr. Editor:

It must be confusing to that inarticulate mass of Church members to read the controversial articles pro and contra the Church Catholic. Here is an inflammatory article almost consigning to perdition those who stress catholicity; and they are classed as Romanists. On the other hand, a militant Protestant is placed in the category of the feeble-minded.

We find the Anglo-Catholics at one extreme, and the Protestant-Episcopalians at the other. But it seems to be a fact that in the sight of God neither is a reality. And yet what shall we do who dwell in that would-be happy land between the two grinding stones of belligerancy and who count it a gracious **privilege** to be born members of the Holy Catholic Church?

Some years ago in an educational conference in the Diocese of Alabama, the Bishop wrote upon the board: "Never say 'THE Church; but remember that it is the 'CHURCH'." At that moment it was a revelation of the very truth. Too often people had been heard to say: "This is THE Church"; and their lives proved that for them it was a big "the", and a little "Church". Narrowness was emphasized, and Catholicity was minimized. The human organization and idiosyncracy was exalted. The human organism and Body of Christ was slighted.

Except as a legal status or title, neither Anglo-Catholic nor Protestant Episcopal is an entity. Some people would revolt at becoming members of a Protestant Episcopalian, or of an Anglo-Catholic Church. The first would seem to be **accidental,** and the latter only **incidental.** Certainly much good ink is wasted in the bitter and militant aggressiveness on either side. It is very offensive to multitudes of silent people; and it is not conducive to the upbuilding of spiritual stamina.

Surely it is in order to emphasize the glory and richness and divineness of the Church; and to assert forcibly the truth that it is the "Holy Catholic Church", in which we declare our faith every time we participate in a Church service! We cannot be expected to keep silent when so often the Church is dragged down to the level of the two hundred and odd so-called churches that in proportion to their numbers create an increasing **confusion** as to what IS the Church and the Gospel!

The fact that we are Witness-bearers to the Church instituted by Jesus Christ, our Lord and Saviour, does place upon us a responsibility to be faithful to that trust. We are commissioned to be Light-bearers. And this obligation takes precedence over any partisanry. We must be up and doing as men who "wait for their Lord".

Even the Prayer Book does not direct us to pray for the "Protestant Episcopal" Church, nor for the "Anglo-Catholic"—but we pray for the **"Church".** We were not baptized into **either**; and our ministers were not ordained into either; nor were our bishops so consecrated. But always it is "Christ's Church" or the "Church of God" or the "Holy Catholic Church". On our building its name is written: "St. John's Church." It is enough. Those who see it KNOW that it is NOT Roman, and that it is not one of the multitude of denominations; or it would be so stated. Educated people KNOW that the Church is **Catholic,** and that it is **Episcopally** governed, and that it **Protests** against Sin and the Devil, and every error of man!

The thing to be emphasized until it is engraved upon the minds and hearts of men IS that the Church is ONE and **Only** One, **even though** there are **many** methods and manners of worship and government, and there are many parts and portions separated, and varieties of selections of His teachings that are exalted or neglected. That the Church is the Body of Christ, Living, Acting—Guided by His Holy Spirit. That the Church is Catholic as is His Body, as IS Christ, the Message and Word of God. The Church is Catholic even as is Jesus, the Christ, the Catholic Saviour of the Whole World.

**Randolph R. Claiborne.**

## MISUNDERSTAND ONE ANOTHER.

Mr. Editor:

It is good of you to recognize our unity in vital questions. One great difficulty in connection with the controversies of the Church is that we mutually misunderstand one another. I thought of that particularly in connection with Dr. McCrady's recent article on the Thirty-nine Articles in the Southern Churchman, which begins: "The recent proposal to remove the Thirty-nine Articles from the official formularies of the Church."

Now I introduced the resolution myself and I took every sort of precaution to make it clear that I did not propose either the repeal or the repudiation of the Articles, but simply that they be omitted from the Prayer Book. The authority given to them according to their title page is that they are "established". They will be equally established if the pending resolution should be adopted, and as a publisher, I should see that they were kept in print and readily available. I have no desire whatever to strike at the Articles themselves. Everybody knows that they are misleading and greatly misunderstood and written in long and involved sentences in a language of four centuries ago and that their teaching value today is almost nil. I mention this in passing simply to show how we drift apart, not so much because of actual disagreement, but because of misunderstanding. I recognize that it is entirely debatable whether the Articles should be dropped from the Prayer Book or not and it will not trouble me at all if the question should be decided in the negative; but I do wish that our good friends would distinguish between dropping them from the Prayer Book and repealing them, which are totally different questions.

I congratulate you on your increased subscriptions.

With all good wishes.

**Frederic C. Morehouse.**

# Book Reviews

LENTEN SERMONS: Edited by Frederick J. North. Doubleday, Doran & Company, Inc., Garden City, N. Y. Cloth. Pp. 190. $2 net.

These twelve sermons by as many leading divines and preachers of England and Scotland, together, form a real contribution to the devotional literature for which there is such a demand for the season of Lent. They will prove of marked value to those who desire to make the Forty Days a time for serious thought and reflection on the "things which a Christian ought to know and believe to his soul's health".

W.

CHRIST IN THE COMMON WAYS OF LIFE: By C. S. Woodward, Canon of Westminster. With an Introduction by the Bishop of London. Longmans, Green & Company, New York. Cloth. Pp. 99. $1.

Europe was converted by the unknown witnesses—

"The unknown good who rest
In God's still memory folded deep".
—Lowell.

And it is to those quiet witnesses today that this book is addressed.

The author shows how simple Christ's teaching was, the quiet teaching "under the stars" about "our Father which art in heaven". Plain men want a simple Gospel and find it in Christianity, simple yet searching in its bearings upon our work, amusements, use of money and attitude towards social questions. There is enough dynamite in the New Testament to blow all our existing institutions to pieces, if illegitimately applied. The social message of Jesus is dynamite, to be used in the right way to revolutionize without destroying the life of the individual and of the social order. In the chapter on The Childlike Spirit the author stresses the present-day need of the four characteristics of the child—freedom from worry, hopefulness, independence of criticism, and frank spontaneity. Their loss destroys the freshness and attractiveness of Christianity. It is with the heart of a child that we enter the Kindom of Heaven here on earth, and walk in the blessed footsteps of Christ in the Common Ways of Life.

W.

THE LIFE ETERNAL: HERE AND NOW: By Alexander Nairne, D. D., Canon of St. George's, Windsor, and Regius Professor of Divinity, Cambridge. Longmans. Cloth. Pp. 173. $1.40.

The practical aim of this book is to cheer those who mourn, by showing that eternal life is the life of spirit, not of sense, that it is not a future life, but here and now, that death does not interrupt the true communion of the soul. This, the author considers, is the doctrine of St. John's Gospel, especially as expressed in the narratives of the Last Supper, that it is in harmony with reason and experience, and is the essential faith of the Old Testament as well as of the New, and of that worldwide preparation for the Gospel which in the West has commonly been called Platonic. To the thoughtful soul in bereavement, this is a book of cheer and comfort through the clearer vision.

W.

GOD IN US: The World Faith of Qaukerism: By Daniel Gibbons, A. B., LL. B. The Macmillan Company, New York. Cloth. Pp. 100. $1.

A simply written book to explain the ways and ideals of the Quakers. The chapters on the Inner Light and other mystic experiences will be helpful to any sincere believer in Our Lord.

W.

THE SILENT FELLOWSHIP: Addresses Broadcast on Sunday Evenings, by E. R. Appleton. A. R. Mowbray & Company, Ltd., London. Boards. Pp. 96. Price 80 cents.

The substance of short addresses given at the close of the Sunday evening programs broadcast from the Cardiff Studio in Wales. Of lay authorship, simple, direct, spiritually helpful.

W.

# Church Intelligence

### Fight "Romanism" in Episcopal Church.

Under the above title the New York Times reports the "petition", which the Southern Churchman has helped to circulate through its advertising section, and says in part:

Eighty-five leading laymen of the Protestant Episcopal Church in the United States have organized a revolt against permitting hereafter what they call Roman Catholic "practices" in their communion. These laymen live in all parts of the country and each is a representative citizen of his community. They all belong to what is known as the Evangelical or Liberal group in the communion, and they propose to fight what is known as the Anglo-Catholic group.

These laymen, together with twenty equally prominent women of the communion, have signed a petition to the House of Bishops and the House of Clerical and Lay Deputies asking that at the Triennial General Convention of these bodies at Washington, D. C., in October, steps be taken so that Protestant Episcopal Churches can no longer have mass, reservation and adoration of the Sacrament, prayers to the Virgin Mary, invocation of saints, "worship" of images and relics, auricular confession, the practice of penance, use of the rosary, holy water and "other ceremonies peculiar to the Church of Rome".

The petition has been sent to every vestryman in every Protestant Episcopalian Church and also to other active laymen and women who are communicants, asking for their signature.

The Triennial General Convention held at New Orleans in 1925 gave the first passage to a resolution to eliminate the Thirty-nine Articles. But canon law requires that to put this into effect will require ratification at the Washington convention.

The determination is to keep the Washington convention from ratifying the action of the New Orleans convention. A chief argument set forth is that the New Orleans action was taken when many of the members of both "houses" were absent. The one hundred and five signers represent forty-five of the seventy-two dioceses which make up the Protestant Episcopal Church in the United States.

"This is the most important and drastic memorial offered in the Protestant Episcopal Church since the famous Protestant 'Unity' Memorial which was laid before the House of Bishops in the General Convention of 1853," said former Judge C. L. Marsilliot, of Memphis, Tenn., in a statement made public recently. Mr. Marsilliot, who is a corporation lawyer and a vestryman in Calvary Protestant Episcopal Church, Memphis, declared that while the former memorial, which was lost, sought to draw the Protestant Episcopal Church nearer to other Protestant churches, this memorial is to preserve the union of the Protestant Episcopal Church.

"The present memorialists are profoundly aroused by the organized and sectarian activities of the Anglo-Catholic party in this Church," continued Judge Marsilliot. "They are deeply grieved because of the Anglo-Catholic defiance of the laws of the Church and the introduction by them of Roman teachings and practices.

"This memorial is the expression of a nation-wide conviction on the part of the great majority of the laity that many congregations throughout the United States are being deprived of their constitutional rights by certain bishops and clergy. The laity in this Church under its constitution have coequal rights with bishops and clergy in matters of government and doctrine.

"This movement on the part of the laity may force another split in the Protestant Episcopal Church. If this comes it will not be the Evangelicals who will go out or will be forced out, unless through the accident of a political conspiracy which will deprive them of their constitutional rights."

Judge Marsilliot had reference to the split of a generation ago, when at a triennial General Convention many of the Evangelicals seceded and formed the Reformed Episcopal Church of the United States, a communion which the Evangelicals who remained in the Church have felt should have been reabsorbed by the Protestant Episcopal Church.

The present petition is credited with having been largely inspired by a pamphlet by Judge Marsilliot entitled "Shall the Protestant Episcopal Church Be Destroyed"? This bears an introduction by the Rt. Rev. Bishop Seamon of North Texas, and the Rt. Rev. Rob-

ert L. Harris, Bishop of Marquette, Mich., which is an attack on the Anglo-Catholic group.

At the request of Judge Marsilliot and a group of other Southern laymen of the Protestant Episcopal Church, most of them from Memphis and vicinity, Bishop Seaman drafted the memorial which has come to be called "The Preliminary Memorial". The revised memorial by which the laity is now to be circulated asks for exactly the same action except for the omission of a paragraph specifying what the Evangelicals call "Roman Catholic Practices".

The first signature to the preliminary petition is that of W. W. Skiddy, of this city (New York), who is treasurer of the General Convention of the Protestant Episcopal Church. He is a leading layman in Grace Church, Broadway and Tenth Street. Howard Townsend, is also a signer.

### Field Department Conference.

Fifty representatives from forty-nine dioceses and missionary districts attended the annual Field Department conference of diocesan executive secretaries held in Taylor Hall, Racine, Wis., February 14-16. Every province was represented by at least three men. The total attendance was sixty-eight, the largest conference yet held by the Field Department and undoubtedly the most interesting from all viewpoints. The outstanding feartures of the program was the presentation of "A Review and a Prophecy", by the retiring executive secretary of the department, the Rev. R. Bland Mitchell. The rest of the program centered around discussions having to do with the General Church program for the next triennium, plans for realizing the advance work, and news from the mission fields, with careful consideration of methods, proved by experience, to be most practical in value for field operations for both national and diocesan departments.

### Speakers and Topics for the Providence Church Congress.

**April 17, 18, 19, 20, 1928.**

**Tuesday Evening.**

"Is the Episcopal Church a Help or a Hindrance to Christian Unity?"

1. The Rev. Henry B. Washburn.
2. The Rev. C. Malcolm Douglas.
3. Mr. Frederic C. Morehouse.

**Wednesday.**

Morning.

Corporate Communion and Sermon: The Rt. Rev. Henry St. George Tucker.

*Afternoon.

"Christian Training for Marriage":

1. The Rev. Endicott Peabody.
2. Dean Virginia Gildersleeve.

Evening.

"Prohibition—Is it or Is it Not a National Benefit?"

1. The Rev. W. Russell Bowie.
2. Mr. Lawson Purdy.
3. Mr. R. Fulton Cutting.

**Thursday.**

*Morning.

"Is the Growing Centralization of the Church Helping or Hurting Parish Life?"

A. In National Organization.

1. The Rev. George H. Thomas.
2. The Rev. Carl E. Grammer.

B. In Diocesan Organization.

1. The Very Rev. Howard C. Robbins.
2. The Rev. Alexander G. Cummins.

Evening.

"What Do We Mean by the Divinity of Jesus?"

1. The Rev. Frank Gavin.
2. The Rev. Luke M. White.
3. The Rev. W. Cosby Bell.

**Friday.**

*Morning.

"Wise and Unwise Methods of Personal Evangelism."

1. The Rev. John N. Lewis.
2. Capt. B. Frank Mountford.
3. Fr. Spence Burton.

Afternoon.

"How Our Services May Be Made of More Spiritual Value."

1. The Rev. Donald B. Aldrich.
2. The Rev. Frederic W. Fitts.

*Round Table Conferences.

### The Bishop Rowe Foundation Fund.

The Women's Committee of the Bishop Rowe Foundation Fund is very glad to announce that the Indian's Hope Committee of the Woman's Auxiliary of Pennsylvania has pledged $1,000 to the very large amount already raised by the women towards the $100,000, designed to commemorate the twenty-fifth anniversary of the consecration of Bishop Rowe, of Alaska, undertaken by a committee of men at the last Convention in Seattle, with which date the anniversary coincided. The Bishops of this committee are now being asked to see that the balance of $13,000 yet to be secured is raised immediately, that the total sum may be presented to Bishop Rowe at the coming Convention in October at Washington.

Will every man and woman in the Church do their utmost themselves, and interest others in the immediate completion of this fund, which is only a faint expression of the appreciation and confidence felt for Bishop Rowe in his life of untiring devotion and joyous self-sacrifice to the Church's work in God's great spaces of Alaska.

All checks may be sent to Mr. Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York City.

Or to Mrs. John Markoe, President of the Women's Committee for the Bishop Rowe Foundation Fund, 1630 Locust Street, Philadelphia.

## VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

### St. Stephen's Church, Westhampton.

On March 18 the beautiful new St. Stephen's Church at Westhampton, Richmond, Virginia, will be used for the first time.

The Church was begun over a year ago and will take the place of the present church.

Frank R. Watson, of Philadelphia, the architect of the new edifice, is already known to Virginia people as having built Christ Church, Norfolk. He is one of the greatest exponents of Gothic architecture in America.

Mr. L. P. Hartsook, of Richmond, is the assisting architect and Jones and Conquest are the builders.

The church is a pure Gothic design and is built of rough stone, quarried near Richmond.

A tower, sixty feet high, is planned for the building. This will cost twenty thousand dollars additional and will be erected later.

The seating capacity is four hundred and twenty-five. Both entrances to the church are from the side. As you enter the building, the baptistry is seen on the right. It is four-square and girded about with massive columns.

The altar is made of George Washington marble, from a special design by the architect. It is beautiful in its simplicity and richness.

The panelling is of dark oak and corresponds with that used for the altar rail, the Bishop's chair and the clergy stalls.

The organ is made by Hook and Hastings, and is one of the best pipe organs in the city.

The floor of the chancel is of white marble and the aisles are of colored tiles.

A morning chapel is one of the special features of the building. The furnishing and beautifying of this has been taken over by Mr. and Mrs. Alexander W. Weddell, as a memorial to Mrs. St. George M. Anderson, who before her marriage, was Miss Penelope W. Weddell. Mrs. Anderson was a devoted member of St. Stephen's and beloved by all who knew her.

The stained glass window over the altar is a representation of St. Christopher, done by the D'Ascense Studies of Philadelphia. It is put in by Mr. and Mrs. T. W. Purcell, in memory of their son, Robert Bosher Purcell. On the window is inscribed, "To the Glory of God and in loving memory of Robert Bosher Purcell, 1908-1926". Lower down are the words, "Serve Him with a perfect heart and with a willing mind (1 Chron. 28:9)".

The grounds which have been designed by Mr. Charles F. Gillette, will be beautified as a memorial to Mr. William M. Habliston, one of the founders of the Church, and for many years its Senior Warden.

The church began with a membership of twenty-three in the year 1910, and the present church was built in 1912. The present membership is one hundred and eighty-five with a Sunday-school enrollment of one hundred and twenty-five. The church also ministers to one hundred boarding students at the two Church Schools, located near by.

Bishop Thomas C. Darst, of East Carolina, will preach the sermon at the opening service. The Rev. Berryman Green, D. D., of the Theological Seminary, Alexandria, and President of the Standing Committee of the Diocese, will assist in the service.

The Rev. James D. Gibson and the Rev. Z. S. Farland, former rectors, will also take part. Others of the clergy who will have a part in the service are: the Rev. Chas. T. Warner, of St. Alban's Church, Washington; the Rev. Wm. Page Dame, of Christchurch, Middlesex; the Rev. W. H. Burkhardt, D. D., of Grace and Holy Trinity Church, Richmond; the Rev. Nelson P. Dame, the Rev. E. L. Woodward and the Rev. C. G. Chamberlayne, all of Richmond, Va.

The Rev. Giles B. Palmer is the rector, and the Rev. C. G. Chamberlayne is the assistant rector of the church.

### The Bishop's Message.

The National Council, at its February meeting, was obliged to make a cut of $238,000 in the appropriations for carrying on the missionary work of the Church during the year 1928. Of this cut the Diocese of Virginia is responsible for $7,280. We were able to promise only $45,000 of the quota of $52,280 which had been assigned to us. This is the first time since the Nation Wide Campaign was started that Virginia has failed to promise its full quota for the Church's missionary work.

Lent is the season when we try to draw closer to the Lord Jesus Christ. When we do so we hear Him saying, "If any man will be my disciple, let him take up his cross daily and follow me". The cross means sacrifice—sac-

rifice not simply for one's own spiritual good, but rather sacrifice for the purpose of helping others. Each one of us must decide whether the pledges we have already made to the Church's Program exhaust our capacity for sacrifice. If not, I am sure that we will be glad to help the Diocese of Virginia take its full part in fulfilling Christ's command to preach the Gospel to all nations.

**H. St. George Tucker.**
—Virginia Churchman.

### Noonday Lenten Services.

The noonday Lenten services at St. Paul's Church, Richmond, sponsored by the Brotherhood of St. Andrew, have attracted a great many people this year as in former years.

The Rt. Rev. H. St. George Tucker was the preacher on February 23 and 24.

The Very Rev. D. Wilmot Gateson, Dean of the Cathedral at Bethlehem, Pa., was the preacher for the first week. The Rev. William Pierson Merrill, D. D., pastor of the Brick Presbyterian Church, New York City, was the preacher for the second week, and the Rt. Rev. Warren Lincoln Rogers, D. D., Bishop-Coadjutor of the Diocese of Ohio, is the preacher for this week, March 12-16. The other Lenten preachers are:

March 19-23—The Rev. Hugh Black, D. D., Union Theological Seminary, New York City.

March 26-30—The Rev. Charles W. Gilkey, D. D., pastor of the Hyde Park Baptist Church, Chicago, Ill.

### Bishop Guerry in Richmond.

The Rt. Rev. W. A. Guerry, D. D., Bishop of South Carolina, was the preacher at St. James' Church, Richmond, March 7, 8 and 9.

The first evening he spoke on "The Incarnation and What It Involves".

His second subject was "The Virgin Birth and the Trustworthiness of the Gospel Record".

On Friday evening he spoke on "The Historic Ministry and the Lambeth Appeal of 1920", and in this connection he discussed his League for Church Unity. The Bishop laid emphasis on the fact that he is working for Church Unity and not Church Uniformity.

He concluded his address with the expressed hope that many would use the prayer and sign the membership card which was distributed in the pews of the church.

Dr. Peter, rector of St. James, heartily endorsed Bishop Guerry's League for Church Unity. He asked that the signed cards be sent to him. He said that he intends to meet with the signers of these cards to discuss the reports of the work done at Lausanne and to pray for Church Unity. He also suggested that members of other congregations present start the movement in their own churches, and he said that he would be glad to meet with them.

The prayer and the membership card follow:

### Prayer for Church Unity.
(Compiled by the Bishop of South Carolina.)

O God, the Father of our Lord, Jesus Christ, our only Saviour, the Prince of Peace, we pray Thee to send down Thy blessing upon the members of the League for Church Unity. Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions; take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord. Suffer us not to shrink from an endeavor which is in accordance with Thy will for the peace and visible unity of Thy Church. Draw us nearer to Thee with the cords of Thy love, and nearer to each other in the unity of the spirit and in loyal obedience to the teaching of Thy dear Son; all which we ask through Jesus Christ our Lord. Amen.

### League for Church Unity.
Membership Card.

In obedience to the teaching of Jesus Christ, the Son of God, and trusting to the assistance and guidance of His Holy Spirit, I do hereby pledge myself to work and pray for the visible and organic unity of His Church.
Signed:

.....
P. O. Address .....
Church Affiliation .....

**The Albemarle Association** of the Diocese of Virginia will meet at Grace Church, Bremo Bluff, the Rev. W. F. Bunsted, rector, April 24-26.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

### Arranging for the General Convention.

Local committees, clerical and lay, are at work in Washington City arranging for the triennial convention of the Church, to begin October 10. One unprecedented feature for which preparation is being made will be use of the radio. The general services of the convention will be broadcast regularly and heard by millions in every part of this country and Canada.

The Rev. Dr. D. Wellington Curran, executive secretary of the executive council of the Diocese of Washington, thus summarizes the probable work of the convention:

"The final chapter, probably, of the present Prayer Book revision, important decisions in regard to the Church's program, maintenance budget and advance work budget for the new triennium, a new approach to the whole problem of advance work, renewed emphasis on evangelism throughout the Church, the situation in China, with the report of Bishop Sanford and Dr. Wood after their visit to our missions there; the election of a Bishop for Wyoming."

Fewer mass meeting and more study groups than heretofore are planned.

The beautiful grounds of the Cathedral of St. Peter and St. Paul will be the scene of great outdoor services.

The Woman's Auxiliary, which will hold its triennial meeting simultaneously with the General Convention, will meet at the Mayflower Hotel, Washington.

### Beautiful New Parish House.

The new parish house for St. Paul's Church, Rock Creek Parish, on the outskirts of Washington City, will be one of the most beautiful and complete in the world. It is under construction on the brow of a hill to the west of the church. The main building, not including the collonade portico, which will overlook a wide sloping terrace to the East, will be one hundred and nine feet wide by fifty feet deep. Toward the rear of this main building, at each end, will be a wing, or extension, thirty-nine and one-half feet wide by eighteen feet deep. The style of the building is colonial. It will contain a spacious entrance lobby, on the eastern side, secretary's office, large auditorium, class rooms, one of the younger classes larger than the others. The second story will consist chiefly of eight class rooms, separated by folding partitions, so arranged that any three of the rooms may be thrown into one. A large supper, or banquet, hall will be in the basement, with the necessary conveniences for cooking, cafeteria service, check rooms and store rooms. The basement may be utilized for class rooms when needed for that purpose.

A new entrance gate and driveway to the church have just been completed and a new road is being made through from Allison Street.

A. B. W.

### Meeting of Woman's Auxiliary at St. Luke's Church for Colored People.

A special meeting of the Diocesan Woman's Auxiliary was held at St. Luke's Episcopal Church for Colored people on March 12. This is the first meeting of the Diocesan Auxiliary to be held at St. Luke's Church, but it is expected that there will be an annual meeting of this kind in the future, because of a newly formed Diocesan Committee on Cooperation with Colored Branches. The opening services were conducted by the rector of St. Luke's Church, and the special address was delivered by the Rev. Norman S. Binsted, Missionary in Japan, and formerly connected with St. Alban's Parish.

**The Noonday Lenten Services** being held at Keith's Theatre under the Washington Federation of Churches, are being largely attended and are broadcast by radio to countless others by station WRC. Dr. Anson Phelps Stokes, Canon of Washington Cathedral, was the preacher there for four consecutive days during the past week.

**The Rev. Paul Bull,** English preacher, has recently completed a series of five lectures at Washington Cathedral. These lectures were especially for the clergy of Washington. Rev. Mr. Bull is a member of the Community of the Resurrection, which was founded at Merfield, England, by Bishop Charles Gore in the interests of missionary and preaching influence, and is widely known as a result of his activities for the betterment of prophetic ministry. He also is the author of several books concerned with preaching in its various phases, his most recent volume dealing with sermon construction.

**The March Meeting of the Woman's Auxiliary** of the Diocese of Washington was held at the Chapel of the Good Shepherd on March 6, at two P. M. Mrs. William D. Hind, Diocesan President, presided, and the special speaker of the occasion was the Rev. A. B. Parson, assistant foreign secretary of the Department of Missions of the National Council of the Church.

M. M. W.

## LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

### Memorial to Bishop Burgess.

The Committee on a Memorial to Bishop Burgess, appointed by the diocesan convention of 1927, augmented by a special committee of the Cathedral Chapter, after conferences with Bishop Stires, has made plans to erect a pulpit in the Cathedral of the Incarnation, Garden City, as such memorial. The design of the pulpit is by the Goodhue Associates. The material is stone for the base, carved oak for the pulpit itself and the canopy. A letter is about to be sent to all the clergy, asking their cooperation in acquainting all the people of the diocese with the proposal. Every person confirmed by Bishop Burgess is to be asked to send one dollar

or more toward the cost of the pulpit, which will be $6,000. It is hoped that the needed sum can be raised in thirty days. If this be done, then the pulpit can be ready for dedication about July 1. The committee of the convention consists of the Rev. George W. Eccles, Chairman; the Rev. Wm. Grainger, the Rev. Robert Rogers, Ph. D., Mr. J. P. Morgan, Mr. Drigen Seymour and Mr. Raymond F. Barnes, Treasurer. The cooperating committee of the Cathedral Chapter consists of the Very Rev. Dean Sargent and Mr. Wm. M. Baldwin.

C. H. W.

## PENNSYLVANIA.

**Rt. Rev. T. J. Garland, D. D., Bishop.**

### The Rev. A. R. Van Meter Elected Diocesan Secretary.

The Rev. Allen R. Van Meter, rector of Calvary Church, Germantown, was elected, March 8, to the office of executive secretary of the Diocese of Pennsylvania, formerly held by Reynolds D. Brown, instructor at the University of Pennsylvania, who resigned on December 31 last.

Mr. Van Meter is a member of an old Philadelphia family and his ministry covers a period of more than twenty-six years. He was born in Philadelphia in 1875, and educated at Trinity College, Hartford, and the Philadelphia Divinity School. His first six months in the ministry were spent as the secretary of the Church Students' Missionary Association. Later he served as a missionary in China. Returning to this city in 1907, he was made rector of All Saints' Parish, Torresdale, in addition to being in charge of the Redeemer Chapel at Andalusia.

In 1915 Mr. Van Meter was called to Erie as dean of St. Paul's Cathedral, taking charge of relief work in that city during the "flu" epidemic, earning the commendation of civic authorities He came to Germantown as the rector of Calvary Church in 1921 and three years later succeeded the Rev. John H. Chapman, rector of St. Paul's, Chestnut Hill, as dean of the Convocation of Germantown. Mr. Van Meter is a member of a number of important committees of the diocese and is also a member of the diocesan department of missions and the diocesan department of religious education and of the executive council of the diocese.

## MARYLAND.

**Rt. Rev. J. G. Murray, D. D., Bishop.**
**Rt. Rev. E. T. Helfenstein, D. D., Coadjutor**

### Letter From Bishop Murray.

The following letter was sent by Bishop Murray on February 23 to all the clergy of the diocese:

My Dear Brethren:

I am herewith addressing you in my capacity as Bishop of Maryland only.

As Deacon, Priest, and Bishop, I have made the following Constitutional Declaration:

"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation, and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America."

And, consonant with this my vow and in fidelity to the Law and established Usage of our Church from Apostolic Days until now, I hereby inform and assure you that prerequisites for enrollment of any one as a regular communicant of said Church in the Parish Registers of our Diocese are the Sacrament of Baptism in the Name of the Father, Son, and Holy Ghost, and Administration of "The Order of Confirmation or Laying on of Hands upon those who are Baptized, and come to years of discretion."

(See first paragraph of Rubrics in Prayer Book at end of "The Ministration of Baptism to such as are of riper years, and able to answer for themselves"; and also second paragraph of Rubrics at end of "The Order of Confirmation".)

The Clergy will kindly read this communication to their congregations.

Faithfully and affectionately yours in Christ and His Church,

**John G. Murray,**
Bishop of Maryland.

### Petition on Retention of the Thirty-nine Articles.

A petition is being circulated in the diocese urging the delegates to the General Convention to vote for the retention of the Thirty-nine Articles of Religion in the Book of Common Prayer. The petition asserts that there is an organized movement in the Church to adopt some of the doctrines and forms of worship now observed in the Roman Church, which doctrines and ceremonies are specifically repudiated by the Articles of Religion.

The ground was paved for the circulation of this petition by a pamphlet broadcast through the diocese just before the meeting of the Diocesan Convention in January. This pamphlet set forth in detail reasons for the retention of the Articles in the Prayer Book. It was prefaced on the fly-leaf as follows: "Accepting the fact that every religious denomination has a perfect right to state its tenets constitutionally, precisely as it sees fit will you kindly write me your full criticism of the contnets of this pamphlet.

### Special Lenten Services at Cathedral.

The Churchman's Club of the Diocese has arranged a series of special afternoon services each Sunday during Lent in the under-croft of the Cathedral of the Incarnation, Baltimore. The special preachers at these services are as follows: February 26, the Rt. Rev. Frank Du Moulin, D. D., rector of the Church of the Saviour, Philadelphia; March 4, the Rev. Z. B. T. Phillips, D. D., rector of the Church of the Epiphany, Washington, D. C.; March 11, the Rev. George Craig Stewart, D. D., rector of St. Luke's Church, Evanston, Ill.; March 18, the Rev. Z. B. T. Phillips; March 25, the Rt. Rev. Charles Fiske, D. D., Bishop of Central New York; April 1, the Rev. Z. B. T. Phillips.

### Special Musical Services at Emmanuel Church.

On Sunday evenings in Lent the choir of Emmanuel Church, under the direction of Fred. Erickson, F. A. G. O., will render a series of cantatas and motets. These services are broadcast over Station WCAO. The musical services are as follows: February 26, Anthems from the Liturgy of the Russian Church; March 4, Gounod's Gallia; March 11, Mendelssohn's Thirteenth Psalm; March 18, Mendelssohn's Hear My Prayer; March 25, Dubois' Seven Last Words; April 1, Motets and Responses for Holy Week by Palestrina; April 8, Easter Sunday, Traditional Carols.

J. A. M.

### Constructive Education for Peace.

At the triennial meeting of the Woman's Auxiliary in New Orleans, a resolution was moved and adopted that the Woman's Auxiliary pledge itself to a constructive education for peace. Bishop Murray, in working out this resolution, has appointed Mrs. Walke, a member of the Educational Committee of the Church Service League and Woman's Auxiliary, to represent the women of the Diocese of Maryland on a Continuing Committee which has been formed in Baltimore, following the Washington Conference on the Cause and Cure of War. This committee hopes to foster educational work through the state along the lines of our foreign policy, international relations, etc. They are planning for an all-day conference on Friday, March 30. Professor James T. Shotwell, of Columbia University, will be the luncheon speaker. A round-table, on our Latin American Policy, led by Dr. John Latane, of Hopkins, will follow the lunch.

## BETHLEHEM.

**Rt. Rev. F. W. Sterrett, D. D., Coadjutor.**

### Bishop Sterrett Head of Diocese.

The Rt. Rev. Frank William Sterrett, D. D., LL. D., successor to the late Bishop Talbot as Bishop of the Diocese of Bethlehem, was born at Middleport, N. Y., on January 21, 1885, a son of William J. and Mary Elizabeth (Spalding) Sterrett.

Bishop Sterrett received his education at Hobart College, the University of Buffalo Law School, the University of Pennsylvania, from which he was graduated in the class of 1908 with the degree of A. B., and the Philadelphia Divinity School, graduating therefrom in 1911 and receiving the degree of B. D., in 1912 from the same institution.

Bishop Sterrett was honored by Hobart College in 1924 with the degree of Doctor of Divinity and later with the degree of Doctor of Laws.

In June, 1911, he was ordained a deacon by Bishop Mackey-Smith in St. Matthew's Church, Philadelphia. A year late, in June, 1912, he was ordained a priest by Bishop Talbot in St. Stephen's Church, Wilkes-Barre.

Bishop Sterrett served as vicar of Grace Church, at Kingston, a chapel of St. Stephen's, Wilkes-Barre, from June, 1911, to November, 1912. He was curate at St. Stephen's, Wilkes-Barre, from November, 1912, to July, 1914, and minister in charge of St. Stephen's from July, 1914, to January, 1915. He served as rector of St. Stephen's Church from January, 1915, to November, 1923.

Bishop Sterrett was elected bishop-coadjutor of the Diocese of Bethlehem at a special diocesan convention in the Church of the Nativity, this city, on Friday, July 13, 1923, and consecrated as Bishop on November 9, 1923, in St. Stephen's Church, Wilkesburg. At this impressive service Bishop Talbot was the chief consecrator, assisted by Bishops Darlington, Gravatt, Garland, Slattery, Burgess, Cook and Jett.

On October 1, 1927, following an announcement of Bishop Talbot to the diocesan convention of May, 1927, the administration of the diocese was turned over to Bishop Sterrett and he became the ecclesiastical authority. According to the canons of the Episcopal

(Continued on page 24.)

# Family Department

**MARCH.**

1. Thursday.
2. 3, Ember Days.
4. Second Sunday in Lent.
11. Third Sunday in Lent.
18. Fourth Sunday in Lent.
25. Fifth (Passion) Sunday in Lent. Annunciation B. V. M.
31. Saturday.

### Collect for Fourth Sunday in Lent.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds worthily deserve to be punished, by the comfort of Thy grace, may mercifully be relieved, through our Lord and Saviour, Jesus Christ. Amen.

For The Southern Churchman.

### The Path of Prayer.

F. B. Stone.

The path of prayer's a sacred way;
For God is always there.
He follows down that path to you,
Although His face is hid from view,
E'en though there seems to come to you
No answer to your prayer.

"He will in nowise cast you out,"
His word, forever true,
Shows He is always on prayer's way,
And hears each word you think or say:
Through every day and all the night
He is there to meet with you.

And now through prayer He enters in
The hearts He longs to own,
And there He will with us abide,
In hearts His blood has purified;
And while we strive to do His will,
Will leave us ne'er alone.

The path of prayer is thickly strewn
With idols we've outgrown,
The things we worshipped in the past,
Position, wealth, the pride of caste,
And many things that hurt us now,
In shame we would disown.

The path of prayer's a blessed way,
For there are victories won;
And Jesus met the Father there,
Left us a legacy of prayer;
And now He helps us tread that path
Until our day is done.

### The Faith of Chinese Christians.

When the final record is written, no modern period of Christian history will be more inspiring than this present period in China. The loyalty of the Chinese Christians to the faith they have owned, their loyalty during these times of the Nationalist movement, takes one back to first century of Christianity for a parallel. I can set down only a few incidents in that story:

In West China, according to Mr. Lewis Havermale, "the preachers have organized themselves into a 'flying squadron', whereby they can report immediately at any point where the pastor is being overwhelmed by anti-Christian propaganda, by means of interviews, public meetings and tracts or posters, encouraging Christians and effecting reconciliations. They have taxed themselves to provide for the budget. They have, by written contract, bound themselves to provide funeral expenses for any who may be slain by fanatics, and to provide for their widows and orphans."

At a recent meeting in Chungking, when salary cuts were imminent, many said: "If we were in the employ of some other institution, the post office for example, we would now call a strike. We have talked the matter over. We have decided not to strike. The job of preaching the gospel is not that of the missionaries, but of us Chinese Christians. We will, therefore, return to our tasks, even though we scarcely have enough on which to live. We will do our utmost, God helping us."

In Hankow I spent a long evening with Bishop Logan H. Roots, of the Protestant Episcopal Church. He told many incidents of the devotion of the Christians. Here are two:

A pastor in a city near Hankow was taken by the Reds, bound, beaten and carried in disgrace through the streets of the city. He was placed upon a platform before a jeering crowd.

"If you will renounce this Jesus," said the tormentors, "we will let you go."

"I am a Christian," said the pastor. "You may kill me, but until death I cannot cease to preach. And if I am killed my spirit will remain in this place as a witness to my Lord."

In the face of such courage and such a testimony he was released.

Two other pastors of Bishop Root's diocese were imprisoned, after having been badly beaten. Release, they were told, would come when they renounced their faith. It happened that the day on which they were imprisoned was, in the Episcopal Church calendar, sacred to the memory of St. Stephen. So the two Chinese pastors stood up in the midst of their fellow-prisoners and preached the story of Stephen.

"We need men like Stephen in China," said the prisoners—and together the whole company knelt and prayed that God would send more Stephens to the aid of China.

"This is a day of spiritual rebirth in China," said Bishop Roots.

With little question few of the missionaries could have escaped but for the sacrifices of the Chinese Christians—who have been forced to remain to pay the price for their devotion. When the soldiers came to kill Miss Lulu Golisch, the girls of her school made a circle, three deep about her, knelt down in prayer and then told the soldiers: "If you kill her you must first kill us." The dean of this school all day remained at his post suffering the abuse of the soldiers. He refused to leave even when his own home (he is a Chinese) was looted and his wife and children driven away.

"Until this tragedy," said Miss Golisch, "we never knew how deeply Christianity had taken hold upon the lives of our Christian believers."

One of the pastors at Nanking took his accumulated savings in order to buy soap, towels, tooth-brushes, etc., for the missionaries in hiding near his home When they left he gave to each a bar of chocolate "in case you are delayed" The Ginling college girls were dispersed but organized little groups and spent the day, in the backs of shops or hidden in the cemeteries, in continual prayer. When Dr. Price, an aged missionary, was told he must pay several hundred or forfeit his life, it was a group of Chinese Christians who banded together and raised the sum, an almost impossible one for Chinese.

Dr. H. F. Rowe, head of the Theological School, was beaten and dragged through the streets of the city. When I saw him he was still wearing Chinese clothes, provided by his Christian rescuers. Said he:

"It was worth the price of admission. Now we know, as never before, the reality of the faith which our Chinese Christians have professed."—Stanley High.

### The Sense of God's Presence.

A correspondent writes: "A man wants evidence of the Divine Presence (Nature does not help) and complains of lack of awareness of God, and of never having had a sense of God's nearness." How are we to deal with a case like this? What methods can be suggested by which a man may hope to come to a direct personal knowledge of God? We may, indeed we must, recognize that people differ as widely in the matter of their awareness of God as in all other respects. Just as some people have great sensibility to beauty and others very little; just as some people have great intellectual powers and others powers of a very low order; just as some people have a ready tact, and quick understanding of the characters and feelings of others, while some, with the best possible intentions, seem quite unable to enter into other persons' minds; so too in the matter of what we may call sensitiveness to spiritual influences, there is wide difference between different men. But we have God's own promise—"They shall all know Me, from the least of them unto the greatest of them". How can this promise be realized?

For young people the matter is pretty simple. I once got into trouble with a distinguished leader of religion for saying that scarcely any one had any direct first hand religious experience before the age of sixteen, and that many people did not attain to it till even later. So, then, if a thoughtful boy or girl, under the age of twenty-one is troubled at having little or no first-hand religious experience, there need be little hesitation what to advise. Here are three sound rules. Be good; fleeing fleshly lusts which war against the soul. Be humble and patient; not expecting to know everything while you are still young, but willing to wait and to learn. Be in earnest; believing that there is something worth experiencing, something worth finding out. I have known very many young people in whose lives these rules have been faithfully followed out with the happiest results.

But with a middle-aged man the question is rather different. It is necessary to ask why he has been without that which should be the possession of all men. It is legitimate to ask, in no carping or unfriendly spirit, whether he is really in earnest in desiring the knowledge of God. There is an effective pulpit story of how a young Hindoo was in the habit of plaguing a holy man with the question how he could find God. At length the holy man took him down to the Ganges and, suddenly seizing him by the neck, held him under water till he was nearly drowned. When the disciple was sufficiently recovered to speak, the holy man asked him what he most desired when he thought he was dying. The disciple, thinking his master expected him to say that he desired God, replied that what he had really most desired was air. "Exactly," replied the holy man, "and when you want God as much as you then wanted air you'll find Him, but not before." So it is legitimate to ask whether a man who has had no experience of God has really and truly desired it. Does he really care?

And again, it is legitimate to ask whether there is anything in the man's life which he himself knows is keeping him from God. "Ye therefore cannot believe because your eyes are blinded," said Christ. And nothing so blinds the eyes as wilful sin. I know a man well who passes as an atheist. But I know, and he knows quite well, what is really the root of the whole matter.

But suppose a man is both earnest in his desire to know God, and moral in his life, what then can be the reason for lack of religious experience? It is impossible to say. But two things are as near certain as anything in this world can be. First, he must on no account try to force such experience. To try to work oneself up into a state of belief is fatal. And, secondly, if such a man will try daily to gain a clear vision of Jesus, and will try earnestly to put His teaching into practice and to copy His character, he will come to the knowledge of God in time.—Canon Peter Green in The Guardian (English).

### Lost—A Boy!

Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately the losing of this lad is without dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

Yes, his mother lost him. Being much engrossed in her teas, dinner and club programs, she let the maid hear the boy say his pravers and thus her grip slipped and the boy was lost to his home.

Aye, the Church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew and made no provision in sermon or song or manly sport for his boyishness. And so the Church and many sad-hearted parents are now looking earnestly for the lost boy.—The School Index—The Christian Advocate.

### The Light of the World.

Light of the World, how long the quest
Down weary years, to learn thy name,
From sacred fire on mountain crest
Or temple altar's flame!

Cringing before the riven oak
Man fain the lightning would appease;
In fear the sunset's fire invoke
Or greet the dawning on his knees.

And all the while, though hearts were dark,
Soft shafts of light were entering;
Each glint of Truth a glowing spark
Of thy divine illumining.

In Thee, O Christ, we hail the dawn
With uncreated light aflame.
Before Thee darkness is withdrawn—
Light of all times and hearts the same.

—Edwin McNeill Poteat, Jr.,
in S. V. M. Bulletin.

Christians may forget Christ? Alas, it is too well confirmed in our experience not as a possibility, but as a lamentable fact! Let us change ourselves to bind a heavenly forget-me-not about our hearts for Jesus our beloved!—C. H. Spurgeon.

# For the Young Folks

### The Cross Was His Own.

They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For Him to ride to town;
But the crown that He wore
And the cross that He bore
Were His own—
The cross was His own.

He borrowed the bread when the crowd He fed
On the grassy mountain side;
He borrowed the dish of broken fish
With which He satisfied;
But the crown that He wore
And the cross that He bore
Were His own—
The cross was His own.

He borrowed a ship in which to sit
To teach the multitude;
He borrowed the nest in which to rest,
He had never a home so rude;
But the crown that He wore
And the cross that He bore
Were His own—
The cross was His own.

He borrowed a room on His way to the tomb ..... ... ... ... ... .....
The passover lamb to eat;
They borrowed a cave to be His grave,
They borrowed a winding sheet;
But the crown that He wore
And the cross that He bore
Were His own—
The cross was His own.

—L. M. Hollingsworth.

### His Bit of Work.

"O John, John," exclaimed the father shaking his head sadly, "what slithering work you do!"

"It's all right, father," replied the boy. "I get it past the boss and get my pay too."

"There's more in the work, my boy, than in the pay," said the father.

"The pay's the main thing," retorted John.

"No, John, it is not the main thing, either. Let me tell you something that I heard today.

"In the stone works a young man was suddenly set to do a piece of carving. The man on the job had been taken ill, and the task had to be finished on time. The young man did not know what stone was for, but he went at the work in his accustomed painstaking way. He chiseled out a stem here, a leaf there, and flowers above. The master workman approved the job and the stone left the works. Some months passed.

"Today the young man was walking through the great and beautiful building that the city has just completed and opened. He came to the most prominent pillar, a handsome column crowned with a piece of lily work. 'Why,' he exclaimed, 'here's my bit of work!' And, taking off his cap, he gazed at it and said reverently: 'Thank God. I did that job well!'

"I happened to overhear the remark. and I spoke to him. Then he told me the story of that bit of work. When I heard the young man's remark and saw the light in his eye, John, I knew then, if I had never known before, that work is a holy thing! Right wages and just treatment for workmen are proper adjuncts, but above and beyond them your bit of work is holy to you.

"The Bible speaks of the 'workman that needeth not to be ashamed'. That young man toiling in the dirt and din of the stone works fashioned his bit with his soul in his job and found at last his work crowning a glorious pillar! That is true of all good work; sooner or later the finished work will be crowned. Then who can measure the joy of the workman? And if that bit of work happens to be the crowning piece of a well hewn character calling forth the praise of the Great Master, 'Well done, good and faithful servant'! the joy of the workman will not be measured by time or by anything that belongs to the world of time!"—Youth's Companion.

### How the Children Were Fed.

Mrs. Van Loon was a widow. She had four little children. The oldest was Dirk, a boy of eight years.

One evening the poor mother had no bread, and her children were hungry. She folded her hands, and prayed to God; for she believed that He loved and would help her.

When she had finished her prayer, Dirk said to her, "Mother, doesn't the Bible say that God told the ravens to take some bread to a good man when he was hungry?"

"Yes," answered the mother, "but that was long, long ago, my dear."

"Well," said Dirk, "then the Lord may send ravens now. "I'll go and open the door, and maybe they'll fly in."

"In a trice Dirk jumped to the door, which he left wide open, so that the light of the lamp fell on the pavement of the street.

Shortly after the burgomaster passed by. The burgomaster is the chief magistrate of a Dutch or German town or city. Seeing the door open, he stopped.

Looking into the room, he was pleased with its clean, tidy appearance, and with the nice little children who were grouped around their mother. He could not help stepping in; and, approaching Mrs. Van Loon, he said, "Eh, my good woman, why is your door open so late as this"?

Mrs. Van Loon was a little confused when she saw so well-dressed a gentleman in her poor room. She quickly rose and dropped a curtsy to him; then, taking Dirk's cap from his head, and smoothing his hair, she answered with a smile, "My little Dirk has done it, sir, that the raven may fly in, to bring us bread".

Now the burgomaster was dressed in a black coat and black trousers, and he wore a black hat. He was quite black all over, except his collar and shirt front.

"Ah, indeed!" he exclaimed cheerfully, "Dirk is right. Here is a raven, you see, and a large one, too. Come along, Dirk, and I'll show you where the bread is."

The burgomaster took Dirk to his house, and ordered his servant to put two loaves and a pot of butter into a basket. This he gave to Dirk, who carried it home as quickly as he could. When the other little children saw the bread, they began to dance and clap their hands. The mother gave each of them a thick slice of bread and butter, which they ate with the greatest relish.

When they had finished their meal, little Dirk opened the door, and taking his cap from his head, looked up to the sky and said, "Many thanks, good Lord"! and shut the door.—John de Liefde, in Doing Right.

For The Southern Churchman.

### Meadow Pride.

Anna Hamilton Wood.

So often, just before the harvest's yield,
I turn to look upon a full, wide field
Of waving grain,
And hear, in fancy, those exultant cries
Of angel hosts in the Judean skies
Above a plain.

I know the reason why those tasseled heads
Bend with such pride above their brown earth beds.
They bravely wear
The memory that once it was their kind,
Dried to a warm and yellow crispness, lined
A manger there!

### The Story of a Little Seed.

Once upon a time there was a tall milkweed that stood in a fence corner at the very edge of a large wood. As the summer advanced, the milkweed was covered with long green pods; and by and by these pods burst open, and dozens upon dozens of tiny seeds with soft, downy tips, came peeping out. "My children, my lovely little seed children," murmured the milkweed, as she swayed to and fro in the summer breeze, "you must fly away now and leave me, one by one. But the good God meant that every one of you should sink down into the cool, damp earth and grow up to be a big, splendid milkweed just as I am."

"And so we will; and so we will!" cried all the downy seeds together; "we will not forget what you have told us. Good-bye, dear mother, good-bye." Just then a gay little breeze came dashing by and caught them up in his arms and away they flew, here and there and everywhere. But wherever a seed dropped into the cold, damp earth, the milkweed mother knew that a tall, splendid plant like herself would be growing next summer.

One little seed, smaller than the others, with downy wings that glistened in the sun, shrank back into the green pod and refused to go with the rest. "I like the sunshine and the pure, sweet air and the bright blue sky," she cried; "don't cast me on the ground, Mr. Wind, but take me sailing away and away, and ever and ever so far!"

Now the wind was a jolly, rollicking fellow, so crying, "All right, here we go!" he caught her up and carried her off in a hurry. On and on she flew with breathless haste, through the woods and over the brook to a wheat field that stood fair and shining in the sun. At last she caught on a prickly ear of wheat and hung there, breathless.

"And who are you?" she cried at last, when she was rested enough to speak.

"I am a stalk in a wheat field," answered the wheat politely.

"And how came you here?" said the seed gazing admiringly down at the long, yellow stalk.

"Oh, I was a tiny grain once," said the wheat. "But a farmer planted me in the cool, damp earth, and I grew up to be the splendid stalk that you see."

"I don't want to be planted," said the little seed saucily. "I had much rather fly about in the sunshine. Take me up again, Mr. Wind," and away she flew.

When she stopped again, after a long, glorious flight, she caught on the rough bark of a broad, graceful tree, covered with green leaves and luscious fruit.

"And who are you?" she asked again.

"I am an apple tree," said the big tree, kindly.

"An apple tree, and how came you here, pray," asked the seed.

"Oh, I was just a tiny apple seed once," said the tree, "but I sank into the cool, damp earth just here, and now I have grown into a great, broad tree and bear ever so many delicious apples every year of my life."

"That's all very well," said the little seed, "but I like better to fly in the sunshine," and away she went, rolling and tumbling and laughing in the summer breeze.

She flew back into the large, dark forest this time, and when she stopped again she found herself in the arms of a great forest tree, larger and more splendid than any she had ever seen.

"And who are you?" she asked of the big, rough tree.

"I am an oak," was the answer in big, kindly tones.

"And where did you come from?" asked the seed.

"Oh, I was nothing but an acorn once," said the tree, "but I sank into the cool, damp earth just here, and now I am a great fine tree, with ever so many birds nestling in my branches."

Just then the seed looked down into a hollow in the great, gnarled branches and saw a little brown something, ugly and shriveled and old.

"And who are you?" she said with a little shrug of contempt.

"Oh, I am an acorn," came the answer in a shrill, cracked voice, "a last year's acorn that didn't want to be planted. Just see how safely I am hiding."

The tiny seed looked at the poor, wizened acorn, and at the big splendid oak, and hung very quietly in her place for a long, long time. At last she called out, very gently: "Take me down to the cool, damp earth, Mr. Wind, for I want to be a milkweed like my mother!"

"All right," said the good-natured wind and away she flew.—The King's Builders.

### The Day of the Big Storm.

The Mitchell children had a play room in the big clean basement, and all the other children of the neighborhood liked to play there. The house stood rather apart from its neighbors in a big grassy lawn, and if the children got noisy it hardly ever disturbed even the elderly people, who liked to take naps in the afternoon, or the babies, who napped, too.

"Mother's gone down town and we can stay an hour," said Billy Green, who appeared right after lunch with his sister Josephine. "Maybe we can have that basketball game now."

"Let's play dolls," said Josephine. "I've brought Betty Lou with me."

"Let's get George and Helen Cloud and the Bliss children and let the girls play dolls while we play basketball," said Jay Mitchell.

So presently the little girls with an old stool for a table were sewing busily by the window in the sunshine, while the boys were rushing about the play-room in pursuit of the ball. It had been raining hard all morning, so they could not go out on the lawn; but the spring sunshine was drying things off, and very soon they could be out of doors. But presently it began to thunder, and they knew a storm was coming, but still they played without minding the noise outside.

"Why, look here! The water is running around our feet!" cried the little girls in alarm. "It's getting higher and higher!"

By the time the boys got into the laundry where the girls were playing they were splashing in water. "We'll have to run upstairs," they cried. "We'll be soaked down here."

They rushed up the stairway only to find that the storm had blown the door shut and the spring lock held tight. There was not room enough on the stairs for all, so the boys took refuge on the big laundry table. Presently stools, kindling, basketball, playthings and all were afloat, and it began to look as if the water would reach the ceiling. They pounded and cried, but nobody came to help them out.

"Let's try to break off the register pipe and lift the register," said Jay, turning pale. "Maybe we can crawl out that way."

What a shout went up when Jay tilted off the register and the light streamed down from the dining-room! "Now we can lift the girls through," said Jay, and they can open the door.

But at that minute the water rose higher and the table began to float about. "Quick," said Jay, giving Billy a big boost. "You'll have to hurry!"

So Billy squeezed through and ran like a deer to open the basement door and let the girls out, but by this time the boys had floated far into the corner out of reach of the steps, and of course could not wade to them. "Throw us a rope and tow us in!" screamed George Cloud. "Quick!"

With trembling fingers Billy made a ball on the end of his sister's jumping rope and flung it to the boys on the table, tipping and wobbling in the basement. Four pairs of hands grabbed and almost upset their craft, but in a few minutes they righted themselves and reached the stairs. By this time the anxious parents had made their way home through the storm, and the dining room fairly streamed with water while they all rejoiced and cried together.

"Such a storm!" said Mrs. Mitchell, pale and trembling. "I'm going to have papa take that spring lock off the door this very night."

"How did you ever think of pushing off the register?" asked a dozen voices at once.

"Well, I don't know," said Jay. "I prayed, and then the thought came to me. I guess God must have put it into my mind."

"I think you are right, sonny," said Mr. Mitchell with tears of joy in his eyes. "Always depend upon God in emergencies, and everything will come out all right."—Hilda Richmond.

### A Boy I Know.

I know a boy who has a watch,
But he never thinks to wind it;
And when he ought to be on time,
He's always just behind it.

And when he has a task to do,
He says, "Wait till tomorrow";
And when he cannot find his things,
He simply says, "I'll borrow".

That boy may make a business man—
I know he wants to do it—
But he must mend his careless ways
Or he will live to rue it.

That boy must do his work today,
And plan work for tomorrow;
Good habits, everybody knows,
Are something boys can't borrow.
—Rebecca B. Foresman in the Continent.

# Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.


**SPECIAL NOTICES.**

**ANTIQUES.**

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# Deaths

**RESOLUTIONS.**

**Mrs. Madge Smith Branch.**

In loving memory of MRS. MADGE SMITH BRANCH, wife of Mr. J. E. Branch, who entered into rest Thursday, January 26, 1928.

Although Mrs. Branch was only among us a short time she won all with whom she came in contact by her lovable disposition and her true Christian character.

Whereas it has pleased our Heavenly Father to remove from our midst our coworker; therefore be it resolved:

1st. That in the death of Mrs. Branch each member feels the deep loss of a friend.

2nd. That the Auxiliary has lost a valuable member.

3rd. That we in appreciation of her sweet Christian influence extend to her husband and family our heartfelt sympathy.

4th. That a copy of these resolutions be sent to the family, the Southern Churchman, the Roanoke News and that a copy be spread on our minutes.

MRS. FRANK A. COLE,
MRS. W. L. SCOTT,
Committee.

**IN MEMORIAM.**

**Mrs. William Henry Chapman.**

The death of MRS. WILLIAM HENRY CHAPMAN, in Greensboro, North Carolina, on December 31, 1927, marks the passing of one who had contributed abundantly to the enrichment of human life by the strength of her faith, the beauty of her character, the breadth of her sympathies, the depth and sweetness of her love.

Born at "Edge Hill", near Warrenton, Virginia, on October 28, 1846, the only child of James Jeffries and Esther Foote, his wife, her long life embraced the tranquility of the old South, the period of armed conflict between the States, the poverty and privation of Reconstruction days, the prosperity and progress of the "new South". She lived through four wars, and was an active participant in the experiences of three of them. Her life was suffused with romance and rich in patriotic achievement.

United in marriage to a famous Confederate chieftain at the very height of his glory, she lived to devote much of her time and her rare gifts to leading a wide circle of friends and admirers into a deeper loyalty to a reunited country, and sent her sons into two wars under the Stars and Stripes.

On February 25, 1864, Josephine Jeffries, then a beautiful girl of seventeen, was married to Lieutenant-Colonel William H. Chapman, a member of the galaxy of brilliant and distinguished officers who commanded the famous 43rd Virginia Cavalry, better known as "Mosby's Battalion".

The early days of her married life were replete with adventure and peril. When peace was restored she faced, with her husband, the difficulties and hardships involved in rebuilding the whole social structure of their native State.

Mrs. Chapman's life was intimately associated with the history of Virginia. She was descended directly from Anne, sister of Mary Ball, George Washington's mother, while her family and General Robert E. Lee traced back to a common ancestry in Colonel Richard Lee. She was an active member of the United Daughters of the Confederacy, the Daughters of the American Revolution and the Colonial Dames.

Mrs. Chapman was a woman of great personal charm, of noble beauty and dignity of character and of singular sweetness of disposition. Her poise was perfect, her sympathies deep and tender. Whether in the midst of war's alarms or in the swift exchanges of social life her beautiful spirit, while sensitively responsive to each new situation, was serene and unruffled.

A character so perfect, so symmetrical, could find its explanation only in spiritual ideals. Her life was permeated and directed by a deep religious faith that brightened and beautified each word and action, and all unconsciously brought men face to face with Christ, whom they recognized as the inspiration of a life of such surpassing loveliness.

Dedicated to Christ in infancy through the offices of the Episcopal Church, she was ever active in its service, and found in it joyous worship, its noble liturgy, its sacred associations and its heroic history her highest spiritual satisfaction.

Her family will have the sympathy of many friends in their bereavement. In less than two months Colonel Chapman and his beloved wife would have celebrated the 64th anniversary of their marriage. Sixty-four years on the pathway of life together—and lovers always! A wonderful record, a blessed and beautiful story.

In unfaded loveliness she has passed into the nearer presence, into the higher service of the King. Heaven is brighter for her coming and earth is richer for the legacy of such a life.

P.

**RESOLUTIONS OF THE CLERGY AND VESTRY OF BRUTON PARISH CHURCH IN MEMORIAM JOHN LESLIE HALL.**

Whereas it has pleased Almighty God, in His Providence, to take from its earthly activities the soul of JOHN LESLIE HALL, therefore be it resolved, by the Clergy and Vestry of Bruton Parish Church, Williamsburg, Virginia:

That the passing of John Leslie Hall marks the close of a life embodying the finest traditions of the Virginian of the Old School, and illustrating in consummate degree the virtues of husband father and friend in every relation.

That we shall ever recall with pride and gratitude to God his outstanding scholarship in his chosen field, applied with unsurpassed devotion and ability to the service of the institution of learning to which he devoted his life from young manhood to its ripe close, a service, by the mercy of God, prolonged beyond the period vouchsafed to any other man in the history of that honored institution.

That Bruton Parish Church gives thanks to God for the life and abiding example of John Leslie Hall, the humble Christian and devout Churchman, ever prompt and regular in duty and attendance, and the wise and constructive Vestryman, through many years, of Grace Church, Yorktown, and of Bruton Parish Church.

That the Clergy and Vestry of Bruton Parish Church do hereby put upon permanent record their sense of the wellnigh irreparable loss sustained, in every relation of life, in the passing of John Leslie Hall, the man, the scholar, the teacher, the loyal Churchman, the faithful Vestryman.

And that this tribute of affection, esteem and honor, be spread upon the minutes of Bruton Parish Register and copies be sent to the bereaved family and to the religious and secular press.

(Signed)
VAN F. GARRETT,
H. DENISON COLE,
WALTER A. MONTGOMERY.
Bruton Parish Church, Williamsburg, Virginia, March 5, 1928.

**CATHERINE ANNE WAYNE HAYMAN.**

Died, in Chambersburg, Penn., November 13, 1927, CATHERINE ANNE WAYNE HAYMAN, daughter of the late Juliana and Wm. Hayman, of George Town, D. C., and granddaughter of Anne Wayne and Wm. Hayman, of the Revolutionary War (U. S. Navy). Her long and beautiful life was one of self-sacrifice.

For many years she was a subscriber to the Southern Churchman, which she loved.

"There are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

A. H. G.

**CHURCH INTELLIGENCE**
(Continued from page 20.)

Church a bishop coadjutor automatically becomes bishop of the diocese on the death or resignation of the bishop.

## ATLANTA.

**Rt. Rev. H. J. Mikell, D. D., Bishop.**

**"The Abundant Life."**

"The Abundant Life" was the general topic for the Mission to be conducted in All Saints' Church, Atlanta, Ga., during the six days beginning March 4. The missioner was the Rev. John Gayner Banks, D. S. T., National Director of the Society of the Nazarene, with headquarters at Mountain Lakes, N. J. The words used as the topic of the Mission are taken from St. John's account of the parable of the thief in the sheep-fold, in which Jesus said, "I am come that they might have life and have it more abundantly". The object of the Mission, or "Crusade", as Dr. Banks calls it, was to show that the acquisition of this "more abundant life" is not a mere pious ideal, but a practical possibility, attainable through faith and prayer. The Missioner did not merely preach this message; he showed how it may be realized.

The morning session was not so much a service as a personally directed instruction in "Vital Christianity". Those who are honestly seeking this more vital kind of religion were earnestly invited to attend these morning classes.

"The More Abundant Life" was taught principally from the writing of St. John, especially his Gospel. At the evening sessions the miracles recorded by St. John were discussed, and were shown that these miracles were actual demonstrations by our Lord of how the more abundant life may be received. The Healing Message of the Gospel was sustained throughout the week, and special healing services were held. The missioner made clear that Christ intended that the more abundant life was meant for the body as well as for the soul.

The Rev. W. W. Memminger, D. D.,

rector of All Saints' Church, cordially invites Christians of all names to attend the mission.

## SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop.
Rt. Rev. J. D. Wing, D. D., Coadjutor.

### Missions.

The Rt. Rev. James M. Maxon, D. D., held a most successful mission in Trinity Church, Miami, through the week preceding February 19. The two services daily were well attended, both by parishioners and by winter visitors. The question box was used freely, and the instructions given in response were definite and stimulating.

During the same week, February 12-19, a mission was held in St. Andrew's Church, Tampa, by the Rt. Rev. Chas. E. Woodcock, D. D., marked by large attendance and deep interest.

South Florida rejoices over the great help given through these two missions, appreciating greatly the visits of these able and devoted Bishops.

C. R.

## LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

### Annual G. F. S. Meeting.

The annual meeting of the G. F. S. of the Diocese met in the Cathedral parish on Saturday and Sunday, February 25 and 26. The principal speakers were Mrs. H. C. Salmond, of Tennessee, the National Vice-President for the Fourth Province, and Miss Dorothy Hedley, of Cincinnati, Chairman National Committee on Recreation.

Six or more branches were represented by delegates to this meeting.

J. H. G.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

### Winter Meeting.

The winter meeting of the Archdeaconry of Harrisburg was held in St. John's Church, York, Archdeacon Paul S. Atkins presiding. The day began with a celebration of the Holy Communion, at which the Archdeacon was celebrant, assisted by the Rev. Azael Coates. After discussion of the missionaries' reports the meeting was addressed by Mr. A. F. Graves, one of the Headmasters of Yeates School, the diocesan boarding school for boys, and Mrs. J. C. Heiges, of York, Diocesan President of the Girls' Friendly Society. In response to Mrs. Heiges' appeal $500 was pledged towards liquidating the mortgage on Camp Betty Washington, the summer camp of the Girls' Friendly Society in the Diocese of Harrisburg. Mr. Graves outlined plans for the future development of Yeates School, one of which has been the establishment of a Woman's Auxiliary in the diocese for the express purpose of aiding the school financially and to secure pupils. It was the general impression of those present that never in the history of Yeates School has there been such efficient management of the institution in conjunction with high scholastic standards and fine traditions.

**Delta, Pa.:** Under the direction of Archdeacon Paul S. Atkins, St. David's Church, Delta, Pa., south of York and near the Maryland line, has been reopened under the charge of Richard Atkins as lay reader, assisted by Peter Burgard. Both young men are members of St. John's Parish, York, about thirty miles away, and the Young People's Fellowship of York have volunteered to clean the church and assist in the service.

A. A. H.

# Personal Notes

The Rev. Edmund L. Woodward, M D., who for the past eight years has been Dean of Church Schools in the Diocese of Virginia, has tendered his resignation to take effect os soon as provision can be made to care for the duties of the position. At the last meeting of the Board of Trustees, held on February 28, Dr. Woodward was requested to continue for another term, but has declined reelection with a view to engaging in other work.

The Rev. George Wood, a former minister of the Universalist Church, Kinston, has been accepted as a candidate for Holy Orders by the Diocese of East Carolina.

The Rev. Wythe Leigh Kinsolving, M. A., B. D., Professor of Latin and French at Union College, Barbourville, Kentucky, has been officiating at Christ Cathedral, Lexington, in aid to Dean Robert K. Massie. D. D., during February, March and April.

The Rev. Arthur F. Gibson, Curate at St. Simeon's Church, Philadelphia, has been appointed to Curacy at St. James' Church, Freeland, the Rev. James P. Ware, rector. Mr. Gibson has already begun his work.

The Rev. George W. Van Fossen, missionary at Faith Church, Mahanoy City, has resigned his Cure to be effective May 1, 1928.

The Rev. George F. Cameron, rector of St. James' Church, Ayden, N. C., has accepted a call to Christ Church, Charleston, S. C., with address 1 Allan Park. The change will take effect March 15.

The Rev. W. Herbert Mayers, M. A., rector of Advent Church, Marion, S. C., has accepted a call to the parish of Pine Meadow and Collinsville, Connecticut.

For some time past the Rev. John Francis Coleman, rector of Christ Church, Pulaski, Va., has been a patient in Johnston-Willis Hospital, Richmond, Va. He expects to undergo an operation in the near future.

The Rev. Richard Kemp, rector of St. Mark's, Honeybrook, Chester County, on April 1, will transfer to Calvary Church, Rockdale, Chester County, succeeding in the latter parish the Rev. John P. Bagley, who has retired.

The Rev. W. Reese Scott, a native of Philadelphia, and a retired Chaplain of the United States Army, has accepted a call to the rectorship of St. Paul's Church, Doylestown, Pa., and took charge as rector March 4. He succeeds the Rev. John Lowry Hady, who, last summer, became rector of Old Swedes in Philadelphia.

The Rev. Frederick D. Ward, rector of St. Elizabeth's Church, Eighteenth and Mifflin Streets, Philadelphia, for twenty years, has resigned to accept appointment as Professor of Church History, the New Testament, and the Prayer Book, in St. John's College, Greeley, Colorado. He will leave St. Elizabeth's after the middle of next month. Before coming to St. Elizabeth's he was attached to the clergy staff of St. Clement's Church, Philadelphia.

The Rev. Arthur T. Randall, rector-emeritus of St. Andrew's, Meriden, Connecticut, is doing locum tenens work at the Ascension, Lakewood, Ohio, during the absence of the rector, the Rev. Wallace M. Gordon, who is traveling in North Africa until after Easter.

Bishop Rowe, according to a special dispatch in the New York Times, sailed February 15 from Seattle en route to Ketchikan and Fairbanks. From Fairbanks he was to go three hundred miles by airplane into the region of the Koyukuk River, to visit missions.

### ORDINATION.

The Rev. Earl G. Lier was advanced to the priesthood by the Rt. Rev. James E. Freeman, D. D., Bishop of Washington, on March 1, at ten o'clock in Epiphany Church. Dr. Phillips presented the candidate and he, with the Rev. W. S. Bishop, D. D., and the Rev. James W. Morris, D. D., joined in the laying on of hands. Mr. Lier is at present serving very successfully as vicar of Epiphany Chapel, and a large number of his people were present at his ordination. Mr. Lier after studying at Minnesota University and later at Princeton took his theological course at Princeton Seminary, from which he graduated with honors in 1927. He was made deacon by the Bishop of Washington in 1926.

The First Sunday in Lent, February 26, the Rt. Rev. William A. Leonard, D. D., LL. D., Bishop of Ohio, ordained the Rev. William C. Munds to the Order of Priesthood, in Emmanuel Church, Cleveland, Ohio.

The candidate was presented by Canon J. R. Mallett of Trinity Cathedral; the sermon was preached by the Rev. John R. Stalker, D. D., Examining Chaplain.

The Rev. Kirk B. O'Ferrall, rector, conducted the services.

Mr. Munds, who has been in charge of the education work at Emmanuel Church since 1924, will probably continue in that capacity.

### DEATHS.

The Rev. William B. Burke, retired minister of the Diocese of Bethlehem, died in Reading, Pa., on Wednesday, March 7, 1928, in his home after only a short illness.

The Rev. Mr. Burke was the oldest priest in the Diocese in the order of ordination. He was made a deacon in 1872 and priested in 1873, by Bishop Stevens.

His last Cure was the Vicar of St. Luke's Church, Reading, Pa. He resigned this in 1911 and has since lived in his own house in Reading, assisting the clergy of the city and vicinity as they had need.

Mr. Burke was buried from St. Luke's Church, Reading in Charles Evan's Cemetery on Saturday, March 10, 1928.

The Rev. Clarence O. Pardo, rector of the Church of the Advent, Williamston, N. C., died February 29, after a long illness.

He was born July 19, 1888, in Troy, N. Y. In 1907 he came South, and began his religious training under the Rev. H. O. Nash, of Pittsboro, N. C., afterwards attending the Union Theological Seminary, Richmond, Va. During the World War he was a song leader in the Southwestern Military Division. At

the close of the war he was engaged in welfare work in Hartford, Conn., for one year, going from there to Columbia University for a year's post-graduate work.

After doing mission work in Snow Hill, Whiteville, N. C., and Knoxville, Tenn., he began, in 1922, work as curate of Calvary Church, Tarboro, N. C. In August, 1924, he became rector of the Church of the Advent, Williamston.

Interment was in the Baptist Cemetery, Williamston, N. C., March 1.

### The Difference.

The gum-chewing girl
And the cud-chewing cow
Are somewhat alike,
Yet different somehow.
What difference?
Oh, yes. I see now.
It's the thoughtful look
On the face of the cow.

—Frances Shimer Record.

### Faith.

High on a hillside, bleak and cold,
The trees with patient wisdom bold
Up to the sky their bare boughs hold,
Petitioning.

And, mindful of the prayer of these—
The frozen hills, the shivering trees—
God looks down from His heaven, and sees,
And lo, the spring!

—Mazie V. Caruthers,
In the New York Times.


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2 Thessalonians 3:1.

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A NATIONAL CHURCH PAPER FOR ALL THE FAMILY.

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

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## "THE FAST THAT I HAVE CHOSE"

1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

4. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

5. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

6. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8. Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.

9. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday;

11. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

14. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.—Isaiah LVIII.

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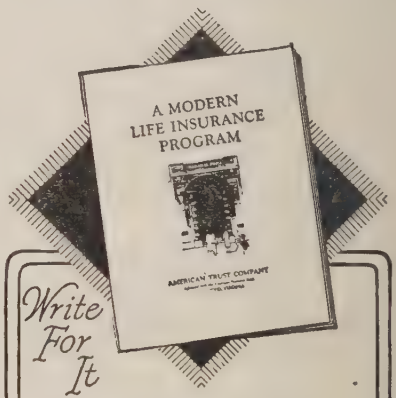
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"To know God is to love our brother."

"What we give gladly God will use gloriously."

"Men who desire to be Spirit-filled must be self-emptied."

Why struggle for peace, when peace was made for us on Calvary?

A man has to learn to see God in little things before He shows His greatness.

It is the burdens we drag and not those we bear that are heavy.

Of little threads our life is spun,
And he spins ill who misses one.
—Matthew Arnold.

It is not seeing one's friends, having them within reach, hearing of and from them, which makes them ours. It is the believing in them, the depending on them, assured that they are good and true to the core, and therefore could not but be good and true toward everybody else, ourselves included.—D. M. Craik.

Truth does not pass through the crucible of knowledge. Truth will not dissolve into the elements at the touch of science. Truth needs faith, such a faith, such surrender as Saul of Tarsus evinced, when the reasons of logic and the ceremonies has vanished like wisps of morning vapor before the ascending sun. Truth comes, when you face the gleaming Presence of the Saviour and commit your soul to Him. Otherwise it will be a dream.—James H. Durham.

"I do not want to belong to a Church of minimums. I want to belong to a Church of maximums—maximum beliefs, maximum duties, maximum sacrifices."—Bishop Crozier.

God would have us remember that He is Lord not only of the sunshine, but of the clouds, and that to trust Him perfectly, instead of regarding them too anxiously, is to prepare to reap the Eternal Harvest.—Liddon.

Forgive the sins I have confessed to Thee.
Forgive the secret sins I do not see,
That which I know not, Father, teach Thou me—
Help me to live.
—C. Maud Battersby.

My house has windows that are wide and high;
I never keep the curtains drawn,
Lest I should miss some glory of the sky,
Some splendor of the breaking dawn.

My heart has windows; the long years have shown
That they must never be shut fast,
Lest I should come to find them ivy grown,
And warm love cold and dead at last.

My soul has windows where God's sun streams in;
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Lest their closed blinds hide in my soul some sin,
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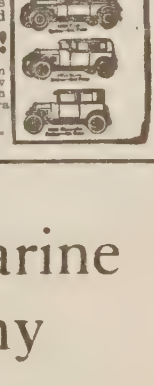

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## CONTENTS


| | |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| The Stranger and His Friend—James Montgomery | 17 |
| The Solidarity of the Christian System—Rt. Rev. W. A. Candler | 7 |
| Daily Notes on the Scripture Portions—Rev. W. G. Scroggie, D. D. | 8 |
| A Layman's Thoughts—W. H. Randolph | 9 |
| Tolerance and Intolerance—Rev. Walter L. Lingle, D. D. | 10 |
| Plain Bible Studies—J. T. Bougher | 11 |
| Historic Periods of Fredericksburg—Mrs. Vivian Minor Fleming | 11 |
| The Orbit of Existence—William Tyler Olcott | 12 |
| Romanizing the Church | 12 |
| Book Reviews | 13 |
| Letters to the Editor | 14 |
| Christchurch School | 17 |
| Church Intelligence | 17 |
| Family Department | 20 |
| Children's Department | 22 |
| Personal Notes | 25 |



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# SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 93. RICHMOND, VA., MARCH 24, 1928. No. 12.


## BIBLE LEADERS vs. "PROPAGANDA SHEET" AND SPECIMEN FRUIT FROM A VENERABLE TREE

Writing, in my poor way, for The Southern Churchman, I have always the cheerful assurance of at least one avid and anxious, if not admiring, reader. This is the estimable brother who does the heavy thinking and the resultant editorial scintillations in The New York Churchman. As I write only plain truth and have vast faith in the power of truth to penetrate and percolate through any mental obstinacy, perversity or density, I have strong hope for this brother and his ultimate return to safe, high ground, from the morasses, fogs and barrens in which he wanders.

Holding this hope, let me consider, kindly and calmly, his recent reference to The Southern Churchman and myself, in his issue of March 10. Here it is:

"Langbourne Meade Williams, who purchased control of The Southern Churchman a few months ago that he might turn it into a propaganda sheet for the Fundamentalists, writes a letter to his journal denouncing the Virginia Theological Seminary, 'that well-known training school for ministers whose tragic teaching destroys faith in God'. (It isn't quite clear whether the 'whose' refers to the seminary or to the ministers; probably to both.) Mr. Williams complains because

" 'Mr. Berryman Green turns down my offer to send, free of cost to the seminary, some great learned Bible scholar, partly on the ground that it would be a reflection on his present staff of teachers, as if they claimed to have a corner on Biblical knowledge, and accepts Mr. Coffin. What right has the Virginia Theological Seminary, under the present administration, to expect believers, in the inspiration of the Bible and men of unquestioned faith in God, to contribute further to the support of that institution?'

"Mr. Williams thinks Henry Sloane Coffin an exceedingly dangerous man. It would be interesting to know Mr. Williams' conception of a 'great learned Bible scholar'. In his signed editorials he has constantly referred to himself as 'an unlettered layman'. Would this unlettered layman think himself better qualified than the dean of a medical school to select a lecturer before medical students?"

"Propaganda sheet for the Fundamentalists." The tone of this phrase indicates some kind of vague, confused notion of the "Fundamentalists" as aggressive foes of civilization and society, to be resisted, fought and, if possible, exterminated. The fact is we love and cling to beliefs and habits of thought and life in the way our fathers have lived righteously and traveled home to God triumphantly through generations, and this is "the via Crucis", in which long and splendid lines of saints and heroes have given beauty and glory to history. We persecute nobody. If we prefer to study and try to follow Matthew, Mark, Luke, John, Paul and Peter, James and Isaiah, rather than Voltaire, Paine, Ingersoll, Sinclair Lewis, H. E. Fosdick, Karl Reiland, Robert Norwood, Clarence Darrow, David Freidrich Strauss (blasphemous clergyman of a century ago); or Lenin and Trotsky and Gilbert of New York Churchman, we cannot see that we do any harm thereby or menace the public peace or welfare or the progress of the human race. Nations guided and governed by the principles of the Christian religion have made considerable advancement and give promise of more. We Bible believers are not breeding nor training upholders of assassination. We do not send forth oratorical Catilines, or apostles of anarchy, nor propagandists of atheism, natural and invariable associates, begotten by crazed Vanity and born of shallow Folly. The male and female products of the high self-styled high cultivation and "Liberal" teachings of institutions, East and West, in which theories are mistaken for knowledge and speculation, is accepted as education, are frequently imported stock, or, if native stock, they are decadent.

We are unable to discover what comfort in affliction, hope for the hereafter, nor incentive for clean living, benevolence, virtue, prayer, zeal for doing good, are offered us by the variously named, fantastically pied, parti-colored pipers of "advanced" doctrines in exchange for our ancient, Bible faith in the God of our fathers, which we are asked to surrender. Therefore, if in the opinion of the brilliant brother of The New York Churchman, I am making The Southern Churchman mouthpiece and defender of these Bible believers, I feel honored by what seems to be intended as accusation, and am humbly proud in the hope that it will be verified, but we do not wear the collar of any clique of modernists, liberalists, fundamentalists, or Romanists.

Regarding my observations on the Virginia Theological Seminary, the most unlettered layman with ordinary use of his sense and senses, may know the value of theological instruction or teaching, or of ability in practice of medicine by actual results, "Faber fabricando fit", regardless of decisions of deans of faculties, or of long lists of degrees and graduations and publications, such as follow the name of Dr. Coffin, referred to with so much awe. If I see ill or injured patients of a doctor continuing unimproved or retrograding, or the sound becoming ailing under his ministrations, I decide he is not the doctor I want in my family, however profound his learning, or fine his endowments.

Here is an illustration of what I mean: development of a student of the Virginia Theological Seminary, an actual result, fruit of the tree: (From The New York Times, March 11):

"Princeton, N. J., March 11.—Dr. Karl Reiland, of St. George's Episcopal Church, New York, attacked orthodoxy in religion as the worst of small modern inhibitions in his sermon before Princeton undergraduates in Alexander Hall this morning.

" 'Genesis is still the backbone of orthodox religious belief,' he said. 'As long as this is so, it will damage civiliza-

tion and character. Orthodoxy in religion makes no permanent impression on our souls.

" 'The recitation of the theological creed makes no demand on us except to get up and chatter. We need some religion which is of more practical benefit to us as we exist today, while we are alive, instead of placing so much emphasis upon what happens after we die. Belief in immortality is desirable, but we need to concentrate more upon bettering ourselves and others while we are alive.' "

This so-called Reverend Doctor Reiland was a student at the Virginia Theological Seminary in 1900. Now, will the brother of The New York Church, or Dr. Berryman Green, or Dr. Coffin, tell us if they think he would be an advantageous addition to the faculty of the Seminary?

If not, why not? He has a string of degrees and institutions attended and memberships in Greek letter societies almost as long as Dr. Coffin's.

Twenty-seven years ago, in 1901, taking an order as deacon in the Protestant Episcopal Church, Dr. Reiland was asked by the bishop:

"Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?"

He answered:

"I do believe them."

If he had not so answered, he could not have been advanced to the priesthood, as he was a year later, having served one year "in the field" in Virginia. At his ordination as priest he was asked:

"Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge; and to teach nothing as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Holy Scripture?"

"I am so persuaded and have so determined, by God's Grace."

So answered Dr. Reiland in 1902, in presence of the congregation.

Are we to reach the frightful conclusion that he gave these answers and received the laying on of the bishop's hands with the injunction: "Receive the Holy Ghost for the office and work of a priest in the Church of God," with his tongue in his cheek?

Presumably, he has been, since giving these fundamental answers to distinctly fundamentalist questions, leading his congregation in repeating the Creeds, which he describes now as "chatter", administering the Holy Communion, with all its beautiful, solemn, soul-lifting associations, as a hollow form, tongue in cheek mockery, "making no permanent impressions on our souls". The faith and religion he derides and decries have made through nineteen centuries such permanent impression that thousands of men and women have lived long and splendid lives in their light and other thousands for love of them have endured privation, suffering, humiliation or gone to torture and agonizing death, rejoicing that they were counted worthy to make the sacrifice. The magnificent meekness and patience, the tender love and sublime courage of Christ make no permanent impression on the soaring soul of Dr. Reiland, and he tells a concourse of young men that it is unworthy of their respect or consideration—and thereby gets an eighth of a column in a newspaper.

To a plain-minded, every-day, unlettered layman, it seems an unavoidable conclusion that Dr. Reiland told, under the most solemn and sacred of oaths, **a distinct untruth when he was ordained; or that he has changed his opinion.** Assuming the latter to be the case, it seems equally true **that he should honorably and frankly surrender the office in which he was installed and the privileges to which he was admitted because of his distinct declaration and promises.** He looks to my layman eyes to be in the position now of a man **who has taken an oath of allegiance to a government and is doing his utmost to destroy it and heap contempt on it, while sharing its privileges and protection and living under its flag—a traitor to God.** If that be not treason of the basest, the generally accepted definition of the word "treason" is entirely wrong. Perhaps Mr. Darrow could arrange an array of psycopathic experts to prove the position a noble one; but we fundamentalists who believe in such primal, old-fashioned, orthodox virtues, as truth and honor and loyalty cannot so view it.

Yet, we Bible believers are not at all dismayed by Dr. Reiland, nor by his bolder and franker, or more timid allies. History shows that they represent a type, specimens of which have appeared in every generation—some naturally insurgent and impatient of all law, some incited by restless vanity, craze for novelties or craving for notoriety, full of self-conceit, ignorance and error.

The Church has stood, stands, will stand, and the Gates of Hell cannot prevail against it. It is builded on a rock and all the roar and rant and shrieks and sneers of all the schismatics, infidels, deserters, runagates and traitors, will not shake it.

**Faith and love will live.** Young men taught that the ministry of our Church is an avocation rather than a vocation, merely a genteel and comfortable line of business, not consecration of self for manly and lovely service to God and man, will come and go, with their flippancies, vanities, heresies, may be conspicuous a little while, and then will disappear, after doing as much harm as their limitations allow. As a plain, unlettered layman, I cannot help noting that most of these high and heavy thinkers, whose minds disdain orthodoxy and the truth, and disclaim their own oaths and promises and the doctrines and ordinances of the Church, find soft berths and cling to them tenaciously. **I hear of few of them on the firing lines, out in the poor parishes and small communities, or the mission fields, where work is hard, salaries are scanty and sometimes real dangers are to be faced and destitutions undergone.** There the rewards are consciousness of doing glorious good, alleviating misery, **rescuing lives, saving souls, and assurance of the approval of the Almighty. The clergy and laity who do the real work of the Church and fulfil its high purposes are the life of the Church.** They are heard from very little, except in the annual reports, but they are doing, constantly and splendidly. If The Southern Churchman can speak for and to these, help to strengthen these soldiers of the Cross and expose the fallacies of Dr. Reiland and his kind and the teaching and standards that produce them, it will attain its purpose.

We will hold fast to our belief in Jesus Christ of the Trinity as the only True Shepherd and the Real Comforter and the actual Redeemer of us miserable sinners, by that one oblation of Himself once offered on the Cross as a full and sufficient sacrifice, oblation and satisfaction for the sins of the world. **Langbourne M. Williams.**

## FAVORITE SCRIPTURE VERSES.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart." Psalm 119:11.)

This week the following verse was submitted by Canon F. E. Howitt, of Hamilton, Canada:

> "He that spared not his Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Romans 8:32.

Who will send one from the far-away places, as well as very near us?

## ACCEPTING THE PLAIN INTENT OF SCRIPTURE.

Luther's doctrine of the right of private judgment is not that every one is at liberty to pass what judgment he pleases with respect to spiritual things. There is a fixed and unerring norm which the private Christian is under obligation to follow, as any judge is restrained from arbitrary verdicts by the law that he is sworn to administer.

Says Luther: "Such judging of doctrine must not be according to our own thoughts, or from one's own wisdom, but there must be a fixed, clear rule, according to which to judge; **and such a rule is the word of Christ.** This alone is the norm and test, as we have often said."—From Jacobs' **Martin Luther.**

# THE SOLIDARITY OF THE CHRISTIAN SYSTEM

## By the Right Reverend Warren A. Candler, D. D.

THERE is an inter-dependence between the fundamental principles of the Christian system which constitutes its solidarity as a whole. It is seamless and indivisable like the robe of its dying Lord.

Non-essential matters may be attached to it that are of secondary importance, and that may be ignored, or rejected, without serious consequences to faith or life.

But all the essential truths revealed in the Christian Gospel stand or fall together. If the force of any one of them be impaired the entire structure is weakened.

Christian ethics cannot be long maintained except on the basis of Christian doctrine.

There are moral obligations imposed by Christian truth which cannot be accepted at all, if the truth from which they arise is denied.

Christ lays upon His followers the command to obey Him even at the cost of life itself, saying: "If any man will come after me, let him deny himself, and take up his cross and follow me" (Matthew 16:24). The call to cross-bearing, to crucifixion, for the sake of another is a stern demand which no mere man can require of a fellow man, and to which no sane man will submit at the behest of another man. If Jesus is a mere man and is not divine, He has no right to impose cross-bearing upon any other man; and no one should yield to the imposition of such cruel tyranny. But if Jesus is "Very God", as well as "very man", and, if He voluntarily became a man that by His human life, sufferings, and death, He might make all who receive Him sons of God and partakers of the divine nature, He may justly call each and all men to enter into "the fellowship of His sufferings and be made conformable to His death" (Philippians 3:10).

The duty of cross-bearing for Christ's sake, finds, therefore, its sanction and motive in the essential deity and atoning death of our crucified Lord. The obligation springs from His supernatural character and saving power; and all the principles of Christian ethics derive their binding authority from the same source. Without the divine Christ there is no such thing as Christian duty.

He Himself taught this in the Sermon on the Mount. Men, who deny His deity, often cry: "Let us go back to the Sermon on the Mount and the simplicity of the teachings of Jesus." But they forget that when they go back to the Sermon on the Mount they will meet the Preacher on the Mount, and that He will be enforcing His wondrous words of light and life on this wise: "Whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matthew 7:24-27).

When He uttered those sayings no more than thirty years had passed since He was born at Bethlehem. Could a mere man of any age, and far less a youth of only thirty years, thus declare that the destiny of human souls would be determined by obedience or disobedience to His sayings, without exhibiting the most monstrous egotism and calling down upon His head the execrations of mankind? But it is recorded that "when Jesus had ended these sayings the people were astonished at His doctrine", and not repelled by His teachings; "for He taught them as one having authority" (Matthew 7:28 and 29).

A man who rejects the doctrine of the deity of Jesus will not find comfort for his doubting soul by going to the Sermon on the Mount. It will drive him to the divine Saviour on Mount Calvary or deepen the darkness of his doubt.

The doctrines of Scriptural Christianity depend upon one another, even as its ethical principles rest on its doctrinal teachings.

There can be no reasonable belief in the deity of Jesus apart from faith in His enduring Incarnation. The dogma that deity came to Him by moral development, or the notion that it occupied His humanity from His baptism to His death and then abandoned it as cast-off instrumentality no longer needed or desired, are fantastic theories of ancient heretics revived in recent years as "progressive orthodoxy". His human nature was not phantom, nor was it the transient habitation of the divine. His was a true and abiding Incarnation; but its reality cannot be maintained if His Virgin Birth and bodily resurrection be denied. Those tenets are not non-essential speculations, but unshakable and indispensable facts. They who reject them, and persist in their rejection must at last deny the Incarnation. This is made quite clear in the book entitled, "Creed Or No Creed?", the able work of the Rev. Charles Harris, D. D., a learned clergyman of the Church of England. He says:

> "At the present moment modernists are upon the horns of a dilemma, from which they can only escape by ceasing to be Modernists. In the near future a momentous option will be forced—it is even now being forced—upon them. Either they will have to take their belief in the Incarnation seriously, in which case they will have to give up their principle that miracles are incredible; or else they will have to take their principle of the incredibility of miracles seriously, in which case they will have to deny the Incarnation, and sever the last link that still binds them to Historic Christianity.
>
> "Already the Liberal Protestantism of the Continent has made its choice. **It has rejected the Incarnation.** A generation ago the movement in Germany passed through precisely the same phase that it is now passing through in England. In the late eighties, and with more insistence in the nineties, the German Liberals demanded permission to understand the clauses of the Apostles' Creed, which affirm the Virgin Birth and Resurrection of Jesus, in the 'symbolic' sense advocated by English Modernists. Many of the German leaders maintained, in the same manner as their English followers, that the granting of this demand would strengthen, not weaken, the Church's hold upon the doctrine of the Incarnation. The permission was granted, and we now see the result. **Today in the Prussian State Church Unitarianism is the dominant creed.** Can any reasonable person doubt that, the attitude toward the miraculous of German Protestantism and English Modernism being the same, the granting of this permission in England would have the same deplorable result that it has already had in Germany?"

The warning which Dr. Harris thus gives to the Liberalists of England, is equally applicable to the Latitudinarians of America.

Men cannot pick and choose among the doctrines of Christianity, rejecting all that is not acceptable to the carnal reason, without losing at least their hold upon all.

Siberian travelers, pursued by packs of hungry wolves, sometimes adopt the unwise expedient of casting out portions of their stock of food, hoping thereby to arrest the pursuit of the ravenous beasts and thus escape. But when they have thus drawn after them the voracious horde, they themselves are devoured when all their supply of food has been exhausted. In like manner a man who, to appease doubts, casts out first one Christian truth and then another, in the end is the victim of insatiable infidelity.

The Person of Christ is at the center of the Christian system, and by Him it is solidified into an indivisible whole. The rationalism which seeks to disintegrate the doctrinal basis of the Christian religion at last attacks the Christ Himself.

So Bishop Charles John Ellicott showed in his "**Christus Comprobator**" many years ago. Discussing the corrosive criticism of the rationalists, the great Bishop of Gloucester and Bristol predicted the outcome of it which has now come to pass. He said:

> "The same spirit that has found irreconcilable difficulties in the supernatural element of the Old Testament will ultimately challenge the evidence on which the Incarnation rests. And the more so as all the age-long testimonies of the Old Testament, all the foreshadowings of all the promises that were greeted from afar, all the sure words of prophecy, will have been explained away; and there will remain nothing save two narratives, which, it will be said, bear so patently the traces of illusion, or, at the least, of an idealism expressing itself under the guise of alleged facts, that the doctrine of the Word become flesh, the doctrine which is the hope, light and life of the universe will be surrendered to the last demands of what will have now become not a distressed, but a ruined faith. When that blessed doctrine is surrendered, the total eclipse of faith will have commenced and the shadows of the great darkness will be fast sweeping over the forlorn and desolate soul."

# DAILY NOTES ON THE SCRIPTURE PORTIONS

## By the Reverend W. G. Scroggie, D. D.

**THE SCRIPTURE UNION.**

**Sunday, March 25—St. John 14:1-14.**

**Subject-Title—Questions and Answers.**

**THE MESSAGE.**

I said yesterday that the First Discourse in this division of John's Gospel is dialogue (13:31 to 14:31). Let us mark this in fuller detail. First Dialogue: Peter and Jesus (13:36, to 14:4). Peter's Inquiry: "Where art Thou going, and why cannot I follow Thee now?" Jesus' Reply: "There are discipline and design in my departure." The discipline we glanced at yesterday: the design is revealed today. Christ went "to prepare a place" for us. How did He do this? By, as Man, opening Heaven for believing men. The "mansions" are in the "house". The former word is used of stations on a great road, where travelers found refreshment, so that here are the ideas of repose and progress. Further, Christ in going had in view His coming again. Second Dialogue: Thomas and Jesus (14:5-7). Thomas' Inquiry "Not knowing the goal, how can we know the way?" Jesus' Reply: "The Father is the Goal, and I am the Way." Here the true Course, and Creed and Character are brought to light: Christ the Way to Walk; the Truth to Trust; and the Life to Live. Truth, in the first place, is not something to know, but something to be; it is not a dogma, but a life. Christ plainly declares His eternal oneness with the Father, that is, His own Deity (7). Third Dialogue: Philip and Jesus (14:8-21). Philip's Inquiry: "Shall we not be contended if Thou wilt shew us the Father?" Jesus' Reply: "I am the revelation of the Father, and am ever with you, the power of life and of service." Verses 8-11 treat of the objective manifestation of God without the disciples; their idea. Verses 12-21 tell of the subjective manifestation of God within them; Jesus' revelation. With reference to the latter—(a) By virtue of the disciples' relation to Christ, they will carry on His work after His departure (12-14). What are the "greater works"? It is possible? Are you doing them?

**Today's Thought—Honest Doubt Is The Path to Knowledge.**

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**Monday, March 26—St. John 14:15-31.**

**Subject-Title—Promise and Precept.**

**THE MESSAGE.**

We here carry on the latter part of yesterday's message. (b) Christ is about to leave His disciples, but He will make provision for them during His absence (15-17). Ponder carefully these great words. Mark two things. First, the Trinity in verse 16. "I" "the Father", "Comforter". As otherwhere, Christ, without hesitation, associates Himself with the Father and the Spirit in a way that can only mean that He too is God. Incidentally, here is evidence of the Personality of the Spirit. Second, observe what is said about the Spirit, not only in verse 17, but throughout these chapters (14-16). Distinguish "with", and "in" verse 17: "with" characterizes the previous dispensation; and "in", the present age. (c) The Master promises to come back to His own (18-21). The R. V. has rightly, "I come to you" as also in verse 3. This means, not only the Second Advent, but also in resurrection days, at Pentecost, and at other times. He teaches the disciples that obedience is the true expression of love. Now comes, The Fourth Dialogue: Jude and Jesus (14: 22-31). Jude's Inquiry: "What is the principle of Thy self-revelation?" Jesus' Reply: The conditions, mode, and promise of that revelation are detailed. There are here three paragraphs. 22-24. Christ emphasises the truth just approached (21), that in order to receive Divine communications men must both love and obey. 25-27. He then fore-intimates the New Testament: the Gospels, "will bring all things to your remembrance": the Epistles, "teach you all things": and the Apocalypse, "things to come" (16:13): and He promises to His disciples His abiding peace. 28-31. Once more Christ tells of His coming departure, and the effect of it. A closing word—"let us go home" (31). He goes with us, and we with Him.

**Today's Thought—We Are Not Orphans (18 R. V. margin).**

**Tuesday, March 27—St. John 15:1-17.**

**Subject-Title—The Fruitfulness and Friendship.**

**THE MESSAGE.**

There is inestimable treasure in these few verses. What multitudes have drunk at this crystal spring! Our portion is in two parts: 1. Life and Fruitfulness (1-8), and 2. Love and Friendship (9-16). Life and Fruitfulness. Two things are assumed: first, that there can be no fruitfulness where there is no life; and second, that where there is life there is always some measure of fruitfulness. To these should be added the further thought that fruitfulness has reference, not to service, but to character. We are taught also that there are degrees of fruitfulness; "fruit", "more fruit", "much fruit" (2, 53, or, according to the synoptists, "thirtyfold, sixtyfold, an hundredfold". How much fruit are you bearing? that is, how like Christ are you becoming? The victorious life is one, not of struggle, but of rest; it is an abiding. The branch does not struggle to abide in the vine, but being vitally related to it, it just abides, and partaking of the nourishment of the root, without a struggle brings forth fruit. Is that your experience? Love and Friendship. Here is an entirely new ethic! Friendship with Christ and fellowship with Christians is conditional upon obedience to a command—to love. Only in the realm of things Divine is love a duty. We may be God's children without being His friends; the one is based on His gift of life to us; the other, upon our grace of love to Him. Are you a friend of God? You cannot have God and the world for friends at the same time. "The friendship of the world is enmity with God." The world hated, and hates, Christ, and therefore will not love you if you are like Him. Do you believe this? Mark in our portion Christ's teaching on Prayer, verses 7, 16. Here is an unlimited promise on a limited condition.

**Today's Thought—To Love Is To Live.**

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**Wednesday, March 28—St. John 15:18-27.**

**Subject-Title—The Church in the World.**

**THE MESSAGE.**

If in verses 1-11 the subject is The Disciples and Christ, and in 12-17, The Disciples and One Another, in 18-27, it is The Disciples and the World; and we learn of the world's hatred, and the disciples' witness. 1. The Hatred of the World Toward the Disciples (18-25). The keynote here is, "The servant is not greater than his Lord". Once upon a time, at a social function, a lady expressed the opinion that if Jesus came to London today He would not be treated as He was in Jerusalem, but enthusiastically welcomed, and she appealed to Thomas Carlyle for endorsement of her view; whereupon that sage rasped out, "No, Madam, if Christ came to London today they would take Him to Newgate and hang Him". With all the changes which have taken place during the last 1900 years, human nature has not changed; its attitude towards God in Christ is fundamentally the same, though varied in its expression. The expression may change from violence to contempt, but the principle remains the same. 2. The Witness of the Disciples to the World (26-27). The disciples' declaration (27) follows the Spirit's instruction (26). The Christian's witness can be powerful only as it is informed and inspired: mark both these things, and not only the latter. It is to Christ and of Him that both the Spirit and the disciples bear witness. To speak rightly and effectively of Him it is necessary that we be "with Him" (27), and so, know Him. Remember, it is not gramophones that are wanted, but voices. This is a chapter full of sharp contrasts, a feature characteristic of the Apostle John's writings. He draws a clear line of distinction between light and darkness, life and death, right and wrong, Church and world, truth and error, God and Satan. Do you think clearly?

**Today's Thought—True To Christ In a Sinful World.**

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**Thursday, March 29—St. John 16:1-15.**

**Subject-Title—The Spirit in the World and the Church.**

**THE MESSAGE.**

1. The Spirit and the World (1-11). In chapter 15: 18-25, we read of the hatred of the world. Here in verses

1-4a, the subject is continued, and we are shown that its activity is the expression of a false religious zeal. Fancy people ignorant of the Father and the Son imagining that they can "do God service"! Perhaps the outstanding illustration of this is Saul of Tarsus; but still there are numberless people who "have a zeal, but not according to knowledge". The most difficult world to deal with, is the religious world. The Lord then tells the disciples that the mission of the Spirit is conditioned upon His own departure from them (4b-7). It is worth while to mark the Master's reasons for not having before said certain things (4), and for now saying certain things (ch. 14:29). His teaching was, and is, according to the capacity of His disciples to apprehend (12); and this is a fundamental principle of all teaching. When Jesus ascended, His local presence gave way to His omnipresence. That necessity made His departure expedient (7). We have not lost but gained by His going from the world as to bodily presence. In verses 8-11 is detailed the Spirit's mission in the world (a wonderful paragraph). The next is verse 8, and the exposition of it 9-11. These are the three great things—Sin, Righteousness, Judgment, and mark—judgment past, not to come. The second passage is on, (2) The Spirit and the Church (12-15). These verses anticipate not only a revelation, but also a record. "The same trust which leads us to believe that the Apostles were guided into the Truth, leads us also to believe that by the providential leading of the Spirit they were so guided as to present it in such a way that it might remain in a permanent form" (Westcott).

**Today's Thought—What a Comfort To Have the Comforter.**

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**Friday, March 30—St. John 16:16-33.**

**Subject-Title—Last Words.**

**THE MESSAGE.**

There now draws to a close the Lord's last discourse to the inner circle of His disciples. He tells them that when He departs they will stand in quite a new relation to Him, and this puzzled them (16-18). He further tells them that a time of sorrow is at hand, to be followed by joy, the joy to come out of the sorrow (19-22). Nowhere are Christians led to expect immunity from sorrow in this world, but neither does the N. T. teach that sorrow and joy are mutually exclusive; that at any given time we have either the one or the other. On the contrary it teaches that joy is transfigured sorrow (20); that neither can exist without the other. It was in this week of Christ's most poignant sorrow that He talked most about His joy. Have you noticed that? Mark His references to joy in these two last discourses. The Apostle Paul had caught His Master's meaning when he said, "sorrowful, yet always rejoicing". Next, Jesus speaks to His Apostles about the future (23-28). "That day," referred to in verse 23, began at Pentecost, and will close when Christ returns, it has lasted already nearly 2,000 years. Mark the two words (Greek) translated "ask" in verse 23. "Ye shall ask Me nothing", means that there would no longer be any need to ask Him any questions: verse 19 shows this, where the same word is used. But "whatsoever ye shall ask the Father", refers to prayer. After a confession from the disciples (29-30), Jesus speaks a final word of warning and assurance (31-33). Think of it. In the deep shadow of the Cross, He says to this handful of men, "Cheer up, I have conquered". There is nothing to compare with this in all history. Have you cheered up? Are you living in His victory?

**Today's Thought—By Faith Transmute Your Sorrow Into Joy.**

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**Saturday, March 31—St. John 17:1-12.**

**Subjejct-Title—Intercession.**

**THE MESSAGE.**

Relative to the disciples, in 13:1-30, we have Introduction of the Light to them: in 13:31 to 16:33, Impartation of the Light to them; and now, in 17, Intercession for the Light in them. It would not be seemly to attempt too acute an analysis of any true prayer, least of all this one. The out-pouring of the soul of the Redeemer is for our worshipful contemplation rather than for critical analysis. Nevertheless, we may discern here certain movements of thought. Having regard for the subjects of the prayer, observe, 1. Christ's Prayer for Himself (1-5). 2, Christ's Prayer for His Disciples (6-19). 3, Christ's Prayer for the whole Church (20-26). And having regard for the substance of the Prayer, mark these great notes: (a) Revelation (1-5). (b) Preservation (6-16). (c) Sanctification (17-19). (d) Unification (20-23). (e) Glorification (24-26). The Revelation of the past and future glory of the redeeming Son makes possible the individual Preservation and Sanctification of those whom He has redeemed. These individual blessings enjoyed would find expression in spiritual Unity throughout the whole Church, and this will issue finally in the Glorification of all who have been so divinely enlightened and loved. This is the Lord's Prayer: that in Matthew 6, is the Disciples' Prayer. Trace these dominating words in this Prayer: Father, Glorify, Kept, Word, Pray, Even as (so), Sent, One, Know, Name, Loved. Observe in this Prayer the clear-cut distinction which is made between the Church and the World; between believers and unbelievers. Love is essentially self-forgetful and sacrificial, and so giving is a dominating note throughout. There is much talk today about Church Union. What is of vastly greater importance, is Christian Unity. Is Christ's prayer being answered in you?

**Today's Thought—The Sent One Has Sent Me (18).**

# A LAYMAN'S THOUGHTS

## W. H. Randolph

Who owns the Church, anyway? The Bishops, Priests and Deacons, or the laymen? Have we erected a Frankenstein in our institutional Church which the laymen can no longer control? Are our leaders chosen by ourselves for our purposes or for their own? Who supplies the money for our Seminaries and church buildings? And was it not specified in the gift for what this money was to be used? Did leaders or followers make possible the successful separation of the Protestants from Rome? Did leaders or followers make successful the great Methodist movement? Why cannot the laymen send lay delegates to the next General Convention to tell the Bishops, Priests and Deacons where they get off?

The layman is not intolerant of any other layman's point of view, however much he may differ with it, for he gives him the credit for honesty of belief. But the layman is entirely intolerant of the Bishop, Priest or Deacon who is honest enough, as he says, to express his honest opinion in public, but is at the same time dishonest enough to hold on to his pay envelope supplied by those whom he is supposed to serve, while stabbing in the back their most cherished beliefs.

If the Bishop, Priest or Deacon believes he owns a higher allegiance than to those he serves, by all manner of means he should be allowed the privilege of his belief, and he will be respected for his belief just so soon, and only so soon, as he gives up his job and goes to work on his own to put his belief over.

Modernistic thought—Where does it come from? Fundamentalism—Where does it come from? The layman considers the source, and prefers to put his faith in what is called Revelation—which may be superstition, but, at best, speaks with authority and affords comfort and a satisfying cause for decency and purpose in living, and has done so for thousands of years. At its worst, no one can ever charge Bible revelation with having hindered the development of the individual or the race.

And what of modernistic thought? Whence comes it? Individual speculation—Speculation versus Revelation—How can the intelligent layman hesitate in his choice? My answer is, he does not, and I believe that an instructed body of laymen sent to the General Convention, instructed to speak as the laymen think and believe, instructed to act legally if possible, illegally if otherwise, but instructed to act in the matter of modernistic innovations, instructed to read the riot act to the Bishops, Priests and Deacons, would have the effect of consolidating the expression of individual layman belief throughout the land, and eventually, if not immediately, restoring to the Bishops, Priests and Deacons a proper conception of their function in our Church.

Rebellion on the part of the laymen—Well, they have rebelled before. The history of the Episcopal Church in America is not one to be uniformly proud of. There seems to be something inherent in it that gives its Bishops, Priests and Deacons an over conception of their importance

to the salvation of the layman. The huge growth of other Protestant denominations should have taught them a lesson. Wise men learn from experience. Have our Bishops, Priests and Deacons done so? It is not so many years back to the days of the Church as Bishop Meade found it. It has grown since. Why? Because Bishop Meade and his successors believed in Revelation or in Speculation? Did they voice the aspirations of the Soul of the laymen or the gratification of his intellect?

As a layman, I believe I am as important in the scheme of things as any Bishop, Priest, or Deacon. I know that I am one of a vastly more numerous class, and I believe that I am uttering the feelings of my class. All that we want the modernistic Bishops, Priests and Deacons to do is to get out, after which they can speculate to their hearts' content. It is true, we believe that, when they get the layman's point of view from being laymen for a while, they will accept revealed religion as the layman accepts it.

Do more men go to hear sermons or to attend Bible classes?

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**We are delighted to publish the above by our old friend, Dr. Winslow H. Randolph, son of that saintly minister, the late Rev. Buckner M. Randolph, and nephew of that greatly beloved and saintly Bishop Alfred M. Randolph.**

**Langbourne M. Williams.**

# TOLERANCE AND INTOLERANCE

## Walter L. Lingle

A GREAT deal is being said in the newspapers these days about religious tolerance. My daily paper today carried a front page article in which John W. Davis, former candidate for the presidency, was exhorting Protestants to exercise tolerance towards Jews and Catholics. Another front page article told of a dinner which was held in Richmond and to which one hundred and fifty Protestants, one hundred and fifty Jews, and one hundred and fifty Catholics were invited. The object of the meeting was to cultivate good will and tolerance. The Governor of the State made them an address on the subject. On the editorial page there was a long editorial exhorting us to tolerance. This one paper gives but a sample of the many articles which are being published on tolerance and intolerance. The gist of all these articles is that the Protestants of America at this time are exceedingly guilty of intolerance towards Jews and Catholics, but especially towards Catholics.

### What Is Tolerance?

It strikes me that there is a lot of loose and foolish talking and writing these days on the subject of tolerance. Perhaps it is done for political effect, I do not know of any other reason why it should be done. What do they mean by tolerance? They seem to mean that everybody must consider one religion just as good and just as true as another. These writers do not seem to leave any room for deep and abiding religious convictions. To them tolerance means full approval.

I have just looked up the definition of the word tolerance in an unabridged dictionary. Here is the definition I found: "Allowance of that which is not wholly approved, especially allowances of religious opinions and modes of worship contrary to or different from those of the Established Church or belief; recognition of the right of private judgment, especially as to religious matters."

If the foregoing is anything like a correct definition then I am sure that I do not know any Protestants who are intolerant towards Jews or Catholics. We believe that the Jewish religion is fatally defective in that it leaves Christ out. We believe that the Roman Catholic Church has added many things in its government, in its doctrines, and in its worship which are not found in the Holy Scriptures, and that it has departed a long way from New Testament Christianity. At the same time we believe that the Jews and Catholics have the full right to worship God according to their own convictions, with no one to molest or to make them afraid. As an actual fact they are exercising this right to the fullest. They have their synagogues, churches and cathedrals all over the land and worship in them from week to week with the same freedom that Protestants have. I do not know of a Protestant anywhere who would in any way limit this freedom.

### Prejudice.

I admit that there is at times a prejudice against the Jews; but if you will take the pains to analyze it, you will probably discover that it is social, commercial, or racial, and not religious. The strongest prejudice against the Jews among Gentiles is generally among those Gentiles who do not profess to be Christians, and not among those who are Christians. This would indicate that it is not a religious prejudice. It must be admitted that some of the Jewish people have social, commercial and racial customs which are different from the Gentiles around them, and the prejudice rises on this account and not because of their religion.

When we say that Christians exercise the fullest tolerance towards the Jews in the exercise of their religion, this, of course, does not mean that we believe the Jewish religion without Christ is as good as Christianity with Christ at its very center. If a Christian minister does not invite a Jewish rabbi to preach in his church, it does not mean that the minister is guilty of intolerance. It means that he has the conviction that he would not be loyal to Jesus Christ if he were to invite into his pulpit one who denies Him. There is a world of difference between Judaism and Christianity. The Christian minister can not minimize that difference and at the same time be loyal to Jesus Christ. Yet the Christian can be utterly friendly to the Jews and recognize that in our free land they have the full right to worship God according to their own convictions.

### No Intolerance.

Nor do I know any one who is intolerant towards a Roman Catholic, because of his religion. Protestants are continually thrown with Catholics in the business and social world and there is no distinction made. Personally I have had some very close friends who were Catholics. I believe that there are many Catholics who are devout Christians. Of course, that does not mean that Protestants approve of all the doctrines and practices of the Roman Catholic Church. The very name Protestant was given to us, because the leaders of the Reformation strongly protested against many of the doctrines and practices of the Catholic Church.

### Roman Catholic Views.

While Protestants believe that there are many Catholics who are devout Christians and who will be saved, the Catholics do not take any such charitable view of Protestants. The Pope in his recent encyclical made it perfectly clear that he does not believe that there is any salvation outside the Roman Catholic Church. I have in my hand a book published by John Joseph McVey, of Philadelphia, entitled, "A Manual of Christian Doctrine". It was written by a Catholic seminary professor, and has upon it the imprimatur of Arthur J. Scanlan, the censor, and Archbishop D. J. Dougherty, of Philadelphia. It is intended as a manual of religious instruction for Catholic high schools, academies and colleges. It was copyrighted in 1919 and my copy, which was printed in 1926, belongs to the forty-seventh edition. I give all of this data to show something of the authority of the book and of its large circulation. Forty-seven editions in seven years is a remarkable record. A great many of their young people must be studying it. Let us see what they are being taught about Protestants.

Question: "What is the Catholic Church?" This question refers to the Catholic Church mentioned in the Apostles' Creed.

Answer: "The Catholic Church is the society of all those who, being baptized, profess the faith of Christ, and are governed by their lawful pastors under one visible head, the Pope."

Question: "Why is it necessary to belong to the church to be saved?"

Answer: "Because salvation outside the Church is just as impossible as salvation without Christ."

Question: "Who do not belong to the Church?"

Answer: "Infidels, heretics, schismatics, ex-communicates and apostates do not belong to the Church."

Question: "Who are heretics?"

Answer: "Heretics are such as, although baptized, reject one or more articles taught by the Church, as Protestants."

Remember that the word Church used above always refers to the Roman Catholic Church, and you will see that Roman Catholic boys and girls are being taught that it is impossible for Protestants to be saved. By the way, this book has five hundred and seventy-one pages of questions and answers about the beliefs of the Roman

Catholic Church. If you want a pretty full statement of all their beliefs you will find it in this book.

In spite of the fact that Catholics are teaching their children that all Protestants are going to be lost, Protestants have recognized their right of private judgment, even about Protestants, and their right to hold their own religious views and to worship according to those views.

**Should Protestants Vote for a Catholic?**

What is all this talk concerning intolerance about, then? It has arisen simply because many Protestants hesitate to vote for a Roman Catholic for President of the United States. They do not hesitate because of his religious views, but because of the political views of the Roman Catholic Church. Let us turn again to the book referred to above, a book which is being taught to our American boys and girls on such a large scale. Please remember that when the expression "the Church" is used it always refers to the Roman Catholic Church.

Question: "What more should the State do than respect the rights and liberty of the Church?"

Answer: "The State should also aid, protect and defend the Church."

Question: "What, then, is the principal obligation of the heads of States?"

Answer: "Their principal obligation is to practice the Catholic religion themselves, and, as they are in power to protect and defend it."

Question: "Has the State the right and duty to proscribe schism or heresy?" Remember in a previous question that we saw that Protestants are heretics.

Answer: "Yes, it has the right and duty to do so, both for the good of the nation, and for that of the faithful themselves; for religious unity is the principal foundation of social unity."

Question: "When may the State tolerate dissenting worships?" Remember that all Protestants are dissenters.

Answer: "When the worships have acquired a sort of legal existence consecrated by time and accorded by treaties or covenants."

Question: "May the State separate itself from the Church?"

Answer: "No, because it may not withdraw from the supreme rule of Christ."

Question: "What name is given to the doctrine that the State has neither the right nor the duty to be united to the Church to protect it?"

Answer: "The doctrine is called Liberalism. It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press." Take away the liberty of conscience, of worship, of speech, and of the press, and how much liberty would we have left?

Protestants hesitate to vote for Catholics for high office, not because of their religion, but because they hold these political views, and because they are teaching them to their children and because the Roman Catholic Church has always claimed political and civil power and has always exercised it, whenever it has been possible. It is not religious intolerance, which makes a Protestant hesitate to vote for Catholics for high office, but it is the political creed of the Roman Church. If the Roman Catholic Church will renounce all its claims to political and civil power, the problem will be solved. In the meantime, if Protestants hesitate to vote for Catholics, because Catholics hold and teach their children a political creed which is un-American and which is opposed to liberty of conscience, liberty of worship, liberty of speech, and liberty of the press, it is neither just nor honest to accuse Protestants of religious intolerance.—Reprinted from The Presbyterian of the South.

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher.**

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

**LESSON—No. 27.**

**TOPIC—Types in the Scripture** (1 Cor. 10:11).

A type in the Holy Scripture is something which foreshadows that which is still to come. Types may consist of persons, animals, ceremonies, events, structures, colors, or works of nature, etc., and afford an interesting study, as an evidence of the unerring accuracy of the sacred Word.

The principal types are to be found in the first five books of the Old Testament, while their fulfillment appears in the New Testament, thus beautifully connecting the different Dispensations of time, and displaying the unchanging character of our God. Some types are to be found near the surface, while others are of such depth as being discerned only through extended knowledge of the great "doctrines" of the Bible, and of the "type" as well.

In fact, it is only in proportion to our knowledge of the wonderful works of God all about us, as well as the customs of the Holy Land in which the Bible was written that we enter into the marvelous depth of the Holy Word. Especially is this true with respect to the parables used by our Lord when He sought to emphasize an important truth.

It is for this reason that certain parts of the Scripture is of special interest to some, yet uninteresting to others. For example, "The Bright and Morning Star", as one of many names of our Saviour may have no attraction to the average reader, but when we know something of "the Morning Star" we grasp the name with intense interest. As pilgrims of the night we should know that this star shines brightest, when the night is darkest, and which is just before the dawn. The night of sin now sweeping over the world is indeed dark, and to the "believers" our Lord is becoming increasingly precious. He is their "Bright and Morning Star", a token of the coming morn, when the Sun of righteousness shall arise, with healing in His wings, and all shadows flee away.

Below are a few of the principal types which are of special interest as we compare the characteristics of the type with that which it symbolizes. (*Some have a double application.)

1. Types of the Holy Spirit; Oil, Water, Fire, Wind, Dove.
2. Types of Christ; The Ark, Joseph, Lamb, Rock, Fountain, The Sun, The Tabernacle and Furnishings, Jonah.*
3. Types of the "Bride of Christ": Rebekah, Ruth, The Moon.
4. Types of Israel: Fig-tree, Jonah*, Olive-tree.
5. Types of the approaching Judgment: The Flood, The Plagues.
6. Types of Sin: Leprosy, Leaven.
7. Types of "Believers": The Stars, The Branches, Fruit.

In fact, after we have come to know our Bible, and know Him, whom to know aright is Life Eternal, we may discern all about us, unending reminders of this King of Kings and Lord of Lords, and His marvelous love for a lost world. We trust that many are using the "Plain Bible Studies", to learn more and more of Him before whom, some day, "every knee shall bow".

**A Tribute to an Old Negro Mammy.**

O Tenderness, divine,
Be thou to her as she to me and mine.

**Jno. Tabb.**

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**The author of the verses printed on our front page of March 17, under the title, "The True Shepherd", is Frederick William Faber. Through an oversight in our office "lines repeated by Mr. Rainsford" was added to these verses.**

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The baby has no skies
But Mother's eyes;
Nor any Heaven above
But Mother's love;
And yet of such as these
The Heavenly Kingdom is.

Jno. Tabb.

## HISTORIC PERIODS OF FREDERICKSBURG.

Mrs. Vivian Minor Fleming.

### Historic Period No. 3.—1714-1716.

### Governor Spottswood—Germanna—The Iron Works—Knights of the Golden Horseshoe.

From the building of the fort and the settling of the two hundred soldiers and their families in 1681 up to the coming of Governor Spottswood there is no information available to us.

Governor Spottswood is a most interesting personage. He came to Virginia in 1710 and brought with him the Writ of Habeas Corpus, so greatly desired by the colonists. He was one of the most energetic, patriotic and far-seeing statesman that ever ruled Virginia. He had a distinguished ancestry and had fought with Marlborough. He established a school for Christianizing the Indians and donated one thousand pounds to a college for that purpose. Governor Spottswood first established postoffices in Virginia and was afterwards Deputy Postmaster-General of the Colonies.

Of the settlement of Germanna, Governor Spottswood writes: "I have placed there near the Rapidan a number of Protestant Germans, built them a fort, furnished it with two pieces of cannon and some ammunition, which will awe the straggling parties of Northern Indians and be a good barrier to all that part of the country." These Germans were from Musen, where they had been iron-workers, invited over by De Graffenried. They landed at Tappahannock. James Weaver, grandson of the emigrant, writes: "They packed their provisions from Fredericksburg on their heads all the first year of their occupancy," showing that Fredericksburg, at that time the Leaseland, was the trading point for that part of the country. They worked the iron mines with some success, and Governor Spottswood was deeply interested in pushing this, the first iron industry of the Colonies. This gave him the name of the "Tubal Cain of America".

Judge Brooke says, in his narrative, that Governor Spottswood made five thousand pounds a year with his iron works.

When Governor Spottswood retired from Williamsburg he came to Germanna and built himself a castle, where Colonel Byrd visited him in 1732. He was one of the ancestors of General Lee. From his wife (Butler Brayne), through her second marriage, with the Rev. John Thompson, are descended some of the oldest families of Fredericksburg.

The episode of the "Knights of the Golden Horseshoe", as well as the iron mines of Germanna, shows Governor Spottswood as a man of vision.

In 1716, accompanied by John Fontane (whose complete diary is in Captain Quinn's History of Fredericksburg), Robert Beverley, the historian, Col. Robertson, Dr. Robertson, Taylor, Todd, Mason, Austin, Smith, Captain Clowder and Brooke, the ancestor of Judge Francis T. Brooke and Governor Brooke, four Indians and two small companies of rangers—about fifty in all. They had with them provisions, large numbers of riding and pack horses and an abundant supply of liquors, Virginia red wine, white wine, Irish Usequebaugh, two sorts of rum, Champagne, cherry, punch, cider, etc. They, with Governor Spottswood, started from Williamsburg on August 20, 1716, stopped at Austin Smith's in Fredericksburg and dined on the twenty-fourth, and left Germanna on the twenty-fifth. They drank his Majesty's health on the summit of the Blue Ridge, went on to the Shenandoah, which they called the Euphrates, and got back to Germanna on the fifteenth of September.

For the expedition a multitude of horse shoes had to be provided, which were not needed in the low country around Williamsburg, upon which account the Governor, on their return, presented each of his companions with a golden horseshoe set in jewels, with the inscription "Sic Juvat Transcendere Montes".

# THE ORBIT OF EXISTENCE

William Tyler Olcott

(Kindly written for The Southern Churchman by the author of "A Field Book of the Stars", "In Star Land With a Three Inch Telescope", "Star Lore of All Ages", and other accepted popular astronomical authorities.)

"To whatever worlds He carries our souls when they pass out of these imprisoning bodies, in those worlds these souls of ours shall find themselves part of the same great Temple; for it belongs not to this earth alone. There can be no end of the universe where God is, to which that growing Temple does not reach—the Temple of a creation to be wrought at last into a perfect utterance of God by a perfect obedience to God."—Phillips Brooks.

In all ages of the world's history, man has speculated on his future existence. The subject of the immortality of the soul has held man's attention, consideration, and thought, since first he gazed upon the firmament. The present he has been sure of, the future he has been eager to grasp.

The primitive people of prehistoric times doubtless believed in a future life. The savages and barbarians of a later period we know were instinctively assured of a life hereafter. Their Happy Hunting Ground, their Nirvana, are synonymous with the Heaven the Christian now regards as his future abode. All theologies and religions have bestowed on mankind the hope and assurance of immortality. In this hope man has greeted death with a smile, regarding it merely a stepping-stone to birth, the birth of a new life.

When we consider life as an entity, we realize that it is composed of three states of existence, the Past, Present and Future. It is an amazing fact that in this latter day man has ignored, for the most part, the importance of the former state, the significance of the Past.

Surely, if we consider the reality of a future life, logic forces the conclusion of the actuality of a past life. The past and future are equidistant from the present, and of equal and logical reality.

Considering, then, Life as a continuity, and of what we have the assurance of reason, in a world that is teeming with all that is reasonable, we see these three states of being equally real, and equal in every and all respects and particulars.

We have lately come to have a higher respect for orbital systems than formerly. Copernicus opened man's eyes to the true conception of the solar system, a central sun with planets encircling it. Now modern Science senses in two widely divergent and signally important phenomena, like systems.

Few astronomers doubt that time will reveal a deviation in the straight lines which the sun now travels in the direction of the constellation Lyra, at the rate of twelve miles a second, and that when a divergence from this path is noted, it will be found to conform to the characteristics of a circle or eclipse.

This will, if true, be also true of every star in the Universe, and man will then survey one thousand million suns, speeding with incredible rapidity on circular orbits of amplitude far beyond his comprehension. Nothing ever presented to the mind of man transcends in majesty, sublimity, wonder, and awe, the contemplation of this flight of whirling gigantic suns.

Again, the electronic theory, lately developed, indicates that the atoms of matter are but miniature solar systems, consisting of a central sun surrounded by its satellites, the electrons.

To sum up, our solar system is composed of a central sun, with planets revolving about it. Our earth, one of these planets, is the abode of the present. Every living organism is dependent on the central sun for its existence. For them it is the life-giving power, if not the source of life, it is the servant of that Power, fulfilling His will, and functioning in accordance with His design to promote the well being of the living.

The nucleus, or proton, is the central sun of the electrons. Without the proton the electrons would cease to exist. God actuates, governs, and controls the activities of the proton as He does our sun.

Consider, now, the celestial bodies, the myriad suns that stud the Universe. Their reason for being can only be identical with that of our sun, which is like unto them. Our sun sustains and perpetuates life here. The distant suns beyond, foster and promote life on other planets there.

God designed the suns. God created the atoms. In each case they represent the fountain heads of life that animate and nourish their offsprings, the planets and electrons.

Thus, in the superlative of the celestial and terrestrial creations, in the very elements of matter, in all we sense from birth to death, we see one design manifested, one purpose revealed, one motion emphasized, the orbital.

Considering the fact that this particular type of motion is the prime factor, the universal natural phenomenon, the paramount consideration in our contemplation of life

here, it is logical and reasonable to suppose that it plays an all-important part in the great universal scheme of life in all its tenses. This emphasis, placed on one type of motion in all-revealed natural phenomena, should claim the attention that emphasis receives in the world of expression and thought.

The facts we emphasize are those we wish to stress and call the attention of others to, those that have a special significance, those which are all important. It is, therefore, logical to conclude that this emphasis placed on orbital motion is not a chance phenomenon, but one designed to reveal the most important truth in life. Orbital motion is the most significant of all natural laws and phenomena. It lies at the very heart of life, at the very root of existence. Let us express this deduction in terms of time.

Infinity and eternity are qualities impossible, it is said, for the human mind to comprehend, but is this really true, if we consider time and life as moving and actuating on a circular orbit?

Time is admitted by all to be flowing uniformly in one direction. Strangely enough, its direction of flight has generally been considered to be a straight line. It is perfectly logical to suppose that it flows in a circle, and if this is true, eternity is understandable, and the orbit of time becomes the orbit of existence.

Time, some one has said is but "articulated eternity". Ever onward, ever upward, each state of existence a step up to meet the succeeding period of being, advancing steadily along the closed circle of Time, from a dark initial state of chaotic imperfection to a divinely ordained, and glorious state of sublime and exalted perfection.

# ROMANIZING THE CHURCH

IN order to prove the truth of this serious charge, let us here compare certain teachings of the Protestant Episcopal Church with those of the Anglo-Catholics.

### THE SACRAMENTS.

Protestant Episcopal Teachings.

(From the Articles of Religion, Prayer Book, pp. 557-566.)
Art. XXV. Of the Sacrament.

. . . . . .

". . . . There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures. . . . ." (Prayer Book, pp. 562-63.)

**Anglo-Catholic Teachings.**

". . . . . there are Seven Sacraments ordained by Christ in His Church, namely, Holy Baptism, the Holy Eucharist, Confirmation, Penance, Holy Order, Holy Matrimony, Holy Unction." (From the "Seven Sacraments", by the Rev. S. C. Hughson, O. H. C., Chairman of the Catholic Congress, p. 8.)

"Its (the Catholic Congress') purpose is to propagate and defend the religion of the Incarnation of God the Son, as that religion is made available for men through the seven Christ-ordained Sacraments of the Holy Catholic Church." (From the letter-head of the Catholic Congress.)

### THE LORD'S SUPPER.

(The Roman Catholic Church teaches that in celebrating the mass, or Communion, the priest by his blessing changes the bread and wine into the flesh and blood of Christ and also sacrifices Christ anew, as He was sacrificed on the Cross.)

**Protestant Episcopal Teachings.**

Art. XXVIII. Of the Lord's Supper.

". . . . . .

"Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. . . . . .

"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." (Prayer Book, p. 564.)

Art. XXXI. Of the One Oblation of Christ finished upon the Cross.

"The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

**Anglo-Catholic Teachings.**

"In the tremendous moment, when, through the words and acts of the priest, the Bread and Wine become the Body and Blood of God, we too stand on Calvary." (From the "Seven Sacraments", by the Rev. S. C. Hughson, O. H. C., Chairman of the Catholic Congress, p. 41.)

"The Sacrifice of the Mass is the same as that of the Cross."

"The Lord Jesus Christ, who offered Himself upon the Cross, is offered upon the altar."

"Where there is no Mass, there is no Church."

(From a sermon in the volume, "The First Catholic Congress", pp. 91, 93.)

"It is not necessary to speak at any length of the Solemn Mass in the Cathedral. This offering of the Holy Sacrifice, with all the beauty and glory of holiness, was, of course, the central feature of the whole Congress." (From the Introduction to a volume entitled, "The Second Catholic Congress", Addresses and Papers, p. 15.)

The above comparison proves that Anglo-Catholic teachings are expressly condemned, repudiated, or forbidden by the Articles of Religion, which are a part of the constitution of the Protestant Episcopal Church.

This is one of the reasons why the Anglo-Catholic party has determined to abolish the Articles of Religion. Under their leadership the last General Convention of the Church voted to suppress this statement of our faith. To become effective this action must be ratified by the next General Convention which meets in the fall of 1928. If you wish to preserve the Protestant Episcopal Church, elect to the Diocesan Convention in the spring of 1928 genuine Episcopalians, who will choose Protestant delegates to the General Convention pledged to defeat this subversive plan.

### WHEN A VOW IS NOT A VOW.

By teaching forbidden doctrines to their trustful congregations The Anglo-Catholic clergy habitually and cynically break their ordination vows. In order to prove the truth of this second serious charge, let us turn once more to the Prayer Book, this time to the ordination services.

When a deacon is ordained priest, he takes two solemn pledges.

First, he promises "always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; . . . ."

Second, he promises "with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word; . . . . . ". (Prayer Book, p. 518.)

When a priest is consecrated bishop, he confirms the second pledge in identical language, promising once more "with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word; . . . . " (Prayer Book, p. 527.)

The Anglo-Catholic clergy, however, do not "banish and drive away from the Church all erroneous and strange doctrines". On the contrary, they steadily use their best endeavors to introduce them into the Church, which fact is proved above. Through their efforts there are now over three hundred Episcopal parishes in which Roman Catholic masses are said in direct violation of the constitution of the Church. There are many more in which a close approach to the mass is made and into which other Roman usages are being introduced, as fast as the clergy are able and dare to act in the face of lay opposition.

In the secular world harsh epithets, perhaps not seemly here, are applied to men who make solemn pledges and deliberately break them, not once, but hundreds of times. Such vows are comparable to the ever famous treaty neutralizing Belgium, which the Chancellor of the German Empire declared to be a "scrap of paper".

# Book Reviews

CHRISTIANITY AND JUDAISM COMPARE NOTES: By H. F. Rall and S. S. Cohon. The Macmillan Company. Price $2.

Understanding is one of the leading qualities characterizing a happier world. The book, "Christianity and Judaism Compare Notes", has as its major purpose the furtherance of this understanding between two religious groups, the relations between which have not always been dominated by a spirit of tolerance. The motive of Professor Rall and Professor Cohon is distinctly commendable.

The task of presenting an adequate description of Christianity is a difficult one, for the numerous differences among the divisions tend to obscure the basic points. Professor Rall, who holds the chair of systematic theology at Garrett Biblical Institute, occupies the best of vantage points from which to see through the various expressions of the simple concepts of Christianity. This he does, not forgetting the significant characteristics of our religion in the specialized forms known to Christian laymen. Professor Rall is writing primarily to interpret Christianity to those who are not Christians as effectively as possible.

This interpretation of Christianity he undertakes in three steps: (1) A description of the Christian conviction, which includes our beliefs regarding the meaning of this world and the nature of our God; (2) A statement of the Christian way of living as determined by the Christian conviction regarding the world and God; (3) A description of the hope which is inspired by the Christian idea of our relation to the higher world. Using this classification of his material, Professor Rall tells first of the importance of doctrine and of creeds in the various forms of Christianity, in which are contained the Christian conviction regarding the world and God. Then he describes our relation to God, to our fellow men, to the world, and to ourselves, as constituting the Christian way of living, the expression in life of our convictions. Lastly he presents the principle of individual salvation, of the Kingdom of Heaven on earth, and of the life to come, as the elements of the Christian hope.

For a short presentation of the characteristics of Christianity, Professor Rall has done very well. He would have been more clear and accordingly more convincing, however, if he had made his minor theses stand out, to a greater extent than they did, from the attendant material which he introduced as evidence for his conclusions.

Professor Cohon used a more simple way to explain Judaism, and while he seemed to tell less than did Professor Rall, he accomplished his object of giving to his Christian reader a broad concept of Judaism.

A brief, historical background of direct relevance was given, introductory to a presentation of the place of faith and reason in Judaism. He emphasized the importance of the latter, of man's ability to apply his intelligence in the determination of truth. In this philosophical attitude, however, he states that there is some difference of opinion, as evidenced in the contention of a leader in Jewish thought, "all the books written by the philosophers 'should be burned in the public place in their presence'|".

The minor importance of dogma in Judaism was described, but the fact of separate sects and of various creeds was stated. The development of Reform Judaism during the past century is given considerable attention. Orthodox Judaism had remained unprogressive for so long that many of its adherents broke away. Reform Judaism "made it possible for the scientifically trained Jew to be intellectually honest in his Judaism". Isaac Disraeli, father of the statesman, is reported to have said, "Had these changes been introduced at an earlier period, neither I nor my family would have seceded from the Jewish community".

Professor Cohon's description of Judiasm is highly informatory and interesting. It is easily read in spite of the frequent reference to Hebraic words having meaning solely to his Jewish readers. Christians, to further their understanding of Judaism, would do well to read this brief exposition.

G.

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**Charles Scribner's Sons, 597 Fifth Ave., New York City.**

THE GOSPEL BEFORE THE GOSPELS: Burton Scott Easton, D. D. Price $1.75.

**The Macmillan Co., 60 Fifth Ave., New York City.**

THE GOSPEL FOR ASIA: Kenneth Saunders. Price $2.50.

THE HALLOWING HOME: H. Maynard Smith. Price $1.00.

**Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wisconsin.**

POEMS OF THE AFRICAN TRAIL: E. L. Haines. Price $1.25.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## SHOULD LIKE TO SUBSCRIBE.

Mr. Editor:

Having read several remarks made about your paper by the "Churchman", I feel that I should like to subscribe to something that stands for the inspiration of the Bible. Please send me information as to the price, so that I may forward check at once.

**Margaret E. Phillips.**

Pittsburgh, Pa.

## THE WORST TRAGEDY.

Mr. Editor:

Allow me to congratulate you upon the issue of The Southern Churchman of January 21. It is an excellent paper full of good things, especially the leading editorial, the article on the Virgin Birth and the letter by Josiah R. Ellis. What is written in those items is so everlastingly true that none of them can be successfully denied. The drift of all of our seminaries away from the evangelical doctrine is, to my mind, the worst tragedy occurring in our beloved Church.

**H. E. Bush.**

## ENGLISH PRAYER BOOK CONTROVERSY.

Mr. Editor:

The exigencies of the present English Prayer Book controversy would hardly seem to justify the statements attributed to the Bishop of North Texas, on January 15, at Abilene, as reported in your issue of February 18.

First, the Bishop is quoted as saying: "It seems to many Americans that the House of Commons, representing as it does **the masses of the people who through taxation** and otherwise are the real support of the Church of England (even though many of them are non-conformists), detected in some of the proposed changes in the Prayer Book a tendency to repudiate the Protestant position of the Church of England and bring back into use some of the distinctly Roman doctrines and ceremonies which had been explicitly repudiated at the time of the Reformation."

Now the Church of England is not, nor never has been supported **"by taxation"**. For an American authority on this point permit me to refer to President Abbott Lawrence Lowell of Harvard University, in his work, "The Government of England", Vol. 2, pp. 367, 379, 377. For English authority, such men as Professor E. A. Freeman, Lord Selborne and William E. Gladstone, all Churchmen, and Dr. James Martineau, a Unitarian, unite in agreeing that, "the Church endowments, including tithes, arose . . . by **voluntary gifts**, . . . (and) so stand upon the same footing with the income of Dissenters' trusts". Says Dr. Martineau: "The popular nonconformist conception of the Church of England as a . . . **State-endowed institution** . . . mixes up historical error and illusory theory into one huge prejudice, in which all accurate distinction is lost."

Second, the Bishop is also quoted as saying that **"the laity of the Church of England,** represented in the House of Commons, objected to the proposed revision of the English Prayer Book", etc., etc.

It is well known, as reported in even the secular press, that the **vast majority of Churchmen** in the House of Commons **voted for the proposed book,** and it is today favored by the bulk of members of the Church of England, laity as well as clergy. One New York daily paper stated that had **only Churchmen** been permitted to vote, the House of Commons would have given a **majority of thirty for the book.** Furthermore, one of the ablest speeches in favor of the measure was made by a Labor member, Mr. Dunnico, a Baptist minister of twenty-five years' standing, who said he could find nothing in the new book subversive of the doctrines of the Church of England.

When these facts are so easily ascertained, why hold up Hindus and Free-thinkers in the House of Commons as saviours of the Church of England, and accuse as traitors to her doctrine and worship such men as the venerable Archbishop of Canterbury, who have given the best of their lives in her service and ministry?

(Rev.) Ernest L. Harvey.

Elmira Heights, N. Y.

### COMPANION, GUIDE, FRIEND.

Mr. Editor:

I enclose check to pay for my subscription to your valued paper. I may be somewhat late in remitting at times, as at present, but please don't stop coming. I simply couldn't do without you, and I hope to have you for companion, guide and friend for the rest of my life. I am also enclosing the petition, signed, that formed the back of your issue of February 25. I am more happy than words can tell to see from a recent issue of the New York Times that there is to be an organized and a widespread effort to prevent the change and mutilation of our beloved Prayer Book.

Mrs. Laura B. McNulty.

Columbus, Georgia.

### TOO GOOD TO PASS BY.

Mr. Editor:

In passing the Church of the Epiphany, Washington, a great old church on the public highway, where the teeming masses go on their way back and forth, one reads on the large bulletin board a very suggestive and appealing invitation to enter the doors of this old sanctuary. It was too good to pass by and so I copied it and now it offers its loving welcome to strangers and others who pass my own church door. As there seems to be no copyright involved, I take the liberty of passing it on to other parsons who might be interested. I understand that the Rev. Dr. Morris, long of the Brazilian Missions, now associated with the Rev. Dr. Phillips, is the author. Here it is:

"To all who mourn and need comfort; to all who are weary and need rest; to all who are friendless and need friends; to all who are homeless and need sheltering love; to all who pray and to all who do not, but ought; to all who sin and need a Saviour, and to whomsoever will . . . This Church opens wide its doors and makes a place, and in the Name of Jesus Christ says:

"Welcome!"

Robert Evans Browning.

### "DON'T PLAY IT NO MORE."

Mr. Editor:

And this year, it appears on the mite-boxes!
I refer to that bit of verse which starts off:

"Christ has no hands but our hands to do His work today.
He has no feet but our feet to lead men in His way . . ."

Why on earth should this thing be used so much—and mostly on official publications? Everything can be said against it. There is nothing in its favor.

Are we not taught that Christ rose from the dead on the first Easter morn? Are we not told that the tomb was found empty? Where, then, was His Body?

Christ, Himself, gives the answer, when He says to doubting Thomas: "Reach hither thy finger, and **behold my hands**; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

I suppose, speaking in defence of the verse, one would say, "It throws the responsibility on us humans. We are to do the work, today"!

Yes, but why? Certainly not, for a Christ who does not exist! For if that Christ "has no hands but our hands, etc." then He has no Resurrection Body. If He has no such Body, what assurance is there that we humans shall have? And "If Christ be not risen from the dead, then is our faith but vain, and we are the most miserable of men. Let us eat, drink and be merry, for tomorrow we die".

Not only that, but what of Christ's plain statement, "My Father worketh, and I work"? How much more inspiring (if inspiration is what we are after) to feel that "We are fellow-workers with Him", not isolated employees of a Being who must, this Lent, appear to our Sunday-school children to be a helpless cripple!

There is a popular "comedy team" which goes by the name of "Two Black Crows". One of them plays "Annie Laurie" for the other. "Boy, that's good!" is the reply. But (as the musician starts up again) **"Don't play it no more"!**

So, please, dear National Council, with this poem. Let's not use it any more. It's blatant heresy.

(Ven.) Hall Pierce.

Amarillo, Texas.

### KEEP THE ARTICLES.

Mr. Editor:

The Living Church has begun to purr over the Thirty-nine Articles, particularly the twenty-eighth, which is "repugnant" to transubstantiation, the pet of The Living Church and its astute editor, even Reservation. It purrs now! No objection theologically to this article. Why, no! Even Rome's best is against transubstantiation (how it licks its chops when it can lug in Rome, which, alas! since the Pope's last encyclical it must view at a distance or approach on its knees). No one then objects to its theology but its **grammar! and rhetoric!** how can one stand that?

So it must be rewritten so as to be rightly interpreted, but not yet. Now, its grammar is bad, its pedagogy is worse, and one sentence contains seventy-five words! Think of it! Difficult to parse, hence it must be rewritten. Then The Living Church and its noisy minority backed by the weak-kneed brethren, will get in its perfect work.

Just for enrichment they said about the changes in the Prayer Book. Read Dr. McCraedy's article and see what they gave us. With meticulous precision they have even changed words that apparently stood in the way of their onward march to Rome. And the same would happen here: let them get a chance at the Articles and they would either be omitted altogether or so changed as to be unrecognizable.

So they say, Let's rewrite it, not on account of its theology, but of its awkwardness of expression, bad grammar, etc. Then when the right to rewrite has been given the theology will at once be objectionable and The Living Church, with its noisy minority, will either throw this Article along with the others out of the Prayer Book, or change the trend Romeward, as has been the case in every change made in the Prayer Book.

Keep the Articles in the Prayer Book, where they rightfully belong!

Josiah R. Ellis.

### "WISDOM."

Mr. Editor:

Allow me to express my warm appreciation of Mr. Alfred B. Williams' masterly article, "Wisdom", in your issue of twenty-eighth of January.

Simple-minded Christians know far too little of that hydra-headed monster—anti-Christian propaganda.

It is well-known that any popular lecturer gathers much more material on his subject than he actually gives in public. Why? Because he wants only those facts which will best support his thesis. Those which don't he scraps, or mentions only to dismiss or ridicule. Popular Science nowadays reeks with theories, bolstered up with a few hand-picked facts out of many times their number ignored as inconveniently destructive of the said theories.

The seed-bed of most anti-Christian theories was, and is, German. The Professors of this nation have built up a baseless reputation for immense research and massive learning—a bubble which sadly needs the needle, for it is the outcome of the Prussian drill-sergeant system. In German Universities it is briefly this.

A Professor, let us say of Botany, first maps out his subject into divisions such as—External plant structure, internal, nerve-system, life functions and processes, classification and so on. Next, he divides his class into an equal number of groups, and assigns to each, one of his subject-divisions for special study and research. Each member of a group reports regularly to the Professor on that section of his field sub-let to him. Now comes in the Professor, selecting the facts which square with his theories—and he would not be a German Professor if he had not theories already evolved out of his inner consciousness. He ignores facts inconvenient for the theories in whatever volume he puts forth.

In this way he kills three birds with one stone—achieves an outside name for immense research; credit for a sweeping yet minute mastery of a whole field; and an imposing array of facts to support his theories, while the far greater multitude of facts which are against them, like so many Cinderellas, are driven to the dust and ashes of oblivion.

And now I trust I may be allowed to make one comment on your article, "Victory in the Church of England", as I have not seen it noted elsewhere, viz.: the markedly non-democratic constitution of the English Church Assembly, to which Parliament delegated years ago many matters of internal development. The Church Assembly, then framed by the Bishops, designedly nullified as far as possible the due and effective voice of the congregations by the system of their representation adopted.

Thus, the decisions of the Church Assembly, even were



The ultimate group at Christchurch School, Virginia — one fulfillment of the Church's vision from Colonial days.



## CHRISTCHURCH SCHOOL.

### Building and Endowment Fund.

### REV. WM. PAGE DAME, D. D.

### Headmaster of Christchurch School.

HE boys of Christchurch School in oldest Virginia (thirty miles north of Jamestown) form a distinct group, coming from homes of tradition and culture though ofttimes of slender resources. Some day you may look into their glowing faces and realize the full satisfaction of having been their benefactor in an hour of real stress.

Their School, alone in all Tidewater Virginia, and with but seven years of struggling history, of course, lacks the loyal alumni of established position and wealth who, for older schools and colleges, care so generally for expanding growth. Its cause for the present must be the care of others.

Five marks of the Schools are noteworthy:

1. It re-occupies the earliest field of Anglo-Saxon civilization in America.

2. It has in its Headmaster, the Rev. Dr. William Page Dame, a really great leader of boys.

3. It has set up high standards of Christian character and scholastic attainment in a rural simplicity of life.

4. It has overtaxed its present capacity to house sixty boys of select promise, with a long waiting list for next session.

And the fifth mark of the School, its very low cost ($600 covers all School charges), can be maintained in one way only, by doubling the present enrollment; and the necessary building program costing $120,000, is now ready for immediate execution.

Half the required sum is in sight, though conditioned largely on completion of the whole unified program in time for next session's use.

Work on construction should start within ten days. Sixty thousand dollars is still to be subscribed.

Dormitory units for five to twenty boys—$5,000 to $20,000.

Full accommodation for one boy—$1,000.

Furnishings per boy—$100.

Gifts may be made memorials. Subscriptions (for payment at convenience) may be sent to the Dean, the Mayo Memorial Church House, 110 West Franklin Street, Richmond, Virginia.

Checks may be made payable to Christchurch School Extension Fund.

Visualizing with keen sympathy the full emergency so briefly outlined, will you share with others in promptly meeting it?

Faithfully yours,

**Edmund L. Woodward.**

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## THE STRANGER AND HIS FRIEND.

A poor wayfaring man of grief
  Hath often crossed me on my way,
Who cried so humbly for relief
  That I could never answer "Nay".
I had not power to ask His name,
Whither He went, or whence He came;
Yet there was something in His eye
That won my love—I knew not why.
Once when my scanty meal was spread,
He entered. Not a word He spake.
Just perishing for want of bread,
  I gave Him all; He blessed it, brake,
And ate; but gave me part again,
Mine was an angel's portion then;
For while I fed with eager haste,
That crust was manna to my taste.

I spied Him where a fountain burst
  Clear from the rock; His strength was gone;
The heedless water mocked His thirst;
  He heard it, saw it hurrying on.
I ran to raise the sufferer up;
Thrice from the stream He drained my cup,
Dipped, and returned it running o'er—
I drank, and never thirsted more.

'Twas night; the floods were out—it blew
  A winter hurricane aloof;
I heard His voice abroad, and flew
  To bid Him welcome to my roof;
I warmed, I clothed, I cheered my guest—
Laid Him on my own couch to rest;
Then made the earth my bed, and seemed
In Eden's garden while I dreamed.

Stripped, wounded, beaten nigh to death,
  I found Him by the highway side;
I roused His pulse, brought back His breath,
  Revived His spirit and supplied
Wine, oil refreshment; He was healed.
I had, myself, a wound concealed—
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw Him next, condemned
  To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
  And honored Him midst shame and scorn.
My friendship's utmost zeal to try,
He asked if I for Him would die:
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will".

Then in a moment, to my view,
  The stranger darted from disguise;
The tokens in His hands I knew—
  My Saviour stood before mine eyes.
He spake; and my poor name He named—

"Of Me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not; thou didst them unto me".
—James Montgomery.

## LETTERS TO THE EDITOR.

(Continued from page 17.)

they unanimous, could not faithfully represent the vast body of believers. This is seen by the fact that opposition to the changes grew stronger as it left the House of Bishops, descending to the House of Clergy, and coming finally to the House of Laymen. But the emasculated laity expressed itself at last, in the far more democratic House of Commons, and not in the hereditary House of Lords.

George Nutt.

Columbia Falls, Montana.

### ASTONISHED.

Mr. Editor:

It's a long ways since our University days together and our paths have rarely met. I read The Southern Churchman regularly, and I am much edified by your stand for "the good ole time religion". Doctrinal matters do not interest me much, but I am astonished at the insolence of the so-called intellectuals who offer a crumb of speculation here and another there, and ask me to accept it in lieu of the great revelation of the scheme of things as contained in the Bible. If theology is a science, and if science is organized knowledge, then the sporadic attempt to answer with a theory the question, "How can these things be"? does not appeal even to my mind, much less my heart and soul.

I don't know whether you care to use the enclosed or not—that's up to you. I count quite a number of clergymen in my family and I believe that they would endorse what I say. They certainly by their lives intimated that I believe as they did.

W. H. Randolph.

### A FRIEND.

Mr. Editor:

I have been a subscriber for years. When the Rev. Meade Clarke was Editor he gave the Church Periodical Club reduced rates, and it has been under my care ever since. The club numbers twenty subscribers; I notify each one when it is time to renew and collect, so The Southern Churchman has no trouble whatever; don't you think that shows interest? My sister subscribes and as that comes to my home, my copy goes to my sister-in-law, in Madison, Conn.; therefore, my name does not appear on the list of subscribers. The paper is excellent and I would not be without it. I think there should be more news from the Diocese of Virginia. Subscribers outside the diocese want it and I have missed Virginia News when away from home. Sometimes there is no news at all, as in a recent number. Pardon this comment, as it's the only suggestion that could be made for improvement.

(Mrs.) Mary G. Wallace.

Richmond, Va.

### "ALMOST NIL"?

Mr. Editor:

Dr. Morehouse says in today's (March 17) Churchman that "everybody knows that they (the Thirty-nine Articles) are misleading, . . . and that their teaching value today is **almost nil**". (Black mine.)

"Everybody!" I do not know it, and many thousands of the Protestant Episcopal Church do not know it. I think of the Vicar of Cheltenham's lately saying that "nobody believes Genesis 11:23", which millions believe as well as I.

"Almost nil!" That is what the Anglo-Catholic would fain make the Articles, or entirely "nil", especially those which protest against Roman error.

Rome stands firmly by the Council of Trent; let us imitate her firmness, standing by the Articles in the Prayer Book, not "side-tracked", as my old comrade of the Rockbridge Battery wittily put it (Dr. Kinloch Nelson) long ago, in General Convention, even though Mr. Morehouse kindly offers to publish them apart for any who want them.

But such publication, I think, will never be needed: for the great body of the laity, at least (as in English) are still firm against Roman error.

Berkeley Minor, Sr.

Charlottesville, Va.

### CRYING OUT FOR A VOICE.

Mr. Editor:

I cannot tell you what the comfort is that the stand of The Southern Churchman is giving me. As the daughter of a South Carolina Evangelical clergyman, now dead for many years, I have been crying out for a voice from his Church. It is speaking to me through The Southern Churchman. The sermons are my special help. Thank you for that one, "The Supper of the Lord and The Real Presence", which you published January 28, 1928.

C. G. Edgerton.

Aiken, S. C.

# Church Intelligence

### RESOLUTION.

**Saint Mark's Rectory,
Lake City, Minn.**

Whereas, At the session of the General Convention of the Protestant Episcopal Church in the United States of America, held at New Orleans, La., in October, 1925, a resolution was tentatively passed providing for the abrogation of the Articles of Religion, and which resolution will be finally acted upon at the session of the General Convention of the Church, to be held at Washington, D. C., in October, 1928, be it

Resolved, By the Vestry of St. Mark's Protestant Episcopal Church, at Lake City, Minn., in meeting assembled on this twenty-seventh day of February, 1928:

(1) That the Vestry of said Church is opposed to the abrogation of the Articles of Religion and to any action on the part of the General Convention which would in any manner alter the status of said Articles of Religion as now fixed and provided by Article X of the Constitution of the Church.

(2) That a copy of this resolution be forwarded to the Secretary of the General Convention and be generally published in Church periodicals.

This is to certify that the above is a true and exact copy of the resolution passed on twenty-seventh day of February, 1928, at a regular meeting of the Vestry of St. Mark's Protestant Episcopal Church of Lake City, Minn.

**W. E. Wellman**, Sr. Warden.
**Geo. S. Todd**, Clerk.

### Resignation of Bishop Kinsolving of Brazil.

The Presiding Bishop has received the resignation of the Rt. Rev. Lucien Lee Kinsolving, S. T. D., Missionary Bishop of Southern Brazil, to be effective as of last January 6, the twenty-ninth anniversary of his consecration. The resignation will come before the House of Bishops at General Convention in October and a successor will presumably be elected at that time. The Presiding Bishop has appointed the suffragan, Bishop Thomas, as bishop in charge of the district, pending action by the House of Bishops. Ill health has necessitated the resignation. Bishop Kinsolving has been in the United States during the past year and is not able to return to the field he has served for nearly forty years (he went there in 1889) and to the work which is in so large measure his own unique creation.

Bishop Kinsolving was one of the "Bishops consecrated in America for foreign Churches". The Brazilian Episcopal Church elected him as its bishop in 1898 and sent him to the United States for his consecration. The House of Bishops then also elected him. In 1907 the Brazilian Church became a missionary district of the American Church; Bishop Kinsolving was duly elected first missionary bishop, and thus has the distinction of being three times elected bishop of the same field. He and the Rev. Dr. James W. Morris started the work which now has an additional bishop, the Rt. Rev. W. M. M. Thomas, D. D., elected suffragan in 1925, six foreign clergy, seventeen Brazilian priests, six Brazilian deacons, nine candidates for Holy Orders, sixteen lay-readers other than candidates, an average of two hundred and ninety-five confirmations a year, and more than three thousand communicants.

Bishop Kinsolving's firm belief that self-support should keep pace with the growth of the work, the training of Brazilian clergy in the Porto Alegre Theological School, and of boys in the Southern Cross School, the faithful struggling with poor equipment and the healthy growth of many congregations, the rapidly developing work among Japanese, and the opportunities opening out before the work, have all been told many times. Possibly the most easily available account of the early years and the development of the Southern Brazil district is in No. VI of the Handbooks on the Missions of the Episcopal Church, 927. (Bookstore, 281 Fourth Avenue, New York, 40 cents.)

### Dr. Larkin W. Glazebrook.

It gives us much pleasure to announce that Dr. Larkin W. Glazebrook of Washington, D. C., has accepted the position of Field Worker recently tendered him by the National Commission on Evangelism.

Dr. Glazebrook is the son of the Rev. Dr. Otis A. Glazebrook, who for many years was rector of St. John's Church, Elizabeth, N. J., and who is now serving as U. S. Consul at Nice.

Dr. Glazebrook is one of the most prominent physicians of Washington, and has for many years held the position of Chief Surgeon of the Washington Street Railway Company.

Owing to his deep interest in Evangelism, and especially Lay Evangelism, he has given much of his spare time to such work for many years, and when the National Commission was seeking laymen to serve in the Bishops' Crusade, Dr. Glazebrook was naturally one of the first men selected and was assigned as the Lay Crusader to the Diocese of Virginia, where he made a profound impression on those who heard him. Since the close of the Crusade, he has given much time to the follow-up work of the movement in his own and other dioceses and has been instrumental in interesting many other laymen in the cause of Lay Evangelism.

Dr. Glazebrook possesses a most pleasing personality and is a speaker of unusual ability and, while he has been in the full-time work of the Commission but a few weeks, has already shown his eminent fitness for the important work assigned to him.

His engagements are being arranged by Bishop Darst, Chairman of the National Commission on Evangelism, 506 Southern Building, Wilmington, N. C., and it is hoped that this talented, gifted layman, who has at such a financial sacrifice, devoted his life to the cause of Lay Evangelism, may be widely used throughout the Church.

**National Commission on Evangelism,**
By Thomas C. Darst,
Chairman.

### The Coming General Convention.

The triennial convention of the Protestant Episcopal Church in the United States, to convene in the City of Washington, October 10, will continue in session until the twenty-seventh. For several reasons, it is expected to be outstanding and historic. It will be the first convention to sit in the great National Cathedral of the Church and the second to be held in the Diocese of Washington since the creation of that diocese, in 1895, the previous convention held there having been in 1898.

### Story of the Diocese of Washington.

In connection with the meeting of the General Convention of the Church, to convene at the City of Washington in October, the Washington Star publishes the story of the creation of the Diocese of Washington, in 1895. The diocese includes the District of Columbia and the counties of Charles and St. Mary's, in Maryland. It was created by the efforts and at the suggestion of Bishop Paret, who found the Diocese of Maryland, then including Washington and the District, too large for one bishop, yearly visitations to each of the churches and parishes keeping him away from home three-fourths of each year. An apparently insurmountable obstacle was the lack of funds to provide for two bishops and diocesan organizations, but this was overcome at the very moment when prospects seemed hopeless by receipt of a legacy of Eversfield F. Keerl, which amounted to about $100,000, was bequeathed unconditionally to the Diocese of Maryland and supplied precisely the sum needed, the Maryland diocese agreeing promptly and generously, to share the benefaction with the new diocese.

The Diocese of Maryland included, in 1895, a total of one hundred and sixty-two clergymen, one hundred and forty organized parishes and 29,918 communicants. The two dioceses, including the same territory formerly occupied by the one, have two hundred and thirty-one clergymen, two hundred and thirty-six parishes, 55,341 communicants, the increase being sixty-nine clergymen, ninety-six parishes and 25,431 communicants.

The two Maryland counties attached to the new diocese were left with it, because they had been long part of the Convocation of Washington.

A. B. W.

### Great Gifts From Women of the Church.

The Washington, D. C., Star publishes the following:

Women of the Episcopal Church are preparing to make two large monetary offerings at the opening service of the General Convention at Washington Cathedral on October 10.

The United Thank Offering, which it is anticipated will reach $1,000,000 and represents a three-year collection, in addition to other offerings, will be used for extra missionary work of the church. A corporate gift of $100,000 will be presented at the same time and will go for the support of these six mission fields: St. Agnes School, Kyoto, Japan; St. Timothy's Hospital, Cape Mount, Liberia; Holy Trinity Cathedral, Port-au-Prince, Haiti; Church of the Resurrection, Baguio, Philippine Islands; St. Mark's Mission, Nenana, Alaska, and the Church of the Nazarene, Livramento, Brazil. Both these offerings are from women all over the world and denote a triennial effort.

With this auspicious start, the women of the Church will be represented during the General Convention by the triennial session of the Woman's Auxiliary. There will be mission exhibits and each society will give demonstrations of its work. Among these will be the Girls' Friendly Society, the Daughters of the King, the Church Periodical Club, as well as a number of lesser guilds, societies and leagues of the church.

The Church Periodical Club will present its work in dramatic form and Washington parishes are rehearsing scenes depicting various phases of their activities. While this preparation is going forward in the Capital various meetings are being held in different parts of the globe to further the offerings of the women of the Church. At the last General Convention, held at New Orleans in 1925, the women honored the Most Rev. Daniel Sylvester Tuttle, formerly Presiding Bishop of the Church, by applying the $100,000 gift for a furlough house in New York and for training girls for Church work and for a colored school at Raleigh, N. C.

### American Church Institute for Negroes.

The great meeting held in Carnegie Hall, New York, on March 12, for the American Church Institute for Negroes, was such an enthusiastic demonstration of good will between the white and colored races that its influence should go a long away. On the stage with Bishop Manning, who presided, were Bishop Murray, Bishop Lloyd, Bishop Shipman, Dr. Patton, Mr. Battle, Field Secretary for the Institute, three principals of schools, the Rev. Mr. Gould, Mr. Hunt, Mr. Blanton, and the Rev. Alvin Russell, vice-principal of St. Paul's, a few guests, the Institute sextet, and one hundred and twenty men, women and boys, vested, from Negro choirs.

After Bishop Shipman's invocation, Bishop Manning asked his people to undertake a definite piece of Advance Work in contributing toward the sum needed in the Advance Work Program, for the Institute schools. Perhaps his most striking remark was that the first two baptisms he ever had were for two colored babies, the first class he confirmed were colored people, the first church he consecrated and the first parish house he dedicated were each for colored congregations, and the first bishop at whose consecration he assisted was a colored bishop. This, together with the fact that New York Diocese is said to have more colored people connected with the Episcopal Church than any other diocese, North or South, "is really a colored diocese", qualified him, he thought to preside over that meeting!

Bishop Murray spoke next, and could not have made a more delightful speech, commenting on the tremendous achievements of Bishop Manning's seven years as bishop, and commending the great value of the Church's work for Negroes.

Mr. Wallace Battle won everybody's admiration and applause by his picturesque speech. He reported the recent gift made by a colored woman of the Diocese of New York, who withholds her name. She is a domestic servant and came to the office of the Institute to give more than half of her life-long savings, a gift of ten thousand dollars!

Dr. Patton was thoroughly himself, which is always enough to say to those who know him, and for those unfortunates who do not, no description is quite adequate. Some reasons he gave for his long continued interest in the Negroes are that with them education has never become separated from religion, they have not been affected by modern repudiation of religion, their sense of humor is quick and keen, and they are very able to adapt themselves to changing conditions for their own good.

The motion picture showing the activities of the schools made vivid to the audience the work that is carried on for some seven thousand young Negro men and girls every year. (The winter enrollment is over 3,000, and the summer schools have still more.)

No part of the long program was more beautiful than the presentation, by Mr. Hunt, of Fort Valley, of a big Bible, given to Bishop Manning for the Cathedral by the students and teachers of the Institute schools. None of the gifts for it had been more than fifty cents, and many of them were in pennies.

One reason the meeting was rather long was because the audience could not hear enough of the singing of spirituals by the Institute sextet.

Bishop Lloyd closed the meeting with a benediction.

### Reports Religion Scarce in College.

The following is a summary of President Wilkins' speech delivered at a three-day conference at Princeton University as reported by the New York Times:

The typical college undergraduates—eight hundred out of every group of one thousand—has too much to do, both of work and amusement, to consider religion other than something that "isn't done" in college. He spends a good part of his waking hours in study.

He spends many more in athletics, dramatics, working for publications, or in fraternity affairs. He goes every week to a dance, a game and a movie. He spends hours in talking, about everything from fraternities to college politics, college scandals, jobs and women.

Such was the picture of four-fifths of the usual undergraduate body presented here tonight by President Ernest H. Wilkins, of Oberlin College, who made the first speech of a symposium on the state of religion among college men. He spoke in Proctor Hall, following an address of welcome extended to two hundred university college Presidents, professors and headmasters by John Grier Hibben, President of Princeton University. The two hundred educators held a three-day conference.

Dr. Wilkins called his statement "a purely objective survey, without criticism and without recommendation".

"In a typical modern college body of one thousand men," he said, "about one hundred might fairly be said to be religiously minded; rather more than eight hundred would not ordinarily be much concerned about religion—their attitudes varying from subliminal acquiescence to subliminal distrust; and a residuum would consider themselves to have dispensed with religion."

Dr. Wilkins put the attitude of the average student this way:

"Religion is all right—it used to mean a good deal—there's something in it, all right—but it simply isn't done in college. Chapel is a bore. I don't think much of the Y. M. C. A. bunch. And science has proved that a lot of it is all wrong, anyhow. Did you hear what the Sociology Professor said?"

Beneath this attitude, however, Dr. Wilkins professed to see "an undercurrent of unselfish desire to do things that are worth while". He said he had "increased confidence in their native idealism".

Refraining from attempting a "composite picture" of the two hundred religiously minded in his typical group, Dr. Wilkins turned to those who had "dispensed with religion".

"For the most part," he said, "they are of one or the other of two types: those who prefer the way of physical and mental vice, and those who throw over religion as a matter of mental excitement, or, as they think, of mental honesty."

President Wilkins said college youth was facing religious questions with a frankness born of the new logic, and of the general slackening of authoritarianism. He said that students considered "poverty, oppression, graft, crime, war", and then were liable to ask, "Isn't Christianity a failure"?

Speaking of chapel, Dr. Wilkins said:

"If it is compulsory it creates an underlying sense that there is something not quite right about a thing that has to be artificially maintained. Yet this sense is readily overcome whenever the speaker is ready to talk squarely of the very problems of which I have been speaking."

Martyn L. Keeler, a senior at Yale, saw the key to the trouble with religion in the colleges in "the administrative attitude".

"We are all interested in sincerity," he said, "and we can scarcely be expected to believe in a chapel service promoted and conducted by a Faculty which we know in the class room as irreverent or even blasphemous."

He asked that college chapel "tackle modern problems". He said "smart instructions" often put too many new ideas more or less indiscriminately into "minds that are often too wide open".

## VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

### Bible Conference in Richmond.

A Bible Conference under the auspices of the Church Witness to the Life of Faith, was held in All Saints' Church, Richmond, Va., March 11-18. Services were held at 5 P. M. and 8 P. M., with two speakers at night. Addresses were made by the Rev. Earle Lier, the Rev. Kenneth Mackenzie, Mr. James H. McConkey, the Rev. J. J. D. Hall, the Rev. Canon Osborne Troop and the Rev. Canon F. E. Howitt. The latter two speakers were present for the whole week and their ministry in Richmond has permanently enriched many and left abiding spiritual impressions. It is doubtful if Richmond has ever had a series of services with such a wealth of evangelical teaching. It was easy to take knowledge of the conference speakers that they had been with Jesus. Apart from the marvelous grasp of Scripture and ability clearly and forcefully to impart the pure doctrines of the Christian Faith, the power of the messages was felt in that like Chaucer's good man of religion, it was true of each speaker "first he wrought and afterward he taught". Ministers and prominent laymen of other churches came to the services and along with all who attended went away grateful for the blessing received.

Aside from the stated services parlor meetings were held for Bible study, and eternity alone will reveal the good that was done.

The old Gospel in its simplicity and power and glory was unfolded and illumined to the satisfying of many hungry hearts. There is a crying need for just such teaching and it is hoped that similar gatherings will be held in other cities.

R.

### International Interdenominational.

The International Interdenominational Day of Prayer for Missions was observed in Alexandria, Va., on Friday, February 24. The meeting was held at the George Mason Hotel at 10:30 A. M., and at Anne Lee Home for the Aged at 3 P. M. These meetings were sponsored by the Missionary Federation of Alexandria and vicinity, and this year were lead by the women of the Baptist church. There was a capacity gathering in the large banquet room of the hotel. Mrs. Sowers, wife of the Rev. John S. Sowers, of Del Ray Baptist Church, led the Morning Service in the most beautiful and impressive manner. There were over two hundred present, some from distant churches. The organizations taking part were as follows. First Baptist, Temple Baptist, Del Ray Baptist, Del Ray Methodist, Free Methodist M. E. Church, South, Presbyterian, Methodist Protestant, Immanuel Lutheran, and Episcopal churches: Christ, Immanuel, Braddock, Grace, St. Paul's, Olivet Chapel, Pohick and Theological Seminary. The offering of $17.17 will be divided between home and foreign mission boards. The afternoon service, held at Anne Lee Home, was led by Mrs. Norman Williamson, First Baptist, and was well attended by representatives of many churches, and gave great pleasure and comfort to the shut-ins at the Home. These services have become an annual event and each year are sponsored by the missionary leaders of one of the Protestant churches. Next year the Presbyterian church will lead. The Missionary Federation of Alexandria has three purposes for its being. First, to arrange annually for the Day of Prayer for Missions. Second, to arrange for Prayer Service at Anne Lee Home for the Aged on each Friday in the year. Third, to bring about good fellowship and cooperation among the followers of our Lord, that His Kingdom may come and His will be done on earth as it may please Him, and that He, working through us, may bring it about more speedily. The officers of the Federation are: Mrs. William M. Rearden, President, M. E. Church, South; Mrs. Louis Evans, Vice-President, First Baptist; Mrs. J. C. Winterwerp, Intercessor, Grace Episcopal, and Mrs. George T. Klipstein, Secretary, St. Paul's Episcopal; Mrs. Earnest Delaney, Assistant Secretary, Presbyterian Church. The work is growing in interest. Last year there were fourteen churches which cooperated in the work, and this year there were sixteen.

### Rev. V. J. Steffan Visits State Penitentiary.

The Rev. V. J. Steffan, Presbyterian minister, and visiting evangelist of the V. J. Steffan Prison Association, was in Richmond Sunday, March 18, and delivered a stirring address to the convicts at the State Penitentiary. At the close of his talk, Mr. Steffan called on the men, who from that time on were going to try and lead a new life following Jesus Christ, to rise to their feet. About fifty out of the five hundred white and colored men in the assemblage, responded.

Again he called to their feet those who were already trying to follow Jesus Christ, and another fifty rose.

Mr. Steffan is peculiarly fitted for this great work of going from city to city trying to reclaim the lost in the penitentiaries, for he himself is an exconvict, and thus can meet the men on their own ground.

Mr. Steffan is supported by a faith organization, known as the V. J. Steffan Prison Association, Incorporated, with an office at 804 Witherspoon Building, Philadelphia, Pa.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

### Church School Lenten Plans.

It has been the custom in the diocese for the Church Schools to compete in their Lenten offerings, banners being offered to the school having the largest per capita offering, the largest increase, etc. This year no banners will be offered at all and the only competition will be against previous records. Last Lent the Church Schools reported at the Presentation Service after Easter the sum of $19,899.91. This year the goal has been set at $22,000 by Bishop Murray.

Another change in the plan is a definite objective for the offerings. Half will go for the Arapahoes in St. Michael's Mission of the Wind River Reservation, Wyoming; the other half for kindergarten work in Japan.

On the Sunday preceding Lent a great Pageant of Inspiration was presented in the Lyric Theatre, in which at least 200 participated—clergy, teachers, doctors, nurses and children. The Pageant presented the eight fields, where the Church carries her mission: China, Japan, Liberia, Latin-America, Indians, Alaskans (Eskimos), Mountaineers and Immigrants, while one group represented the workers in all these fields. Some 1,600 people viewed the Pageant.

The presentation was under the direction of the Rev. Roger A. Walke. An address was delivered by a Japanese clergyman, the Rev. Takaharu Takamatsu, D. D.

### Portrait of Rector Presented Emmanuel.

A portrait of the Rev. Hugh Birckhead, D. D., rector of Emmanuel Church, Baltimore, has recently been completed by Mr. Thomas Corner. The plan was instigated and carried through by a committee of the congregation under the chairmanship of Mr. Daniel R. Randall. The portrait was presented to the rector at a special reception held in the Great Hall of the Parish House on Monday, March 12. The rector then presented the portrait to the parish. The portraits of two former rectors, Dr. Eccleston and Bishop Randolph, have also been presented and all will hang in the Great Hall.

J. A. M.

## ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

### Meeting of the Younger Women of the Auxiliary.

A meeting of the younger women of the Diocese of Atlanta who are interested in the work of the Auxiliary was held Saturday and Sunday, March 10 and 11, at St. Philip's Cathedral, Atlanta.

In spite of the rain, ninety-six young women attended this meeting which started with a dinner served by the Cathedral Branch of the Auxiliary.

Mrs. T. H. Johnston, wife of the Dean, welcomed the girls to the Cathedral.

Mrs. Henry Davis, Diocesan President of the Woman's Auxiliary, spoke to the girls.

Miss Enid Kelly, President of the Cathedral Auxiliary, extended our greetings to the guests.

Mrs. John Talmadge, Jr., U. T. O. Custodian of the Diocese, spoke of the work of her group at Athens and of the vast accomplishments since they had added the work of the Auxiliary to their Guild plans.

Mrs. D. D. Taber, U. T. O. Field Worker, then verbally carried the girls to 281 Fourth Avenue, New York, introducing them to the various departments of the Mission House. She told also of her visit to Fort Defiance, Ariz., of Miss Katty and her work, and of the joy brought by groups who follow the specifications of the Supply Box Chairman.

She told of the work which the United Thank Offering made possible, and then turned the meeting into a conference by asking the girls questions concerning the work of the Auxiliary by each department. She was so intensely interesting that the girls were reluctant to leave.

The meeting closed with Corporate Communion Sunday morning at 8 A. M., Dean T. H. Johnston, celebrant.

Mrs. Allan V. Gray was appointed by Mrs. Davis to be in complete charge of all arrangements.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

### Children's Chapel.

Plans for a chapel for children on the main floor of Washington Cathedral were made public March 17, with the announcement by Arthur W. Thompson, member of the executive committee for the Cathedral, that Roland L. Taylor, of Philadelphia, had contributed $50,000 for its construction.

The new chapel will be known as the Children's Chapel and will be located close to the heart of the Cathedral fabric in the salient which marks the intersection of the choir and south transept. It will be used for special services for children, religious exercises of the pupils of the Cathedral schools, classes in Bible study, and instruction of confirmation classes, it was said.

Although it is customary in many Cathedrals to designate certain parts of the fabric as children's corners or children's arches, only one other Cathedral is known to have set apart an entire chapel for the use of children, the Washington Cathedral authorities declared in connection with the announcement.

The chapel has been conceived as a distinct unit and will have an architectural character especially appropriate to its meaning and purposes. Its architectural style will be of a slightly later type of the fourteenth century English gothic than other portions of the edifice at the same level. This is expected to provide a pleasing contrast with the choir and transept aisles from which the chapel will be entered.

According to present plans, provision will be made in furnishing the chapel for small chairs, a small pipe organ and for a table for the display of children's books and pictures, as well as an altar, clergy chairs, lectern, communion rail and credence table. The chapel is an integral part of the next step in the Cathedral building program which provides for the completion of the choir and crossing, and the construction of the north and south transepts. The raising of adequate funds for this work is the immediate objective of the present campaign in behalf of the great church structure.

## SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

### Colonel Gordon Makes Bequest to Boys' Home.

Announcement was made in Richmond on January 28 that Colonel John W. Gordon, prominent fire insurance man and Confederate veteran, who died suddenly at his home in that city the early part of January, left an estate of $335,875.

The will, which was probated on January 27, provides for a bequest of $6,000 to the Theological Seminary in Virginia at Alexandria for the establishment of a scholarship in memory of Colonel Gordon's only son, John W. Gordon, Jr., who was drowned twenty years ago near Richmond.

Colonel Gordon also left $25,000 to the Home for Boys at Covington. Part of this amount is to go toward the maintenance of the Jack Gordon Cottage already established there.

The Confederate Memorial Literary Society and the Confederate Memorial Institute were left $2,500 each. A similar amount was bequeathed to the Blue Ridge Industrial School at Dyke in the Diocese of Virginia.

At the semi-annual meeting of the trustees of the Boys' Home, Inc., Covington, Va., held in St. Paul's Parish House, Richmond, on January 23, the following minute was adopted:

"It is keenly realized by the members of the Board that Colonel John W. Gordon, who as a faithful Christian soldier fought a good fight, finished his course, kept the faith, has passed to the higher field of service. His life had steadily grown in strength, depth and expanding interest and service, until, ever ascending, he, like his Lord, passed out of sight into the heavens.

"He will be greatly missed by the Boys' Home, its trustees, its officers, its boys. His abiding friendship and his ever generous support have been a valued and blessed asset. The house which he has given as a home for the little boys in sacred memory of his son will be, through the passing years, a token of his unfailing interest. His works do follow him; therefore, be it

"Resolved, That the Board of Trustees of the Boys' Home, Inc., place on record its profound appreciation of the highly valued service that Colonel John W. Gordon has rendered this institution and her boys.

"That, we, its members, rejoice with his family in his noble life and splendid Christian service, and render gratitude to God for the blessing of it.

"That we express to the members of his family our heartfelt sympathy in their bereavement and commend them to our Heavenly Father's divine consolation."—The Southwestern Episcopalian.

## NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. H. B. Delaney, D. D., Suffragan.

### Bishop Darst and Mr. Glenn Visit Church at University.

Bishop Cheshire, Bishop Darst and the Rev. C. Leslie Glenn, visited the Chapel of the Cross at the University of North Carolina between February 24 and 29. Bishop Cheshire was called home unexpectedly Saturday evening.

The parish vestry met the visitors at the rectory Saturday evening. Sunday morning Bishop Darst preached to a crowded congregation. Mr. Glenn preached at the evening service and afterwards led a conference on the ministry for twenty-two interested men who gathered in the parish house.

Monday morning Bishop Darst spoke to the students in the college chapel on "The Vocation of the Ministry". Later on in the day, the Bishop visited the new Duke University site in Durham. At night an informal reception was held in the parish house. The Bishop left Tuesday morning. Mr. Glenn stayed until Wednesday, interviewing students, and at night meeting with the student vestry.

Both the parish and the University were deeply impressed by Bishop Darst and Mr. Glenn, and look forward to the time when they can return.

## FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

### Preaching Mission.

The Rev. R. Cary Montague, D. D., of Richmond, Va., conducted a most successful preaching mission in the Church of the Good Shepherd, Jacksonville, the week of March 11-17. Services were held morning and evening at the Good Shepherd, and a mid-day service at the Snyder Memorial Methodist Church down-town. Dr. Montague drew large congregations, and the mission was most profitable to the parish and community.

Instead of a brick building as at first contemplated, the Church of the Good Shepherd will build with stone, matching its present parish-house. When the Church building is finished the chapel of the parish house, which has been used for the regular services, will be available as an auditorium, and seating about eight hundred will give this parish one of the best auditoriums

the riverside section of Jacksonville for plays, lectures, etc. Working out the plans of the new church building has taken considerable time, but the congregation feel that they are now going to have one of the handsomest houses of worship in the South.

T.

## NORTHERN INDIANA.

Rt. Rev. Campbell Gray, D. D., Bishop.

### Church School Institute—South Bend District.

Dramatization of principles contained in "The Pupil" by Weigle, formed the program for the sixth and final monthly meeting of the Church School Institute of the South Bend District, held at St. John's, Elkhart, Sunday, March 11.

As a help in assembling the conclusions of the course, charts for each period of child life had been made showing characteristics, activities, and religion. After a discussion of these charts, Elkhart children presented "The Christian Seasons", an attractive little pageant.

During the evening session, Elkhart teachers staged an unruly class followed by an exhibition of the same class after the teacher had informed herself on principles of teaching and pupil psychology by Weigle.

Mishawaka pupils dramatized the characteristics of a child who had been governed by autocratic parents.

South Bend young people gave a one-act play, "The Vacillating Parent", in which a weak-willed parent was helped by a Sunday-school teacher, who gave her "The Pupil" to study. In each of these three dramatizations, helpful teaching points were brought out.

Election of officers for the ensuing year resulted as follows: Mrs. D. J. Weimer, South Bend, President; Mr. Glenn Sawyer, Elkhart, Vice-President; Mrs. D. J. Campbell, Mishawaka, Secretary, and Miss Wilson, Elkhart, Treasurer.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

**The Lenten Season,** certainly in the See City, in respect to church attendance and fellowship in Christian activities, has been more than usually in evidence, and the harvest, in a deepened consciousness of spiritual values, should be correspondingly enriched. The noon-day services have drawn large congregations representing all bodies of Christians, and the addresses have been as interesting in substance as varied in topics. Led by Bishop Woodcock on the two opening days, the successive speakers following have been: the Rt. Rev. C. S. Quin, of Texas; the Rt. Rev. I. P. Johnson, of Colorado; the Rev. S. S. Marquis, of Michigan; the Rt. Rev. C. P. Anderson, of Chicago, and the Rt. Rev. F. F. Johnson, of Missouri.

**The Woman's Auxiliary** has held its usual united meetings each Friday afternoon, well sustained in interest and attendance, with encouraging reports from all branches busied with missionary allotments, and in the attainment of financial returns, as pledged. As for many years, the meetings have been followed by a united parish service, at which the respective noon-day speaker has been the preacher.

**Two Valuable Parochial Missions** have been conducted under widely known leaders: at St. Thomas', the Rev. W. E.

(Continued on page 24.)

# Family Department

### MARCH.

1. Thursday.
2. 3, Ember Days.
4. Second Sunday in Lent.
11. Third Sunday in Lent.
18. Fourth Sunday in Lent.
25. Fifth (Passion) Sunday in Lent. Annunciation B. V. M.
31. Saturday.

### Collect for Fifth Sunday in Lent.

We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ Our Lord. Amen.

### Collect for Annunciation of the Blessed Virgin Mary.

We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of Thy son Jesus Christ by the message of an angel, so by His passion we may be brought unto the glory of His resurrection, through the same Jesus Christ Our Lord. Amen.

### The Lenten Truth.

Sweet is the story of the manger cradle,
And of the empty tomb:
The Christmas gladness and the joy of Easter
Dispell life's deepest gloom.

But precious, also, is the Gospel record
Of a mysterious strife,
Where subtle and satanic strength beleaguered,
That one unsullied Life.

Those many days when He, our Saviour, tarried
There in the wilderness;
We bring our fears, our struggles, our temptations,
And leave them there with His.

He suffered, being tempted, and we also
Gain strength to battle out;
Out of His pain and faintness, what strange comfort
And peace for us are born!

The sympathy of Christ in our temptations—
This is the Lenten truth;
Let not the Lenten sadness overshadow
Its dear and joyous ruth!

For ever and forever, where are struggle,
And faith, and outstretched hands,
There, pitiful, triumphant, living, loving,
The tempted Jesus stands.

Ah, that this comfort of our Lord's own presence,
Before, beside, within,
Might make us stronger, swifter, purer, surer
Of conquest over sin!

—Olive Dana.

For the Southern Churchman.

### Mandy Judson Clementine Threat Wade.

S. W.

Mandy Judson Clementine Threat Wade—that is her name as she taught it to us in the nursery. We called her then, as now, "Aunt Clem", and called her pretty often. She affirms that she has always lived and associated with "white folks" and that she has been a part of our family ever since as a slave pickaniny she sat in a high chair and swayed a fly fan over the dining room table. She and my father "was chillun together" and he is now in his seventy-sixth year. Until two years ago she lived on the old plantation, having served our family in every capacity from that of mammy and cook to the chief entertainer of our guests. Indeed, one attraction to which many of our friends looked forward in visiting us was the unique conversation of Aunt Clem.

Home has never been quite the same to me since she moved too far away to be present at our reunion. The Christmas vacation there is not so full of laughter and cheer as it used to be and I truly feel that our home circle is incomplete. She was very loath to leave the old place, but the "chillun" who were "doing well" in Wes' Virginia kep' beggin' her to come to them, and Uncle Jack, her husband, was too feeble to make a crop any more. So she consented to go, facing the situation hopefully, as her habit is, with the determination to make the best of it.

In spite of her lengthy name, the bearer is very short of stature, though she really isn't so small around, and the short and familiar Clem seems a more fitting appellation. She always looks like a bag with a string tied in the middle, partly because even in midsummer she always wears the heaviest kind of woolen clothes. These, she insists, once saved her life when she was attacked by a mad dog and, furthermore, she would die of pneumonia or the "lacabugasis" if she discarded any of them. Now her children attire her outwardly in silk and all sorts of finery (she always had a weakness for silk), but underneath are her heavy woolen garments, as of old, and underneath, too, is the same true heart of gold.

I can't quite forget a bitter pang of jealousy that lingers with me from the days of childhood. She always claimed my older sister as her child, though she was too generous not to take me somewhat into her heart after my black mammy died. Then she would exclaim: "Dey's both my chillun. I jes' lets Miss Sue keep 'em here 'cause she kin better feed an' clothe an' ejucate 'em then I kin."

She had had sufficient experience with children to understand their ailments, for she had brought up thirteen of her own, had raised four grandchildren, and has since assumed responsibility for several of the fourth generation. In her attempts to name them all after her "white folks" she almost exhausted all the names in the family connection. A veritable Mrs. Wiggs! I don't know whether she kept adding water to the soup, but there was always room in her cabin and in her heart for one more child, and, strange to say, the food and clothes always went around.

Perhaps it was her universal love for children that always made us feel it a great privilege to go to Aunt Clem's house. She always gave us something to eat and if any of her flowers were in bloom—she loved flowers—we went home laden with bouquets. It seems to me that her spirit must always hover about that cabin and in the purple lilacs and the old-fashioned roses that still bloom about the doorway.

Once when some relatives were visiting in my home she invited us all to her house to supper. The table was set under a big oak tree in the front yard and was laden with all the good things she could possibly get together. There were great dishes of brown fried chicken, hot biscuits that came from the oven every few minutes, at least three kinds of preserves, two kinds of cake, and as the climax of the menu ice cream made wholly from pure cream which she must have been saving for a week!

She is generous to a fault, if such a thing be possible. Once when she was reproved for sending canned fruit to a city friend she said, "Umph! I'd 'vide my las' crus' o' br'ad wid Mars Callie"! And she would.

Well do I remember the jars of boiled custard she sent me when I had mumps. To my father she often sent hot ash cakes, while for mother she made sweet potato pudding, and for sister there was delicious cherry pie. She still remembers us with gifts at Christmas time, and when my sister was married she sent her two wedding presents, collect. A few weeks ago she sent my father by express six tremendous apples in a heavy wooden box. What if the charges did make them cost a small fortune? Their value couldn't be estimated in money.

As for money, she never has any. She always leaves on the kitchen table or the dairy shelf whatever money happens to come into her possession, and that which she does not lose, she promptly gives away.

She is not in the slightest degree anxious about those material things for which most of us are constantly striving. She believes in a literal interpretation of "Why take ye thought for tomorrow? Sufficient unto the day is the evil thereof".

Her philosophy of life is noteworthy. Once when she had been away from home for several weeks, Uncle Jack met her at the station and, with tears streaming down his cheeks, related how the barn had burned and with it had gone her buggy—her cherished buggy that she had been paying for in little installments for months past. When he had finished the tragic story she replied, "Hush dat cryin', Jack! De Lawd give and de Lawd took away. You'se still got a roof over yer head an' you'se got Clem. Now I don't wan' no mo' o' dat cryin' around me."

Some one once asked her if she was happy, to which she answered, "Happy? I reckon I is! When I kin jes' set in my do' an' see my garden growin' an' call up all my chic'ens round me, ain' nobody no happier 'en Clem".

She is now bending every effort to educate the grandchild, Bertha, who is in her care. Bertha is attending high school and taking music lessons, hoping to become a music teacher. Aunt Clem "hires her out" in the afternoons, for she says, "She'll never make nothin' of herself if she walks de streets".

This is the day of the new Negro; we need not expect to find Mandy Judson Clementine Threat Wades in the new order. We of the South are too prone "to cling to an idle age and a musty page". We can best pay tribute to these noble representatives of the past by carefully working out our proper relations with their descendants. Mandy Judson Clementine Threat Wade has made her worthy contribution. Her name stands synonymous with strongest friendship, truest loyalty and most unselfish service that transcend the bounds of race and color. These qualities have been transmitted to her descendents, but they must be developed and directed. To us she throws the torch. Will we break faith with her posterity? It is ours to adjust ourselves to modern conditions; ours to see that justice is afforded the new Negro, that he be given an opportunity to develop these nobler qualities which are an undeniable possession of the race.

### A Triple Star.

I know that religion, science, and art are all jealous of each other, because each of them claim, in a sense, to cover the whole field, that is, to interpret all experience from its own point of view. Philosophy tries to mediate between them, and the task has so far been beyond its powers. Some of the new philosophies undermine the authority of science, as some of the older systems undermined the authority of religion.

Complete reconciliation is not in sight; but there is no reason for hostility, which reacts unfavorably upon our whole view of life. For the eternal Values are not entirely separate from each other; they are, if my view be correct, a triple star, the attributes under which the one Supreme Being has revealed to us His nature and His will; and we shall be harmoniously developed men in proportion as we can make our own something of what the saint, the scientist, and the artist respectively find in their experience of life.

Religion has in the past tried to coerce the irreligious, by garish promises and terrifying threats—both promises and threats being offered in grossly materialistic language. When these promises and threats lose their cogency it secularized itself further and announced that its object was to promote a comfortable organization of society. These irreligious appeals have failed; the irreligious no longer care for the menaces or promises of the Church, and they have no respect for the priest in politics.

But the religious appeal is in no way weakened. Now, as always, the soul of man lives by admiration, hope, and love; and when these are fused in homage to the unseen but ever-present Being, the "Value of Values", as a medieval thinker called him, who exists unchanged behind the flux of phenomena, the appropriate reaction, worship, is set up, and the human spirit sets forth again "on its adventure brave and new", less hampered than formerly, by the fragments of obsolete science and philosophy which the new knowledge has helped us to discard.—Dean Inge.

For the Southern Churchman.

### To One Of My Friends.

Charles Ballard.

Your years are filled with the light of a single purpose—
A purpose grown long since a passionate need—
Always to choose from Life's too wide display
Those things that are lovely, permanent and true,
Rejecting ever the fleeting and the false—
Sure, swift appraiser of values,
Mary of Bethany!

### "I Have Tried So Hard To Do Right."

These were the last words of Grover Cleveland, the ninetieth anniversary of whose birth was recently celebrated. No more characteristic last words were ever uttered; they summed up his whole life from his boyhood in the Presbyterian manse at Caldwell, N. J., until his election as Mayor of Buffalo in 1881, as Governor of New York in 1882, as President of the United States in 1884 and again in 1892, and then on to his death in 1908. He was a man of conscience all compact, who held righteousness the one law of the world. A prominent man in public life who knew him intimately through all his years of political stress and strain said of him: "He was the honestest man I ever knew." He was a man greater than his party or than all parties and once he saw the light of duty no influence or power could deflect him from it. Yet he was singularly kind and gentle, especially with children. Three articles in Scribner's by three intimate friends throw much light into his inner life and character. One of the most significant tributes to him is the fact that the coachman who drove the family carriage to the cemetery could hardly see the street and road for his tears. Every year the anniversary of his birth is celebrated in the Presbyterian manse, now the memorial house in Caldwell, N. J., where he received his Presbyterian faith and training, from which he never departed. With the passing years he grows greater and is more justly appreciated by men of all party lines and religious faiths.—Presbyterian Banner.

### Winter.

Green mistletoe!
Oh, I remember now
A dell of snow,
Frost on the bough;
None there but I;
Snow, snow, and a wintry sky.

None there but I,
And footprints one by one,
Zigzaggedly,
Where I had to run;
Where shrill and powdery
A robin sat in the tree.

And he whistled sweet;
And in the crusted snow
With snow-clubbed feet
Jigged to and fro,
Till, from the day,
The rose-light ebbed away.

And the robins flew
Into the air, the air,
The white mist through;
And small and rare
The night-frost fell
Into the calm and misty dell.

And the dusk gathered low,
And the silver moon and stars
On the frozen snow
Drew taper bars,
Kindled winking fires
In the hooded briers.

And the sprawling Bear
Growled deep in the sky;
And Orion's hair
Streamed sparkling by;
But the North sighed low,
"Snow, snow, more snow"!

—Walter de la Mare.

### The Saving Touch.

There was no virtue in the garment. Jesus wore. There was virtue in Him. Their faith in Him expressed itself in their belief that if they could but touch His garment they would be healed. Such faith may be called ignorant, superstitious, anything you please. None the less Jesus honored it and blessed those who had it. It is not the perfection of knowledge as to His nature, however desirable such knowledge may be; it is not exact knowledge, however important that may be, that brings the blessing. It is the touch of faith that saves.—Southern Christian Advocate.

# For the Young Folks

### More Scared Than Hurt.

John Jebb was an Englishman who spent much of his life in seeking his fortune in the wilder parts of North America. At one time he was interested in some mines in the Rocky Mountains, and spent at least one winter there in a log cabin. Being out one day in bad weather he found himself obliged to seek shelter for the night in a deserted mining village. In the middle of it, as he remembered, there was a cabin that still had a roof. Toward that he made his way, a matter of much difficulty, as the snow was very deep.

He noticed that a trail of some kind crossed the smooth belt of snow which defined the main street, but it was too dark to see clearly and he was too tired to think or care much about it. A few yards farther on it occurred again, however, and stooping down he tried to look at it. He could make out nothing, and he bent lower and carefully felt it. There could be no mistake then; it was a bear's track, sure enough, and a big one.

Jebb pushed on faster to the old cabin, now in sight, wondering what could have brought the brute out a good month ahead of time. Once inside the cabin he thought, with a fire started and a few logs against the door, he should have nothing to fear from the bear.

Again and again he saw the tracks dimly as he hurried along, and reaching the hut threw off his snow shoes and slid down the snow bank to the door, which still hung on its rawhide hinges.

There he paused. The ground was simply padded over with tracks, and while in the act of stretching out his hand toward the door he fancied he heard a slight sound within. Then it flashed through his mind that the mystery of the tracks was solved. The old bear had "holed up" in the cabin. Jebb stood motionless and listened. Everything was silent as the grave.

Noiseless he unsheathed his knife and took the blade between his teeth; noiselessly he freed his revolver and ran his fingers over the points of the bullets. A full minute had elapsed since he had heard the sound from inside. He took out three or four wax matches and was ready for the worst.

He was in for a desperate fight, in which the chances were that he would go under; but if he tried to retreat, the brute would rush after him. Besides, he was cold, tired and savage, and possessed by a sort of indignation that, with the whole mountain to choose from, the bear should have taken the particular cabin in which he himself had resolved to spend the night.

He was so angry, in fact, that he would almost as soon fight as not, and he decided that the best plan would be to strike a bunch of matches, kick open the door and shoot while the glint of the light was in the bear's eyes, trusting to his knife to do the rest.

He struck his matches on a piece of rusty iron nailed across the door, kicked it in, and was in the act of pulling the trigger when, as the light flamed up, instead of the green sparks of a bear's eyes, he saw the muzzle of a rifle pointing straight at him. Instinctively he jerked aside as the wind, whistling round the cabin, blew out the matches, and from the darkness of the hut a scared voice said:

"Don't shoot, stranger; don't shoot! I thought you was a bear!"

"And I thought you were another," said Jebb. "A nice five minutes you have given me! Who are you, anyway? And what are you doing here?"

He was an old prospector, it turned out, who had struck a lead of gold in the gulch in the autumn, and fearing some of the men might get ahead of him had taken up his winter quarters in the ruined hut, in order to get to work at the earliest moment in the spring. He finished his story by begging Jebb not to tell anything of his location and prospects, as he despised a crowd.

"All right," said Jebb, "if you'll tell me how you came to make bear tracks."

"Oh, that's easy," was the reply. "Ever since I got my feet frozen two years ago they're mighty liable to freeze again, so I cut up the gunny sack I toted my traps here in, wound it round my toes and padded about that way. I reckon it would look like bear tracks."
—Youth's World.

### The Garden That Awoke.

Once upon a time there was a garden that was asleep. All winter long the trees had been bare. The birds had been away. The little tinkling fountain that had played and sung for so many happy days was quiet and still.

"The garden is not pretty any more. Perhaps it never will be pretty again," said the children who used to run in and out of it at play. And they did not come to the garden. They thought the garden was too fast asleep to ever wake up again.

One day something happened. A little brown bird that had flown a long distance stopped on the tip-top of a tree in the fast asleep garden. He had a secret from the heavenly Father to sing. He sang it to the hard brown branch of the tree on which he rested. This was the secret:

"It's coming, it's coming,
I'm sure; I know.
I'll fly and sing
If you'll burst and grow."

His song was so sweet that the branch suddenly felt the warm sap filling its heart. It burst open and sent out many fluttering leaf fingers. They waved in the wind just as the leaves had fluttered and waved the year before. The wind in the tree made the branch sing the heavenly Father's secret. This is what the branch all covered with green leaves, sang:

"It's coming, it's coming,
I'm sure; I know.
My leaves shall wave
If your grass will grow."

Deep down in the ground the sleeping roots of the grass heard. They awoke and sent their slim green little arms up through the bare ground. And the grasses stretched and reached and rustled. They told the secret that they had heard to the yellow daffodils that dreamed beside them under the ground. This is what the grasses told the sleeping daffodils:

"It's coming, it's coming,
I'm sure; I know.
The grass shall rise
If you'll bud and blow."

The yellow daffodils that slept down under the ground heard the sweet rustling song of the grasses. They decided to push themselves up through the earth to see what was happening. And when they did, they saw the new green leaves and the bright green grasses. So they all decided to put on their yellow bonnets. They were very beautiful bonnets indeed, all trimmed with ruffles. They decided they would tell the secret to the fountain. This is what the daffodils in their yellow bonnets said to the fountain:

"It's coming, it's coming,
We're sure; we know.
We'll bud and bloom,
If you'll tinkle low."

The fountain had been sleeping very soundly indeed. But when it heard the calling of the daffodils, it sent one drop of water as clear as crystal up into the sunlight. Then it let the drop tinkle down to the stone basin again. Then it began its soft, beautiful song. It sent another drop of water up into the sunlight and then another and another. Soon there was a whole shower of drops, as clear as crystal, tinkling into the basin and making sweet music.

"Oh, see the garden! The garden is pretty again," cried the children, opening the gate and running in. "What has happened to the garden?" they asked.

"We have a secret. Shall we tell the children?" sang the little brown bird in the tree. And the tree asked the new green grass, and the new green grass asked the yellow daffodils. Then the yellow daffodils asked the tinkling fountain, and the fountain said, "Yes".

So they told the children the secret from the heavenly Father about the garden.

"Spring has come," everything in the garden said, "and the heavenly Father sends love to you."—From, "The Way of the Gate".

### The Baked Shoes.

A little girl was one day left at home alone while her mother went out to work. It was a very wet day, and the child wondered what she could do to make it cosy for her mother when she came home. Then she thought how splendid it would be to have a nice, dry, warm pair of shoes ready for her to put on. So she ran and put her mother's shoes in the oven. When mother returned, her little daughter ran in much glee to fetch her the warm shoes; but when she came to open the oven door, there they were, burnt to a cinder! But mother was not angry. She understood all that the child intended to do for her, and just picked up the little one in her arms and kissed her. God understands what we try to do for Him, even though it is sometimes a failure; and, provided we do our best, we shall assuredly hear Him say to us, "Well done, thou good and faithful servant".—King's Business.

Be done with saying what you do no believe, and find in your soul the divinest, truest thing in which you do believe and work that out. Be the noblest man that your present faith, poor, and weak and imperfect as it is, can make you to be. So, and so only as you take the next step forward, on your stand strong where you are now, so only as you think the curtain will draw back, and there will be revealed to you what lies beyond.—Phillips Brooks.

# Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

## SPECIAL NOTICES.

**ANTIQUES.**

WE PAY THE HIGEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street. Richmond, Va.

**CHURCH FURNISHINGS—CARDS.**

CHURCH EMBROIDERIES, SILK AND LINEN. Imported religious cards for all occasions. G. L. Bender, 1706 Manning St., Philadelphia, Pa.

**CHURCH LINENS.**

ALTAR AND SURPLICE LINENS BY THE YARD at wholesale prices for Rectors, Guilds, Needleworkers and others. We specialize in Pure Irish Linen and import direct from the Belfast weavers. Samples on request.

MARY FAWCETT CO.,
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**TRAVEL IN EUROPE.**

SELECT PARTY FOR EUROPE, FORTY-ONE DAYS, $390.00 total. Also many other tours from $290.00 up. Address Rev. W. D. Smith, 2402 Park Avenue, Richmond, Va.

**—CATHEDRAL STUDIOS—**
**Washington London.**

Church Embroideries and Vestments, Silks, Fringes, Gold thread, Stoles with crosses from $7.60, Burse and veil from $15, Surplices and exquisite Altar Linens. Church vestments imported for the Churches free of duty.

MISS L. V. MACKRILLE,
11 W. Kirke St., Chevy Chase, Washington. D. C. D. C. Telephone Cleveland 52.

A Splendid Plastic Reproduction of LEONARDO DE VINCI'S PAINTING, "The Saviour's Last Supper."

Modeled in a strong, thick, plaster composition, sizes 7⅝x12½ in. The Saviour and the Twelve Apostles, standing out in bas relief. Very lifelike and inspiring. A reminder to praise God from whom all blessings flow. This beautiful cast should be in every home. Postpaid, $2.25. Russel Distributing Company, 500 Lyric Building, Richmond, Va.

**ROOMS IN WASHINGTON.**

MRS. W. A. MASKER, 2751 MACOMB Street, N. W., Washington, D. C. Visitors accommodated with comfortable rooms in private home.

## SITUATION WANTED.

CLERGYMAN RECOMMENDS MIDDLE-aged gentlewoman for position as Mother's Helper. Excellent health, quiet, cheerful disposition, with practical training. Would be of great assistance to widow, or widower, with young children. Address the Rev. Henry Erving Batcheller, Rte. 3, Charlottesville, Va.

YOUNG WOMAN, DAUGHTER OF DEceased priest, is available for position as parish worker, or head of institution for girls. Prefer North Carolina, but will go anywhere in South. Has had considerable experience in care of delinquent girls, both in North and South. Excellent references. Address, Miss Alice Mariett, House Director Girls' Friendly Lodge, 13 Trumbull Street, New Haven, Conn.

WANTED—BY ONE WHO LOVES THE Church, position as church worker, or caring for motherless children, or as secretary and companion. References exchanged. Address "J-3", care of Southern Churchman.

POSITION WANTED BY REFINED LADY, companion, housekeeping or sewing. City or country. Experienced. Address "B-4", care of Southern Churchman.

LADY OF GOOD SOCIAL STANDING wishes summer position as companion or tea room hostess. References. Address Box 33, Staunton, Va.

SETTLED WHITE WOMAN DESIRES TO do housework. Can furnish good references. Accustomed to children. Willing and reliable. Good home, moderate salary. City or country. Write F. J. Jones, 2411 California Street, Washington, D. C.

WANTED—POSITION AS HOUSE-keeper, assistant or matron in school. Experienced. References. Address "K.", care of Southern Churchman.

# Deaths

**RANDOLPH HARRISON.**

**A Tribute.**

In the present day of decadent literature, which is prone to depict American business men as hypocrites and fools to the finer things of life, such a career as that of RANDOLPH HARRISON, of Lynchburg, is a standing rebuke. His recent passing called forth one of the most remarkable outpourings of editorial praise and personal tribute that has ever been accorded a member of the Old Dominion Bar.

Born of an old Virginia family of proud and distinguished lineage, Mr. Harrison elected to devote his life and large measure of talents to his own State, in spite of many attractive offers that came from centers of wealth like New York.

His life was one peculiar in the present age for its unswerving devotion to the service of family, friends and fellowman. Although he handled some of the most important legal business that arose in his and other States, it may truthfully be said that no word was ever uttered against either his personal or professional integrity. Many a needy litigant had the benefit of his wide grasp and deep study of the law for a pittance of its value.

Mr. Harrison studied his profession at the University of Virginia, which has nurtured so many of Virginia's eminent sons, at a time when the opportunity was usually available even to the best blood of the old South, only by dint of hard previous labor. Of such was his career. Equally arduous was his ascent to the top rank of his profession, and to the last it was sustained in noble and unmarred fashion. He died at last like a soldier at his post of duty in his Lynchburg office.

Faithfulness was the keynote of his life, and from its standard he never deviated. His career, as unblemished on its personal side as it was distinguished professionally may be held up to the youth of Virginia as one of the foremost models it could elect as a practical ideal of conduct. For the bereaved and desolated family will remain the memory of his life of service and undeviating devotion. The State at large as well as his professional brethren will mourn his loss, by His passion we may be brought unto

"The strife is o'er, the battle done,
The victory of life is won;
The song of triumph has begun,
Alleluia."

T. D. R.

Staunton, Va.

**G. TAYLOE GWATHMEY.**
**A Tribute.**

It is not often that any community sustains such a loss as this community has sustained in the death of the late G. TAYLOE GWATHMEY. Mr. Gwathmey's personality was such that he would inevitably have been a leader in any association of men in which he might have taken part. Throughout his whole life he had so lived among us here in Norfolk, and had touched our lives at so many points, that the news of his death brought a sense of personal bereavement not only to a host of friends, but to the public generally.

Soon after graduating from the Virginia Military Institute, Mr. Gwathmey became Assistant City Engineer of this city under the late Mr. W. T. Brooke. If Mr. Brooke were living he could tell how keenly he regretted losing Mr. Gwathmey's services when, a few years later, the latter decided to pursue the study of the law at the University of Virginia. Returning to Norfolk from the University, Mr. Gwathmey at once began the practice of his profession. Success came to him quickly, but, better than this, from the very first his lofty character, his high sense of right, his absolute fairness and his unflinching courage made their impression upon the whole community as well as upon his fellow members of the bar. Almost as a matter of course he became an outstanding figure in the political life of the city. For many years he was a member of the City Council and gave without stint his talent and time to the city. Only those who served and worked with him can know what a faithful and influential member he was. The progressive element in the Democratic party, of which he was the recognized leader, supported him for Mayor, but he was defeated for the nomination by the late James G. Riddick.

About fifteen years ago he moved his residence from Norfolk to the suburb known as Algonquin Park, then in Norfolk county. He soon became as influential in the affairs of the county as he had been in those of the city. Upon the death of the late Alvah H. Martin he was appointed by the Circuit Court to the important office of clerk of that court. He served out the unexpired term of Mr. Martin, and was, at the time of his death, just about to enter upon a new term to which he had recently been elected.

Until his removal to Algonquin Park, Mr. Gwathmey had been a devoted member of Christ Church, and was for many years its vestryman. At the time of his death he was senior warden of the Church of the Good Shepherd at Meadowbrook.

He married in 1901 Miss Margaret Cabell Smith, of Charlottesville, who, with four sons, Cabell G. Gwathmey, of Los Angeles, Cal.; G. Tayloe Gwathmey, Jr., and Edward S. Gwathmey, students at the University of Virginia, and Lomax Gwathmey, a student at Virginia Military Institute, survives him.

He was gentle and devoted in his home life. In his personal relations and friendships he was the soul of honor and loyalty. Charitable in his views of his fellowmen, he rarely criticized even his opponents. It was in his nature to see his fellowmen and their actions in the most favorable light. Years ago it was the good fortune of the writer to be closely associated with him, and he values today the lessons in fairness and considerateness towards others which he learned from him.

Life to those of us who remain can never be quite the same after the loss of such a man. We shall miss him more and more as the years go by.

J. E. H.

Norfolk, Va.

## CHURCH INTELLIGENCE

(Continued from page 20.)

Bentley; at Grace Church, the Rev. McVeigh Harrison, **O. H. C.**

**Among Organizations,** the Y. P. S. L., and the G. F. S., have been notably active, and a reorganized branch of St. Andrew's Brotherhood is reported by St. Mark's Parish, the Rev. J. H. Brown, rector.

**Notwithstanding the Death** of the much loved minister-in-charge, the Rev. A. E. Gorter, work in the Missions at Grahamton and Garnettsville, is being actively continued, as also at Emmanuel Mission, Louisville, in the absence of the Rev. B. F. Roller, confined at his home in West Virginia by illness. In addition to his large field of labor along other lines, Mr. John D. Alexander, Diocesan Executive Secretary, is doing most helpful and efficient service in such mission calls as lay-reader, throughout the diocese.

**Mrs. Sallie Gazlay Hamilton.**

On March 7, after prolonged illness heroically borne, one of the most valued members of the Cathedral, Mrs. Sallie Gazlay Hamilton, entered the joys of eternal rest. Of rare richness of gifts, both spiritual and mental, rich and rare, likewise, were here opportunities and her gifts of service. Widely known as editor for many years of **Cathedral Notes,** Custodian of the Thank Offering Book, prominent in many organizations, both parochial and diocesan, unceasingly she served her Church and Master with consuming zeal, making her name, not less than her beauty of character, one to be long and lovingly remembered.

L. L. R.

## NEWARK.

Rt. Rev. W. R. Starley, D. D., Bishop.

**The Church Mission of Help.**

"The Church Mission of Help of the Diocese of Newark, the only non-Roman Catholic organization in New Jersey attempting protective work for

girls." This statement heads one of the pages of the folder which the Church Mission of Help of the Diocese of Newark has issued recently for publicity purposes and as an appeal for funds to carry on their work. The organization helped more than five hundred girls during 1927, most of whom were under eighteen years of age. The folder in short, to-the-point sentences, describes the different methods of reaching and aiding these girls. Under the heading, "What is Thought Of It"? appear two letters of commendation—one from Dr. James S. Plant, Psychiatrist and Director of the Essex County Juvenile Clinic, and another from Miss Helen M. Wilde, Case Supervisor in the State Department of Institutions and Agencies. Miss Wilde says: "We consider the Church Mission of Help our best ally in rehabilitation of girls who have been paroled from the State Home for Girls."

The little poem below was written by one of the girls who has been helped by the Church Mission of Help of the Diocese of Newark:

Often we read of that far-off day
When the needy one by the roadside lay,
And a certain Samaritan passed that way,
And succored him.

Still they falter and stumble and bleeding lie,
And still there are many who pass them by,
But the Samaritan's spirit still hears their cry
And comforts them.

In darkened places midst sordid things
There is the glint of angel's wings.
A helping hand and some sad heart sings
And hopes again.

The Board of Managers of the Church Mission of Help of the Diocese of Newark has for Honorary Chairmen, the Rt. Rev. Wilson R. Stearly, Bishop, and the Rev. Charles E. McAllister, Executive Secretary. The Rev. Charles L. Gomph, rector of Grace Church, Newark, is Chairman of the Board; the Very Rev. Arthur Dumper, Dean of Trinity Cathedral, Newark, and Mrs. John W. Howell are Vice-Chairmen; Mrs. John J. Bridges is Secretary, and Mrs. George W. Bond, Jr., is Treasurer. Other members of the Board follow: Mrs. Charles Ashmun, Mr. Arthur Barlow, Mrs. Zachariah Belcher, the Rev. Edwin S. Carson, Mr. Lewis R. Conklin, Mrs. Ludolph H. Conklin, the Rev. Edgar Cook, Mrs. G. H. Danforth, Mrs. Emil Diebitsch, the Rev. Augustine Elmendorf, Mrs. E. E. Estler, Mrs. Thomas Haight, Mrs. B. F. Hart, Jr., Mrs. L. L. Lewis, the Rev. A. R. McWilliams, the Rev. Louis Pitt, Mr. Edward L. Parker, Mrs. Halsey Pruden, Mrs. Walter E. Robb, Miss Ida Rosenquest, Mr. H. T. Stetson, Mrs. William Voorhees, Mrs. Walter V. White, Mrs. Otto Wittpenn, Miss Alice B. Whittingham.

### Noon-day Services at Trinity Cathedral.

Newark, N. J.—During the week of March 26-30, the noon-day services at Trinity Cathedral are planned to particularly interest young people and the following young rectors from different parts of the diocese will occupy the pulpit: March 26, the Rev. Louis W. Pitt, of St. Mark's, Newark; March 27, the Rev. Karl E. Warmeling, of St. Matthew's, Jersey City; March 28, the Rev. J. H. Rosebaugh, of Tenafly; March 29 the Rev. Hugh W. Dickenson, of St. Stephen's, Millburn; March 30, the Rev. William W. S. Hohenschild, of St. Agnes', East Orange.

During Holy Week the noon-day preachers will be: April 2, the Rev. Clarence M. Dunham, of All Saints, Orange; April 3, the Rev. Charles L. Gomph, of Grace Church, Newark; April 4, the Rev. Edwin S. Carson, of Christ Church, Ridgewood; April 5, the Rev. Charles E. Hutchison, of Christ Church, East Orange; April 6, the Very Rev. Arthur Dumper, Dean of the Cathedral.

Preachers who have already been at the Cathedral include: the Rt. Rev. Wilson R. Stearly, Bishop of Newark; the Rev. Charles T. Walkley, Grace Church, Orange; the Rev. D. M. Brookman, D. D., St. Peter's, Morristown; the Rev. Luke M. White, St. Luke's, Montclair; the Rev. Charles E. McAllister, Executive Secretary of the Diocese of Newark, and the Rev. Newton Davies, D. D., of Drew Theological Seminary.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

**The Rev. George F. Cameron,** recently of Ayden, N. C., arrived in Charleston on March 15, to assume rectorship of Christ Church Parish, in the northwestern section of that city. The pulpit has been vacant, except for occasional supplies, since the summer of 1927, when the Rev. Roderick H. Jackson, the rector, resigned to engage in mission work in Japan.

The new rector was accompanied by Mrs. Cameron and their three children. Although a young man, he is known as a faithful, energetic worker and an able preacher and he was welcomed eagerly and cordially by his new congregation.

The Rev. E. H. Merriman, who has been the most recent supply at Christ Church, where he made a fine impression, has returned to his regular post at Monteagle, Tenn.

## MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

### New Parish Hall.

Bishop Page officiated Monday, February 20, at the opening of a new parish hall at St. Peter's, Hillsdale. Since its foundation, seventy-five years ago, this old parish has lacked facilities for religious education and social intercourse, such as are now provided by the new plant, which includes an assembly room, a choir room, a kindergarten room, a chapel and an office.

### Congregations to Sing.

A list of twenty hymns and five chants has been sent by Bishop Page to all the choir directors and clergy of the diocese, with the suggestion that they be taught to the congregations. Together with this has been reprinted the similar list sent out last Lent, with the hope that the congregations of the diocese will gradually become possessed of a body of knowledge of Church music which will be immensely useful as a means of expression at many gatherings.

### Young People's Work.

Mobilization of the youth of the diocese is the object announced by the Rev. R. B. Kimber, chairman of the newly-appointed commission on Young People's Work. The diocese is divided into eleven regions for the purpose, and in each region conferences will be held for a study of the various problems which confront young people in their relationships with the Church. The other members of the Commission are: The Rev. Messrs. H. J. Pearson, O. E. Berkeley, J. S. Ditchburn, J. F. Sant, Messrs. I. C. Johnson, Wm. Hill, Osgood Hart, Francis Smith, Miss Mae Rector and Miss Marty Smith. The work is under the general direction of Mr. I. C. Johnson, Director of Boys' Work in the Diocese. Mr. Johnson has prepared an interesting and suggestive bulletin containing suggestions and programs for the great variety of young people's groups at work in the diocese.

McE.

### The Society of St. Johnland.

The Society of Saint Johnland held its annual meeting on January 19, in the directors' room of the Atlantic Mutual Insurance Company, 49 Wall St., New York. The newly-elected officers of the Society are: Robert W. B. Elliott, President; the Rt. Rev. Ernest M. Stires, D. D., George F. Canfield, the Rev. H. Percy Silver, D. D., Vice-Presidents; Charles S. Butler, Secretary; Henry McC. Bangs, Treasurer.

Other members of the Board of Trustees are: the Rev. William Garth, of Islip, Long Island; the Rev. Henry Mottet, D. D., George E. Chisholm, Rogers H. Bacon, Robert L. Harrison, Robert B. Dodson, the Rev. E. Russell Bowie, Harry Forsyth, Edwin Gould, George E. Foleys.

A number of important subjects were discussed, among them being the plans for a new home for old men at Saint Johnland. The present home, Saint John's Inn, being more than fifty years old and having outgrown its usefulness for this purpose, can be remodeled into a house suitable for children for which it is badly needed. The sum of $30,000 has already been raised, but $30,000 more is needed in order to finance the construction of the new building. The Auxiliary of Women, of which Mrs. Walter Keese Earle is President, and Mrs. Robert W. B. Elliott, financial secretary, has done fine work in gathering funds for the new undertaking and it is hoped that the many friends of the Society will cooperate with them in raising the balance needed without, of course, endangering the regular gifts for current expenses so necessary to the life of this splendid work, which cares for nearly two hundred children and old people.

## PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

### Cornerstone Laid.

Bishop Garland, March 10, officiated at the laying of the cornerstone of the first unit of a new parish house for St. George's Missions, East Venango and Edgemont Streets, Philadelphia, of which the Rev. A. H. Hord is the minister-in-charge. The ceremonies began at three o'clock and included an open-air processional from the church to the parish house site in which the Bishop, the clergy of the Diocese, and the choir and clubs and guilds of the mission par-

ticipated. The first unit of St. George's parish house is another of the results of the diocesan campaign for missions and institutions started in December of 1926, when communicants of the Episcopal Church subscribed more than $2,000,000 to a five-year program for some forty missions and ten institutions of the church in the diocese. During 1927 nearly $700,000 was allocated for buildings. Plans for the completed parish house at St. George's call for a building occupying ground space of approximately one hundred by thirty feet.

R. R. W.

## NEWARK.

Rt. Rev. W. R. Stearly, D. D., Bishop.

### Million Dollar Memorial to the Late Bishop Lines.

Plans for the establishment of a $1,000,000 Endowment Fund as a memorial to the late Bishop Lines were announced at a meeting of the Diocese of Newark in St. Luke's Parish House, Montclair, on Saturday afternoon, March 3. The income from the fund will be devoted to the support of the Episcopate and missionary activities of the diocese. The fund will be known as the Bishop Lines Memorial Endowment for the Diocese of Newark.

Each parish was represented at the meeting by its rector and three laymen and all voiced enthusiastic approval of the form which the memorial is to take, as well as the plan of campaign. Among those who spoke in behalf of the project were: Bishop Stearly, successor to Bishop Lines, and Chairman of the meeting; Dean Emery, Esq., Henry T. Stetson, Esq., and the Very Rev. Arthur Dumper, D. D., Dean of Trinity Cathedral.

Messages of endorsement and good wishes for success were read from the Rt. Rev. John Gardner Murray, D. D., President Angell, of Yale University, and others.

Out of the profound sense of loss felt by the people of the Diocese of Newark, following the death of Bishop Lines on October 24 of last year, there has grown an insistent demand for a fitting memorial to commemorate his life of service and achievement.

Various suggestions were carefully considered by a committee formed for this purpose, as to the form of the Memorial, and it has been unanimously agreed by Bishop Stearly, the Memorial Committee, and the Standing Committee of the Diocese that no more appropriate plan could be found than the establishment on a great scale of a fund which Bishop Lines himself had inaugurated.

For many years, Bishop Lines had worked tirelessly for the establishment of an Episcopal Fund, then planned as $100,000. As far back as 1907 he had personally contributed to it the sum of $1,000 and at every convention of the diocese, he had urged its support and increase.

The principal of the Million Dollar Endowment will be held in perpetual trust and invested in accordance with the restrictions and regulations of the State of New Jersey, by the Trustees of the Episcopal Fund and Diocesan properties. The income, in perpetuity, will be administered by the Bishop and the Finance and Advisory Board of the Diocese. Thus the Memorial will go on through ages to come, yielding a constant income to strengthen and expand the work of the diocese to which Bishop Lines gave the best years of his life.

A Campaign Committee was appointed by Bishop Stearly, consisting of the rector and one layman from each parish. This Committee will conduct the campaign throughout the Diocese. Work has already begun on preliminary activities, and a series of district meetings is being planned to begin at once. At these meetings, the plan of campaign will be presented to the Vestries of each church so that all may be ready for intensive period from April 27 to May 8, when calls will be made on every Episcopalian in the Diocese.

## LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

### Bishop Stires to Preach at Albee's Theatre.

Bishop Stires will be the first preacher at the noon-day Lenten services to be held again this year at Albee's Theatre, Brooklyn. The series will begin Tuesday, March 20, and will be held daily except Sunday and Monday for three weeks, ending on Saturday of Holy Week. Last year's attendance was very good, and it is hoped that even larger numbers will be brought together this year. The hour is 11:30 to 12:15.

### Memorial Window to Dr. Alsop.

A window in memory of the late Rev. Reese F. Alsop, D. D., was dedicated Sunday, March 11, in St. Ann's Church, Brooklyn, of which he was rector from 1886 to 1906. Because of his prominence in the General Convention and in the Board of Missions, Dr. Alsop was something of a national figure in the Church. The theme of the window now dedicated to his memory is, most appropriately, a missionary one. The design shows Christ proclaiming the Gospel to men of many nations. It is located behind the font, and in the gallery above the font. It was given by Mrs. Alsop and Dr. Alsop's children. The present rector, the Rev. Samuel M. Dorrance, expresses the hope that the window will both keep fresh the memory of Dr. Alsop and also help to carry on the ideal of missionary devotion, which Dr. Alsop did much to inculcate in the parish.

### Church of the Redeemer Has Seventy-fifth Anniversary.

The Church of the Redeemer, Brooklyn, will celebrate its "diamond jubilee" on Sunday, May 6, and for several days thereafter. On the anniversary the Rt. Rev. Sidney Catlin Partridge, Bishop of West Missouri, who lived in the parish as a boy, will be the preacher. Other plans are to be announced.

Incidentally, we understand that the Rev. Thomas J. Lacey, Ph. D., rector of this parish, has not, up to this date, received any reply to the letter which he lately sent the Pope respectfully but firmly declining the gracious invitation extended by His Holiness in a recent encyclical letter to Dr. Lacey and others to join the Church of Rome.

### Annual Service, Church Mission of Help.

The annual service for the Church Mission of Help in this diocese will be held in Grace Church, Brooklyn Heights, on Sunday morning, March 25. The Rev. George P. Atwater, D. D., rector of the parish, will preach. This is in accordance with the request of the National Council of the Church Mission of Help, for a day of concerted prayer for this work.

C. H. W.

## Personal Notes

The Rev. Wm. Dallam Morgan, for more than twenty-five years rector of St. John's, Waverly, Baltimore, Md., has resigned. After his resignation, which takes effect October 1, Mr. Morgan plans to devote his time visiting among the members of the Maryland Branch of the Shut-In Society, of which Mrs. Morgan is President and he is Chaplain.

The Rev. Samuel Hunting, Sayre, formerly assistant of St. Paul's, Kenwood, Chicago, has accepted a call to be rector of St. Mary's Church, Williamsport, Pa., and minister-in-charge of the Church of Our Saviour, Montoursville, Pa., three miles distant. Address, April 1, 908 Almond Street, Williamsport, Pa.

The Rev. Charles W. Hinton, rector of St. John's of Lattingtown, who has been abroad, is expected back for Good Friday.

The Rev. William A. Sparks, rector of St. John's, Far Rockaway, since 1911, has resigned, and after Easter will become rector of St. James' Church, Painesville, Ohio.

The Rev. Harry T. Morrell, rector of the Church of the Atonement, Brooklyn, has resigned, and, after Easter, will be rector of Christ Church, Sag Harbor, Long Island.

### DEATHS.

The Rev. John Francis Coleman, rector of Christ Church, Pulaski, Va., entered into eternal rest on the evening of Thursday, March 15, 1928, and was buried at Covington, Va., on Saturday, the seventeenth. Although quite active, he had not enjoyed perfect health for a year or more. In January he entered a hospital in Richmond for examination and treatment and for a time it was hoped it might be possible to build up his strength and perform an operation that would prove beneficial, but he gradually grew weaker and remained a patient in the hospital until the end came.

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## INSPIRED SCRIPTURE

**II Peter 1:16-21**

**16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.**

**17. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.**

**18. And this voice which came from heaven we heard, when we were with him in the holy mount.**

**19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts:**

**20. Knowing this first, that no prophecy of Scripture is of any private interpretation.**

**21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.**

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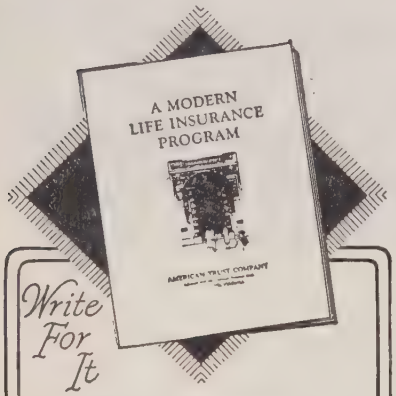


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2 Thessalonians 3:1.


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Our Lord was never so deeply united to His Father as at the moment of His bitter cry from the Cross; because then, even unto death, His will was at one with the Father's.—Selected.

"Every lie is a greater loss within than any gain that can come from without."

This would be a sorry world if God had left us out of His plans the way we leave Him out of ours.

Jerusalem, Jerusalem, how oft
  His love had gathered thee beneath its wings;
And thou wouldst not; Love crucified aloft
  On Calvary, enthroned the King of Kings.
—Katharine Lee Bates.

I will follow the upward road today,
  I will keep my face to the light,
I will think high thoughts as I go my way,
  I will do what I know is right.
I will look for the flowers by the side of the road,
  I will laugh and love and be strong,
I will try to lighten another's load,
  This day as I fare along.
—Selected.

We can pray best for people whom we know and for whom we have done something; into whose lives we have entered so that we feel their needs. There is a way of standing off from people and praying for them or sending them charity that seems to be a cheap and easy means of discharging our obligations to them. But such prayers and substitutes for personal sympathy and help do not mean much with us and still less with God. We must reach helping hands to people and then we can pray for them.—Exchange.

There is truth in the blessed Book that they who trust in the Lord shall be protected and shall be blessed, and shall be lifted up and held in the highest point of health that is for their highest good and the welfare of others. It is not that all will get well, because it would not be best for everybody to have perfect health. If you take two people who are sick, one of whom is truly trusting in the living God, while the other cares little or nothing for Him, other things being equal, the one trusting in God will get well in one half the time that the other does. It is a well understood fact that a large proportion of the best work in the world, Christian work, is done by invalids.—Henry Foster.

For The Southern Churchman.

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Dear Lord, 'tis strange how many say
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And from the cross wouldst turn away,
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That Thou the piercing nails didst fear,
  The anguish of the crucified,
The cruel thrust of Roman spear—
  That "not so have the martyrs died".

No! In the garden cool and dim,
Thy lofty spirit stooped to take
The awful weight of human sin,
  Which crushed to earth, but could not break.

"Let this cup pass"—that Life divine
  Imprisoned in a human frame,
Could falter not: but Son of Man,
  As well as Son of God Thy name.

"Let this cup pass"—the whole world's sin
  Thy shuddering spirit ill could bear.
Eternal purity must win
  For man his rescue from despair.

"Let this cup pass"—Thy Father God
  Knew what to Thee could mean such loss—
The hideous blackness of that load—
  He knew Thou didst not fear the Cross.


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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful..... | 4 |
| Editorial ..... | 5 |
| The Surrendered Life—In Christ—The Rev. Frank Cox ..... | 6 |
| Plain Bible Studies—J. T. Bougher | 7 |
| Historic Periods of Fredericksburg—Mrs. Vivian Minor Fleming... | 7 |
| The Greatness of Our Religion—Ava L. Wright ..... | 8 |
| Daily Notes on the Scripture Portions—W. G. Scroggie, D. D. ... | 9 |
| God's Oath to David and the Future of Palestine—The Rev. E. L. Langston, M. A. ..... | 11 |
| Extract of a Letter From General R. E. Lee ..... | 12 |
| The Abuse of Lent—A. Corbett... | 13 |
| The Great Commission ..... | 13 |
| Book Reviews ..... | 14 |
| Favorite Scripture Verses ..... | 14 |
| Letters to the Editor ..... | 14 |
| Church Intelligence ..... | 17 |
| Family Department ..... | 21 |
| Children's Department ..... | 22 |
| Personal Notes ..... | 25 |



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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

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## WATCH!!

## "FOR IN SUCH AN HOUR AS YE THINK NOT THE SON OF MAN COMETH"

Of all the countless myriads of people who have lived on this earth, who through the long procession of centuries and ages and the many thousand of succeeding generations since the dim beginnings of our knowledge have been born and have lived and laughed and wept and died, it has been given to but One in human form to say at the last, "It is finished". To each of the others who have gone, who are going day by day, to all the countless myriads who are to live and die hereafter, death has come, comes and will come leaving something uncompleted, some desire unsatisfied, some ambition ungratified, some task not done, some hope unfulfilled. Millions of men and women have taken their own lives, never once because life was full, every one because something wanted was denied, some longing disappointed, some purpose apparently was impossible, some dream vanished, some burden too heavy or some danger too deadly.

To the never slumbering, all seeing eyes which have known the stories and the secrets of all the lives that have been lived, what a pitiful pile of endless and unvarying incompleteness it must be!

Even for us who know but the outward aspects and the visible lives of those about us, nothing is more pathetic, nothing moves us more deeply, brings tears to the eyes and sharp pangs of sorrow to the heart, more suddenly or surely than what we see and understand that the dead have left unfinished. It may be but a toy left by a child wearied with play and gone to rest forever, or called away and answering no more to any voice calling here, however loved or however passionate and yearning the calling. It may be a book or a story that somebody was reading and will not read again, a letter left to which the signature never will be written. It may be some bit of a woman's needlework on which patient fingers plied busily at the bidding of a fond heart, fingers clasped and cold and still now and heart beat and feeling, whether for sorrow or gladness, for love or longing, stilled. It may be the most trivial or the largest work of a man, young and eager, middle-aged and at his full strength or old and knowing his end near but yet looking forward, planning, working and thinking for a future he might not see. These actual things, these results and evidences of the work of hands and minds which have ceased from working and have left their tasks to remain unfinished always, have been taken from the purposes that busied them, which were so familiar and so dear to us and now are so distant, so absolutely removed from us, smite and sting and hurt sorely. Yet, so will it be with each of us when our times come and we go, never to return, to be seen and known no more by those to whom we are familiar presently to be but lingering memories and, presently again, to be forgotten utterly in this world as those who knew us follow us, one by one, year by year, until the last of them has gone hence and a new and strange generation comes to laugh and weep with somebody else. Each of us will leave something unfinished, something we want to do not done, that we want to see not seen, that we want to know not known, some longing unfulfilled, some labor reluctantly and unexpectedly dropped. It may be the strongest purpose we have known, the thing most ardently desired. As the child lays away its plaything, intending to return, and goes to sleep and then sleeps white and wan and never to wake, or is interrupted not to go back again, so shall we. We must leave our playthings, our tasks, our toils, our dreams and purposes alike—and go.

What a tremendous, a terrific, a vivid contrast between the two who were satisfied and felt their lives complete! One poor, friendless, deserted, despised, spit upon, enduring the long agony of crucifixion, bowing His head at the last and gasping, "It is finished", because He had lighted the world and redeemed the countless, teeming generations of mankind. The other saying unto himself, because his enlarged barns were overflowing, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry". Fool! That night was his soul required of him by God—his sordid, selfish, gross and silly soul—and he was borne forth, lifeless and stark, his ease scarcely tasted, his laughing represented only by the fixed and ghastly grin of death, his palate never to know the flavor of the food or the aroma of the wine; his heirs to quarrel over his crammed barns and wide possessions. Have we not seen or read of it many times in our lives, this worst of all unfinished lives, regarding its little successes as completion and consummation, looking, perhaps, to a reaping of indolence and sensuality and laughter from a sowing of labor and alertness and sharp and hard grinding of the faces of the poor; with no thought of the Power that gives and knows and sees and reckons exactly and requires?

None of us ever finish our lives, but so much depends, in the memories we leave here and in the reckoning and accounting we must face hereafter, on what it is we are trying to finish and do. For with the good, the kindly, the innocent that death interrupts, much evil, too, is interrupted and left unfinished—and maybe much prevented. What horrors this child, taken away, might have grown to; what crimes this man, cut down, may have been considering, what wrong and disaster this woman, gone to her grave, might have been capable of causing, are mysteries beyond our knowing. But we may know that the results here, and we may humbly hope and steadfastly believe that the consequences hereafter, shall depend on our trying, on the direction of our honest purpose and faithful endeavor. Concerning the hereafter, the strongest evidence of it to reason and common knowledge and instinct, apart from all teaching and inspiration, seems to us to be

the incompleteness of here. If there is nothing beyond, why should the impulse to strive and to do and to reach out and do yet more, even when we are very old and have done much, live and stir within us irresistibly? Why do suggestions of echoes of harmonies we can not grasp or hold come to our souls at moments and then elude us, like music very distant, unless the full burst and beauty and glory of it is somewhere awaiting our coming? Why are our souls permitted fleeting glimpses of beauty and light which our tongues may not tell, our pens may not write, our brushes may not paint and our chisels may not carve, unless the beauty and light really are, but beyond our present grasping and comprehension?

Thinking so—believing so—knowing so—that there is a hereafter to be lived and a Judge to be faced and reckoned with, that, as all others have been, as all must be, as others daily are around us, we must presently be taken with what we are doing unfinished, it is for us to consider what we shall be called away in the act of doing, what it is we will lay aside in the weariness of the final weariness or be interrupted in for the interruption which shall be endless.

Thinking so—believing so—knowing so—fearing so—how shall we be called away with our purpose unfulfilled, our work unfinished, as may happen at any moment to any of us writing or reading these words? Shall it be as with the fool voluntary, the example of selfish and groveling sensuality? Be it kept in mind that there is eating and drinking apart from flesh, fish, fowl and vegetable, lust beside the honest and natural desire, that the intellectual appetite may be gross and insistent as the demands of the stomach, that the aesthetic palate may crave delicate wines, that the mind may revel in vile orgies told beautifully between the honest mechanic's ornamental bindings as they may have been danced beautifully in the old groves of desolated and degraded Greece. What book will we leave unfinished, with our mark in it, where we finished the chapter? What letter will we leave lying, half finished? What work will we leave not completed, for a memorial of us here and a testimony for us there, and would we dare ask to complete it there? What purpose unfulfilled, what desire unrealized? When the time comes, what work will we be doing, or trying to do? Will it be for sordid selfishness or slothful ease, for good or for evil, for kindly loving, gentle service to the world or humanity or somebody?

The time may be now. What are we doing or thinking or intending now? Cut down today, what memorial would we leave here and what credentials would we carry over yonder? And as it is today it may be when the time does come, as come it must.

These be thoughts worthy of some little thought, neighbors. What is our unfinished work just now?

**Alfred B. Williams.**

# THE SURRENDERED LIFE---IN CHRIST

## Reverend Frank Cox

**STUDIES IN EPHESIANS.**
(Continued.)
**By the Rev. Duncan Thomas.**

Eph. 1:3-5.—God has blessed us with every spiritual blessing that heaven contains, and all that is summed up and given to us in and through Christ. That was no mere sudden and strange and isolated impulse on the part of God, but was the fulfillment of a plan conceived before the world was made. God in the counsels of eternity planned the creation of the world and man—that is, us—had something definite in mind for which He would make us. He knew that all men would sin; then why did He select you and me? Because of some outstanding holiness or other worth that He foresaw in us? Nay, what we were had nothing to do with the choice. While we were yet sinners even, God gave His Son for us.

He chose us not "because we were", but in order "that we should be". What then is the purpose for which God chose us before He created the world? What is the thing that He so desires of us? "Holiness." Let us not be afraid of the word, and especially not of the experience. The word refers to that which is set apart—and that is what "chose" refers to. He picked us out and set us apart. But that which is set apart by God for Himself should be like Him. So the word takes on added meaning, of that which is like God. He chose us **to be,** not because we were, but **to be** like Himself.

How much like Him? How holy does He expect us to be? Here's a rare man whom his neighbors think is blameless in his life. Is that the measure of the holiness that God expects of us? Of course He does expect that we glorify Him before others and be not a stumbling block. But we know that his wife may see faults in him which his neighbors do not. Suppose, however, that even his wife with her intimate knowledge of him can find no fault in him. Would that satisfy God as to his holiness? Ah! the man himself knows what even his wife may not realize, of thought, feeling, desire or motive. But suppose that even his own heart does not accuse him? "All hearts are open, all desires known, and no secrets are hid" from Him; and He chose us in order that we should be holy, not as men, our wives, even our own eyes see us, but "before Him", even in His searching sight; so that as God looks at us He will see that we are without blemish. High? Yes, but He could not be God and be content with less. Holiness is perfected, as the law is fulfilled, "in love". If there is no blemish in love in us as **God** scrutinizes us, then His heart is satisfied, and nothing less will satisfy Him. If there is any hate or anger, any defect, any lack in our love, He is grieved. He is love, and when His life is really our life in experience then all the emotions and impulses of our being will be love. There will be no place for criticism, resentment, impatience, indifference even—no matter what the provocation. Even if one slaps us in the face (so they did our Lord, who is our life), there will be no flush of resentment (even though quickly suppressed before it reaches our motor impulses), but only a welling up of loving sympathy for such a sinner and desire that he may be snatched out of his pitiful estate and have the love of God shed abroad in his heart too.

For this, God chose us—to show Himself, who is love, to men through His life evidenced in us. So in accordance with this plan, He "predestinated (put your own meaning in that Scriptural word, but do not deviscerate it) us unto adoption as sons through Jesus Christ". The word "adopt" in Greek means more than in our common usage. We use it simply of relationship. I adopt a boy, and although that creates a new relationship, yet he may prove to be in fact and life a very unworthy son. But God adopted us, as we have seen, "that we should be holy", that is, worthy sons. We have entered into a new relationship, true; but that occurred when we were "born again". This word means something in addition—to set forth or manifest as sons. That is, we are not only to be sons, but to look and act like sons. When I was in college, I had a chum whose father knew my own father well. One day my friend's father passed through on the train. He looked out of the car window at the crowd of college students and said to his son, "There's Fred Thomas' son". He had never seen me before, yet he picked me out of the crowd because I was my father's son evidently as well as actually. We are to be His sons, and to be evidently His sons, so that as men see us they will know that we are sons of the Father.

One thing note, however, we are not expected to manifest **ourselves**—we have not the power—but HE sets us forth as sons. He stamps His image upon us, on our lives and in our faces, we cannot do it ourselves. It is "through Jesus Christ". How? If Christ is our life, then the expression of "our life" will be not ours but Christ. We may be perfect in love, when, and only when, He who is Love is loving in and through us. If it is true that "I no longer live, but Christ liveth in me by faith", then all the motions of my life, as I eat, drink, walk and talk, will be "not I, but Christ". So "men will see your good works (yet they are not yours but His) and glorify your Father". They see not you, but Him. They praise not you, but Him. For this He chose us earthen vessels, that the glory might be all God's.

# PLAIN BIBLE STUDIES

Prepared by J. T. Bougher. Reading Terminal, Philadelphia, Pa.

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

**LESSON—No. 28.** **TOPIC—What the World Offers, vs. What God Offers.**

(Read Romans, Chapter 1, 2 and 3.)

The facts assembled below are so manifestly true, that they are submitted for the reader's thoughtful consideration without further comment. "For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away"—Jas. 4:14.

"What doth it profit if a man gain the whole worldand lose his own soul" (Mark 8:36). "For we brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6:7). Note the contrast on each opposite line.

**WHAT THE WORLD OFFERS,**
with final outcome.

1. A perishable "world-wisdom"—1 Cor. 2:6.
2. A brief life—Jas. 4:14.
3. Temporal treasures—Jas. 5:3.
4. Pleasures of sin for a season—Heb. 11:25.
5. No continuing city—Heb. 13:14.
6. Rewards of unrighteousness—2 Peter 2:13.
7. Many false religions—2 Peter 2:1.
8. No love for God—Rom. 3:18.
9. Separation from God—Isa. 53:6.
10. Love of pleasure more than God—2 Tim. 3:4.
11. Works of the flesh—Gal. 5:19-21.
12. Following desires of the flesh—Eph. 2:3.
13. A spirit of disobedience—Eph. 2:2.
14. Ungodly and worldly lusts—Titus 2:12.
15. Deception; serving divers lusts and pleasures, malice, envy and hatred.—Titus 2:3.
16. Only evil continually—Gen. 6:5.
17. A broad way to destruction—Matt. 7:13.
18. A life attended with perils—2 Tim. 3:1.
19. A world of tribulation—John 16:33.
20. A world of wickedness—1 John 5:19.
21. A world whose course is Satanic—Eph. 2:2.
22. A world ripening for judgment—2 Peter 3:1-7.
23. Wars and continuous strife—Matt. 24:6.
24. Surrounded by destruction and misery—Rom. 3:16.
25. Nothing but vanity—Eccl. 1:14.
26. Children of the world—Luke 16:8.
27. Children of the Devil—John 8:44; 1 John 3:10.
28. Children of wrath, by nature—Eph. 2:3.
29. Cursed adulterous children—2 Peter 2:14.
30. No hope, and without Christ—Eph. 2:12.
31. Without Salvation—1 John 5:12.
32. In darkness and power of Satan—Acts 26:18.
33. Not a man that sinneth not—Eccl. 7:20.
34. Death, the wages of sin—Rom. 6:23.
35. Death to all for all have sinned—Rom. 5:12.
36. Death and judgment—Rev. 21:8.
37. Eternal separation from God—2 Thess. 1:9.
38. Eternal torment, and no rest day or night—Rev. 14:11.
39. Outer darkness—Matt. 8:12.
40. Condemned to take of fire—Rev. 21:8.
41. **Lost! Eternally Lost!**—Luke 16:26.

**WHAT GOD OFFERS, THROUGH CHRIST,**
with final outcome.

1. The eternal wisdom of God—1 Cor. 2:7.
2. Eternal life—John 10:28.
3. Eternal treasures—Luke 6:20.
4. Pleasures forevermore—Psalm 16:11.
5. A glorious eternal city—Rev. 21:10-27.
6. Rewards for service—Luke 6:35.
7. One common salvation—Jude 3.
8. His wonderful love for us—John 3:16.
9. Access to God—Eph. 2:18.
10. Joy unspeakable and glorious—1 Peter 1:8.
11. Fruit of the Spirit—Gal. 5:22-24; Phil. 1:23.
12. A desire for things eternal.
13. Our disobedience covered—Rom. 5:19.
14. To keep us by his power—1 Peter 1:5.
15. Enlightenment; that the God of our Lord Jesus Christ, may give wisdom—Eph. 1:17-23.
16. To cleanse us from all sin—1 John 1:7.
17. A narrow way to eternal life—Matt. 14.
18. A safe refuge—Psalm 62:8.
19. Peace alone through Christ—John 16:33.
20. Victory over the world—1 John 5:4, 5.
21. Deliverance from this evil world—Gal. 1:4.
22. Deliverance from wrath to come—1 Thess. 1:10.
23. Peace, perfect peace—Col. 1:10.
24. Assurance of protection—Rom. 8:38, 39.
25. Realities of salvation—1 Peter 1:4.
26. Children of Heaven—Eph. 2:6.
27. Children of God—Gal. 3:26.
28. Children of the new birth—John 3:7; 1:12, 13.
29. Obedient children: not lustful—1 Peter 1:14.
30. Christ and a blessed hope—Titus 2:12.
31. Assurance of salvation—1 John 3:14.
32. Into his marvelous light—1 Peter 2:9.
33. To make us new creatures—2 Cor. 5:17.
34. Victory over death—1 Cor. 15:53-57.
35. Redemption from the curse—Gal. 3:13-22.
36. Delivery from fear of death—Heb. 2:15.
37. To bring us into His presence—Eph. 2:13-19.
38. To present us faultless into His glory with exceeding joy—Jude 1:24.
39. There shall be no night there—Rev. 22:5.
40. His rest shall be glorious—Isa. 11:10.
41. **Saved! Eternally Saved!**—Rom. 10:9.

Dear Reader, the above is not man's wisdom, but the solemn warning and loving call in imperishable words of a Holy God. Hast thou made thy choice? Tomorrow, may be too late. "Today is the day of Salvation." "Now is the acceptable time." Would that we all might say:

"Take the world, but give me Jesus; in His Cross my trust shall be,
Till with clearer, brighter vision; face to face, my Lord I'll see."

## HISTORIC PERIODS OF FREDERICKSBURG. 1608-1861.

Mrs. Vivian Minor Fleming.

### Historic Period No. 4—Spotsylvania County—Stafford—Chatham.

In 1634 the House of Burgesses divided the colony of Virginia into eight shires. All this part of Virginia was called Rappahannock on both sides of the river.

In 1692 this shire was divided and lost its name. All on the north side of the river was Richmond County and on the south side was Essex.

The Leaseland was in Essex County until 1720, when a new county was formed—called Spottsylvania, after Governor Spottswood.

St. George's Parish was erected about this same time, and the church building and glebe were not far from Germanna, on a hill west of Mine Run.

Stafford County history I am not familiar with. The nephew of Sir Walter Raleigh, Raleigh Travers, I believe was his name, had a grant of land in Stafford very early, and part of it is still owned by his descendants or connections.

From a brick picked up near the Chatham chimney, stamped 1721, we get approximately the date of that old colonial mansion, which is such a fine example of our early architecture and was built by one of the Fitzhughs. The original colonist by this name was William Fitzhugh, of Westmoreland. He came over in 1670. He was an eminent and successful lawyer and published a book in England on Virginia law. In all things he seemed to have acted with honor and principle. In one of his letters (there is a volume of them in the Historical Society rooms in Richmond) he speaks of being "neither in want nor abundance". But he had the opportunity of acquiring large tracts of land at a low price and left large estates to each of his sons. He was a man of liberality and deep religious convictions. His will is probated in Stafford County, 701.

If Chatham was built as early as the brick indicates it must have been built by William No. 2, whose son, Henry, born in 1706, was the father of William Fitzhugh, whose large hospitality, rare wines, race course, etc., made Chatham famous. He named the place after his friend, the Earl of Chatham.

(To be continued.)

# THE GREATNESS OF OUR RELIGION

## Ava L. Wright

**(The following is an address delivered to a group of girls in a mission study school in Chattanooga, Tenn.)**

I AM going to talk to you young people tonight about the greatness of our religion. Yours is a school of missions, and you know there are people who don't believe in missions. They tell us that other people have their religions and they ask us why we don't leave them alone. They go so far as to say that other religions are as good as ours. For instance, they say that Buddhism which is roughly estimated to have about five hundred million adherents, has some teachings which compare with the highest teachings of Christianity. And so it has—some. For instance, the one new commandment given us by our Lord Jesus Christ was to love God and our fellows; and Buddhism makes much of the spirit of love—but not love for God. Scholars tell us that Buddhism has no God; it never mentions Him nor takes Him into any account whatever. Buddha was just a man seeking perfection for himself and trying to lead others along his road. I read an article the other day, supposed to be authoritative, as it was in one of the best encyclopedias, which said that, contrary to the old opinion that there was no atheist people, scholars were now generally agreed that nations under the Buddhist religion were atheist nations. So I want to talk to you about the greatness of our religion. For one thing we have a great and loving God..

And I take it that a religion is great as it meets the needs of human beings. And the first and deepest need of the soul that Christ touches is forgiveness of sin.

But how do you young people feel about sin? For I notice the longer I observe people there are so many of them who, like the Pharisee in Christ's day, think they are good. People who are raised up in moral, respectable homes, who don't drink or steal or gamble or kill or commit adultery are very complacent about themselves. But when Jesus came, if you will notice in the Sermon on the Mount, He went behind every one of these ancient moral laws to the spirit beneath them. Jesus attacked malice and anger and hate. He attacked the spirit of uncleanness in the human heart that revelled in dirty thoughts. He attacked the ugly spirit of retaliation that impels us to pay back or hit back when any one does us a wrong. He attacked covetousness which still today causes such great unhappiness and discontent. These are the things He laid emphasis on. And these are the sins that no human being escapes. And they cut the soul off from God as truly as do theft and murder. No wonder the Bible says men are lost.

But they don't need to be lost—to be cut off from God; there's a way back; that's what Jesus came to proclaim. He wanted men to know who felt condemned and lost in their sin that the thing wasn't hopeless. He said "the Son of Man is able to forgive sins"; that is, that He is willing to cancel the debt, to remit the penalty or punishment of sin, to restore the sinner to God's favor again.

It's a very simple thing: for all of us know how any good mother or father is willing to forgive an erring child. But here is a thing we must remember about even human forgiveness; parents don't forgive a child who is defiant, who says, "I'll do wrong again if I please". No, and they don't forgive one who merely tries to buy back their favor with a toy or piece of candy or some little service rendered. A good parent's favor is not bought; neither is God's. Men and women have been trying to buy it all the centuries, and some of them have fooled themselves that they have. This explains why many a man whose life is notoriously crooked is a great philanthropist; sometimes, alas, a great contributor to the church; his conscience gets a sop from these gifts. But God has never accepted one. For forgiveness is never bought; it is given. What a parent wants, what God wants is penitence and a resolve—however much it (the child) may afterward fail through weakness—to do right, to go God's way.

And since Jesus proclaimed this great human need of forgiveness and His willingness to forgive, I like to think of the way that He illustrated His power. You remember He said to a man who was brought to Him with palsy, "Son, thy sin be forgiven thee". That raised a protest from the Pharisees. Jesus appeared to them just a man, and it sounded to them blasphemous that a man should forgive sins; only God could do that. Now, how to demonstrate in a concrete way that He could forgive. Well, as we read the story we are bound to infer that the man's illness was the direct result of sin, just as thousands of cases in the hospitals today are from some human excess. Then if he could remit the penalty of sin that was in the man's body, could cure what sin had done to that body, would that convince of His power to remit all other penalty, the destruction of the soul, for instance? If He showed power to heal and restore a body that apparently nobody else had been able to cure, would that convince of His power to heal and restore a soul? He put the problem before them. "Whether is easier," He asked, "to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed and go unto thy house. And he arose and departed to his house". Wonderful the love that stooped so to our incredulity.

"But," you young people now say, "you have pointed out that this forgiveness rests on more than just penitence; it rests on a resolve to do right henceforth, to go His way. But that is just what we are afraid of; we don't know whether we are able to go His way or not; we are weak; we are mighty apt to fall down." We know as J. G. Holland says:

> "We hope and aspire and resolve and trust,
> When morning calls us to life and light
> But our feet grow weary and ere the night
> Our lives are trailing in sordid dust."

What aspiring soul doesn't know this truth? We know our passions—not only the passions of gambling and drink and lust, but also those of discontent, of malice, of sharp temper, oh! sinful habits of a thousand kinds. Many of us can no more control our tongues than the drunkard his drink. Then what's the use of accepting God's gracious forgiveness, and starting over again? Well, the use is this: that this time we start over again with Him. We never did that before; we went in our human strength, in the power of our wills, and because human impulse is stronger than human will we failed. But once our wills are given into God's keeping there is a power to sustain them. Ah, this is the best thing I have ever learned of Christ.

Once when I was a young girl in the early days of my Christian experience, realizing many of the weaknesses of my human nature, I used to start each day with a resolve not to let these failings get the better of me that day. I set my will to the task of being good as I thought God wanted me to be good. But long since have I given up that way of conquering and putting down the weaknesses of my life. Now I kneel on my knees in the morning and pray for strength and help from God. And I trust Him for all the unguarded moments of the day when I am so busy with human concerns that my thought is not consciously bent on Him. I ask Him and I trust Him for help, and He gives it. And this trust is the secret of such peace as I possess.

But Jesus Himself, in one of the great lessons to His disciples just before His death, urged upon them this truth. He said, "I am the vine, ye are the branches. . . . As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me". A very simple truth: a branch drawing its strength and fruitfulness, even its very life, from the vine; and withered and dried up if it cuts itself off from the source of life, and tries to grow by itself, by its own efforts. I pass this truth on to you as the greatest that I know. To me Christ's offer of help to the weakness of humanity is one of the points where He has deeply met our need.

And then another need He has met: He gives us comfort and understanding.

I take it that every young person in the world goes through a period when he thinks there is not a soul on earth who understands him; and the universal longing at this period of life is for a sympathetic friend. You have difficulties, perplexities, and the greatest boon that earth could give would be a person to whom you could pour out your hearts—a person who wouldn't laugh at you, who wouldn't shut you up by rebuking you, but who would understandingly listen, and then in great kindness talk over the problem with you. But you young people are not the only ones who want this. Some one has said that the way grown men and women go to the psycho-analysta of our day and pay them to hear their troubles and advise with them is best evidence we have that the Roman Church meets a great human need with its confessional. But we Protestants don't have a confessional. We think we have something better. We pour our troubles into the ears of One Who richly understands, because He has been along our human way, and Who comforts and directs us with His own words, infinitely wiser advice than any mere human being can give. I sometimes wonder how many millions of men and women have risen from their knees, or sometimes, in a pressing difficulty, from open-

ing their Bibles just to see what God would speak to them from the open page, and have gone on with new light and strength to help them. The writer well remembers a time in her own life when in deep rebellion and unhappiness at the circumstances of life, which, she thought, put too many duties upon her and left her too little time for her cherished projects, she went in desperate need to the Bible, and the words that spoke to her from the page were these: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man—" There was a rebuke in the words without a doubt, but there was no wound. What a human friend would have said to me under the circumstances would either have been a harsh thing, like: "You are selfish; you want your own way; that's what's the matter with you"; or an unwise thing like this: "I wouldn't stand for it; every person has a right to her own life." But Jesus was wiser, and His words were very quiet. He told me that, of course, I knew—"Ye know," He said—how the world estimates greatness; "Princes and they that exercise authority" are counted great. But He was confident that He had a surer estimate of greatness: the permanently great are they who serve, "even as the Son of Man"—In His spirit of love and willingness. Well, deep within me I believed He was right, as I am more and more convinced the longer I live. But I have never forgotten the lesson nor the softening that came with it.

So Christ gives us a Friend—One who understands, to whom we can tell everything, from whom we need hide nothing, and who will advise us wisely and with love.

But there is another supreme need He meets. Shall I say that the greatest thing He does for us is to give us our hope of immortality, and in that one thing to show us our destiny and to fill all our living with purpose. Isn't it true that every soul of us at one deep moment or another cries out with Job, "If a man die shall he live again"? And to be assured, as Job was that "Though worms destroy this body, yet in my flesh I shall see God". Is it not the ultimate triumph of the soul? But for Job that assurance came through a vision of Christ, "I know that my Redeemer liveth". And so it comes for us. No other religion proclaims a leader who died and then triumphed over death in resurrection. Oh! what it means to us to believe in such a One! that as He said He lay down his human life to the one end He should take it again, and made the saying good, so the other saying that we who believe in Him shall never perish, but come forth to eternal life, He will make good also. This faith makes all the difference to our human lives and the way they are lived. We know our destiny. We know the goal we are traveling toward, and the glory of it lightens all the difficulties along the way. And it makes nobility and goodness our purpose and our aim, "that we may have a right to the tree of life, and may enter in through the gates into the city".

Ah, how great is our religion!

# DAILY NOTES ON THE SCRIPTURE PORTIONS

## By the Reverend W. G. Scroggie, D. D.

**THE SCRIPTURE UNION.**

**Sunday, April 1—St. John 17:13-26.**

**Subject-Title—What Christ Asks For Us.**

**THE MESSAGE.**

We have looked at this momentous chapter in outline, but a thousand readings of it will not allow of our exhausting its spiritual treasures. Take its sentences and its dominating words one by one, and ponder them carefully and prayerfully. Surely in our hearts we often say—"I want that the will of God shall be done in me, but how am I to know what God's will for me is? So far as our lesson is concerned we are not left in doubt, for what Christ asks the Father for us, must be His will for us. For what then, does He ask? 1. It is God's will, first of all, that we be saved (2, 3); and then, that we be kept (11). Christ prays not for our removal from the world, but for our safety in it (15).. 2. Further, it is God's will that we be sanctified (17, 19). It is not enough that we be safeguarded: "this is the will of God, even your sanctification". 3. It is God's will that we be witnesses (20) in order that others may be saved. 4. For this purpose, it is God's will that we all become missionaries (18), that is, sent ones. It does not say how far any one will be sent. If you go to perishing souls in your own city or village you are a missionary. But, obviously, many must go far afield. 5. Again, it is God's will that unity should characterize His Church (22, 23). We hear much in these days of Church Union. What is of vastly more importance is Christian Unity, which only God Himself can make, but which we must keep (Eph. 4.3). 6. Once more, it is God's will that we should love one another, as He has loved us (26). How amazing a possibility! How tragic is our failure! 7. And finally, it is God's will that we spend a blissful eternity with Him in heaven (24., 14:1-4). Is the risen Lord's prayer for you being answered in your experience? There is power in His prayer; but is there purpose in your heart?

**Today's Thought—God's Will Is Our Peace.**

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**Monday, April 2—St. John 8:1-14.**

**Subject-Title—The Betrayal.**

**THE MESSAGE.**

We must pause here again to get the perspective of this "Gospel". It is in three main divisions, with a Prologue (1:1-18), and Epilogue (21). They are: I. The Revelation of the Son to the World as Life (1:19—12:50). II. The Revelation of the Son to the Disciples as Light (13-17). And now we come to III. The Revelation of the Son to the Disciples and the World as Love (18-20). Put these divisions in your Bible margin. The last division is in three parts, which we are to consider for a week, viz.: the Trial, the Tragedy, and the Triumph of Divine Love. First of all then, 1. The Trial of Divine Love (18:1-19:16). Verses 12-14 belong to tomorrow's portion, so we shall not now consider them. Today's portion records The Betrayal (1-11). Things specially noteworthy in these verses are: (a) That Gethsemane was a place often frequented by Jesus and His disciples (1, 2). Take time to let that impress you. (b) That Jesus knew all that was to happen (4). Modern teaching which affirms His fallibility denies that He foreknew. (c) That thrice here, Jesus said, "I am" (5, 6, 8). He had said that before, and Judas at any rate must have discerned the deeper meaning of this reply (cf. 4:26; 6:20; 8:24, 28, 58; 13:19). (d) That Peter, as often before, showed more courage than sense on this occasion (10). That he was not arrested can be accounted for only by the fact that Jesus healed Malchus' ear (Luke). (e) That one who had companied with Jesus for two years at least, had heard His wonderful words, seen His wonderful deeds, and beheld His wonderful life, now betrayed Him! (2) Judas must for ever remain a mystery: he did what can never be repeated, but it is in the power and choice of each of us in some other way to betray Christ. Are you doing this by your refusal to bear witness to Him? By your love of the world? By your neglect of His Word and prayer? In any other way?

**Today's Thought—Have I Moral Kinship With Judas?**

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**Tuesday, April 3—St. John 18:15-27.**

**Subject-Title—Playing With Justice.**

**THE MESSAGE.**

Following The Betrayal (1-11) are The Trials (18:12 to 19:16); and first of all, 1. The Ecclesiastical Trial (12-27). This was first before Annas (13), and then before Caiaphas (24). Part of this report is peculiar to the Fourth Gospel. Observe that of these sixteen verses, seven are not about the trial of Jesus, but of Peter (15-18, 25-27). Look at this first. Every one who names the Name of Christ is on his trial. If the Master was arraigned it is not likely that the servant will escape. Now where did Peter begin to go wrong? In wishing it to be thought that he had nothing to do with Jesus. Have you ever felt like that in worldly company? That is how we are likely to feel when we voluntarily go into worldly company. Courage and cowardice strangely mingled in Peter. He could draw a sword at the Garden gate, and relieve a man of his ear, and yet in this courtyard he denied his Lord before a young girl. Watch yourself on occasions. Now look at the other trial (12-14, 19-24). How different! Christ was led away by His captors, not because He was helpless, but because He was willing; it was not their fetters which

bound Him, but His love. They asked Him of His doctrine and disciples, not to believe, but in order to incriminate. Are your enquiries always honest? Jesus pointed them to His public teaching (20-21). He had not been a schemer behind locked doors, but a Preacher out in the open. These religious humbugs found it easier to strike Christ than to convict Him (22): so do their large posterity.

**Today's Thought—Better Die For Your Lord Than Deny Him.**

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**Wednesday, April 4—St. John 18:28-40.**

**Subject-Title—A Judge Asks the Prosecution for Advice!**

**THE MESSAGE.**

2. The Civil Trial (18:28 to 19:16). The scene of this Trial moves to and fro in relation to the Praetorium (28), now being without, and now within. Mark these movements: without (28-32); within (33-38a); without (38b-40); within (19:1-3); without (19:4-7); within (19:8-11); and finally without (19:12-16). Three of these seven sections claim our attention today. (i) First of all we hear Pilate asking the Jews what the charge is (28-32). It is clear that the Jews wanted nothing less than a death sentence, and the pronouncement of that was not in their power (31). How do man's malignity and God's mercy dovetail? (32. cf. 12:32). Two facts must ever be seen together, namely, that Jesus was put to death by men, and that He died voluntarily. (ii) In the second section (33-38a), which is peculiar to this record, Pilate has a private interview with Jesus. Who in this scene is the real King? Then, Jesus stood before Pilate; one day, Pilate will stand before Jesus. God stood before a governor! Of course Pilate did not know this, but it was his business to be just. The truth must prevail (37). Christ Who was the Truth, was born to bear witness to it. Do you know to what end you were born? and for what cause you came into the world? (37). Human life is a plan of God and every one must either frustrate or fulfil that plan. What are you doing? (iii) The third section (38b-40) shows us what a mockery Pilate's justice was. "I find in Him no fault, but—" He used a custom (39) as a sop to his conscience. The choice is between a robber and the Redeemer, and the people do not hesitate (40). What Barabbas are you choosing instead of Christ? Remember, there is always an alternative, but it is always fatal.

**Today's Thought—Let Your Knowledge of Christ Be First Hand (33, 34).**

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**Thursday, April 5—St. John 19:1-16.**

**Subject-Title—The Cruelty of Hate.**

**THE MESSAGE.**

(iv) The judge is fast becoming the criminal (1-3). Why was Jesus scourged? Why was a crown of thorns put on His brow? Why was He smitten? Why was He mocked? Why? It is clear that Pilate allowed all this in the hope that it would satisfy the Jews and that in this way Jesus would escape the Cross (Luke 23:22). But no malice can make wrong right; we may never do evil that good may come. If Jesus was not guilty, He should not have been punished. When a judge sacrifices the claims of justice to the clamour of the crowd, he has pronounced his own sentence. (v) The previous outrage was inside the Praetorium; this one is outside, before the crowd (4-7). Pilate had tried to save Jesus by cruelty; now he would save Him by an appeal to pity (5). Three times he declared that he found no fault in the Prisoner; his duty then was obvious, he should have pronounced Him "not guilty", and have released Him. Are you playing tricks with your conscience? Christ does not want pity, but fair play. What is to be said about such a verdict as this—"take ye Him and crucify Him: for I find no fault in Him"? Pilate had said, "ye have a custom" (18:39); and now the Jews say, "we have a law" (7). Yes, in the name of custom, law, and of every order and institution, get Truth out of the way: that has been the age-long impulse of the world (vi). Pilate has another private interview with Jesus (8-11). In the first (18:33-38a), he talked about kingship; now he chatters about power. Power, indeed! Pilate seems to have had little of that. (vii) The Governor, who had utter contempt for the Jews, now taunts them (14, 15), but all is at Jesus' expense (12-16). Pilate handed Him over, and they led Him away (16). What a terrible travesty of justice!

**Today's Thought—Never Trifle With the Truth.**

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**Good Friday, April 6—St. John 19:17-30.**

**Subject-Title—The Saviour Dies.**

**THE MESSAGE.**

In 18:1 to 19:16, we have seen The Trial of Divine Love; now we are to behold The Tragedy of Divine Love (19:17-32). "Beneath an Eastern sky, amid a rabble cry, a Man went forth to die, for me. Thorn-crowned His blessed head, blood-stained His every tread, cross-laden on He sped, for me!" Do you believe that? If so, what difference does your belief make? Contemplate, 1. The Crucifixion (17-22). Jesus was and always is "in the midst" (18). Trace this fact and thought from the Cradle to the Throne. Though Jesus was alone in His death, He did not die alone (18). These men were so near, and yet so far. The title on the cross was written in the language of Religion, Art and Law (20). How prophetic! Pilate became authoritative and firm too late (22). "Too late" are terrible words: you see to it that you are not too late. 2. Foes and Friends (23-27). Christ was never without both. How great the contrast here: cruelty and selfishness, on the one hand (23, 24), and tenderness and self-forgetfulness, on the other hand (25-27). It will be eternally to the credit of these four women (three of them named Mary) that they stood by in this dark hour (25). Are not verses 26, 27, wonderful! This is the third of the Seven Sayings from the Cross. The veil is drawn, but we know how John would tenderly love and care for Mary. Trace the sentence in verse 26, five times. 3. The Work Accomplished (28-30). Here we have sayings five and six. Will you think about them all today? "I Thirst." Is He thirsting still: thirsting for your love and witness; is He? "It is Finished." Read 4:34; 5:36; 17:4; and 18:28. Christ did what He came to do. His death was not a surprise to Him, for He came to die. Finished, Finished. Hallelujah! What a Saviour!

**Today's Thought—Christ Also Is the Finisher of Faith (Heb. 12:2).**

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**Saturday, April 7—St. John 19:31-42.**

**Subject-Title—God Takes Care of Jesus' Body.**

**THE MESSAGE.**

In today's lesson we have two requests. 1. The Request of the Jews (31-37). This had important consequences, the fulfilment of two predictions. It had been foretold that the flow of "blood and water" is to be regarded and although the legs were broken of the two malefactors, Jesus' were not. It had been predicted also that the Jews would look upon Him Whom they had pierced (cf. Zech. 12:10; Rev. 1:7), and this they now do. Westcott thinks that the flow of "blood and water" is to be regarded "as a sign of life in death"; also, he sees in the "blood", a cleansing power, and in the "water", a quickening power; the one referring specially to Christ's work, and the other to the Spirit's work. It is worthy of note that the Evangelist says the first Scripture was then "fulfilled" (36), but his language regarding the second passage safeguards it for a future fulfilment (37). This is an evidence of inspiration. 2. The Request of Joseph of Arimathea (38-42). In verse 25, we saw the devotion of women: here we see how devoted men can be. Joseph and Nicodemus, both disciples of Christ, now lavish upon Him a love which He could have done with while He was alive; but better late than not at all. The story of Nicodemus can be told in three sentences: (a) Desire for Christ (3:1-21); (b) Defence of Christ (7:45-52); (c) Devotion to Christ (39). Mark the progress. A Cross, a Garden, a Tomb, a Body! (41, 42): here ugliness and beauty, death and life meet; but it is the beauty and the life that triumph. Jesus suffered all this for you. Do you love Him? Have you thanked Him? Are you living for Him? Are you?

**Today's Thought—I Will Not Be a Secret Disciple (38).**

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## EXTRACT OF A LETTER FROM GENERAL R. E. LEE TO HIS SON, W. H. F. LEE.

I was sorry to see from your letter to your Mother that you smoke occasionally. It is dangerous to meddle with. You have in store much better employment for your mouth. Reserve it, Roon, for its legitimate pleasure. Do not poison and corrupt it with stale vapors, or tarnish your beard with their stench.

# GOD'S OATH TO DAVID AND THE FUTURE OF PALESTINE

Reverend E. L. Langston, M. A.

**Incumbent of Emmanuel Church, Wimbledon.**

SIGNIFICANT things have recently been happening in the political world, but none more remarkable than the attitude of the nations towards Palestine and the Jews. The League of Nations has ratified the policy of Great Britain to restore the Jews to Palestine, and Great Britain has been honored by having given to it the Mandate for that country. This fact is big with significance to the Bible student, for we know that "the Lord reigneth", and nothing happens by chance, and He is specially at this time overruling the destinies of His Chosen Race.

To understand the present situation, we must remember two things—(1) that God has a definite plan for world redemption; (2) that that plan is wrapped up in Israel and Palestine. It is of paramount importance, therefore, that we should realize that the predicted destinies of Palestine and all the Israelitish race are absolutely sure and certain; for God has sworn by two unconditional oaths that He will manifest His glory and power, both in the land and in the people of the land. One of these oaths has been well studied by students of prophecy, viz.. God's oath to Abraham, as revealed in Genesis 7:1-3. Therefore, on that oath at present we have nothing to say, but wish rather to draw special attention to the other oath that has not received the study which is due to it, viz., God's oath to David, which is found in 2 Samuel 7.

### God's Oath to David.

Israel had been passing through days of great crisis, and at last David had overcome all his enemies, and the country was now at rest. David had rebuilt Jerusalem, and suddenly there came to his mind the thought, "I dwell in an house of cedar, but the Ark of God dwelleth within curtains". Therefore he resolved to build God a House worthy of Jehovah, and Nathan the prophet approved, saying, "Go, do all that is in thine heart; for the Lord is with thee". God's subsequent message to David through Nathan should be very carefully and prayerfully considered:

> Verse 11.—The Lord telleth thee that He will make thee an house.
> Verse 12.—. . . I will set up thy seed after thee.
> Verse 13.—. . . I will stablish the throne of his kingdom for ever.
> Verse 16.—. . . thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Whilst David, on the one hand, was concerned about building a House for God, God, on the other hand, gave a definite promise that He would not only build a house unto David, but establish his throne and his kingdom forever.

The question we want to ask is: "Are these promises given by God to David to be taken literally or spiritually?" The prevailing idea is to spiritualize all these predictions and promises, and the result is today we have false ideas of what the Kingdom of God really is. David certainly did not spiritualize them, but he believed that God was going to do just what He had said:

> Verse 25.—Now, O Lord God, the word that Thou hast spoken concerning Thy servant, and concerning his house, establish it for ever, and do as Thou hast said.
> Verse 27.—For Thou, O Lord of hosts, God of Israel, hast revealed to Thy servant, saying, I will build thee an house: therefore hath Thy servant found in his heart to pray this prayer unto Thee.
> Verse 28.—And now, O Lord God, Thou art that God, and Thy words be true, and Thou hast promised this goodness unto Thy servant.
> Verse 29.—Therefore now let it please thee to bless the house of Thy servant, that it may continue for ever before Thee: for Thou, O Lord God, hast spoken it: and with Thy blessing let the house of Thy servants be blessed for ever.

Was David right in regarding these promises of God as literal? Is David to have a literal earthly throne? Is David's Kingdom going to be established for ever? This is a most important question, in the light of modern views on the Kingdom of God. The word "House" is used over 2,000 times in the Old Testament in exactly the same sense, viz., that of a family. The word "Kingdom" is always used literally in the Old Testament; "Throne" is also always used literally, never once in its modern spiritual sense. Has the "House of David", the "Throne of David", and the "Kingdom of David" been literally established in Jerusalem? No! Then is God going to be true to His oath? Time and again in the dark days of the Monarchy prophets were raised up who reaffirmed this oath to the descendants of the House of David.

Jeremiah 33:14-26:

> 14.—Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.
> 15.—In those days, and that time, will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land.
> 16.—In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness.
> 17.—For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel;
> 18.—Neither shall the priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.
> 19.—And the word of the Lord came unto Jerusalem, saying,
> 20.—Thus saith the Lord: If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season;
> 21.—Then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, My ministers.
> 22.—As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David My servant, and the Levites that minister unto Me.
> 23.—Moreover the word of the Lord came to Jeremiah, saying:
> 24.—Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? thus they have despised My people, that they should be no more a nation before them.
> 25.—Thus said the Lord: If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;
> 26.—Then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Psalm 89:3, 4 and 35, 36:

> Verse 3.—I have made a covenant with My chosen, I have sworn unto David My servant,
> Verse 4.—Thy seed will I establish for ever, and build up thy throne to all generations. Selah.
> Verse 35.—Once have I sworn by My holiness that I will not lie unto David.
> Verse 36.—His seed shall endure for ever, and his throne as the sun before Me.

### The Genealogical Tables.

These promises have nothing whatever to do with the Church or its future glory. They refer to an earthly kingdom that is going to be definitely established here on this earth, and reigned over by David's Greater Son. There is a very remarkable prophecy, in St. Luke 1:32, 33, concerning the Lord Jesus: "The Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Surely these words are not meant for a spiritual, but a literal Throne and a literal Kingdom! The Lord Jesus, as the Son of David, is the King of Israel, and there is no other King. The Lord Jesus, as the

Son of Abraham, is the Heir of the Covenant of Promise. In St. Matthew's Genealogical Table we have David's line through Solomon; in St. Luke's Genealogical Table, the descendants of David's line through Nathan; in St. Matthew we see the parentage of Joseph; in St. Luke, the parentage of Mary through Nathan. The marriage of Joseph made Jesus the adopted son and legal heir of Joseph. Therefore in the Lord Jesus the royal line of David ceases, and there is no other King of Israel—". . . who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken" (Isaiah 53:8). Dying thus, **without generation,** He carried the title away with Him. It is a very striking thing to notice that constantly in our Lord's lifetime, and during His ministry, He is designated "the Son of David". Blind Bartimaeus, outside the City of Jerusalem, addresses Him as "the Son of David". On Palm Sunday, as recorded in St. Matthew 21:4, 5, 8 and 9, we read of the triumphal entry: "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. . . . And a very great multitude spread their garments in the way; others cut down branches from the trees and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the **Son of David;** Blessed is He that cometh in the name of the Lord; Hosanna in the highest".

It is most important to realize that the claim of Jesus to be the Heir of David was known in Jerusalem to be absolutely without a flaw; all acknowledged it; it was not even challenged by the priests who accused Him. They would certainly have done so if it were possible, for up to Christ's death all the Genealogical Tables of the descendants of David were kept in the Temple, and were easily accessible to the people; unfortunately, they are generally thought to have been destroyed with the destruction of Jerusalem and the burning of the Temple in A. D. 70. "The King of the Jews" is, therefore, no empty title. "He came unto His own, and His own received Him not." He proved His title, but He could not take the Throne, and from that day to this He is a rejected King; on the rejection of their Messiah and King the Jewish race were sentenced to partial blindness, and that is their condition to this day. "Having eyes they see not, and ears they hear not." But a day is predicted when this "blindness" is to cease, and their eyes are to be opened, and they are to "look unto Him Whom they have pierced." Then, and not till then, Israel will enter into the fulness of their promised blessing. Then David's Throne and Kingdom will be established.

### When is David's Throne to be Set up and His Kingdom to be Established?

The Bible is very clear on this matter; there are especially **three** sure signs as to the time when God's oath to David is to be literally fulfilled.

**(1) The Lord Jesus Christ, David's greater Son, is to come at a period of grave unrest in the world.**

In Daniel 2 and 7, we are forewarned that in the last days before the Second Advent of Christ, the whole world is to be in a state of turmoil. These two chapters give us the cause of that turmoil.

In Daniel 2, we have a vision of a great image, foreshadowing the great world-empires of Babylon, Persia, Greece and Rome, consisting of gold, silver, brass and iron. The metals in each case from the head to the feet deteriorate in value, but increase in power. Golden Babylon stood for absolute autocracy, the Persian silver, for a limited monarchy, the Grecian brass for a more limited monarchy of military governorship; and on the standard of iron Rome were painted the letters S. P. Q. R. (the initial letters of "The Senate and the Roman People"). That is to say in the last Gentile power the people were associated with government; but special attention is drawn to the toes and feet, which were of iron and burnt clay mixed. The iron representing the strong rule of monarchical authority, the clay representing the uncertain rule of the people. What is more fickle than "Vox Populi"? and what is more brittle than burnt clay?

Daniel 2:43-44.

> And whereas thou savest iron mixed with miry clay they shall mingle themselves with the seed of men, but they shall not cleave one to another even as iron is not mixed with clay. And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces all these kingdoms and it shall stand for ever.

Here is a distinct prediction that when these two elements of government are manifest amongst the nations of the earth, we are to expect the setting up of the Kingdom which shall never be destroyed.

In the light of these revelations we cannot but be profoundly stirred as we see the political developments throughout Europe and America. On all sides we see the development of the clay principles and non-Christian thinking men are frankly puzzled and filled with anxiety as to what the future may bring: but the Christian who believes his Bible knows that "these things must come to pass that the Scriptures might be fulfilled" and are sure indications that "the coming of the Lord draweth nigh".

**(2) The Return of the JEWS to Palestine.**

The second great sign that the coming of the Lord, and the fulfilling of God's oath to David is about to come to pass, is the remarkable restoration of the Jews to Palestine, and Palestine to the Jews.

A few years ago only the ardent student of prophecy believed in the possibility of the Jews being restored to Palestine; the man of the world could not foresee the remarkable developments that have proceeded apace since the end of the war, as a result of the victorious Allies giving facilities to the Jews to go back to their land. But the prophetic Scriptures throughout the whole of the Old Testament predict that Gentile nations would restore the Jews to their land, as a result of the overruling providence of God. For example Isaiah 11:11-12:

> And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people which shall be left . . .
>
> Verse 12.—And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Isaiah 49:22:

> Thus said the Lord God behold I will lift up My hand to the Gentiles . . . and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

Isaiah 66:20:

> And they shall bring all your brethren for an offering unto the Lord out of all nations.
>
> The Lord will have mercy on Jacob and will choose Israel and set them in their own land, and the people (the Gentile nations) shall take them and bring them to their place.

This second sign is being literally fulfilled before our very eyes.

(3) The third sign is as yet unfulfilled, viz., **There is to be a great war in Palestine, and the cause of this war is to be the restoration of the Jews to their land.**

The details of that war are to be found in Ezekiel 38 and 39. But in Zechariah 14:1-9 we are told that David's greater Son is coming to this earth when:

> Verse 1.—All nations shall be gathered together to Jerusalem to battle.
>
> Verse 3.—Then shall the Lord go forth and fight against those nations.
>
> Verse 4.—And His feet shall stand upon the Mount of Olives.
>
> Verse 9.—And the Lord shall be King over all the earth.

From these passages we deduct that this old world is tired and worn out, the Devil for six thousand years or more has held sway over the sons of men; but at the coming of David's greater Son the Devil is to be dethroned and "the god of this age" is to be cast down and bound for a thousand years, and thus the cause of all heart's distress, misery, pain and sickness will be dealt with, and the New Age will be inaugurated: there will then be peace on earth and goodwill among men. Then David's greater Son will reign from Jerusalem, and Abraham's seed, the Jewish race, will be "a blessing in the midst of the earth".

### The British Mandate and the L. J. S.

In the meanwhile God has overruled, and given Great Britain a tremendous honour, responsibility and privilege. Let us therefore see to it that while there is time and opportunity that there are sent to the land of Palestine, the very best missionaries the Church of God can produce, that in the city of Jerusalem, and throughout the whole

country of Palestine, there may be the very best equipped missionaries and mission stations for preparing the way for the coming of the Lord.

The L. J. S. has been raised up by God to do a great preparation work in many respects like that of John the Baptist of old, to prepare the way for the coming of the King.

May we therefore see that the Society is neither lacking for prayer, men, or means in these difficult though glorious days.

### THE ABUSE OF LENT.

(The following from Light and Life by A. Corbett, gives much food for thought and ought to lead to earnest heart-searching in the all too prevailing manner of keeping Lent. —Editor.)

To the regenerate Christian every day is Lent. Jesus sharply rebuked the Jews of His day, for their religious performances which were merely superficial and formalistic. St. Paul also denounced such in vigorous language; writing to the Galatian Church, he says: "Ye observe days and months, and seasons, and years; I am afraid of you lest by any means I have bestowed upon you labor in vain" (Epis. Galatians 55:10, 11). Writing to the Colossian Church, he says: "Let no man judge you in meat or in drink, or in respect of a feast day, or a new moon, or a Sabbath day; which are a **shadow** of things to come" (Epis. Colossians 2:16). It was only when the Church began to degenerate and become immersed in worldliness about the early Fifth Century, that the parsons devised Lent so as to make amends (in their own way), for their past worship of the world and the flesh. The same idea still exists, Church members go to church and inform the Lord that they are "turning to Him with "weeping, fasting and prayer", and then at the same time be **longing** for the Easter Monday dance and general revelry till the next year again brings its Lent. But as St. Paul says in the Holy Spirit: "It is not the children of the **flesh** (the earthly minded) who are the children **of God**" (Epis. Romans 55: 8). Or, as the Rev. Dr. Edersheim states: "So true is it that all attempts at penitence . . . without the **Holy Spirit**, and regeneration; only tend to entangle man in the snare of self-deception, and fill him with spiritual pride, and still farther increase his alienation from God." But there is still a much more solemn thought. Does it not rather seem a wicked, arrogant, audacious mockery to attempt, or pretend to fast in **imitation** of Christ's fasting and satanic temptation? To us it seems a satanic intrusion into that awful agony; which the Lord alone endured on behalf of the human race. It is suggestive and instructive, that on the occasion of Christ's sufferings in connection with His sacrificial work He was alone, unseen by human eye; for instance, in the desert during temptation (Mark 1:12); during His prayer in Gethsemane (Matthew 26:35, 36); during His crucifixion (Matthew 27:45).

### FAVORITE SCRIPTURE VERSES.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart."—**Psalm 119:11.**)

This week the following verse was submitted by Canon G. Osborne Troop, of Toronto, Canada:

> "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Who will send one from the far-away places, as well as very near us?

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### DR. McCRADY ANSWERS MR. ANDERSON.

Mr. Editor:

In your issue of March 10, there appears a letter from Mr. J. Randolph Anderson, criticising my recent article on "Revision **and** (not "of"—typographical error) the Thirty-Nine Articles; for the injustice done the Prayer Book Commission in connecting them with the proposal to remove the Thirty-Nine Articles from our formularies. I am not aware that I made any such specific charge against the Commission as such, and certainly did not intend doing so, although it is perfectly true that I did say (and now repeat the statement) that the Commission has undoubtedly disregarded the instruction given it in the Resolution of 1913 in reporting a number of matters distinctly involving the doctrinal position of this Church, while the Convention has likewise ignored the provisions of its own Resolution, both (a) in receiving such recommendations of the Commission respecting doctrinal alterations, and (b) in further allowing the consideration of a proposal to remove the Thirty-Nine Articles—a body of official declarations containing nothing but matters of "Faith and Doctrine". I have no intention in the world of charging the Commission itself with more than **their share** of responsibility in this matter, and if the passage (P. 39) in which I refer to the inconsistencies of **both** the Commission **and the Convention** may be somewhat ambiguous in its wording, so that in charging the **latter** with this particular matter of the Thirty-Nine Articles, I may seem also to have included the former, I cheerfully disavow any such intention. Indeed, I have no need of making such a charge, as I consider the position of the Commission vulnerable enough without charging them further with this additional offense. In short, unless Mr. Anderson is prepared to prove that the Commission, itself, has not recommended any proposals involving the doctrinal teaching of this Church; has not, for example, recommended the many Romanizing alterations proposed for the Communion Office; has not recommended the adoption of a Collect for use at **Mortuary Celebrations**; has not recommended various prayers for the dead, containing allusions to doctrines specifically condemned by this Church—to say nothing of other matters—it is perfectly clear that my charge is in accord with the facts, and his effort to excuse the Commission cannot be logically justified.

Nor can I see the logic of his further attempt to justify the action of the Convention in disregarding its own Resolution relating to the present Revision. To say that there is nothing "Sacro-Sanct" about the Resolution of 1913; that its adoption "has no binding effect upon the Convention itself", and yet, in the same breath to affirm that it is useless to attack the legality of any of the Commission's proposals "passed on by the Convention" for the reason that **"what the Convention has adopted it has adopted"**, is, to say the least, a little surprising. Did not the Convention also **adopt** the Resolution of 1913? If so—how can it now be disregarded? **"What the Convention has adopted it has adopted!"** This kind of argument will not do. There is no gainsaying the fact that the Convention adopted the Resolution of 1913; that that Resolution related to this very Revision now under discussion; that the Resolution has never at any time been formally revoked; or any other Resolution substituted in its stead; and that consequently that Resolution was and is the Resolution under which the present Revision must be carried out if it is to be carried out legally, consistently, and in accordance with Parliamentary Law and Procedure. If the provisions of that Resolution with respect to this Revision are not binding upon the Convention—and if all its solemn assurances adopted at one Session can be as solemnly ignored at the next without even a motion offered for reconsideration, or a word of comment or of explanation given to the Church at large—why, what may not Conventions do? Is it possible that the word of an individual is sacred, but that of a Convention is not? Is a Resolution of the Convention—especially one of so serious a character as the present—a mere scrap of paper? This is not a personal matter, and I have no desire in the world to offend any member either of the Commission or of the Convention (many of whom are intimate friends), but such **sweeping alterations** in the worship and doctrinal position of this Church as are involved in this Revision are

matters of too fundamental and sacred a character to be thus lightly disposed; and whatever the feelings of these gentlemen may be, it must not be forgotten that there are numbers of others in the Church who look with dismay upon this procedure, and whose feelings are entitled to just as much consideration as their own.

**Edward McCrady.**

Oxford, Miss.

## WILL THE VIRGINIA SEMINARY REPLY.

Mr. Editor:

As an active worker in the Church, the writer supposes that his right to publicly express his interest in the faith and teachings of the Church may not be questioned. As one whose work has required him to visit many states in the past few years and who, during these visits, has kept in close touch with many Churchmen, both lay and clerical, he further supposes that his observations may not be entirely discounted.

The doctrinal status of our seminaries is everybody's business. The teaching of the Virginia Seminary has been challenged—challenged openly and sincerely. There is no doubt about that. Not on a few occasions, but upon many occasions, the writer, during the past four years, has heard apologies, regrets, and indignations, expressed because of the Seminary's apparent instability and general lack of conviction as to fundamental truth. These expressions have come from both clerical and lay sources; and in several important instances they have come from eminent clergymen—men who are universally recognized as scholars and leaders. Furthermore in almost every instance, they have come from men who love and honor the Seminary. All this has a point, because it indicates that the criticisms were not from popular, idle or vindictive sources; nor were they based upon superficial considerations. They were from men who loved the Church, who understood her doctrines; and who, in troubled times, yearned for a higher loyalty to the Church and her teachings than was emanating from the beloved "Seminary on the Hill".

We asked a certain clergyman, an alumnus of the Seminary (an examining chaplain of a certain diocese) why he did not protest certain Old Testament comments which were contained in the notebook of a senior (this senior had accepted the destructive criticisms as Gospel truth, and was surprised to learn that competent scholarship questioned them). This clergyman's reply was illuminating: "I love the Seminary, and I am living in hope that this sort of criticism is but a passing wave and that a conservative balance will presently prevail, I am afraid that my public protest will injure the hallowed place I love." He went on to state that the question presented further difficulties because the Seminary was not openly admitting any change in its doctrinal attitude. Friendly criticism or discussion was therefore impossible.

Another prominent Churchman said to the writer that when he raised the question of the Seminary's teaching to a member of the faculty, that member's attitude was one of "aloofness", and rather indicated that the faculty would regard as presumptious any questions as to its orthodoxy. The professor's attitude may have been misinterpreted. We hope so. Any Christian teacher should be glad of an opportunity to proclaim his full allegiance to the faith he is employed to teach. It is inconceivable that the Seminary faculty should hide behind such specious utterances as, "We are simply keeping in touch with modern scholarship", or, "The Seminary has always been sound, so please assume that there has been no change in our teaching".

The laity are interested to know what the Seminary is, in fact, teaching. Has the Virginia Seminary unqualifiedly embraced such theological teachings as emanate from Union Seminary, New York? Has it uncompromisingly cast off the doctrines for which it was founded to teach? Has the Virginia Seminary become incapable of producing men who believe in the Virgin Birth, the true Deity of Our Lord, the Atoning Sacrifice of Jesus? Does the Virginia Seminary take the position that it is not its business to produce such men?

**John G. Blakesdale.**

Chicago, Ill.

## CRY FOR HELP.

Mr. Editor:

It is with deep thanksgiving to Almighty God that I am reading your article on "The Falsity of the Theory of Evolution" and modernism.

May I submit to you this letter for publication?

You in the South are standing so true to God and His Word that I send out to you a cry for help that all who love the Lord Jesus Christ may rally in real prayer warfare for us in the North and the West, where the enemy of our souls is making such havoc in the lives of our youth, and particularly the college youth of our nation.

The darkness of heathen lands is, I venture to say, hardly as dark as are some of the conditions in this supposedly Christian nation, where many of our young people do not have the opportunity to hear the Gospel of Jesus Christ. The large majority of them are being taught **another Gospel** with disastrous results in the lowering of their moral standards.

Some of us who have seen the destination of the modern trend have for several years given ourselves to earnest intercession. The cry of His people has been heard, and a man called of God has been sent by Him to bring our youth out of this gross darkness of despair into the glorious liberty of the children of God. His name is Arthur I. Brown, M. D., C. M., F. R. C. S. E., a Scientist and Scholar of more than national distinction.

Dr. Brown has made a special experimental study of evolution for many years, and has worked under Sir Arthur Keith of London, England, one of the world's greatest authorities on Anthropology, and a recognized leader among evolutionists. Therefore, Dr. Brown knows all the arguments of evolution from this first-hand association with eminent believers in the theory. He has made a prolonged study of Embryology, and written extensively. Even his opponents write: "I do not know any man in America better able than you to discuss the question of evolution."

He is meeting the students and scholars on their own scientific ground and is proving scientifically that the Word of God, scientifically tested, is what it claims to be; and that evolution, Satan's most potent and effective weapon in destroying the Christian faith, is absolutely unreasonable, unscriptural and unscientific.

Wherever he has spoken, scores of young men and women have been saved from sin and despair, as they have become convinced of the truth of God's Word, which liveth and abideth forever, and are brought to love the Lord Jesus Christ, the Living Word, Whom to know is LIFE Eternal.

The doors of our Universities are not open to this eminent Scientist **because he believes God's Word about Creation!**

One of the professors of a great University said: "It is absolutely impossible to get even a Christian notice posted on the University Bulletin Board. In an institution that purports to be scientific, one would think that ordinary fair-mindedness would demand that the students be allowed to hear both sides of the evolutionary theory, but no matter how great his learning and honors, no one who does not subscribe to evolution is given a hearing. The pagans are in control". Jesus Christ is not wanted.

What about the Churches?

Many of the pulpits are no longer determined to know nothing save Jesus Christ and Him crucified. They are preaching a Gospel of social uplift (**self** development), of Christian service (**self** works). The evolutionary barrage has obscured their vision of Him who hath redeemed us unto God by His precious blood.

The Son of Man hath nowhere to lay His head!

Professors and Ministers, some of whom want to stand for the truth of God's Word, have confessed that they dare not come out boldly against evolution, lest they lose their positions.

> The Son of Man is still betrayed for thirty pieces of silver!
> The offense of the Cross has not ceased!

In the South where Dr. Brown was asked to revise the text books on Elementary Biology for the State of Florida, many doors are open to him, but like a true soldier of Jesus Christ, he feels that he is sent to the firing line where the need is acute. It means real persecution and privation, but he counts all things but loss—his large surgical practice and income, worldly honors and comforts—that he may be obedient to the Call of God to use his great talents for this cause. There is no man on this continent as qualified as he to meet its challenge.

With the Bible in one hand, the book of Nature in the other, he is able to explain the marvels of God's Universe in a way that is of absorbing interest to both young and old. Out of his great fund of knowledge, he clarifies with scientific fact the things which many persons have puzzled over for a life time. As the plan of the great Creator of heaven and earth is made plain in His Book, one draws near with holy awe compelled by His everlasting love, until the face of Jesus Christ is revealed and we behold the Living Word, and with joy draw near to Him, crying: "My Lord, and my God."

This excerpt from a letter by one of the students shows what God is doing in the hearts of young people who hear Dr. Brown's message:

"Have you ever been in the place where belief in the

Bible was impossible and you even doubted the existence of a God? If you have you can realize the position of a large percentage of the youth of our land . . . the high school, college and university youth who have been swept off their feet by the false teachings of today.

"I was reared in a Christian home with the average church and Sunday-school training, but I did not know God and when I entered college I was swept off my feet completely by the teachings of science and philosophy. And I was not unique in this experience. Of all the young people in my little circle (graduate students in a great university) practically all are avowed atheists and not one believes the Bible. And the tragedy in their lives is appalling. Many times we have gathered together around the fire in the evening and during our discussions of science and philosophy come back again and again to the realization of the futility of Life—how pointless and without purpose it was to us. For how can there be a Purpose without a God?

"Some of these young people, my friends, have stood and are standing now on the verge of suicide, all because they have no faith or belief in God or a Hereafter to hold them steady. When evolution comes in the Bible goes out and with it Jesus Christ and all hope for the future.

"If ever a class of young people needed God, it is the college youth of today. And they are so hard to reach. They have scientific minds and it must be proved to them scientifically that there is a God and that the Bible is His Word. But so few are qualified to give this proof. And the avenues of approach are limited.

"Four weeks ago I heard Dr. Arthur I. Brown lecture on the Word of God. No one could have been in a more rebellious, critical, or unbelieving frame of mind than I, but I came away fully convinced that there was a God and that the Bible was His Word. As the mental barriers were broken down, God put such conviction on my heart I could not sleep or rest at all until with my heart I believed unto salvation and accepted the blood of the Lord Jesus Christ which cleanses from all sin. Oh! the joy and peace and hope this has brought into my life! But with it has come a great burden for all these friends of mine who do not believe—who laugh at the Bible and deny God's very existence. And behind them all is the university youth of which they are only a part. Surely they are worth saving and they are worth a sacrifice if necessary that they may be saved. It is with them in mind that I will write this letter to tell my experience, with the prayer that it will perhaps awaken others to the great need around us and to plead that those of us who have the joy of the Lord in our hearts may stand back of Dr . Brown in his work. God is using him mightily to reach these young people who have been uprooted by the teachings of today. He is a scientist of more than national reputation and he speaks their language and knows the approach to their hearts and minds. I must remember that if I had not heard his message I would still be wandering in the maze of atheism and unbelief.

"How I pray that we may not be lukewarm, but may give of the best that we have to the Master."

Through newspaper articles and meetings in public halls, a large number of students who never enter a Church could be reached, but it takes a large golden key to open these doors.

Do you not want to have a share in this heroic warfare by praying that hearts may be moved by the godless condition of thousands of our young people and that God in His loving bounty may provide the golden key to open a door for Dr. Brown, which no man can shut?

In the fellowship of the Lord Jesus Christ, I am,

Faithfully yours in Him,

**Grace W. Kellogg.**

## WHY SHOULD THE ARTICLES BE OMITTED?

Mr. Editor:

In The Southern Churchman of March 17, Mr. Frederic C. Morehouse stated that he introduced the resolution at the Triennial Convention at New Orleans to remove the Thirty-Nine Articles from the official formularies of the Church, but that the resolution does not propose either the repeal or repudiation of the Articles, but simply that they be omitted from the Prayer Book, and that as a publisher, he would see to it that they should be kept in print.

Why should the Articles be omitted from the Prayer Book? What can be the object of omitting them from the Prayer Book and incur the added expense of printing them elsewhere?

The very fact that the next paragraph of Mr. Morehouse's letter states that the language is old or obsolete and the Articles misleading or misunderstood and their teaching value today is almost nil shows clearly what is intended ultimately.

The Protestant Episcopal Church in the United States of America exists today because of the promulgation of the Thirty-Nine Articles. They are not only historical, but represent a protest against the manner of living, Ceremonies and Faith of the Roman Church and a great spiritual urge to regain something of the beauty and simplicity of the Primitive Christian Church.

Can Mr. Morehouse, as a Communicant of the Church, that lives today, by reason of the existence and perpetuation of the Thirty-Nine Articles, say: that Articles 8, 19, 20, 22, 25, 28, 30, 31 and 32 contain no teaching?

Let laymen and clergymen, too, read them. Article XX states it is not lawful for the Church to ordain anything that is contrary to God's Word written.

XXV. There are two Sacraments ordained of Christ our Lord in the Gospel, i. e.: Baptism and the Supper of the Lord, not five.

XXXVIII. Transubstantiation in the Lord's Supper cannot be proved by Holy Writ, is repugnant to the plain words of Scripture, overthroweth the nature of the Sacrament, etc.

Now, I ask, Mr. Editor, do these articles contain any teaching or not?

Are they written in language that cannot be understood? Are they (these numbered) written in long and involved sentences?

Then, why should there be objection to the fact that the Articles are "established" by the bishops, the clergy and laity?

The Church is itself Established and the Articles that gave Her new life should and must ever remain Established, and in the Book of Common Prayer forming a part thereof.

Had the clergy and laity remained faithful and true to the simple statements set forth in the Articles enumerated here, there would be today unity, brotherly love and affection, not bickerings, misunderstandings, and even talk of division.

Five great men made this nation. They were son's of the Episcopal Church, God forbid that the Church of Washington, Jefferson, Hamilton, Madison and Marshall shall ever be other than the Church of the Reformation, seeking in the beauty of Holiness to worship God with reverence and simplicity, unfettered by ecclesiastical ceremonialism.

**Wm. S. Shacklette,** Rector,
Church of the Advent.

2014 First St., N. W.,
Washington, D. C.

## A BLOW FOR THE SEMINARY.

Mr. Editor:

The New York Churchman has hit the Alexandria Seminary a tremendous blow. The Seminary should protest.

In a recent issue, after berating the Editor of The Southern Churchman, it places its stamp of approval upon Henry Sloane Coffin (recent lecturer, by special invitation, at the Seminary), and indicates that this man is beyond all reasonable criticism.

Every one knows that the New York Churchman is openly, bitterly, and uncompromisingly Modernistic. Now the Editor indicates that Coffin is a man after his own heart—theologically, of course.

What a blow the New York Churchman has aimed at the Seminary! What can we make of it? An out and out Modernist officially, through his sheet, approving the Alexandria's Seminary's course.

Shades of dear old Dr. Nelson!

**A Reader.**

# Book Reviews

THE BOOK OF COMMON PRAYER: By the Rt. Rev. C. M. Beckwith, D. D. The Paragon Press, Montgomery, Ala. Price 50c.

The fruit of a life-long, devoted study is offered to the Church by the Rt. Rev. C. M. Beckwith, D. D., of Alabama, in his new volume, entitled, The Book of Common Prayer, fresh from the press. It is the tihrd volume of the Bishop's course of instruction, The Church School in the Book of Common Prayer, of which the first two grades were issued a few months ago. However, it has a value quite apart from this fact; for in the small compass of one hundred and twenty-five pages it contains the gist of the author's broad knowledge of his subject.

The Prayer Book of 1892 is used as a basis; at the end of each chapter is an addenda noting the changes in the revision of 1925 and their significance.

The system of questions and answers is used through-

out, interspersed with explanatory notes. But one is reminded that, "It takes a wise man to ask a question". The answers given are clear, concise, and often epigrammatical.

The arrangement and sequence of the services, and each part of every service, are clearly set forth. The aim of the author is to help win the student to a glad attendance upon the worship of the Church, and arouse a deeper appreciation of our priceless heritage.

No child should be allowed to graduate from our Church School without the advantage of this course on the Prayer Book. It is especially adapted for the instruction of those who are preparing for Confirmation.

A review of this work impresses one with the rich store of information that lies behind, like the pent-up waters of a mighty stream, and creates the wish that Bishop Beckwith might give to the Church the benefit of his research and understanding in a work of larger scope.

### BOOKS RECEIVED.

**Macmillan Company, 60 Fifth Ave., New York City.**
MORALS FOR MINISTERS: By R. E. X.

**Doubleday, Doran & Company, Garden City, New York.**
LAUSANNE 1927: By Edward S. Woods, M. A.
JESUS CHRIST: By Anthony C. Deane, M. A.

## The Great Commission

### GROUND BROKEN FOR NEW ST. LUKE'S HOSPITAL.

The first spade full of earth in the construction of the new $3,000,000 St. Luke's International Hospital was turned at the site of the new institution in the Tsukiji District.

Eleven members of the clergy of the dioceses of Tokyo and Tohoku directed by Chaplains Hakeda of the hospital, and led by Bishop Reifsnieder, participated in the ceremonies. In a long front-page story emphasizing the significance of the event, the Japan Advertiser said: "The clergymen took their places upon one side of the selected spot for the ground-breaking, while those who followed, including Tsunoske Igarashi, representing Shimidzu Gumi, stood on the opposite side. The Bishop's cross was held over the group at one end, while the flags of America and Japan were draped about. A passage was read from the Psalms and a hymn sung as the service began, a portable organ accompanying the voices of the group. Then with a few words from Bishop Reifsnider, Dr. Obata stepped forward and turned the first spadeful of earth. There was no sound except the swish of wet winds outside and the drip of water off the edges of the tent for several moments as Dr. Teusler and Dr. Kubo turned a shovel of earth next in turn, followed by Bishop Reisnider and members of the clergy. Prayer, another hymn, the national air of Japan, and a closing benediction by the Rev. P. D. Yamagata, Chaplain of St. Paul's University, who took the place of the Rt. Rev. Motoda, Bishop of Tokyo, concluded the ceremony. The Rev. James Chappell, rector of Holy Trinity Church, was the only other foreigner taking an immediate part in the exercises. Dr. Kobayaski, principal of St. Margaret's School, read the lesson.

After the religious ceremony was over, about three hundred guests attended a luncheon at which Dr. Teusler presided.

In a short address Dr. Teusler recalled that nearly five years ago the plans for the new hospital were under consideration. The earthquake wiped out not only the old hospital, but all contracts for the new, and since then efforts had been made to broaden the whole scope of the scheme so that it might give Tokyo a medical center as well as a hospital.

The new hospital, said Dr. Teusler, would cost about Y4,500,000 by the time it was completed, including equipment, and if the land were included, its value would be between nine and ten million yen. He referred in terms of warm appreciation to the support which the work had received during its existence from leading Japanese citizens and said the fact that so large a Japanese audience had attended these ceremonies in a downfall of sleet was proof that the promoters of the scheme were on the right road. Although Tokyo had many big hospitals, in the ward of Kyobashi where they were situated, there was no big hospital and one was needed.

Representing Viscount Shibusawa, Dr. Kyugror Obata addressed the luncheon which followed the religious ceremonies at the hospital site. Dr. Obata said in part: "In studying what St. Luke's International Hospital has so far achieved, I am again surprised by noticing a very similar kind of progress which the institution has made within a quarter of century. It has accomplished a marvel. In the beginning, the hospital was directed by only two physicians, Doctors Teusler and Kubo, and one trained nurse, Miss Araki. It occupied a one and a half story building, with accommodations for about twelve patients, on a piece of land covering about four hundred tsubo, but today it has thirty-eight physicians, and two hundred and seventy-two workers in all. It now owns over 13,000 tsubo. The present barrack hospital has the capacity to accommodate almost two hundred beds. There is a dispensary service with about fifteen major departments, prepared to take care of as many as four or five hundred patients daily.

"In addition there is a department for public health work, cooperating with the city in a maternity ward, a ward for foundling children, and there is a school of nursing recently recognized as a Semmon Gakko, by the Ministry of Education, with living quarters and dormitory space.

"The new hospital building itself will cost Y2,000,000; being the first units of a hospital which will cost ultimately Y5,000,000 when completed. It will contain beds for two hundred and fifty patients, together with a greatly amplified dispensary service and a thoroughly modern school of nursing for the training of one hundred and fifty young women in this profession.

"This is indeed a red-letter day for the history of St. Luke's International Hospital, and a great credit is due first to the statesmanship of Dr. Teusler, the Director of the Institution, and then to the unstinted support given by the far-sighted and broad-minded leaders of the Protestant Episcopal Church, both of America and Japan. My admiration for Dr. Teusler and his colleagues is all the more intensified when I am reminded of the trials and rebuffs through which they came out victorious. The earthquake and fire of 1923 wiped out almost all the machinery of the hospital. It was compelled to operate in tents for a few months. By the following spring, a barrack hospital was completed, at a cost of about Y300,000. This hospital was again attacked by fire and two-thirds of it destroyed, but again a new building rose out of the ashes.

"Dr. Teusler's profound appreciation of the Imperial gift of Y50,000 some years ago and his selection of Kigensetsu for the inauguration of the new hospital are an exquisite testimony to his true understanding of the most delicate side of Japanese psychology. In other words, Dr. Teusler is a foreigner who is truly assimilated into the Japanese life. This kind of assimilation, with his capacity for large affairs is a secret which assures him of his success in his magnificent enterprise."

### CHINA BULLETIN NUMBER 54.

To the Members of the China Mission Staff in the United States and To the Friends and Relatives of the Missionaries in China:

Bishop Sanford and I spent six absorbingly interesting weeks in China during November and December. After a month's absence in Japan, we passed through Shanghai again on January 16 en route to Manila.

Most of our time in China was spent in the cities of Shanghai and Hankow. We succeeded, however, in making visits to Soochow and Nanking, Wuhu, Kiukiang, Wuchang. It was a great regret to be obliged to pass Anking as we steamed up and down the Yangtze. Boats are stopping irregularly and intercourse between the city and the outside world is limited.

We found all of the members of the mission staff who are remaining in China concentrated in Shanghai and Hankow. Up to December 10 it did not seem wise and in most cases it was impossible for foreigners to live in any other cities.

We learned in Shanghai that Bishop Huntington and Mr. and Mrs. Lanphear have returned to take up residence in Wuhu. The Rev. L. R. Craighill is making a visit to Nanchang. The Rev. Francis Cox and Mrs. Stranding make regular visits to Soochow. The Rev. John Magee goes occasionally to Nanking. Visits have also been paid to Zangzok, Wusih and Yangchow. In these three places our property is in the control of the military.

Bishop Gilman, Mr. Coe and the Rev. R. E. Wood are living in Wuchang, but it has not yet seemed wise for Dr. James to move over there, although she makes regular and frequent visits to the hospital. Bishop Roots, accompanied by Deaconess Clark and Miss Lustgarten, visited Shasi and Ichang, leaving Hankow on December 15, and returning January 8. A week was spent in each place. In Ichang on Christmas Day, services were held in the midst of some disturbances and anti-Christian feeling, but the services were not interfered with and some twenty-five were confirmed. The Huntington School and the residence of the Rev. F. C. Howe are both being occupied by the military. The deaconesses' residence is not occupied. So far as it was possible to ascertain the deaconesses have

not lost any of their possessions and Mr. Howe's things are reported to be more or less intact.

In Shasi the residences occupied by the Sisters of St. Anne and Miss Lustgarten are now in control of the Szochuan troops. After eleven different occupations the residences are said to be in a damaged condition and the American staff have lost all of their household and personal possessions through looting. In Shasi on New Years' Day Bishop Roots confirmed four women.

All o fthe members of the mission staff whom we have had the pleasure of meeting are well and confident that eventually the will of God will be accomplished. This does not mean that the present outlook can honestly be described as hopeful. In spite of or because of the recent drastic action in driving out the Red Russians, there seems to be a spirit of anarchy abroad in a relatively small section of the community. Communism, either politically or economically, has little hold on the Chinese people. Nevertheless, in the judgment of those best informed the so-called red menace is by no means ended.

None of our middle schools or colleges are open at the present time. In some instances so-called tutorial schools have been organized by the Chinese. Our primary schools are going on with a fair degree of success largely under Chinese management.

St. Luke's and St. Elizabeth's Hospitals in Shanghai and the Church General Hospital in Wuchang are open and carrying on as usual. Our hospitals in Zangzok, Wusih and Anking are closed. St. James' Hospital in Anking, according to reports reaching us, has been badly looted and damaged.

The most hopeful feature of the whole situation is the fine way in which most of the Chinese clergy and congregations have been carrying on in spite o fenormous difficulties and sometimes in the face of serious opposition. All the Bishops feel much cheered by this fact. It indicates that the Chung Hua Sheng Huei has a real place in Chinese life.

**J. W. Wood.**

# Church Intelligence

**"I Was in Prison and Ye Came Unto Me."**

A little leaflet entitled The Prison Evangel, is issued periodically by The Vincent J. Steffan Prison Association (Incorporated), and gives a brief summary of the Association's activities. We quote from the most recent bulletin:

Volumes might be written were we to follow the footsteps of our Prison Evangelist in and out of the various prisons, but in the final analysis, we can but sum up with those immortal words, "That they also might obtain the salvation which is in Christ Jesus with eternal glory" (2 Timothy 2:10), with its accompanying cheer and inspiration for good citizenship. In fact, the blessing of God has been so manifest upon our Brother Steffan's continuous round of visitation that it would seem as unduly appropriating to the credit of man, that which was the Holy Spirit's own work within the prison walls.

Our "fellow-heipers" will be interested to know, however, that Mr. Steffan's ministry has ranged from the individual prisoner in the silent cell to as many as 3,600 prisoners assembled at one time. Could there be a greater privilege to thus proclaim, as "a voice in the wilderness", the glad tidings to those "without Christ and without hope".

It is not possible for all to engage in this form of Christian service, but it is possible for any one to have a share in intercession and by gifts, however small, and through which this service is alone maintained.

We will be glad to mail these periodical reports freely to all who register their name with us, so that they may follow our Prison Evangelist in his journeys. Communications may be addressed to the Association Office, 804 Witherspoon Building, Philadelphia, Pa., and checks made payable to the Treasurer, Mr. Chas. W. Emery.

Of the 3,430 manifested decisions, each individual was supplied with a Gospel of John or a New Testament. Several notorious characters were among those who it was ascertained were definitely "born again".

A record of Mr. Steffan's labor from July 1 to November 30, 1927, is shown below:

**Penal Institutions Visited and Location.**

Indiana State Penitentiary, Michigan City, Ind.

Nebraska State Penitentiary, Lancaster, Neb.

Iowa State Penitentiary, Fort Madison, Iowa.

Wisconsin State Penitentiary, Waupon, Wis.

Illinois State Penitentiary, Menard, Ill.

New Jersey State Penitentiary, Trenton, N. J.

Pennsylvania State Penitentiary, Philadelphia, Pa.

Pennsylvania State Penitentiary, Pittsburgh, Pa.

Missouri State Penitentiary, Jefferson City, Mo.

Ohio State Penitentiary, Columbus, Ohio.

Oklahoma State Penitentiary, McAllester, Okla.

New York State Penitentiary, Ossining, N. Y.

Kansas State Penitentiary, Lansing, Kan.

U. S. A. Federal Penitentiary, Leavenworth, Kan.

Illinois State Reformatory, Pontiac, Ill.

Kansas Reformatory, Hutchinson, Kan.

Missouri Reformatory, Booneville, Mo.

Municipal County Jail, St. Louis, Mo.

Allegheny County Jail, Pittsburgh, Pa.

Women's Industrial Farm, Lansing, Kan.

City Work House, St. Louis, Mo.

Various **Others, 74.**

**Summary.**

Total Institutions Visited, 95.
Total Services Conducted, 55.
Total Prisoners Addressed, 17,290.
Total Decisions Manifested, 3,430.

The officers of the Association are as follows:

Samuel R. Boggs, President; John L. Steele, Vice-President; W. G. A. Millar, Vice-President; Charles W. Emery, Treasurer; the Rev. Vincent J. Steffan, Field Secretary; Mrs. Vincent J. Steffan, Corresponding Secretary; Miss Ethel V. Bougher, Representative.

**Mountain Workers' Conference, Reported by G. W. Barnes.**

It is undoubtedly rash for a Northerner with only a small knowledge of the South, though much affection for it, to tell Southerners about a conference on Southern mountain work, but as a Northerner who had the privilege of attending the conference on March 19 and 20 at Knoxville, had the responsibility bestowed, it must be attempted. This is the sixth year that Episcopal Church workers, clergy and lay people, have gathered to discuss their common problems on the day preceding the interdenominational Conference of Southern Mountain Workers. Although the enrollment was only about twenty-five in all, those who came represented work in seven dioceses, Virginia and Southwestern Virginia, Tennessee, Lexington and Kentucky, Western North Carolina and Atlanta. The Rev. Dr. Carroll Davis and the Rev. F. J. Clark were there from the Church Missions House, and Miss Agnes Grabau from the Tennessee Diocesan Church Mission of Help.

St. John's Church and parish house were used for services and meetings, the rector, the Rev. Dr. W. C. Whitaker, and his people contributing much to the comfort of the visitors. At the opening service on Monday night, Dr. Davis outlined the present situation in the Church's mission work at home and overseas. After the early celebration, Tuesday morning was occupied by reports from the workers, and the afternoon by a discussion of their common problems. Miss Grabau described the Church Mission of Help, especially in its effort to reach out from the diocesan headquarters in Memphis to the rural sections, to do preventive work, a matter of interest to mountain workers whose districts are mostly "superrural". She also reminded the conference that the National Church Mission of Help office is glad to advise in dioceses where its work is not organized.

The Rev. John N. Atkins, of Sewanee, called attention to the special opportunity for mountain girls in the training school for nurses at the Emerald Hodgson Hospital, Sewanee, where he is superintendent.

Mrs. Campbell of the John C. Campbell Folk School, Brasstown, N. C., told of the progress in the second year of that unique school which, following the lines of Danish Folk Schools, is experimenting to find ways of inspiring the less ambitious uneducated members in undeveloped communities. A farmers' union, a credit union and a cooperative hatchery are already achieved. One of the brilliant features of the past year was the lending of the school's Danish gymnast to a Presbyterian school for a month in order to obtain, in exchange, a month's services of the public health nurse. The nurse aroused great interest; the men of the place came to her lectures and wanted to be weighed and advised about their food. She inadvertently suggested to a somewhat inactive and unambitious citizen that as he was underweight he probably ought to "rest more", after which he did nothing else.

A committee of the Church Conference is to investigate new markets for the handicraft products of the Church's missions; and another committee is to prepare a long-wanted directory of the mountain work and workers. Information for it should be sent promptly to the Rev. John N. Atkins, Sewanee, Tenn.

Tell who and where and what you are.

Most of the people present at the conference are known to readers of The Southern Churchman. Among them were Archdeacon Neve, with his forty years of service to the mountain people; Mrs. Eva D. Barrett of St. Paul's Mission, Glen Alpine, N. C., twenty years in the work; Miss Ora Harrison of St. John's in the Mountains, Endicott, Va., with eighteen years' experience. With her was an English nurse, Miss Barlow, provided for the mission by a Northern friend; Miss Barlow, who has been in this country only a few months, rides for miles around in all weathers, rendering service in little crowded homes where conditions are appalling. Miss Isabel Graves of Valle Crucis, Mr. Ralph Morgan of Penland, and the Rev. and Mrs. H. A. Dobbin, of Legerwood, came from Western North Carolina; the Rev. E. W. Hughes from Graham, Va.; from Tennessee, besides Mr. Atkins, Mrs. F. C. MacDonald of Sewanee, Miss Shepherd teaching this year in a Congregational school, Pleasant Hill Academy, and Archdeacon Geiger of East Tennessee.

Mr. Geiger brought one of the most encouraging and at the same time appealing stories, of Church work in many small towns. One man cannot do half the work that should and could be done, and the opportunities are constantly growing, new people are moving into the section, Church families among them. It is more than Mr. Geiger can do simply to hunt them out and keep them in the care of the Church. A year ago he spent a whole day in Elizabethtown looking for one communicant he had heard lived there. That one he never found, but today, a year later, there are thirty Episcopal Church families living there. He has more stories quite as striking. The need for more resident priests is very evident.

In the Diocese of Lexington, the Rev. C. S. Lever, who has been working at Pikeville for little more than a year, had services at first in a band stand, now in a rented room up two flights of stairs, and is working hard for a church and social center. Fifteen hundred boys and girls in the county high school and grades are part of his responsibility. With a simple church and a meeting place where these young people and others could be reached, this could become a center of great influence. The people of the place have already raised part of the needed sum.

Deaconess Baker of Harlan, Ky., in a coal region densely populated, with twelve mines within five miles, is the only resident Episcopal Church worker, developing religion and community work, aided by the mine operators. The whole situation is one that cannot be suggested in these few words.

In the mountains of Northern Georgia, Miss Ann Carrington Davis, a Churchwoman, has for fourteen years been principal of the Tallulah Falls Industrial School, a unique institution in that it is owned and operated by the State Federation of Women's Clubs. Some eighteen years ago the summer visitors observed that there was no school for the children of the place, and the daughters of the visitors started one in the local jail. At first the mountain people opposed it and refused to buy their children books. The school now has ten buildings, twelve teachers, more than a hundred boarders, and day pupils from two adjoining counties.

It is evident that one cannot make general statements about work that is going on in such widely different communities, and that includes so many different varieties, education, social, physical, industrial, agricultural, religious. The general belief is that mountain work as such is not a special separate problem but that it shares the problems of other sunder privileged rural sections anywhere. One searching question that applies to every bit of mountain work is, what is the aim of this particular piece of work, and how is it meeting that aim for the good of the people concerned?

### General Convention.

General Convention is only six months away! It meets in Washington, D. C., on October 10. Even the harrowing suspense of the national election will not eclipse the interest of this great Church event or hinder loyal Church people from following intelligently the important and far-reaching problems to be discussed. The Church papers will have authentic news and reports, and the best use will be made of whatever newspaper space is available. During the time of the Convention, radio will probably add its thousands, or even millions, to the number of listeners at the great general services.

Washington of course has its own charms and will attract more than the usual number of Convention visitors. The splendid Cathedral of St. Peter and St. Paul, making good progress in its building, will be the most important point of pilgrimage, and its beautiful grounds will provide for a superb outdoor service. This is only the second time that General Convention has met in Washington. The other was in 1898, when Bishop John Williams of Connecticut was Presiding Bishop, Dr. Morgan Dix, President of the House of Deputies, and Bishop Tuttle, the preacher.

For the information of readers who have been confirmed since the last General Convention, it may not be amiss to explain that the Convention has two Houses; all the diocesan bishops and the missionary bishops are voting members of the House of Bishops; the House of Deputies has four clerical and four lay delegates from each diocese, and one clerical and one lay delegate from each missionary district, domestic and foreign. Bishop Murray is the Presiding Bishop. The President of the House of Deputies will be elected; Dr. Stires, who last held that office, has since become a bishop. Bishop Anderson of Chicago has been appointed to preach the General Convention sermon.

The final chapter, probably, of the present Prayer Book revision, important decisions in regard to the Church's program, maintenance budget and advance work budget for the new triennium, a new approach to the whole problem of advance work, renewed emphasis on evangelism throughout the Church, the situation in China, with the report of Bishop Sanford and Dr. Wood after their visit to our missions there, the election of a bishop for Wyoming—all these are among a great number of matters to be acted upon.

It will be impossible to house the entire Convention under one roof. The House of Bishops meets in the Hotel Willard and the general offices of the Convention will be there. The House of Deputies meets in Continental Hall. The Woman's Auxiliary, which holds its triennial meeting at the same time, will have its offices and sessions in the new Mayflower Hotel. Presentation of the women's United Thank Offering is always one of the great events, with a thrilling Church service.

All those very live and interesting men and women who are included under the thoroughly dull title, "Cooperating Agencies", with their own meetings and exhibits, will be there in alphabetical array—BSA, GFS, CMH, DK, CPC, SCI, ACIN, and those wardens of the future, NFEYP, together with lesser Guilds and Societies and Leaguers galore. The Church Periodical Club is doing a new thing in presenting its work in dramatic form; a number of delightful scenes have been assigned to various Washington parishes and are already in rehearsal.

For the time outside the sessions, it is planned to have fewer mass meetings and more study groups than in previous years, to give the maximum value for the time spent. The dominant tone will be missionary. Even if one attended no meetings, it would be no small experience to be present at this great gathering of bishops, clergy and lay leaders and delegates representing every part of the work of the Episcopal Church. Bishop Roots comes from far across the world in Liberia; Bishop Rowe comes down from the Arctic Circle and the Bishops from Brazil come up from below the equator. There are the bishops and delegates from all the Islands and Mexico, from all the missionary districts and dioceses in the States, and many Churchmen of national and international fame. Some one who has attended General Convention many times says: "Its chief value, aside from its legislative action, is the personal contact it brings into the lives of so many people who have never before realized that they belong to the Church!"

### St. Andrew's Brotherhood to Gather.

Great impetus to the growing movement for lay evangelical work may be given at the National Convention of the Brotherhood of St. Andrew, to be held at Washington City October 5 to 9, immediately preceding the Triennial Convention of the Church. According to plans outlined by the committee of which H. Lawrence Choate is chairman, representatives from all parish chapters of the Brotherhood in the United States and Canada will be gathered.

A preliminary meeting to arrange plans was held with Bishop Freeman, of the Diocese of Washington, at the Bishop's House, Washington, the evening of March 27, clergy and laymen from nearly one hundred parishes of the diocese being present. Evangelism will be the principal subject to be put before the Convention. For all the sessions of the five days there will be two separate meetings, one for boys from fifteen to twenty years of age, and the other for older men. It is planned to hold the senior conference at the Mayflower Hotel, and the junior conference at St. Thomas' Parish House. Evening meetings will be held at various chapters in Washington.

A few of the topics that have already been selected for discussion are: "The Place and Power of Lay Evangelism," "The Christian Religion Meeting the World's Need," "The Leadership of Youth," "Evangelism Through the Printed Word," "Christianizing the American Home" and "Evangelism in the Rural Communities."

The Brotherhood of St. Andrew was founded in Chicago in 1883. The national headquarters is in Philadelphia and the officers are: President, Edward H. Bonsall, Philadelphia; vice-presidents, Courtenay Barber, Chicago; Walter Kidde, New York; Dr. Benjamin F. Finney, Sewanee; G. Frank Shelby, Philadelphia; general secretary, Leon C. Palmer, Philadelphia; treasurer, C. E. Beury, Philadelphia; editor of St. Andrew's Cross, publication of the Brotherhood, George H. Randall.

The committee in charge of arrangements expects a registration for the Convention of approximately 1,500, consisting of about 1,000 from Washington and the vicinity, and five hundred

from other parts of the country.

The local committee consists of the following chairmen: Col. John H. Finney, vice-chairman; Maj. F. Granville Munson, secretary; Bruce Baird, treasurer; Dr. William Earl Clark, registration; J. B. Wyckoff, publicity; William R. Ellis, hospitality; William J. Moore, hotel; Donald Gerow, junior convention; J. Harris Franklin and Dr. W. Sinclair Bowen, general committee.

This local committee will meet every week until the opening of the Convention.

### Bibles in Braille.

Some blind folk have been trying for years to accumulate money enough to purchase the Bible in whole or in part, according to reports received by the American Bible Society, New York City, which has just completed its ninety-second year of service to the blind, during which it has distributed nearly 75,000 embossed volumes of the Scriptures in eighteen languages and blind reading systems. "My age is continually piling up," writes one man, "and I figure that I will be seventy-nine years old—seven years more—before I am in possession of the complete Bible."

Because of the space taken by the raised letters, felt by the blind fingers, a Bible when complete is from forty to sixty times larger than the ink-print books in general use. The separate volumes contain a single Gospel or at best but two or three Books of the Scriptures.

While a Bible in ink-print can be bought for less than a dollar a Bible in Braille costs approximately eighty dollars, but is sold by the Bible Society for twenty-one dollars—one dollar a volume. Where possible, embossed volumes are sent, with no financial return, to those who are unable to buy. The number of volumes which it was felt could be sent, last year, to any one blind person was a maximum of six as a donation. Even under this limitation, the demand of a half-year used up almost all the books which the Society's appropriation for a whole year enabled it to supply.

There are 100,000 blind in the United States of which ninety per cent becomes blind when adults.

Abroad the Society supplies embossed Scriptures in languages of South America, Asia and Africa. The Bible is the only printed book which the Armenian blind children have to read. The Gospels and some other Scripture portions which are printed in Braille by the American Bible Society, have been read over and over by the children until the chapters have been committed to memory.

### Gift to Pastors Who Preach on Bunyan.

The American Tract Society has on the press a new and revised and well illustrated edition of its "Pilgrim's Progress" (First and Second Parts) and "Grace Abounding". The Chairman of the Bunyan Tercentenary Committee of the Society, who has already made a substantial gift to the Fifty-Thousand-Dollar Fund for the printing of Bunyan's books in many languages, has authorized the Society to announce that he will personally present and send, postpaid, a copy of the above-mentioned book to the first one thousand clergymen making application for it, providing these ministers agree to preach on "Pilgrim's Progress" or Bunyan's life, and recommend that their churches make an offering to the Bunyan Tercentenary Fund.

This friend of the Society will also furnish the above-mentioned book to pastors of churches which have already sent in their 1928 contribution to the general work of the Society, providing they will preach on Bunyan some time before the close of the year. Reprints of two of Dr. Matthews' articles on Bedford and Elstow will accompany the book. Extra copies of the book can be secured for two dollars each.

### Good Friday Offering.

The great possibilities of the Good Friday Offering are again called to the attention of all the clergy by a letter sent out to them from Dr. Emhardt, director of Educational Chaplaincies supported by that offering, and Dr. Burgess of the Foreign-Born Americans Division. The important and far-reaching work of our Church in Palestine and the Near East depends upon this annual offering. It is not urged that the clergy ask for a large offering, but that the opportunity be presented to all our people.

### Peace Treaty Found on Chaldean Tablet

From the New York Times we take the following:

With the completion of the deciphering from ancient Chaldean of the so-called "Stele of the Vultures" in the Paris Louvre, a tablet recovered some years ago from the site of the ancient Gizukh, thirty miles north of Tells, north of the Persian Gulf, the French savant de Sarzec, the oldest recorded international treaty is believed to have been revealed. It is a covenant between the States of Sirpurra, or Lagas, and Gizukh and is believed to date from 4500 B. C.

Preceding the text of the treaty is an account of the war which brought it into being. The King of Sirpurra, who gives himself the title of "Lord of the World", says that by command of his god he set a boundary of his land by a canal, and the King of Kish, named Meslim, set up a boundary stone confirming it, as he appears to have been the feudal lord of the King of Sirpurra.

It would seem that this alliance for the mutual protection of the grain fields of the two States offended the ruler of Gizukh, who caused the boundary stone to be removed and raided the lands of the Sirpurra. After a war of several years the latter gained the victory and the record of the peace treaty which ensued was engraved upon the "Stele of the Vultures", so-called because it shows these birds devouring the corpses of those slain in the war. The record of the Sirpurra-Gizukh peace treaty is as follows, translated from the Sirpurra text:

"I am Eannatum, the scourge of the sun god, the king of glory and brilliancy, which upon the people of Gizukh I poured out. I have concluded a treaty with them, and the men of Gizukh have given their word to (me) and taken an oath to respect the inalienable rights of proprietorship of the god, as manifested through the men of Sirpurra, over the city and grain lands, not to injure the irrigation canal which forms the boundary, or to move the boundary pillar. If they violate any of these clauses, the god of Sirpurra will surely decree their destruction."

### Church Congress.

The Hotel Biltmore, Providence, R. I., has been chosen by the local committee of the Church Congress as the hotel where the officers and speakers will be entertained during the Congress. The Congress begins on the evening of Tuesday, April 17, and will close with the afternoon session on Friday, April 20.

## VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

### Summer Schools.

With the passing of Lent and Easter and the approach of summer it would seem that one of the most important matters for the attention of our clergy and Church people is that of fitting workers for service through the Summer Schools or Institutes for the training of Church Workers.

The School at Sweet Briar, conducted by the three Dioceses of Virginia, will be held this year, June 18 to 30. It is here that complete courses are given for the training of Church School teachers. There is no better recommendation of the value of these courses than the testimony of those who have taken them and gone back to their work with new interest and enthusiasm.

The shorter School at Saint Margaret's, Tappahannock, conducted jointly by the Rappahannock Valley and Piedmont Convocations, will be held this year, July 9 to 13. Obviously the same training for teachers cannot be given at this School as at Sweet Briar. The latter is, therefore, especially recommended for teachers who desire to qualify according to the requirements of the National Accredited Teachers' Association. The School in Tappahannock is to meet the needs of those who are unable, on account of distance and time, to attend the School at Sweet Briar and for these same reasons the Board of Religious Education is considering the establishment of shorter schools at other points in the diocese. The programs of both Sweet Briar and Saint Margaret's will be ready for distribution shortly. Much time and labor has been spent in the preparation of them and the committees in charge most earnestly ask the full cooperation of clergy, Sunday-school superintendents, and other leaders in bringing them to the attention of all the people and in the selection of those who are to enter the schools from their respective parishes.

### Convocation.

The spring meeting of the Rappahannock Valley Convocation will be held at Saint John's Church, Tappahannock, the Rev. H. S. Osburn, rector, May 2 and 3.

## LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

**The First of the Federation Services** in Albee's Theatre was held on Tuesday of last week. The series will continue daily except Sunday and Monday until Easter Day. The preacher at the first service was the Rt. Rev. Ernest M. Stires, D. D., Bishop of Long Island. The attendance was very large; the New York Times puts it at three thousand. The Bishop preached a stirring sermon on life as a probation and preparation. He likened our life in this world to school days, intended to prepare us for something larger and better. Death he said, the last day in this life, is Commencement Day, the beginning of greater things. This series of services offers us a chance to contemplate our great destiny, to renew our determination to attain such character as will qualify for the life eternal—character, the only thing which we can carry from this life into that. He dwelt upon the value of prayer in this preparation, and insisted that the interpretation of the Gospel in the lives of Christians was the most effective kind of preaching of the Gospel. The lives of Christians are

the only Bible the careless world will read.

### National Church League Meeting.

The National Church League will hold a meeting in St. Thomas' Parish House, Bushwick Avenue, Brooklyn, on Monday evening, March 26, to protest against the removal of the Thirty-Nine Articles from the Prayer Book "and from the Constitution of the Church". The Rev. Alexander C. Cummins, of Poughkeepsie, will be the chief speaker. A circular letter advertising the meeting is signed by the Rev. Messrs. Duncan M. Genns, Reginald H. Scott and Emile S. Harper and by nine laymen.

### Some New Ideas at St. Mary's, Brooklyn.

Lent has seen some new methods tried out at the Church of St. Mark, Eastern Parkway, Brooklyn. Instead of visiting preachers on Wednesday evenings, the rector has read the Litany and then used the question-and-answer method in the pulpit. Questions on "personal soul problems" submitted during the week have been discussed and answered. The topics have proved very interesting, and the discussion stimulating.

Another new method was a Wednesday afternoon service for school children, at which they presented their missionary offering, instead of hoarding it until Easter in a mite-box. The total offering to date is shown on a large bulletin each week, and it is hoped that the amount of $500 will be realized. At this service motion pictures illustrating Biblical and missionary themes have been shown.

C. H. W.

## FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

### Dr. Glazebrook Begins His Work.

For ten days, beginning March 7, the Diocese of Florida received splendid inspiration and help from Dr. Larkin W. Glazebrook, in the development of practical lay evangelism.

Here Dr. Glazebrook actually began his work as a field representative of the National Commission on Evangelism, and too much cannot be said for his fine and enthusiastic addresses and conferences in different parts of the diocese.

Beginning in St. John's Church, Jacksonville, Dr. Glazebrook spoke daily, and conducted conferences with selected groups of laymen, in St. Mary's and the Church of the Good Shepherd, Jacksonville. From there he followed a schedule arranged by the Bishop and the Diocesan Commission, which took him to St. Augustine, Palatka and Gainesville, in addition to his services in Holy Trinity Parish, he met with several groups of students from the University of Florida. In all of these places Dr. Glazebrook has left behind him a small group of laymen pledged to the continuation of the Crusade's purpose of lay evangelism.

### Bishop Juhan Visits Charleston.

On Sunday, March 18, Bishop Juhan visited Charleston, S. C., in the interest of the Sewanee Endowment Campaign. A mass meeting on Sunday night in St. Paul's Church was truly what its name implies, for that large and historic building was well filled with an attentive and interested congregation.

While in Charleston, Bishop Juhan attended the morning service of the Church of the Holy Communion, and made an informal talk to the congregation. He spoke to the Men's Club of St. Phillip's Church in the morning also, and addressed the local branch of the Young Men's Christian Association in the afternoon.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop.

### St. Eliazbeth's Church Consecrated.

On the Third Sunday in Lent, March 11, the new St. Elizabeth's Church, Elizabethtown, having been completed and fully paid for, was duly consecrated by the Rt. Rev. James Henry Darlington, D. D., assisted by the Vicar, the Rev. Charles E. Berghaus, who is also rector of St. John's, Marietta, and the Rev. Harry G. Hartman, of Lancaster. The church is completely equipped with the usual ecclesiastical furniture and ornaments, the altar having been made some years ago by Mr. Heisey, the builder of the church. The church was beautifully decorated with flowers and smilax in loving memory of Mrs. Ethel Hiestand, who was one of the original members of the congregation. An American flag of embroidered silk, surmounted with a brass eagle, was presented by Mrs. V. H. Berghaus, mother of the Vicar, in memory of George Washington. St. Elizabeth's Church was designed and planned without the assistance of an architect by the Vicar, the builder, Mr. Heisey of Elizabethtown, and the building committee. Among those present at the consecration were Church people from Marietta, Mount Joy, Lancaster and York. The church was filled to overflowing.

A. A. H.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

### B Branches.

The B branches of the Woman's Auxiliary of the Diocese of Washington will present a missionary pageant in the Parish Hall of All Souls' Church on Friday, March 30, at 8:30 P. M. The preparation and direction of this work has been thorough and it promises to be more than worth while. The proceeds from admission charged, will be applied to the remaining amount necessary to pay the amount pledged by the Diocese of Washington for the liquidation of the deficit of the General Church.

### Unusual Gift.

A gift of unusual interest recently received by Washington Cathedral has been made by the Rev. Hobart B. Whitney, seventy years old, rector of Trinity Church, Athens-on-Hudson, N. Y. The gift consists of his mother's engagement ring, his own confirmation ring and his wife's wedding ring.

In forwarding the three rings to the Cathedral authorities, the aged rector, whose ministry has extended over a forty-seven year period, wrote: "These things may at any time become my own memorial as well as that of my mother and wife. They represent the beginning, course and close of my life's voyage."

The rings are dated 1856, 1872, and 1883. With similar contributions, including gold and silver jewelry and precious stones from many parts of the country, they eventually will be melted for the Holy Communion service on the high altar of the Cathedral. Acknowledging the gift, the Rt. Rev. James E. Freeman, Bishop of Washington, wrote: "I am deeply touched by your gift, and I consider the three rings, a most interesting and hallowed contribution to Washington Cathedral. Mingled with the other gold offerings of the Cathedral, they will proclaim that the United States is not lacking in the spirit of sacrificial giving which has made the building of cathedrals possible for centuries."

### In Commemoration.

A special service, in commemoration of the consecration of the late Rt. Rev. Henry Yates Satterlee, was held in Bethlehem Chapel, Washington Cathedral, on Monday, March 26, at ten A. M. The Feast of the Annunciation, March 25, marked the thirty-second anniversary of Bishop Satterlee's consecration, which took place in Calvary Church, New York, but because this day fell on Sunday, the following day was set apart at Washington Cathedral for special services. A memorial address was delivered by Bishop Freeman and the service was conducted by the Very Rev. G. C. F. Bratenahl, D. D., Dean of Washington Cathedral, who at the time of Bishop Satterlee's bishopric, was rector of St. Alban's Church. Many clergymen who served under Bishop Satterlee, and also friends and those confirmed by him were present at the service.

### Epiphany Church.

March 25 was set aside by Dr. Phillips, rector of Epiphany Church as a one-day mission, when a special effort for attendance and consecration to the church was made. A series of five services were held during the day, and at four o'clock in the afternoon there was a "Rededication Service" when, owing to limited seating capacity, it was requested that only members of the parish attend. The Bible Class for Adults which meets at Epiphany Church every Sunday night, now numbers nearly 1,500 people enrolled.

M. M. W.

### Another Gift for the Cathedral.

The Protestant Episcopal Cathedral Foundation is given $5,000 by the terms of the will of Mrs. Martha W. Goddard, of Washington City, filed last week. A like sum is added to the endowment fund of St. John's Orphanage and $1,500 is given to the Home for Incurables, Anne Maun, an employee, is left $1,500.

## NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

### Visitations.

The New York Times gives an account of a "visitation evangelism" campaign, which was started Sunday, March 25, and continues until Friday evening by one hundred and twelve Protestant Churches of Manhattan and the Bronx, including numerous Fifth and Madison Avenue Churches. Visitors have been going two by two to the homes of unchurched in the neighborhood, asking them to accept the Christian faith.

Final arrangements were made in

(Continued on page 24.)

# Family Department

**MARCH.**

1. Thursday.
2. 3, Ember Days.
4. Second Sunday in Lent.
11. Third Sunday in Lent.
18. Fourth Sunday in Lent.
25. Fifth (Passion) Sunday in Lent. Annunciation B. V. M.
31. Saturday.

### Collect for Sunday Next Before Easter.

Almighty and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son, Our Saviour, Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind shall follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ Our Lord. Amen.

### Collects for Good Friday.

Almighty God, we beseech Thee graciously to behold this Thy family, for which Our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men and to suffer death upon the cross; Who now liveth and reigneth with Thee, and the Holy Ghost, ever one God, world without end. Amen.

Almighty and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve Thee; through Our Lord and Saviour Jesus Christ. Amen.

O Merciful God, Who hast made all men, and hatest nothing that Thou hast made, nor desireth the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, infidels and heretics; and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ Our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

### The Way of Peace.

Ah, Peace, set now Thy face toward death!
Hear not the "Blessed be", they cry,
Nor yet the cavernous "Crucify",
For both are mortal breath.
Today they shout and sing Thy name,
Today they herald forth Thy fame,
Today Thy glories they proclaim:
Tomorrow Thou must die.
The glittering silver buys Thy friends,
The fear of crowds fair justice ends,
The sworn allegiance breaks and bends:
Tomorrow Thou must die.
Mars sits and gambles for Thy cloak,
Mars sits and laughs—ah happy stroke—
To see Thee hang upon the oak
Upon the oak to die.
The passers-by laugh Thee to scorn,
The soldiers press the cruel thorn,
With point of spear Thy heart is torn,
And Thou art left to die.
Ah, Peace, set now Thy face toward death!
Hear not the "Blessed be", they cry
Nor yet the cavernous "Crucify",
For both are mortal breath.
But hear, "Thou art my loved One";
And hear, up Thy cross, "Well done"!
For that is Easter breath.
Yea, that is Easter breath!

—Paul J. Hoh.

### The Christ of Good Friday.

The solemnity of Good Friday lays a quietness upon our hearts. In that quietness let us think of two simple texts,

Hebrews 7:26—"Separate from sinners."

Luke 7:34—"Friend of sinners."

Both statements were made concerning Jesus. They sum up all that can be said about Good Friday. Indeed, they sum up all that can be said about Jesus Christ.

Our religion is often presented to us as though Christianity consisted entirely of one word, identification—Christ's identification with us and ours with Him, His entering into our life and death, and our entering into His death and life.

This method of presentation is used above all in reference to His passion. We are reminded of the marvelous light His sufferings throw upon ours. We are told how He has entered into our deepest distresses and has thus earned the name of the Great Consoler. On the other hand we are urged to become "partakers of His suffering", to be "crucified with Him", to bear in our bodies "the marks of the Lord Jesus".

This is the form in which we are often led to think of Christianity. There is also a word often used in the Scriptures for this idea, the word "partaker"—Christ is partaker with us, we are to be partakers with Him. It is all true. It is all beautiful. It is, however, not all that there is to our religion. There is something which precedes, which is fundamental to all of that, and which impresses us most clearly on Good Friday. It is illustrated in the texts.

This other idea is the separateness of Jesus Christ, His apartness from us. It consists of all that He is and does in which we are not partakers, although it was all done for us. May we call it His solitariness? It is to be seen above all in His passion. Isaiah's words may be applied to it, "I have trodden the winepress alone". Jesus Himself spoke of it when He said to His followers, "Ye shall leave me alone". This they did when they all forsook Him and fled.

We shall understand something concerning it if we ask ourselves a single question with each of the two texts.

"Separate from sinners." What is the most important, most outstanding fact about our lives? We ought to be able to answer that question a little more easily on this day. It is not that some of us are rich and others poor, some learned and others ignorant, some sufferers and others not. It is not that a certain man is the President of the United States, and another the King of England. These are not the most important facts concerning them for us. This, however, is most important, that all are sinners.

We realize the fact that every large view of our lives we can take. For instance, life's chief relationship is the one with God. Whenever we think of that relationship, however, we are conscious that it has been ruptured by sin. We are far away from Him. Again life is not a matter of a few years, but is eternal. No man ever thinks of eternal life without aiming to eliminate sin. An eternity of sin is repulsive. Once more, the very instinct of life is to conquer. Yet we are defeated again and again unto the end. We know the great undeveloped possibilities of our lives, all of them hindered by sin. It is said that in Japan a condemned criminal must ever after, when he signs his name, add the crime of which he was found guilty. How startling it would be to us if whenever we sign our names, we were mentally to add to our signature the word, sinner.

We cannot have the least understanding of Good Friday without that deep consciousness as to ourselves, and without the other consciousness that here Jesus stands alone, "separate from sinners". Pilate said of Him, "I find no fault in this man". We can say the same in a far truer sense than Pilate ever meant the words. In spite of that fact, He suffers. Why? The moment we ask that question, we are face to face with the world-old problem, Why do the innocent suffer? It is perhaps the world's greatest problem, and here in Christ's passion is its climax. No man can properly study the problem, unless he begins at the cross, and ends at the cross. It is not that Christ is comparatively innocent, as are those of whom we usually think when we consider the problem. He is altogether innocent, separate from sinners. Why did He suffer? We can know nothing at all about Good Friday unless, conscious of our own sin and His sinlessness, we ask, Why do the innocent suffer?

We are ready now for our second text and our second question.

"Friend of sinners." What is the most important fact about our sin? It is not the shame, the degradation, the misery, the weakness, the ignorance of our sin. We could stand all of that if it were not for the guilt of our sin—the unworth, the ill-desert of it. It is a guilt which consists in the desire to dethrone God and to enthrone self- self-opinion, self-wish, self-will. It is the guilt that hates God, that would put God out of existence, that would literally kill God, as this day's fact so clearly reveals.

Why do we not feel it? Why do we not hang our heads! How can we look into one another's eyes without blushing? This is, of course, because we are used to it. It is because as we face one another, each is conscious that the other is guilty also. It is just a little easier to feel it today, because somehow we know that Jesus is dealing with the guilt of sin today, He alone. The mystery as to how He dealt with it enters into that other mystery as to why the innocent suffer, why He suffers. Now we can realize that He is distinctly, "the friend of sinners". You and I can be friends, can be helpful to each other in the shame, the degradation, the misery, the weakness, the ignorance of our sin. In the greatest matter, the guilt of sin, He is the only friend a sinner can have.

He is dealing with it alone today. He only is "the Lamb of God, which taketh away the sin of the world". No man can think earnestly about Jesus Christ without realizing that He looked upon that which He came to accomplish as having a universal bearing, as applying to all men of all times. Such a man will know also that Christ re-

garded His death as the climax of His purpose. Once more that man will recognize that Christ knew the heart of His purpose to be the forgiveness, the remission of men's sins. Consider well those three facts, and the meaning of Good Friday, with all of its deep mystery, becomes illuminated.

God was laying His hand on the guilt of human sin in Him. When the climax came all forsook Him and fled. He was solitary. He is the one friend of sinners.

Shall we aim to sum up all that we have considered? It will be well for us if with our two texts we can face the cross of Jesus and realize simply that our sins were there. They were there, killing the innocent one—then our hearts will repent. They were there, being taken away—then our hearts will be eternally grateful.

We can sum it up even more briefly in these two sentences. Jesus did not sin. I did not atone.

"Separate from sinners." "Friend of sinners."

### Prayer.

By precept, as by example, our Lord impressed upon us the vital necessity of prayer. Men ought always to pray and not faint. Prayer should be offered in His name. To ask was to receive, that their joy might be full. He even taught us to pray and gave us the great themes of prayer, and in the presence of His friends He offered His high priestly prayer.

Such a precious precedent leaves us speechless and without excuse before the charge that our individual and Church life is so largely prayerless. There are services enough and too much entertainment, but too little prayer. The call of the season, therefore, is that we give ourselves to prayer.

The benefit of so doing is great for body, mind and heart. Prayer rests the body and recuperates our jaded energy. It quiets the nerves as nothing else can. To this even neurologists bear witness and thousands of afflicted ones can testify. Prayer quiets the mind. It readjusts emphasis. It clears the vision. In its exercise and atmosphere we are enabled to "pull ourselves together".

Prayer is the breath of life to the spirit. The atmosphere of life soon becomes close and foetid. Prayer lets in the clear, crisp air, which blows forever on the hills of God. These sweeten the spirit, strengthen the purpose and give health to the soul. Every one knows what a restfulness and peace comes to those who spend an evening at home. We do not mean merely in the house, but at home. Prayer is the spending of time at home, when, care shut out, the atmosphere of home recreates body, mind and spirit. The home, therefore, is naturally the place and atmosphere of prayer. It is the place of renewal for the whole man. Here the spirit of God bathes and enters the human spirit and greatness of soul is the resultant.

Such prayer-strengthened souls can rise to all the heights of intercession. We are continually reminded by their fresh discovery and use of the unused forces of nature. We are as certainly surrounded by unused spiritual forces beating against the life of our spirit and awaiting discovery and use. Prayer is the secret of such discovery. It opens life to the infinite resources of God. We need nothing more and the Church needs nothing more than that we should become adventurers in the realm of prayer.—Selected.

# For the Young Folks

### My Master.

My Master was so very poor
A manger was His cradling place;
So very rich my Master was
Kings came from far
To gain His grace.

My Master was so very poor
And with the poor He broke the bread;
So very rich my Master was
That multitudes
By Him were fed.

My Master was so very poor
They nailed Him friendless to a Cross;
So very rich my Master was
He gave His all
And knew no loss.

—Harry Lee.

### The Greatest Hero.

"Do you think Jesus will come to the Passover?" the scribes and Pharisees asked each other. "He knows we are planning to kill Him; do you think He will come?"

While they were questioning and wondering, Jesus was getting ready. It was Sunday morning. He was going to ride into the city. He knew what would happen, but was not going to hide from the rulers. He was ready to finish the work His Father had sent Him into the world to do.

He sent two disciples to a house in Bethphage for a colt. They brought the colt and some of them put their garments upon him for Jesus to sit on. A great crowd of happy people were waiting to walk beside Him. People had come out from Jerusalem to walk with Him. There were Bethany people and pilgrims lately come to the Passover. Some of them had seen Him raise Lazarus from the dead. Most of them had seen miracles and heard His wondrous words.

In those days kings rode on asses through city streets in times of peace and cheering crowds followed them. Jesus the King of Kings was going to ride like a king. Every one in Jerusalem should know of His coming and have a last chance to accept Him as Saviour.

As the procession passed over the road, people took off their outer garments and spread them in the street for the colt to walk over. It was a custom of those days. They broke branches from the trees and waved them, shouting songs as they followed Him.

When they entered the city, the Pharisees were filled with rage. "See," they said to one another, "we can do nothing, for the whole world is gone after Him." But they meant to take Him, when the people were not with Him.

The song the people sang was:

"Hosanna to the Son of David! Hosanna in the highest!
Blessed is He that comes in the name of the Lord!
Blessed is the King that comes in the name of the Lord!"

The singers did not know that the song was written about Jesus and that the prophet Zechariah had told about this procession five hundred years before it happened. It was just as had been prophesied, but they did not know it.

"Forbid the people to be so noisy," some Pharisees said to Jesus. But he did not rebuke them. He was glad to let them have this hour of happiness.

"Who is this?" strangers in the city asked of the crowds going before and following our Lord. "Who is this?"

"He is Jesus, the prophet of Nazareth," the strangers were told.

All Jerusalem knew He had come and that they would have a chance to hear Him for the last time, if they came to the Temple where He was going to preach, teach and heal.

When He went to the Temple, He found a market in it. Men had brought sheep, oxen and doves there and were selling them. Money-changers sat at tables on which were piles of money. One heard bleating of sheep, lowing of oxen, cooing of doves and the voices of men buying and selling.

Jesus made a whip of small cords and entered into the confusion and drove them all out, compelling the men to take away the sheep, oxen and doves. The tables were overturned in the stampede and the money spilled along the floor.

"My Father's house is a house of prayer," He said, as they ran before Him, "and you have made it a den of thieves."

He was only One and they were many, and yet they fled before Him. The Scribes and Pharisees burned with anger as they saw His power. They had given permission to the market men to use the Temple.

"What right have you to drive them out?" they asked.

He did not answer them. He had proven His right.

When the Temple was cleansed, the people came to Him. Children sang hosannas to Him. The Scribes and Pharisees did not object to the noise of the animals, but were disturbed by the voices of worshipping children.

"Make those children hush," they said.

The songs of the children pleased our Lord and they were not told to hush.

The blind came and were given their sight. The sick and the lame came and were healed. Multitudes gathered to hear Him preach and teach. His enemies dared not arrest Him in the presence of the people, for fear a mob would be stirred up.

On Tuesday evening on the way to the Bethany home, He told the disciples that the end was very near. "In two days is the feast of the Passover and then I shall be betrayed into the hands of the Jews who shall crucify Me. I shall not remain in the grave; on the third day I shall rise again."

He could have saved Himself. He could have gone that night beyond the Jordan or elsewhere from His enemies. Or if He would only stop preaching, teaching and healing, they would let Him alone.

But He came into the world to die for the sins of the world and of His own free will was going to His death.

### The Caterpillar's Journey.

Once upon a time a lazy brown caterpillar started out on a journey. You would not have thought it a very long journey—just across the road and under the fence to the roots of the big maple tree, where he thought he would spin himself a hammock and hide away from the cold winds and snow which he knew would soon come. But the caterpillar

thought it a long way and full of dangers. Some careless boy or girl might step on him, or an automobile or wagon might run over him. He trembled when he thought of it, but one bright day he started out. He could see a tall white daisy on the other side of the road, and he thought he would stop and talk to her when he reached her.

It took him a long time to cross the road, and when he came to the place where he had seen the daisy there was no daisy there, only a tall brown stalk.

"Where is she?" he asked a robin who was watching him with bright eyes from a bough above.

The robin answered in a little song that said, "She is dead, she is dead".

"Oh!" said the caterpillar, "I want to talk to her."

The robin went on singing in a soft little voice, and soon the caterpillar knew he was saying, "She shall live again, she shall live again".

But the caterpillar did not understand and he felt very sad as he went on.

Soon he began to look about him and think what he would say to the friendly green grass which had nodded to him on the other side of the road. When he looked, he saw there was no friendly green grass; everything was dry and hard.

"Where is the friendly green grass?" he said to himself. "Where can it have gone?"

And then came a little whisper in his ear which he knew was the wind, "It is dead, it is dead".

The poor little caterpillar felt very lonesome and he put his head close to the ground as he cried out, "Oh! the friendly green grass, I shall miss it so".

Then he heard the wind whisper again very softly this time, "It shall live again".

But the little brown caterpillar did not understand and he felt very sad as he went on.

By and by he came to the roots of the big maple tree and as he looked up he saw the branches were all brown and bare and the lovely green leaves were all gone.

"Oh, dear!" he said to himself, "the big maple tree is dead, too."

But he heard again the soft voice of the wind as it said, "It shall live again, it shall live again."

But the caterpillar did not understand, and he felt very sad as he began to spin his silken hammock.

"They are dead," he kept saying to himself, and every time he said it, he heard the soft wind answer, "They shall live again, they shall live again".

But the caterpillar did not understand, and he was sad.

Soon the hammock was all done and the caterpillar was ready for his long nap. He did not hear the two children who came and looked at the hammock and said to each other, "The caterpillar is dead, too," but the wind heard them and answered softly, though they did not understand: "He shall live again, he shall live again. Wait and see."

The cold wind and snow came and stayed all winter, the birds were all away in the southland, and the wind no longer whispered in a soft voice, but whistled shrilly through the trees and shook the branches roughly.

By and by the sun grew warm and bright and the snow melted away and spring came to all the earth. The little seeds began to grow in the warm earth and soon everything was a lovely green again. Something began to happen in the silken hammock where the caterpillar went to sleep. Slowly it came open and something moved inside.

The soft wind saw it and said, "The caterpillar is alive again". And then out of the silken hammock came a queer wet thing, not at all like the brown caterpillar. The sun shone warmly upon it, and soon it was resting there on the trunk of the big maple tree, a great, beautiful butterfly, with wings of black and gold.

The butterfly did not understand, and he said to the robin who looked down at him from the branch above, "I thought I was a caterpillar".

But the robin answered as before in a little song, "Now you are living again".

Then Mr. Caterpillar Butterfly thought of his friends, the lovely white daisy, the friendly green grass, and the big maple tree, and he remembered the soft voices that said, "They shall live again". He looked around him and there they were, every one of them, more beautiful than ever in the warm sunlight.

He did not understand, nobody understands, but we know the soft voices were true when they said, "They shall live again, they shall live again".—Charlotte Brown.

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For The Southern Churchman.

### Myselves.

Helen Bayley Davis.

There are two selves inside of me—
One is as proper as can be;
But sad to say the other self
Is a very misbehaving elf!

She doesn't like to sew or sweep
Or bake a loaf, and when I peep
Into the corners, as I must,
I find she's left them full of dust.

She piles the dishes in the sink
And leaves her bed unmade—I think!
She never shines the pans and crocks
Nor sews the buttons on her frocks—

But, oh, she loves to leap upon
The wind's back—riding on and on,
Swinging from a tall tree's tip,
Holding a bowl of white moon-drip.

Today I saw her clasp a pair
Of dazzling moth-wings in her hair
Then float toward a rainbow shelf . . .
I wish I were my other self!

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### A First of April Story.

The milkman came around early, before anybody was awake. He put the milk, two quarts of it, in a little box on the back porch. But before he put the milk in, he took something out—something that was as certain to be there as the milk was. To be sure, that something was not always the same. At times it was a sandwich: at others a piece of cake; once in a while a bit of fruit or piece of pie. But always there was something. Mother looked to that.

"Why do you do it, mother?" questioned Harold. "Why does the milkman have to have something to eat at night?"

"Because he's tired and hungry, dear," explained mother. "He comes from a long, long way off. And it is only kind to do that much for him."

But Harold did not wholly approve of the milkman's largesse. There were times when he would rather have eaten the cake himself than to have given it away. But mother never forgot.

One night there was gingerbread for luncheon. It was a treat of which Harold was very fond. Company happened in for luncheon that day. When Harold came home from school there was but one piece left. And mother calmly put it away for the milkman! Harold was vexed about it. But mother stood firm.

"It will be a pleasant April fool surprise," she said. "Tomorrow will be the first of April."

"I'll put a mud pie in, or something," Harold thought. "April fool jokes are like that. Not nice things like gingerbread. I don't like the milkman, anyway."

Harold went to much trouble to fix the gingerbread. He took out the middle of it very carefully, all the nice raisins and all. And he made a stiff batter of mud that no one would have suspected of being other than gingerbread.

"There!" he said. "There, Mr. Milkman, you can eat mud 'cause you didn't give me a ride one day."

But, somehow, he could not bring himself to eat what he had taken out.

Every one was sound asleep when Harold woke up. He lay thinking about what he had done. Why, that was pretty near stealing! At last he could stand it no longer. He crept out on the porch, turned on the light and took the mud-gingerbread. Carefully he scooped the mud out and replaced the original filling. He went back to bed satisfied.

"What do you think I found in the milk box?" said mother next morning. "I found a note, asking if my little boy could go to the milkman's farm tomorrow and spend the day. Won't that be a fine ride in his big machine?"

"Maybe it's an April fool," said Harold.

"No. The milkman is too kind a man to do such an unpleasant thing."

"So'm I!" cried Harold. "So'm I! But I nearly wasn't."

And then he told her. He confessed to the milkman, too, as they took the long ride. And the milkman said it was quite all right. He did not mention the gritty taste the gingerbread had had. And Harold never guessed it. —Lutheran.

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For the Southern Churchman.

### The Meadow Lark's Unselfishness.

Emily W. Woolfork.

Why is it that the meadow lark makes its nest on the ground?

The meadow lark is golden underneath, because it loves the sunny meadows, and the beautiful gold color matches the sun. Most of our birds nest in trees, but some live on the ground, among them the meadow lark.

The reason for this is that once long ago the flowers that grew close to the ground loved the bird songs, but they were too far away to hear them well. So they asked that some of the birds come and live near them. The red-headed woodpecker said, "I am afraid that my red head might be seen. A hollow tree is better for me".

Now the butter-cups were yellow and the yellow primroses and the dandelions, so they suggested that as the meadow lark had the beautiful gold on his breast, if he would make his nest on the ground they would grow near, so as to protect the nest.

The meadow lark since then has always lived very happily on the ground and the little flowers listen every morning and evening for his lovely cheerful song.

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For us, for us, True God, He bled
From nail-torn hands and thorn-crowned head.
Poor souls who thirst and hunger, see
Your hope, your help, in Calvary.
—Selected.

# Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES.

**ANTIQUES.**

WE PAY THE HIGEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street. Richmond, Va.

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REFINED, CAPABLE WOMAN, AT PRESENT employed as secretary and librarian in public school desires position for summer as traveling companion, governess or housemother in camp. Can drive car. Reference exchanged. Address Mrs. E. P. M., P. O. Box 123, Greensboro, N. C.

# Deaths

**RAMSAY:** Died, in Tazewell, Virginia, March 17, 1928, VIRGINIA CLAY RAMSAY, daughter of the late Charles R. and Eleanor C. Ramsay, of Norfolk, Virginia, and granddaughter of Alexander Cunningham, U. S. N.

She lived by the "Faith that passeth all understanding".

B. T. G.

**ANNE CHEW DORSEY COQUILLETTE.**

Died, March 4, 1928, of an acute heart attack, ANNE CHEW DORSEY COQUILLETTE, widow of Daniel W. Coquillette, daughter of the late John T. B. and Katherine Mason Dorsey. Buried in Christ Church cemetery, Alexandria, on March 6.

"A member of Christ, a child of God and an inheritor of the Kingdom of Heaven."

**ELNORA BINFORD SCARFF.**

Entered into rest, on the morning of March 2, 1928, at the Church Home and Infirmary, Baltimore, Md., after a brief illness, ELNORA BINFORD SCARFF. Born in Richmond, Va., in the days of the old South, under the influence of its civilization, her training and cultivation were of that time. Of her it may truly be said:

"None knew thee, but to love thee,
None named thee but to praise."

She was a member of the Staff of the Hannah More Academy for nearly nineteen years, serving under three Principals, and greatly beloved by members of the Staff, the students and her corps of servants. For her unselfish and untiring service for others she will be greatly missed.

As the Chaplain of the School said to her on one of his visits, while she was ill, "You have made a nitch at the Academy which can never be filled." Therefore be it resolved by the Society of Graduates of the Hannah More Academy, of which she was an associate member:

That in the death of Elnora Binford Scarff, we have lost one of our most beloved members, the influence of whose beautiful Christian character will ever prove an inspiration to all of us and that the memory of it may remain as a torch to be upheld by us and passed on to those who follow.

Resolved, That a copy of this memorial be spread upon the minutes of the Society, and that a copy be sent to the family, The Tidings of Hannah More Academy, The Maryland Churchman and The Southern Churchman.

MRS. B. LATROBE WESTON,
Chairman.

**IN MEMORIAM.**

In the passing to the higher life, on March 13th, of Miss Helen A. H. Bennett, our branch of the Woman's Auxiliary of the Monumental Church has given into the Father's keeping our last Charter Member and the branch's first Secretary and Treasurer.

In the latter capacities, Miss Bennett served faithfully for twenty-five years, and gave to the upbuilding of the Auxiliary her best work and constant prayers. Her co-workers in the early days when the work was new, notably, Mrs. Annie E. Warren, Mrs. R. H. Meade, Sr., Miss Emily Harvie and Mrs. Robert Fisher; all of whom builded better than they knew, and their prayerful efforts helped to make this branch, what it has continued to be through its thirty-six years of activity: a strong, spiritual force in the Parish and also in the Diocese of Virginia. The close personal associations with these Saints, now gone to their reward, is a sacred memory with those who in a feeble way served with them, and their lives should be an incentive to all privileged to carry on the work now and in the coming years. We would bless God, and give to Him the glory for the examples of devotion to His Cause and to the highest ideals set for all workers in Christ's Kingdom, by the many blessed women who have in the past served in this Church. Love, Loyalty, Fidelity—were their watchwords.

We rejoice to think of the reunion of our dearly-loved friend, with "that company of all faithful people" gone to the Eternal Home from this Church, who "having finished their course, do rest from their labours, and their works do follow them".

KATE N. CHRISTIAN,
KATE F. MEADE,
SUSIE M. JONES,
Committee.

**CHURCH INTELLIGENCE**
(Continued from page 20.)

the office which has been established in the Prince George Hotel at a conference between the executives of the Greater New York Federation of Churches and the Rev. Dr. A. Earl Krnahan, of Boston, leader of the movement, and his assistants.

In the visitations women call in pairs on women and men in pairs on men. In some cases, however, husbands and wives make calls together.

The visitors assemble each evening for supper after their afternoon visitations, make a report as to the number of cards signed and then go out for evening visitations. In all cases the parish church is the unit.

The Fifth Avenue Presbyterian Church, at Fifty-fifth Street, is among the churches participating. Others in Fifth Avenue taking part are the Marble Collegiate Reformed, at Twenty-ninth Street, and the Collegiate Reformed Church of St. Nicholas, at Forty-eighth Street. Among those in Madison Avenue are the Central Presbyterian, at Forty-seventh Street, and the Madison Avenue Methodist, at Sixtieth Street. Other churches in Manhattan are:

Presbyterian—Fourth, West End, West Park, North, Fort Washington, Greenwich, Spring Street, Adams Memorial, Madison Square, Church, House, Church of the Covenant, Mizpah Chapel, Chelsea, Forty-fourth Street, United, Church of the Puritans, Harlem, New York, Fort George, Mount Washington, Second United, Morningside, Sea and Land.

Methodist — Madison Avenue, St. James, Washington Heights, St. Stephan's and Hadley Rescue Hall.

Baptist—Madison Avenue, Central Harlem, Mount Morris, First Hungarian, Washington Heights, North and Wadsworth Avenue.

Reformed—Marble Collegiate, St. Nicholas Collegiate, Manor Chapel, Harlem, Elmendorf Chapel and Fort Washington.

Lutheran—Advent, Holy Trinity and Our Saviour.

Protestant Episcopal—St. Michael's, Grace Chapel and St. Peter's.

Undenominational—Charlton Street Memorial, Olivet Memorial, People's Home and Settlement Broome Street Tabernacle and De Witt Memorial.

Among the Bronx participating churches are:

Group 1—Creston Avenue Baptist, Bedford Park Congregation, East One Hundred and Eighty-seventh Street United Presbyterian, Pilgrim Congregational, Tremont Baptist, Bedford Park Presbyterian and Fordham Manor Reformed.

Group 2—Willis Avenue Methodist, St. Paul's Reformed, Emmanuel Lutheran, Mott Haven Reformed, St. Margaret's Episcopal, Hunt's Point Presbyterian, North New York Congregational, St. Peter's Lutheran, Bethany Presbyterian, Emmanuel Episcopal and Van Nest Presbyterian.

Group 3—Union Reformed of High Bridge, Holy Comforter Lutheran, Featherbed Lane Presbyterian, Woodycrest Methodist.

Group 4—Second Church of Christ's Disciples, Third German Baptist, St. John's Lutheran, Tremont Methodist, Woodstock Presbyterian, Second Church of the Disciples of Christ, St. Thomas'

Lutheran, Centenary Methodist Episcopal Church of the Comforter, Zion Reformed, Ascension Baptist, Amserson Memorial, West Farm Reformed, St. Matthew's Lutheran and Beck Memorial Presbyterian.

Group 5—Emmanuel Baptist, Wakefield Grace Methodist, Trinity Baptist and First Presbyterian of Williamsbridge.

Group 6—Westchester Methodist, St. Paul's Evangelical, Throggs Neck Reformed and Throggs Neck Presbyterian.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

### Proposed Church Merger Fails.

The merger between Christ Church, the Church of the Ascension, and the congregation worshipping in the Under-Croft of the Synod Hall of the proposed Maryland Cathedral, has failed to materialize. Ascension Church has definitely announced that it will not consider the question of a merger.

Meanwhile the Trustees of the Cathedral Foundation have announced that plans for the building of the Cathedral at a proposed site far out Charles Street Avenue, on the grounds of the Church of the Redeemer, have been dropped and the structure will be erected on the present site at Charles Street Avenue and University Parkway.

An interdenominational survey has recently been completed in all this northern semi-suburban section of the city, in the course of which 2,500 families were interviewed as to their religious affiliations. Thirty per cent of the families were found to be Episcopal, the next highest being seventeen per cent Roman Catholic. Of the total number two and four-tenths per cent disclaimed any religious inclinations.

The Episcopal Churches included in this region are: St. David's, Roland Park; the congregation of the Cathedral, Guilford; and the Church of the Redeemer, Homeland. The latter church has plans under way for the erection of a fine parish house. Not long since this was a country parish, but now the suburbs of the city are rapidly enveloping it.

### Head of Oldfield's School Dies.

Miss Anna Green McCulloch, the beloved head for more than sixty years of Oldfield's School for Girls, a private Church boarding school, died recently. She was known affectionately as "Miss Nan" and her fine Christian character has influenced many generations of girls.

### Rector Buried Beneath His Church.

The body of the late Rev. Peregrine Wroth, D. D., rector of the Church of the Messiah, Baltimore, for more than fifty years, who died in December last, was reinterred on March 17, beneath his church, as a singular mark of honor to his memory. The last occurrence of this nature in Baltimore was the burial of Cardinal Gibbons beneath the Roman Catholic Cathedral.

On the Sunday succeeding the reinterment, the Church of the Messiah was consecrated by the Rt. Rev. Edward T. Helfenstein, Bishop-Coadjutor of Maryland, assisted by the Rev. Sewell S. Hepburn, life-long friend of Dr. Wroth, and the Rev. James A. Mitchell, the rector. At the same time the rite of Confirmation was conferred upon a large class.

The present structure of the Church of the Messiah was completed in 1922, making the removal of the Church from a down-town section of the city after many years of faithful work, being the second oldest Episcopal Church in the city. The present church, a beautiful Gothic structure, is part of an L shape plant which includes a large fully-equipped parish house. Messiah is the only Episcopal Church for a radius of two miles in the rapidly developing suburbs in the northeast section of the city.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### Historic Church Ceremony at Charleston

"St. Philip's Pilgrimage" was conducted the afternoon of Wednesday, March 21, at Charleston, S. C., perhaps the one place in the country where the variety and quaintness of historic association attending the ceremony could be assembled. The "pilgrimage" was by members of the parish of St. Philip, of which the Rev. S. Cary Beckwith is rector, one of the oldest Church of England churches in the United States. It was provided for by act of the colonial authorities of South Carolina in 1710, as "a new brick church at Charleston, to be the parish of St. Philip, Charleston". Colonel Rhett, who was one of the commissioners, appointed to arrange for the building, gave

**Listen! In the great crime wave in the United States, one-third is committed by the youth under 21, and 75% by those under 27 years. 28,000,000 boys and girls in the United States are not reached by the influence of Bible teaching. God said: "My people are destroyed for the lack of knowledge."**—Hosea 4:6. **We must reach them.**

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**Our Motto:**

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."—Joshua 1:8.

**Our Work**

"Thy Word have I hid in mine heart that I might not sin against Thee."—Ps. 119:11.
"The entrance of Thy words giveth light: it giveth understanding unto the simple."—Ps. 119:130.

**God's Admonition**

"Let the Word of Christ dwell in you richly with all wisdom."—Col. 3:16.
"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—II Tim. 2:15.
"Preach the Word: be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine."—II Tim. 4:2.

the parish a beautiful Communion service and, later, another service of fine silver which he is said to have taken from pirates, who had seized it in the rifling of a captured ship. Both services are yet owned by the church.

The pilgrimage was for the benefit of the parish fund. It left the Villa Margherita at three o'clock P. M., going first to the church, where Mr. Beckwith displayed the silver services for inspection. From the church it went to the old Glebe street rectory and thence to the residence in Hasell Street, occupied by Colonel Rhett when he was commissioner, nearly two hundred and twenty years ago. Other historic residences, of which Charleston has such wealth, were visited and tea was served at the residence of Mrs. Thomas B. Frost, 22 Church Street.

A. B. W.

## ALABAMA.

**Rt. Rev. C. M. Beckwith, D. D., Bishop.**
**Rt. Rev. W. G. McDowell, D. D., Coadjutor.**

### Bishops' Crusade.

In addition to using her own clergy in an effort to conduct the Bishops' Crusade in every parish and mission field, Alabama has been fortunate in securing the assistance of several distinguished crusaders from without the diocese.

The Rt. Rev. Philip Cook, D. D., of Delaware, was at All Saints, Mobile. In the same city the Rev. J. M. B. Gill, of St. Paul's, Petersburg, Va., was at St. John's Church, and the Rev. Charles R. Blaisdell, Calvary Church, Memphis, preached at Christ Church. In Birmingham the Crusade was conducted at the Church of the Advent by the Rt. Rev. Wm. T. Capers, of West Texas; at St. Andrew's by the Rev. Raimundo DeOvies, Chaplain of the University of the South. The Rev. John S. Bunting, D. D., of Ascension Church, St. Louis, was the Crusader at St. Mary's, and the Rev. Oliver J. Hart, D. D., of St. Paul's, Chattanooga, preached at Grace Church.

At Montgomery all the Episcopal churches of the city combined in holding the Crusade at St. John's Church, with very fine results. The Rt. Rev. Edwin A. Penick, D. D., of North Carolina, and the Rev. Walter C. Whitaker, D. D., of Knoxville, Tenn., were the visiting crusaders.

Mr. S. Bartow Strang and Mr. Wm. E. Dodge, both of St. Paul's Church, Tenn., served as crusaders to laymen in Birmingham and Montgomery, respectively. In Montgomery, Mrs. D. E. Wilson, former Diocesan President of the Woman's Auxiliary, conducted the women's conferences of the Crusade.

## Personal Notes

The Rev. John M. Griffith, rector of St. James' Church, Lenoir, N. C. (Western North Carolina), has resigned, and becomes rector of St. Andrew's Church, Canton, N. C. (Western North Carolina), April 22. Address, St. Andrew's Rectory, Canton, N. C. Mr. Griffith was for some years Archdeacon of the Diocese of Western North Carolina. He is now serving brief rectorates in small parishes and missions in order to strengthen them. Within sixteen months at Lenoir, Bishop Horner paid three (confirmation) visitations, confirming in that time, as many men, as were confirmed in the eleven previous years in St. James' Church. The Canton Church was the first mission organized by Mr. Griffith while he was Archdeacon.

The Rev. Charles C. Durkee has entered upon his duties as rector of Grace Church, Elkride, and St. John's, Relay. Mr. Durkee comes last from Western Port, Md., where he was rector of St. James' Church. He is a graduate of William and Mary College and the Virginia Theological Seminary.

The Rev. S. D. Palmer, rector of St. Stephen's, Eutaw, Ala., and St. Mark's, Boligee, Ala., with associated missions, has resigned, having retired from the active ministry. Mr. Palmer will take up his residence at Washington, D. C., with his son, Mr. Leon C. Palmer, recent Executive Secretary of the National Commission on Evangelism.

### ORDINATIONS.

On Quinquagesima Sunday the Rev. Ralph J. Kendall was ordered priest at St. John's Church, Decatur, Ala., by the Rt. Rev. William G. McDowell, D. D.

The candidate was presented by the Rev. E. L. Malone, of Florence, Ala., the Rev. Richard Brown, of Owensboro, Ky., read the Litany; the Ven. V. G. Lowery, of Sheffield, Ala., preached the sermon. The Rev. Messrs. Edmund Bennett, Ph. D., of Ensley, and Cary Gamble, of Huntsville, Ala., also took part in the service.

Mr. Kendall is serving at St. John's Church, Ensley, at present.


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IN HOC SIGNO VINCES 1835

Vol. 93. RICHMOND, VA., APRIL 7, 1928. No. 14.



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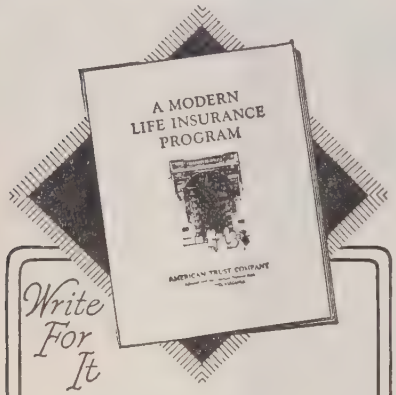


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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful..... | 3 |
| Editorial . . . . . | 5 |
| No Monopoly of the Christian Heritage—Rev. Canton G. Osborne Troop . . . . . | 7 |
| Historic Periods of Fredericksburg—Mrs. Vivian Minor Fleming . . . . . | 9 |
| Favorite Scripture Verses..... | 9 |
| Vivit! The Easter Evangel—Rev. Dr. Dyson Hague ..... | 10 |
| Who Changed the Sabbath?—Miss B. L. Ahrens ..... | 10 |
| Appomattox and Stone Mountain—H. H. Smith ..... | 11 |
| An Explanation—John S. Littell... | 12 |
| He is Not Here, But is Risen—The Reverend W. F. Bumstead..... | 14 |
| Come Unto Me—Grace W. Kellogg. | 14 |
| Plain Bible Studies—J. T. Bougher | 13 |
| The Folly of Despair—Arnold N. Hoath . . . . . | 15 |
| Letters to the Editor..... | 15 |
| Church Inteligence ..... | 17 |
| Family Department ..... | 19 |
| Children's Department ..... | 20 |
| Personal Notes ..... | 25 |



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# SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 93. RICHMOND, VA., MARCH 31, 1928. No. 13.


## THE WITNESSING EASTER

THE primitive Church was a witnessing body, and witnessing was the pre-eminent function of the apostleship.

Of this Jesus spoke to the eleven the night before He died, promising the certifying presence of the Comforter with them, and adding, "Ye also shall bear witness, because ye have been with me from the beginning" (John 15:27).

In keeping with these words of his Lord, Simon Peter, when proposing the choice of one to succeed Judas, said: "Of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be **a witness with us of His resurrection**" (Acts 1:21-22).

When some at Corinth questioned Paul's apostleship, he vindicated his claim to the high office with the short, sharp, and decisive question, "Am I not an apostle? Am I not free? **Have I not seen Jesus Christ our Lord**"? (1 Cor. 9:1).

No man could be an apostle who was not qualified by sight of the Risen Lord to testify to the resurrection. Hence some questioned Paul's apostleship because he was not one of the original twelve; and except for his experience with the Ascended Saviour on the Damascus Road, their objection would have been well-taken. But since in that thrilling and transforming experience he had talked with the Risen Jesus, no man could claim higher credentials to the apostolic office. He had seen and heard the Lord. That was enough.

The apostolic function of the Church will be always, as it has been from the beginning, witnessing to the resurrection. That testimony includes and carries with it all else, and has the promise of the confirming witness of the Holy Spirit. Hence, the fact of the resurrection, with its necessary implications, is the very heart of the Christian system. Without it Christian faith is empty and Christian preaching is futile. "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14).

This great fact was the staple of apostolic preaching, and around it the primitive Church was organized. Without it there would have been neither Gospel nor Church.

It was the center and substance of Peter's sermon on the day of Pentecost, and it continued to occupy the central place in all the preaching which turned the world upside down as the Apostles wherever they went **"with power gave witness of the resurrection of the Lord Jesus"** (Acts 4:33). Whether preaching in Jerusalem or at Athens, to Jews or Gentiles, their message was always "Jesus and **the resurrection**" (Acts 17:18).

It was on this account that their first contests among the Jews were with the Sadducees rather than with the Pharisees; "for the Sadducees say there is no resurrection, neither angel nor spirit, but the Pharisees confess both" (Acts 23:8). But for their testimony to the resurrection the Apostles and first Christians would have escaped most, if not all, of the persecutions which were visited upon them. For that testimony they suffered and died; and, hence, our word martyr, which is derived from a Greek word which means "a witness". To be a martyr signified at first only to be a witness to the resurrection of Christ; but such witnessing so invariably brought persecution and execution, that martyrdom quickly came to mean witnessing by death. It was for such witnessing that St. Stephen, the first martyr, was stoned to death (Acts 7:55-60).

Without the truth implied by the resurrection there would have been nothing worth dying for, and no motive for dying through devotion to Christ. Wherefore, Paul asked, in view of the denial of the resurrection by the Corinthian sceptics, "Why stand we in jeopardy every hour? I protest by the rejoicing I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for tomorrow we die" (1 Cor. 15:30-32). Thus the Apostle teaches that without the resurrection merriment, not martyrdom, is the becoming and proper end of life. And so it is.

Faithless men are never martyrs, and an age of doubt is always an unheroic era.

But the Church was not founded by the children of luxury, but by the cross-bearing sons of light and life. With its Lord it rose from the sepulchre, and lived through the power of His resurrection.

We can not account for the existence of the Christian Church, unless we refer it to the resurrection of Christ. If He arose, the death-defying courage of the Apostles, the joyous sufferings of the first Christians and the speedy spread of Christianity throughout the Roman Empire are easily explained: but not otherwise. For if Jesus rose from the dead, He was what He claimed to be, the Son of God; and if such He was, His birth and resurrection were the most stupendous events in the history of mankind, and the gospel proclaimed by His witnessing disciples was the means chosen and used by the infinite wisdom of God to accomplish the purposes for which His Son became incarnate, suffered, died and rose again, and was indeed nothing less than "the power of God unto salvation". It is no wonder then that the Apostles were utterly fearless of the power of men, and that their brave words wrought conviction to the hearts of thousands who fell at their feet crying, "What shall we do to be saved?"

On the other hand, if Christ did not rise, the faith of His followers and the effect of their gospel upon the world is utterly inexplicable, and we are forced to believe that an imposture, or a delusion, saved the world at the time of supreme crisis and gave birth to the Christian Church.

In the first century a decayed and despairing world was sinking into hopeless chaos. But in the midst of its decay and death a new life began to appear and to take form in the Church. From city to city and land to land it spread

until it had nearly overspread the known world. And that unearthly type of life has persisted through the changeful centuries of light and darkness, peace and war, until it has reached us in the distant land and modern days. And upon its continuance in the earth the hope of mankind depends.

All these blessed consequences have followed from the preaching of men and the living of saints who but for their belief that their Master did truly rise from the dead, would never have dared to devote themselves to His service, undismayed by pain and death.

Wherefore, the living Church today is still a supernatural witness to the resurrection of Christ. Without its faith in the Risen Lord, it would not and could not be living at all. If it uttered not a word, but simply stood before the world in the majestic silence of saintliness, it would be a testimony to Him whom it adores.

It is true that the Church can no longer say with St. John, "that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life declare we unto you" (John 1:1-3), but while she can not affirm that she has seen Him in the flesh, she can declare unhesitatingly, "Because He lives, I live also"; and that witness is true. She cannot testify that she has seen Him in the body, but she can witness unto Him by exhibiting a celestial type of life which would be impossible if He had not lived as very man among men, suffered death, rose again from the grave, ascended into heaven, and sat down on the right hand of the Majesty on high. Such witnessing unto Him is her supreme office and high calling.

Wherefore, she will give no heed to them who say that belief in the resurrection of Christ is not essential to Christian living, as the rationalists, who are now called "modernists", do vainly talk. She knows that her Risen and Ascended Lord is the very source of her existence and support of her life.

With joyous confidence the members of the household of faith will salute one another with the exultant declaration "the Lord is risen indeed"; and exhort one another with the words, "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:1-4).

In this brave faith of the martyrs who witnessed to the Risen Christ by their deaths; in this faith of the saints of all ages who are "living still in spite of dungeon, fire and sword", let us rejoice on the Easter morn, and go "traveling home to God in the way our fathers trod".

The Church that ignores the fact of the resurrection dishonors its Lord, repudiates the source of its own being, and renounces the only hope of its continued existence.

The Church that forgets it impoverishes its life, and is ready to perish.

The Church that denies it ceases at once to be a Church at all; and the preacher who accounts it non-essential has nothing left which is essential for him to preach or for others to hear. Such a Church and such a preacher can not be witnesses for the Christ, nor will He honor and empower them by the outpouring of the Spirit upon them with power from on high (Acts 1:8).

The glad Easter, with its triumphant songs and holy services is itself a witnessing day that refreshes faith and kindles hope.

**By Bishop Warren A. Candler.**

---

# WARMTH

For homely, practical wisdom for every day and home use, the fables of Aesop may be ranked next to the proverbs of Solomon. The two men were four centuries apart and in countries separated from each other widely, as ancient conditions made distances, the one a powerful and opulent king, the other a Negro slave. They studied and saw the realities of life and reached like conclusions. "A soft answer turneth away wrath," wrote King Solomon, about 940 B. C. About 540 B. C., Aesop told—it is said he could not write—the fable of the North Wind and the Sun contending which should make a traveler yield his cloak. The harder the wind raged and tore the more closely was the cloak held and the more tightly wrapped. It was put aside quickly when the sun shone warmly. "Persuasion is better than force," is Aesop's teaching from his fable; but Aesop was a heathen and Solomon was considering worldly, material, diplomatic situations.

The New Testament confirms these older lessons for dealing with human mentality and temporal affairs and carries them on to the wider, higher, deeper realm of the spiritual. Every year at this season nature illustrates sound worldly philosophy and demonstrates one of the majestic lessons of the Gospels. Everywhere, on all sides of us, we see the power of kindly sunshine and genial warmth developing hidden beauty and latent value. Each bud and new leaf on bough or bush, each blade peering timidly from the earth, is new evidence. "The spangled heavens, a shining frame, their Great Original proclaim, Forever singing as they shine, The hand that made us is divine," Addison's great ode tells us. More insistently and plainly do the common, familiar things we constantly touch, at our sides and feet, testify of the same Omnipotence, remind us each spring of the duty imposed on us and the privilege conferred on us to try to make the world better and more fruitful of loveliness and usefulness by giving it from ourselves more warmth and sunshine.

It is astonishing how little perception of this the strongest and most profound of the Grecian and Latin philosophers, living amid natural conditions generally like ours, gathered or used. Plato, with wonderful mind and frequent flashes of insight into the most profound mysteries and the deepest truths, said trees and fields told him nothing, men being his teachers. It may be that the real poet is the one real and the soundest philosopher, seeing with his soul the inner meanings of things. Shakespeare found tongues in the trees the town bred, bookish Plato scorned and books in running brooks, sermons in stones, as Addison could hear the singing of the silent stars, and Burns could make pathetically beautiful philosophy from the uptorn nest of a field mouse. Study, by physician and chemist, of the nature from which Plato could learn nothing has brought to humanity enduring blessings and deliverances.

The Saviour, to whom there were no mysteries and who was Truth incarnate, who with a word could still to peace the wild tempest and who walked on turbulent seas securely and surely as a strong man on safe roads, gathered from fields and trees, flowers and birds, the daily tasks of farmer and shepherd, meaning and text, and for all the future instruction and inspiration. He gave glorious, eternally resounding, pleading, warning voice and aspect to humble, common things in which the stately, self trusting, reason guided philosopher could see nothing. The parable of the lost sheep has given comfort and hope to countless millions, turned sinners from sin to righteousness and led souls heavenward through long successions of generations, while all Plato's philosophy has attracted the admiration and directed to varied, and often confused, lines of thought the minds of a few.

Tolerance—firmly and sensibly restrained from complaisance with wanton and vicious defiance of laws of God and man—warmth, friendliness, kindliness, cordial sympathy with weakness and misfortune and wise, faithful, self-sacrificing labor to strengthen and relieve—these are taught us and urged on us by the springtime sunshine. "He maketh His sun to rise on the evil and the good and sendeth rain on the just and unjust," the Saviour tells us of His Father. Whether the evil and unjust respond with gratitude and service to the blessings given them is their responsibility for which they shall be held accountable. The duty, the part and the privilege of those seeking to serve and please the Almighty God is to demonstrate and illustrate His abounding mercy and long suffering goodness. God is

love. To love God and strive to seek and share and express His spirit and purposes is the noblest and most beautiful of ambitions.

Each recurring spring—for some of us the last we shall see—woos and warns us to soften our hearts, to gather into them the life and lesson of Christ's warmth and light, to be diffused wherever we can reach. It is not for us to know where in the wide field of humanity our warmth and love and loving charity may be unrewarded, or may bring abundant yield. The sunlight filters through the densest shade to the darkest places in the forest and wakes to life and beauty and fragrance things dormant there, sends its long shafts of radiance through narrow crevices to the heart of blackest gloom. It is for us to learn from what we see all around us at this time of the year, from every growing and springing and awakening new life, the glory and use of warmth and love. The season exhorts us, with illimitable multitudes of appeal and demonstration, that cold condemnations, arid philosophies, hard ice of prejudice, must vanish; that to brighten the world for our fellow sojourners in it and share with all the faith and love garnered into our own souls is the supreme duty, the highest happiness, the most worthy work for our sojourn.

**Alfred B. Williams.**

# NO MONOPOLY OF THE CHRISTIAN HERITAGE

## By the Reverend Canon Osborne Troop, M. A.

**Rector-Emeritus of St. Martin's Church, Montreal.**

Remember the words of the Lord Jesus, how He Himself said—

> "Other sheep I have which are not of this fold; them also I must bring, and they shall hear My Voice; and they shall become One Flock, One Shepherd" (St. John 10:16, R. V.).

ANY serious treatment of the above subject must, in the nature of things, lead us into the realm of age-long controversy; but controversy need not be un-Christian. It may be conducted in a spirit of honest inquiry, sincerely desirous that the truth should prevail. In that spirit I would now lay before the minds of intellectual readers the slowly-formed convictions of a long ministry as to the one cure of "our unhappy divisions".

**1.** My court of final appeal is, from first to last, the supreme authority of the Word and Spirit of the Living God. Proceeding with reverential care from step to step, I shall endeavor to show that neither the Roman Catholic Church nor any other part of Christendom possesses a monopoly of the Christian heritage.

**2.** It is not sufficiently realized that all Christians have an equal right of access to God. There can be no possible monopoly of the Lord's Prayer. All children of God are invited and encouraged to cry, "Our Father". Even so, all penitent sinners have an equal right to the redemption that is in Christ Jesus. "He died for all." He "tasted death for every man". He is "the Saviour of all men", says St. Paul; and he is careful to add, "specially of them that believe". Nor is there any monopoly of the Holy Spirit. "The Spirit and the Bride say 'Come; whosoever will, let him take the water of life freely'."

**3.** Indeed, it becomes manifest that even the Church Universal has no monopoly of the Everlasting Gospel. The whole Church holds the Gospel only as a sacred trust for all Mankind, for the benefit of the whole race. How comprehensive is the command of our Risen Lord: "Go ye into all the world and preach the Gospel to every creature!"

**4.** No one can, with reason, deny that the Holy Bible belongs equally to all Christians; and, as before, the Church has no exclusive right to it. The Scriptures are committed to the whole body of believers; but only that they may be disseminated throughout the world.

**5.** No body of Christians enjoys a monopoly of Baptism. There is only "One Baptism". No one can possibly be baptized a Roman Catholic, an Anglican, a Presbyterian, or any other. He can only be baptized "In the name of the Father, and of the Son, and of the Holy Ghost"; and, in virtue of his baptism, he becomes, not necessarily in the deepest sense of a Christian, but a member of the whole Christian society, and entitled to share in its privileges and responsibilities. As St. Paul says of the ideal Baptism: "In one Spirit were we all baptized into one Body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit."

**6.** Wherever water is reverently used in the Name of the Blessed Trinity by any believer, ordained or unordained, there is a true Baptism, so far as its outward form is concerned, and, as such, it may not lawfully be repeated. Even the Roman Catholic Church recognizes the validity of baptism performed in emergency by a Roman Catholic nurse.

**7.** Any one who has been baptized in another Christian communion and then desires, for example, to unite with the Church of England, is not again baptized, but is welcomed as already a member of the Christian Church. This rule, for the most part, prevails throughout Christendom, and is entirely in accordance with Scripture. Even the Roman Church, in receiving a Protestant, does not presume to rebaptize him. A form of baptism, indeed, is used, but with the saving clause, "If thou are not already baptized, I baptize thee". In Christian courtesy, I should add, that of course I am not forgetting the conscientious difficulties of the Baptist, who regards the adult believer as the only person to be baptized, and immersion as the only proper mode.

**8.** It should be carefully noted that Baptism, though appointed by Christ, and of equal dignity with the Lord's Supper, may, in emergency, be validly performed by any Christian, man or woman. It is not limited to the Christian ministry. This, again, is wholly Scriptural.

**9.** We proceed further to find that there is no justifiable monopoly of the Lord's Table. Its very title should warn us that it belongs to the Lord and not to us. Baptism and the Lord's Supper, equally with the Scriptures, are entrusted to all Christians, and are intended for the equal benefit of all who, out of mankind, become believers.

**10.** It is just at this point that confusion is introduced by unscriptural claims. The Lord's Table is, unhappily, the very storm-centre of centuries of controversy, and involves the whole question of the validity of the Ministry. By a sacerdotal and exclusive view of the theory of Apostlical Succession, the Roman Church unchurches the Church of England, and in its turn the Anglo-Catholic section of the Church of England unchurches all other Protestant communions. The Roman Catholic and the extreme Anglican agree that only those who are episcopally ordained can rightfully minister at the Lord's Table; but it should be reverently observed that the Lord Himself, Whose the Holy Table is, has made no such restriction. The Holy Spirit, the Lord of Pentecost, is Christ's sole Vice-Gerent upon earth, and the same Spirit is the fountain-head of the Christian ministry. "Where the Spirit of the Lord is, there is liberty," and there is also unity. The Spirit gives right both of ministration and of access in all that pertains to the Eucharistic Feast. "If any man have not the Spirit of Christ," says St. Paul, "he is none of His." What heart-searching words are these for all of us!

**11.** We have now reached the most difficult and delicate part of our discussion, but I am constrained to maintain, with humble confidence, that there is no monopoly within the Christian Church even of the Christian ministry; and, further, that there is absolutely no authority given in the Scriptures to a Christian sacrificial priesthood. The Christian Church is unique in this. We are all familiar with such a priesthood among the heathen peoples; and with the Jewish priesthood, especially appointed by God. The New Testament speaks of heathen priests and of priests of the Jewish Order; it brings before us the glorious Temple of Jerusalem, with its altar and sacrifices; but never so much as once is the Christian minister spoken of as a priest, nor is the Lord's Table spoken of as an altar. Indeed, the late Bishop Lightfoot reminds us that, "It is a significant fact that the first instance of the term 'priest' applied to a Christian minister occurs in a heathen writer". He is careful to add, "at least I have not found any example of this application earlier than Lucian".

**12.** The late Bishop Westcott, in reference to the sacred words of the Risen Lord, recorded by St. John, "Receive ye the Holy Ghost", makes this most weighty and unequivocal statement:

> "The gift is conveyed once for all. No provision is laid down for its transmission. It is made part of the life of the whole society, flowing from the relation of the Body to the Risen Saviour. Thus the words are, I repeat, the charter of the Christian Church, and not simply the charter of the Christian Ministry. They complete what Christ had begun, and could only begin, before His Passion. He had given to His disciples the power of the keys to open the treasury of the Kingdom of Heaven, and dispense things new and old. He had given them power to bind and to loose, to fix and to unfix ordinances for the government of the new Society. And now, as Conqueror, He added the authority to deal with sins. In saying this, I do not touch upon the Divine necessity, by which the different persons and channels, through which the manifold graces of the Christian life are administered, were afterwards marked out. I wish only to insist upon the Apostolic mission of all Christians, which no subsequent delegation of specific duties can annul. . . . . All Christians, as such, are indeed Apostles, envoys of their Risen Lord. To ministers and to people alike, while they are as yet undistinguished, He directs the words of sovereign power—in the announcement of His victory over death and sin—'Peace be unto you; as the Father hath sent Me, even so send I you. Receive ye the Holy Ghost; whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained'."

**13.** It is a fact too often overlooked that even our Lord Himself, while on earth, was not a priest, but, in His human nature, a layman. He was not of the priestly tribe, or family of Aaron, but of the royal tribe of Judah. When He laid down His life for the sin of the world He was not sacrificed by a priest upon an altar. As the writer of the Epistle to the Hebrews tells us, "He suffered without the gate". No one took His life from Him; He laid it down of Himself. The whole Roman Army would have been powerless to slay Him had He chosen not to die. We are told in majestic language, that "He through the Eternal Spirit, offered Himself, without spot, to God". In well-known words, He was "Himself the Victim and Himself the Priest". By this sacrifice of Himself, once for all offered, He "put away sin" for ever; and, in virtue of this sacrifice, He also became "a priest for ever, after the Order of Melchizedek", but not after the Order of Aaron. Like each of us, He had, as Man, but one life, and, having died, it is impossible for Him to die again. "Death hath no more dominion over him." Not even He, then, can repeat His sacrifice. How impossible is it, therefore, for any human priest to offer Him "for the living and the dead" in the so-called "Sacrifice of the Mass"!

**14.** Moreover, when our Redeemer instituted the Lord's Supper, He did not celebrate it as a priest, at an altar, but as a layman at a table, in the course of the Feast of the Passover. Nor were the disciples fasting, for it was "while they were eating" that He gave them to eat of that Bread and to drink of that Cup. These simple considerations show conclusively that the Lord's Table can never properly be an altar, nor can he who ministers at it be a sacrificing priest.

**15.** We do not forget that the writer of the Epistle to the Hebrews says, "We have an altar"; but Lightfoot makes it unmistakably clear that the inspired writer is not speaking of the Lord's Table. The only Christian altar is the unique and terrible altar of the Cross; and that altar has for ever disappeared, and has left no successor. If an objector should appeal to the authority of "Catholic Tradition", our Lord's mighty words most solemnly remind us of those, who made "the Word of God of none effect by their tradition", vainly seeking to worship while teaching for their doctrines "the commandments of men".

**16.** Christ Himself is our Priest—our great High Priest, Confessor and Judge. We need no other. He is the one perfect Mediator through Whom every believer has free access to the Eternal Father. And, wonder of wonders, all believers share in Christ's royal priesthood. There is no special class of Christian priests recognized by God; but every single believer shares equally in his Saviour's priesthood. Christ is the Head of the Body, the Church, and as members of His Body we partake of His priesthood. Lightfoot, in his immortal essay on "The Christian Ministry", clearly states that "the most exalted office in the Church, the highest gift of the Spirit, conveyed no sacerdotal right which was not enjoyed by the humblest member of the Christian community". He further says: "It must be borne in mind that the minister's function is represented without being vicarial. He is a priest as the mouthpiece, the delegate of a priestly race. His acts are not his own, but the acts of the congregation. . . . " It may be a general rule," he goes on, "it may be under ordinary circumstances a practically universal law, that the highest acts of congregational worship shall be performed through the principal officers of the congregation. But an emergency may arise when the spirit and not the letter must decide. The Christian ideal will then interpose and interpret our duty. The higher ordinances of the universal priesthood will over-rule all special limitations. The layman will assume functions which are otherwise restricted to the ordained ministers." It may be added that Lightfoot quotes with approval of Tertullian, who says: "Where there is no bench of clergy, you present the eucharistic offerings, and baptize, and are your own sole priest. For where three are gathered together, there is a Church, even though they be laymen."

**17.** If the above paragraph be accepted as true, and it is founded, be it remembered, strictly on the Scriptures, then the practical consequences for our own day are of priceless value. As the present Bishop of Durham has recently said: "Above the Papacy, above General Councils, above every conceivable ecclesiastical authority, we set the Word written". The authority of the Scriptures supersedes the unwarranted claims of an exclusive priesthood, and Christian unity is seen to embrace without distinction all believers. The devout Presbyterian, for instance, is as valid a priest as the devout Anglican or Romanist, and that without distinction of minister or layman. All Christians are reduced to a level as to their common priesthood, and the ministers become only duly authorized officers and leaders of the Christian community.

**18.** We can see at once of what inestimable value this neglected truth is to the scattered Christian communities, for example, in our own Northwest. The universal priesthood, once intelligently embraced, meets all possible emergencies; for where there are believers, however few, absence of the ordained ministry does not cut them off from their Christian worship or sacraments. The Spirit of Christ is with them, and they are perfectly justified in ministering to each other until such time as an ordained minister can be secured. The noble simplicity of the Gospel of Christ thus becomes the security of every believer and guarantees the supply of all his need. No conceivable emergency can possibly separate the believer from his Lord.

**19.** With my whole soul I believe the above statements to rest upon the supreme authority of the Scriptures, as upon the very Rock of Ages; and I am supported in this conviction by the vast learning and dispassionate conclusions of both Lightfoot and Westcott, whose memory the world of Christian scholarship delights to honor. Their printed words are the more weighty now that they have passed into the nearer Presence of the King of Glory. Into that wondrous Presence we may at any moment be called to follow them. Their reasoning is calm and balanced, as if at the very feet of Him Who said, in simple majesty, "I am the Truth". They bear strong testimony to the early development of the Historic Episcopate out of the New Testament ministry; but they unchurch no body of believers in the Son of God, nor do they discredit the orderly ministry of any Christian community.

**20.** In conclusion, it should, perhaps, be pointed out that the Prayer Book of the Anglican Church never calls the Lord's Table an altar, and that the Anglican "priest" holds the office of a New Testament presbyter or elder. In the familiar words of the judicious Hooker, the word "priest" in the Prayer Book is "presbytery writ short". While I am fully aware that what I have written is unlikely to receive any serious attention from ecclesiastical authorities, yet as a humble Christian and loyal presbyter of the Church of England, I venture to send it forth in the assurance that, in so far as it may be true, the God of Truth will not suffer it to perish. We may well take comfort from the words of the Lord Jesus: "Ye shall know the truth, and the truth shall make you free." "Every one that is of the truth heareth My voice." Furthermore, our Lord is soon coming back to gather in His own from the living and the dead that they may be with him and with each other for ever. It is obvious that, in that glorious reunion of the faith, there will be no possible place for division among them. We shall then, for all eternity, "dwell together in unity". Why should we not, as far as possible, anticipate that unity now?

"The earnest expectation of the creation waiteth for the unveiling of the SONS of God." So says St. Paul in the Greek of Romans 8:19. The sons of God constitute the

Holy Church, the true Body of the living Christ. At present they are hidden from mortal gaze: but they are to be unveiled at the Personal Return of our Lord, even as it is written—"When He Who is our Life shall appear, then shall we also appear with Him in glory." Then, and not till then, shall the world at large be convinced that Christ is indeed the Son of God. Then also will it become clear that our Lord's great high-priestly prayer, in St. John 17, has been heard and answered from the beginning, "that they all may be One, as Thou, Father, art in Me, and I in Thee, that they also may be One in Us". This is the true Christian unity. Christ never promised that there should be One Fold. But He did promise that both Jewish and Gentile believers should become One Flock, under Himself, the One Shepherd. Even so, come, Lord Jesus!—Reprinted from The Gazette, Montreal.

## HISTORIC PERIODS OF FREDERICKSBURG.

**Mrs. Vivian Minor Fleming.**

The old town of Falmouth, situated at the mouth of the Falls of the Rappahannock, in Stafford County, Virginia, was first built on fifty acres of land, purchased of Major William Todd in 1728, and regularly laid off in streets, squares and lots. Its government was vested in seven trustees appointed by the House of Burgesses of Virginia. The original trustees, as given by the old town record-book, were Robert Carter, President; Nicholas Smith, John Fitzhugh, Charles Carter, Henry Fitzhugh, John Warner, surveyor, and William Thornton.

In 1773, by an amendment of its charter, these trustees were made elective by the qualified voters of the town and their president empowered to act as mayor.

At the head of navigation of the Rappahannock river its situation made it formerly the market of all that section of the country lying above it between the Blue Ridge Mountains and Tidewater, which supplied it with grain for a great milling business and for export trade, for in those days Falmouth had a regular trade with foreign countries, a thing impossible for a great many years on account of the filling up of the river to an extent, rendering it no longer navigable to sea-going vessels.

Wagon trains, miles in length, loaded with grain, were frequently seen approaching it from the mountains, merchant ships anchored at its wharf to purchase flour and other products, and sea captains and sailors moved constantly through its streets. Its storage capacity was not equal to its trade and hogsheads of sugar and molasses lined its streets and the road to Gordon's store, near the wharf. Basil Gordon, its owner, was an early millionaire in the United States. He built for his home the large brick house nearest the bridge, the tradition being that the bricks, brass locks, etc., were brought from England in his returning ships.

Falmouth was also prominent in military matters. The Falmouth Blues were led in the famous charge upon the redoubt at Yorktown by their brave commander, Captain William Payne. He was a citizen of Falmouth and raised the company referred to for the Revolution. He was given 3,000 acres by Virginia for his service during the war.

Above the town stood the residence of Col. Robert Carter, one of the first members of its municipal commission; below it the home of Augustine Washington, president of the Principia Iron Mines of Stafford—the home of the boy whose greatness had not yet flowered.

George Washington was born in Westmoreland, but reared in the present county of Stafford, and received at school in Falmouth intellectual training which prepared him for his future career as liberator of his country. In a sketch of family history, written by Washington himself, the only mention made of scholastic advantages is that he attended school there, and it has been well said that no other municipality, ancient or modern, has the distinction of having begun the education of the father of so magnificent a Republic. In this connection will say when General Washington made his celebrated march from Long Island to Yorktown his troops came by the old stage road through Falmouth to Fredericksburg, thence to Yorktown.

Hon. Alexander H. Seddon, Secretary of War of our Confederacy, was one of its citizens, and it furnished distinguished officers and brave soldiers to the Lost Cause. Among the officers, Col. William Green, of the Forty-seventh Virginia Regiment, was killed while marshalling his forces, not far distant from where his grandfather, Captain William Payne (above mentioned), led his nearly a century before. Captain Jack Forbes and Sergeant George Kelly also gave their lives as a tribute to the Confederacy.

The grandmother of the Duchess of Marlborough was born in Falmouth in the house afterwards occupied by Dr. Rose. She was a relative of the "Fall Hill" Thorntons and the Forbes.

The old Dunbar house, completely effaced by fire about twenty-five years ago, was famous for its beautiful grounds and frontal garden and conservatory, woodwork and exquisite furniture. The last owner, of the name Miss Anna Dunbar, a great-granddaughter of Lady Spottswood, died there in extreme old age and it passed to others.

"Belmont," on the edge of the town, now owned by the celebrated artist, Gari Melchers, was built for Susannah Knox, nee Fitzhugh, by her father, Fitzhugh, of Chatham. Her tomb is still in Falmouth cemetery. Between this and the present brick church there was once an old colonial church, long since moldered to decay. It was of wood, built in the form of a cross, and above the Carter pew the family coat of arms was blazoned. It was destroyed by fire or time's ravages more than a hundred years ago. In this same cemetery is buried one of the officers of Napoleonic wars, who was exiled by Louis XVIII, as recorded on his tombstone. He and Lafayette embraced and kissed each other when they met on the occasion of Lafayette's visit here in 1824. Another old grave is that of Jean de Baptist, merchant. At that time Falmouth was a busy mart of commerce and strangers from many nations drifted into it.

An aged lady of this city, who died about forty years ago, said she went to a large ball when she was fifteen years old at the old Falmouth tavern or inn, given in celebration of some important occasion, probably the victory and peace of 1816, as the dates would correspond. Being her first ball she was particularly impressed by the beauty of the costumes worn by the ladies. She was Mrs. R. H. Carmichael.

Besides the extensive milling operations of wheat and corn another important industry of Falmouth of former times was the manufacture of cotton goods. A large brick cotton factory was built and owned by Duff Green.

Moncure D. Conway, the eminent author, was a Falmouth man and this able and reliable antiquarian, in Magazine of American History, Vol. 27, No. 3, page 186, says that the fort on the Rappahannock river was on the north side of the river and that Falmouth was the center of the military district commanded by Major Lawrence Smith. He was empowered to execute "martial discipline among the soldiers so put in arms", both in times of war and peace, and with "two others of said privileged place", he was to hear and determine all cases, civil or criminal, that should arise in said limits, as a county court might do, and to make by-laws for the same

The historic lustre of Falmouth and its business importance belong to the past, but doubtless a few years in future it will be incorporated in a Greater Fredericksburg, even as Manchester has been absorbed by Richmond, for this city is slowly but surely building out to meet it.

**Mrs. Margaret L. Smith.**

## FAVORITE SCRIPTURE VERSES.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Miss Alice B. Joynes, of Washington, D. C.:

"I am the good shepherd: the good shepherd giveth his life for the sheep" (St. John 10:11).

Who will send one from the far-away places, as well as very near us?

# THE EASTER EVANGEL

## By the Reverend Dyson Hague, Toronto, Canada

LHE dominant note of Easter is—life. Life—leaping victorious from the grave. Life—triumphant over the Winter of death. Life—invincible by time. Life—reincarnate in the victorious Prince of Glory. Life—in the ever-living Sovereign of the unseen realms. Maclaren of Manchester once declared that, in a time of haunting national peril, a great preacher of another age was found sitting, abstracted, in his study. But while he sat the shadows seemed to flee away, and his face took on the lighting of the dawn. For he traced on the table with his fingers, two words: "Vivit! Vivit!" He lives! He lives! The dynamic of that Easter fact transformed and illumined his inmost soul. He felt in that dark moment that men might come and men might go; leaders, teachers, thinkers, fall silent; the foundations of the earth seem out of course; but He liveth! He liveth! That was the guarantee of everlasting victory for Christ and His Church.

Three hundred years later another great English preacher was lifted one Easter-tide to a new plane of victorious faith by a sudden consciousness of the same wonderful fact. Jesus was not entombed in the oblivion of history. Christ's influence was not the mere aftermath of one of those immortal dead who live in lives made better by their presence. Jesus Christ is living. Jesus Christ is living today! Ever after that he felt as if every Sunday was Easter Day. The consciousness of Jesus Christ being alive swept into his soul as a new revelation of life and victory.

And to a myriad million since, and to millions today, the secret of faith's victory is: I know that my Redeemer liveth. All down the centuries this has been in Him. The fountain of His ever-living personality pours out its streams of refreshing life, because He ever liveth to make intercession for us. He said, "Because I live, you shall live also". "What attracted me to Christianity," said a young Japanese not long ago to one of our missionaries, "was your preaching the Living Christ. Our gods are all dead. I never heard before of a Living God." The need of the Christless world today is the Gospel of Life in the One who lives. Buddha is dead. Confucius is dead. Mohamet is dead. But the Living Word, the Living God, the Living Church, the Christ who lives, and is alive forevermore, these are the glorious watchwords of the Easter Evangel.

Once more, then, as a burst of sudden glory, let the old, but ever fresh evangel break in upon us. Let all the joy of its ever gladdening life once more elate us. In a world that's tragic with sorrow and pain and disappointed hopes, let the glorious news that "He is risen" bring victory. Once more let the bells of Easter peal out the triumph of His Resurrection. Once more let the singers take up the song that is ever vibrant with joy; Jesus Christ is risen today. Once more let us face the unknown future, radiant with peace. Christ has abolished death. The Final Battle is won! Christ has opened Paradise. The best is yet to come. Life is stronger than death. Love is mightier than hate. Truth is victorious over falsity. Right shall triumph over wrong. The grave is not our goal. The King is on the Throne. He lives. He reigns. He comes again. One day the Day will break and the shadows flee away, because He liveth! He liveth!

# WHO CHANGED THE SABBATH?

## By Miss Bertha L. Ahrens, Chandler, Okla.

THE Sabbath has not been changed; it still falls on the seventh day of the week, but it belongs to the Jews only. For Christians, the Lord Himself provided the first day of the week to be their holy day. This fact He represented in Old Testament time by first-day types and in New Testament time brought it to pass in Christ.

The first day of the week is not mentioned in the New Testament till it records "Christ risen from the dead". Then, suddenly, every Gospel writer uses the new phrase, "the first day of the week" (Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1). Why this new phrase? Each evangelist could have told the resurrection facts without mention of a first day. Matthew could have said, "At the end of the Sabbath, as it began to dawn toward morning", but he said, "The first day of the week", putting in every word of it, and so did they all. There must have been a strong reason for the phrase.

Mark could have said, "When the Sabbath was past, early in the morning they came", but he said, "The first day of the week". Why?

Luke could have said, "The next day after the Sabbath they came", but he said, "First day of the week". Had he not a reason for it?

John could have said, "The day after the Sabbath", but he said, "On the first day of the week". And the word week seems to have been as necessary as the word first, for each one connected the week with the first day.

John, not satisfied with one mention of the first day, points it out a second time, saying, "The same day at evening, being the first day of the week, when the disciples were assembled" (John 20:19). Why did he not say, "The same day, at evening", and let it go at that? Why again say, "First day of the week"? What made the phrase so precious, or what put it into the minds of those four writers of the Gospels? There is but one answer: "All Scripture is given by inspiration of God, and is profitable," first of all, "for doctrine" (2 Tim. 3:16).

Can we ignore or belittle these inspired utterances?

### II.

We note another fact: Never did Christ call His disciples brethren (in the spiritual sense) until He had risen from the dead (John 15:15; 20-17).

And still another fact: Never till then did inspiration record a meeting with them or a so-called first day of the week—never till after His resurrection; then, suddenly, we read of brethren and of a meeting with them in holy fellowship, on the first day of the week. Why did not inspiration rather take pains to record that Jesus met with them on the Sabbath? It could have been so a week later and every Sabbath for forty days. But instead of a meeting on a Sabbath, we read: "And after eight days again his disciples were within, and Thomas with them." Thomas, evidently, had been invited to the meeting for that day—it also was the first day of the week. And, Jesus did not disappoint their expectation. He met them "in holy convocation" (John 20:24-29).

Why do we not read that this occurred on the Sabbath? Why entire silence about Sabbath observance after the Lord's resurrection?

### The Purpose In It.

There must have been a purpose in this silence and in the emphasis on the first day of the week. There was a purpose—it was this: God was beginning to fulfill the historical meanings of first-day types of holy days, given in the twenty-third chapter of Leviticus. There, connected with the "feasts of the Lord", we find five first days to be observed exactly as the Sabbath was observed—as "a day of holy convocation" and "no servile work". These two requirements applied to a first day the same as to a seventh day (Lev. 23:3, 8, 35, 39).

In the same chapter we find one first day which the people were not expressly bidden to observe as the other first days (vv. 10, 11). Why not? Let us seek the reason: In those feasts (which include the regular seventh-day Sabbath) every first day (and also every seventh day) has its own prophetic meaning, each pointing to a different event in the history of God's people—an event due at a set time (the time unknown to us). That is one reason these feasts are called set feasts (Num. 29:39).

The resurrection of Christ was the first event set for fulfilment. It was represented by the firstfruit sheaf of wheat (Lev. 23:10, 11, 14; 1 Cor. 15:20, 23). That sheaf was to be brought and waved before the Lord on a first day—the day after the regular seventh day Sabbath. Compare Leviticus 23:11, 15, 16; Matthew 28:1.

It was this particular first day which the Jews were not required to observe by "holy convocation". And, why not? All the other first days had to be kept holy—why not this one? Because this one represented the Christian's holy day, and not under the law that says, "Thou shalt" (Rom. 6:14; 4:15), and because God knew that the Jew, as a nation, could not fit into the plan for the Christian; the Jew as such, must remain under law; and his holy day must continue to be the seventh day. God, therefore, could not invite the Jew to feast with Him "in holy convocation" on that day which pointed to the Christian's

holy convocation—the Christian's feast of fellowship with God. Such a first day feast was impossible under Old Testament conditions even in a type, with men who would, acting nationally, reject the Lord and the event promised in that sheaf on that first day.

But when Christ had risen, and thereby could have and claim spiritual brethren, this first day—the day after the Sabbath—became an actual feast of firstfruit occasion—at once we read of precious holy meetings in fellowship on that first day of the week. It filled the type.

### III.

But meetings with Jesus on first days, did not establish the day for the organized church—there was as yet no Church of the New Testament. It was yet to be formed and baptized into Christ at the next feast—the feast of Pentecost, fifty days after the sheaf was waved (Lev. 23: 15-17).

"And when the day of Pentecost was fully come," it fell on a first day of the week, and so fulfilled the type of first day, and also the type of the bread offering (Lev. 23:15-17, 20; 1 Cor. 10:17; 12:13; James 1:18).

Of this day the Lord said: "Ye shall proclaim on the selfsame day, that it may be a day of holy convocation unto you; ye shall do no servile work therein. It shall be a statute forever in your generations" (Lev. 23:21).

And so, under statute law the Jew had to make that proclamation once a year, concerning the fiftieth day from the sheaf offering; thus to introduce the day, the first day of the week, as a holy day. Was it not done for the benefit of the Church? If typical Pentecost at all applies its meaning to the Church (and it does), then to the Church also applies the proclamation to make the day a holy convocation, and no servile work therein.

And, we find that the first Christians observed the day, not once a year only, as did the Jews, but observed it every week, as already practiced by Christ and His disciples all the fifty days before Pentecost (John 20:1, 19, 24-26; Acts 2:1; 20:7; 1 Cor. 16:2).

Thus we have the first day of the week by the fulfilled meaning of the sheaf offering, by the meaning of the bread offering, by proclamation, and by the example of Christ and the first Christians.

In the feast chapter, Leviticus 23, when a first day points forward to Church events, then such day is not called Sabbath, but it is called holy (Lev. 23:7, 11, 15-17, 21). These days do not point to the Church exclusively, but do so with special intent toward the Church (Rom. 11:18, 24-27).

Only two typical first days are called Sabbath: the first day of the seventh month is a Sabbath, and the first day of the Feast of Tabernacles is a Sababth (Lev. 23:24, 34, 35, 39). This because these first days point to future Jewish history, without reference to the Church. No "Sabbath" points to Church history. The regular seventh day Sabbath is under law that worketh wrath (Exod. 31:14-15; Num. 15:32-36; Rom. 4:15).

First-day types point to new beginning under better conditions. Therefore no penalty clause is attached to a first day. It is freed from law. Therefore, we have a holy day but no Sabbath (Col. 2:16, 17; Rom. 10:4; 6-14).

### IV.

The seventh day clause in the fourth commandment is the constitutional foundation of the plan that runs through the seven covenants, the seven feasts, the seven-year-long Sabbaths and the seven dispensations, etc. The Ten Commandments are God's constitution for all the universe. It embodies ten moral principles which are eternal and unchangeable; but the seventh day is not a moral principle; it is a time limit which will be removed when no longer needed.

God works out redemption in time cycles of seven. When a cycle has run its course, He begins another seven cycle with a first day. What should hinder His saying to the Jew: "Keep holy the seventh day, the last one in this cycle"; and saying to the Christian: "Keep holy the first day of the same cycle."

#### Does That Change Any Moral Principle?

No. Does it substitute the first day for the seventh? No, the first day has always been one of the seven, but has not always been used as a holy day. Many centuries passed before there were Christians to whom the Lord could assign the first day to keep it holy; but when the time arrived, then, at once, as we have seen, the first day of the week was introduced; and, every moral precept of the Ten Commandments was repeated in the New Testament, but the command to observe the seventh day was not repeated anywhere in the New Testament. It is not for Christians (Col. 2:14-16).

But if God intended to assign the first day to Christians, why does not the fourth commandment say something about it? For the same reason that it says nothing about death penalty to follow violation of the seventh day. A constitution is only the foundation, and leaves details of administration to laws and ordinances that must follow. Seven is God's symbol of redemption; and, the small seven cycles in the fourth commandment embodies His purpose to redeem all things from the curse of the law that is founded on this same constitution and the seventh day observance belongs to the people chosen of God as the custodians of law and covenant (John 4:22; Rom. 3:1-2; 9:4, 5). When the process of redemption is finished, every day will be holy (Heb. 4:9-11).—Selected.

## APPOMATTOX AND STONE MOUNTAIN.

**By H. H. Smith.**

On April 9, sixty-three years after Lee surrendered at Appomattox, the figure of General Lee, astride his horse, Traveler, carved on the side of Stone Mountain, near Atlanta, will be unveiled. The statue of Lee measures one hundred and thirty feet from the hoofs of his horse to the crown of his head, and is said to be one of the largest carvings in the history of the world. It is the work of Augustus Lukeman.

Great men show their true greatness in the hour of adversity. Let us turn for a moment to that memorable day in April, 1865. Fitzhugh Lee gives the following account of General Lee's farewell to his soldiers at Appomattox: "They pressed up to him, anxious to touch his person or even his horse, and copious tears washed from strong men's cheeks the stains of powder. Slowly and painfully he turned to his soldiers, and with voice quivering with emotion, said: 'Men, we have fought through the war together; I have done my best for you; my heart is too full to say more.'"

The next day he took formal leave of his army and issued his farewell address. In this memorable address he stated that the army had been "compelled to yield to overwhelming numbers and resources", and that he had "determined to avoid the useless sacrifice of those whose past services have endeared them to their countrymen". "You will take with you," he said, "the satisfaction that proceeds from the consciousness of duty faithfully performed; and I earnestly pray that a merciful God will extend to you His blessing and protection. With an increasing admiration of your constancy and devotion to your country, and a grateful remembrance of your kind and generous consideration of myself, I bid you an affectionate farewell."

Dr. Wm. E. Hatcher, in his book, "Along the Trail of the Friendly Years," as an eye-witness, gives a vivid picture of General Lee's return to Richmond after the surrender at Appomattox:

"But I saw another sight in connection with Richmond's fall which I confess thrilled me a thousand times more than all the glory of the victorious armies of the Republic. It was a spectacle that broke upon me most unexpectedly; it came while the heavens were black with storm and the streets were wild with flooding rains.

"What I saw was a horseman. His steed was bespattered with mud, and his head hung down as if worn by long traveling. The horseman himself sat his horse like a master; his face was rigid with self-respecting griefs; his garments were worn in the service and stained with travel; his hat was slouched and spattered with mud and only another unknown horseman rode with him, as if for company and for love. Even in the fleeting moment of his passing my gate, I was awed by his incomparable dignity. His majestic composure, his rectitude and his sorrow, were so wrought and blended into his visage and so beautiful and impressive to my eyes that I fell into violent weeping. To me there was only one where this one was; there could be only one that day, and that one was still my own revered and cherished leader, stainless in honor, resplendent and immortal even in defeat, my own, my peerless chieftain, Robert E. Lee.

"In that lone way, in the midst of rain and mire, with no crowds to hail him, with no resounding shouts to welcome him, with no banners flapping about him, did he come back from disastrous war. But, ah! we did not know. Conquered and solitary he was, but yet he wore invisible badges of victory; he carried spoils of honor and conquest which could never fail, and in every step of his sad moving he was marching forward to take his place in the balance courts of universal fame."

# AN EXPLANATION

## John S. Littell

*Mr. Editor*:

*You were good enough to print last August a letter from me pleading for peace in the Church through better understanding, with some data indicating how this may be given effect. You also very courteously removed my letter from the correspondence column for which it was intended and placed it in the body of the paper. Now I think it is time for something more on the same line. This I gather from reading all the Church papers. My former plea for understanding leading to peace brought out some pleasant reactions. Only one man wrote otherwise: and anonymously I wonder if an anonymous attack is entirely ethical. I do not charge it against Virginia, for it was postmarked New York. I hope this letter will provoke neither anonymity nor animosity. Let us strive to be as just, and as much like brethren, as Our Lord wishes us to be.*

*You know the custom of naming a subject at the outset in order that all may know what it is. But in this case I am not going to name my subject until I have properly led up to it.*

*John S. Littell.*

### 1. MATTER AND SPIRIT.

THE modern world is aware of a conflict between science and religion. Science deals with the measurement, content and combinations of matter. Psychology deals with matter organized in the human system. It traces reactions in nerves and brain, and their influence over the emotions and in the mind. Our lives are set in the world of matter. Most of our calculations on life have to do with forces which are of a material kind. Science dealing with matter cannot find any sufficient explanation of man or the universe. For such an explanation it turns to religion.

Religion deals with mystery. Mystery is something not physically known and not physically knowable. Religion **explains** things knowable, but does not start with them or work with them exclusively as science does. Religion explains the origin of things. It assumes things must have an origin, and it finds all origin in God. Science has no way of finding origin, and so science inclines to take the word of religion that the origin of all things is God. To take that is better for science than forever to have no explanation at all. Origin demands some explanation and so does the growth of things, particularly life. Life has a direction in which it moves, and it must have a purpose. Purpose as well as origin point scientific men away from science which furnishes them no clue, to religion which does furnish a clue. Religion gives the clue in God. Of God we know by science only that He must be, His existence explains things. God is a mystery science cannot know or teach. In the study of the whole of existence, science finds in the end that religion starts out a friend to science, and science is thus far ready to agree with it.

### 2. IMMORTALITY.

The common man in his own experience finds out what the philosophers have found out. Physical forces are not so entirely his master. There is a way in which matter and force are his servants, and he is the master. The reality is not in matter but in the man—the personality. the object of life is to be looked for in man. Man is something above matter.

Here you find your common sense of **immortality.** Physically, when a man dies, he goes out—quits—ceases to live. But a man knows his life is not for that. He knows he did not come all by physical process and growth. He knows at the last he came from God. Without that origin and the purpose attached to it he could not come at all. Any possible origin and purpose are fulfilled in immortality.

Physically, nothing is harder to believe than immortality. No geometry or physics inform us where God is, where heaven is. If God is, then heaven is, and **how** they are only religion can suggest.

Yet man believes in immortality because he believes in God. Religion holds God a mystery. Religion cannot define God in any physical terms. Religion holds immortality, but cannot define the life after death in any physical terms; nor in any terms we can deal with or understand. Immortality, to religion, is a mystery.

Now at this point let us enter one more factor. That is Jesus Christ. Jesus Christ revealed God so men knew God as they had never known Him before. Jesus Christ brought to light life and immortality. It is not only by what He said that Jesus Christ brought immortality to light, but by what He did. Our strongest faith in immortality is substantiated by the Resurrection of Jesus Christ.

### 3. THE RISEN CHRIST.

The Resurrection of Jesus Christ has always been central in the Christian message. It adds an explanation to life, clearing up as science cannot clear up our purpose and destiny in life.

Now when Jesus Christ rose from the dead, He entered the spiritual world. He entered immortality which we know is not in this physical world, but it is in a real world, heaven, or where God is. That is a mystery. We cannot define or describe it. It yields to no physical terms or laws which we by science know of.

Yet, we can think of the Risen Christ as a reality, as a person, as a representative of our human race. He was able to carry our human nature to the mystery we call God and heaven. He, the Eternal Son of God, took our nature here, and took it there when He rose from the dead. He enters the mystery of God and immortality. He is there the immortal head of humanity, leading us on and up. We do not know in any physical terms what His life is, or what ours shall be. We know Him only under the terms of the mystery. We look to Him as the head of humanity and as the ruler of personal and racial destiny. How far He rules in the physical world by the direction of its energies and movements we do not know. But we suspect it may be more than we know.

Now when Jesus Christ promised to feed us with His flesh, to give us His Body and His Blood, it is evident that He intended to keep His promise in terms of life, His life, His RISEN life, which now is in a mystery we do not know. The presence promised is the presence of the Risen Christ. And so His Presence can never be thought of in terms of actually physical materials. Nor even can our own souls. The soul is God's, and of God, and the only food of the soul is God. But not in terms of physical food. The food for the body is physical, but the food of the soul is spiritual.

St. Paul is fully responsive to his Lord when he applies this to the communion, "The bread which we break, is it not the communion of the Body of Christ"? We learn elsewhere how conscious St. Paul was of the difference between the natural and the spiritual. We learn how sure he is of the Risen Lord. We have every reason, therefore, to insist that the Body he speaks of is the spiritual and heavenly Body of the Risen Christ.

St. Paul warned Christians against receiving the Sacrament without discerning the Lord's Body. He said it was a danger to the unready soul. Mere bread can be no such danger. He was speaking of something real though, of course, not physical or material. There was a necessity to receive discerning the Lord's Body. After him, an old Bishop who was martyred for his faith (St. Ignatius of Antioch) wrote explaining that the reason why some did not come to Church was because they did not realize "that the eucharist is the flesh of our Saviour, whom the Father raised". He too evidently looked for the Body which was glorified.

Thus Christians took the real presence as part of their faith. Everywhere the Lord's service, the communion, was the service in which they would worship on the Lord's Day.

You see the Lord's eucharistic presence came from the mystery of heaven. It cannot be placed under our physical system of measurement, analysis, or description. Many of those who held firmly to the Real Presence wherein they worshipped Christ, but, mark you, never worshipped bread and wine, would at the same time speak of the bread and wine of the Sacrament. Their faith and their love led them away from the physical, so they tended more to speak of the higher reality, the heavenly Body and Blood of Christ. This entire freedom to think and to speak as one could about the Presence continued for hundreds of years. Long after, in the middle ages, there arose a long discussion about what the Eucharistic Presence could mean. Even then, all felt free to think of it as they could. The manner of the Presence was a mystery. But the fact of the Presence was affirmed and felt.

### 4. TRANSUBSTANTIATION.

But in 1215, this old Catholic liberty was taken away in the Church in the West. One-half of the Catholic Church declared that the bread and wine ceased to exist, that its substance was changed into the Body and Blood of Christ. Material of bread was made to vanish, and the material of the Body of Christ was made to occupy its place. Christ descended from heaven and entered into what still **appeared to be bread.** The priest holds his Maker IN HIS HANDS. So Cardinal Hayes and the Censor

The Papacy stands for a dogma of Transubstantiation. The Papacy says no man can be saved without believing in that way.

Now I have shown that the Bible does not make it so. The early Church did not make it so. History does not make it so. But the Roman Church says it is so. That is Transubstantiation, which I most deeply regret to see writers in The Southern Churchman, the Churchman and the Chronicle continue to wish over on some of us who are most distinct in NOT holding it. The faith we hold is that of the Gospel and St. Paul and the Church un-Romanized. Our idea is that of our own Church.

But Cardinal Newman shows that Roman Catholics even in modern times do not agree about this dogma of Transubstantiation. I will not even affirm that Cardinal Newman's belief is Transubstantiation. I think most Roman Catholics, people or authorities, would say that it is not. I think they would call it rank heresy. I do know for a certainty that when they come to tell what Transubstantiation really is, and what people may and must believe about it, they seldom if ever quote the explanation of Cardinal Newman. Here it is: 1877. "Our Lord is **in loco** in heaven, not (in the same sense) in the Sacrament. Our Lord neither descends from heaven upon our altars, nor moves when carried in procession. He is in the Holy Eucharist after the manner of a spirit. We do not know how. We have no parallel to the 'how' in our experience. We can only say that He is present, not according to the natural manner of bodies, but sacramentally. His presence is spiritwise, sacramental; an absolute mystery, not against reason, however, but against imagination, and must be received by faith." That does not sound Roman. It sounds much more as in accord with St. John 6 and St. Paul and the Catholic past and the teachings of our own Church.

### 5. THE PRAYER BOOK.

Our Church teaches that Our Lord Jesus Christ is present in the sacrament. Now you have this to understand in its proper meaning. Our Lord now is not of this natural physical world, but glorified by Resurrection and of the spiritual world, the mystery of heaven where God is and where we shall be when we have put off this physical body. It is this our Church means when it speaks, in His own language and St. Paul's and St. John's, of His Body, Blood and Flesh. The terms sound physical and perhaps difficult. But they are His terms and Apostolic terms. We must not shrink from them. They stand for a reality, though we may not know how to describe it.

Our Church teaches that in a sacrament are two parts. the outward visible sign and the inward spiritual grace. It says the outward sign is bread and wine. It says the inward grace is the Body and Blood of Christ. And, of course, this means, for it never to us could mean anything else, the Risen Christ, who has gone into the Mystery called heaven, whose life now is in the spiritual world.

Our Church says the Body and Blood of Christ are spiritually taken and received by the faithful in the Lord's Supper. Not physically, but spiritually. God is Spirit and God is real, the Risen Christ is of the spiritual world and He is real, His Presence in the Eucharist is spiritual and real.

Our Church teaches us to pray before receiving this Sacrament that we may worthily receive this "flesh" and drink this Blood, and after we have received the Sacrament to give thanks that we have received the spiritual food of the Body and Blood of Christ. Our Church has authorized for our use in our service, under the heading of Holy Communion, no fewer than twenty hymns addressed to the presence of Christ, worshipping Him, and otherwise "discerning" His Body present.

### SUMMARY.

The modern scientific mind recognizes, as St. Paul did, that there is a spiritual world of which faith can teach us—a world which has done for us what the material world and physical force never could do, and has more to do for us than the physical world can do. Christ Risen belongs to that spiritual world. It is not so far away—it is only **different.** His presence in the communion is of that world. We accept our Lord's promise of that presence, St. Paul's affirmation of it, St. Ignatius' affirmation, the affirmation of the "Holy Catholic Church" in which we confess our belief. We are safe there. We stop short when we reach the Roman dogma about it. We do not accept Transubstantiation. Even Cardinal Newman supports us against his own Church. Our own old Prayer Book has **ALWAYS** taught us the real presence, and provides us a weekly communion.

The communion is most certainly the memorial of the death of Christ. But Christ is not dead. He WAS dead. But now He is **Alive** forevermore. He is the Saviour of the world. He is the food of the faithful soul. He is the spiritual bread of the world. He is not the bread of the physical world but of that spiritual principle in us which is a man's life and the world's best life and supreme purpose. He is the spiritual bread of the spiritual world. He, of whom the communion is the memorial, is accessible to all the faithful. He does not have to go about from place to place to find them, for conditions of space belong to the physical world and not to the spiritual. He is accessible everywhere. His Memorial is not offered of Him as Dead, though it is offered of Him as Crucified. His Memorial is offered of Him as once Crucified, but now RISEN, LIVING. And so it is not offered in His absence, but in His Presence. The Presence given us as food to support the soul is the Risen Lord whose Life is now in the spiritual world or heaven with God the Father, which is a mystery to us. The Real Presence in the Eucharist is an action of God's love and nearness to us all, and His expression of that love.

We reach the heart of the spiritual world not when we regard the bread and wine as tokens of the Body and Blood of Christ, but when we discern the Body and Blood of Christ as tokens of the LOVE OF GOD.

Note.—Dr. Littell requests that criticisms of this article be sent to him at West Hartford, Conn., as he wishes to publish representative criticisms, together with a reissue of this article in pamphlet form as a contribution to peacemaking.

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher. Reading Terminal, Philadelphia, Pa.**

**Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.**

**LESSON—No. 29.**

**TOPIC—Solace for the Sorrowing, and the Suffering Ones.**

Read 1 Peter 4:12-19.

All about us, as well as within our own bosoms at times, sorrow and suffering abound to such extent that all are forced to recognize its presence as universal, yet how few search the Scriptures for the only source of real comfort in the day of such adversity. The leading mystery with which we have to deal is in the fact that suffering in its various forms falls not only upon the vilest sinner, but also upon the saintliest of the Lord's people, and not only from the consequences of one's own misconduct, but also may have had no measure of responsibility or control.

Limited space prevents any extended review of our topic, but for the present purpose it is our privilege to bring to the notice of those who are in sorrow or trial, a few of the wonderful helps from the Word of the Lord, which after all, is affliction's only source of true and effective consolation.

1. The Lord is nigh unto them that are of a broken heart. —Psalm 34:8.
2. Jesus also, that he might sanctify the people with his own blood, suffered without the gate.—Heb. 13:12.
3. He was a man of sorrows and acquainted with grief. Surely he hath borne our griefs and carried our sorrows.—Isa. 53:3, 4.
4. He healeth the broken in heart and bindeth up their wounds.—Ps. 147:3.
5. Take my brethren the prophets, . . . as an example of suffering, affliction and patience.—Jas. 5:10.
6. For unto you it is given in the behalf of Christ, not only to believe in Him, but also to suffer for His sake. —Phil. 1:29.
7. That the trial of your faith being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom not having seen ye love.—1 Peter 1:7, 8.
8. Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. —2 Cor. 4:17.
9. They that sow in tears shall reap in joy.—Psalm 126:

5; for they shall obtain joy and gladness and sorrow and sighing shall flee away.—Isa. 35:10; and they shall not sorrow any more at all.—Jer. 3:12.

10. Suffer therefore with long patience, brethren, until the coming of the Lord.—Jas. 5:7; If we suffer with Him we shall also reign with Him.—2 Tim. 2:4.
11. Knowing that as ye are partakers of the sufferings, so shall ye also be of the consolation.—2 Cor. 1:7.
12. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.—Rom. 8:18.
Also see 1 Peter 4:12-19.

Note.—Those interested in the above topic will find the book entitled "The Mystery of Suffering", by James H. Brookes, D. D., exceptionally helpful.

# HE IS NOT HERE, BUT IS RISEN

## The Reverend W. F. Bumsted

SOME TIME ago I saw a picture of St. John and St. Peter, running to the tomb where our Lord had been buried, and as I looked I thought of what might have been the events that centered around such a picture.

Let us go therefore to Calvary on that awful Friday.

Darkness everywhere, the leaden-hued sky, pierced here and there with deep red and against the dim light the outline of the Cross. As we come near we see the body being taken down by Joseph of Arimathea, being wrapped in linen from feet to neck with the folded napkin around its head; we see it being carried on men's shoulders to the new tomb for burial.

The soldiers have gone. The weeping women have gone and followed the body.

Around the now nearly deserted cross stand a few men. Listen to their conversation: "He is dead," says one. "The Master is dead," says another. "Do you remember what He said," asks a third, "how He would rise again?" Then one, mayhap Thomas, says, "Suppose He does not rise".

They will be mocked by the whole world. They had left all and followed an imposter. The priests were right after all.

No sleep now for them, no supper. They thought too much of that last supper with Him, just a horrible gnawing doubt. Suppose He does not rise. They go at last to that room and sit and think, ever thinking.

Let us leave them for the moment. What of the women?

They followed the body to the tomb, then went home and waited and talked of Him who was dead.

Those of you who have lost dear ones know this: the feeling of emptiness, the vacant chair, the stilled voice, the little shoes and toys never more to be used. Your loss was bad enough, your loss was great.

But the loss of our Lord's disciples and His mother and friends was greater and the blow harder to bear. If He did not rise again He would be a liar.

We can almost see them waiting through the day and the night for the break of day.

Then away early to the tomb and the stone rolled away. It was true. He is risen! The shock almost made their hearts stand still. He was the Christ indeed.

They run to tell the disciples, and Peter, the impulsive, must needs see, and John must see. All their doubts and fears were groundless, His words were true.

Then, as a climax, Christ appears. He speaks to Simon. He has spoken to many, He has sent messengers to us. We are to see Him in Galilee. They believed not for joy. Their Master, the Man they had followed was their Lord —the Son of the Living God. All is now changed. From the most despondent crowd in the world, they are filled with an unshakable conviction that Christ was risen.

People always like to cast doubts on the Resurrection as well as other facts in our Lord's life, especially in this age of modern interpretation so-called. Let us reply, as it were, to some doubts. What then made Peter and John believe when they looked in the tomb?

What they saw was this: The linen wrapping just as it was when on our Lord, with the folded napkin at His head, exactly folded as when occupied by the body, but the body gone as though it had evaporated unto thin air, and the clothes and napkin flat.

Some questions on the reason of bodily and spiritual resurrection: It is both—spiritual for He appeared through closed and barred doors; bodily, for did He not eat of broiled fish and an honeycomb?

Some question is on the reason of bodily and spiritual res- of truth to the resurrection story. Would men have taken Him away and then have died for a belief that they knew was false?

James, brother of our Lord, was martyred in Rome in the year 90. Paul was martyred about the same time. St. Peter was crucified and, as tradition says, head downward, so as not to be like his beloved Master.

These men and the men that came after them, Polycarp, Irenaeus and men of our own Reformation, Hooper, Ridley, Latimer and almost countless others, did not believe in nor were willing to die for a myth, a nicely got-up fairy story.

The resurrection was just a natural thing.

Go out into the woods any morning in spring about daylight just as the first rays of a rising sun are turning everything to gold and the fleeting wisps of mist are disappearing. Look at your feet, see the first violets peeping through; hear the note of the bird rejoicing in renewed life; everything growing, casting off the dead brown of winter in the ever-recurring spring; the eternal resurrection.

Every spring in each bud and leaf comes to us the eternal Truth, from death to life.

This fact of the resurrection is the Gospel of the Resurrection.

Within two months St. Peter preached it, and it has been preached ever since. St. Paul preached it.

Christ, the first fruits, and afterward they that are Christ's at His coming.

Death should only be the stepping stone to something better when we know Christ.

Christ is the one traveler who has explored the unknown country, and, after three days, returned. His is a glorious report—full of inspiration, assurance for all who love and trust Him, for all who have forsaken sin and entered through the gate of repentance, for all who have washed their robes in the blood of the Lamb, and made them white. Let not your heart be troubled, in my Father's House I go to prepare a place for you, and if I go I will come again and receive you unto myself, that where I go ye may be also.

How calming and soothing those words have been to many a poor weary soul!

All comfort was gone and blotted out from the lives of the disciples, nothing but empty promises; their old jobs back; back to the nets, the receipt of custom, the farm and the scorn and mockery of the world. This they thought until the third day.

### Transformation.

Jesus rose again and opened the Kingdom of Heaven to all believers. It is from Him and His rising from the dead, the disciples received their new impetus and their belief that the grave had no power over Jesus, and this fact He imparts to all who believe.

The world has grown so accustomed to this fact, and takes it so for granted, that it forgets it ever was without it.

The world thinks it knows all about it and can dispense with a Risen Christ, and is at liberty to challenge with the Revealer terms on which the heaven He has revealed may be enjoyed. As a street preacher once said: "You people all are glad to know of and enjoy a Bible heaven, but you do not want to enter it in a Bible way."

You cannot pick and choose. He that believeth on the Son hath everlasting life.

He that believeth not the Son shall never see life, but the wrath of God abideth on him.

This, then, is what we must understand and realize.

Christ is the vanquisher of death, sin and the devil.

Whenever we stand convicted of sin and are tempted to do evil, there Christ stands with outstretched arms.

Fear not, I am risen!

I have borne your sins;
I have robbed death of its sting;
I have overcome Satan;
Trust in Me.

That is the ultimate confidence in life—in death.

The man who knows it has a right to it as a Christian, his whole faith, his whole knowledge, brought about by the conviction in the fact, that Christ is risen indeed.

# THE FOLLY OF DESPAIR

## By Arnold N. Hoath

NOT to one of the powerful and influential men in Israel, not even to one of the leaders of the apostolic group, but to a weeping and despairing woman of no special prominence were the first words which Jesus uttered after His resurrection spoken. It was early in the morning. There was no movement within the garden save the musical flowing of a little stream, no sound save the sleepy twittering of the awakening birds. As the heralds of the rising sun pierced the darkness in the eastern sky, Mary Magdalene, prostrate before the sepulchre, in utter blackness and misery of spirit, sobbed her bewildered loneliness and fear. A few days and how greatly things had changed. All the radiant happiness of the last few months had soured into a desperate bitterness, all her exaltation of spirit had given place to gloom and grief. There were serious things to think of, too. The allurement of the old and hateful life had departed into the almost forgotten past through her friendship with Jesus, but could she face recurring temptation without the inspiration which came from His living presence; face it and laugh at it scornfully, triumphantly? How gentle and courteous He had been with her! Was it any wonder that new hope and new aspirations had rushed into her heart as she realized His confidence and faith in her. He had seen the unsuspected greatness of her nature and when He saw it she had seen it too, and immediately it leaped forth into noble being. Could she go on with fortitude, could she maintain her faith in her own goodness, now that He was dead and even His body had been removed to some secret hiding place? It would have comforted her to have been able humbly to worship beside His last resting place, but even that was denied her. Haggard, and worn with grief, her cry was filled with agonized despair, "They have taken away my Lord and I know not where they have laid Him".

How natural but how needless were her grief and agony! She wept because the dead body of Jesus was no longer in the tomb, yet while she poured out her heart's distress, He for whom she wept stood so near she could have touched Him with her hands. It was the same experience which the two disciples had on the road to Emmaus. Jesus was with them, but they knew it not.

So it is with most of our despair. We grieve and mourn and keep our tear-stained eyes upon the ground, while the remedy for all our sorrow is just beside us, only our grieving hides it. Are there not some who think that the poverty that hems them in with ugliness and gloom upsets the Psalmist's declaration, that God will never see the righteous forsaken? So many are the cruel and evil facts in the world we are sometimes tempted to think that our Lord's presence has been removed from the problems that harass us. But He stands beside us, patient, eager to help. Even as Mary recognized Him when He called her by name, and all her joy came rushing forth just as the sun burst with its full splendor over the green garden and the nearby trees, so when we hear the personal call of Jesus in our hearts our desperation and hopelessness give way before a buoyant happiness.

One of the lessons, then, which comes to us from the resurrection morning is that in all the difficulty and trouble and sorrow that fall to the lot of man, Jesus is nearer than we think. He is not in the tombstone. He is risen! He is calling! What He was to every weary mother and sad-faced child who came to Him in ancient Palestine, what He was to every man bent with the weight of his temptations—all this He wants to be to us today. The generous love with which He redeemed Peter, and made a new man out of Paul He radiates still with unceasing liberality. With an unyielding constancy Jesus stands beside us, and although our life has seemed placed in unfertile soil, now the disappointed hopes begin once more to blossom into strength and loveliness. How foolish then are tears, or fears! We have but to look into the face of Jesus to feel the thrill and romance of a Risen life, and the fortitude that is ours through our comradeship with Him.

The Risen Jesus also brings us the comfort of the Christian hope as we watch our loved one pass through the gateway of the last great adventure. The loneliness of the parting and the natural innate shrinking from the moment of death cannot destroy the Christian joy of one who knows that on the other side is a new life of closer comradeship with our Lord. Are not our grim and mournful funerals, which accentuate the idea of sorrow and loss, a denial of the vision of the Risen Jesus? Rather should not our emphasis be upon the message which Jesus brings of spiritual comfort, hope and joy? For death is no leap into oblivion if we are holding Jesus' hand. It is only when we lose our touch with Jesus that the mystery of it all appears appalling. It is only when our grief hides the Risen Lord that, as we stand before the window out of which the great hearts of the past have looked we find the window frosted, and the vision blurred. "They have taken away my Lord," sobbed Mary. "There is no longer any hope or happiness in life." Jesus said, "Mary". For 'tis-death is dead, not He. Jesus is near us if we only look up.

Ah, the difference that it makes in life if we look at Jesus and not away from Him. Difficulty and sorrow and death—all are transformed. "They have taken away my Lord," said Mary. But Jesus stood beside her. It was the resurrection morning.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### THE BIBLE AND VOWS.

Mr. Editor:

Your mention of ordination vows in the last issue (March 24) of The Southern Churchman, suggested the thought that if the teaching of the Bible on the subject of vows should be exhibited it might have a salutary effect upon those whose solemn vows or oaths of allegiance, whether at baptism or ordination, are treated as mere scraps of paper.

1. "Thou shalt not take the name of the Lord thy God in vain, or in falsehood." The teaching is that as God's Name was called upon the people (see Gen. 48:5, 16; Num. 6:7; Deut. 28:10; Rev. 3:12) they should be exceedingly careful to keep that Name unsullied. "Be ye holy, for I am holy." Mr. Moody once said to a boy, "I have given you my name. I have kept it clean; see that you bring no stain upon it". Each one of us has been baptized into the Name of Christ.

"I will by God's help" is the answer given by every one who is baptized or ordained. If this vow or oath is not kept in truth and honesty then God's Name is linked with a falsehood.

2. In Joshua 9 is an account of the deceptive trick which the Gibeonites played upon Joshua and the elders of Israel, who without asking at "the mouth of the Lord" made a league with them, only to learn three days later that they were next door neighbors. Notwithstanding the fact that the whole transaction was conceived in dishonesty and begotten in ignorance, Joshua and the elders held themselves bound by the league. "We have sworn unto them by the Lord God of Israel; now, therefore, we may not touch them."

3. In 2 Kings 24:20 and 25:1-7, we read that Zedekiah rebelled against the king of Babylon, who put out the eyes of Zedekiah after killing both of his sons before his face. Why? In 2 Chron. 36:13 the answer is that King Nebuchadnezzar had "made him swear by God", and because he violated this solemn oath the king visited upon him the refinement of cruelty. "That man died not alone in his iniquity."

4. For additional instruction note the following: Numbers 30:2, "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; **he shall not break his word, he shall do according to all that proceedeth out of his mouth**". Ecclesiastes 5:4, 5, "Whom thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools. . . . Better is it that thou shouldest not vow than that thou shouldest vow and not pay".

5. Psa. 56:12, "Thy vows are upon me, O God". Therefore every baptized and ordained person should be exceedingly careful lest they be guilty of "taking God's name in falsehood".

L. R. Combs.

Lancaster, Va.

## CONGRATULATIONS.

Mr. Editor:

I have been watching the stand of The Southern Churchman against the Anglo-Catholics and their Jesuitical practices for some months. I wish to congratulate you upon the splendid work you are doing. Your paper has done more, I think, to arouse the South to the dangers confronting our Church than any other publication or effort that has been made in this direction.

Thank you also for your offer to print material furnished you by the National Church League, or in behalf of the cause in which we are both so mutually interested.

With best wishes,

**Alexander G. Cummins.**

Poughkeepsie, N. Y.

## CHANGED HIS MIND.

Mr. Editor:

It is encouraging to have the Editor of The Living Church say in a letter to you, "I have no desire whatever to strike at the Articles themselves". He has changed his mind since he wrote the editorial in The Living Church of March 3. There discussing Article Twenty-eight he sums up his argument thus: "It begins with a sentence of seventy-five words, very involved, very difficult to parse, almost impossible for an ordinary person to understand; and continues with paragraphs that are so generally misunderstood as, practically, to defeat the purpose of the Article. It is largely couched in negative phrases. It is as contrary to the rules of modern pedagogy as language can be."

The answer to all that is simply this, when the Courts are called upon to interpret a sentence or paragraph in a suit, they do not concern themselves with the number of words contained or whether it can or cannot be parsed. The one question is, What was the intent of the testator? That determined and the matter is settled.

So the one and only question here is, What is the intent of Article Twenty-eight? There is nothing in the Prayer Book any plainer. In the above mentioned letter to you the Editor of The Living Church takes a jab at "the Articles themselves"—all of them, when he says: "Everybody knows that they are misleading and greatly misunderstood and written in long and involved sentences in a language of four centuries ago and that their teaching value today is almost nil. That does not correctly state the case. Many people know to the contrary, that they are not misleading and not greatly misunderstood. At the Virginia Seminary forty years ago they formed the basis of all theological instruction and were not only far from misleading and from being misunderstood, but were a veritable guide and equipment for the clergymen who graduated from that **then** evangelical institution.

If there is nothing against the Articles **per se**, why all this effort to get them out of the Prayer Book? They certainly do not cumber the Book; for they only occupy ten pages, and that is very little space in a book which has five hundred and sixty-six pages. The Editor of The Living Church says, according to the title page the Articles are "established" and that if omitted from the Prayer Book they will be just as much "established" and "as a publisher I should see that they were kept in print and readily available". One is tempted to ask, for how long? Will the Editor of The Living Church never die? Keep the Articles of Religion in the Prayer Book where they have been for generations. As long as they are there they carry a certain authority. The Prayer Book is an ideal repository for them. There they are "established" and "available" for all time. The Editor of The Living Church may be right when he says dropping the Articles from the Prayer Book and repealing them are totally different questions, but if the first is carried into effect, every sensible man knows that it is only a matter of a little while when the second follows. So, after all, the two questions are in reality one.

**J. Y. Downman.**

Richmond, Va.

## BOOKS.

Mr. Editor:

I am delighted to see you are publishing again Scroggie's "Daily Notes on the Scriptures". I think them the best course of daily Bible readings I have ever used. I also think our textbook this year, "The Church Awake", by Sturgis, is by far the best we have had in many years, and I only wish every communicant of the Church would read it. May I recommend also that most helpful book of Floyd Tomkins, "Following Christ", that I have reread this Lent with greater joy than when it first came out. No better book could be found for sponsors to give their god-children at Confirmation.

**Mrs. Wm. Edward Cox.**

Bisbee Ariz.

## ARE THE LAYMEN OF THE CHURCH BEING INFORMED?

Mr. Editor:

When the mind and thought of an eminent jurist of the Church was concentrated on the purpose of notifying the laity of the danger that the Church is in through the machinations of a certain disrupting party in the Church in its effort to remove the Thirty-nine Articles from the Prayer Book, many of his friends thought that perhaps he was over anxious about the matter and that the "Bishop and other clergy" would see to it that justice would be done the laity, the bone and sinew of the Church, and that they would be duly informed of the fact that the Resolution to remove the Articles from the Prayer Book had been certified down to the dioceses to be voted on at the Church Conventions held in the winter and spring of this year. As success attends his effort in this behalf and letters are coming to him from all parts of the country, thanking him for what he has done and is doing to arouse the laity, it becomes more and more apparent that his worse fears are being realized. The laity are not being given the opportunity to express themselves on this momentous subject.

Indeed, a diocese in the West frankly states that they are getting along amicably and that "it would be a mistake to circulate the petition (sent to them for signatures) among the people **who do not understand the issue".**

Thus in that diocese, at least, they will let the matter go by the board with a perfunctory reference at their convention to the Resolution for removal. The vote, of course, will be in the affirmative, because, perhaps, the laity did not know. Whose duty was it to inform the laity that they might vote intelligently?

Another evidence of the need of this effort to get reports from the laity before the General Convention comes out of the West, also, from one of these two by four dioceses whose only purpose in life, apparently, seems to be to add to the noise of the noisy minority. This minor prophet, or if not liking the word prophet attached to his name, this lesser light, who fairly scintillates when he hammers the Thirty-nine Articles on the anvil of his wrath, intrigues and interests for his utter abandon in the use of words and his entire want of moral perception. We have been sent a copy of his program of Lenten services for the Second Sunday in Lent. Herein he states that the Evangelicals are dishonest, the modernists, stupid (think of it!) and the dear old Thirty-nine Articles, which all these years have had a good character, are found liars!

If space allowed, we would publish the little pamphlet in full, as it is a gem of its kind, as it discloses the means resorted to by this noisy minority in their effort to change the Protestant name and nature of this Church. Note particularly how he hopes to raise the morale of General Convention.

The program announces services for Sunday at Ashhand, Fond du Lac, as being seven hymns, two misses or masses, but no mention of a sermon; morning mass for Wednesday and the guild to meet all day Tuesday when vestments will be mended (ponder it!) Then comes this delightful tidbit: "The first English Prayer Book placed the Gloria in Excelsis after the NINEFOLD (emphasis his), Kyrie; the Exhortation Confession, Absolution, Comfortable Words, and Prayer of Humble Access after the consecration, where they OUGHT TO BE (emphasis his) and where they will eventually be placed as we raise **the morale of General Convention** by using it thus ourselves." (Making the law by breaking the law.) "The Modernists are stupid!" So; but not only so but more also. He actually uses the "small and ugly" towards our dear Thirty-niners. Being from Fond du Lac and thus close to the head and front of these disrupters of the Church's peace, he may have heard him use that little word in reference to the rector of St. Bartholomew, of New York. Which reminds us to say in passing that "the head and front" purrs when he comes to Virginia; note the difference when he refers to the rector of St. Paul's, Virginia, but the claws come out for other places and people. Perhaps Virginia needs a little more nursing yet.

But here is what he says among other things about our dear Thirty-niners: "No Priest can subscribe to them today without **mental reservation** (a little habit, perhaps, but what is the moral nature of a past time like that). Again "they are ambiguous, involved, and DELIBERATELY LIE (emphasis his). Oh! dear! All these years of good character and now found a liar by one who condones mental reservations and admits law-breaking for law-making!

A concluding announcement in this informative Lenten program is "that lovely Mr. McD——— has passed over

and we were pleased to say a requiem mass for his soul". Here also we may suppose in introducing this Romish practice he was trying to raise the morale of the General Convention; and now that the "head and front" has ordered Virginia to Prayers for the dead we may look forward to some such practice here in the not far distant future, unless the laity are aroused to the danger confronting us.

**J. R. Ellis.**

Richmond, Va.

### OF TWO EDITORIALS.

Mr. Editor:

Since you asked an expression of my view of your editorials of March 10 and 17, I am glad to send this:

"The Atonement of Christ" I read with a sense of reverence. I have always thought that I have much to learn personally of the Atonement and I could not help feeling that your editorial has a message for me. The Cross not only made the impression we know upon those who witnessed it and on the great first convert, St. Paul, but has continued to make its impression upon the Christian world; and—as a stumbling block and foolishness—upon the non-Christian world. I know I have not grasped and cannot grasp all its meaning. I like to make my excuses (or repentance) for my failure to comprehend it all by singing after Communion

> "O Lamb of God, still keep me
> Near to Thy wounded side,
> One-half hath not been told me
> Of all Thy power and grace".

"Of Christian Unity" as a review of the Scripture, particularly of the intent and promise of our Lord, seems to me comprehensive and satisfactory. It seems also very close to the teaching of our own Church. Personally, I recognize it as an essential side of religion my own Church taught me long ago, and it remains with me as the faith which I hold with my whole heart. In specific instances it gives me pain to face this truth as facing truth often does give pain. But generally and over all, it gives me great joy. And I am sure it is a strength to any man, and a very great equipment towards the strength and usefulness of any part of the Church which will make use of it. I think you have stated it fairly, fully and well.

Now, from such a friendly hand as mine you will not mind this further comment: I am just a little timid about the use of the word Substitute. In the first place it does not occur in the New Testament. And it may imply and actually often does carry far more than you intend to mean. I have an awful article from The Sunday School Times of some years ago showing how far people can go with the word Substitute. It is almost a perfect expression of Luther's You Are in Faith: then "Sin Boldly". The word also offers an opportunity of attack, as we have had it, under the phrase "Substitutionary doctrine". The full meaning has to be gathered up and expounded with care to avoid attributing injustice to God. Or hardness. Don't you think the Church has been very wise to avoid any definition of the Atonement? By leaving it to be applied with life's experience the Church has opened the way to leading on the immature who can have no personal experience in its meaning; and also keeps open the way to those of mature experience whose experience of repentance is keen in the past, retaining of it a strong memory of its emotional intensity, but now living more distinctly in the sense of forgiveness and God's mercy and in the sense of a call to the future for faith and service. These are classes of people in normal conditions whom the Church can nourish. Often they can see the Atonement through the Cross which always has its message and through the revelation of God's love in the Incarnation. It is valuable to recall that we used in our service "full, perfect and sufficient sacrifice for the sins of the whole world," etc., at a time when they were exceedingly offensive to the Calvinists inside as well as outside of the Church. They held that God had predestinated most men to hell and some to salvation. And this "whole world" idea was offensive to them. We have to make some identification of ourselves with the Sacrifice on Calvary; by faith certainly; by faith only, if faith is meant to include love and obedience. In many, obedience has to come first. "If any man will do His will, he shall know of the doctrine."

Developed and lasting love is a FRUIT not a preliminary antecedent of the Spirit. Some such considerations move me to avoid the term Substitute and to treat the Atonement with some care as to the time and as to the development or crises of the persons I am addressing. If we are called to charity, we must have some patience with people on a difficult and personal matter like this, and let them get to it before we supply it to them. "I have not shunned to declare unto you the whole counsel of God" was written not to the crudest of pagans, but to specific and somewhat loyal Christians. I don't like the policy of "reservations", but I feel I MUST give attention to suitability of occasion in a thing like this.

Each man in articles like this will use his own terms and no two men will write precisely alike. Such variations are not proper matter for comment. But may I note the common reference to Adam? If this were a generally stressible factor, we should have expected much definitely indicative material in the words of our Lord. Somewhere recently I read a note calling attention to the fact that in the Old Testament there is no such statement as "In Adam's fall, we sinned all". If that line represents definitely our Lord's purpose in coming, we might expect Him to say so. He was explicit on the sins of men. But He did not lay it to Adamic taint. He seems to have taken it as personal or actual sin. I have no doubt of "original sin" and believe its curse was in our Lord's purpose. Nor do I think science points to anything but an original common human ancestry, the gift of God. But as neither our Lord nor the Creeds base on Adam, so neither do I feel that I should. St. Paul did four times. The Church has wisely used his conclusions without making his method of argument into an article of faith. Hence I feel that a more sparing use of Adam would be in accord with the Scriptures. I do not care for that Christian-Science-minded Congregationalist who proposed to take all mention of sin and death out of the Hymnals!

You will readily see that mention of these details does not in the least interfere with my gratitude and pleasure in the two editorials.

**John S. Littell.**

# Church Intelligence

### General Convention—1928.

Washington proposes to make this the greatest Convention in the history of the Protestant Episcopal Church.

In this hectic age of kaleidoscopic changes, the foregoing statement may seem rather spirited or boastful; but from all signs, it is indicated that the attendance at the 1928 triennial Convention, to be held in the City of Washington from the tenth to the twenty-seventh of October next, will be by far the largest in the history of the Church.

Besides the Bishops and Deputies to the General Convention, and the Delegates to the Woman's Auxiliary and other organizations which will bring the largest attendance of any Convention heretofore held, thousands of visitors will make this an occasion to come to Washington: the Capital of the United States, the City Beautiful, the home of the President of the United States, the seat of the Federal Government, and by far the most interesting city on the American Continent.

With its wide, clean, shade embowered streets and avenues, its magnificent public buildings, its handsome homes, its beautiful parks, squares and flower gardens, delightfully ornamented by shrubs and flowers brought to the highest state of perfection by the experienced scientific treatment of the Agricultural and Horticultural Departments, Washington is conceded by those who have traveled far and wide to be one of the most beautiful cities in the world.

The Art Galleries, the Museums, the drive through Rock Creek Park and through Potomac Park, particularly by way of the Lincoln Memorial which, when approached in the evening twilight, presents a picture against the western skies of sublime beauty. From the Lincoln Memorial looking east across the Reflecting Pool, by the Washington Monument to the Capitol on the Hill, presents another impressive vista.

For the comfort and convenience of those attending the Convention, Washington has more than forty hotels, many of which have every convenience of modern equipment. There are also a great number of restaurants, cafes, grills and tea rooms conveniently located to the assembly halls of the Convention.

The House of Bishops will hold its meetings in the lesser ballroom on the tenth floor of the Willard Hotel, which is an unusually handsome, well ventilated, well lighted room, with a beautiful unobstructed outlook across the Ellipse and the southern entrance of the White House toward the Washington Monument, across the Potomac and the heights of Arlington in the distance. The larger ballroom adjoining the lesser ballroom will be used for the daily luncheons for the members of the Convention.

The House of Deputies will hold its meetings in the Women's Memorial Continental Hall, otherwise known as the D. A. R. Building, which is one of the handsomest buildings in the City of Washington, the auditorium being at-

tractively decorated and furnished, and of just sufficient size to comfortably seat the House of Deputies. This building is on the west side of Seventeenth Street, about four blocks south of Pennsylvania Avenue, and is one of four buildings facing the Ellipse, beginning on the north with the Corcoran Art Gallery, then the Red Cross Building, the D. A. R. Hall and the Pan-American Building, which are four of the finest buildings in the city. This is just ten minutes' easy walk from the Willard Hotel where the daily luncheons will be served. In the D. A. R. Hall will be ample room for the exhibits, and also the various offices necessary to the House of Deputies.

The Women's Auxiliary will have its headquarters at the Mayflower Hotel, one of the newest and most luxurious hotels. Their Convention will be held in the Presidential Ballroom of the Mayflower.

The opening services of the Convention will be held in the Cathedral of St. Peter and St. Paul on Mount Saint Alban, which will be sufficiently advanced in its construction at that time to seat about three thousand people, and which will be so arranged that the overflow can hear the opening sermon from the outside.

The Committee on Arrangements and the Women's Auxiliary will spare no pains or expense and are looking forward with the greatest interest to the comfort, happiness and pleasure of the members of the Convention and their visiting relatives and friends. Sightseeing trips, teas, dinners, private entertainments and a great pageant on one afternoon and evening will be some of the many attractions offered.

The Convention itself should be the most interesting Convention since its original inauguration. This Convention is to complete the Revision and Enrichment of the Book of Common Prayer. This is to be the final chapter in that great and important work which has been going on for the past fifteen years. The ratification or reopening of the disposition of the Thirty-nine Articles, important matters with regard to the Church's Program, a new approach to the old problem of advance work, renewed emphasis on evangelism throughout the Church, the election of a Bishop for Wyoming, are some of the interesting and important things that will come before this Convention.

**Hugh T. Nelson.**

## VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

At the regular meeting of the Richmond Clericus, held on Monday, March 26, with seventeen members present, the following resolution was unanimously adopted:

> The Richmond Clericus hereby memorializes the Council of the Diocese of Virginia to express its opposition to the General Convention at Washington next October to the proposed removal of the Thirty-nine Articles from the Book of Common Prayer.
>
> **William H. Laird,**
> Secretary.

**The Spring Meeting** of the Piedmont Convocation will be held in St. James' Church, Shelburne Parish, Leesburg, Va., on Tuesday and Wednesday, May 1 and 2.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

### General Convention.

Interest centers around the General Convention in Washington next fall, and matters of general Church interest have taken on a local importance for Washington Church people. Committees of many different kinds are at work. Cathedral building operations are being watched with the hope that desired progress there will be made by next October; and publicity items in the daily papers are effecting a real education as to the procedure and general meaning of the next great Triennial Convention, which promises to equal, if not surpass, those of the past in size, importance of deliberations, etc. The Woman's Auxiliary was perhaps the first to form committees and make preparations and has accomplished much in this way. The Brotherhood of St. Andrew has organized its local committee, which meets each week under the chairmanship of H. Lawrence Choate. Major F. G. Munson is secretary, and Bruce Baird, treasurer. Chairmen of subcommittees include Dr. William Earl Clark, registration; Dr. W. Sinclair Bowen, churches and meetings; William R. Ellis, hospitality; J. B. Wyckoff, publicity; William J. Moore, hotels; Donald Gerow, juniors, and J. Harris Franklin, music.

At a meeting recently held at Diocesan House, Bishop Freeman, who was the principal speaker, emphasized the important work of the Brotherhood of St. Andrew and the lay people of the Church.

## SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop
Rt. Rev. A. C Thomson, D. D., Coadjutor

### Missionary Conference.

The program for a Missionary Conference to take place at St. John's Church, Halifax, on April 14, 1928, is as follows:

10:30-10:45—Opening Service.

10:45-11:20—China, the Rev. A. M. Sherman.

11:25-11:55—Liberia, Miss Marion Kirk.

12:00—Mission Prayers, the Rt. Rev. B. D. Tucker.

12:05-12:30 — Woman's Auxiliary, Mrs. H. W. Whichard, Diocesan President.

12:35-1:10—Alaska, Mrs. Grafton Burke.

Offering for expenses of Conference.

1:10-2:10—Lunch.

2:10-2:30—Organ Recital.

2:30-2:55—Diocesan Missions, the Rt. Rev. B. D. Tucker.

3:00-3:30—Cuba, Archdeacon W. W. Steel.

Benediction.

Doxology.

## LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

### Protest Against Removal of Thirty-nine Articles.

A meeting was held on Monday evening, March 26, in the parish house of St. Thomas' Church, Brooklyn, to protest against the removal of the Thirty-nine Articles from the Prayer Book. The invited speaker was the Rev. Alexander G. Cummins, of Poughkeepsie, N. Y. He declared that the Articles had great historic value as a testimony to the great and important work done for the Church at the time of the Reformation. Many influential clergymen in the Church seem anxious to repudiate this work of the Reformation period and are, therefore, making every effort to have the Articles eliminated.

There was an attendance of six hundred and fifty people, all communicants of the Diocese of Long Island, six hundred and fifteen of whom sign a petition which will be forwarded to the House of Bishops, at the meeting of the General Convention to be held in Washington, protesting against the removal of the Thirty-nine Articles from the Prayer Book. A similar petition will be presented in many of the churches in this diocese and an opportunity given to communicants to register their protest. It is believed that this movement among the laity will have a very wide publicity and will give the lay communicants of the Church an opportunity to express their opinion, that no change shall be made in the reformed doctrine of this Church. Sixteen clergymen were present, and a letter was read from Bishop Stires stating that he deemed it unwise to remove the Thirty-nine Articles against such significant protest as was now manifest in the Church at large.

## MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor.

### St. Andrew's Church, Jackson.

Bishop Wm. Mercer Green, the Bishop-Coadjutor of the Diocese, visited this parish on Palm Sunday and confirmed a large class presented by the rector, the Rev. Walter B. Capers, D. D. The personnel of the class was unique in that the men and women outnumbered the children two to one.

Saint Andrew's Parish has just issued a Directory and Year Book which indicates in many ways the tremendous activities of the parish and its phenomenal growth since the last Directory which was published in 1924.

Since the last Directory, the parish has raised for various purposes $125,000. In addition to its confirmations, one hundred and seven families have come into the church through transfer and otherwise. The parish now numbers nine hundred and fifty communicants. It bears something over a tenth of the expenses of the diocese.

Our rector is much in demand as a Crusade and Lenten preacher. This Lent he was one of the preachers at Saint Stephen's Church, Philadelphia, and at the request of the rector and congregation, Dr. Capers agreed to fill a similar engagement next Lent D. V.

M. W.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

### Eucharistic Candlesticks Dedicated.

On March 26, Eucharistic Candlesticks were dedicated at Memorial Church, Baltimore, in memory of Arnoldina Reese, mother of Bishop Reese of Georgia, and her daughters, Margaret and Reginaby by the rector, the Rev. Benjamin B. Lovett, who recently succeeded the Rev. Wm. Page Dame, now at Christ Church School, Va.

### Confirmations in Lent.

Up to Passion Sunday in Lent the Rt. Rev. Edward T. Helfenstein, Bishop-Coadjutor of Maryland, had held Confirmation services in twenty

(Continued on page 24.)

# Family Department

### April.

1. Sixth (Palm) Sunday in Lent.
5. Maundy Thursday.
6. Good Friday.
7. Easter Even.
8. Easter Day.
15. First Sunday after Easter.
22. Second Sunday after Easter.
25. Wednesday. S. Mark.
29. Third Sunday after Easter.
30. Monday.

### Collect for Easter Even.

Grant, O Lord, that as we are baptized into the death of Thy Blessed Son, Our Saviour Jesus Christ, so by continually mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died, and was buried, and rose again for us, Thy Son, Jesus Christ Our Lord. Amen.

### Collect for Easter Day.

Almighty God, Who through Thine only begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech Thee that, as by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect, through Jesus Christ Our Lord, Who liveth and reigneth with Thee and the Holy Ghost ever one God, world without end. Amen.

### Easter.

Sing, soul of mine, this day of days.
The Lord is risen!
Toward the sunrising set thy face.
The Lord is risen!
Behold He giveth strength and grace;
For darkness, light; for mourning, praise;
For sin, His holiness; for conflict, peace.
Arise, O Soul, this Easter Day!
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in His victory
And life eternal is for thee,
Because the Lord is risen.

—Selected.

### He Is Risen!

He would indeed be a most untrustworthy and unscientific student of history who would not admit that immediately following the crucifixion of Jesus **something** took place which had a marvelous transforming effect upon His followers and furnished a dynamic which inheres in the Christian religion yet today. In no other way can the historic facts be explained. There stands that little group of frightened, depressed, sorrowing men and women—their leader dead, crucified as a common malefactor and blasphemer, and all for which He had lived apparently gone. The great expectation in their hearts of a wonderful new kingdom had been utterly blasted, and gloom and hopelessness had settled down upon them. Then **something** happened. Suddenly they became radiant with joy and magnetic with a thrilling faith and a strange power which sent them out into the world to make peaceful conquest of nations and civilizations as well as of individuals. Now there is no rational explanation of such a change apart from the assumption that something happened—something of such powerful import as to furnish irresistible impact upon human life, not only in that day, but through the centuries to come.

The followers themselves accounted for it all by the simple explanation that "He is risen" and that He would be alive forevermore. Cavil over matters as we will, that was their belief—a belief so strong that they could become martyrs for it because they could not doubt what they had seen and felt. It was a conviction which immediately became foundational to the Christian religion and to the whole Christian movement. To try to minimize the vital place which the belief in the Resurrection and in a living Christ held in the Christian religion from its very beginning down to the present day is to be so unhistoric as to be actually silly. The whole Christian movement has been built around and pillared upon that central and distinctive item of faith. Men and women have worshipped a **living** Christ. They have believed Him to be alive again. Every implicate of their faith has been builded out of that conviction and its completing conviction that they were as immortal as He and that they and their loved ones would live after death even as He has done. Destroy that belief in a personal and conscious immortality and what one would have left would not be the Christian gospel, nor could it by any possibility hope ever to become the impelling and transforming power in human life which Christianity has been. That ought to be made plain and unmistakable to this present generation—that when you efface from the Christian religion its faith in immortality, you make it impotent to such an extent that it is neither historic nor fair any longer to call it Christian.

Nor would the effect of destroying faith in a personal and conscious immortality be any less disastrous to human life than it would be to the Christian religion. The deepest instincts of the human heart are embedded in a belief in eternal life, and all the finest aspirations of the soul are builded thereon. No normal man wants to believe that he is just a high-type animal, a blue-ribbon beast, and nothing more. No normal being wants to believe, nor can he find any comfort or aspiration to higher and holier living in the belief, that when he buries his mother or his wife or his child he buries them as he would bury a dog—and that there is nothing more of them forever! All the tinseled finery of the casket becomes a jest if that ends all; and life itself becomes a horrid mockery, and for millions of people an unbearable injustice—if death ends all. The psychological effect upon the human race of robbing it of its comforting faith and stimulating hope in immortality would be inconceivably depressive and disastrous. As long as loved ones die, as long as injustices and hardships go unrequited this side the grave, as long as vicarious service and suffering remain uncompensated in this life—that long must men and women believe in a life to come, in order that they shall not be crushed and embittered with sorrow and resentment. All this and infinitely more were involved in that first thrilling cry, "He is risen"! and from that day to this has been central and dynamic in the faith of all those who believed that **He now is.** And peace and power have been theirs in measure as this belief has been overmastering.—Herald of Gospel Liberty.

### A Sonnet.

Jesu! In lowliness supreme didst Thou
The ageless right of heavenly home disown,
To bide in man's unholy world, unknown,
Despised, contemned, outraged, at last to bow
In God-like shame on Calv'ry's shameless Cross,
To yield the ghost with one unceasing groan
For sinful man alone, O man, bemoan
Thy lawless deeds! Wilt thou still bear the loss?

Behold the Cross! Blest Instrument of our
Eternal rescue, piercing yon deep skies.
O conquering Sign of endless Hope, to thee
We cling in every clime through every hour,
Till from the Cross, on Christ enthroned, our eyes
Shall gaze with love through all eternity.

—Bernard Gruenstein.

### The Crowning Proof.

The Resurrection is the crowning proof that "with God nothing is impossible". Here, God does not act through men, but of Himself alone. Here, the divine power is seen beginning that transformation of the natural order which the consummation of the kingdom will require; and here the Apostles find the source of their confidence in the sufficiency of the divine power for the body, here and hereafter, as well as for the soul. That power is for them, and for all who are Christ's by the gift of the Holy Ghost; and through it they feel themselves the instruments of an activity which nothing can ultimately withstand. It is a power not their own, a power that works only on the line of God's redemptive purpose; they can do by it "nothing against the truth". But, as long as their minds are enlightened to know God's purpose, and their wills surrendered to accomplish it, there is nothing that they cannot do in God, or that God cannot do in them. So it has been all down the Christian ages, just in so far as God's message has been accepted, and His Spirit received. "Teresa can do nothing; God and Teresa can do everything." That is how the Church answers the question, "What is God doing"? We point to the great stream of redemptive activity which runs through the ages; and call men into the Church that they may themselves experience it, and become its instruments. "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father and with His Son, Jesus Christ."
—Canon Gandge, In The Guardian.

### The Cradle of Life.

Born in a manger; laid to rest in a rich man's tomb—that marks the beginning and the ending of Him who passed through all the stages of the life that is human that He might open up for us the gates of life eternal. How fitting that the body of the crucified One should escape the ignominy of finding a grave with the wicked to which it would have been consigned had not Joseph changed the verdict of the Pharisees and asked permission of Pilate to lay it to rest in his own sepulchre! It was a fitting tribute of love which this rich and secret disciple of Jesus paid to his Lord. Did he know that the tomb would be empty only a brief span of hours hence? Did he know that his sepulchre was but the cradle of a glori-

ous resurrected life and a pledge of his own resurrection? Did he dream that his Lord was to hallow that sepulchre and make it a fitting and honored resting place for his own body not many years hence? Joseph, like the rest of the disciples, doubtless saw no further ahead than the darkness of the grave. Too bewildered and sad were they to look through the darkness to the dawn. It was night in the hearts of Christ's loved ones when His body was laid in a rich man's tomb. But that night was only the prelude to a glorious dawn such as the world had never dreamed of before. Lent closes with this act of Joseph, one of the members of the Sanhedrin. What was darkness and gloom in the hearts of Christ's followers gave way to the dazzling lights of Easter, which marks the greatest event in human history.—Lutheran.

For The Southern Churchman.

### Ancient Rite.

Mary Noel Bleecker.

Yea, Lord, the Cross, I understand—
  Early Thou gave'st it me and give'st again,
Thou placed it in mine infant hand
  And taught me the deep mystery of Pain.

Symbol of suffering and strife,
  Dread prophecy of unborn days to be—
Thou holdest the strange paradox of life
  Athwart Thy clasped arms of love and agony.

Yea, Lord, then still the Cross for me,
  Since passionately I desire to live—
For they must bear who would be free—
  And they who taste of life are they who give.

Mine then the ancient, sacrificial way
  Of love offered on the shrine of agony,
Since Love of God on that first Easter Day
  Spurned not the Passion of Gethsemane.

### For Easter and Beyond.

We can never study the earthly life of Christ too deeply; yet we make a tremendous mistake if we imagine that a close scrutiny of the life of Christ will yield us the whole secret of Christ. For it is the Resurrection and the Pentecostal gift of the Spirit which make His life valuable to us. . . . . I want to say with the utmost emphasis that a study of the life of Christ in the Gospels, if it is divorced from the Resurrection and the new life made possible by the Spirit, is incomplete, powerless, depressing. . . . . The glory and exultation of the full Christ-story lies in the triumph of the Resurrection, and in the possibilities of a new risen life for us, here and now, guaranteed by the Presence and Power of the Spirit.

I venture to submit that the dullness, the lifelessness, the torpidity, of so many Christians is due to the fact that they have not claimed and used the energies of a new divine life won for us in the Resurrection of Christ and infused into us through the Spirit. Oh, these listless and impotent Christians! What skeletons they are at religion's feast! No wonder they convert nobody; who wants a religion of inertia?

But to a real Christian, Christ is not Somebody Who lived and died nineteen hundred years ago. He is his King, reigning as God and Man in heavenly places, and imparting to His Church and His individual children the power of an endless life.—W. J. Carey, What It Means to Be a Churchman.

# For the Young Folks

### Rise, My Soul!

Rise, my soul! 'tis Easter morning!
  Winter melting into spring;
Lo, the heaven and earth adorning,
  Shines the glory of our King.
    Christ is risen!
  Let the world His triumph sing.

All creation wakes to gladness,
  Grateful odors fill the air;
Songs of praise dispelling sadness,
  Rise upon the breath of prayer.
    Christ is risen!
  Winds and waves the burden bear.

Saints, your floral tribute bringing,
  Early at His altar bow!
While the joyous bells are ringing,
  Lo, the grave is vacant now.
    Christ is risen!
  Put the crown upon His brow.

Crown Him, crown Him, King of glory,
  Seated on His Father's throne;
First in all redemption's story,
  Men and angels make it known.
    Christ is risen!
  God in Christ and man made one.

—F. Mottome, D. D.

### Only a Risen Christ.

Can explain the fact pertaining to Him. Only a risen Lord can explain His life, His wonderful words and works that engraved themselves unforgettably upon the minds and hearts of His hearers and enemies and disciples and that endure to this day, while empires have fallen into dust. Only a risen Christ can explain His sinless character that shines in spotless purity across all the centuries and remains unique and unapproachable among all the sons of men. Only a risen Christ can explain the crucified Christ that made such an impression upon a dying theif and a Roman soldier that they bore witness to His divine personality. Only a risen Christ can explain the events of the resurrection morning and the succeeding days until a cloud received Him out of sight. Only a risen Christ can explain the day of Pentecost and the course of Christianity in planting Christian churches around the Mediterranean shore. Only a risen Christ can explain nineteen centuries of Christian history and achievement. Only a risen Lord can account for the Easter faith and joy that is now brightening the world. Only a risen Christ can save us from our sin and make life worthwhile and give us eternal hope. Only a risen Christ is an adequate Christ to account for facts and to fulfill His promises and carry on His work until He comes again.—Presbyterian Banner.

### Alice's Easter Surprises.

Everybody who met Alice Kent on her way home from school smiled at her. They couldn't help it. She didn't walk; she skipped, the way a little girl does when she is very happy. Every now and then she hummed a funny little tune, because she had to bubble over out loud. She was round and rosy. Her eyes were very bright, and in one hand she carried something gay and pretty. It was made of heavy green paper, folded like a little book. On the outside was pasted a white rabbit holding a big pink Easter egg in his paws, with a row of cunning yellow chicks across the bottom of the page, all colored and cut out by Alice's own fingers at school that afternoon. Inside was an Easter verse which she had carefully copied. Now she was taking it home to show mother.

Did you ever made an Easter card at school and keep it as an Easter morning surprise for some one you loved very much? Alice knew exactly who was to have her booklet. She meant to put it in a pretty basket on top of the three colored eggs and give it to her cousin and playmate, Allison, who lived just across the street. She gave a little extra skip as she thought how pleased Allison would be. Then suddenly she stood still in surprise. A timid little hand had touched her sleeve, and a timid little voice called out: "Hello, little girl!"

There by the iron gate of a big brick house on the corner stood a little girl with a rather frightened expression.

"Hello!" said Alice. "Do you live here?"

"Yes," the thin little girl answered. "I heard you comin' along, and you sounded so jolly I just thought I'd say hello."

"I was thinking about my Easter card," Alice explained. "Isn't it pretty?"

"I don't know what it's like," said the other little girl. "Can I touch it?"

"Oh!" gasped Alice, opening her own eyes very wide. "Can't you see?"

"No," was the answer; "but I'd like to feel it, if you'll let me."

Alice silently handed it to her, her mind for once too full of new thoughts for words. She knew that there were blind men and women who lived in the big house. Sometimes she saw them in the yard, and there were the words over the door: "Home for the Blind." But she had never thought of a little girl who could not see. It was too dreadful!

The little blind girl's fingers went swiftly over the green paper with its decorations, and she smiled with delight. "I know it's pretty," she said. "It's a rabbit that's pasted on, isn't it? I feel its ears. What's it for?"

Alice told her all about making the booklet and what she meant to do with it, and in turn learned that the blind girl had never had even an Easter egg and that she had come the week before with three other blind children to live there and to be taught what sightless children could learn.

"It's nice here," the little girl added; "but it's kind o' lonesome, and I like to come to the gate to hear the school children go by."

"I'll stop every day coming home and say hello," exclaimed impulsive Alice, "if you'll be here at the gate."

Her new friend promised eagerly, and Alice ran home to tell her mother. "I'd love to make Easter presents for those four, mother," she said as she finished her story, "but they can't see even the prettiest card."

"They can feel," answered her mother; and they can smell, Alice; and they can taste, can't they?"

Alice's eyes opened wide again. "Oh! mother," she cried, "could we put candy eggs in little baskets and make some more cards? And tie hyacinths on the handles of the baskets?"

Alice had to dance around the room as the splendid idea unfolded to her.

"Bessie and Kathie and Allison will

help," mother suggested, "and I have some pretty colored paper. You shall make them right away."

So three little girls and one little boy worked like bees. Mother bought four Easter baskets and candy eggs, and soon four love gifts were ready, even to fragrant hyacinth sprays on the handles.

If you had been hidden where you could have watched early Easter morning, I doubt if you could have told which were the happier, the four excited children who tiptoed softly to the door of the big house, left four beautiful Easter baskets on the step, and ran away as soon as they had rung the bell, or the four blind children who laughed and nearly cried with pleasure over their very first Easter gifts.—Mrs. C. H. Battle.

For The Southern Churchman.

### Red Bird.

Gene Scott Wright.

Red bird, red bird, in the grass,
  Red bird on the tree,
Flashing scarlet as you pass
  Back and forth in glee—
Calling out to all who hear
"What cheer! What cheer! What cheer"!

Red bird, red bird, do not go,
  Linger still awhile,
Till I shall forget my woe,
  Till I learn to smile.
Call your challenge loud and clear,
"What cheer? What cheer? What cheer"?

For The Southern Churchman.

### The Spirit of the Lily.

Edwardina Crane.

Once upon a time there was a little girl named Therese, who lived all alone with her maiden Aunt. Therese was a very pretty girl and a good one, too. She was kind and careful, and fond of pets. Therese had many friends among the children who went to school with her and the grown ups loved her, too.

Not very far from the home of Therese and her aunt there lived a little old lady, of whom it was said, that she was so ugly and so cross that 'most every one was afraid of her. The very naughty boys would throw rocks at the house and run away; the good little boys kept as far away from her as possible.

One day—of all things—Therese's aunt told her that she should go to the home of this old lady on an errand. Granny Winkle was the old lady's name. Therese, being a good little girl, made no fuss, but went. It is true that her heart beat fast and she was terribly frightened, but she went. She went up to the house and went up to the door and knocked just like little Red Riding Hood; a voice, and not a cross voice, either, said "Come in"; so Therese went in and there, sitting in a high-backed chair, was a little old lady—not ugly, either—how did people get such wrong ideas?

Therese spoke politely to the old lady and delivered her aunt's message and then she wanted to leave, but the old lady asked her to stay, so she did. She talked about her school and her little flower garden at home. "Fond of flowers you?" asked the lady, and when Therese said she was, Granny Winkle said she had a bulb which she would give her. Therese took the black looking root and thought how ugly it was. "Plant it in the moist sand and keep it in a warm place and watch what happens," said Granny. So Therese took the bulb home and did just as she was told, but for a long time nothing happened, then a straight green spike grew out of it. Taller and taller grew the spike. Therese watched it eagerly. It began to unfold—nice lily pad leaves began to open and right in the very middle a tiny pink bud began to show itself. Oh! how Therese watched it, every morning she ran, first thing, to see how large it had grown. One morning she ran to see and there in the golden sunlight the lily bud was almost open. It was so very beautiful that Therese leaned over and touched her lips to the beauty of the bud—there was a little quick "pop" and there was the lily opened wide, and in its very center what do you suppose Therese saw? Why, the very spirit of the lily—a tiny, tiny little maiden all fairy white. Therese was so happy! She called Auntie to come and see, she ran as hard as she could over to Granny Winkle's. You could see her could you? Only good children can see the spirit of the lily. Therese kept the beautiful lily with its beautiful spirit, in the sunshine of the window and one day when the leaves began to wither, Therese heard a queer, queer little twittering noise at the window and she looked just in time to see a tiny bluebird bear the Spirit of the Lily upon its wings away, way away, until it was lost in the blue of the heavens—and when Therese could not longer see the wee messenger, she looked again at the lily bud and it had drooped and died.

You little boys and girls, can you see the Spirit of the Lily? Watch in your mother's Lily buds for the beautiful Spirit—be sure it is in each one—but few of us have eyes pure enough to see it.

### "Little Pink Calico."

Betty Lois Lane had just finished having the measles. Here it was Thursday, and the very next day would be the first of April. But Mother said that it would not be safe for her to go back to school until Monday. Betty Lois' heart was almost broken. Last year she and the other first-graders had had so much fun trying to April-fool each other!

"Who can I April-fool besides you and Daddy?" she said.

"You might try it on Grandpa and Grandma Brown," replied Mother Lane.

Mr. and Mrs. Brown were not truly-for-sure grandpa and grandma to Betty Lois; but she had always called them by those names. They lived in a pretty, white house just across the road and had lived there ever since Mother was a little girl.

"Mother, what can I do to April-fool Grandpa and Grandma Brown?" asked Betty Lois.

"I'll think up something," replied Mother Lane. "You might go up into the south room of the attic to play for a while. It will be nice and warm up there. Here is the key to that small trunk which has some of my little-girl clothes in it. Run along now, and Mother will put on her thinking cap."

It wasn't very long before Betty Lois came racing back down the two flights of stairs. Her mother stared in surprise at the figure of her daughter in a quaint pink calico dress and a white sun-bonnet with a pink lining. Mrs. Lane recalled that tucked away somewhere was a tintype of a little girl who looked almost exactly like the one who stood before her in the old-fashioned dress with its full, short waist, little puffed sleeves and very full skirt.

"The very thing!" exclaimed Mrs. Lane. "Now, Betty, take off your bonnet and dress, and Mother will have them freshly washed and ironed for you to wear over to Grandma Brown's tomorrow. I think that they will help you to April-fool Grandpa and Grandma."

"What shall I say to them, Mother?"

"I don't believe you'll need to say anything," replied Mrs. Lane.

Next morning when she saw the Browns out in their garden at work in the warm sunshine she quickly buttoned Betty Lois into the stiffly starched pink calico dress and tied the strings of the cunning bonnet under her round little chin. As Mrs. Lane looked into the brown eyes so like her own, she thought, "Well, there is one difference; but that won't be noticed while she has the bonnet on". Mrs. Lane was thinking of the two brown braids that had adorned her own small head, while Betty Lois wore her golden hair bobbed.

Betty Lois quickly ran across the road. She couldn't help giving a giggle as she opened the gate. Grandpa looked around and after staring a moment, exclaimed, "My eyes, Mother! Who is that"?

Grandmother looked and stared too. "I do believe," said she, "that it is Little Pink Calico"; and Grandpa added, "It certainly can't be anybody else".

You see, "Little Pink Calico" was the pet name which the Browns had given to Betty Lois' mother when she was a little girl, for they said that she surely was brought up in pink calico!

"Little Pink Calico!" exclaimed Grandma as she put her arms around the smiling little girl. "Have you come back again after so many years?"

"Why, Grandma," laughed Betty Lois, "that isn't my name. I'm just me."

"Oh, are you really?" laughed Grandma in turn. "Seems like I can scarcely believe it. Well, you certainly worked an April-fool on Grandpa and me."

"Oh, goody!" exclaimed Betty Lois, "and I hadn't said a word yet."

"No," said Grandma, "but this pretty dress and bonnet played quite a part. Now I have some fresh cookies for you, and when you take them home please tell your mother that half of them are for Little Pink Calico."—M. A. Kunkel, in Youth's Companion.

### God's Dark.

The Dark is kind and cozy;
  The Dark is soft and deep;
The Dark will pat my pillow
  And love me as I sleep.

The Dark is smooth as velvet,
  And gentle as the air,
And he is good to children
  And people everywhere.

The Dark can see and love me
  Without a bit of light.
He gives me dreams and resting,
  He brings the gentle Night.

God made the Dark, so Daytime
  Could close its tired eyes
And sleep a while in comfort
  Beneath the starry skies.

The Daytime, just like children,
  Needs rest from work and play,
So it can give us children
  Another happy day.

God made the Dark for children
  And birdies in their nest.
All in the Dark He watches
  And guards us while we rest.

—John Martin.

### Spring.

Driven by the strong south wind, fleecy clouds skim over the fields. There is a sound and a swaving in the tree-tops by the river. The breeze grows

warm with a clearly-felt promise of life Down wooded hillsides leap the cold streams that draw off the last lingering snows of winter. The woods awaken. A restless spirit is manifest in the animals of the open. Red squirrels scamper in the high tree branches and birds flutter in the hedge openings with many twitterings. Even the insects know it is springtime and emerge to seek the broken limbs of maple trees dripping with sweet, sticky sap. The caw of the crow gains an exultant note. High in the top of a hemlock an owl has her nest; the young are ready to take wing, they were born in February. Then with burgeoning green buds bursting into leaves and the arrival of the southern birds—spring will be here.—Selected.

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"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—II Tim. 2:15.

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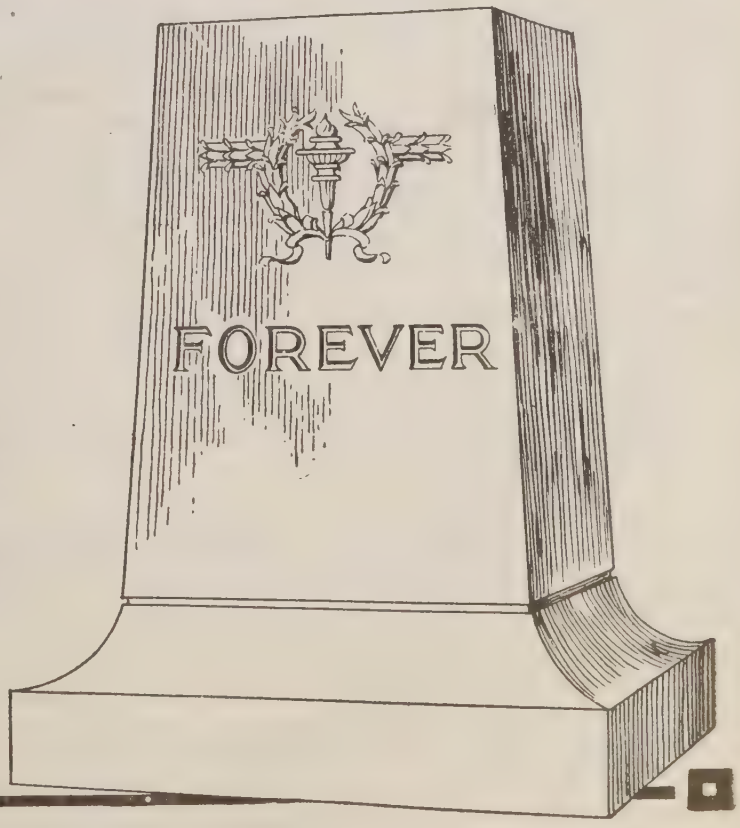
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WANTED, POSITION AS HOUSE-mother, assistant or matron in school. Experienced. References. Address "K", care of Southern Churchman.

# Deaths

### SOPHIE WHITE SOMMERVILLE.

On October 17, 1927, passed from suffering into eternal rest, SOPHIE WHITE SOMMERVILLE, youngest daughter of Dr. William Sommerville and Mrs. Maria Louisa Aby Sommerville, of White Post, Clarke county, Virginia. Thoroughly educated through study and travel, Sophie gave her life to teaching young children. Aesthetic taste, intense enjoyment of the delights of country life, and a keen sense of humor were outstanding traits in her character.

For more than five years she was afflicted with a distressing and incurable malady, which entailed upon her very great suffering, but she became very sweetly resigned and only rarely referred to her constant anguish.

A Presbyterian in her youth, she realized in later years that she was at heart more devoted to the Episcopal Church, and about two years before her death she was confirmed by the late Bishop Brown, of Virginia, as a member of the Meade Memorial Church at White Post. She found great solace in her religion.

She is survived by six brothers and sisters: Mrs. W. B. Bowen, Mrs. C. B. Welton, Mrs. A. S. Hatcher, Dr. C. W. Sommerville, Mr. J. A Sommerville and Dr R. C. Sommerville.

### RESOLUTIONS

adopted by the Vestry of St. Paul's P. E. Church, of Suffolk, Virginia, on March 21, 1928.

**In loving memory of the REV. JOHN FRANCIS COLEMAN.**

The members of the Vestry of St. Paul's P. E. Church, of Suffolk, Virginia, desire to place upon record the deep sense of loss they have suffered by the death of their former Rector, the REV. JOHN FRANCIS COLEMAN, and to express, however inadequately, their love and admiration for him.

Coming to St. Paul's in 1910 Mr. Coleman soon made his way into the hearts of his people. For eleven years he gave himself unselfishly and untiringly to the work of this parish. He was a loving shepherd to the members of his flock, sharing their burdens, entering into their joys and sorrows and administering to their needs—and not only in his own congregation, but in the community as a whole, was his ministry exercised and his influence felt.

By reason of his wise administration of the affairs of the Red Cross in the days of the World War, and his widely exercised activity at all times, in furtherance of all enterprises for the betterment of the community, he was recognized as one of the city's foremost citizens, known, honored and loved by all classes of people.

In strong, unswerving loyalty to God; in fidelity to duty, in sympathy and patience; in kindly consideration and loving helpfulness he daily showed forth his Christlike nature. The sweet memory of his presence among us will be an inspiration to his people and will cheer and hearten them in many days of clouds and weariness.

We bless God's Holy name for the life of this true follower of Christ, and we pray that God's comfort and peace may be with his bereaved wife and other dear ones he leaves behind.

We direct that this little tribute of our love and admiration for him be spread upon the minutes of the Vestry; a copy be sent to his beloved wife, and a copy be published in the Southern Churchman.

W. E. HINES,
J. P. WHEDBEE,
S. M. LAWRENCE,
Committee.

HERBERT N. TUCKER, Rector.

### CHURCH INTELLIGENCE

(Continued from page 20.)

churches, confirming three hundred and ninety-three candidates.

### Holy Week in Baltimore.

The increased observance of Holy Week is one of the notable features of the religious life of Baltimore. Many of the Protestant Churches now follow Roman and Episcopal practice, not only by observing Good Friday, but by services on other days of the week. The Federation of Churches is sponsoring a series of noon-day services at the Franklin Street Presbyterian Church, at which the preacher will be the Rev. Charles R. Brown, Dean of the Divinity School, Yale University. Dr. Brown will also preach in the evenings at the Mt. Vernon Methodist Episcopal Church. For the eight weeks preceding Easter, most of the Protestant Churches have united in a great Loyalty Campaign in an endeavor to increase Church membership and devotion.

J. A. M.

### ALBANY.

**Rt. Rev. R. H. Nelson, D. D., Bishop.**
**Rt. Rev. G. A. Oldham, D. D. Coadjutor.**

### St. Agnes School to Raise $300,000.

St. Agnes School, one of the oldest schools for girls in New York State, has opened its campaign to raise $300,000 for new buildings and equipment. The school was founded by Bishop Doane, the first Bishop of Albany, in 1870. Its charming old buildings which are situated opposite the State Educational Building and the Cathedral of All Saints, will be thoroughly rehabilitated. The Rt. Rev. G. Ashton Oldham, D. D., is the chairman of the committee which is making the plans for the new St. Agnes. Eighty-five thousand dollars has already been pledged for the new school.

### GEORGIA.

**Rt. Rev. F. F. Reese, D. D., Bishop.**

### Evangelism Keynote.

One hundred men of the Church gathered recently in Savannah for an interparochial meeting at St. Paul's Church, sponsored by the Men's Club of St. John's Church. The keynote of the speeches was personal evangelism and Mayor Hoynes, a vestryman of St. Michael and All Angels' Church, acted as toastmaster. The invocation and benediction were pronounced by the Bishop of the Diocese, and the invocation was followed by supper. Short talks were made by the President of the Men's Clubs of St. John's, St. Paul's and Christ Church. In his speech Mayor Hoynes emphasized the elevation of business ethics and the furtherance of Church work by personal effort and example. Mr. George W. Thames, Jr., Superintendent of the Church School of the Church of the Good Shepherd, Jacksonville, Fla., was the principal out-of-town speaker, especially invited to address the meeting, and he outlined the methods whereby his parish Church School had been able to develop its school into a successful religious and educational unit with 1,200 pupils attending.

A layworker of the Church Army of England, Captain Frank Bloxham, was present and gave a short address, pointing out the value of layworkers in evangelistic work. The rectors of the four city parishes were also present.

E. D. J.

### ALABAMA.

**Rt. Rev. C. M. Beckwith, D. D., Bishop.**
**Rt. Rev. W. G. McDowell, D. D., Coadjutor.**

### Healing Mission.

Beginning the Third Sunday in Lent, the Rev. Robert B. H. Bell, of Denver, Col., conducted a five-day healing mission at St. Mary's-in-the-Highlands, Birmingham, Ala., the Rev. Oscar deW. Randolph, rector.

At these services many hundreds were turned away.

It is estimated that nearly one thousand persons sought relief from bodily ills through Mr. Bell's guidance; and many of these have declared their health wholly or partially restored. Several cases of blindness and deafness were relieved, some of them of many years standing. The spiritual benefits of Mr. Bell's sermons on faith in God are incalculable. He has promised to return for another mission at a later date.

**The building fever** has laid hold on the Diocese of Alabama. In a single week three building schemes were undertaken: at Foley, Sylacauga and Fairfield. The latter is a place of over ten thousand inhabitants, where are situated several large plants of the Tennessee Coal and Iron Company. Here a beautiful lot has been secured, and the first unit of the proposed church and parish house is soon to be erected, according to plans prepared by Miller & Martin, architects of Birmingham. The entire plant, when completed, is expected to cost approximately fifty thousand dollars.

G. W. R.

## Personal Notes

On April 2, Dr. John W. Wood, Executive Secretary of the Department of Missions, returned to the Church Missions House from his visit to China, Japan and the Philippine Islands. Bishop Sanford, the other member of the commission sent out by the Department of Missions at the request of the Bishops in China, left Manila on February 15, returning to the United States by way of Europe. He expects to reach New York by April 23. After Easter, Dr. Wood is prepared to accept invitations to address Sunday congregations, mission clubs, diocesan branches of the Woman's Auxiliary, and other gatherings, concerning the Church's work in the Far East.

The Rev. George Victor Bell, now of Pocomoke City, Md., has accepted a call to the rectorship of five churches in the Diocese of Southwestern Virginia, and expects to take up his new work about May 1. The group of churches of which he will have charge are: St. Luke's at Pedlar Mills; Emmanuel at Madison Heights, Amherst County; Trinity at Boonesboro, and Ivy Chapel, Forest, R. F. D. No. 2, both in Bedford County, and Christ Church at Schuyler, in Nelson County. The Rev. Mr. Bell will have his residence at Pedlar Mills. He is a native of Charlottetown, Prince Edward Island, Canada, and received his training for the ministry at Virginia Seminary. He has held charges in the Dioceses of Virginia, Montana, Maine and Easton, having served in his present charge since 1923.

The Rev. W. E. Phillips has resigned as rector of St. George's Church, New Orleans, La., and, after Easter, will be rector of St. John the Evangelist Church, New Brunswick, N. J.

The Rev. John Grainger, rector of Christ Church, Coronado, Cal., has resigned the rectorship of Christ Church, on account of ill health, to take effect May 15, 1928. After that date his address will be 1905 Linwood Street, San Diego, Cal.

### ORDINATIONS.

On Sunday, April 1, the Rev. Edward B. Trotman was advanced to the priesthood by the Rt. Rev. John G. Murray at St. James' First African Church, Baltimore. The candidate was presented and the sermon was preached by his rector, the Rev. George F. Bragg, Jr., D. D. The Rev. Mr. Trotman has been serving as deacon in charge of St. Philip's Church, Cumberland, and will continue in this work.

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2. Its headmaster—the Rev. Dr. William Page Dame—is a really great leader of boys and is supported by a strong staff.
3. It has set up high standards of Christian character and academic attainment in a rural simplicity of life.
4. It has overtaxed its present capacity to house sixty selected boys, coming from homes of tradition and culture but ofttimes of slender resources. There is a long and rapidly growing **waiting list for next session.**
5. The fifth mark of the School—its very **low cost** ($600 covers **all** school charges)—can be maintained in one way only—by doubling the present enrolment; and the necessary building program costing $120,000 is now ready for immediate execution. Ground has been broken already on the first building, but for lack of funds the contract has been limited to partial completion.

Half of the required $120,000 is in sight, including a $20,000 subscription conditioned on the completion of the whole unified program in time for receiving sixty more boys next session.

**Can sixty thousand dollars be raised immediately?** With only seven years of history, the School must look to others than its few young alumni to care for its expanding growth. No organized canvass is possible, nor wide personal appeal; but this notice may arrest the attention of a few generous friends of such Christian education. Where possible, subscriptions should be followed by a personal visit to the School. Full reward will be realized in looking into the glowing faces of boys who will be Christian leaders of the next generation.

**Cost per boy**—Complete housing, $1,000; full furnishings, $100.

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Rev. Herbert W. Bieber, D. D., Pastor, The Church of the Covenant of Bala-Cynwyd, Pa.
Mr. Homer A. Hammontree, Evangelist and Gospel Singer, Chicago, Ill.
Rev. A. Gordon MacLennan, Pastor, Bethany Presbyterian Church, Philadelphia, Pa.

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| From Mrs. Gilpin | $100 00 | |
| " Miss Frances Scott | 100 00 | |
| " Rome, Italy | 10 00 | |
| " Woman's Civic League, St. Paul's, Lynchburg | 25 00 | |
| | | 235 00 |
| Balance to be raised by Easter | | $600 00 |

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# Southern Churchman

Vol. 93. RICHMOND, VA., APRIL 14, 1928. No. 15.

## The Celestial Country

The world is very evil,
The times are waxing late;
Be sober and keep vigil,
The Judge is at the gate—
The Judge that comes in mercy,
The Judge that comes with might,
To terminate the evil,
To diadem the right.
When the just and gentle Monarch
Shall summon from the tomb,
Let man, the guilty, tremble,
For Man, the God, shall doom!

Arise, arise, good Christian,
Let right to wrong succeed;
Let penitential sorrow
To heavenly gladness lead—
To the light that hath no evening,
That knows nor moon nor sun,
The light so new and golden,
The light that is but one.

And when the Sole-Begotten
Shall render up once more
The kingdom to the Father,
Whose own it was before,
Then glory yet unheard of
Shall shed abroad its ray,
Resolving all enigmas,
An endless Sabbath-day.

There nothing can be feeble,
There none can ever mourn,
There nothing is divided,
There nothing can be torn.
'Tis fury, ill, and scandal,
'Tis peaceless peace below;
Peace, endless, strifeless, ageless,
The halls of Sion know.

*—Dr. Neale.*

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In the game of life, nobody, however able or influential, can play our part.—Rev. Wm. Porkess.

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They slew Him. And those who had looked to Him for deliverance and hoped that He would end the long travail of man, sank into hopeless despair. But Easter morning dawned, and lo! His grave was empty. He was risen. The Father "had declared Him to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead".

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 3 |
| Editorials | 5-7 |
| The Scripture Union—M. C. Worthington | 7 |
| The Stone Witness—Rev. W. Lamb | 8 |
| Favorite Scripture Verses | 10 |
| Plain Bible Studies—J. T. Bougher | 10 |
| The Thirty-nine Articles—Rt. Rev. John Charles Ryle, D. D. | 10 |
| Come Unto Me—Grace W. Kellogg | 11 |
| When the Shadows Flee Away—J. T. Bougher | 11 |
| What Do the Laity Want?—Kenneth Mackenzie | 12 |
| The Surrendered Life: In Christ—Conducted by the Rev. Frank Cox | 13 |
| Historic Periods of Fredericksburg—Mrs. Vivian Minor Fleming | 13 |
| Book Reviews | 14 |
| Letters to the Editor | 14 |
| Church Intelligence | 17 |
| Family Department | 19 |
| Children's Department | 20 |
| Personal Notes | 23 |



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# SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 93. RICHMOND, VA., APRIL 14, 1928. No. 15.


## DOES THE LOVE OF GOD, OUR HEAVENLY FATHER, OR MISERABLE SELFISHNESS AND LOVE OF MAMMON CALL MEN TO THE MINISTRY?

**"IF ANY MAN WILL COME AFTER ME LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS, AND FOLLOW ME."**

Grotesque, unwholesome discussion has developed between Bishop Darlington, of the Diocese of Harrisburg, and the Rev. Guy Emery Shipler, the "Cleric" of The Churchman, New York City. When we recall the institution, purpose and beginnings of the Christian ministry and what that ministry is supposed to mean and to be, there is irresistible suggestion of humor, mingled with deep pathos, in the apparently unconscious, habitual tendency of both these gentlemen to regard the ministry as a business, or trade, in which the personal material gains or losses, profits or deficits, are first and chief consideration.

I am blest with the ingrained reverence for the office of bishop and respect for its occupant natural in an Episcopalian born and bred from many generations. Therefore, I very earnestly hope that Bishop Darlington was hurried by unconsidered zeal and the tendency of a strong and active mind to enlist every possible argument in support of a contention to temporary forgetfulness of the dignity and proprieties of his subject and that what he wrote in The North American Review for February regarding the attractiveness of the ministry did not express the real meditations of his heart, which he prays may be acceptable always to his Strength and Redeemer.

"The Christian ministry," the Bishop writes in the Review, "is a fairly well-paid calling. In fact, the minimum salary, in most dioceses, is $2,000 or more and a comfortable home." Then he goes on to tell of the mental stimulation, of the physical and social advantages and pleasures of parochial visits, including travel in an automobile, and probable "permanence of tenure". As a clincher, he recites that clergymen are exempt from being drafted for the army—he overlooked jury duty and road work exemption—and adds: "A discount of ten per cent is generally allowed them on clothing, books and other merchandise and they travel on half fare on the railroads."

All this bears unhappy resemblance to methods of recruiting sergeants seeking to snare yokels by describing the delights of army life, as told in older English novels. It is suggestive, also, of the vocal and literary activities of the more modern, energetic real estate agent intent on placing a choice corner lot in a new and promising suburb on an attractive prospect. The actual grotesqueness and sad humor of the utterance are brought to us with miserable vividness if we try to imagine St. Paul, going to stripes and stocks and prison and death; St. Luke, St. John, any of the early apostles and bishops, figuring carefully on probable salary, studying critically the furniture, equipment and conveniences of the rectory and the possible pleasures of visiting; when we visualize St. Peter, sentenced to be crucified and choosing to hang head downward because he was not worthy to die as his Lord died, speculating on half fares in traveling and ten per cent discount on his clothes. The Christian Church was given life, strength, organization, by the self-sacrifices and glorious courage of men and women inspired by the teaching and example of their Lord and Redeemer. It can be kept alive and strong only by the self-sacrifice and courage of servants and followers of the same Redeemer.

That, however, is an old-fashioned, fundamental view. It does not occur, apparently, to the Rev. Guy Emery Shipler, the 'Cleric" of The Churchman. That thrifty, energetic, enterprising salesman sees the subject from the commercial standpoint. Forthwith, he proceeds to controvert Bishop Darlington as "A Bishop in Blinders", and picture the situation of the clergy in colors dark and repellent as those of the Bishop are bright and alluring—from the business standpoint. In two extensive articles in The Churchman he describes the "Gloom of the Ministry". He presents lists and statistics to show how many ministers are ill paid or not paid at all, how uncertain their tenures, starved their minds, depleted their bodies. He seems to have organized a kind of ministerial employment bureau, or agency, for ministers out of work. The general tone of his articles suggests formation of a labor union of Episcopalian clergymen to demand more wages, less work, steady employment guaranteed, freedom from responsibility to vestries or congregations, especially deliverances from the "sacred vows", which Mr. Shipler finds infesting most parishes. That quoted expression "sacred cows" seems to be familiar slang with Mr. Shipler and his professional associates. Presumably it refers to the pious, active, revered women with whom most parishes are blest and its coarse flippancy seems to define the standards and status of the Rev. Mr. Shipler quite clearly.

Having printed his gloom articles in The Churchman—"sacred cow" and all—he promptly sends sheets containing them to clergymen through the country, to show them how eloquently and bravely The Churchman is disputing the Bishop, in their behalf, and a form letter calling their attention, and addressed and stamped postal cards on which to order sample copies or send subscriptions. A "real cute trick" almost any peddler of small wares would call this.

The Bishop's recital of the advantages, to purse and pleasure, of the ministry and the cleric's catalogue of their woes and wrongs and perils are alike destitute of hint of spiritual obligation, of whole-hearted devotion to the service of God, the Saviour of mankind. Both deal exclusively with the ministry as hard, dry, crisp business, a trade, or profession, like any other, in which success is to be estimated by the number of dollars obtained and sought by

astute, adroit, management and judicious advertising. This is a strictly modernist attitude, strictly in accord with repudiation of the Divinity of Christ, denial of the power of the Creator to change at will the operation of laws created by Him and recitation of creeds and prayers as forms to be observed because required by the rules and customs of the craft. It rejects as obsolete, outworn, outthought, fundamentalism, the idea of self-sacrifice, of endurance of suffering and privation, of the possibility of the living fire of God in the human heart, the living love for God and man in a human soul.

Lord Bacon says prosperity is the virtue of the Old Testament, adversity that of the New. It is true that the times of prosperity and power and opulence, of getting on a business basis, are the times of worst danger for the Christian Church. When the Church of England became the established Church and was cursed with the patronage and wealth of monarchs, the hard-drinking, hard-swearing, free-living, free-thinking, parson, the parson complaisant to the vices of squire or lord on whom he depended for his living, developed widely. On a smaller scale we had like experience here in Virginia. Men sent here to perform the ceremonials of the Church sought gay and wealthy and worldly companionship, discredited the Church by disregard of its principles and precepts and neglect of their duties. In England, as here, there remained always a remnant of fundamentalists, some of them humble, poor, shabby, but devout, pure and high in life and thought—people of the plain living, high thinking, kind such as once were the glory and boast of New England, whom Wordsworth, even in his time, lamented as gone, but who yet are with us. They never have gone, never will go, always have been the keepers of the citadel and the conquering army of truth and righteousness. They kept vitality and purpose in the Church and restored it. They will continue to maintain it and to give it power.

In many a poor parish the minister of which is what Goldsmith, in the Vicar of Wakefield, tells us is the greatest object in the universe, a good man struggling bravely with adversity; in many rich and strong parishes, too, are men who no more count and scheme for dollars and favors than did Bishop Meade or Wesley or any of the many who have labored with and for the poor and weak and have carried the Gospel message to the wilderness, to the frontiers, to the heathen. These have taken up their cross and their work by impulse of the finest, noblest, sweetest motives known to humanity, motives which win love and honor from God Himself. These will keep the Church strong and going ever forward because they love Church and God and Saviour and their fellow creatures. Smug worldliness and materialism and commercialism will fail now to shake the Church's sure foundations as they have failed always.

As an humble layman, I record my protest against this unseemly controversy that has arisen and the manner of its conduct; recording also the confidence given me by faith in the Almighty and the predictions based on His promises and on history remote and recent.

**Langbourne M. Williams.**

# GIFTS

Last year is noted in the newspapers as the greatest year for gifts, benefactions, in the history of the world. In 1927 men and women in this country gave far above two hundred million dollars—a sum which challenges the powers of our arithmetic and the arithmetical imagination of most of us—in large amounts for special purposes. Henry E. Huntington left forty millions for an educational foundation, to be named for him. Mrs. Mary E. Emery, widow of the inventor of the Emery wheel, a man who won justly and deserved fully the fortune that was his, left twenty million for charity and education. Henry Buhl, of Pittsburgh, left fifteen million for charity. We sent abroad uncounted millions for relief of destitutes and forlorn people whose languages we do not know, none of whom will be able, in this life, to see and thank us. Frank E. Campbell, of Atlantic City, gave a million for advancement of the welfare of youth. B. C. Dahlberg, of Chicago, a million to advance home ownership. Frederick R. Levenburg, of New York, a million for the building of model tenements for wage-working people. John Whalen, of Brooklyn, a million and a half for advancement of the charity work of the Roman Catholic Church. S. Friedman, New York, a million for Hebrew charities. R. F. Cutting, New York, a quarter million for cancer research. J. P. Morgan, $200,000 for search for a cure for sleeping sickness. The Fraternal Order of Elks, composed largely of theatrical and sporting people, two millions for fighting tuberculosis and care of orphan children.

Note the names of these givers—Teuton, Celt, Saxon, Protestant, Roman, Jew—strong people of the world in this country of strength and struggle and opportunity, assembled here, working here, some of them winning wonderfully in the strife for place and power and wealth. All, in their strength and power and success, native and foreign, Gentile and Jew, Protestant and Romanist, alike feeling the power and teaching of the gentle, loving, supremely valiant and generous Christ. Let the heathen rage. His spirit and teachings rule and prevail in this dominant land and dominate the world, more and more.

But—Yet. "And He looked up and saw the rich men casting in their gifts into the treasury. And He saw a certain poor widow casting in thither two mites"—a fraction of one of our cents, less than would buy two dead sparrows, but all she had. In all literature, history, poetry, is nothing more sublimely or delicately lovely than that episode, given us by St. Luke and St. Mark. The Son of the Supreme Creator and Master of the universe honoring this poor, shabby, pinched, patched, widowed woman, because she was doing from her devout heart the most she could, giving her meagre all for the service of God. It is not told that she was a believer, or follower of Christ, or that she saw or knew Him. He, with legions of conquering angels at His command for His deliverance, but come to earth to save, by His humiliation and agony and long pangs of death, the myriads of the human race, noted and crowned with immortal affection and admiration the nameless stranger and her gift, pitiful in sight of men, immeasurably splendid in the estimation of the supreme, inconceivable Power. Surely, it was fitting and inevitable that when men organized for reverence of womanhood, kindliness, respect for weakness and lowliness, dauntless championship of the oppressed against oppression, chivalry made the Cross its symbol, the meaning of the Cross its guidance.

Perhaps it was almost exactly nineteen hundred years ago when the rich men were casting their gifts into the treasury. Now they give so as to make the old gifts seem small and with breadth of bounty and purpose by comparison with which the greatest of the old contributions seem narrow. Yet, the lesson in nobility, in splendor, in beauty and tenderness, worthy of the God from whom it came, stands clear before us. "This poor widow hath given more than they all."

Infinitesimally petty must be a million of our dollars, given grudgingly or for ostentation, in sight of the Creator and Lord of worlds beyond our powers of enumeration

He measures by purpose and motive. With Him the million and the mite given with like intent weigh alike. We have, on His authority, assurance that the mite representing self deprivation for love of Him, obedience to Him, for His honor and cause, is larger and by far more precious than the most liberal bestowal from abundance.

Perhaps no other joy permitted to humanity is so pure and sweet and intense as that of a parent over the honorable achievement of a beloved child. Parables and many passages of Scripture entitle us to ascribe to Deity some of the best and highest of our own emotions. We may imagine Him and the hosts of angels rejoicing exultant over gifts made and acts done daily among us, unknown and unnoticed here. Men and women give all they have, literally lay down their lives, surrender ambitions, stifle with splendid valor natural cravings, toil in obscurity. With grandeur of spirit derived from Divinity they triumph—and some of them very poor and plain and humble people —over neglect by their neighbors and constant discouragement and obstacles and go on their chosen way, working for God and mankind—and straight toward Paradise and joyous welcome and everlasting honor and happiness there. We see and, justly, praise and admire the rich man giving in sums almost too large for us to grasp. Infinitely finer, more glorious and magnificent in sight of the All Seeing and All Knowing are the countless daily gifts of which we do not know. Very trivial in the view of Omnipotence, must be our denominational and social and racial differences, quarrels, jealousies, prejudices, very beautiful and splendid the community of love and loyalty and devotion which everywhere on our planet inspires Teuton, Celt, Latin, Saxon, Romanist, Protestant, people of all the diffused rivalries and contentions of doctrine and forms of worship, to unite for serving and doing duty to God and man. The rectors, priests, pastors, preachers, mission workers, the lay workers of many kinds and under many names, the devoted women, all striving, frequently in poverty and hardship and amid squalid and repulsive surroundings, sometimes in actual physical peril, to cleanse and save—all these give lavishly and constantly and bravely. These win the commendation and love of Eternal Power. What these have done, are doing, is not printed in newspapers. It is too usual and familiar to be news. It was done on each of the three hundred and sixty-five days of the year, 1927, and the year before that. The story of the certain poor widow and her deathlessly fruitful and glorious two mites tells us that all this sacrifice and achievement in this world overlooked is recorded to live and shine in the annals that never shall decay nor be lost, to be repaid with glory that never shall fade and beauty and peace unending.

**Alfred B. Williams.**

# "BE CARFFUL TO MAKE YOUR CALLING AND ELECTION SURE"

**"When God calls certain ones, sometimes the wrong man answers and he mistakes his calling."**

We have received a letter from one of the partisans of the present faculty of the Virginia Theological Seminary, signing himself W. R. Moody, Lawrenceville, Va., which requests us to print same in our paper, but we will not print same as he has exceeded the bounds of gentility and has indulged in the language of street gamins and rowdies. His letter has been filed in our waste basket, and no communications from him will receive any attention from us. If W. R. Moody is a fair sample of the present output of the Virginia Theological Seminary, we think our complaints or criticisms may be fully justified.

Let me say The Southern Churchman has never attacked the personal honesty of our Virginia Seminary professors as Mr. Moody asserts. We can't say aught against the private character of these brethren, which we deem above reproach. We claim, however, the right to criticise the teaching at the Seminary. That belongs to the public and is subject to fair criticism to which there can be no objection. Such criticism is not mud-slinging, but the exercising of a right inherent in every religious paper to criticise the teaching and conduct of its own Seminary. If we have been misinformed, then our criticisms may be unjust. But our informants assert positively that we have just cause for complaint. Believing them true, we may have been aroused over the matter and expressed ourselves too strongly. But remember, when one believes that his house is being torn down over his head, he is not careful in the choice of missiles with which to drive away the intruders and destroyers.

As a result of recently acquired information we feel that we owe some apology to the Virginia Seminary for charging Karl Reiland to them, as we understand that he was there only a short time and was not regarded as a fair sample of the output of the seminary. P. G., praise God.

From the evidences now before us it seems to us likely that Mr. Karl Reiland might have been more correctly classed as a sample of the "put out" of the Virginia Seminary rather than the "output" of that institution.

If we can be assured that our spiritual house, as we regard the Seminary, is not being torn down, we will gladly modify our attitude. But we must be shown.

Meantime, we print that portion of a letter from Mr. Gill, which, we think, germane to the situation and worthy of print, because we believe the advocates of the present faculty should be given the chance to be heard.

**Langbourne M. Williams,**
President of The Southern Churchman.

## THE SCRIPTURE UNION.
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The Scripture Union is a World-Wide Union of Bible Readers, for old and young. It was commenced in 1879 to promote Daily Systematic Reading of the Bible in connection with the Children's Special Service Mission. It has been prospered of God, and today there are about three quarters of a million members, and the cards are printed in sixty languages.

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Note.—In commending the Scripture Union, we regret that owing to lack of space and the fact that the Notes are copyrighted, we cannot continue their publication in The Southern Churchman. We hope that our readers have been so enlightened and helped by the masterly exposition by Dr. Scroggie that they will wish to purchase the booklets and read the daily portion under the illuminating guidance of his inspired pen.—Editor.

# THE STONE WITNESS

## By the Reverend W. Lamb

**Burton Street Tabernacle, Sydney.**

THE great Pyramid of Gizeh is the world's oldest building and the largest ever erected. It is estimated to weigh six million tons, and, had it to be moved away, sixty thousand locomotives, each drawing one hundred tons, would be necessary for the job. The wealth of Egypt would be insufficient to pay for its removal.

The remains of about forty other pyramids are to be seen in Egypt, but all available evidence indicates that every such structure was simply a defective imitation of the first. Seven great wonders were spoken of in the ancient world. At the head of the list of them always was named the Great Pyramid of Gizeh. The earliest historians have invariably something of interest to say in regard to it. Herodotus tells how in his day: "It was then one beautiful, glistering mass of stone, shining in the sun, and so reflecting its rays that it was supposed to be visible from the moon as a brilliant star on earth." The sacred books of the Hindoos speak of three great pyramids in Egypt, the greatest of which they call "the golden monument", the others being thought of as mountains of silver, and, therefore, in comparison less valuable. Of this one Lepsius wrote: "The builders of the Great Pyramid seem to assert their right to form the commencement of human history." And Prof. Piazza Smith claimed for it that "the world has no material and contemporary record of intellectual man earlier than the Great Pyramid". Asburn wrote of those with him, when they first beheld it, how "it burst upon us at once in the flower of its highest perfection. Its long shadow darkens the fields of Gizeh, and, when the spectator can obtain a distinct conception of its vastness, no words can describe the overwhelming sense of it which rushes upon his mind. He feels oppressed and staggers beneath a load, to think that such a mountain was piled up by the handiwork of man". A Greek traveler in our Lord's time, named Strabo, tells how it then looked like a building let down from Heaven.

Gizeh's Pyramid was erected six hundred years before Moses began writing the Sacred Scriptures. Imagination is profoundly stirred just to think of the myriad feet that have trodden the golden sand around it, and of those who have gazed in wonder at especially the former magnificence of this great monument. Traders from far distant lands, bringing merchandise of indescribable variety, appear for a little, then vanish slowly into the murky horizon of sand beyond. Mighty warriors from Assyria, from Babylon, from Persia, from Greece, from Rome and from other far away lands, defiled past this mighty unconquerable mountain of stone, without the least thought of the wonders held tight beneath its four shining sides. For it is only during the last century, and more especially within the last decade, that the real message of its hidden greatness has come to be realized.

Long caravans, heavily laden camels, sad-faced captives, cruelly torn from far-distant homes, to be sold as slaves in the market places of Egypt, and now closely watched by their swarthy guards, wearily lift their heads as they go by. Here appears the patriarch Abraham, with his great household, in days of famine, seeking food in a land that even yet provides six crops of clover in one year. Here also go past the Midianites with young Joseph, sold to them by his brethren for twenty pieces of silver. Then, one evening, as the sunset waned, and the afterglow faded into the clear, soft African night, here halted Mary and Joseph after their long, weary journey, seeking sanctuary for the Holy Child in Egypt from the malice of the treacherous Herod, down yonder in Judea. Many other successive generations of travelers have gone past, each of them always in complete ignorance of the astonishing mysteries shut away in the majestic edifice, the very appearance of which invariably filled their souls with deepest awe.

The Great Pyramid was made to endure. Built on a rock which rises some one hundred and fifty feet above the level of the Nile Valley, it has weathered the storms of more than four thousand years. The building of it occupied one hundred thousand men for thirty years, in addition to the ten years they spent in making a great causeway from the Nile bank to the Pyramid Hill, over which were moved to their final position the huge masses of stone that had been rafted down the river from the Mokattan Hills, twenty-five miles away. Some of the great stones used are estimated to weigh eight hundred and eighty tons each. There are stones in this Pyramid thirty feet in length, which are so closely fitted together that you may run a penknife over the surface without finding the breaks between them. No mortar was used to bind them together, and there is no machinery now perfect enough to make two surfaces, thirty feet in length, which will join together so exactly as do the huge stones in the Great Pyramid. It is the only building in the world that is perfect in orientation, that is, with its four sides facing exactly north, south, east and west. To get similar result the greatest care has been often exercised in regard to other structures, but only failure has resulted. The rock on which the Pyramid is built was first bevelled to the ratio of eight inches to the mile, which is, precisely, the exact curvature of the earth's surface. But, not with any others of the pyramids was such provision made, with the natural result that every one of them is found to be broken all over, while not a flaw or crack has developed in the Great Pyramid, after the more than forty centuries since it was built. The Great Pyramid was originally cased with polished marble, but the casings of the others were of granite. This would clearly indicate that the builders of the first were possessed of a knowledge that was lacking in those who erected the others. For while granite expands and contracts with heat and cold, marble is but little affected by either. Unfortunately, the great casing stones are not now there. The outside forms just a series of steep steps from the ground away up to the top. But there was a time when every one of these steps was filled in with their most exquisitely-fitting triangular casing stones, the angles of which were cut with most astonishing accuracy, one of them actually being cut to three tenths and the other to seven-tenths of a second. Such remarkable exactness had to be arranged by the architects before even one of the casing stones had been chiselled, and precisely maintained, by the army of skilled workmen right through to the finish.

Just think on the wonder of all this! To construct a pyramid, the first care would be to determine the length of its base. In the Great Pyramid the height was to be four hundred and eighty-six feet, with a base line of seven hundred and sixty-four feet, the four sides were to face exactly the four cardinal points of the heavens, the entire square of the base was to cover thirteen and one-half acres, and the area of each of its four triangular sides was to be about five acres, or exactly three hundred and sixty-five and one-fourth cubits. All of that was determined to an absolute infinitesimal fraction before even one stone was laid.

The measure used throughout was the cubit of twenty-five inches, called the sacred cubit, because it was precisely the same standard of measure used in the construction of Israel's Tabernacle in the Wilderness. The base line was fixed to be the length of 365.242 of these cubits; that is, the exact length in days to an absolute fraction of the mean solar year. Thus, the four sides together have the same number of sacred cubits, exactly, as there are days in four years, including what is called leap year. Then it has been found how the predetermined height was arranged with similar astonishing preciseness to be 232.520 cubits, with apparent remarkable results. One of these is that if the height of the Pyramid is divided into twice the base a most remarkable number is reached, 3.14159, which is the very number by which the circle is squared.

In the higher branches of mathematics such knowledge is known to be indispensable.

Here is another one of very many such astonishing features in regard to the Great Pyramid. In it the layers of stone are found to be of a varying thickness. Generally near the bottom they are thicker, and thinner higher up from the ground. But the thirty-fifth course of stone is found to be of a very remarkable thickness, especially in contrast to the preceding thin one. So clearly defined is it that this thirty-fifth course can be picked out by the trained eye from quite a long way off in the desert. To put that thirty-fifth course of stone up there it must have meant forty thousand tons of extra lifting up. That there was definite purpose in this matter is quite evident, for the discovery has been made that the top of this particular layer to the vertical centre line of the Pyramid, divided by ten, is the exact length in inches that the base line is in cubits. And when this thirty-fifth course of stone is divided by its height from the ground, again is attained that remarkable number, 3.14159, to its exact decimal, by which the circle is squared.

The height of the Pyramid, multiplied to the ninth power of ten gives 91,840,000 miles, which is the nearest, most recent calculation of the mean distance of the earth from the sun. Such a fact cannot be without significance when it is remembered that previous estimates have made this distance to vary from 10,000 up to hundreds of millions of miles. And all the time, this wonderful monument, erected over four thousand years ago, held for those able to read it the exact distance away of the sun from our planet.

Then, in inches the height of the Great Pyramid is 5813.03 inches. Now, suppose a rod were made just that length, and one end of it were placed exactly on the original apex of the pyramid, and the other end swung around this central point on a horizontal plane, the circle made in that great sweep would include within it, exactly to a fraction, the same number of inches as there are days in a century of years, namely 36,524.2. It can hardly be imagined that such wonders happened just by chance!

### The Interior.

For what purpose, then, was this mighty monument set up? This is a great question. Ancient Egypt is filled with monuments that are covered over with hieroglyphics, which, in every one of them, ostentatiously proclaim their purpose. And it is only since the discovery of the ancient Rossetta Stone, A. D. 1799, on which is writing conveying similar expression in three languages—hieroglyphics, Greek and the common language of the people—that the writing on old Egyptian monuments could be read. But, here is the remarkable feature in regard to the greatest of all Egypt's monuments, the Great Pyramid contains not one word of hieroglyphics nor anything else either. The wonderful discovery that has been made is that in its huge structure the language of its message is conveyed through mathematical measurement, absolutely exact to the last possible fraction. Was this six million tons weight structure set up to be a tomb? Never! For the interior passages were found to have portcullis blocks of stone so closing up the entrances as to make absolutely impossible the conveyance of coffins anywhere towards the interior. The later imitation pyramids were clearly built for tombs, as within them have been found mummified remains. But never a relic of this sort has been seen within the precincts of the Great Pyramid.

For three thousand years it was sealed up. Not even the entrance was known. When in A. D. 825 the men employed by Mamond Pasha to break into it to obtain the treasure, until then imagined to be somewhere inside, they began digging through some considerable distance away from the proper entrance which was only afterwards discovered. Those desiring the entrancing story in detail would find my book, "The Great Pyramid Witness" (2/-), of deep interest.

What the diggers found was, first, a long, inclined, descending passage, one hundred and eighty feet in length, forty-four inches wide, forty-two inches high, leading away down into a rough, unfinished pit, dug into the rock. About one-third of the distance down was found, in the roof, another ascending passage, some two hundred and eighty feet in length, extending for one hundred and thirty feet: the dimensions were found to be the same as the descending passage; then, for the last one hundred and fifty feet, the height was seen to be seven times greater than in the first portion. This higher part has been called the Grand Gallery. At the top of it there is a large step thirty-six inches high. From then on the floor proceeds horizontally, though immediately a low passage has to be traversed to a high chamber called the Ante Chamber. Then follows another low passage which leads into what is called the King's Chamber. At the beginning of the Grand Gallery was discovered another horizontal passage which led straight into a chamber, which is now named the Queen's Chamber.

### The Coffer.

Nothing whatever was found in either chambers or passages except a large empty stone chest, at the far end of the King's Chamber. It is a simple, rectangular, lidless trough, with no inscription or ornament of any kind on it, and, of such a size that not possibly could it be taken either in or out of this place since the Pyramid was first built. All its proportions are geometrical, and its sides and bottom are cubically identical with its internal space. The length of its two sides to its height is seen to be as is a circle to its diameter, while its external volume is just twice the dimensions of its bottom, and its whole measure is just the fiftieth part of the size of the King's Chamber. This stone coffer is found to be of precisely the same capacity measure as was the Ark of the Covenant, the designs for which were given by the Almighty to the children of Israel in the Wilderness. The Jewish Laver of Washing also was of exactly the same dimension, while the molten sea in Solomon's Temple at Jerusalem was just fifty times the capacity of the coffer. The length and breadth of it divided by its height gives again the number which square the circle, 3.14159.

### Other Wonders.

If the length of the King's Chamber is made the diameter of a circle, then a square of the same area has 365,242 inches in each of its sides, which number we have seen is exactly the same as the number of days in the solar year. Add the length and height of the King's Chamber together, divide by the breadth of it, the result is the other remarkable number, everywhere found in the Pyramid (3.14159), the number which squares the circle.

But the whole structure contains a great multitude of the same marvelous mathematical expression. Space here forbids mention. But, is that all? Surely not! We have seen how the coffer relates to the Ark of the Divine Covenant. In the same way, the whole of this Great Pyramid is believed to connect definitely with the Word of God.

It is a witness against the evolutionary theory. For it shows that earliest man possessed knowledge afterwards lost to the race. It also gives out the clearest possible testimony in regard to the near return to this world of the Lord Jesus Christ. Isaiah 19:19 speaks definitely in regard to the time of this great event. "In that day shall there be an altar to the Lord in the midst of the land of Egypt, a pillar at the border thereof." The Great Pyramid stands right in the centre of Egypt, and on the border line of Upper and Lower Egypt, the spot indicated by the prophecy. Then verse twenty says, of the Pillar of Witness: "It shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressions, and He shall send them a Saviour, and a Great One, and He shall deliver them." The remainder of this chapter shows how, when this Deliverer has come, the Egyptians, the Assyrians and the people of Israel are all to be found in holy fellowship with God. All other Scriptures give clearest testimony of the same thing. The Son of God is coming again to this world. He is to sit upon the throne of David, which is to be once more set up. All nations and kings are to bow down before Him and serve Him.

Yet, before the appearing of God's Christ, the world is to go through the greatest agony ever known. "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved." "Immediately after the tribulation of these days, they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 24:21-29). Many Christian people everywhere earnestly believe the great event now to be near. All the God-given signs of the times fully justify such anticipation.

### The Pyramid's Witness.

The Great Pyramid clearly tells the commencement of human history, the very day of the giving of the law of God to Israel, the time of our Lord's birth, and His death and resurrection; also the beginning of the Christian Dispensation. The very day and hour of the commencement and also the termination of the Great War are also clearly indicated, and, if its witness can be accepted, the Great Pyramid also proclaims the solemn

fact that this world is now in a short period of truce that must soon be ended by the beginning of world agony that only terminates with the appearing of Christ in glory.

The time for it seems near. Every believer may soon be caught up from the earth to meet the Blessed Lord in the Heavens. Are you ready for the great event? One shall be taken, the other left. You are not ready, if you have not believed in Jesus Christ as your only Saviour from sin. He was wounded for your transgressions. He was bruised for your iniquities. He loved you and gave Himself for you: God has set Him forth to be the propitiation through faith in His blood that your sins may be for ever remitted. Believe in the Lord Jesus Christ and thou shall be saved. Doing that, you can wait with calmness the events of the time that is near.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Mr. J. T. Bougher, Reading Terminal, Philadelphia, Pa.:

> "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Daniel 12:3.

Who will send one from the far-away places, as well as very near us?

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher. Reading Terminal, Philadelphia, Pa.**

**Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.**

**LESSON—No. 30.**

**TOPIC—The Distinction God Makes Between Believers and Unbelievers.**

As we learned from our previous studies, which we would do well to review from time to time, God makes a very clear distinction between those who as believers are born into the family of God, and those who are not. Let no man deceive us in this, for many deceivers are in the world.—2 Peter 2:1; Jude 1.

How precious of our Heavenly Father that He has given us "the Written Word" to which we may ever turn as the unfailing guide to all truth. An unbeliever in the Scriptural meaning of the term, is one who has not received the Lord Jesus into his heart as his own personal Saviour and Lord. See John 1:12; John 3:16; Romans 10:9, 10; Eph. 3:17; 1 John 5:12. Let us therefore carefully note the following contrasts

**THE BELIEVER.**

1. Dead to sin.—1 Peter 2:24.
2. Saved from wrath.—Rom. 5:9.
3. Brought nigh to God.—Eph. 2:13.
4. No condemnation.—John 5:24.
5. Blindness removed.—2 Cor. 3:16.
6. A child of God.—Gal. 3:26.
7. Eternally saved.—John 3:16.
8. Certain of Heaven.—2 Tim. 4:18.
9. Awaits the glory.—Titus 2:13.
10. A glorious assurance.—1 Peter 1:3, 4.

**THE UNBELIEVER.**

1. Dead in trespasses and sin.—Eph. 2:1.
2. Under God's wrath.—Eph. 2:3.
3. Without God.—Eph. 2:12.
4. Under condemnation.—John 3:18.
5. Blinded by Satan.—2 Cor. 4:4.
6. A child of Satan.—John 8:44.
7. Eternally lost.—John 3:36.
8. Certain of hell.—Rev. 21:8.
9. Awaits the judgment.—Heb. 9:2.
10. A solemn warning.

The reader is lovingly urged to ponder over these two classes, for there is no neutral ground. You are either a believer, or an unbeliever. The Word of God recognizes no middle class. If up to this time you have been an "unbeliever", it is your high privilege to immediately become a "believer", by receiving the beloved Son of God as your Saviour and Lord, when by the sure mercies of God you will pass from death unto life; a partaker of the life of the Eternal Christ.

Having done this you are "a babe in Christ and need to feed upon the sincere milk of the Word, and to thereby grow in the grace and love of Him, in whom is hid all the treasures of wisdom and knowledge. (See Lesson No. 16, on "What Must I Do to Be Saved".)

# THE THIRTY-NINE ARTICLES

## By the Right Reverend John Charles Ryle, D. D.

I MUST begin this paper with an apology. My subject may seem at first sight dry, dull, and uninteresting. But I ask my readers to believe that it is not so in reality. There are few points about which it is so important for English Churchmen to have clear and correct views, as about the nature, position, and authority of the Thirty-nine Articles.

Marriage settlements and wills are not very lively reading. Like all carefully-drawn legal documents, they are extremely unattractive to general readers. The language seems cramped and old-fashioned; the amount of verbiage and circumlocution in them appears positively astounding: yet none but a child or fool would ever dare to say that wills and marriage settlements are of no use. The happiness of whole families often turns upon the meaning of their contents. It is even so with the Thirty-nine Articles. Dry, and dull, and uninteresting as they may appear to some, they are in one sense the backbone of the Church of England. Surely some knowledge of them ought to be sought after by every sensible and intelligent member of our Communion.

Who is the "true Churchman"? That is the question which is shaking the Established Church of England to the very centre, and will shake it a good deal more, I suspect, before the end of the world comes. It is becoming a very large and serious question, and one which imperatively demands an answer.

It is not enough to say that everybody who goes to church is a "true Churchman". That reply, I think, will content nobody. There are scores of people occupying our pews and benches every Sunday, who know nothing whatever about religion. They could not tell you, if life depended

upon it, what they believe or don't believe, hold or don't hold, think, or don't think, about any doctrine of Christianity. They are totally in the dark about the whole subject. Politics they know, and business they know, and science perhaps they know, and possibly they know something about the amusements of this world. But as to the composition of a "true Churchman's" creed, they can tell you nothing whatever. They "go to church" on Sundays; and that is all. Surely this will never do! Ignorance, complete ignorance, can never be the qualification of a true Churchman.

But perhaps it is enough to say that everybody who goes to church, and is zealous and earnest in his religion, is a "true Churchman"? That is a very wide question, and opens up an entirely new line of thought. But I fear it will not land us in any satisfactory conclusion. "Earnestness" is the attribute of men of the most opposite and contradictory creeds. "Earnestness" is the character of religionists who are as wide apart as black and white, light and darkness, bitter and sweet, hot and cold.—You see it outside the Church of England. The Mohammedans who overran the rotten Churches of Africa and Western Asia, crying, "The Koran or the sword", the Hindoo Fakir who stands on one leg for twenty years, or throws himself under the car of Juggernaut—the Jesuit, who saps and mines, and compasses sea and land to make one proselyte—the Mormonite, who crosses half the globe to die in Salt Lake City, and calls Joe Smith a prophet—all these undeniably were and are earnest men. You see it inside the Church of England at this very day. The Ritualist, the Rationalist, the Evangelical—all are in earnest. Mr. Mackonochie and Dr. M'Neile—Dean Stanley and Archdeacon Denison—Mr. Bennett, of Frome, and Mr. Daniel Wilson, in London—all are, or were during their lives, unquestionably earnest men. Yet every one knows that their differences are grave, wide, deep, and irreconcilable. Surely this will never do. Earnestness alone is no proof that a man is a true Churchman. The devil is in earnest. Infidels are in earnest. Deists are in earnest. Socinians are in earnest. Papists are in earnest. Pharisees were in earnest. Sadducees were in earnest. Earnestness alone proves nothing more than this—that a man has a good deal of steam and energy and "go" about him, and will not go to sleep. But it certainly does not prove that a man is a "true Churchman". What is the man earnest about? That is the question that ought to be asked, and deserves to be answered.

Once for all, I must protest against the modern notion, that it does not matter the least what religious opinions a man holds, so long as he is in "earnest" about them—that one creed is just as good as another—and that all "earnest" men will somehow or other at last find themselves in heaven. I cannot hold to such an opinion, so long as I believe that the Bible is a revelation from God. I would extend to every one the widest liberty and toleration. I abhor the idea of persecuting any one for his opinions. I would "think and let think". But so long as I have breath in my body, I shall always contend that there is such a thing as revealed truth—that men may find out what truth is if they will honestly seek for it—and that mere earnestness and zeal, with Scriptural knowledge, will never give any one comfort in life, peace in death, or boldness in the day of judgment.

But how are we to find out who is the "true Churchman"? some one will ask me. Men complain with good reason that they feel puzzled, perplexed, embarrassed, bewildered, posed, and mystified by the question. Rationalists, Ritualists, and Evangelicals, all call themselves "Churchmen". Who is right? The name "Churchman" is bandied about from side to side, like a shuttlecock, and men lay claim to it who on many points are diametrically opposed to one another. Now how are we to settle the question? What are we to believe? What are we to think? How shall we distinguish the good coin from the bad? In one word, is there any test, any legal, authorized test of a true Churchman?

My answer to all these inquiries is short, plain, and most decided. I assert confidently that the Church of England has provided a test of true Churchmanship, and one that is recognized by the law of the land. This test is to be found in "the Thirty-nine Articles of Religion". I say, furthermore, that the Thirty-nine Articles of Religion form a test which any plain man can easily understand, if he will only give his mind to a study of them. An honest examination of these Articles will show any one at this day who is the best, the truest, the most genuine style of Churchman. To exhibit the authority, nature, and characterists of the Thirty-nine Articles, is the simple object for which I send forth the paper which is now in the reader's hands.

(To be continued.)

## COME UNTO ME.

**Grace W. Kellogg.**

"Come unto Me," the Saviour calls today,
"I am thy Lord, the same alway.
Lo! ever I am with thee to defend,
Come unto Me, I am your Friend.

"These wounded hands and feet that bled for thee
Rose from the dead in Victory!
Thrust in thy hand as in the days of yore,
I am alive forever more!

"Come unto Me, receive my gift to you,
Because I live, ye shall live too.
God's gift, eternal life, is in His Son,
Receive it now, on earth begun.

"Nor life, nor victory is earned by thee,
Cease thy dead works, and come to Me.
Without Me ye can nothing do, nor live,
Come unto Me, I freely give.

"Unseen by thee, My hands reach out to bless,
To lift thee out of thy distress,
My feet would smooth thy earthly path of life
To give thee peace amid its strife.

"Come unto Me, thy burden lay on Me,
My strength shall carry it and thee,
My love shall bear away thy weight of woe,
And in its place My joy bestow.

"Come unto Me, thou weary child, today,
I am thy Lord, the same alway,
Who changeth not unto the end,
Come unto Me, I am your Friend."

Come unto Me, all ye that labour and are heavy laden and I will give you rest.—Matt. 11:28.

Jesus Christ the same yesterday and today, and forever. —Heb. 13:8.

## WHEN THE SHADOWS FLEE AWAY.

(Song of Sol. 2:17.)

When the shadows in our pathway,
Seem to darken as the night,
And the joy of living, passes
Far beyond our earthly sight;
Let it be a sure reminder,
That the night precedes the day,
When behold "the morning cometh",
"And the shadows flee away".

When our loved ones all are absent,
And no more their voice we hear,
When the days and nights grow darker,
And our hopes give way to fear;
Let it be a sure reminder,
That the night precedes the day,
When behold "the morning cometh",
"And the shadows flee away".

When our trials and disappointments,
Seem much more than we can bear,
When our hopes are rudely shattered,
And real faithful friends are rare;
Let it be a sure reminder,
That the night precedes the day,
When behold "the morning cometh",
"And the shadows flee away".

It is joy to then remember
That our Lord and Great High Priest,
Is preparing in the Glory
Many mansions and a feast;
But alone to those who know Him,
Will the night be turned to day,
When the blessed "morning cometh"
"And the shadows flee away".

—J. T. Bougher.

## RIDE ON!

(H. H. Milman. 1827.)

Ride on! Ride on in majesty!
Hark! all the tribes hosanna cry;
O Saviour meek, pursue Thy road,
With palms and scattered garments strowed.

# WHAT DO THE LAITY WANT?

## By Kenneth Mackenzie

A CLERICAL friend had accepted a call to a parish in a university town. Indeed, his church was to be in the heart of the university settlement. The exhilaration of moving, the experiences of locating in a new place so absorbed his thought and interest that not until Saturday night when the responsibilities of the coming day broke upon his mind, did he realize the situation. He would have in his congregation men of science, literature and philosophy. A sickening dread overcame him. Why had he not thought of this in his acquiescence to the invitation? Would that some cautious advisor had hinted to him that he might have escaped this embarrassment.

As his heart beat fast and his nerve threatened to desert him, a ring at the door brought into his presence a kindly man, who with benign countenance and winsome voice, said: "My dear young brother, I have called to welcome you to our midst. Having a suspicion that you might feel you must meet your congregation tomorrow on the plane of the university thought, I wish to assure that we professors do not expect you to discuss our problems in the pulpit. We have enough of that in the week. Give us the simple, sweet Gospel of our Lord Jesus Christ, as our fathers knew and loved it and we shall be well suited." My friend in reciting this to me, declared that he had never felt the weight of the ministry as at that moment; never before realized true perspective of the Christian calling.

In the recent conference under the auspices of the Student Volunteer Movement, the platform confessed to a distinct cleavage between it and the audience to which it ministered. The hearers were not prompt to accept the changed gospel which the platform would purvey. Not only did the platform experience disappointment, but a modified disgust at the evident stupidity of the listeners who were loth to follow the confidently asserted program. The difference may be capable of discussion; but to us who observed the incident, it is as though the old adage holds still, "One man may lead a horse to water; but twenty cannot make him drink". However, the platform has this consolation, that by insistent reiteration, the resistance may break down and the conquest be won through sheer exhaustion.

But the challenging aspect of the exigency suggested by these two incidents, demands a thoughtful consideration. Are the preachers and leaders of our day to compel the laity to think as they wish them to, or is the commission of the ministers of Christ still efficacious, "Take thou authority to preach the Word of God"? In the fascinating novelty of the new psychology, the alluring attraction of changing age conditions, are the foundations to be destroyed and the venerable and deeply cherished faith as held by the Church during all the centuries be thrown into the discard? The layman asks, "What has happened to make this malformation of the true Gospel into another? No angel from heaven has brought a contradiction of the received truth. The earth has not witnessed to it, for every excavation in the East confirms the Scriptural history. Has the science of astronomy, unfolding the vastness of the universe qualified it with prerogative of denying the faith? Has the character of sin changed? Is the nature of man different from that of the preceding ages? Can any measure of scientific advance invalidate the love of God for a penitent sinner, the cherishing of God for those who are in His Son? "The layman hears the long-drawn discussion of evolution and wonders why it was needful that instead of his being made in the image of God, he should find himself kin to an ape, when if there is a God at all, there must have been a so much better way for His bringing the race into being.

Then, the layman is confused and confounded by the shifting positions of the so-called scientists. What was confidently asserted yesterday becomes unworthy of acceptance today. The foremost evolutionist in America one year pronounces that the ape-origin of man is an incontrovertible fact; the next year his words are: "The ape-human theory of the origin of man is greatly weakened by recent evidence. I regard it as totally false and misleading. It should be banished from our speculations and our literature, not on sentimental grounds, but on scientific grounds; and we should now set our faces resolutely towards the discovery of our actual pro-human ancestors." So there we are today. What of tomorrow? Ridiculous is the acknowledged fact that the famous one million dollar tooth, which had been held as an evidence of the truth of evolution, is really that of a wild pig. How many expeditions have gone forth, financially equipped and splendidly manned, which have not yet made a report of success in the obtainment of the "missing link"? Science, let us be appraised, is "classified knowledge". But the vaporings which are puffing up our modern teachers with the pride of intellect are not classified knowledge; but as high and dry in the air as ever, utterly hypothetical and tortuous.

If the speculations which are so valiantly labelled as "assured results" could be of any spiritual value to mankind, the problem would be more nearly capable of solution. But the layman is asking, "What can all this do to build me up in my most holy faith? I must believe something; simply guessing about the mighty facts of life and eternity cannot help me. I am made to believe; the faculty of faith lies dormant in my being. Where shall I turn"? It would seem as though the cry of the day comes back all the way from the age of Job, "O that I knew where I might find him" (Job 23:3). Pity is it that He may be found, is nigh at hand, in the pure Gospel of our Lord Jesus, uncontaminated by the touch of human idiosyncrasies. And yet He is hidden in the fog of sophistries, His voice of gentle stillness drowned in the noises of the wheels of philosophical speculation.

Instinctively, we have ground for hope that in due time the Holy Spirit of God will win back to "the old paths" those who have been allured through novelty to depart from them. Meanwhile, in kindliness and faith, we who have never been tempted to deviate from them may patiently pray and wait. We know full well that the Gospel is not dependent upon science. For the truth "as the truth is in Jesus" (Eph. 4:21) is the testimony of God (1 Cor. 2:1). It has been given and cannot be improved or modified (Gal. 1:6-12; Jude 3). The simpleminded, not the boastfully scholarly are the recipients of it (Matt. 11:25; 1 Cor. 1:18-29). It centers in the Cross, radiates through the resurrection and its correlated sequences as a beam of crystal light, embracing redemption from sin, power by the divinely sent Spirit of God for true living and provides an inextinguishable hope for all eternity.

The laity, drawing these precious and enduring facts from their mothers' bosoms, still thirst for the milk of the Word that they may grow thereby. The men in the pews are common-sensed; they are business taught; they measure things in the scales of due proportion. And they resent with all their hearts, this trifling with the weighty things of eternal truth and imperishable destiny. In place of the varying guesses and almost impudent assertions of the modern teachers, the rank and file of the laity today are begging for "The Word of God which liveth and abideth forever".

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### DEUS REGNAVIT.

(Isaac Watts. 1719.)

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love.

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During the fifteen years in which Deaconess Carter and Deaconess Clarke were at the Philadelphia Church Training and Deaconess House, there were ninety-five graduates and twenty-five special students; twenty-seven went to Alaska, fifteen to China, twelve to Japan, four to Liberia, three to the Philippines, twenty-one to different parts of the domestic mission field; seventeen went into parish work; five are working in city missions, one among Jews, and eleven in institutional or social service positions.

On the fortieth anniversary of the organization of the Church in Japan (Nippon Sei Kokwai), in February, the churches in Kyoto had a service and designated their offering as a gift to the Department of Missions in appreciation of the great help which the American Church has given in the development of the Japanese Church.

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A Liberian laborer makes about $7.20 a month, says a missionary's letter, which gives point to the fact that the one hundred and twenty school boys at St. John's Church, Cape Mount, last year by hard manual labor earned $202 for their Easter offering.

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A gift of $5,000, unsolicited, for the Cathedral of St. John, was recently sent to Bishop Manning by a Jew, who felt that the Cathedral "will be for the strengthening of all that is best in our common life".

# THE SURRENDERED LIFE---IN CHRIST

## Conducted by the Reverend Frank Cox

THE greatest need in the Church today is a Spirit-filled ministry. No stream can rise any higher than its source, and no church can be any more active in the long run than its minister. When you see a parish that is struggling to get along, you can almost depend upon it that they have had a man in charge who has had no vision of God.

Some men enter the ministry today because they feel that it is a respected profession in which they will have a pleasant place. Some are trying to persuade men to enter the ranks on that basis. One leader of the Church recently put down a number of reasons why men should enter upon the ministry, these were among them—It is fairly well paid; they are so favored by the kindly attention of wealthy and leading parishioners that their children enter the highest social life; the pension fund will soon insure a comfortable old age. A writer commenting on these reasons says: "Would this attract a Polycarp? or a Wesley? Would it nave caused the closing up of a carpenter shop in Nazareth? We know that such a call would not. It will just increase the ranks of drones.

There are those in the ministry whose faith has been shattered. Once they knew God and walked with Him, then they began to think that they must revise their opinions to keep up with the times. The old fervor left, and they go on in the dull routine of an uninspired life, touching no one, helping no one. One young fellow who had been evangelical in faith, was telling the writer of the new views he was learning. He said that when he had grasped them fully he would be able to preach with great power. Instead he has been drifting from one place to another.

There are other men who have allowed themselves to become mere administrators of a large ecclesiastical plant. They are like business officials. They have been so engrossed with the routine of their office that they have no time for meditation and study, or personal contact and individual work. They have no prophetic vision.

Theer are still others who think that the Lord is well pleased if they can have the minutiae of the service exact. They are constantly exercised over burning questions of ritual and procedure. Their conversation dwells in the realm of vestments and incense. Religion to them conjures up a picture of postures and forms. They can go through a lifetime of such things without allowing their religion to change their lives at all. One of these men was recently showing a group of younger men how the service should be rendered. After he had finished he said: "Well, I am glad that that is over." A young man replied: "How can you expect to impress me when I see that you care nothing for it yourself?"

These men and any others who are in like condition need a real baptism of the Holy Spirit. No man is hopeless. We have these types with us in the Church today and because of them the Church is in her present desperate condition. There can be a change if they will consecrate their lives fully to God.

Nothing can be worse than the ministry when the sense of a Divine call is absent. There are those who face Sunday with dread. Preaching is a bore to them. On the other hand nothing is more blessed than a ministry that is Spirit-filled. May God grant that those whose ministries are at present lifeless, and joyless, may surrender themselves fully to Christ. The Spirit can then fill them with new and marvelous power, and their fruitfulness will be increased an hundred fold.

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### HISTORIC PERIODS OF FREDERICKSBURG—1608-1861.

**Mrs. Vivian Minor Fleming.**

**Fredericksburg Founded 1727—Col. Henry Willis—Col. Byrd's Visit—Thorntons, of Fall Hill.**

Fifty-six years after the grant of 1671, the City of Fredericksburg was incorporated and named for Frederick, Prince of Wales, son of George II, and its streets named for members of the royal family. In the meantime, John Buckner and Thomas Royston had died and the title of the leaselands were vested in their descendants or kinsmen, Robert Buckner and John Royston.

Settlers were coming in rapidly, but the act of the House of Burgesses, 1727, speaks for itself: "Whereas, great numbers of people have of late seated themselves and their families upon and near the Falls, and great quantities of tobacco and other commodities are every year brought down to the upper landings to be transported to other parts of the country," "So we, the inhabitants of the county of Spottsylvania have made humble application to the General Assembly that a town may be laid out in some convenient place near the falls of said river."

In the meanwhile Col. Henry Willis had moved to this section and established himself on Willis Hill, near Marye's Heights. Col. Willis deserves a paper to himself, for he was a most interesting character. His ancestors were from Oxford, England, learned gentlemen of wealth and distinction. Francis Willis was the first who came to Virginia and he held various honored positions in the colony and died in England in 1691. He left the bulk of his large landed estate in Gloucester County to his nephew, Francis Willis (having no children of his own), who was the father of our Henry Willis, of Fredericksburg, also of Col. Francis Willis, of Gloucester. Henry Willis was born in 1691 and died on September 14, 1740. He married first Anne Alexander, widow of John Smith, of Purton. The earliest date mentioning him in the records of Spottsylvania is 1716, or thereabouts. His wife's aunt married one of the Buckners, and her first husband was one of Lawrence Smith's kinsmen. So their coming may have been a family affair. Anyway, Col. Henry was very much in evidence with his five children and his second wife, the widow Brown (Mildred Howell), whom he married the year before Fredericksburg was founded. She lived six years and left three children, one of whom, Elizabeth, is the ancestress of the Cobbs, of Georgia. Col. Willis married his third wife, Mildred Washington Gregory, two months after his second wife's death, and he was her third husband.

The trustees of Fredericksburg were John Robinson, Henry Willis, Augustine Smith (a relative of Henry Willis' first wife and nephew of Major Lawrence Smith), John Taliaferro (whose ancestor, Robert Taliaferro had taken up large grants of land on our river conjointly with our Major Lawrence Smith), Henry Beverly, John Waller and Jeremiah Clowder. Do we recognize some of the "Knights of the Golden Horseshoe" in this company, and by the way, why didn't Col. Henry Willis go on that quest?

Well, we have gone far afield from the act of incorporation. It goes on to say that fifty acres belonging to John Royston and Robert Buckner were to be set apart and divided into lots, and that these two were to have a percentage off of each lot and were to be given two lots each. John Royston was to take as his two lots the land he had leased to William Livingstone, upon which had been erected home and improvements and warehouses, which were doubtless the ones referred to in Spottsylvania records as the "Royston Warehouses".

The A. P. V. A. found out in 1916 that these lots were on Water (Sophia) Street, between Commerce (Prince William) and Amelia and that was really the earliest improved part of the town and so described by Col. William Byrd on his visit in 1732 to "Col. Henry Willis' new town of Fredericksburg".

William Livingstone died in 1729, but his wife, Susannah (called elsewhere Sukey Livingstone), was there, as doctress and coffee woman. All the buildings were of wood except the prison, "which is strong enough to hold Jack Sheppard". Can't we think that the big stone building. with barred windows, near the bridge was this prison? It is conjectured to have been a tobacco warehouse, but it is much more like a jail. Sukey Livingstone, by the way, bought herself a lot or two lots, also land in the county. She had no children and left her property to Philip Rootes, who had grants of land in this locality, and also was a connection by marriage of these same Smiths.

The Thorntons, of Fall Hill, came from Francis Thornton, of Caroline, who acquired land "near the Falls of the Rappahannock" in 1720. His son, Francis, married Frances Gregory, daughter of Mildred Washington and Roger Gregory, and they lived at Fall Hill as early as 1736. They were gentlefolk, with means and education, and their descendants have been among Fredericksburg's leading people, as well as scattered abroad to "make other states great".

So in this locality were not a few families with birth, breeding, beauty and books (some of these are still extant), and they enjoyed life in spite of the rough surroundings, for they had good servants, good food and good company.

# Book Reviews

FAITH AND ORDER: Proceedings of the World Conference, Lausanne, August 3-21, 1927. Edited by H. N. Bates, Canon of Carlisle. George H. Doran Company, New York. Cloth. Pp. 534. $2.50 net.

This is the complete and official record of the World Conference on Christian Unity last year at Lausanne. In addition to an historical introduction, it gives a complete review of the entire Conference, with verbatim reports of the chief speeches and a full account of the discussions and reports of the Commission. The personnel of the Conference included some of the most distinguished leaders other than Roman Catholic of the Christian Churches throughout the world.

The Conference discussed the Call to Unity, the Gospel, the Nature of the Church, the Church's Confession of Faith, the Ministry, the Sacraments, the Unity of Christendom. The volume is of very great importance to the earnest student of the supremely important problem of how a Christendom—"divided and rent asunder"—may in time heal its "unhappy divisions" and bring about the realization of our Lord's high-priestly prayer, "That they may all be one".

W.

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THE ETHICS OF THE GOSPEL: By Frederick A. M. Spencer, B. D., M. A. Morehouse Publishing Company, Milwaukee. (Printed in Great Britain by Unwin Brothers, Ltd., Woking.) Cloth. Pp. 252. Index. $3.00.

An exposition of Christ's moral teaching in the light of modern ethics and psychology. Our Lord's views on the use of force, on property and wealth, on marriage and the sex instinct, on the nature and development of sin, are clearly set forth. The bearings, especially the social bearings, of Christ's teaching upon the life and civilization of today are pointed out. The main systems of modern ethical philosophy are viewed and criticised in the light of the ethics of Jesus. The book ends with the suggestion that the liturgical worship of the Church should be re-modeled in the spirit of the Lord's Prayer, wherein we offer ourselves to do God's will for the coming of His Kingdom. "If we really desire the new world that the Son of God announced, we must pray to be enabled to fulfil our part in the making of it."

W.

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CHRISTIAN ETHICS: The George Dana Boardman Lectures, 1927. University of Pennsylvania Press, Philadelphia. Cloth. Pp. 151. $1.50.

Christian Ethics, the practical application of the precepts and behavior of Jesus Christ to every-day life, is the greatest of the sciences. What avails it to know everything in space from atom to star, everything in time from protoplasm to Deity, if we do not know how to manage ourselves amid the complex, delicate, ever-varying duties of daily life? In this volume, five Christian men, although differing in matters of Creed, unite in discussing the practical ethics of true followers of Christ. The lecture on the Originality of Christian Ethics, by the Rev. Dr. George C. Foley, Professor of Systematic Divinity at the Philadelphia Divinity School, sums up that originality thus: "His reaffirmation of old ideas in new forms and with unprecedented strength; His presentation of few conceptions and alignments of duty; His simplifying of the life-struggle by reducing it to a root principle; His provision of new inspirations and injection of new powers; above all, His embodiment of Himself as the moral ideal. All these exhibit . . . His unequivocal originality."

W.

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DEVOTIONAL OFFICES FOR GENERAL USE: Compiled by John W. Suter, D. D. The Century Company, New York. Cloth. Pp. 118. $1.00.

This is the second volume of the Century Devotional Library, being published under the editorial direction of the Rev. John W. Suter, Jr., Director of Religious Education, National Council of the Church. The first volume, Family Devotions, compiled by Howard Chandler Robbins, Dean of the New York Cathedral, was of an equally high order with this. The complete library will consist of seven volumes printed and bound in uniform style. The aim of this book of Devotional Offices for General Use is to place in the hands of Christian people, clergy and laity, forms of service which can be used on many occasions in church, parish house, school, home cottage, or camp. The attempt has been made with commendable success "to clothe with the dignity of liturgical form thoughts that express the religious needs of modern life". We highly recommend it to the clergy and to other religious leaders.

W.

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THE HALLOWING OF HOME: Studies of Our Lord's Words Spoken to Women. By H. Maynard Smith, D. D., Canon of Gloucester, Etc. Published by the S. P. C. K., London. The Macmillan Company, New York (American Agents). Cloth. Pp. 127. $1.00.

Some of the short papers are re-published from their first appearance in the G. F. S. Worker's Journal. Full of edification for girls and women seeking the mind of the Master as revealed in His sayings to women.

W.

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CHILDREN'S PRAYERS: Recorded by their Mother. The Pilgrim Press, Boston. Half cloth. Pp. 167. Bibliography. $1.25.

The Foreword, inscribed To Other Mothers, reads: "This record is merely the attempt of one mother to gather together her notations of incidents or remarks—and especially of prayers—which have helped her to see her children as citizens and potential builders of the City of God." It is a challenge to other mothers and workers with children.

W.

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EVOLUTION DISPROVED: The Evolution of Man Scientifically Disproved in Fifty Arguments. Designed (1) as an uptodate textbook, and a companion to all other textbooks on evolution; and (2) as an antidote to books in libraries teaching evolution, infidelity and atheism; and (3) as an aid to all students, parents, teachers, ministers, lawyers, doctors, and all other lovers of the truth. By the Rev. William A. Williams, D. D., Ex-President of Franklin College, Ohio. Published by the author. Address: 1202 Atlantic City, Camden, N. J. Cloth. Pp. 125. $1.00. Two copies for $1.00 to all who will become agents at 50 per cent commission.

W.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## "ALLOW ME TO SUGGEST."

Mr. Editor:

Your reference to Dr. Reiland in the issue of the twenty-fourth brings to my mind two ministers who held charges in this diocese; one rejected the creed in toto, but repeated it because, as he said, the rubric compelled him; the other told his congregation that he did not believe the creed, and remarked to me that he accepted it with reservations. Both of these were **from the Virginia Seminary** in recent years. Was their faith destroyed there? If not there where did they imbibe the spirit of unbelief?

Allow me to suggest, in lieu of Dr. Randolph's proposition to send a delegation of laymen to the General Convention to protest against the modernistic clergy and their teaching, that **the laymen in every parish refuse to call any man who is ever so slightly tainted with this modern infidelity; or if such be already in a charge to tell them the very first time they aired their modernistic opinions that unless they adhered strictly and sincerely to their ordination vow and to the faith once delivered to the saints, they must resign.** It is in the parish that the layman can make his power and influence felt; it is his castle, his home which gives him the right to defend it.

St. John, in his first epistle, says: "Try the spirits whether they be of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God, Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is the spirit of antichrist."

In his second epistle he writes: **"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an antichrist** . . . whosoever transgresseth, and abideth not in this doctrine (that Christ is come in the flesh) hath not God . . . If there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

Likewise Paul, Rom. 16:17 writes: "Mark them that cause divisions and offences contrary to the doctrine which ye have learned and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly."

**L. R. Combs.**

## SHOULD NOT MISSIONARY DISTRICTS HAVE A VOTE?

Mr. Editor:

May I suggest consideration by the General Convention as to whether the disbarment of the deputies from Missionary Districts from voting on Amendments to the Constitution and on Prayer Book Revision should be partially removed in the light of the response of these Districts to the General Church Program quota.

Presumably the reason why the Districts were precluded from a vote was because they were considered wards of the Church owing to the fact that they were not financially self-supporting and as such could not expect to have a vote along with the dioceses.

The General Church Program has brought about a change in this condition. While the Districts still receive aid from the National Council, for which they are grateful, yet at the same time each accepts a quota and many, after considerable effort, meet it. In other words, the Districts today have a measure of financial independence and are taking their part in the whole program of the Church.

I suggest, therefore, that this changed condition might well be recognized by according the Missionary Districts a quarter vote on Constitutional Amendments and Prayer Book, such as they already possess in a vote by orders.

**Edwin Selden Lane,**
Dean of Trinity Cathedral.

Phoenix, Ariz.

## "AS AN ALUMNUS."

Mr. Editor:

I have been reading, with a great deal of sorrow and regret, the continued criticism of the Virginia Seminary by The Southern Churchman, and the resulting flow of letters from people evidently influenced by these criticisms to give voice to unfounded rumors and unreasonable fears about the soundness of the Seminary's teaching.

As an alumnus of the institution under criticism, and one jealous for its fair name, allow me to say that I have visited the Seminary and listened critically to lectures by the faculty which is at present under criticism. I believe that as teachers of men who are destined to go out and face alone the questionings and attacks of this age of unrest, the Seminary Faculty spare no pains to place before their students the whole trend of thought, both pro and con, regarding the particular subjects they are teaching. It would be manifestly unfair to their pupils, and to the Church the Seminary serves, to send out into the ministry men unarmed for the defense of the faith, uninformed as to the position and methods of the enemies of the "truth as it is in Jesus Christ". But the most striking characteristic of the lectures I heard during my visit to the Seminary was a definitely Christo-centric note. The students were given all that was available on both sides, but invariably brought back to the Divine Son of God, and that in no uncertain tone.

It has not been my misfortune to encounter any recent graduate or student of the Virginia Seminary, and I have seen quite a few of them, who felt that his faith had been in any way adulterated by the teachings of the Seminary faculty, or who seemed to be lacking in love for and loyalty to the Christ of the Gospels. But we should all bear in mind the fact that there must always be occasional students, who from **inability to weigh arguments,** or from preconceived notions of what a theological course should be, **or from mental conceit,** may excuse their own failures and disappointments by accusing some professor of destroying a faith which was really never their own. The student in any professional school is necessarily called upon to make certain readjustments in mental attitude when introduced into wider ranges of truth. A clergyman is charged with the duty of teaching the truths of religion, and this he cannot do with clarity, charity and conviction until he has won that faith for himself, and knows what he believes. **There will always be casualties in the ranks of theological students,** and there will always be those who will try to excuse their own weakness by accusing their teachers.

The seminaries of the Church are training grounds for religious leaders, and they are recreant to their duty when they fail to exercise their students in meeting every conceivable question that can be directed against the faith they are being trained to teach and to defend. No one criticises a medical faculty for exposing its students to contagious diseases while training them to combat their attacks upon the people they are to minister to after their graduation.

The Virginia Seminary, I sincerely believe, is teaching its students to think accurately and along orthodox lines. Should they be subjected to lectures from outsiders, who in the opinion of The Southern Churchman or others, are not strictly sound in the faith, and this, of course, may happen at times, there is little to fear **if the students have been taught to think for themselves, and to check new opinions by the Creeds which are our ultimate standards.** If they are not taught to do this one wonders what will happen to their faith when they go out into the world alone to do battle for the Christ against His enemies.

If you who fear for or doubt the orthodoxy of the Seminary faculty would only take the time to go there and with open mind and Christian charity hear the lectures of the Faculty, observe the life of the student body, and catch something of the real spirit of the place, I feel sure that your fears will be dissolved, and you will become convinced, as I am, that never in its history has the Seminary had a finer spirit of devotion to Jesus Christ, a deeper spiritual life or a greater loyalty to the teachings of the Church. A visit will do more good than a ream of critical and uninformed editorials. . . . .

**J. M. B. Gill.**

Petersburg, Va.

## "ANGLO-CATHOLICS DO NOT HESITATE."

Mr. Editor:

Some one has favored me with a copy of "The Pastoral", a weekly bulletin issued by Holyrood Church, New York, of which publication the Rev. Arthur P. S. Hyde is editor.

In this bulletin appears quite an article entitled, "The Thirty-nine Articles". This article contains what is apparently intended as an attack on my pamphlet, "Shall the Protestant Episcopal Church be Destroyed"? but I do not care anything at all about that, because Mr. Hyde was evidently afraid to attempt to deny a single statement of fact contained in the pamphlet.

The reason I am directing attention to this article is that it affords such a splendid example of the charge I have so often made in these columns, that "Anglo-Catholics" do not hesitate, when it suits their purpose, to make misleading statements concerning the doctrinal law of the Church, evidently depending upon the laity to swallow, hook, bait and sinker, what they are told, without investigating for themselves.

I take just two statements from that article as illustra- Mr. Hyde says:

> "The Articles have no binding effect upon the American Episcopal Church."

That statement is absolutely untrue, because Article X of the Constitution of the Church positively declares:

> "The Book of Common Prayer and Administration of the Sacraments . . . . **and Articles of Religion,** as now established or hereafter amended by authority of **this Church** SHALL BE IN USE in all of the Dioceses and Missionary Districts of **this Church** . . . . ."

Dr. Hyde is fully aware of this Constitutional provision, but what do Constitutions or any other legal enactment mean to the "Anglo-Catholic" when they stand in his way?

The point is, however, that, as I have repeatedly charged, "Anglo-Catholics" do not hesitate to mis-state the Constitutional or doctrinal law of the Church whenever it suits their purpose. "The end justifies the means."

Then Mr. Hyde proceeds to make an attack upon an address recently issued to the laity of the whole Church by representative laymen and laywomen in various parts of the United States, in which they express the belief that the vast majority of the members of the Protestant Episcopal Church in the United States of America are not in favor of the introduction into the Church of the Mass, Purgatory, etc., and then he proceeds to say:

> " 'Opposed to the introduction into the Church of the Mass!' What do these good people mean? Have we not the Mass, and have we not always

had it? Does not our Prayer Book say, and do we not teach our children, that Christ hath ordained two Sacraments, as 'generally (i. e. universally) necessary to salvation, that is to say, Baptism and the Supper of the Lord'? Turn to the title of that service in the first reformed and revised Prayer Book of the Church of England and we read: 'The Supper of the Lord and the Holy Communion, commonly called the Masse.'"

This statement constitutes a gross reflection upon the intelligence of any Protestant Episcopalian who thinks for himself.

In the first place, the Protestant Episcopal Church in the United States of America has a Constitution. **This Church** legislates for itself. **This Church, does not** use the "First reformed and revised Prayer Book of the Church of England". **This Church**, by Constitutional enactment, as just stated, expressly makes the Articles of Religion part of its doctrinal law, and Article XXXI expressly declares that "The Sacrifice of Masses" are "blasphemous fables and dangers deceits". Mr. Hyde could not have been ordained in the Church without swearing "to conform to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America". If he took this oath with mental reservations, was he honest with the Church and its people?

**This Church** has established its own Book of Common Prayer, in which, as Mr. Hyde and all of his associates in the "Anglo-Catholic" movement very well know, the Church makes no reference to the Mass, except to brand it as a "blasphemous fable and dangerous deceit".

When we find "Anglo-Catholic" bishops, clergy or laity making assertions such as those contained in the article in question, which fly squarely in the face of the fundamental law of the Church, I leave it to your readers to determine whether they are guilty of deliberate and willful misrepresentation.

As an illustration of what is actually transpiring in the Church, I now have on my desk a letter from a very reliable and responsible layman, residing in one of our largest cities, and who renders to the Church valuable service with his talents as a musician. Speaking of a certain parish, he says:

> "They have now for several years had the High Mass with Communions. Morning Prayer is never used in the Church any more, unless it is said possibly in some out of the way side chapel, with perhaps no one at all present, or at most one or two who happen to know about it and demand to hear it; but even then it would be without any real spirit of devotion, and in a sing-song manner, without any music, the whole thing lasting not more than eight to ten minutes, and in the end amounting to nothing more than a burlesque. I have been instructed, rather I should say commanded, to use the most simple and most unattractive music and hymns that I could find in one parish where the people insisted upon having the Morning Prayer on two Sundays of the month, then, in contrast, to have the most fascinating and lovely music at the Mass. The ladies of the Altar Guild were not allowed to place any flowers on the Altar on the Morning Prayer Sundays. **'They insist on having a Protestant service in a Catholic Church, so I will see to it that they get just what they ask for, and I will fill their belly full of it until they get so sick of it that they will beg for the Lord's own service, so it will be as plain and crude as I can possibly make it. The end justifies the means.'** Those were the exact words of that priest."

This is a fair sample of what is going on in the Protestant Episcopal Church in this broad land of ours, not in one section alone, but in many. It is the same pitiful story told in letters coming to me from widely separated points.

As stated by Bishop Harris, of Michigan, in his able address to his convention, **"The time has come for us to make our choice.** We may attend our Church to find the Prayer Book displaced and strange Masses uttered by strangely attired Clergy. We may awake to find the Church of our Fathers gone, our Church buildings housing those who loathe the Reformation and revile the very name of the Church which is their spiritual mother, men who have forgotten our fathers and the Constitution they brought forth."

May Almighty God help Protestant Episcopalians to awaken to the danger threatening their spiritual home and ACT!

**C. L. Marsilliot.**

## FROM AN ANGLO-CATHOLIC.

Mr. Editor:

Mr. C. L. Marsilliot, of Memphis, Tenn., has favored me with a carbon copy of a letter he has written to you, in reply to an editorial which recently appeared in "The Pastoral", the weekly paper of Holyrood Parish, New York, entitled "The Thirty-nine Articles".

I do not know whether his letter has yet appeared in print, but I am writing at once for the purpose of making two comments, only.

It is commonly acknowledged that a partial quotation is unfair, and more often than not, misleading. Referring to the petition being circulated among the laity of the Church, and the deleted paragraph which, so far as the New York daily papers were concerned, was given equal publicity, Mr. Marsilliot quoted as follows from my editorial:

> "'Opposed to the introduction into the Church of the Mass!' What do these good people mean? Have we not the Mass, and have we not always had it? Does not our Prayer Book say, and do we not teach our children, that Christ hath ordained two Sacraments as 'generally,—i. e. universally—necessary to salvation, that is to say, Baptism and the SUPPER OF THE LORD?' Turn to the title of that service in the first reformed and revised Prayer Book of the Church of England and we read: 'The Supper of the Lorde and the Holy Communion, Commonly called the Masse.'"

Had he continued the quotation to the end of my paragraph, as follows, the point I emphasized in my editorial would have been perfectly clear, and is perhaps more germane to the subject matter than his further comments:

> "Whether celebrated with a soap box for an Altar and a tin cup for a chalice amidst the mud of the trenches in France, or in the most magnificent cathedral with all the accompaniments of majestic music, gorgeous vestments and stately ceremonial, the service is the same, the 'holy mystery, the pledge of His love'. His own Presence beneath the veils of the Bread and Wine, are as much a part of the one as of the other. After all, there is much truth in the saying that 'A rose by any other name would smell as sweet'."

The only further comment I desire to make is this: It seems quite unfortunate that the anti-Roman complex of some controversialists causes them to substitute prejudice for a sympathetic inquiry into interpretations differing from —howbeit quite as legitimate as—their own.

As Mr. Marsilliot's letter of criticism and his original paper are both directed against the Anglo-Catholic position, I believe that the concluding words of my editorial will fitly close this rejoinder: "The strongest bulwark against the Church of Rome is the Anglo-Catholic movement within our own communion and fellowship, for as we are truly Catholic in the highest and purest sense, why should any of our people look elsewhere for Catholic privileges?"

**Arthur P. S. Hyde.**

## STRANGE CONFERENCES.

Henry Sloan Coffin permits Atheist to lecture to his class and Russell Bowie permits sale of infidel leaflets in Grace Church, New York, at 25 cents each. "Ye cannot serve two masters."

Mr. Editor:

I was glad to see your own outspoken words against the wisdom of inviting Dr. H. S. Coffin to speak at the Virginia Seminary. Dr. Coffin is Dean of the Union Theological Seminary in New York, an institution founded by the old fathers in the Church who believed in the FULLY INSPIRED Bible and gave their money for its support. Its teaching has been completely changed and now some of the rankest free thinkers and liberals are invited to speak to the students, among them Conybeare of England, and Professor Lake of Harvard Theological School, a veritable hot-bed of unbelief. A very fine young man in this city told me he took a course of one or two years in this Harvard School and would have become an infidel if he had remained there. He said if the laity generally knew what was taught in that place, there would surely be an upheaval against it. Dr. Coffin is quoted by Ernest Gordon, son of Rev. A. J. Gordon of blessed memory, as saying that: "The denial of the Virgin Birth is an absurdly unimportant

heresy." Dr. Slaten, pastor of the West Side Unitarian Church, was invited to speak to the students of Union some time ago and a young man who was present told me he began by saying: **"I tell you frankly that I do not believe in God, but the idea it represents is still valuable in Society."** We do not have prayers in **our church, but sentences of aspiration.** This same Dr. Slaten invites atheists to speak in his pulpit. It is likely true that the Faculty did not invite this man to speak to the students, but that he was invited by the student body, but I believe the Faculty usually has the right to veto and Dr. Coffin must have known the views of Dr. Slaten, since they are located in a few blocks of each other and the latter's views are aired in the papers quite frequently.

Union Seminary seems to be a veritable Cave of Adullam, where many theological malcontents are gathered to disseminate their views without fear of harm or loss of salary. I have heard that Union has had a number of men almost as bad as these mentioned, and I am told that a number of students from there marched in procession with the Reds and other like minded people in this city some time ago. I have heard of no protest from the Faculty against such action.

I attended a meeting some time ago of The Fellowship of Faiths in Grace Church, the Rev. W. Russell Bowie, rector. As I listened to what was said, I wondered what the old fathers would say if they could have listened in. Young people were going up and down the aisle selling tracts or booklets on Buddhism and other cults, telling us that it would explain to every one very clearly this teaching—and only cost a quarter!

(This text may have come to my mind: "My house shall be called a House of Prayer, but ye have made it a den of thieves," who are robbing God of the honor that is justly due Him only.)

I listened to three speakers. The one for Buddhism boldly said that "Men would be able to rise by its teaching till they could say: 'I and my Father are one.'" Next came the Champion of Christianity. I was hopeful that he might act like a Christian Goliath and put the enemy to flight. Not so. He began by saying: "I did not get my ideas from the Bible or history," all of which I did most steadfastly believe, after hearing him! I lowered the curtain at this point and hurried to another service where men and women were testifying to the power of the Holy Ghost in their lives and the praise of God in Jesus Christ was running strong. This service was also in an old historical parish of the Diocese of New York. Sitting in Grace Church, I recalled the words of St. John in the twentieth chapter and verse thirteen: "They have taken away my Lord and I know not where they have laid Him." In the other meeting I thought of the twentieth verse of same chapter: "He shewed them his hands and his side. Then were the disciples glad when they saw the Lord." I hope you will "lay on Mac Duff," etc. I hear many warm commendations of The Southern Churchman since it arose from the dead!

J. J. D. Hall.

249 West Forty-third Street,
New York City.

### COINCIDES EXACTLY.

Mr. Editor:

I have just read your editorial on "Bible Leaders versus The Propaganda Sheet", in the issue of The Southern Churchman of March 24, which you were kind enough to send me. I think you for letting me see your utterances on this subject.

Your statement that you do not wear the collor of any clique of Modernists, Fundamentalists or Romanists, coincides exactly with my convictions. I feel that it is absolutely essential to accept the Bible as the rule and guide of our faith, and to enthrone Jesus Christ as the King of Kings and Lord of Lords. In other words, I am no Fundamentalist or Modernist, but, in the language of one of our bishops, "I profess to be a Christian".

I also agree in your statement concerning Dr. Reiland and his obligations under the oaths he took when he was ordained to the diaconate and to the priesthood. A man has a right to his own views, but he has no right to hold the orders of a great Church and preach doctrines contrary to the teachings thereof. Common honesty demands the surrender of ones credentials when one cannot be loyal to the Creed of the Church in which one ministers.

With best wishes, I am,

Your friend,

(Sgd) S. C. Hatcher.

Randolph-Macon College,
Ashland, Va.

### STANDARD OF PROTESTANTISM.

Mr. Editor:

The Protestant Episcopal Church in the United States owes you an everlasting debt of gratitude for holding high the standard of Protestantism. The last issue of The Southern Churchman and, in fact, every article of the same, headed by your editorial appeals strongly to me. Each number of the paper is better than its preceding number. Another good feature is, our Church (through your paper( is at least taking seriously the fact of the second coming of our Lord.

Long may you live to guide our Church.

Sincerely yours for the cause,

"Reader."

March 29, 1928.

# Church Intelligence

### Examining Chaplains and Their Work.

By the Rev. W. L. De Vries, Ph. D.

The polity of our Church in the United States providing for much local and diocesan freedom along with the maintenance of the unity of our Church as a whole in this country, every now and then involves issues which turn up in unexpected quarters, for instance, in examining men for the ministry. Here great divergencies in the methods of interpreting and applying our general Canons in the various dioceses sometimes result in the acceptance of a man in one diocese who would be rejected in another and vice versa.

The Commission on the Ministry, which operates in connection with the General Department of Religious Education, has endeavored to solve this problem in a new pamphlet, which sets forth a series of rules intended to aid boards of examining chaplains all over the land to work along harmonious lines, while retaining the capacity for adjustment to local conditions guaranteed by the Canon Law of our Church in America.

These rules may be had from the General Department of Religious Education, Church Missions House, 281 Fourth Avenue, New York City, gratis.

Among their chief features are provisions for the due organization of diocesan boards, their making comprehensive report to the Annual Diocesan Convention and the use of carefully considered system in all their operations. This should put an end to casual and hasty examinations such as have been too often the case in the past, and also gives the clergy and laity, as well as the bishop, opportunity to discuss the methods and activities of examining chaplains in accepting or rejecting men for holy orders. These rules, which, be it remembered, are authorized under the regulations of the present Canons, emphasize corporate rather than individual action on the part of examining chaplains in reaching decisions, whether men coming before them at the various stages, from candidate to priest, are apt and meet for ministry. This safeguards both the Church and the individual and reduces the risk of the rejection or acceptance of men for partisan, personal or individual reasons.

These new rules possess a new and valuable feature in that they require that the board obtains from men who are being prepared in theological seminaries the judgment of the faculty as to their proficiency and take this into account in rendering decisions. One of the defects of our system hitherto has been the failure to link up a man's record in his seminary studies with the decisions of boards of examining chaplains. It is hoped that this provision will remedy this condition.

Yet another fresh provision, or perhaps it had better be called recommendation, is that examinations be held some time in advance of ordinations, at least a month if possible. Too often men are called upon to go direct from the emotional experience of examinations to the most sacred service of the laying on of hands, without opportunity for devotional preparation. And sometimes when men are not passed for ordination at the last moment, even though it be for good reasons, yet the lateness of the decision involves painful embarrassment and serious hardships.

It must be borne in mind that the rules recommended in this pamphlet by the Commission on the Ministry are not intended so much as laws to bind as a program to guide, and also that they are not of authority in any diocese until adopted by its board of examining chaplains and approved by its bishop. Thus local freedom is not invaded, and yet it is hoped that this program, drawn up by men of experience and based on the usages of many dioceses, will come into general use throughout the country.

### Churches Asked to Suggest Next Steps Toward Unity.

All the ninety-five nation-wide churches which sent representatives to the World Conference on Faith and Order held last August in Lausanne, Switzerland, have been asked to express their opinions as to the next step in carrying forward the Christian Unity Movement. This request is made in a letter mailed by the International Continuation Committee appointed at Lausanne to the executive officers of each church. The letter transmitted officially the full reports received by the Lausanne Conference from the committees, or sections, appointed to draft recommendations concerning Christian Unity, the Gospel, the Nature of the Church, the Creed, the Ministry, the Sacraments and kindred subjects.

The letter is signed in behalf of the Continuation Committee by Bishop Charles H. Brent, of Buffalo, chairman; Dr. Alfred E. Garvie, of London, vice-chairman, and Ralph W. Brown, of Boston, general secretary. The communication was mailed to the principal Protestant and Eastern Orthodox bodies in thirty-seven countries, in every quarter of the globe.

Since the governing bodies of many of these churches met only at long intervals, considerable time will elapse before a consensus of these opinions can be obtained. Meanwhile, the educational work of the movement is being carried on by local meetings in every country represented in the Conference and by world-wide dissemination of literature. The Business Committee meets frequently in New York City.

The letter to the churches says in part:

"It will be remembered that the Lausanne Conference did not attempt to define the conditions for an organic union of the Churches; its object was to register the apparent level of fundamental agreements within the Conference and the grave points of disagreement remaining; also to suggest certain lines of thought which may in the future tend to a fuller measure of agreement.

"It is the hope of the committee that the work inaugurated at Lausanne may be carried forward from the point which it has now reached, and that the Churches will discern, from the material now transmitted, the deep significance of the Lausanne Conference, the serious will to unity which found expression there, and the necessity of thorough and fraternal discussion in continuance of the labors thus begun.

"The committee would therefore ask, not only for the examination of the substance of the Lausanne reports, but also for a considered judgment upon the steps which should now be taken in furtherance of the work of the Conference, and if possible for an assurance that the Churches are prepared to continue their cooperation. It is suggested that where such action has not already been taken, each Church should appoint a commission to cooperate with other similar commissions in advising the Continuation Committee as to the next steps to be taken."

The Churches addressed are asked to send in their suggestions by July 1, if possible, and also the names and addresses of their Committees on Church Cooperation or Union. In concluding the letter, Bishop Brent and his associates say:

"The Lausanne Conference has been a real venture of faith. That faith was sustained by the manifest tokens of the divine presence in our worship, our deliberations and our whole fellowship. In the same faith, and with humble prayer for continued guidance, help and inspiration, we submit the present results of our work to the Churches upon whose cooperation the future of the movement toward Christian unity depends."

### Sewanee Summer Training School.

The Sewanee Summer Training School will hold its session this year August 2-30 inclusive. The order of the two divisions will be reversed from the arrangement of former years; the Adult Division will have its session first, August 2-16, and the Young People's Division will follow, August 16-30.

Dr. Mercer P. Logan, who has been the head of the school for the past eighteen years, will be president again this year. The Director of the Adult Division will be Rt. Rev. E. A. Penick, D. D., Bishop-Coadjutor of North Carolina. The Director of the School of the Prophets will be Rt. Rev. W. A. Guerry, D. D., Bishop of South Carolina, and the Director of the Young People's Division will be Rt. Rev. Frank A. Juhan, D. D., Bishop of Florida.

Among the many speakers will be Bishop Darst, of East Carolina; Bishop Gailor, of Tennessee, and Bishop Campbell, of Liberia.

Special afternoon conferences will be held during the Adult Division on all phases of Church Work—especially the Woman's Auxiliary.

Several special courses are being added this year for counsellors. It is hoped that those who are working with young people or are planning to do so will take advantage of these courses at Sewanee. There will be limited space for counsellors, so it will be necessary to register early.

Sewanee will be the gathering place of Church workers for nearly six weeks consecutively this summer.

The Sewanee Conference on Religious Education will be held July 27-31 and will be attended by the diocesan chairmen and other leaders. The Provincial Departments of Religious Education, Social Service and Missions will meet July 31-August 1 and the Provincial Council will meet August 1-2. The above will precede the opening of the Sewanee Summer Training School on August 2. After the close of the school on August 30 the National Federation of Episcopal Young People will meet August 31-September 3.

The Executive Secretary of the Sewanee Summer Training School is Miss Emma Twiggs, 2015 Sixth Avenue, North, Birmingham, Ala. Requests for programs, blanks for enrollment, etc., should be addressed to her.

### People Want Family Record Bibles.

So many requests have been received by the American Bible Society from flood sufferers in the Mississippi Valley for Bibles containing Family Record pages, in order that the entries may again be made while the old and damaged records are still in mind, that the Society has issued some thousands of Bibles with Family Record, specially inserted. Owing to the destitute circumstances of many of the families, the distribution of these will have to be without financial return.

### Visiting Lucerne.

For the benefit of our Church people who contemplate traveling abroad this summer and visiting Lucerne, Switzerland, it is announced that Church services begin there in Christ Church, the Rev. G. H. Kaltenbach, rector, on Trinity Sunday, and continue until the second Sunday in September.

## SOUTHWESTERN VIRGINIA.

**Rt. Rev. Robert C. Jett. D. D., Bishop.**

**Miss Mabel R. Mansfield,** Missionary-in-Charge at Grace House on the Mountain, in the Associate Missions Field, is visiting her family at Tuxedo, N. Y. While there she is making several addresses on the general subject of her work in Southwestern Virginia. She expects to return to her work in Wise County about April 17, coming by way of Berea College, Kentucky, where she will visit a number of young people who are students there from her own community.

## VIRGINIA.

**Rt. Rev. H. St. George Tucker, Bishop.**

### The Virginia Summer School of Religious Education.

The Virginia Summer School of Religious Education will be held again this year in Sweet Briar College, Sweet Briar, Va., June 18 to 29. This school is one of the largest of our Church, and has for a number of years been held each year by the three Dioceses in the State of Virginia. It has been a great power in the development of the educational work, especially in the Virginia Dioceses. The faculty has always been the best that could be procured, and chosen because of wide experience and learning; the curriculum has been of a practical nature in order to meet the practical needs of the Church. The major subjects taught have been those that deal with the Church (Sunday) School, provision being made for each of the units of the National Accredited Teachers' Association; but at the same time courses are given in Social Service, Woman's Auxiliary, Young People's Organizations, Missionary Instruction to Children, etc.

At the present writing the program is practically complete and is as follows: The Rev. L. N. Caley, D. D., will teach "Introduction to the Whole Bible" and "Church Teaching in the Creeds and Catechism". The Rev. R. E. Gribbin will teach "Principles of Social Service" and "The Program of the National Council". The Rev. Edwin R. Carter, D. D., will teach "The Study of the Pupil" and "The Religious Life of the Family". The Rev. J. C. Wagner, "Principles of Teaching" and "Comparative Study of Religions, Past and Present". Mrs. John Loman, "The Curriculum of the Church School" and "Methods and Materials for the Junior High Department". Miss Bessie Sims, "Methods and Materials for the Primary Department". Mrs. Walter Ruan, "Methods and Materials for the Junior Department" and "The Church School Service Program". Miss Ruth Butler, "Organizations for Young People". Mrs. W. W. Wishart, "Study of the Missionary Text Book" and "The Woman's Auxiliary in Action". The chaplain, "Introduction to the Prayer Book". In addition to these regular courses there will be daily conferences for the Young People and for the Woman's Auxiliary, and mass meetings each evening with missionary speakers, stereopticon lectures, etc.

Sweet Briar College is one of the most beautiful educational institutions in the South. It is quiet and just adapted to a summer conference, and have all the facilities for recreation, such as lake for swimming, tennis courts, gymnasium, etc. This school has always been one in which the old and young mingle for mutual benefit and understanding. Now is the time

(Continued on page 24.)

# Family Department

### April.

1. Sixth (Palm) Sunday in Lent.
5. Maundy Thursday.
6. Good Friday.
7. Easter Even.
8. Easter Day.
15. First Sunday after Easter.
22. Second Sunday after Easter.
25. Wednesday. S. Mark.
29. Third Sunday after Easter.
30. Monday.

### Collect for First Sunday After Easter.

Almighty Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness that we may always serve Thee in pureness of living and truth; through the merits of the same, Thy Son, Jesus Christ Our Lord. Amen.

### Easter Evening.

All Easter mornings hold the light
Of lilies and clear pealing bells.
But I have loved its evening hour
Recalling one sweet tale it tells.

"Behold two of them went that day
To Emmaus—and as they walked
In strange bewilderment, they talked
Of One
And of the things that had been done."

And then—He came—
A stranger to their holden eyes:
"How is it that thou doth commune
In this sad wonder-wise?"
He questioned—and one made reply:
'Thou art a stranger, then," he saith,
"Else thou didst know concerning One—
Jesus of Nazareth—"

. . . . . .

And after long slow miles were past,
Came evening—and the setting sun
Shone on a hamlet's small low roofs,
And that strange April day was done.

"Abide with us," thus they besought
The One who walked with them
From far away Jerusalem.
And lo, He came,
And when they saw Him break the bread.
They knew His name!

. . . . . .

O our dear Master, and our Lord,
How often have we walked with Thee?
How often have our tired eyes
Been holden—and we could not see?

But now, this Easter evening, Lord,
We know Thee—looking in Thy face,
O let our low roof shelter Thee,
Above our humble loaf—say grace.

—Grace N. Crowell, in Woman's Home Companion.

### "Who Abolished Death."

Jesus Christ abolished death in the only way in which a stubborn fact can be abolished—by showing that it is not what it appears to be. Death appears to be the seal of failure, it is the condition of success; it appears to be an end, it is also a beginning; it appears to be a humiliation and a curse, but its cleansing waters purge the soul of her travel-stains, and land her refreshed upon the farther shore.

Death, says the Book of Genesis, is a punishment. Death, says science, is a law of nature. Death, says Jesus Christ, is nothing save the gate of everlasting life. Death is a punishment, if we will have it so. If we turn into ends what are meant to be instruments; if we give a false and spurious substance to shadows whose nature is to come and go, and to desires which, so idealized and intensified, can never be satisfied, then death, which dissolves these cloud-palaces, will be a punishment—a punishment for mistaking shadow for substance, and attempting to slake the divine thirst of the soul in the waters of a mirage.

Death is a law of nature, certainly. Many have resigned themselves to it in the spirit of Marcus Aurelius. "Depart then satisfied, since he who releases thee is satisfied." If there is nothing more than this to be said, the brave man can bear what he must.

And yet, if we will have it so, death is the gate of life. Why did St. Paul look forward to finish his course with joy, instead of only to "depart satisfied"? What made him sure that to die is gain? His belief in the resurrection, no doubt. But this belief rested not only on what he saw in the clouds on the road to Damascus, not only on the reports of the Twelve and the survivors of the Five Hundred Brethren, but on the overpowering conviction that death has no sting to those who know the hidden laws of life. The passage from death unto life is no unique portent; it is the open secret of the universe, which Christ brought to light. In the world without, it is exemplified in the harvest field, when the grain dies as a seed and comes to life again as a blade. In the world within. St. Paul knew what it was to die and be buried with Christ, and to rise again to newness of life.

There is only one way in which the values of life can escape the doom of the existences to which they are attached; and that is by constant transmutation into values of a higher quality. Cling to them as they are, and they fade and perish; let them go, make a living sacrifice of them, and they will still be yours transmuted and enhanced. That which we receive in return for what we have given up is never the same as what we surrendered. In St. Paul's words, thou sowest not that body which shall be, but bare grain. The new life is always life on another plane. And if we make a living sacrifice of ourselves in reasonable service to God, the new man whom we shall put on in return for the old man whom we have put off, is not just our old selves back again, but a new creation, nearer to the image of God.

This mysterious law of the spiritual world, the law of death and rebirth as the condition of growth and permanence, has been dimly perceived by nearly all religions. If there be a "key to all mythologies", it is here. And after the Christian revelation, it remains the chief foundation of our faith in human immortality. Without undervaluing the argument from divine justice, or the confident claim of love, which as the supreme attribute of the Deity must have the quality of everlastingness, so that neither death nor life nor any other creature can separate us from love, whether human or divine, or extinguish our capacities of loving and being loved, I still think that the strongest argument for immortality is the unquenchable conviction that in the mind of God spiritual values are indestructible facts. Whatever has value in God's sight is safe for evermore; time and change cannot touch it. And so far as we can make our own those things which are precious in His sight, we have the assurance that for us too death has no importance—that in the words of a high-minded Oxford thinker, "Death does not count". It does not count, in this sense, that we need not trouble ourselves about the length of the span allotted to us. There are many of whom it may be said, "They in a short time fulfilled a long time, for their souls were dear to God". —Dean Inge, in Church of England Newspaper.

### Prayer.

Prayer comes nearer to being at the heart of our religion than does anything else.

When we read the Bible we may be interested only in its historical information, or in its literary value or in its theology. When we pray we are talking to God. We must assume that there is a God to whom we may talk. We act on that assumption and we bring ourselves solemnly into His presence, we are dependent upon no one else, we are leaning on no one else. We are not dealing with other peoples' theories nor with their actions. In Prayer we come directly into the Presence of our Creator.

We may pray anywhere. Of course the building hallowed by the prayers of a congregation is a place set apart for prayer. But we may pray elsewhere. The street, the avenue, the shop, the home, the woods, the seashores are all places available for prayer. The nearness of others or their absence does not affect the prayer.

The opportunities for prayer are not limited. We may pray when we kneel, when we sit, when we walk, when we ride, when we swim, and presumably when we fly.

Our moods for prayer are many. Of course when we are solemn, when we are overawed. And yet when we are full of joy, we may pray also. Like a child we may romp into the Father's Presence and tell Him our good news. When we mourn, we come to Him for comfort, when we sin, we come to Him for strength and for forgiveness, when we play, we come to Him for joy, when we laugh we come to Him who made our frame and knows what is good for us.

Day time and night time alike are times for prayer. The dim religious light has no more to do with religion than has the brightness, of the noonday sun. In fact, one man was converted in the sunlight, for prayer is always at hand, the acceptable time is the ever-present now.

Prayer is available to all. The learned man and the ignorant man may pray. The busy man will find prayer a help and the idle man will find prayer a stimulant.

The man who trusts God, the man who wants to serve God, the man who wants to be godly, will seek to talk with God and to hear what God has to say to him.

The old man and the young man, the men, the women, and especially the little children, are able to pray.

What a preparation for the Hereafter is the life of prayer. What a bringing in of infinite resources into the limitations of earthly life is the habit of prayer. What a shield and protector along the ways of a strange earthly life is the result of prayer.

Prayer takes one into the realm of the abiding and enables a man to live as one who has a definite purpose that is for eternity and not just for today.

We Episcopalians are known as peo-

ple with a Prayer Book. Surely we ought to be the leaders of the world in the art of prayer. We ought to be known as a Praying People. Let prayer be the center of our life for all time.—Berkley Churchman.

For The Southern Churchman.

**A Little Ghost Walked in Her Garden.**

Helen Bayley Davis.

The hand of spring
Tossed into her garden a host
Of fragrant things—and the little shining ghost
Of last year's April crept
Among the singing branches that had slept
Through winter's night.

It hung the white
And pink-lipped buds upon the bough
Of a dogwood tree; wisteria blossomed—I wonder how!
It shook the twisted fern
And breathed into the lemon-tinted urn
Of an orchid-flower.

At midnight hour,
Beside a pool it paused to rest,
Stooping to touch the water's lily-covered breast—
And then . . at the stirring of day . .
The little April phantom crept away . . .
I heard it sing!

**Christ the Lord is Risen.**

"Christ the Lord is risen." To us is the promise and to all that are afar off.

The words sound of life here and now. They satisfy in some new fashion our thirst for knowledge of how to live, not our curiosity about death. Old things are passed away; all things are become new. But we ourselves are not new creatures. The old uncertainties still cling to us. We have followed too much the devices and desires of our own hearts. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us.

It is not enough to endeavor to imitate Jesus. We have tried to walk in His steps, but men do not see Jesus Himself. They see us.

We need to be born again. Yet how can a man be born when he is old? The winds of heaven breathe upon the waking earth; we hear the voices, but we have never seen the home of the winds. Even so the spirit of the living God is born within the heart of a person. The Son of Man is lifted up before the eyes of a waiting world, and we see the light of the knowledge of the glory of God in the face of Jesus Christ. We know the power of the resurrection, and it is no longer we that live, but Christ lives in us.—Selected.

For The Southern Churchman.

**The Warning.**

C. B. Bush.

"Come," called the householder,
The man who built upon the rock,
"Come to my house; take refuge;
Welcome all."
But they refused to leave their pleasant home
Upon the sand:
Their pleasure garden full of bright-hued flowers.
"Come," called the householder;
The clouds are gathering fast,
Wait—not the thunder's shock;
The storm comes on apace."

They heeded not His Voice,
Nor heard the tempest's roar.
But, laughing, turned away and closed their door.

# For the Young Folks

For The Southern Churchman.

**Remember Thy Creator.**
(From Eccles. 12.)

Gene Scott Wright.

Remember thy Creator now in happy hours of youth,
Ere yet the evil days shall come to fill thy soul with ruth—
While still the glorious sun may shine to bless thee with his light,
And moon and stars have not for thee been quenched in endless night.
Ere yet the silver cord be loosed, broken the golden bowl;
Shattered the wheel—the pitcher, too—and none to make them whole.
For dust to dust shall soon return—the spirit, to its God:
Pause—ere He call thee to account, and use His chastening rod.

For The Southern Churchman.

**Orange Blossom Honey.**

Helen Louise Benson.

I know all children enjoy sweets of all kinds and I'm sure that honey is counted as a general favorite with all young people. I want to tell you a little about the honey that the bees make here in Florida.

My home is in an orange grove. The trees have been in full bloom for the past month and the fragrance in the air is delightful. Right near us there is a vacant lot filled with bee hives. What a feast those busy little workers have been having during the month of orange blossoms! Buzz! buzz! zoom! zoom! the fragrant air is filled with the sound of the bees hovering in swarms over the orange blossoms gathering the honey. The odor of the flowers is so very sweet that you can imagine how delicious honey made with the help of the orange blossoms must taste. It is delicious, too, for the owner of the bees gave us a jar of the honey the other day and it has a different taste from ordinary honey that you buy in the stores. It has a sparkling light amber color so clear that print can be read without trouble through a jar of it.

Our friend, the bee-keeper, has seventeen hives placed at regular intervals around the lot, all square shaped box hives slightly raised from the bottom boards. The bees light on the bottom board from which they enter the hive.

Orange trees fragrant with bloom surround this apiary, the name of the home of the honey-bees. With such sweetness all around, the bees do not have to fly very far to get nectar from the flowers in great abundance. It has been proved that bees find their honey from the perfume of the flowers. Where there is no perfume a bee pays no attention to the honey in a flower. Certainly the delightful fragrance of orange blossoms must be a wonderful help to the bees.

The bee-keeper has a great love for his bees and tells me he has no trouble handling them. Whenever he finds they are a little "angry" as he calls it (by that he means they seem rather restless and excited), he burns a little charcoal to make a smoke near the hive and that quiets the bees so that he can handle them without any trouble. Many bee-keepers wear veils when they work with the bees, but our friend never covers his face. I think the bees must know he is fond of them and, of course, are gentle when he handles them.

The other day he showed us the queen bee, the largest bee in the hive. There is only one queen in a hive and she lays all the eggs, usually about fifteen hundred to two thousand a day.

Then there are the workers and they do just what their name indicates—work, work, work, all day long. When you see bees flying around over your flower beds and around your fruit trees, you can be sure those are the worker bees. They feed the young bees, clean and guard the hive and go out in search of honey. They never rest a minute. These are the bees that people mean when they say to you children.

"My! my! you're as busy as a little bee."

And then come the drones. They are the lazy bees, for that is what the word, "drone" means. They do not assist in the work of the hives and oftentimes the workers drive them out of the bee-hive. We saw some of the workers carrying a drone out of the hive the other day. They carry them out of the hive by their wing and fly away with them about a hundred feet or more and drop them. Usually the lazy drone does not come back to the hive, but if he does, the worker bees carry him off again. You almost never hear of a drone being killed by the worker bees, which shows the busy bees are kind as well as busy. So you can be pleased when people call you a "busy bee". Don't ever let them call you a "lazy drone" though.

I was watching the bees the other day and I noticed several bees with a big spot of yellow on their backs.

"Oh! there is a new kind of bee!" I exclaimed, "look at their big yellow spots."

"That is pollen on their backs and they are the same old bees," explained the bee-keeper.

I must tell you about this for it is wonderful. The bees have little baskets attached to their legs and they collect the yellow dust from the flower stamens and put it in these little baskets, which are attached to their legs. This pollen is carried to the hive and the bees make it into a food called "bee bread" which is fed to the young bees. Isn't that a wonderful thing for little bees to do?

The bee-keeper told me the other day that he had been having a little trouble with his bees. Some of the boys in the neighborhood had been seen near the bee-hives and he noticed several objects lying near the hives as though they had been thrown there, also he found the bees rather excited and hard to manage. And another thing, too, he told me, was that the dragon-flies, or mosquito-hawks as they are called in the South, had been bothering his bees considerably. These insects are enemies of the bees for they swoop down on their lacy wings and catch the bees as they fly into the hive.

"Now, he said, "I've thought of a plan. Some of those boys are experts with whips. I was wondering if they couldn't catch those mosquito-hawks with their whips. They are crack-shots at it. Here comes one of the boys now. I'll ask him."

No sooner said than done. The boy

eagerly ran home for his whip and was back in a very few minutes. By this time the mosquito-hawks were circling around the hives watching for the bees to arrive with their honey.

The boy stood within a few feet of the hives and then, crack! crack! crack! that whip flashed through the air and down came one destroyer of the bees. Crack! crack! again another mosquito-hawk was caught with that flashing whip. It was quite exciting.

"All the other boys can catch mosquito-hawks with whips just as good as I can and they'll come over and help, if you want us to," said the boy eagerly.

"I'd be very grateful for your help," said the bee-keeper, "and when I gather the honey, you shall all have a share, for its your help that is going to save the honey this season. Unless I get rid of these mosquito-hawks, there will be no honey to gather."

Every day after that until the mosquito-hawks disappeared the boys faithfully came with their whips and helped the bee-keeper. And from that time on the boys grew to love the bees and understand what wonderful little creatures they are and the bee-keeper never again found that his bees had been disturbed during his absence, on the contrary, he found that he had gained a little band of helpers to guard and protect his bees and how the boys enjoyed the delicious orange-blossom honey when it was gathered. The bee-keeper found at the end of the season that it was the best harvest of honey he had ever collected.

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For The Southern Churchman.

## Her Easter Vision.

John T. Theodore.

PART I.

On the southern slope of one of the foothills of Sunset Range stands a group of small, attractive cottages, surrounded by fields and gardens. As one approaches them on a summer evening there may be heard the happy voices of young girls playing circle games on the velvety grass or "hide and seek" among the shrubbery.

But the gently sloping hill has not always echoed to the merry laughter and the singing of happy children. Only a few short years ago it was merely a prosperous-looking farm where Mr. Albertson, a professor at the State College, came with his wife and daughter, Theodora, to spend happy vacation days. "We live on the farm," they were accustomed to say, "and spend the winters in the city." Then came the plague known as influenza, beginning in a small section of the old world that had never been cleaned up, and its deadly germs spread rapidly over the earth, claiming more victims than did the great World War. When Mrs. Albertson came again to the farm she and Theodora were alone. The young widow's charm and tact and her many kindnesses endeared her to all the people of the communityl, while Theodora's winsome smile and dancing blue eyes radiated joy and happiness wherever she went. The children of the rural school looked eagerly for her coming and crowded one another for a place beside her. The simple-hearted country folk called her "Sunbeam" for her presence brought light and gladness into lives that were usually dull and toil-hardened.

Then one day at school Sunbeam suddenly left her playmates in the middle of the game and started slowly homeward. The next day she did not come, and the teacher said that the child was very ill. On their way home the children with solemn faces lingered long before the Albertson farm house. A famous physician came from the city but his skill was of no avail, and one day as the sun sank below the western hills the pure flame of Sunbeam's spirit went back to God from whom it came.

Weeks and months passed by and the bereaved, lonely mother languished and knew no consolation. Words of comfort from loving friends failed to lift the cloud of sorrow that had settled upon her soul. To good Dr. Heath, her pastor, at last came an idea and he hastened to make the suggestion to her. "Why not take a trip to the Holy Land?" he urged. "The ocean voyage, the change of scenes, a visit to the places made sacred because of their association with the life of our Lord will surely bring a measure of peace to your troubled heart." So a few weeks later Mrs. Albertson stood waving farewell from the deck of an ocean steamer which was headed toward the ancient, mystical East.

As the days passed by the calm of the sea seemed to soothe and the ocean breezes to bring healing to the lonely mother. New surroundings and kindly traveling companions diverted her mind; her sorrow mellowed and a halo was cast around her cross. The party landed in Beirut, Syria, and their first visit was to the American orphanages. At the sight of thousands of children working and playing her heart began to bleed afresh; and as they traveled through Sidon, Nazareth and Jerusalem and met the thousands of boys and girls, once abandoned, helpless orphans now well and strong and clean, because there were those in America who cared, she repeated over and over again in endless refrain: "O God, why do these children live and I am bereft of my only one?" Had she remembered that these children are but the remnants of a nation, that they have witnessed scenes of massacres, and have suffered untold miseries, she might have rejoiced in the great philanthropic work of her own land. Had she remembered that men and women from her country had brought safety and health to these children and had poured into their famished hearts all the love and happiness that some of them had ever known, she might have found some consolation in her sorrow; but she saw only "children" and she sadly missed her own child. She turned away and bitterness flooded her soul.

After a few days of continuous travel and sight-seeing the already weary tourists reached Bethlehem where they gathered in the Church of the Nativity for a simple service to commemorate the advent of Jesus. "Unto us a child is born . . . " Mrs. Albertson's thoughts flew away to her own child and quietly she began to weep. The voice of the reader grew fainter and fainter. Soon she seemed to hear the happy laughter of the orphans which mingled with the strangely droning voice of the preacher. Then earthly sound and sights vanished and a wonderful panorama opened before her. There were trees and shrubs such as she had never seen before. The blue waters of a lake shimmered in the distance and there were mountains and valleys mantled with glorious radiance. Soft music floated out on the air.

"Where am I? What is this place?" she asked in wonderment.

"This is the Garden of God," replied a voice. "It is where the spirits of the blessed dwell after they leave their earthly habitation."

"Have I left my earthly habitation?"

"No, you have not; but you are granted the privilege of visiting this garden for a short time. Go wherever you desire."

A thought flashed through her mind and she almost shouted:

"Oh! tell me! Do the spirits of children come here, too?"

"Yes, they do."

"Where are they? Can I see my child, my own little daughter? Tell me where I can find her," she pleaded with outstretched arms.

"Yes, she is here. Follow this lane between the jasmine trees until you come to a fountain; then turn to the left and you will see her with other children."

With joy in her heart and buoyancy in her steps she hastened down the lane. There were numberless children on the velvety green fields, some making garlands of the flowers they had gathered, others engaged in innocent frolic and merriment. There was laughter in each voice and radiance in each face.

"I never imagined that my child had come to such a happy and beautiful place," she murmured and hurried on. Passing by the fountain she turned to the left, and at a little distance beyond saw a sight that well nigh froze her blood. The whole vast field before her was barren and parched. No grass, no flowers, no beautiful trees in this desolated place, but there were children and more children, not in a happy and mirthful mood but solemn and sad. They moved about listlessly. Their voices were low and lifeless.

"O God," she moaned, "surely my little girl is not among these."

But Sunbeam was there.

"My child, my child!" the mother cried; "why are you sorrowful? Why are you not with the other children yonder?"

Sunbeam turned two big, sad eyes to her and said:

"I cannot go there to play with them, Mother, because you put me here."

"I?" the mother gasped.

"Yes. Come, I will show you. See these cups!" The child pointed to rows and rows of cups that stood upon marble stands; "each one of us has one. When mothers and fathers spend their days and nights weeping these cups fill to overflowing and the tears wither everything they touch. When fathers and mothers complain and harbor bitter thoughts their words and moods rise up here in black vapors and blight the trees and flowers and all the beautiful things. That is the reason this spot is a desert. There, that cup is mine. It is running over! Now dip the flower in your hand into it. See! Its petals shrivel up. Can I be happy while you weep and sorrow without finding any comfort? A girl over in the green fields told me that she finds in her cup trust and patience and loving deeds done in memory of her. Everything around her blossoms as the rose and she and her companions are not sad-faced like us, but happy and joyous. Mother dear, won't you love me in that way?"

"O God, forgive me; I have allowed my grief to make me a selfish woman," sobbed Mrs. Albertson. She stretched out her arms to embrace her child. Then her eyes opened wide in astonishment. Instead of Sunbeam's blue eyes two big brown eyes were timidly staring at her.

(To be continued.)

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Eternal Life hath triumphed over death,
The grave no longer holds its ancient sway,
The world is lighted with the glowing dawn
That heralds now the everlasting day.
—T. S. Knox.

# SANCTITY OF MARRIAGE ASSOCIATION

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## A VERY PERSONAL LETTER TO MEMBERS AND FRIENDS OF THE ASSOCIATION

Summit, N. J., January 15, 1928.

The most important matter, beyond all question, to be considered at the General Convention in the City of Washington next October, is the report of the Joint Commission on "the whole problem of divorce," affecting as it does, not only the continued existence of the family as a divine institution, but also the very existence of the State and civilization itself.

In view of this fact, and the lack of intelligent knowledge among both clergy and laity, the Executive Committee of the Association has ordered the publication of five articles to be mailed consecutively to all the parish clergy and the lay deputies of the Convention.

Four of these articles have already appeared in *The Living Church*, the titles of which will be found on the last page of the enclosed Bulletin. A fifth article on "*The Marriage Canon in the Light of the Betrothal of the Virgin Mother*," is yet to appear. It is because newspaper publication reaches only a small portion of the membership of the Church, and because such articles are not always preserved for reference, or even read there, that the Association has taken steps to place the papers as Bulletins in the hands of as many of the clergy and laity as they are enabled to reach. Only in this way can intelligent action be taken on the subject at Washington, instead of the trifling, irrelevant, and almost contemptuous way in which the House of Deputies at New Orleans treated the respectful Petition of the Association, with its "Seven Reasons," *not one of which has ever been challenged, either in the House or in any of our Church papers.*

Each 6,000 of these Bulletins will cost $275 for printing and mailing, a total of $1,375. Of this sum $422 has already been received from fifty subscribers. The question now for each person receiving this statement, or a copy of a Bulletin, is, "*Do you care enough*, not only for the honor of your Church, but for the very existence of your country as a civilized nation, to contribute one dollar or twenty dollars to this vital cause?"

*The writer asks you to bear with him in a very personal statement concerning his own part in this work.* He has just completed, by the mercy of God, eight years of almost daily labor and anxious thought, in correspondence (public and private), writing, typing, and publishing, not only gratuitously, but at the cost of serious illness and gifts of money, all of which, measured by any commercial standard, would be represented by many thousands of dollars.

In view of the appalling consequences of allowing this American Church, set here by God's providence for the upholding of the full Christian faith and the Christian standard of morals among our multitudes in this great land, to separate herself in this matter, contrary to the clear teaching of our Lord, her Prayer Book, and her Constitution, as she has done since 1868 from all the rest of the Anglican Communion, no intelligent Churchman who fails to study the question and to aid can be counted blameless.

For sixty years the Church has been sanctioning by her canon what she denies by her Prayer Book. By that false "proviso" or "exception" she keeps proclaiming continually that there is always one sure way for remedying rash or unfortunate marriages, and this the very easiest of all ways, as every Judge knows, namely, by the commission of a single act of adultery, or even only the production of circumstantial evidence of its assumed commission!

The extent to which the Association or its Secretary, as your servant, can carry on this work must depend on the character of your individual response. The total sum asked is a mere minimum. Much more can be done if more is given.

Very sincerely yours,

WALKER GWYNNE,
Secretary-Treasurer.

# THE LATIN AMERICA EVANGELIZATION CAMPAIGN

Incorporated 1921

## OBJECT

This is an independent, interdenominational work on faith lines, which has been founded under the guidance of God, to reach the unevangelized millions of Latin America by a forward movement of aggressive evangelism, carried out in co-operation with the missionaries of all denominations working on the field.

## DOCTRINAL BASIS

The Directors and Executive Council of the Latin America Evangelization Campaign adhere to the verbal inspiration of the Scriptures, as originally given; the Virgin Birth and Deity of Christ; His bodily Resurrection; the doctrine of Salvation through the Blood of Christ, whose vicarious sacrifice is the only remedy for man's lost condition; the doctrine of the eternal salvation of the regenerate and the eternal condemnation of the unregenerate; the scriptural doctrine of a life of victory over sin through the power of the indwelling Holy Spirit of God, and the imminency of the pre-millennial coming of our Lord and Saviour Jesus Christ.

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**All contributions for the work should be sent to the Secretary-Treasurer, Mr. E. A. Steele, at 124 No. 15th Street, Philadelphia, Pa., clearly marked for "The Latin America Evangelization Campaign," so as to avoid confusion with other funds for which Mr. Steele is also treasurer.**

**Correspondence** for Mr. and Mrs. Strachan: Box 1307, San Jose, Costa Rica. Postage from U. S., two cents. Cables: "Latmercan," San Jose.

# Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

## SPECIAL NOTICES.

**ANTIQUES.**

**WE PAY THE HIGEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 309 East Franklin Street. Richmond, Va.**

**CHURCH LINENS.**

ALTAR AND SURPLICE LINENS BY THE YARD at wholesale prices for Rectors, Guilds, Needleworkers and others. We specialize in Pure Irish Linen and import direct from the Belfast weavers. Samples on request.

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Just what you have been looking for. One book, 75 cents; both books, $1.00 postpaid. J. B. Youngblood, 1008 Calhoun St., Augusta, Ga.

**ROOMS IN WASHINGTON.**

MRS. W. A. MASKER, 2751 MACOMB Street, N. W., Washington, D. C. Transient Vicitors accommodated with comfortable rooms in private home.

## SITUATION WANTED.

CLERGYMAN RECOMMENDS MIDDLE-aged gentlewoman for position as Mother's Helper. Excellent health, quiet, cheerful disposition, with practical training. Would be of great assistance to widow, or widower, with young children. Address the Rev. Henry Ervin Batcheller, Rte. 3, Charlottesville, Va.

YOUNG WOMAN, DAUGHTER OF DE-ceased priest, is available for position as parish worker, or head of institution for girls. Prefer North Carolina, but will go anywhere in South. Has had considerable experience in care of delinquent girls, both in North and South. Excellent references. Address, Miss Alice Mariett, House Director Girls' Friendly Lodge, 13 Trumbull Street, New Haven, Conn.

LADY OF GOOD SOCIAL STANDING wishes summer position as companion or tea room hostess. References. Address Box 33, Staunton, Va.

## HELP WANTED.

WANTED, A GOOD NURSE FOR LITTLE boy four years old. Qualifications: Must have had professional or practical training, not over forty years old, good health. Am willing to pay good salary. References required. A. A. Zollicoffer, Henderson, N. C.

# Deaths

### ADMIRAL JAMES HARRISON OLIVER.

REAR ADMIRAL JAMES HARRISON OLIVER, retired, first Governor of the Virgin Islands and member of the Naval Board of Strategy during the World War, died at Shirley, his historic estate on the James River.

He served the U. S. Navy forty-four years and served God always and in every walk of life was found faithful, hence he has won the crown of life.

Rear Admiral Oliver was formally nominated Governor of the islands previously known as the Danish West Indies by President Wilson on March 28, 1917.

For the remainder of his career he was on duty in the Navy Department at Washington, his retirement taking place in January, 1921. He was born seventy-one years ago in Houston County, Ga., was graduated from Washington and Lee University in 1872 and from the United States Naval Academy five years later.

A series of steady promotions brought him to the rank of Captain in 1910, and three months before the declaration of war with Germany he was made a Rear Admiral. His career included nine cruises, averaging more than two and a half years each.

In 1893 he married Marion Carter, of Shirley, Va., where he made his home.

Admiral Oliver was one of God's noblemen and of him it can be truly said "High erected thought seated in a heart of courtesy".

"Blessed are the pure in heart, for they shall see God."

L. M. W.

### EDMUND MYERS WELLFORD.

"And behold a door was opened in Heaven and I heard a voice saying, 'Come up hither'", and our dearly loved friend, EDMUND MYERS WELLFORD, age thirteen years, left us April 1, 1928, for his Heavenly home, and we shall look forward to seeing him there.

His was a beautiful, joyous life, pure and clean, and as a member of Christ's Church, a child of God and an inheritor of the Kingdom of Heaven. We know that he has heard his Saviour's welcome saying, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven.

He is survived by his parents, McDonald Wellford and Frances Myers Wellford, a brother, McDonald Wellford, his sister, Frances Wellford, and his grandparents, Major E. T. D. Myers and Mrs. Myers and Mr. B. Randolph Wellford and Mrs. Wellford.

"And with the morn those angel faces smile,
Which we have loved, long since, and lost awhile."

L. M. W.

## CHURCH INTELLIGENCE

(Continued from page 20.)

for parishes to be making plans to send at least one representative from each parish organization, and as many of the teachers of the Church (Sunday) School as possible. Let the parish pay the expenses and they will find it money well spent, as even one person can bring back to the parish an enlarged vision, greater enthusiasm and a knowledge of better methods for carrying forward the work of the Church. The expense will be a matriculation fee of $3 for each pupil outside the State of Virginia, no fee for those in the State; board $22 for the entire period; and reduced rates on all railroads within the State.

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

### St. Alban's Parish.

At a recent meeting of the vestry of St. Alban's Parish, it was decided that the new parish building soon to be erected should be called the "Satterlee Memorial Parish Hall". The location of the Cathedral within the confines of St. Alban's Parish, the close association of Dean Bratenahl, former rector of St. Alban's Church, with Bishop Satterlee, as well as that of the present rector, the Rev. Charles T. Warner, and Bishop Satterlee's keen interest in the future of St. Alban's Parish, were reasons which brought the members of the vestry to this conclusion.

Contractors have been authorized to begin work and it is hoped that this much-needed addition to the work of the parish may soon begin to take definite shape.

### Woman's Auxiliary.

The annual evening meeting of the Woman's Auxiliary was announced for April 7, in the Parish House of the Church of the Epiphany. The right branch of the Woman's Auxiliary of Epiphany Church acted as hostess.

At the meeting it was proposed to introduce to the Episcopal women of Washington a new form of church work, that for and with foreign-born Americans. The speaker was Dr. Thomas Burgess, Secretary of the Foreign-Born American divisions of the Department of Missions of the Episcopal Church, with headquarters at the Church Missions House in New York. To carry on this work in Washington Mrs. William D. Hurd, Diocesan President of the Woman's Auxiliary, has appointed a committee, of which Mrs. T. J. Howerton, of All Souls' Church, is chairman. The work will be carried on largely through those parish churches which have foreign-born members in their congregations.

Mrs. Hurd plans to assemble in Epiphany Parish House at 7 P. M. the various heads of committees who are working for the success of the Triennial Convention of the Woman's Auxiliary of the Episcopal Church in America, which will be held in Washington in October next at the same time as the General Convention of the Church. The Woman's Auxiliary will meet in the rooms of the Mayflower Hotel, holding its mass meetings in the Washington Auditorium. About twenty committees of women have been at work for several months. Each chairman made a brief report of the work accomplished. About 2,000 women will attend the Convention besides a considerable number of women missionaries at work in the foreign field.

M. M. W.

## MARYLAND.

**Rt. Rev. J. G. Murray, D. D., Bishop.**
**Rt. Rev. E. T. Helfenstein, D. D., Coadjutor**

**Bishop Murray** was in his Diocese over Easter and brought fittingly to a close a Lent and Holy Week which had been widely and deeply observed. The noon-day services at Old St. Paul's featured the downtown observance of the season. Each day the great church was crowded to the doors with worshippers listening eagerly to messages from some of the leading clergy of the country. Throughout the Diocese there was constant week-day worship and the usual exchange of pulpits, while many Maryland clergy filled special preaching appointments in other dioceses. Holy Week was a climax to this period of special devotion. Practically every church held daily services; many sacred cantatas were rendered, and the three hour service on Good Friday was very generally observed.

On Easter Sunday morning, following the practice of many years, Bishop Murray celebrated at the early service at the Pro-Cathedral. At 11 he confirmed at St. Mark's-on-the-Hill, Pikesville, a notable day in the history of this parish, the beautiful new stone church being in use for the first time. In the evening he confirmed a class at the Pro-Cathedral and again at the Naval Academy, Annapolis, on Monday evening. Meanwhile Bishop Helfenstein also held a confirmation service at the Church of the Resurrection on Easter Day.

**A notable meeting** to discuss the "Cause and Cure of War" was held in Baltimore at the Southern Hotel on March 30. The plan was made possible by the Maryland Cooperative Committee on which many Church and College and Women's Clubs were repre-

sented. From the Episcopal Church, the Woman's Auxiliary and the Church Service League cooperated. Through their efforts there was a large representation of church people, despite the opposition of certain ultra-conservative elements which labeled the gathering "pacifistic".

The discussion lasted a full day, with luncheon served at noon, at which time Dr. James T. Shotwell, the Director of the Carnegie Endowment for International Peace, spoke on the "Heart of the Peace Problem". Dr. Shotwell treated the problem very sanely and constructively, discussing among other things whether force is, after all, an effective means of getting what we want. He showed that war is no longer an instrument that can be carefully regulated and restrained, but is a contagion; no longer a method of settling disputes between two nations, but an industry which may involve the whole world.

In the afternoon there was a round-table discussion on Latin America, led by Professors from Johns Hopkins, Goucher and the Catholic University. Mr. Drew Pearson, the Foreign Affairs Editor for the "United States Daily", caused considerable stir by averring that the bankers were not responsible for the present intervention in Nicaragua, but that it was in line with the foreign policy of the present administration in protecting the Panama Canal.

**An echo** of the intense feeling aroused by the Sacco-Vanzetti case was heard in Baltimore when the Rev. C. W. Whitmore accepted a position as Executive Secretary of the Roosevelt Park Recreation Centre. The Rev. Mr. Whitmore resigned from his parish at Leonardtown, St. Mary's County, Diocese of Washington, as a result of his outspoken opinions regarding the trial and will now do extra parochial work in Baltimore, not under the jurisdiction of the Diocese of Maryland.

J. A. M.

**At St. Paul's, Baltimore,** more than 32,600 persons were recorded at the week-day services during Lent, 1928.

The Easter communicants numbered over 1,100, and in the parish this spring seventy persons have been confirmed. The rector, Dr. Arthur B. Kinsolving, conducted the three hours' meditation upon the Passion and the large church was completely filled throughout this period. The offerings around Easter amounted to about $2,500, which was divided between the Endowment Fund of the Church and General Missions.

A. B. K.

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

Now that Lent is past, one hears from various parts of the diocese estimates of a profitable result of its observance. Especially in the cooperative efforts of uniting parishes, congregations have been good, preachers effective, results positive.

Bishop Stires was the preacher at the three-hour service on Good Friday at the Church of the Messiah, Brooklyn; the Rev. J. I. B. Larned, of the National Council, preacher of the three-hour service at St. George's, Flushing; and the Rev. Fr. Hawkins, O. H. C., at St. George's, Brooklyn.

### Successful Mission in Flushing.

A children's mission recently held in St. George's, Flushing, by the Very Rev. Francis S. White, Dean of Trinity Cathedral, Cleveland, Ohio, is reported to have been remarkably successful. From the interesting account given in "St. George's Sword and Shield", the parish paper, one gathers that Dean White made a deep impression on adults as well as children, and really set forward the religious life of the parish.

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### Through Prayer.

An unusual leaflet was distributed on Easter Sunday to the parishioners of Calvary Episcopal Church by its rector, the Rev. Samuel M. Shoemaker, Jr.

Next to the church is going up Calvary House, which is to serve when it is completed the working needs of the parish. Here the rector and his assistants will live. There is to be a floor for men workers and one for women workers, and the usual assembly and work rooms. Calvary is not a rich parish, for it is not in a residential neighborhood, and for years the much-needed parish house was not undertaken because humanly it seemed impossible to raise sufficient money to build it. Last summer, as the result of constant prayer on the part of the rector, the staff, members of the vestry, and friends of the parish, plans were drawn up for Calvary House and later the contract let. Mr. Shoemaker believed that the house was needed for God's work, and that if this was so the money would be provided. On the basis of faith the building was commenced. The vestry decided to have no drive for funds, and to spend no money in employing publicity people to raise funds. In the Christmas offering $79,518 was given. The rector has made no further appeal, for he believes that a building that was started by prayer can be finished by prayer. The leaflet that was given to his parishioners reads as follows:

"Calvary House, which is now in process of construction next to the Church, is to be a House of Fellowship. A busy company of happy people will be there to welcome all who come in. The primary work of this church is changing the lives of people who need Jesus Christ, and an increasing number in search of vital religious experience are coming to us for help.

From Calvary House groups of men and women will go out to carry His message to other centers. This building was begun through prayer. Let it be finished through prayer. Will you join with us in daily prayer that the money needed to finish it without debt, may be given by willing people before the end of the year?"

### ORDINATIONS.

On Palm Sunday, in St. James' First African Church, Baltimore, the Most Rev. Dr. Murray, Bishop of Maryland, admitted the Rev. Edmund B. Trotman, Cumberland, Md., to the Priesthood. The Rev. Dr George F. Bragg, rector of the parish, delivered the sermon, presented the candidate, and assisted the Bishop in the service of Holy Communion.

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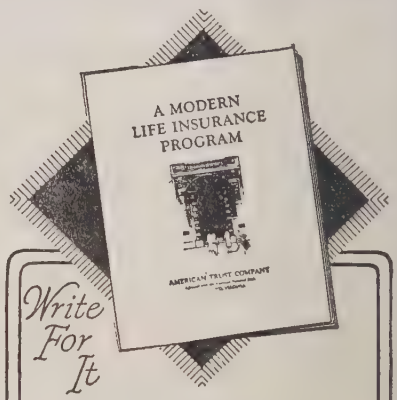
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Not in the grave, nor the sky,
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Do not call secular any calling in which you can work together with God. —Selected.

When we need the ladder, we shall have the ladder. When we require the army, we shall get it. We shall have grace to live by, while we are called to live. We shall have grace to die by, when we are called to die.—G. H. Morrison.

"Comrades, close up the ranks!
No dirge be ours! Psalms of victory sing!
Rejoicing at twilight, let us give thanks
For being soldiers of a conquering King."

"Not the mere paradise below;
The heaven of heavens is opened now.
And we its bliss regain;
Guarded so long by fire and sword
The gate stands wide, the way restored,
The veil is rent in twain!

I lift my eyes to see
The Hand that leadeth me,
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It is only by intercession that that power can be brought down from heaven, which will enable the Church to conquer the world. Let us stir up the slumbering gift that is lying unused.—Murray.

God's supreme strength cooperates with His children in their weakness. After they have done their best they leave only imperfect work behind, but having done their best the Master Himself enters unseen and beautifies and glorifies what has been done, until in His sight and ours it becomes a thing of beauty.—Dr. H. T. Kerr.

A mature Christian experience involves much more than mere intellectual apprehension of the truth of the gospel. It involves a personal revelation of God to the soul as real, though different in character, as that which came to the prophets and saints of old. Beloved, let us make sure that we too have had our apocalypse, our vision! —A. B. Simpson.

Do today's duty, fight today's temptation; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.


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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 3 |
| Editorial | 5 |
| The Thirty-Nine Articles—Rt. Rev. John Charles Ryle, D. D. | 6 |
| Favorite Scripture Verses | 7 |
| Bunyan of Bedfordshire—Rev. William H. Matthews, D. D. | 7 |
| Plain Bible Studies—J. T. Bougher | 10 |
| Scripture Gift Mission—Rev. Francis C. Brading | 10 |
| Tht Original Fisherman's Club—In Los Angeles—As Told by a Friend | 11 |
| Historic Periods of Fredericksburg—Mrs. Vivian Minor Fleming | 12 |
| The Great Pyramid | 12 |
| The Great Commission | 13 |
| Book Reviews | 14 |
| Letters to the Editor | 15 |
| Church Intelligence | 18 |
| Family Department | 20 |
| Children's Department | 22 |
| Personal Notes | 25 |



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EDITORIALS

Vol. 93. RICHMOND, VA., APRIL 21, 1928. No. 16.


## ALTARS

April 25, 1821, almost exactly a hundred and seven years ago, a clergyman of the English Church who had visited the United States wrote to a friend at Derby of "The Episcopal Church in America". The letter was published in Church papers of the time and may be found in some old collections. Incidentally, it said there were eleven dioceses in this country, Maine, New Hampshire, Massachusetts, Vermont and Rhode Island constituting one, the others New York, Connecticut, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Ohio. Most of the bishops were rectors of parishes, their horse hire and other travel expenses paid by parishes they visited, but depending for their livings chiefly on their salaries as rectors. One, combining the duties of bishop and rector, subsisted on an income of $600. The state of the Church had been very low, partly because of prejudice against it as an offspring of the Church of England, but new life and strength had been given and the growth had become as rapid as that of any other denomination.

The special point to which attention is asked here is an allusion to the Church in Virginia. Explaining that each rector decided who in his parish should be admitted to the Holy Communion, the writer said:

"In Virginia no man who lives without family worship can be a communicant."

This was a hundred and twenty-one years ago.

The People of Virginia perhaps clung more closely than any others of the early immigrants to the finest and highest of the traditions and customs of the finest of the British peoples, transmitted them to descendants and communicated them to neighbors, kin and connections. One of the best and sweetest of the customs thus inherited was that of regular family worship, brought down from the time when each great house had its private chaplain. Yet it was not confined to the great families. Warren, in "Ten Thousand a Year"—which is the Book of Job brought to modern conditions, with interludes of intense drama and of humor, sometimes subtle, sometimes broad—gives what probably is the most vivid and intimate pictures of the life and manners of the cream of the British country gentry to be found either in history or fiction. Telling of Yatton, the home of the family around whom the story is woven, he says: "Mrs. Aubrey (venerable mother of his hero), having read prayers before the assembled servants, as usual, nearly an hour before—a duty her son always performed when at the Hall—"

Robert Burns tells of the same duty at the distant extremity of the island and the opposite end of the social scale in "The Cotter's Saturday Night"—

> "Then, kneeling down to Heaven's Eternal King,
> The saint, the father and the husband prays;
> Hope springs, exultant, on triumphant wing
> That thus they all shall meet in future days;
> There ever bask in uncreated rays,
> No more to sigh or shed the bitter tear
> Together hymning the Creator's praise"—

Humble, proud, honest, pious people, gathered from their week of toil as farm laborers and servants, the father reverently opening the Bible that was his father's most loved possession, holding the same faith, praying to the same God as the high-born flower of England hundreds of miles away.

Burns personally did not pretend to piety, but he was a practical philosopher and close observer. He moralized on his Saturday night picture:

"From scenes like this old Scotia's grandeur springs."

Families of the kind he described, he continued, made the small nation strong at home, revered abroad; and from them would rise a ring of fire, if needed, to hold the land safe against invasion or oppression.

Some yet living remember when in every plantation home in Virginia the family and the house servants were gathered morning and evening as the head of the household read from the Scriptures and offered prayer. Thousands of city families continued the inherited habit. General Jackson used to conduct family prayer for his hard-fighting, fast-marching, brigade—

> "Silence! Ground arms! Kneel; all caps off!
> Old Stonewall's going to pray;
> Strangle the fool who dares to scoff".

And better the foe had ne'er been born, the verses continue, who gets in Stonewall's way.

How many families now retain the sweet, gracious, lovely old custom? A census of the subject would be interesting, probably depressing. It might cause for responsible heads of families some deep searching of hearts. Modern conditions make adherence to the tradition difficult sometimes; but can not contrivance and management we use to overcome obstacles to our pleasures and desires remove all such difficulties? Or does it happen that younger members of families are influenced too much by those who from intrinsic ill-breeding, or carelessness, or breathless anxiety to be entirely up-to-date deride all the old ways with vulgar sneers or cheap badinage and so discourage and overpersuade the elders? Or is it that the elders yield weakly and cravenly to the temptation to seek ease and dodge responsibility by committing the care and training of their children to teachers and professors of whose characters and principles they know nothing?

From the household altars have gone, generation after

generation, strong men and noble women who have given our national character and government all that is good and high in them. The impulse and habit of worship and faith, of devotion to duty, clear perception between right and wrong and rigid allegiance to right, can be taught nowhere else as in the privacy and intimacy of home, in no other way so surely and so thoroughly as at the family altar. The memories, affections and aspirations acquired and the words learned there live through life to sweeten and glorify death, come it soon or late. With the tendency of increasing wealth and luxury and ease to coarsen manners, to vulgarize social life, to intrude common smartness and foppery into our religion, is it not especially incumbent on all wishing to give to the world devout, well-behaved, useful and creditable men and women to get back to the finer principles and better customs of our fathers and stand to them staunchly?

**Alfred B. Williams.**

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Through error in our office the translator of the Celestial Country, Dr. John Mason Neale, Warden of Sackville College, Sussex, England, was signed to our first page verse (April 14) of the Celestial Country, instead of Bernard De Morlas, Monk of Cluni, who lived about 1150 A. D., at Morlaix in Bretagne. This Bernard De Morlas, author of the Celestial Country, should not be confounded with Bernard, Abbot of Clairvaux and Saint in the Romish Calendar. The "Celestial Country" is, in our opinion, among the most lovely as the "Dies Irae" is among the most sublime of all poems.

**L. M. W...**

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# THE THIRTY-NINE ARTICLES

## By the Right Reverend John Charles Ryle, D. D.

(Continued From Last Issue.)

I.

NOW, first of all, **what are the Thirty-nine Articles?** This is a question which many will be ready to ask, and one to which it is absolutely necessary to return an answer. It is a melancholy fact, explain it as we may, that for the last two hundred years the Articles have fallen into great and undeserved neglect. Thousands and myriads of Churchmen, I am fully persuaded, have never read them, never even looked at them, and of course know nothing whatever of their contents. I make no apology therefore for beginning with that which every Churchman ought to know. I will briefly state what the Thirty-nine Articles are.

The Thirty-nine Articles are a brief and condensed statement, under thirty-nine heads or propositions, of what the Church of England regards as the chief doctrines which her chief members ought to hold and believe. They were, most of them, gathered by our Reformers out of Holy Scripture. They were carefully packed up and summarized in the most accurate and precise language, of which every word was delicately weighed, and had a special meaning. Some of the Articles are positive, and declare directly what the Church of England regards as Bible truth and worthy of belief. Some of them are negative, and declare what the Church of England considers erroneous and unworthy of credence. Some few of them are simple statements of the Church's judgment on points which were somewhat controverted, even among Protestants, three hundred years ago, and on which Churchmen might need an expression of opinion. Such is the document commonly called the Thirty-nine Articles; and all who wish to read it will find it at the end of every properly printed Prayer Book. At all events, any Prayer Book which does not contain the Articles is a most imperfect, mutilated, and barely honest copy of the Liturgy.

When and by whom were these Articles first drawn up? They were first composed by our Reformers in the days of that admirable young King, Edward the Sixth. Who had the chief hand in the work, history does not reveal; but there is every reason to believe that Cranmer and Ridley, our two most learned martyrs, had more to do with it than any When first sent forth, they were forty-two in number. Afterwards, when Queen Elizabeth came to the throne, they were reduced by Archbishop Parker and his helpers, of whom Bishop Jewell was probably the chief, to their present number, with a few unimportant alterations. They were finally confirmed and ratified by Crown, Convocation, and Parliament, in the year 1571, and from 1571 down to this day not a single word in them has been altered.

The object for which the Articles were drawn up is clearly stated in the title of them, which any one will find in a proper Prayer Book. They are called "Articles agreed upon by the Archbishops and Bishops of both provinces, and the whole clergy, in the Convocation holden at London in the year 1562, for avoiding diversities of opinion, and for the establishment of consent touching true religion". About the real, plain, honest meaning of this title, I think there ought to be no doubt. It proves that the Thirty-nine Articles are intended to be "the Church of England's Confession of Faith". Every well-organized Church throughout Christendom has its Confession of Faith; that is, it has a carefully composed statement of the main things in religion which it considers its members ought to believe. Every reading man knows this. The Augsburg Confession, the Creed of Pope Pius IV., the Decrees of the Council of Trent, the Westminster Confession, are documents with which every student of ecclesiastical history is familiar. Common sense shows the necessity and convenience of such Confessions. In a fallen world like this, the terms of membership in any ecclesiastical corporation must be written down in black and white, or else the whole body is liable to fall into disorder and confusion. Every member of a Church ought to be able to render a reason for his membership, and to say what are the great principles of his Church. To do this his Church supplies him with a short creed, manual, or Confession, to which at any time he may refer inquirers. This was the object of the Thirty-nine Articles of the Church of England. They were intended to be "the Churchman's Confession of his Faith".

The substance of the Thirty-nine Articles is a point on which I shall say but little at present, because I propose to dwell on it by and by. Let it suffice to say that they contain most admirable, terse, clear statements of Scriptural truth, according to the judgment of our Reformers, on almost every point in the Christian religion. The titles speak for themselves:

**A Table of the Articles.**

1. Of Faith in the Holy Trinity.
2. Of Christ the Son of God.
3. Of His going down into Hell.
4. Of His Resurrection.
5. Of the Holy Ghost.
6. Of the Sufficiency of the Scripture.
7. Of the Old Testament.
8. Of the Three Creeds.
9. Of Original or Birth-sin.
10. Of Free-will.
11. Of Justification.
12. Of Good Works.
13. Of Works before Justification.
14. Of Works of Supererogation.
15. Of Christ alone without Sin.
16. Of Sin after Baptism.
17. Of Predestination and Election.
18. Of Obtaining Salvation by Christ.
19. Of the Church.
20. Of the Authority of the Church.
21. Of the Authority of General Councils.
22. Of Purgatory.
23. Of Ministering in the Congregation.
24. Of Speaking in the Congregation.
25. Of the Sacraments.
26. Of the Unworthiness of Ministers.
27. Of Baptism.
28. Of the Lord's Supper.
29. Of the Wicked which eat not the Body of Christ.
30. Of both kinds.
31. Of Christ's One Oblation.
32. Of the Marriage of Priests.

33. Of Excommunicate Persons.
34. Of the Traditions of the Church.
35. Of Homilies.
36. Of Consecrating Ministers.
37. Of Civil Magistrates.
38. Of Christian Men's Goods.
39. Of a Christian Man's Oath.

Some of these points are handled in a more firm, strong, and decided manner than others, and the curiously different one of the Articles, according to their subject-matter, is a matter on which I shall have more to say by and by. But taking them for all in all, as a Church's statement of things to be believed, I think that no Church on earth has a better "Confession of Faith" than the Church of England. I have no wish to find fault with other Churches. God forbid! We have faults and defects enough to keep us humble within the Anglican Communion. But after carefully examining other Confessions of Faith, I find none which seem comparable to our own. Some Confessions are too long. Some go into particulars too much. Some define what had better be left undefined, and shut up sharply what had better be left a little open. For a combination of fulness, boldness, clearness, brevity, moderation, and wisdom, I find no Confession which comes near the Thirty-nine Articles of the Church of England.*

So much for what we mean when we talk of the Thirty-nine Articles. For dwelling so much on the point, I shall make little apology. The intrinsic importance of it, and the singular ignorance of most Churchmen about it, are my best excuse. The times we live in make it imperatively necessary to look up and ventilate these old questions. The perilous position of the Church of England requires all her sons to spread light and information. He that would know what a true Churchman is, must be content to begin by finding out what is meant by "the Thirty-nine Articles".

(To be continued.)

*The famous historian Bingham, in his curious book on the French Protestant Church, quotes a remarkable testimony to the Articles from the French divine Le Moyne, a man of great note in his day: "No Confession can be contrived more wisely than the English is, and the Articles of Faith were never collected with a more just and reasonable discretion."—**Bingham's Works**, Oxf. Edit., vol. x., p. 95.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed.—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Mrs. L. M. Wayland, Bayonne, N. J.:

"Let not your heart be troubled: ye believe in God, believe also in me" (St. John 14:1).

Who will send one from the far-away places, as well as very near us?

# BUNYAN OF BEDFORDSHIRE

## By the Reverend William H. Matthews

LAST summer I made a visit to Bedford and Elstow, England, to secure material for the American Tract Society to assist the churches, libraries and various other organizations in celebrating the Three Hundredth Anniversary of John Bunyan's birth.

As a Presbyterian clergyman, I had thought of the great dreamer as a man with a strong hostility toward the Established Church. I returned from my visit with the feeling that the Church of England had just as much right to claim Bunyan as my own denomination. Bunyan belongs to all believers. The Established Church is recognizing this great fact and all over England is assisting in making the year 1928 memorable for its demonstration of appreciation of this dreamer, author and preacher, who is said to have written the only Seventeenth Century book which has survived the changes of three centuries to such an extent that it is thoroughly appreciated by the educated reader of this generation.

Within the past few weeks, a modernistic clergyman whose name is known throughout the world, conducted a service in honor of another well known man of God who had been called to the Celestial City. Attempting to give the highest tribute of which he was capable, he compared this clergyman to Mr. Standfast of Bunyan's "Pilgrim's Progress". My readers will also remember that, when Theodore Roosevelt was asked to state what character was in his judgment the greatest in all literature, he immediately replied: "To my mind the greatest character in literature is John Bunyan's 'Great Heart'." Apparently President Nicholas Murray Butler, of Columbia University, appreciates the permanent value of "Pilgrim's Progress", as much as Mr. Roosevelt did, for in answer to our letter, asking him for his estimate of Bunyan, he says: "If one is to seek for that bit of English prose which has entered most largely into the mind and heart of the vast mass of English-speaking people during the past three centuries, he will find it in 'Pilgrim's Progress'. It stands side by side with John Milton's 'Paradise Lost', and has been more widely read than that . . . . He has given us an indelible picture of the stumblings and onward marchings of the human heart and of human faith. 'Pilgrim's Progress' will be gratefully read so long as the English language endures."

Recently a representative of the Religious Tract Society of London, a member of the Established Church, lunched with the officials of the American Tract Society. I asked him concerning the interest of the English Church in the Bunyan celebration. He said that the Church of England was taking an enthusiastic interest in this event. Largely for members of the Established Church, his Society is printing 150,000 copies of "Pilgrim's Progress", and other publishing firms in England are putting new editions of Bunyan's books on the press.

The question has often been asked me, "Just what month in 1928 is best for the celebration"? The answer is "any month"; but Bunyan was born at New Harrowden, near Elstow, in November, 1628, so November is an especially appropriate time for local celebrations. My friend, the Rev. C. Bernard Cockett, M. A., minister at Bunyan Meeting, Bedford, writes me that "the Pilgrimage from Bedford to Bunhill Fields, London, where Bunyan was buried in August, 1688, will be held on Friday, August 31, 1928. Bunyan Meeting has set aside November 25, 1928, as Bunyan Sunday". Mr. Cockett says that there will be a great celebration in Scotland and Ireland, and a number of local ones—at Harlington, Hitchin, Reading and other points in England.

From letters recently received by the American Tract Society, it is apparent that thousands of clergymen of all evangelical denominations will preach either a sermon or a series of sermons on Bunyan's life and "Pilgrim's Progress". Some expect to preach as many as ten sermons on "Pilgrim's Progress". But they should not forget the message of the "Holy War", which Lord Macaulay said would have been the best religious allegory ever written if Bunyan had not produced "Pilgrim's Progress". They should also read "The Life and Death of Mr. Badman", which Prof. William Lyon Phelps says would have the place of honor as the first English novel, instead of Defoe's "Robinson Crusoe" (1719), were it not for the fact that Bunyan's book, published thirty-nine years earlier was intended as a tract and not a novel.

Kipling felt that Bunyan's "The Holy War" had a special message for the English people when they were engaged in the World War. He therefore wrote a poem on "The Holy War", with seven verses of the same style as the following:

"All enemy divisions,
Recruits of every class,
And highly screened positions
For flame or poison-gas;
The craft that we call modern,
The crimes that we call new,

John Bunyan had 'em typed and filed
In Sixteen Eighty-two.
"A pedlar from a hovel,
The lowest of the low,
The father of the Novel,
Salvation's first Defoe,
Eight blinded generations
Ere Armageddon came,
He showed us how to meet it.
And Bunyan was his name!"

The special claim of the Established Church to Bunyan rests first on the records of Abbey Church, Thomas Bunyan, the father of John, was baptized and married in the Abbey



Church, at Elstow. John Bunyan was baptized in the same church in November, 1628. These records, together with the register of the baptism of Bunyan's mother, are to be seen at the Abbey Church. This church also has a beautiful Bunyan Memorial Window. Second, it was to Abbey Church that Bunyan's wife brought her young husband after she had succeeded in getting him to read the two books that were left to her on the death of her father. This young woman was a devoted Christian and a faithful member of the Abbey Church. When she, a poor orphan girl, married Bunyan, he was known for his profanity and untruthfulness, habits formed in very early childhood; but she persuaded him to read "The Practice of Piety" and "The Plain Man's Pathway to Heaven", and finally succeeded in bringing Bunyan to church.

There he heard the sermon of Vicar Christopher Hall, on Sunday Sports, which changed his life. When he went out on the Village Green, just across the street from the church, that Sunday afternoon, he heard a heavenly voice saying, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to Hell?" Like Paul, after his vision on the Damascus Road, he became a new man. Unlike the spot where Paul heard the heavenly voice, the exact place where Bunyan saw that vision can be located by the position of a pillar which stands on the Village Green. The nearby Moot Hall, where Bunyan danced with the village maidens, is still standing. It is almost unaltered since the days when Bunyan played around it, at archery, leap-frog, tip-cat, and other games. Only a personal examination of the enduring beams and other wood in this quaint old structure shows why it has withstood the wear of three centuries.

In the Abbey Churchyard, just a few feet from the entrance, is the original Bell Tower, where Bunyan loved to ring the bells. Just, why, after his conversion, he thought that this was a sin, we do not know. Perhaps it was because the bells were rung for Sunday sports as well as for Sunday services.



**Abbey Church and Original Bell Tower, Elstow.**

When Bunyan heard the sermon on Sports at the Abbey Church, he had before him the gate, the archway of which is still preserved in the present edifice, which gave him the suggestion of "The Wicket Gate" through which Christian had to pass at the beginning of his journey to the Celestial City. The people of Elstow say that the ruins of Hillersdon's Porch, near the wicket gate, gave him the suggestion of the beautiful palace pictured in "Pilgrim's Progress".

The Bunyan Cottage (much altered), where the blind daughter Mary and her sister Elizabeth were born, is only a short distance from Moot Hall. Indeed, you can walk all over the village at Elstow in about ten minutes. It is interesting because it is much the same as in the Seventeenth Century.

A third claim of the Established Church on Bunyan might be made on the basis of the baptism of several of his children in the churches of Elstow and Bedford. Mary, the blind child, was baptized in Elstow, at the Abbey Church. Elizabeth's birth record is there, and it is quite probable that she, too, was baptized at the same church. Then comes the strangest fact of all: after Bunyan became a Baptist and was immersed in the River Ouse, the river that he later looked out upon from the iron-barred window of the jail on the Bedford Bridge, he had his boy, Joseph, baptized at St. Cuthbert's Church, Bedford, November 16, 1672. I have no less an authority than the Rev. C. Bernard Cockett, M. A., the present pastor of Bunyan Meeting, for this statement, and it is confirmed by the records of the church. Mr. Cockett and I went over to St. Cuthbert's and saw the stone font where Bunyan's boy was baptized. On our way there, we passed the cottage, which now stands on the site of the house where Bunyan lived when he was minister of the Bedford Church.

Still another reason why I give a great deal of credit to the Established Church for producing Bunyan is in the fact that at the time when Bunyan united with "holy" John Gifford's Church, Gifford was rector of St. John's Church and master of the hospital connected with it. The Bedford Corporation presented Gifford with this living in 1653, even though Gifford had not been a parish minister They recognized the fact that he had been pastor of a



**St. Cuthbert's Church, Bedford.**

Free Church congregation formed by him in 1650, and let him bring his congregation with him. In other words, John Bunyan became a member of St. John's, a parish church. His name is the nineteenth on the list of members. Gifford continued as rector of St. John's until his death in 1655.

These years when John Gifford was his minister were the formative period in the life of John Bunyan. During this period, Bunyan sat at John Gifford's feet, just as Christian sat at the feet of Evangelist. In "Grade Abounding", Bunyan says, "At this time, I sat under the ministry of holy Mr. Gifford whose doctrine, by God's Grace, was much for my stability". But the words which Bunyan heard from the lips of "holy" Mr. Gifford, which influenced him most, were those spoken in the refectory of the hospital.

Dr. John Brown, the minister of Bunyan Meeting for many years, and the most reliable biographer of Bunyan, in describing St. John's and the Hospital, says: "The old hall and dining room—with windows looking out upon the churchyard and to the south, are part of the original hospital. The dining room, which was the ancient refectory, was entered from the south end, as late as 1760, when Cole, the antiquary, saw it, was connected with the church by a cloister running under its north wall to the chancel door. This room, with its oaken beams, is interesting, not merely as being a portion of perhaps the oldest dwelling house in the town, and as the living-room of the master and his co-brethren of the hospital for centuries, but also as the place where Bunyan and Gifford were often in conference together, as the seeking Pilgrim and the guiding Evangelist of the time."

If Gifford had not been supported by the Established Church during the two formative years in Bunyan's life, it is quite probable that he would not have had the time to devote to this pilgrim, who required so much instruction. Further, the atmosphere of peace and happiness which Gifford's refectory furnished was quite different from what Bunyan would have enjoyed if the Spiritual conversation of Mr. Gifford, a prince among men, under the compulsion of poverty, had shrunk "into the present tense, unkinged by foolish bread and butter".

St. John's and St. Cuthbert's Church at Bedford have great interest for the pilgrim to the shrine of Bunyan, but it is at Bunyan Meeting House that we find the records, relics, books, tablets, etc., which throw most light upon Bunyan's life. I preached there on Sunday morning, June 26, 1927, and in the evening went over to Elstow to conduct a service in Bunyan Memorial Hall, a building which has little of real church equipment, except the Bunyan Memorial Windows, which are not attractive enough to reflect very great honor on the memory of such a man as John Bunyan.

As I entered Bunyan Meeting House, at Bedford, I stopped to examine the beautiful bronze doors, given by the Duke of Bedford in 1876. They represent ten scenes in the life of Christian in "Pilgrim's Progress" and they are in every way worthy of Bunyan. The Duke of Bedford also erected a fine monument to the memory of Bunyan in Bedford. It stands at St. Peter's Green.

At Bunyan Meeting, I found a tablet to the memory of the great granddaughter of Bunyan, a part of a long Communion Table, a copy of the Order for his arrest, dated November, 1660, issued just after the signing of the Act of Uniformity by Charles II.; Bunyan's will, leaving everything to his wife, but undiscovered for one hundred and fifty years after his death; and the church records during the period that he was pastor of Bedford Church, 1672, until his death in 1688. Under the Sunday-school room, I saw the old pulpit from which Bunyan preached to crowded congregations at Zoar Street Chapel, Southwark, London.

Bunyan Meeting House needs a Museum; at present most of the priceless relics connected with Bunyan's life are in the combination church-parlor and museum. Here, on the shelves, are volumes from many of the earliest editions of his writings in English and in foreign languages. On one of the shelves, I saw his mug, his walking-stick, and the tiny cabinet in which he put most of his important papers. In this room stands the Vestry Chair he occupied and half of the long Communion Table which ran almost the full length of the aisle of the church of Three Ridges, built in 1707, to take the place of the building in which Bunyan preached for sixteen years after his release from the Bedford Jail, where he was confined for twelve years.

Bunyan published sixty books, one for each year of his life. "Pilgrim's Progress" was written in the winter of 1675 and 1676, when he was imprisoned again for a period of six months. By this time, Bunyan had, by careful study of the King James' Version of the Bible, and writing books and sermons, made himself master of the English language. The story that the world's greatest religious allegory was written by an ignorant tinker has no foundation. It was written by a self-educated man, who knew his Bible and knew men. Bunyan's education in the schools was limited by a few years in the grammer grades, probably at the Bedford School, established by Sir William Harper in 1556, and now one of the best schools in all England, but then in charge of unworthy teachers. He says he was grateful to his parents for the fact that "it pleased God to put it into their hearts to put me to school to learn both to read and to write".

Bunyan said the little he learned he lost, but this is probably one of the unconscious exaggerations into which he fell under the influence of his "inferior complex", probably developed in childhood by his lowly birth. The fact that Bunyan's father was a "whitesmith", a mender of pots and kettdes, gave the boy no social standing whatever. As a side line, his father "kept what we would call a saloon. Born amidst such surroundings, it is no wonder that 'Even as a child', Bunyan had few equals in cursing, swearing, lying, and blaspheming the holy name of God".

This boy became, through his complete change of heart, the surrender of his wild imagination to God, and the bringing of every thought into captivity to God, a close student of the Scriptures. In them he found that which captured his imagination and made it serve the highest ends. In them he discovered words which so enriched his vocabulary that the temptation to emphasize his statements with oaths completely passed from him. Even Sunday sports lost their attraction for Bunyan and he found his greatest pleasure in writing and preaching.

Bunyan, after his experience on the Village Green, became a very serious young man. He sought the companionship of serious men and women among the Puritans of that period; but, unlike the Puritans, he never lost his sense of humor, although the sense of humor in Bunyan was partially hidden for many years by a Puritan publisher who, in 1701, published Bunyan's Poems for Boys and Girls, or "Country Rhimes for Children", throwing out twenty-five of the seventy-four rhimes, as too humorous, and changed the name of the book to the serious title, "Divine Emblems". Even George Offor, who edited a three-volume edition of Bunyan's Life and complete works failed to see the trick that the Puritan publisher had played on the public. A new edition, with the full seventy-four poems, is now being printed by the American Tract Society. It is interesting to young and old and helps to re-discover Bunyan.

"Pilgrim's Progress" was written in jail for Bunyan's own entertainment. At first he had no thought of letting the world read it. When he published the first edition, he was astonished at its sale. Of that first edition, only five copies now remain. One is the property of the New York Public Library, and will be shown when this Library, in conjunction with the American Tract Society, puts on its six months' exhibit. A second of these copies belongs to the British Museum; I saw it last summer in a glass case side by side with a first edition of Milton's "Paradise Lost".

"Pilgrim's Progress" has been translated into one hundred and twenty-four languages and dialects, but most of these are out of print because Protestant people fail to perceive the value of the printed page. The various Atheistic organizations seem to fully realize what a book, tract or pamphlet can do and so they are appealing to fellow Atheists for $85,000 a year, to print Atheistic literature. Their last catalogue lists three hundred books warranted to confirm doubters in their disbelief. Many of these books were written years ago. The American Tract Society proposes, as a part of the Tercentenary celebration of the birth of John Bunyan, to raise $50,000 to print Bunyan's books in languages in which these books have not been reprinted because of lack of funds. The Society is ready to furnish material to all ministers, who plan to preach on Bunyan or any of his books.

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The little new Indian Church, St. Elizabeth's, at Ketchikan, Alaska, was consecrated by Bishop Rowe in February. Seventeen Indians were confirmed at that time, and three hundred attended the services, banquet, etc., some of them coming over from Metlakatla. The clergyman at St. Elizabeth's is the Rev. Paul Mather, an Indian. His people built the church themselves.

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I had a delightful evening in the remote village of Harmondsworth; forty-two confirmation candidates. The rector and his wife eagerly competing in Bible classes; she had fifty women, but he had beaten her by one hundred and thirty-seven men. And then people talk as if the Church were a failure everywhere.—The Bishop of London.

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The March issue of the Church Periodical Club Message contains eleven little accounts of missions or persons helped by the Club or in striking need of their help. The C. P. C. address is 22 West Forty-eighth St., New York City.

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher. Reading Terminal, Philadelphia, Pa.**

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

**LESSON—No. 31.**
**TOPIC—The Origin of Man.**
(Read Gen. 1:1-31.

The Holy Bible does not leave us in the dark concerning the origin, nature, and destiny of man. In fact, it might be said to be the burden of the entire Book, along with the revelation God has given us of Himself and His Son, the Lord Jesus, and His wonderful plan of redemption for a sinful world.

False teachers and unbelieving "Professors" departing from the Word of Truth, have advanced idle and foolish theories concerning the origin of man, commonly known as "Evolution". But the rejector of God's own record of the origin of man, has no Bible, for upon the book of Genesis rests the entire structure of the written Word, and to reject the foundation, is to reject all.—1 Cor. 2:7-14; Jude 1:18; Rev. 22:18, 19.

Happily, the Word of the Lord outweighs all argument, and to the true believer the entire Holy Book is indeed precious. Let us, therefore, consider a few vital Scriptures on the subject before us:

1. Man was created by God in His likeness.—Gen. 1:27.
2. God's crowning act, at the creative period.—Gen. 1:27.
3. Made a living soul.—Gen. 2:7.
4. Male and female created He them.—Gen. 1:27.
5. Created for the glory of God.—Isa. 43:7.
6. Man's heredity traced to God.—Luke 3:38; Psalm 138: 14-16.
7. This record confirmed by our Lord.—Matt. 19:4.
8. Given preeminence over all other forms of creation.—Gen. 1:26-29.
9. By Divine act made different from brute creation.—Gen. 2:7.
10. Man's intelelct and spiritual nature surpasses all other forms of life.—Eph. 4:23, 24; Col. 3:10.
11. God's purpose was of the highest manifestation of his love and grace.—Eph. 2:7.
12. God saw that everything He made was good.—Gen. 1:31.
13. God's reward for sinless man is suggested in the experience of Enoch and Elijah.—Gen. 5:24; 2 Kings 2:11.
14. Man was recognized at creation's dawn.—Titus 1:2.
15. When man fell and thus brought sin and wretchedness into the world, the unchanging character of a righteous God is revealed through His great plan of redemption; which through grace and love is still held forth to a sinful world.—John 3:16; Jas. 1:17.
16. The high privilege of being restored to the Heavenly Father's favor is open to all, by a new birth, through belief in the sacrificial death, burial, and resurrection of the beloved Son of God, Christ Jesus our Lord.—John 3:5-7; 1 Cor. 15:1-4.

The transforming power of the Holy Bible is a sublime demonstration of its Divine authority and absolute integrity. Let us believe it to be wise, and follow it to be safe, for all are under condemnation who trifle with its sacred contents. Its call is, **"Come, and let us reason together."**—Isa. 1:18.

# SCRIPTURE GIFT MISSION

**(Founded 1888.)**

## The Reverend Francis C. Brading, B. D., F. R. G. S.

**Incorporating the Naval and Military Bible Society (Founded 1780), Crystal Palace Bible Stand (Founded 1862), The Book Society Founded 1750).**

**Eccleston Hall, Eccleston Street, London, S. W. 1, and 18 Slater Street, Liverpool, England.**

**1928.**

IT would seem that this year is to be a memorable one. To the Lord's own blood-bought children nothing should cause alarm. We are in His hands, and He permits only His own purposes to be carried out. What a privilege to rest on this fact, and what peace it gives to the soul. The Lord always does the best for His own and He never makes a mistake, and all "happenings" are by His gracious permission, so we can rest and not be perturbed.

Sometimes trouble or sorrow comes to His saints, but if we could see the end from the beginning we would have to acknowledge that it was right, although for the flesh it was hard to bear. What poor unbelieving creatures some of us are! We have an omnipotent and an omniscient God upon whom we can cast our every burden, and has He not promised to sustain us? Flee, therefore, unbelief, and let us trust our God more fully this year than ever before. He is worthy and will not fail us.

May the year bring much blessing to all our friends.

### The Secretary's Travels.

It is good to be sitting at the desk again after fourteen months of travel. "Surely," I can say with David, "mercy hath followed me." Yes, I have experienced 62,000 miles of journeying mercies, and during the whole time, with the exception of two or three days' slight indisposition, almost at the end of the journey, I have enjoyed the best of health, and was able to fulfill all my engagements.

### His Object.

The object I had ever before me was not only to visit the missionaries with whom I had been in correspondence for so many years in connection with the distribution of the Holy Scriptures, but also to endeavor to deepen an interest in the Word of God and a deeper belief in its power through the operation of the Holy Spirit to win souls to Christ .(even apart from the human voice) amongst all who were engaged in Christian work in all counties which I had the privilege of visiting.

### Close of Financial Year.

Many friends ask us to remind them when their subscriptions become due, and we take this opportunity of mentioning the fact that our year closes on March 31. We shall welcome your annual gifts before that date in order that we may include them in this financial year.

### Bunyan Tercentenary.

It will be interesting to note in connection with the Bunyan Tercentenary celebrations that it was the Book Society which published the very first penny edition of **Pilgrim's Progress.**

### Native Bible Workers.

May we remind our readers that we have several native workers in China and India who spend their time in distributing and preaching the Word of God.

These workers are supported by friends of the Scripture Gift Mission, and represent them in their various fields. The salary necessary, owing to the cheap cost of living, is comparatively small. In most cases £9 to £15 per annum would be sufficient. We shall esteem it a privilege to arrange for some more of our readers to be thus represented in the Foreign Field. Those chosen will be men and women of God, and reports of their work will be sent from time to time. We have been asked for several such workers recently by missionaries.

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It grieved and distressed me to find missionaries (?) to the Moslems, for instance, who did not believe the whole

Bible. Naturally, the first difficulty they encounter is how to answer the Moslem who challenges them. "Why," they ask, "do you come to us with an imperfect book, if it is as you say, when we have a book (the Koran) which came down direct from heaven" To this they have no reply It is worse than useless to send out such men to India or anywhere else.

I was also much interested in the great interdenominational churches in the States. The new Moody Church is a unique building which seats over 4,000 people. The Church of the Open Door in Los Angeles is another work of the same kind. The Rev. John MacNeil (the well-known Scotch evangelist) is the pastor. It is conducted on the old evangelical lines, and is always well filled.

Broadcasting by wireless is used very largely in the States by the different Churches, and it has become a question whether this is not one of the causes of the falling off of worshippers. Probably a great deal of good is done where the Gospel is faithfully proclaimed, and it is true that souls have been brought under conviction of sin by means of the wireless, therefore, it is difficult to judge in the matter. Nearly every church of note in the States has its own broadcasting system.

It was my privilege on two occasions during my visit to broadcast.

# THE ORIGINAL FISHERMAN'S CLUB IN LOS ANGELES

## As Told by a Friend

With the modest purpose of receiving Biblical instruction and inspiration for the winning of souls, seven young men, on Monday evening, April 24, 1906, assembled in Immanuel Presbyterian Church, Los Angeles, under the leadership of the Rev. T. C. Horton. The now famous "Fishermen's Club" is the direct outgrowth of this nucleus, and the Bible Institute of Los Angeles is itself an outgrowth of the Fishermen's Club.

The Club was organized (it may be said reverently) along the lines and for the same purpose that gave birth to the **First Fishermen's Club**, called by the Master "to catch men alive" (Luke 5:10 Greek). The Monday night gathering has never once been omitted. It has invariably been an evening of exercise in evangelistic Scripture and doctrine, and in methods and aspiration for winning souls —"**catching men**" for Christ. These fishermen have never on such occasions toiled all the night, and taken nothing. In their meetings they are free and joyful, and voluntarily stand up and tell, for the benefit of others whom they have brought to the meeting, the delight they have found since taking Christ into their lives.

A remarkable percentage of the membership has gone into specific Christian service, or are now pursuing a regular theological course as candidates for the ministry or missions. And of right good quality they are—being rooted and grounded in the revealed and vital Word of God. Of the hundreds of members who have passed through the Club, scores are scattered throughout the world doing business for the King, as evangelists, pastors, missionaries, etc., in the home and foreign lands. The Club has demonstrated beyond any question of doubt that the Bible is of itself sufficient to draw and hold young men during these crucial years when, according to popular opinion, they must be feted, feasted and entertained.

A member, having been pledged by the Fishermen's Club copyrighted badge to propagate the work to which it is called, if found guilty of conduct unbecoming a Christian will, like the soldier of his sword, be stripped of the pin. One has well said of the Club: "There has never been any weak, sentimental, goody-goody teaching in this Club. There has never been a coaxing of fellows to come, or trimming of the Gospel for fear of hurting their feelings. There have been straight, shoulder-hitting messages given in love. There has been abundant and abiding evidence of the tremendous grip of the Gospel upon the hearts of young men. Men have been faithfully, fearlessly and lovingly dealt with. The Club has produced some young men whose faces have been set like a flint for righteousness. Preachers, teachers, evangelists and missionaries have grown out of the class as naturally as the oak springs from the acorn. Years have not diminished its influence. It grows sturdier and stronger. It is getting a new and wider vision of the call of God. It is rising to a higher estimate of the purposes of the Master. It has learned through the life of surrender to God how to stand with heart bared and head bowed in the sacred presence of the Captain of the Lord's hosts, and to do with loyal obedience His loving will. The Club has honestly and heartily sought to magnify the name and glorify the person of Christ the Lord."

Briefly the following may be said of the Club:

It has never had an entertainment.
It has never had a secular lecture.
It has never had an entertainment.
It has never had any schemes for getting members.
It has never sought to be popular.
It has never depended upon popular speakers.
It has never had a musical program.
It has never had office-seeking members.
It has never had any dues.
It has never pandered to any worldly influence.
It has had faithful officers.
It has had praying members.
It has held hundreds of meetings.
It has made thousands of converts.
It has helped to support missionaries.

It has a definite statement of belief, to which every member subscribes.

It has had a definite object, and high ideals for its membership. Its spirit is evangelistic and soul-saving. Even an anniversary turkey dinner of the Club ended with an evangelistic service in which fifty young men gave themselves definitely to the Lord's service.

### An International Organization.

For fifteen years the Fishermen's Club of Los Angeles steadfastly refused to grant permission to use either the incorporated name "Fishermen's Club" or to wear the copyrighted emblem of the Club, fearing that some such organization might lower the original standard and thus bring the reputation of the Fishermen's Club into disrepute.

However, in view of the condition now existing in the world and **Church, and the need, as never** before for definite, aggressive, soul-saving work for young men, the Fishermen's Club felt that there was a definite call for further extension and development of its work through an International work, based on the same statement of doctrine, the same constitution and using the same copyrighted emblem as the original organization.

Consequently, new articles of incorporation under the State of California were taken out on January 22, 1926, under the name of The International Fishermen's Club, which articles give power to this corporation to establish and issue charters to subordinate clubs throughout the world; to have full control of all Fishermen's emblems, and to recall charters of subordinate clubs if necessary.

The object of the Club as given in its Constitution in Article 2 is as follows:

The object of this Club shall be (1) to study God's Word and to create an interest in and love for the Bible especially among young men; (2) to do active, aggressive personal work for Jesus Christ and in addition to the regular week-night meetings of the Club, hold Sunday afternoon meetings and engage in other active, aggressive evangelistic work for men whenever and wherever practical; (3) to uphold the fundamental and evangelical doctrines of the Bible and the Church as follows: :

We believe:—

The Trinity of the Godhead—Father, Son, and Holy Spirit.

The personality and Deity of Jesus Christ, begotten of the Holy Spirit, born of the Virgin Mary, truly God and truly man.

The personality of the Holy Spirit.

The reality and personality of Satan.

The supernatural and plenary inspiration of the Holy Scriptures, that they are inerrant in the original writing and that their teaching and authority are absolute, supreme and final.

The origin of man as recorded in the opening chapters of Genesis.

The sinfulness of man.

That Jesus Christ became the sinner's substitute, before God, and died as a propitiatory sacrifice for the sin of the whole world.

The resurrection of Jesus Christ; that His body was raised from the dead according to the Scriptures and that He ascended into Heaven and sitteth on the right hand of God as the believers' Advocate.

The premillenial and personal return of our Lord Jesus Christ.

The necessity of the new birth.

The evangelization of the world. The supreme mission of the people of God in this age is to preach the Gospel to every creature.

The resurrection of the body, both of the just and the unjust.

The everlasting blessedness of the saved and the everlasting punishment of the lost.

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All applicants for membership shall be between the ages of sixteen and thirty years, inclusive. There is also a provision for honorary membership.

Applications for charters are being received from many different places and new Clubs have been formed. Mr. W. R. Hale, formerly Assistant Superintendent of the Bible Institute of Los Angeles, is now giving his whole time to this work, as Field Secretary, and organized a number of Fishermen's Clubs on the Pacific Coast during the first few weeks of his affiliation with the Club.

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The **Primary Purpose** of the Fishermen's Club is the saving of the souls of young men. Its motto is the command of our Lord Jesus Christ "Follow Me, and I will make you fishers of men." Soul-saving is the greatest need of the day. The Lord gave it first place, though too often in church and school it has the second or no place. In the Fishermen's Clubs has been demonstrated what can be done. May these Clubs soon be chartered in every city and town in our own country and extend around the globe.

Full information will gladly be sent to all inquirers. Address: V. V. Morgan, Secretary, 4220 Chestnut Avenue, Long Beach, California.

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## HISTORIC PERIODS OF FREDERICKSBURG—1608-1861.

Mrs. Vivian Minor Fleming.

Historic Period No. 6.

**St. George's Church—Parson Marye—The Washingtons, Etc.**

On April 10, 1732, Col. Willis contracted to build two churches, one in Fredericksburg and one on the Mattaponi. Col. Byrd tells us that during his visit to Col. Willis "Parson Kenner edified us with his company". The reverend gentlemen had been gotten rid of by his vestry in a very unceremonious manner by giving him notice—"That he need not give himself any further trouble to come and preach in the parish". He was the rector of the earliest church upon Mine Run.

The first rector of St. George's Church was Patrick Henry, uncle of the orator, but he only remained two years, not long enough for his nephew and namesake to visit him and "run about these streets barefooted", as was announced here once by a prominent speaker. He was succeeded by the Rev. James Marye, a Hugenot, from the settlement in Goochland. He and his son, James Marye, Jr., held this pastorate for forty-six years and were the ancestors of the Marye family of this section of Virginia. Parson Marye was a classical scholar and kept a school, frequented by many men, who afterwards achieved distinction. This school is said to have been on the square where now stands the Baptist church. As both preacher and teacher he served well his day and generation.

It is said the Washingtons belonged to a church in Falmouth, Overwharton Parish. They often crossed the river to St. George's. George went to school in Falmouth to Master Hobby, the sexton in a cottage adjoining the church, riding there every day.

Augustine Washington had bought land in Stafford County in 1722, and lived here several years with his first wife, Jane Butler, and her three children. She died in 1729, and March 6, 1730, he married Mary Ball, and moved to Wakefield, then to Mt. Vernon, coming to Ferry Farm, Stafford, finally in 1729.

The plantation adjoining the Washingtons in Stafford belonged to the Strothers, and little Jane Strother was one of George's early sweethearts. The first ferry authorized by law between Stafford and Fredericksburg was in 1748 and was between the land of Anthony Strother and the tobacco warehouse (the stone building by the bridge). Augustine Washington owned three lots in Fredericksburg, 33, 34 and 40. Lawrence, the elder half-brother, made a present of his share in them to his brother, George.

But to return to an earlier date. When the Washingtons settled in Stafford, there were six children, George, Betty, Samuel, John Augustine, Charles and little Mildred, who died when she was fourteen months old. Here, just across the river, all of George Washington's youth was spent; here he cut down the cherry tree and here he threw the dollar (Spanish) across the river. After Master Hobby, of Falmouth, and a Mr. Williams, near Wakefield, he went to school to Parson Marye in Fredericksburg, and here his first cousin, Lewis Willis (son of Henry Willis and Mildred Washington) testifies to his "industry and assiduity". While his brother, Samuel, and his comrades were at "Bandy" or other games "he was behind the door ciphering". His romping once with one of the larger girls "excited no little comment among the other lads".

Henry Willis died in 1740 and three others of the original trustees of Fredericksburg had either died or resigned, so in 1742 Augustine Washington was elected trustee or feoffee of the town. Perhaps that was why he bought the lots. On April 12, 1743, Augustine Washington died, after a brief illness, of rheumatic gout.

But to return. In 1738 the House of Burgesses passed a law authorizing fairs to be held in Fredericksburg twice a year, "For the sale of cattle, provisions, goods, wares and all kinds of merchandise". Fine gatherings these for all the surrounding counties.

In 1739 the trustees found it necessary to buy land from Henry Willis and John Lewis and enlarge the original boundaries of the town. About this time they began to build better houses.

We don't know when Fielding Lewis moved into this section. He was here in 1746, living in a house on Charles Street, where his son, Robert, Mayor of Fredericksburg, lived at the time of Lafayette's last visit in 1824. He was of distinguished family, the son of John Lewis, of Gloucester. His first wife was Catherine Washington, a member of the Washington-Lewis family. By this marriage there was one son, John. Colonel Lewis' second wife was Betty Washington, whom he married in 1750 and for whom he built Kenmore. Betty Washington had eleven children and seven were brought up right here in this community and every one of them turned out well and their descendants have been useful, patriotic, distinguished citizens in many localities.

George Washington left home when he was fifteen but he was often a visitor. The Lewis descendants say he was here after his brother Lawrence's death until the death of his niece, Anne, left him the owner of Mt. Vernon. He was deeply interested in the building of Kenmore and planted in the grounds many of the trees and shrubs, some of which are still living. Charles Washington lived here many years at "The Falls". He built the Rising Sun Tavern and was a vestryman of St. George's in 1766.

Many families had moved into Fredericksburg and the surrounding country and names prominent then are some of them still prominent—John Taliaferro, Robert Carter, Larkin Chew, William Bernard, Charles Dick (evidently a universal friend, for he was godfather, guardian, executor, witness and vestryman oftener than nearly any one in the records). Then there was John Allen, a rich old bachelor, and Roger Dixon, another friendly man, after whom Dixon Street was named; Doctor Mortimer, beloved physician, who built General Wheeler's house in 1764; Doctor Hugh Mercer, who fought at Culloden and lived next to Charles Dick, whose house on Princess Anne Street, now occupied by Mr. Masters, is the oldest home in Fredericksburg—built in 1745.

Some time between 1730 and 1740 John Gordon moved here. He was not one of the merchant princes of Falmouth, but he had a capable and intelligent wife, and dying left her executrix of his entire estate and guardian of his two little girls, Catherine and Isabella. The young Scotchman, Hugh Mercer, fell in love with Isabella and married her and George Weedon married Catherine. Dr. Mercer kept an apothecary shop on corner Main and Amelia Streets.

There were Crutchfields, Frenches, Pattons, Minors, Hollidays (John Holliday came to this country in 1702, and he, his son and grandson held the position of tobacco inspector for Fredericksburg for more than fifty years); Stannards, Spottswoods, all living in the county by this time, and other names equally well known.

Philip Fithian, tutor at Nomini Hall, mentions the races at Fredericksburg in his diary. This was the gathering place for all the youth, beauty and fashion of the surrounding country, though the country people held themselves vastly above those who lived in town, and did so up to the period of the War Between the States.

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## THE GREAT PYRAMID.

The following is an extract from the introduction written by Mr. J. Clemishaw for the book, "The Great Pyramid—Its Divine Message", by D. Davidson, M. C., M. I. Struct, E. and H. Aldersmith, M. B. (Lond.), F. R. C. S.

That the Message of the Pyramid is meant for the present time, or present civilization, is indicated by all three systems of Messianic prophecy—the ancient Egyptian, the Pyramid, and the Hebrew prophecies. These unite in giv-

ing the date of December, 1557 A. D., as the date of the beginning of the final phase of acceleration towards the establishing of the Messianic kingdom.

This date ushered in a period of development such as the world had never known, and that culminated in the great European War. The dates of the beginning and ending of the Great War are given to the day by the Pyramid's system of astronomical chronology, and the symbolism indicates that this is a period of chaos and oppression. Similarly, the period from the eleventh of November, 1918, to the twenty-ninth of May, 1928, is symbolized as "Truce in Chaos", and the ancient Egyptian Messianic imagery defines the locality symbolizing this period as the period of the "Triple Veil", a period in which something tangible is to be revealed concerning hidden things and purposes. After the "Truce in Chaos", it is indicated that a new period of chaos and oppression will begin which will continue until the sixteenth of September, 1936. What this date relates to, and what are the logical arguments leading up to the conclusions outlined above, can best be seen and understood by reading the book itself.

# The Great Commission

### BISHOP CREIGHTON WRITES OF VISITING SOME MOUNTAIN MISSIONS.

While work in some of our other fields in Mexico is curtailed by existing conditions, the Nopala field offers the best opportunity to keep in touch with the native work, particularly the Indian work. The field is scattered and all but two of our missions are in mountainous country far from the railroad. There is, however, a devotion on the part of our congregations and an evidence of sincere and faithful work on the part of our missionaries which will eventually enable us to report a degree of progress and an increase in communicants amply justifying our efforts in this difficult and sparsely settled region.

On February 23 I left Mexico City for Maravillos, where we have a well-built church and a small but loyal congregation. Presbitero Samuel Salinas for many years has been our faithful missionary and friend to these congregations, assisted by his brother, Pbro. Ruben Salinas.

The service was Holy Communion, and a more reverent and helpful observance could not be imagined. After the service we went to the home of the Guerreros, where we enjoyed a most ample repast, which fortified us for the ride to Nopala, the first stage of our journey. In the evening there was a delightful fiesta in the school room at Nopala, including selections by a local orchestra whose most interesting member was a small boy who played the "traps" with style and spirit.

Friday, February 24, we started for Humini at an early hour, accompanied by our Deacon Gomez. The ride up the mountains to this most interesting mission was never so beautiful. We had sun, but not too much; the views were lovely and, although the trip is hard, we arrived at eleven o'clock not the least weary, and ready to greet the splendid congregation which gathered when the bell rang its summons out over the valley.

Pbro. Samuel Salinas, who preached, called attention to the fact that though three orders of the ministry were represented in isolated Humini that day. There were many communions, and at the close of the service I met a confirmation class and spoke to them briefly.

After an ample lunch, al fresco, we left at mid-afternoon for the long ride to Encinillas, arriving about six at the hospitable home of Sr. Ezequiel Romero, where we spent the night.

On Saturday, February 25, although we had to wait some time for the people to arrive, we finally had a sizable congregation and a most hearty and helpful service. Pbro. Ruben Salinas left us for Popotla, where he had a service the next day.

On Sunday we left Encinillas at six for San Francisquito, where a small but eager congregation were waiting for us in their little church. After service we rode to Buena Vista, the home of Sr. Alvarado Narvaez, where we had breakfast. By this time our company had increased to at least a dozen people, all of whom except Deacon Gomez were going back to Nopala with us for an 11 o'clock service. At Nopala a large crowd was present, some from Debego and some from El Campamento. There were many communions and a beautiful service conducted by Pbro. Salinas. Following the service there was a delightful luncheon, with many guests, in the Salinas home.

Monday, February 27, up bright and early to start with Pbro. Salinas and the deacon, who had rejoined us, for Santiago Loma, twenty-three miles away. The riding was hard and by this time there was a touch of weariness which made the mountains seem higher and the distance greater. However, they had to be climbed and a good spirit may shorten distances even for a travel-sore missionary Bishop. A huge crowd was present at Santiago Loma. There was a marvelous inspiration in the service. Two were baptized, and many were received, before and after the Celebration. I had a chance to renew acquaintance with our agrarian friends, some twenty of whom were present. We reached Chapantongo, nine miles away, at six o'clock, and sleep beguiled me immediately after supper.

On February 28, Tuesday, there was an early service at Chapantongo. Here also there was a baptism and several were received. After the service I saw the new church which I will return to dedicate within a few weeks, or as soon as it is finished.

We left Chapantongo at 9:30 for San Bartolo, where Sr. Cruz greeted us and rode with us to the church. A splendid congregation was present and again there was a hearty service with many communions.

After an ample though hurried lunch with our friends, we left for Sayula, which is on the National Railroad. The road was bad, in some places almost impassable, huge rocks and deep tepetate ruts barred our way and made riding difficult, but we reached Sayula without adventure, and after abrazas from Pbro. Samuel Salinas and those who accompanied me, I was at last safely settled in the train for Mexico City, having visited eight missions in six days of hard though profitable riding.

In each case the service was conducted by one of our clergy duly registered for the locality. I vested and sat in the chancel, speaking to the people after the services.

### HILARY BRENT.

It will be of interest to many readers to know that the infant son of Dr. and Mrs. Hilary Clapp, of Bontoc, Philippine Islands, was baptized a few weeks ago, and given the name, "Hilary Brent". For those to whom this means little, it should be added that years ago when Bishop Brent was Bishop of the Philippines, the Rev. Walter C. Clapp, an early missionary who gave many years of service there, was godfather to a wee scrap of an Igorot boy, christened Hilary Clapp, who has since grown up, taken a doctor's degree, and is now ministering to his own people. Little Hilary Brent is his son.

### ICHANG AND SHASI.

Bishop Roots writes in the Hankow Newsletter of a private school for girls, in Ichang, which has been weathering the storms: "In accordance with an arrangement made last spring, between Miss Li Yu-yuin and the Mission, this private school has been conducted for the past term in the quarters of our School of the Holy Spirit. I had no idea until I saw Miss Li in the school premises at Ichang and heard the local opinion concerning her work, that this school was doing such good work and was filling such an important place in the Church life at Ichang. They have above ninety-pupils in the school, some fifty of whom, so Miss Li herself told us, were formerly in the School of the Holy Spirit. The school has, too, from our point of view, performed the very useful function of keeping the soldiers out of our Compound when, had it not been so occupied, there was nothing, humanly speaking, which could have kept them out.

"Miss Li is a graduate of Yenching University, College of Women, Peking, and an old pupil of the Church of Scotland Mission School in Ichang. . . . . The respect in which women of character and determinations are held in China is well illustrated by the way in which Miss Li and the little band of Christian teachers whom she has secured for her faculty have been able to keep their school going during these rough times, even when the men have been apparently unable to do a similar thing with the boys' school."

The Bishop says also: "Primary schools in Shasi have been continued just as they have in Ichang and are one of the bright spots of the situation. It was particularly cheering also to see the way in which our Middle School girls, with one or two college girls among them (who are for this term obliged to remain out of school) were, here in their Shasi homes and their Shasi Church, giving of the best to the life of the Church and cheering everybody by their courage and faith and hope."

Both Ichang and Shasi are the center of rather extensive country work, and a good deal of this is now halted. Bandits at Shihnan, late in December, subjected the people of the surrounding country to terrible cruelties. Our own school teacher, Mr. Li Tzchieh, had gone out of the city to visit and did not appear after the departure of the bandits. Many days later it was learned that he had been taken

by them, and later reports were that he was confined to a dark cell and had lost the use of his eyes. Word went forward that every effort should be made for his release but no news had come of it up to the first of February.

Of the country workers, Bishop Roots says: "The striking thing to me about it is that most of our workers in spite of all are fuller of courage and determination and faith than ever. They flee when it is necessary before the storm, but are ready to return as soon as the storm abates."

# Book Reviews

THE LONELY ISLAND (Tristian Da Cunha): By Rose Annie Rogers. Cloth. Pp. 223. The Morehouse Publishing Co., Milwaukee, Wis. Price, $3.

A pathetic, appealing, heart-touching book. It is the history of the Rogers family in this isolated spot between the coasts of South America and Africa, about midway. One can esteem the pull of evangelism which would impel a man to take his family to such a barren and seemingly forsaken spot. The arid soil, the torrential rains, the humid atmosphere, the utter loneliness, the uncouth, though well-meaning natives, the infrequency of mails or the touching of a ship on the barren coast, the insufficiency of food and fuel and the ever-present uncertainty of the future were well calculated to test the consecration of these devoted missionaries. Yet, they applied themselves to their task, forgetful of home comforts willingly forsaken, of fellowships continued only through intermittent letters; to show these people the joy of believing, the prize of knowing the Lord Jesus. Mrs. Rogers, with facile pen and commendable literary skill, has woven into her story of life on this island a compelling interest. It were well for us who live in the midst of uncounted comforts and luxuries to dwell sympathetically uuon this history of devotion to the call to service. Death always heightens the thrill of any such record. And Mr. Rogers lays down his life that we might know the cost to him and his faithful wife of the dedication to souls which this abiding for three years among this people, involved. The picturesqueness of the scenery, and the life, the devotion of the believers to God's servants, the ordinary events, which Mrs. Rogers transfigures into the realm of the kindly providential, all combine to make the book fascinating reading.

**Kenneth Mackenzie.**

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THE GOSPEL FOR ASIA: By Kenneth J. Saunders, Litt. D. (Cambridge). Cloth. Pp. 245. The Macmillan Co., New York City. Price, $2.50.

One stands awed with the sense of reverence, as this author unfolds the richness of his Oriental knowledge, and blends into one volume the very best of the aspirations of the Gita and the Lotus, the books of Hindoo and Japanese religious illumination. His literary culture is so winsomely interwoven with the heart appeal to find in the search for God which these books disclose, the real test of spiritual hunger, that saturated as we are with the Christian doctrine of truth, we are captivated. Dr. Saunders is no rhapsodic idealist. He is thoughtful, penetrating, deeply devout. We can admire him; we can love him. His heart is large, his sympathies universal. He is not writing alone from the perspective of an interested scholar, but with the soul-burning to do justice to the millions of the un-Christianized who are seekers after God.

And our spirits go out to him as he throws the searchlight upon the Fourth Christian Gospel, discovering in it the superlative ideal, the truly energizing power for the transfiguration of life. Our hearts warm as he unfolds the dynamic truth of the Resurrection of our Lord. While the founders of religious thought in the East were contemplative, spiritually-minded, they moved from beneath to above. The challenging claim of our Christian faith is that it is from above, coming down with the very breath of a longing God, who through the Son of His love awakened, by His Holy Spirit, the dormant possibilities of the new life which is the prerogative of the Resurrected Son of God to impart, to all believers.

Further, the persistent contention of the Apostles of the Christian faith was that it is a testimony. And that it is the testimony of God (1 Cor. 2:1; 1:6; 2 Tim. 1:8; Rev. 19:10). While the Eastern savants were steeping themselves in a speculative philosophy as to God, the revelation of God was conferred through the Son of God (Matt. 11:25-27). And He insisted, ere He left His disciples, that this unveiling of Himself and His Father could be known by them only when the Holy Spirit of promise should come upon them. And the otherwise incomprehensible transformation of character effected in those disciples, rendering a company of craven cowards, ignorant and unlettered, the base from which the stream of eternal life has ever since flowed with unabated force. The Gospel for India, therefore, as the prospectus of the book declares, "God as eternal reason and love, as manifested in the historic Jesus . . at once fulfils the noblest aspirations of Asia and corrects her inveterate tendency to vagueuness and pantheism". And we may add that Asia will never know the true Jesus, until the merely earthly attached to that wonderful Person is lost in the sublime fact of His glorifying Resurrection and all that flows from that august event.

We may more than commend the book. Those who are trained in subtle analogies will welcome it as affording a more than merely comparative study of the problem. As a thesaurus of Oriental religious thought it will be a treasure in any library. As a stimulus to deeper conviction regarding our Christian confession it will be heartwarming. Though we shall not fully agree with all that the author cites as "the fetters of the temporal and the accidental" attached to the Gospel of St. John, we can admire his noble spirit and cherish his unselfish ambition that Asia, which he must love with deep affection, shall by means of his message, come to know the truth "as the truth is in Jesus".

**Kenneth Mackenzie.**

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PRESENT-DAY DILEMMAS IN RELIGION: By Charles W. Gilkey, D. D. Cokesbury Press. $1.50.

Broadmindedness that does not compromise truth is a principal virtue. Much present-day breadth of point of view possesses a flavor of looseness, and tends toward general degeneration. Mr. Gilkey, in discussing some of the dilemmas in religion, reveals himself as one having a broad understanding, and at the same time highly rigid concepts of the truth exemplified by Christ. This book, containing the lectures given by Mr. Gilkey before Vanderbilt University, is enlightening and inspiring.

The theme of the lectures is simple: the problems in religion do not always involve decisions as to whether a certain idea should be accepted or rejected, but frequently involve decisions that both a specific idea and its apparent converse should be accepted, for really they supplement each other and are not antithetical. To use an elementary illustration, life brings both joy and sorrow; its nature is not to bring either joy or sorrow.

The thesis is developed in six chapters. First, Mr. Gilkey tells how false dilemmas sometimes arise, that is, the choice is not really between opposites, but is of both of the alternatives, for they complete each other. Second, the acceptance both of new things and of old things is proposed, in place of the acceptance of either one. Neither alone provides a complete life. Third, the necessity is presented of including in our lives both those things of practical service and those things having to do with our soul-life. Either one taken alone does not give us full expression of our life. Fourth, the supplementation of the reality of things and their significance is noted, the value of both quantity and quality in life. Fifth, the fact of the parallelism of the importance of the individual and of the group is presented; Mr. Gilkey realized the problem inherent in this situation, and with true wisdom stated, "It is significant that Jesus based His assurance of the ultimate reconciliation of these often apparently conflicting poles of life upon His faith in God, whose love goes out to each child of His as if He were the only one, and whose redemptive purposes include the common life of all men no less than the individual welfare of each".

Sixth and last, Mr. Gilkey presents the theme of being "in the world, but not of it". This involves both an honest appreciation of the actual objective world and also a consciousness as to what life is all about. The latter is a compass by which we direct ourselves in every-day living.

The author's simple, effective, style causes the book to be easy to understand, and the subject matter presented is beautiful and inspiring. These factors recommend it to all readers, both clergy and laymen.

**G.**

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**BOOKS RECEIVED.**

**George W. Jacobs Co.**, 1726 Chestnut St., Philadelphia, Pa.
A GOODLY HERITAGE: Georgiana M. Forde.

**Independent Education**, 267 W. Seventeenth St., New York.
EDUCATION FOR TOLERANCE: John E. J. Fanshawe.

**Oxford University Press, American Branch, New York City.**
THE CONVERSATIONS AT MALINES 1921-1925.

**The Pilgrim Press**, 14 Beacon St., Boston, Mass.
GENTLEMEN, THE KING! John Oxenham.

**Theodore Schroeder**, 18 E. Tenth St., New York City.

AL SMITH, THE POPE AND THE PRESIDENCY: Theodore Schroeder.

**The Macmillan Co.**, 60 Fifth Ave., New York City.
GREEK THOUGHT IN THE NEW TESTAMENT: George Holley Gilbert.
THE CATHOLIC CHURCH AND HEALING: James J. Walsh.
THE CATHOLIC CHURCH AND THE HOME: Rev. James M. Gillis.
WHAT REMAINS OF THE OLD TESTAMENT? Hermann Gunkel.

**American Tract Society**, 7 W. Forty-seventh St., New York.
THE PILGRIM'S PROGRESS: John Bunyan.

**The Fellowship Forum**, 339-341 Pennsylvania Ave., Washington, D. C.
PROOF OF ROME'S POLITICAL MEDDLING IN AMERICA.

**The Academy Press**, 112 Fourth Ave., New York City.
MEXICO BEFORE THE WORLD: Plutarco Elias Calles.

**Publication Office "Our Hope"**, 456 Fourth Ave., New York.
CHRISTIANITY OR RELIGION: Arno Clemens Gaebelein, D. D.

**Morehouse Publishing Company**, 1801-1811 Fond du Lac Ave., Milwaukee, Wis.
THE ANGLICAN EPISCOPATE OF CANADA AND NEWFOUNDLAND: O. R. Rowley.

**G. P. Putnam's Sons**, 2 W. Forty-fifth St., New York City.
OUR FATHERS' FAITH AND OURS: David S. Schaff, D. D.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### GROWS BETTER.

Mr. Editor:

Enclosed find check for your valuable paper, which grows better and braver and more daring as the days go by.

I thank God, there are valiant ones still, who are ready to speak our for the right.

Sincerely yours,
**(Rev.) Isaac Parkin.**

Albert Pike Hospital, McAlester, Okla.

### APPROVAL.

Mr. Editor:

Last night your editorial in The Southern Churchman of March 24, was read aloud to a party of five by my wife at my sister's home. We **all** thought it was splendid, both as to subject matter and as to style.

Here's success to you in your onslaughts against the "Modernists"! The traitors should either **shut up** or get out of the Church whose doctrines they have promised, as you say, to preach and to teach.

**Wm. M. Jones.**

### A REQUEST.

Mr. Editor:

I should be glad to hear from any clergyman who has received requests from a certain publisher in Boston for MSS. for publication. I am in difficulties with this publisher, having submitted a MS., he asking for so much money to publish the book. I have paid him $200.00 on his promise in writing to put the book in hands at once, last August, but I can get neither proofs nor MS. back from this man. I understand it is a custom of his to try and get the clergy to pay so much and then when an action is brought, gets out of the liability by saying, through a third-rate lawyer, that the book is in the press.

**R. Maxwell Bradner.**

Church of the Nativity,
1086 Ocean Avenue, Brooklyn.

### "CHURCHMAN IN DISTRESS."

Mr. Editor:

In the issue of the "Living Church" of April 14, under the title of "Churchmen in Distress", appears an editorial which affords a concrete and most striking illustration and justification of the charge so often made by the writer in these columns as to the disingenuous character of statements emanating from the "Anglo-Catholic" Party in the Protestant Episcopal Church. Moreover, this editorial demonstrates another charge made by the writer, that the Romanizing Party, driven to hay, resorts to abuse, because it can find no arguments upon which to support its attempt to overturn the doctrine of the Church.

Some of the assertions contained in this editorial are trully remarkable. For instance, it is said:

> "It is now proposed only that they (Articles of Religion) be omitted from the Prayer Book, though continuing to be established."

Is it possible that the "Living Church" can believe that any such statement as this will be credited by thoughtful laymen?

The Journal of the 1925 session of the General Convention shows that the resolution to omit the Articles from the Prayer Book (to be acted upon finally next October) **does not provide for their publication anywhere else.** Any one with the intelligence of an average ten-year-old school boy knows what that means.

Then, if the Articles are to still remain "established", if the resolution passes, that means that they would still remain a part of the doctrinal law of the Church. Why, therefore, remove them from the Prayer Book?

Does the "Living Church" think for a moment that any man or woman of even ordinary intelligence will swallow anything of that sort?

The editorial in question, speaking of the memorial to the General Convention, asking it to vote down the resolution to drop the Articles of Religion (and which is now sweeping the country) then says:

> "The inference running through the present memorial is that the proposal to omit the Articles is part of an 'organized movement within the Protestant Episcopal Church to adopt some of the doctrines and forms of worship now observed in the Roman Catholic Church'."

Correct. Not only is this a proper inference to be drawn from the memorial, but I here and now make the direct charge that the proposal to omit the Articles from the Prayer Book is just exactly of that character, and that it is really directed at Articles 22, 25, 28 and 31; and I here and now repeat the challenge heretofore made in these columns and elsewhere to debate that question with any bishop, clergyman or layman, either in or out of the Church, at any time or place. Moreover, I will absolutely guarantee to produce documentary evidence that "Anglo-Catholics" are engaged in just exactly that very effort.

Speaking further of the memorial, the editorial proceeds:

> "Most of the people who are asked to sign will have no conception of what is really proposed and why."

Not only is this an unjustifiable and unwarranted reflection upon the intelligence and loyalty of Protestant Episcopalians; but, if they are so badly informed as to what is transpiring in their Church, let us see who is primarily responsible therefor.

The Constitutional law of the Church requires that when such a change in the doctrine of the Church as that now proposed is to be made, the notice which the Secretary of the General Convention sends to the Secretary of each Diocesan Convention shall be made known to the Diocesan Convention **at its next meeting after receipt of such notice.** I challenge "Anglo-Catholic" bishops, clergy and laity to tell the readers of the "Southern Churchman" in how many dioceses this notice was made known to the Diocesan Convention **at its next meeting** after receipt of the notice, or, in fact, made known to the Diocesan Conventions at all. Why was this explicit requirement of the Constitutional law of the Church ignored? WHY?

**Why** is it that the bishops and clergy of the Church have refrained from telling the people in the pews candidly and plainly what is proposed in connection with the Articles of Religion, and **why** such a proposal is advanced? Is it that the medieval idea that the bishops and clergy are to rule the Church and that the laity are to have no voice, has so far pervaded our bishopric and clergy that they assume to keep from the laity knowledge of the fact that fundamental changes are proposed in the doctrine and worship of the Church?

If the people are so ignorant of conditions in their Church as to be unable to understand what they are doing when they sign this memorial, where does the responsibility therefor rest? Let some "Anglo-Catholic" bishop, clergyman or layman answer **that** question.

The editorial further says:

> "This whole memorial movement seems to us a carefully prepared appeal to prejudice. . . . We could wish that those who oppose it (the resolution to abrogate the Articles of Religion) would discuss it on its merits and not by this horrid campaign of innuendo, of fostering suspicions and of suggesting treachery."

If this memorial, seeking to arouse the people to the attempt to completely alter the doctrine and worship of the Church is an appeal to prejudice, then be it so.

I deny that Protestant Episcopalians are proceeding by way of innuendo or of fostering suspicions. They have made direct, specific charges, which have never been answered by any "Anglo-Catholic" yet.

When Protestant Episcopalians find that the Constitution of their Church has established the Articles of Religion; when they find that these Articles condemn the Mass, Reservation and Adoration of the Sacrament, worship of Images and Relics, Invocation of Saints, the doctrine of the real presence, etc.; when they find that the Constitution requires that bishops and clergy shall make a solemn promise to conform to the doctrine, discipline and worship of the Church; when they find that these same bishops and clergy, notwithstanding Constitutional provisions and in violation of their consecration oath, have introduced into the Church all of these inhibited doctrines and practices, and are now engaged in an effort to overturn the Constitution itself, they begin to ask themselves whether this spells treachery. And, if these things do spell treachery, where does the burden rest? Let some "Anglo-Catholic" bishop, clergyman or layman answer **that** question.

When it comes to suggesting that the question be discussed on its merits, I heartily join. What is the question? Here it is: is it the purpose of the "Anglo-Catholic" Party, in undertaking to do away with the Articles of Religion, to **really** get rid of the twenty-second, twenty-fifth, twenty-eighth and thirty-first Articles and to introduce into the Church the doctrines and ceremonies which **those Articles** condemn? THAT IS THE REAL QUESTION, and I here and now again offer to debate **that question** with any bishop, clergyman or layman either in or out of the Church, anywhere or at any time.

Yes, the memorial is being widely circulated. It is arousing indignation and resentment among loyal Protestant Episcopalians at the attempt to convert their Church into something alien to its Constitution and doctrine and worship as the Church has all of these years represented the same to its peoople. The people are not quite as ignorant as the "Living Church" suggests, and thousands of them are affixing their signatures to the memorial with full knowledge and understanding of what they are doing.

And it looks as though the day of reckoning with those who have assumed to defy the Constitution and law of the Church is fasting approaching.

**C. L. Marsilliot.**

Memphis, Tenn.

### "BIBLE LEADERS."

Mr. Editor:

I must write you a few words of thanks for printing our "Brief", but especially for your vigorous defense of "the faith once for all delivered". Your article of March 24 on "Bible Leaders", with its strong and outspoken condemnation of men who, while pledged to "the defense and confirmation of the Gospel", are doing their utmost to undermine its foundation, is refreshing and greatly needed.

This is all the more important as coming from a layman. The reverend brother who is editor of the transformed New York "Churchman", is my neighbor in charge of a mission parish which I started twenty-five years ago, and it is a source of regret to me that it should be in the hands of one who holds such views and gives practically no time to the chief need of the Church there, namely, pastoral care.

**(Sgd) Walker Gwynne.**

### THANK YOU.

Mr. Editor:

I have just finished reading my paper of March 24, and must thank you for your able defence of "The Faith that was once delivered to the Saints".

It is fortunate that the editor and owner of the "Southern Churchman" is not only a Christian, but also a lawyer. Your "Brief" in reply to the N. Y. Churchman is fine—your arraignment of Dr. Reiland unanswerable! I trust the plausible and wily Dr. Morehouse realizes that he has encountered a **snag** in his efforts to revise the Prayer Book and exclude from its pages the revered "Thirty-nine Articles", which are almost the foundation of our beloved old Church. Perhaps I speak too plainly, but you know there is such a thing as a righteous indignation! In reading of the Work of the Modernists, I often think of those lines in Campbell's "Pleasures of Hope":

"Oh! Star-eyed Science, thou hast wandered far
To waft us home this message of despair"—

then he speaks so beautifully of the Christian's hope, etc.

With best wishes for your success in your good work, I am,

Cordially yours,

**Mrs. I. B. S.,**

"A Virginian of the Valley".

### WORTH EVEN MORE.

Mr. Editor:

I see in The Southern Churchman you are offering the children of the Church a very generous way in which to help make their Lenten money. I am sending you a check for $3.50 and please apply $2 of it on my subscription and the other I want to send as I have been getting The Southern Churchman for some time and I feel it is worth even more than regular price asked for it. I gave my little girl the dollar on the subscription to put in her mite box.

I am so glad to see you fight so to retain the Thirty-nine Articles in the Prayer Book and wish you a great victory for us all.

**Mrs. J. P. Cruise.**

Utica, Miss.

### INDISPENSABLE.

Mr. Editor:

I wish to thank you for your unflinching stand for Protestantism in our beloved Church. I have been a subscriber to your valued paper for many years, and it has become an indispensable part of my weekly reading, and with every number received. I say, "Thank God for The Southern Churchman"!

Very sincerely yours.

**(Miss) Emily H. Ball.**

Ashton, Md.

### SEEMS SAD.

Mr. Editor:

I have read with great interest the many letters for and against the revision of our Prayer Book, and am glad to see the opinion of such men as Mr. Page of Virginia, and Dr. Tomkins of Philadelphia.

I wonder why more of the laity do not protest in a body, for every one I have met with, does not approve of the changes.

It does seem sad that in one church the seats are vacant, which a few years ago were filled with worshippers, whose parents and grand-parents worshipped before them, because the rector introduces something crude and unusual.

I heard from the pulpit of our church, that "The Church had been mistaken, and now would teach new ideas: that it was only a few old fogies who would not see it". In defence of the same "old fogies", I know them to be quite up-to-date, and very progressive, and intelligent, too much so to approve of these changes. Instead of imitating the Roman Catholic Church, why do not the people go over to that Church?

In the Gloria in excelsis, as regards the clause, "Thou that takest away the sins of the world, have mercy upon us", being repeated twice always, seems to me very impressive, and I hardly think of it as a printer's error, when we remember that it was written before the printing press was invented.

**Annie Russell.**

Summerville, S. C.

### TRUE.

Mr. Editor:

I read your articles in the **Churchman** with great interest. What you say of the New York **Churchman** is perfectly true, and I am glad you lit into Dr. Reiland. Your position is unassailable. If they do not believe in the Church, why do they stay in it?

You write with great courage and vigor. Read many paragraphs aloud to ————————, and he was delighted.

You don't seek to limit any man's views, but you believe only Episcopalians should remain inside the Church. So do I.

Faithfully yours,

**Paul Kester.**

Comorn, Va.

### IN REPLY TO MR. HARVEY.

Mr. Editor:

In your issue of March 24, the Rev. Ernest L. Harvey disagrees with a statement credited to the Bishop of North Texas in reference to state taxation for the Church of England.

Mr. Harvey says: "The Church of England is not, nor never has been, supportel by taxation." This **is** news. The Church Rate, for example, which was not repealed until 1868. The Encyclopedia Americana, referring to the Church Rate, says: "Though applicable for repairs to parish churches only, was requirable from parishioners of all religious denominations." I don't know what this could be called but a tax.

However, I leave the historical controversy in abler hands and wish to protest against what, to me, are half truths in Mr. Harvey's letter. In my opinion the statement of a half truth is more damaging than falsehood.

He says the Deposited Book "is today favored by the bulk of members of the Church of England, laity as well as clergy". If this were true, would our conservative English brethren be protesting against practices, now illegally held, but authorized in the Deposited Book, to the point of even breaking up church services?

The fact is that the Deposited Book passed the Bishops by a good majority, with some explaining they voted for it, not because they favored it, but to preserve peace. It passed the clergy, by a smaller majority, and many of them explained they voted for it to preserve peace. It passed the laity by the skin of its covers. It is reasonable to assume that many of them, likewise, voted to preserve peace! Even the venerable Archbishop of Canterbury stated that he was not satisfied with some of the changes, but he thought it necessary to make concessions! The office of Archbishop does not carry with it any degree of infallibility. It is quite possible for an Archbishop to be entirely earnest and sincere and patriotic, yet make a huge blunder. I believe the majority of the laity (English and American) feel that if Church doctrine must blow to the winds of expediency, they would prefer some more stable doctrines!

Cordially,

**W. G. Hastings.**

### "THE GREAT MAGDALENS."

Mr. Editor:

Looking over the Book Review column of The Southern Churchman of February 18, I noted the publication of a book bearing the above title, by the Rev. Hugh Francis Blunt (with very appropriate remarks by the Reviewer).

I have never been able to learn on what grounds Mary of Magdala came to be identified with the "woman who was in the city, a sinner", and who was one of those women who anointed the Lord Jesus (Luke 7:36-39, 47-50).

The name of the "woman who was in the city, a sinner", is not recorded in the New Testament; all we know of her is recorded by St. Luke.

There are four "Marys" mentioned in the Gospels, Mary, the Mother of Jesus (John 19:25); Mary, wife of Cleophas (John 19:25); Mary, sister of Lazarus (John 11:1, 2; 12:3); Mary, Magdalene (Mark 16:9; Luke 8:2).

Jesus was anointed by two women: Mary, sister of Lazarus (John 12:3; Matt. 26:6, 7), and the "woman who was in the city". The former anointing took place in Bethany, Judea; while the latter took place in Nain, Galilee (Luke 7:11, 36-38).

All that is recorded of Mary Magdalene is that Jesus had delivered her from demoniacal influence (Mark 16:9; Luke 8:2). She was one of the most faithful disciples of Christ, being amongst the last at the cross, and first at the tomb. John 19:25; 20:1). She was eminently honored by being commissioned by the risen Lord as the first missionary of the gospel (John 20:11-18).

Of the "woman who was in the city", the Rev. Dr. Edersheim, former Rabbi, well says: "We understand the infinite delicacy that left her unnamed; and we mark in contrast the coarse clumsiness which, without any reason, to meet the cravings of morbid curiosity or for saint worship, has associated her history with the name of Mary Magdalene. There is not a tittle of evidence for it."

In this connection the exhortation of St. Paul is particularly appropriate: "Whatsoever things are **true,** etc., think on these things." (Phil. 4:8.)

**Zoe.**

Sidney, Neb.

### TANTAMOUNT TO A RESOLUTION?

Mr. Editor:

It appears that I have been singularly obtuse in failing to take in the significance of that much discussed resolution of Mr. Morehouse in regard to the Thirty-nine Articles. In a recent contribution to the discussion, I referred to it as a proposal to remove the Articles altogether from the formularies of the Church whereas, in your issue of March 17, the author of the resolution himself hastens to correct this error, and to say that if there was any one thing that he endeavored to make plain when presenting the motion, it was that he had no intention of asking that they be removed altogether from the formularies of the Church, but only from the Prayer Book. I was not present when Mr. Morehouse offered the resolution, and I freely confess that I did not understand that its purpose was merely to remove the Articles from the Prayer Book, while simultaneously providing for their continued preservation elsewhere in the formularies of the Church. I am delighted to hear that this was all that was really contemplated, and to

have the assurance of that fact from no less an authority than Mr. Morehouse himself. But the real point at issue is not what Mr. Morehouse had in mind, or even what he said about the resolution when explaining it to the Convention, **but what the Resolution itself actually provides.** Am I to understand that **the Resolution itself provides for the preservation of the Articles elsewhere in the formularies of the Church?** If so, I can only say that I find no such "provision" in the wording of the Resolutions as, I am reliably informed, it appears on p. 422 of the Journal of the Convention, nor again in the substance of that Resolution certified to by the Rev. Carroll M. Davis, Secretary of the House of Deputies, on p. 7 (14a) of the work entitled **"Proposed Amendments to the Prayer Book 1925",** issued by the **"Morehouse Publishing Co.,** Milwaukee, Wis". And is not a Resolution which calls for the removal of the Articles from an existing formulary of this Church, but which makes no explicit provision for their preservation, or their incorporation elsewhere in any other formulary, tantamount to a Resolution to remove them altogether from the formularies of the Church? Is it not a fact that if no such formal provision is made in the Resolution itself, that (in the event that they are removed from the Prayer Book) they will under the terms of that Resolution, neither be bound in a separate volume as a recognized formulary of the Church, nor duly transferred to and incorporated in any other existing formulary, and so will be altogether eliminated from the formularies of the Church? Again, therefore, I ask—what provision was made in the wording of the Resolution itself for the continued preservation of the Articles in the formularies of this Church after they should have been removed from the one formulary that has hitherto embodied them? Did the Resolution provide for their publication in a separate volume as a further recognized formulary of this Church; or did it provide for their transfer to some other already existing formulary? And if the latter disposition was the one suggested, I should like further to inquire to which of the existing formularies were they to be consigned? Was it provided that they be incorporated in the **Constitution** of the Church? Or was it the **Canons** that were chosen as the proper instrument for their preservation. Surely it was not the **Hymnal.** Once more, I repeat—I was not present when Mr. Morehouse offered his Resolution, and do not claim to know what he said in defence or explanation of it, but unless he is prepared to show that **the actual wording of his Resolution** called for the continued preservation of the Articles elsewhere in the formularies of the Church, and was not simply a demand for their removal from the Prayer Book, I contend that his proposal was tantamount to a proposal to remove the Thirty-nine Articles altogether from the formularies of this Church; and this, no matter what may have been **in his mind** at the time, or **what he may have further remarked** in subsequently discussing his proposition before the House. **It is the actually recorded wording of the Resolution with which the Convention has to deal,** and not only ironical explanation or commentary thereon, even though offered by the author of the Resolution himself, which must be officially considered and acted upon.

But while I cannot but maintain that any Resolution to remove the Articles from the Prayer Book, which is not further qualified in the manner above stated, spells their elimination from the formularies of the Church, I am happy to be informed that Mr. Morehouse had no such **intention** in making his proposal—that he did not design "either the **repeal** or the **repudiation** of the Articles" (black mine), as our existing "Articles of Religion . . . established by the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church",, and further declared by **Article X** of the Constitution to be an integral part of our existing ecclesiastical Law; and that, consequently, he has evidently been misquoted as saying before "The Catholic Club of Chicago" that he desired that the Articles "be not accepted as statements of the Policy of the English Church of today, but relegated to their proper sphere, that is, as historical evidences of days gone by"—as "obsolete records of past Church history" **(Chronicle,** March, 1928, Pp. 166, 167). It was statements of this kind—erroneously imputed to him—which have naturally lent still further color to the impression that he **did** desire to "repeal" and "repudiate" the Articles—removing them from their existing position as part of our ecclesiastical Law and as the established Articles of our Religion—and **did** desire to have them eliminated altogether from our existing Formularies, and banished to the limbo of "obsolete records of past Church history". Not that I ever imagined that he contemplated **the total destruction** of these memorials of the past. On the contrary, I felt quite sure that his own love for the "obsolete" theology of Rome and the Middle Ages would at least see to it that these "archaic" and "obsolete" expressions of the doctrinal views of the Anglican Reformers, would not wholly perish in oblivion. Precisely what means he would have adopted to insure their memory, I confess I can only conjecture. Possibly a certified copy of the Articles was to be chained to the walls of our "National Cathedral', and possibly even Fond du Lac was eventually to be induced to erect a monument to the sincere, though sadly mistaken, authors of this "quaint and curious volume of forgotten lore". I would not presume to say. Of one thing only was I certain, viz.: that any such attempt to relegate them to the depository for "obsolete records of past Church history"—some museum of ecclesiastical antiquities—is hardly synonymous with retaining them in the existing formularies of this Church.

I am glad to know, however, that such was not the intention of Mr. Morehouse, and that, however he and I may differ both in regard to the advisability and real effect of his Resolution, as it has been reliably reported, at least he did not **intend** to advise that the Articles be either **repealed,** or **repudiated,** or **stricken from the formularies of this Church,** and so did NOT intend that they be consigned forever to the **"obsolete records of past Church history".**

**Edward McCrady.**

### PLAIN BIBLE STUDIES.

Mr. Editor:

Can I get one hundred copies of "Plain Bible Studies" as printed on page 7 of the issue of The Southern Churchman for March 31? I would like to have five hundred copies to send out "with a mission".

I am sure that all these mountain people would study the truths set forth in the Studies and take great interest in looking up the references.

I enclose a stamp for reply.

Fraternally yours,

**(Sgd) W. R. Savage.**

P. S.—By the way, let me congratulate you on the wonderfully "orthodox" and old-time religious paper, "more like The Southern Churchman of my father's day than any time since then".

Glendale Springs, N. C.

### SEND A NEW DELEGATION.

Mr. Editor:

It seems to be admitted on all sides now that a grievous mistake was made by the Virginia delegation, when, at the last General Convention, they voted to remove the Thirty-nine Articles from the Prayer Book. This the members of the delegation, as we understand, themselves freely admit.

The whys and wherefors of this error of judgment need not now be inquired into. An error readily admitted and fraught with hurt and harm to our beloved Church should be corrected at the first possible moment. That will be at the next General Convention in Washington, when the Resolution to remove the Thirty-nine Articles from the Prayer Book comes up for action and approval. A strong and determined effort is on foot to defeat, at that time, the Resolution to throw the Articles out of the Prayer Book, and to stem the tide which the Virginia delegation helped to set up by their unhappy vote to eliminate the Articles from the Prayer Book.

That being true, could the Virginia delegation who voted for the Resolution to remove the Articles from the Prayer Book consistently vote and work against a Resolution which by their votes was adopted?

That being true, should the members of that delegation, which so voted, embarrass their friends by asking them to send them to Washington?

Should they not frankly say that having made the error they will stand aside and let others try to undo the harm they have done?

If Virginia is now to do her best to withstand this onslaught on the Prayer Book, is not a delegation ot new and tried men imperative?

And this we must do, not as a rebuke to our friends, who composed the delegation and who cast the vote of Virginia for the Resolution to thus mutilate the Prayer Book, but as notice to all concerned that Virginia comes to the General Convention through her representatives not apologetically but comes into the fray in defiant mood and is ready to fight to the last ditch to keep in the Prayer Book these bulwarks of safety placed there by our ecclesiastical forbears as matters of record to all who care to read that the Protestant Episcopal Church stands four-square against all "strange and erroneous doctrine", particularly now being propagated by the aneamic imitators of Rome, the so-called Anglo-Catholic Party.

**Josiah R. Ellis.**

Richmond, Va.

### "SELF-CONCEIT, IGNORANCE AND ERROR OF THE NEW YORK CHURCHMAN."

Mr. Editor:

Your contemporary, The Churchman, protests your list of scholars. In his criticism of your list, the Editor intimates that there are no conservative scholars. But what the Editor really means, no doubt, is that he does not travel in the circles where such scholarship may be found. And he commits an editorial blunder of no small proportions when he assumes that his ignorance of their existence must be an indication that they do not exist.

Your list, small though it was, contained the names of thoroughly competent scholars. Manning, Gray, Hague and Howitt are names which represent conservatism and sound scholarship. Probably any one of them is as well known as is H. S. Coffin. Furthermore, every one but the Editor of the Churchman will recognize the fact that your list was merely suggestive. Your contemporary seemed to want to know whether there was any Conservatives who could have qualified as special lecturer at the Seminary. You answered him fairly by suggesting four representative names. A few hundred might have been suggested. May we suggest one?

Robert Dick Wilson (perhaps The Churchman staff knows him not) is one whom you might have mentioned. Permit us to quote from the Foreword of a recent booklet by Dr. Wilson. The Foreword was written by one who interviewed Dr. Wilson:

> "He learned Greek, Latin, Portuguese, Biblical Aramaic, Syriac, Arabic, . . .
>
> "He could not at that time learn Babylonian in America, so he went to Heidelberg, determined to know every language that would enable him the better to understand the Scriptures, and to make his investigations in original documents.
>
> "So to Babylonian he added Ethiopic, Phoenician, and all the Aramaic dialects, and Egyptian, Coptic, Persian, and Armenian. He studied in Berlin with Schrader, who was Delitzsch's teacher called the father of Assyriology. He studied Arabic and Syriac under Sachau, and Arabic under Jahn and Dieterichi; Hebrew under Dillman and Strack, and Egyptian under Brugsch. He became conversant with some twenty-six languages in these years devoted to language acquisition."

Now Dr. Wilson is a Conservative. Dr. Nelson, of the Virginia Seminary reviewed (?) Dr. Wilson's recent book, called, I think, "A Scientific Investigation in the Old Testament". Dr. Nelson did not care for the book. The review did not really indicate whether or not Dr. Nelson had read the book. He dropped it as though it were something too hot for him to handle. He simply threw some ashes in the air, and soundly denounced the man who would presume to be so orthodox It was not a review, but a tirade.

But will either the Editor of The Churchman, or Dr. Nelson state his comparative competency to speak authoritatively on the Old Testament? We doubt whether either will venture to do so.

Tell your brother Editor that "scholar" and "scoffer" are not synonymous. He hasn't found it out.

God be praised for The Southern Churchman!

**"A Subscriber."**

### THE PETITION.

Mr. Editor:

I am inclosing the petition with regard to Prayer Book revision signed by myself and two cousins from Christ Church, Winchester, Va. We are vitally in earnest in signing this petition and pray God our Church may be saved from those who would destroy her simple faith.

Brought up in Christ Church, Winchester, Va., under a godly

rector and friend, the Rev. Nelson Page Dame, confirmed by Bishop Randolph, and later transferred to the Church of the Epiphany, Washington, under dear Dr. McKim's rectorate, you can see there is real sincerity in my signature to this petition.

Although I don't know Dr. Morris personally, he is a great joy and inspiration to me at Epiphany. He is a true link with the past as I know it. That means much in these days!

We thank God that The Southern Churchman lives,

Most sincerely,

**Martha B. Clark.**

# Church Intelligence

**PASSED TO LIFE ETERNAL: RT. REV. HENRY BAIRD DELANEY, D. D., RT. REV. JOSEPH S. MOTODA, D. D.**

As we go to press announcement has been received of the death of two bishops.

**The Rt. Rev. Henry Baird Delaney, D. D.,** Suffragan Bishop of the Diocese of North Carolina, passed to life eternal Saturday night, April 14, at St. Augustine's College, Raleigh, N. C.

Bishop Delaney was born at St. Mary's, Ga., on February 5, 1858. He was ordained Deacon in 1889, Priest in 1892 by Bishop Lyman. Shaw University conferred upon him the degree of Doctor of Divinity in 1911. On November 21, 1918, he was consecrated Suffragan Bishop by Bishops Cheshire, Tucker, Darst, Weed, Horner, Lloyd and Demby.

Bishop Delaney was formerly a member of the Commission for Work Among Colored People from 1889-1904. From 1889-1908 he served as Vice-Principal of St. Augustine's School, Raleigh, N. C. In 1908 he became Archdeacon for Work Among Colored People in North Carolina.

**The Rt. Rev. Joseph S. Motoda, D. D.,** Bishop of the Diocese of Tokyo in the "Nippon Sei Ko Kwai", the Holy Catholic Church in Japan, died suddenly of heart failure on the afternoon of April 16, in St. Barnabas' Hospital, Osaka, Japan.

Bishop Motoda was present at our last General Convention held in New Orleans. This was the first time that a Bishop of any national Church in the Orient had been a visitor to General Convention in the United States.

Referring to that event the Spirit of Missions at that time wrote of Bishop Motoda:

"This new member of the Episcopate has long been one of the outstanding figures in our Japan Mission. As a boy he entered St. Paul's College—now St. Paul's University—Tokyo. After graduation he came to this country, and entered Kenyon College. From there he went to the University of Pennsylvania and the Philadelphia Divinity School, graduating from each with high honors. In 1896 he was ordained by the late Bishop Whitaker and returned to Japan, where he became headmaster of St. Paul's University.

Bishop Motoda is one of the recognized authorities on educational matters in Japan. His work at St. Paul's attracted so much attention that the Japanese Department of Education sent him to the United States three years ago to attend a conference of educators as their representative. His influence among his fellow-countrymen has lain in the fact that he has always endeavored to impress on them the truth—to use his own words—'that behind education there must be a spiritual force, namely, religion'. His consecration in December, 1923, marked a new era in the history of Christianity in Japan."

Bishop Motoda was the first Japanese Bishop of Tokyo.

**Backs Jonah Story By Citing History.**

The New York Times reports the following:

That Jonah could easily have been swallowed by a whale and survived in the stomach of the "great fish" as narrated in the Bible is maintained by the Rev. Dr. Ambrose John Wilson, of Queens College, Oxford, who declares in a recent number of the Princeton Theological Review that biological and historical facts prove his contention.

According to the noted British scholar and lecturer at Oxford, "physiological tests entirely disprove the alleged impossibility of the story". Writing in the form of a scientific investigation of the facts in the case, Dr. Wilson applies both physiological and historical evidence to prove the truth of the literal narration of the Bible.

"It is shown by study of the structure of the sperm whale and its habits that it is perfectly possible for a man to be swallowed alive and after an interval vomited up again, also for him to remain alive for two or three days within the whale," his article states. "Historical tests show that a similar event has happened in later times in at least one case.

His article follows in part:

"There are few stories in the Bible which have been subjected to more adverse criticism than that of Jonah and the 'Great Fish', rightly interpreted, no doubt, to mean the greatest fish of all, the whale.

"The great fish in question would be the sperm whale or cachalot, the species which inhabits the southern waters where Jonah was voyaging. It attains a very large size and may measure from fifty to seventy to eighty feet in length.

"The head is about one-third of the length of the body, very massive, high and truncated in front. It will not, therefore, be considered exorbitant if we postulate for Jonah a whale sixty feet long, with a mouth twenty feet in length, also fifteen feet in height and nine feet in width."

As for the popular criticism that the "whale's esophagus or gullet is too small", Dr. Wilson asserts that "this is not a question of calculated possibilities, but of recorded facts. The sperm whale subsists for the most part on the octopus, the bodies of which, far larger than the body of a man, have been found whole in its stomach. The manager of a whaling station in the extreme north of Britain stated that the largest thing they had found in a whale was the skeleton of a shark, sixteen feet long".

In actual historical fact at least two other men have been swallowed by whales and survived, according to Dr. Wilson. Referring to a story, told by Sir Francis Fox of such an example in 1891, Dr. Wilson tells of a man who was swallowed by a whale, and was not found until almost two days later, when the whalers were cutting up the carcass of the monster. This man remained two weeks a raving lunatic due to his harrowing experience, but was finally restored to normal life again.

Another example of where a whale swallowed a sailor, bit out part of a ship and then vomited the man on to the wreckage of the small vessel, is told by Dr. Wilson as another instance of historical evidence. The story of this event was narrated in the "Boston Post Boy" in its issue of October 4, 1771.

Dr. Wilson's contention goes to show that although the temperature would be very high in the whale's stomach and the gastric juice might prove very obnoxious, still evidence proves that life within the stomach of the whale is possible.

**A Word From the Presiding Bishop.**

We are rapidly approaching the threshold of a new Triennium in our forward movement as a living constituent member of the universal Christian Church.

That we may cross that threshold worthily and enter upon the work waiting us beyond wisely and well is our common desire and, please God, also our determination.

To this end, on Wednesday, October 10 next, through the medium of our one hundred and fifty-one Bishops, six hundred and fifty Clerical and Lay Deputies, National Council Departments, Woman's Auxiliary, and other numerous affiliated Agencies, we will assemble in Washington to wait upon God, and under the guidance of the Holy Ghost, confer together for the welfare of our future endeavor and achievement.

Meet and right it is that under Church auspices, the nations of the world should come from North and South, East and West, to sit down in the capital city of a Christian country, mighty among the mightiest, to take thought of the affairs of the Kingdom of Heaven, and plan action for the rule and reign of that Kingdom upon earth.

From Jerusalem, Judaea, Samaria, and the uttermost parts of the earth shall we come, and thousands of our brethren of other religious affiliations will be interested in and influenced by our deliberations and determinations.

We are living in a day of the greatest need and opportunity for righteous accomplishment that earth has ever known. All things are now ready. We must invade and occupy this immediate sphere of possibility and promise, panoplied with Divine power to use all our ability and possessions for the salvation of this present waiting, wanting world.

In the prosecution of our Divinely established vocations, for us, individually and collectively, the Way is open to discover and know the Truth that will make us free to enjoy and propagate the Life that is the Light of men.

Welcome, then, the occasion, welcome the opportunity, welcome the duty, the discharge of which is our obligation as true followers of Christ and living exponents of His gracious power. Welcome to Bishops, Deputies, Woman's Auxiliary, and all other cooperating Agencies, to the privileges, prerogatives, and particularly the dutiful discharge of the obligations of our common calling in Christ Jesus.

And that we all may be blessed beyond our fondest hopes and desires, and God's will wrought through us, we will not, I am sure, forget that the Pentecostal Benediction came upon a people expectant, because they had asked, and had continued in asking, that they might receive.

I am praying that we may be likewise blessed, and ask you, my dear Fathers in God, and brethren all, to pray with me now and with persevering continuance to the end that in the world of our Convention we may be so directed, sanctified and governed by the mighty power of the Holy Ghost that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed in all places, to the breaking down of the Kingdom of sin, satan and death; and to the establishment of righteousness, the enthronement of Divine Glory, and the realization of universal human salvation unto everlasting life.

**John G. Murray.**

—The Forerunner.

### Church Summer Schools.

More than fifty Church Summer Schools, Conferences and Camps are scheduled this year for June, July and August. They begin with the Church Conference for Colored People at Raleigh, N. C., opening on May 28, and the Young People's Conference at Salina, Kan., on June 7, and run steadily on to the Oriental Students' Conference at Racine, closing September 14. Every Province has at least three. Sewanee Province has thirteen. New ventures this year are the Olympia Summer School at Tacoma, June 22-July 3, and Camp Cheshire for Boys and Camp Penick for Girls, at Lake Lure, N. C. The Dallas Conference, which has heretofore been almost entirely diocesan, is widened to include neighboring dioceses. It would be difficult, probably impossible, to find any phase of Church work even in its widest terms that may not be studied somewhere during the summer, in courses specially prepared for the young, the old, the clergy, the other Church workers, and the interested laity, men and women. Even the uninterested would cease to be so if they attended.

### Ought to be Used by the Church.

Three Colored women expect to graduate next June from the Bishop Tuttle Training School at Raleigh, N. C. Miss Bertha Richards, dean of the school, writes: "We are concerned to find positions for them in Church work, if possible. The Public Welfare people are waiting for them with impatience, but two of them especially ought to find their work in the Church. They are trained in modern methods of social work, case work, etc., and have studied in the college classes here at St. Augustine's and in Bible classes, and have had experience in home management. . . . They will be fitted to organize and develop Church Schools, to teach and to train teachers, to carry on clubs, and to deal with and understand the social and spiritual problems presented by the dependent and delinquent of their race."

### Getting Ready Locally for "Los Angeles —1928".

Hundreds of important items must be attended to in preparing for the coming of more than 7,000 delegates to the Tenth Convention of the World's Sunday School Association, which will be held in Los Angeles, July 11-18. The committee in Los Angeles that is caring for all the major and minor items involved in being host, has for its chairman, the Rev. R. B. von KleinSmid, D. D., LL. D., President of the University of Southern California. Dr. W. C. Pearce, General Secretary of the Southern California Sunday School Council of Religious Education, is the Vice-Chairman and in active charge of all the work.

Fifteen committees are cooperating in making every possible provision in accordance with Southern Californian hospitality so that the sojourn of the delegates from literally the ends of the earth may be a real delight. The number of delegates who have already paid the required $5 registration fee is rapidly approaching 2,000. In some localities, the assigned quotas have already been reached. Admission will be by badge and it is important that registration be made at once through the respective State Sunday School Association or Council of Religious Education, Application can also be made to the International Council of Religious Education, 1516 Mallers Building, Chicago, or to the World's Sunday School Association, 216 Metropolitan Tower, New York City. The fee of $5 will entitle each delegate to all Convention privileges and also to the printed report of approximately four hundred pages, which will be issued in the fall. Over fifty nations will be represented. More than thirty special trains are receiving bookings through the various State Secretaries.

### Woman's Auxiliary.

As one way of preparing for their triennial meeting, officers and delegates of the Woman's Auxiliary are to have a conference at Taylor Hall, Racine, Wis., May 7 to 10. Among the subjects listed for discussion are the status of the Woman's Auxiliary; how to use the Auxiliary as a Christianizing power in the community, in relation to homes, industry, citizenship, rural life, jails; how to use the Auxiliary as an educational force; internationalism, enlisting workers, the running of branches, gifts of money, supply and life.

### The Rural Workers' Fellowship.

On July 9, 1924, the Rural Workers' Fellowship was organized in Madison, Wis., at the National Conference of Rural Workers. The Fellowship was organized under the inspiration of the Rev. Oscar Meyer. It begun with twenty-eight members.

In July, 1925, the second meeting was held at the same place. The membership had grown from twenty-eight to ninety-two. At this meeting authority was given to the President and Secretary of the Organization to take the necessary steps so that the Organization would have more publicity.

In July, 1926, the third meeting of the Organization was held, and the membership had grown from ninety-two to two hundred and fifteen. And in addition the Organization had an official publication all of its own consisting of four pages, called the Rural Messenger. At this meeting the Editor was authorized to double the size of the publication.

In July, 1927, the fourth annual meeting, the Organization had grown from two hundred and fifteen members to two hundred and fifty-one members, and fifty-one additional subscribers to the publication with twenty-seven on the exchange list. In addition the Organization had a publication of eight pages.

Today the Organization has three hundred and seventy-nine members, and an additional fifty-one subscribers and a good many more on the exchange list.

The officers of the Organization feel that the Organization is making progress, as is proved by the above figures.

The organization has a threefold purpose: (1) to promote the interest of the whole ministry of the Church in Rural communities; (2) to increase the Fellowship among those interested in such service; (3) to aid the National Council in its service to the Rural Field and Workers.

Membership is open to clergy and laity, men and women. If the Episcopal Church expects to extend her borders the whole Church must join in helping to solve the Rural Problem.

You can help by becoming a member of the Organization. One dollar a year is the cost of membership, and also a subscription to the Rural Messenger, the official publication of the Organization.

The publication carries articles that deal with the spread of the Church into the Rural Districts.

Join today. Send check to the Rev. Val H. Sessions, Bolton, Miss.

One dollar invested in the Rural Workers' Fellowship today will bring untold benefits tomorrow.

### Presiding Bishop Asks Prayers.

May I ask our people again to remember us in their prayers in connection with the meeting of the National Council and its Departments in New York, April 24 to 26. Appropriations for the year 1929 must be made at this meeting, and other business of importance in connection with approaching General Convention must be transacted.

**John Gardner Murray,**
Presiding Bishop and President of the National Council.

### The Resurrection.

We quote the following words of unquestioning faith in the life everlasting ascribed to the Rt. Rev. William T. Manning, D. D., in the New York Times:

All our highest knowledge and experience, every fact of nature and of human life, points to the probability of life continued beyond the grave. Men have always felt within themselves the longing for immortality. We see the evidence of this in the pyramids of Egypt, in the legends of Greece, in the history and customs of every race. And the higher men have risen, the deeper this longing has bcome; the greater and nobler the soul, the more impossible for it to believe in its own extinction.

We cannot believe that the purpose of our creation is fulfilled by our brief existence on this earth. God has woven the hope of immortalitly into the very texture of our being. And yet, confronted with the great fact of death, this hope of the future life is inadequate and uncertain.

As we meet the deep sorrows of life, as we stand beside the new-made grave, we need something more than the speculations of philosophy or the guesses of human reason. The help that we need is given to us in Christ, the Son of God.

It is Christ who has changed hope into assurance, speculation into faith, longing into certainty.

In the risen Christ we have God's own answer to the longing which He has implanted in our souls.

The message of Christianity to the world is not a vague philosophy of the immortality of the soul.

There would have been no gospel from above in that, nothing that could have produced those results which the gospel has brought to pass in the lives of men.

It is the actual resurrection of Jesus Christ from the grave, the fact that He rose on the third day from the dead, which has brought life and hope from above, and has met the need and longing of the world.

(Continued on Page 24.)

# Family Department

### April.

1. Sixth (Palm) Sunday in Lent.
5. Maundy Thursday.
6. Good Friday.
7. Easter Even.
8. Easter Day.
15. First Sunday after Easter.
22. Second Sunday after Easter.
25. Wednesday. S. Mark.
29. Third Sunday after Easter.
30. Monday.

### Collect for Second Sunday After Easter.

Almighty God, Who hast given Thine only Son to be unto us both a sacrifice for sin and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ Our Lord. Amen.

### Collect for St. Mark's Day.

O Almighty God, Who hast instructed Thy Holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy Holy Gospel; through Jesus Christ Our Lord. Amen.

### If Easter Be Not True.

If Easter be not true,
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then love must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;
He died in vain who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with him may rise!
Worthwhile the struggle sure the prize,
Since Easter, aye, is true!

—Henry H. Barstow, in The Presbyterian Advance.

### The Present Resurrection.

We remember what Donald Hankey said in those last hours which he had with his men just before the great hour came, as he walked up and down the trenches while they waited and spoke to them one by one and in little groups: "Boys, we are going over the top tomorrow. Remember, if you are wounded, it's blighty; if you are killed, it's the resurrection." Through Christ it was a legitimate inspiration to work with in that black hour. But the resurrection is not a principle that comes in the last and ultimate moment alone; the resurrection is a principle of life every hour of every day. It is the power available in men that knows no moral limits whatsoever, the power that God put forth when He raised Jesus Christ from the dead, the power by which in conquering death our Lord showed that there was not anything that He could not conquer.

There is that evil habit that comes when the fight has gone out and you lie alone. You know its face well; and you have always said when you saw it come, "Here comes my enemy that is too strong for me". Yes, but not for the power of the resurrection, the power that is adequate to deal with any foe, the power that is strong enough to nerve a man for any sacrifice, the power that is mighty enough to lift any load and break the very bars of death.

There is many a man to whom life is just a half thing. The vast deeps have not been cut open for him. Sin seems to be a venial affair. The great moral realities have never burst on him as they burst that day in one blinding vision upon Paul on the highway. Well, the power of the resurrection is adequate in the life of every one of us today to lift us out of all this half living, out of all these partial visions, out of all these toned-down fellowships, out of all these abstentions from the sufficient power of God. The power of the resurrection is adequate to lift us out of all this and to tear these lives of ours open for the coming in of the energies that are in Christ.—Robert E. Speer, in The Christian Century.

### Christ is Risen!

It needs to be confirmed anew in the thought and heart of the Church this Easter morn that Paul was philosophically and experimentally right when he contended that the whole Gospel of Jesus Christ revolves around and is dependent upon the resurrection of Jesus. He would make no compromise on that point. And from that time to this, that postulate has been the keystone in the arch of faith. But many there be within the Church as well as out of it who have not at all apprehended what that means to present-day Christian thinking and Christian living.

If Christ be risen from the dead, he is a living, thinking, loving being today. Now if that means anything at all, it means that he is a Twentieth Century being. But many in the Church seem to think that he can neither think nor feel in the terms of present-day life and understanding. In his name they seek to confine men and bind them to policies and practices of the far-away past. Many of their interpretations and ideas of Christian truth would be absolutely inconceivable to a Christ who is alive in America today. Many of the things which are prophesied and advocated in His name must be repugnant to the refinement of His beautiful soul. Men seem to forget that if Jesus Christ is alive today, He must be infinitely sweeter of heart and larger of mind than any man or woman among us. He must be at least as reasonable as man, as sane! He must be at least as supra-racial in love, as wholesome in aspiration, as free in spirit and unbounded by traditions and prejudices, as are the best of men and women. His concern for the children of men right here and now, for the child-workers in our factories, for the slum-cursed and the poor, His hatred of war and His hope for the world—must all be divinely humane and passionate. And we His followers must become like Him in these things.

Ah, no one can comprehend what glorious transformation would come immediately to the Church if only on this Easter Day it could lay hold, in reality of the fact that Jesus Christ is alive right here and now, and living and thinking in the terms of today's life and today's struggles and hopes.—Herald of Gospel Liberty.

### God's Highway.

America is the legitimate successor of ancient Rome in the matter of road building. Our aim is not military conquest, but comfort, convenience, and commerce. The text, therefore, has a familiar sound.

It is the highway of salvation. Israel was in captivity. Now they were promised a way of escape. Soon they would be free once more. The message of the prophet was "God will come and save you". Also for the heart in exile from God. This may happen in any of three ways; first, to be absorbed in the study of the physical wonders of nature to the exclusion of the spiritual; secondly, to rest in the abstract idea of the absolute apart from experience; and, thirdly, to reject God's claims to order life according to His will. Faith is the way of salvation. Faith penetrates the material structure of the universe and finds God there. Faith transforms an idea into a living personality. Faith consecrates the whole of life to God. This is the only way out of the darkness and bitterness of intellectual captivity.

This is the way of progress. Deserts lay between Israel and her destination. Dangers and delays obstructed the road, but faith surmounted them all. Three promises cheer them. The prophet says, "God shall walk in the way for them". He will be their strength. Again, the highway is to be protected from the ravages of beasts of prey. The way of holiness is the only safe way. Then we are told that fools shall not err therein. God's way is clear and plain. All that we need is earnestness and purpose to obey. Is it not so in the experience of every one of us. When we walk in the way of truth and righteousness we develop spiritually with every day that passes and are strong for service. So is it with nations. God's way is the way of spiritual conquest.

It is the homeward way. "To Zion"—what a vision! "With songs and everlasting joy." Life in Christ is one long return to God and heaven.—Presbyterian Banner.

### The Resurrection.

The Resurrection was the Divine attestation of the truth of Christ's claim. In order that His claim to be the Messiah should be understood, and that He might fulfill the function of the Messiah, it was necessary that He should die. But in order that His claim might be believed, it was necessary that He should rise again. It was in this light the disciples first viewed it. They accepted it as God's attestation as to their Master's truth; it was the answer given by God to the doubts and calumnies and execrations of men.

But for this Divine reversal of human judgment, the disciples themselves would not have known what to make of His death. The beauty and promise of His words, which had so attracted them, would now have seemed delusive and unreliable, but in the light of the Resurrection they saw that the Christ ought to have suffered these things and so to enter His glory.

It also discloses a real and close con-

nection between this world and the unseen world. There is no need now of argument to prove a life beyond. Here is One who is in it. For the Resurrection of Christ was not a return to this life, to its wants, to its limitations, to its dangers, to its inevitable close. It was a Resurrection to a life for ever beyond death. The world into which He has gone is a real world, in which men can live more fully than they can live here.—Marcus Dods.

For The Southern Churchman.

### The Tryst of Jesus.

F. B. Stone.

Before He died to save us sinners,
Ere on the cross death stilled His breath,
Whoever made a tryst like Jesus,
To meet His chosen after death?

Because from death He rose as victor,
Beyond our graves we too, can keep
A tryst with Him Whose power shall raise us.
When we, too, in the grave shall sleep.

Oh, blessed confidence faith gives us,
"Because I live, ye, too, shall live",
His word forever stands unbroken,
Æternal life is His to give.

### Inspiration.

There was little taste for good music in the first half of the eighteenth century, and the result was that Handel found himself at the age of fifty-three, broken in health and fortune, and apparently at the end of his career. His great work was still ahead of him, however. He found himself in the midst of a rising tide of religion, and he adapted himself to it by inventing the oratorio. He produced a tremendous impression upon the public mind, and the evangelical revival of the eighteenth century was largely due to his influence. Wesley's Journal says of a rendering of The Messiah at Bristol Cathedral: "I doubt if that congregation was ever so serious at a sermon as they were during the performance." No wonder, for Handel had two forces to aid him—his ability to interpret religious emotions and the power to throw himself into his work. He was found in tears while composing "He Was Despised". When writing the Halleiujah Chorus he thought he saw Heaven opened. "Noble entertainment," said a friend after a concert. "Is that all?" said Handel. "I wished to make them better." His greatness lies in this, that he was Christ's interpreter in music. "Never till Handel wrote," says a recent writer, "did music clothe with her conquering magic the figure of the Divine Comforter whose message is to them that labor and are heavy laden."—Selected.

### Be Sure They Understand.

"I couldn't know what you meant, Mother," wailed little four-year-old Billy who had just been punished for not obeying a direct command which he had misunderstood.

Of course, the young mother did not know she had been misunderstood when she administered the punishment. She was young. Billy was her adopted child and she was so fond of him and yet so conscientious she feared she might spoil him. She insisted on immediate obedience for she was eager to keep him absolutely unspoiled.

The language of these parents, both college graduates, is far above the head of the child they have taken from the orphanage. They realize it now and are rapidly simplifying their words to suit the little mind they are helping to develop. Naturally, they are each day increasing his tiny vocabulary.

"What did she mean?" How often you hear that question when children are playing together and are interrupted by an order or request of some teacher or parent. Listening for a reply we often discover that not one in the group really understood what was intended except in an indefinite way.

There are many instances of foster parents and relatives who are bringing up children making the mistake above mentioned. The adopted child, particularly, has often been accustomed to hearing a different type of vocabulary, and it is not to be wondered at that he often fails to interpret correctly what is said to him. Wendell, four years old, said that he and his aunt with whom he lives get along nicely only he "don't can always know what she wants" him to do.

I wonder if parents, too, do not at times make the same mistake—that of punishing a child for doing a thing he thinks he has been told to do. It is so easy for adults to misunderstand each other; how much more easy for children to fail to understand our wishes from our words. I saw a mother punish her son for closing a door when she had asked him not to do so, and I am sure the child honestly thought he did exactly what he had been requested to do. The request, simple as it was, had been made in an obscure manner.

There is a decided duty here for all of us who are mothers—real or foster—to study ourselves and our language from the child's point of view. It will free us from carelessness in thinking and in expressing our thoughts. Most children are so sensitive that one punishment for a wrongly interpreted request or command may undermine days of careful training. It may sow seeds of distrust, in the little mind, that will cause serious results in the future. —Willis and Lenora Bailey.

For The Southern Churchman.

### Nature's Resurrection.

Eugenie du Maurier Meredith

The ice-bound brook has broken its fetters;
It sings with joy as it hurries to the river:
The soft wind breathes musically
To the baby leaves that are just coming out;
The bees hum among the early blossoms of the willows;
The peach, pear and quince blossoms;
The "cheep, cheep" of the fluffy chickens
Is spring's herald of gladness in the farm yard;
The city lawns are starred with crocuses and hyacinths;
The green fields of the country are bright with dandelions;
All things that seemed so dead—
The frozen brooks, the motionless egg, the stiff brown buds,
The dull, dark bulbs and roots—
Have come forth in joy, glory and song,
And are types of the triumph of life over death—

### On the First Easter.

Jesus revealed the reconciling, redeeming love of God in His death. The murderous, blind hate of man could kill Him, but not the love He brought from the Father; that was deathless. He revealed the power of God unto uttermost, eternal salvation, by His resurrection. "Because I live, ye shall live also," He had said. And when they found Him alive from the dead, heard the music of His voice once more, looked into His eyes of love and all-pitying comprehension, beheld His wounds and felt His touch, they knew they, too, should live again and that He would not be in Heaven and leave them behind.

They now understood His words to weeping Martha: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and he that liveth and believeth in me shall never die." They now comprehended the deep meaning of His words: "I am the Way, the Truth and the Life."—S. L. Brengle.

### With Mary.

The first day of the week
Cometh Mary Magdalene early
When it was yet dark,
Unto the spulchre—

Each Easter morning
I go with her into the garden,
I like to walk beside her;
To carry, as she carries,
Aloes and cinnamon and myrrh,
And all the sweet burden of spices
For our Lord.

The old garden is wet with the night dew,
Since last Friday
Many feet have trod the pathway,
The bruised petals of white lilies
And of pale purple phlox
Lift their faint fragrance
Like incense through the dusk,
The shadows of gray olives
Lie deep across the old walls,
The dawn tarries over the hills.
Mary wears, a trailing, dark dress
Of the night:
But I—I wear
The shining white garments of the dawn,
For I have long known something
That she does not know.

Her eyes see the open sepulchre
Stark before her in the darkness,
And there is a voice:
"Woman, why weepest thou?
Whom seekest thou"?
"I weep," she answers.
"Because they have taken away my Lord,
And I know not where they have laid Him."

O Mary, Mary—
I want to put my arms about you,
To tell you—to tell you—
I want to sing it through the dusk!
I want to sing it to the stars!
I cannot breathe for it—
Mary, look—see!
He is not the gardener!
He is ——!
But Mary's eyes are heavy with tears.
She cannot see.
"Sir, if thou hast borne Him hence,
Tell me where thou hast laid Him
And I will take Him away."
And then—
With the old-time tenderness,
Jesus speaks her name,
"Mary"!

—Selected.

### 'Tis Easter Time.

Ring ye bells, with Easter gladness,
Ring aloud in mighty chime;
Gone the night of sin and sadness,
Ring for joy, 'tis Easter time!

Sing, ye people, songs of glory,
Till in every age and clime
Men shall know the wond'rous story
Of the joyous Easter time!

Ring and sing, till earth, rejoicing,
Echoes back in tuneful rhyme,
Hope, and joy, and triumph voicing,
Ring and sing, 'tis Easter time!

—Selected.

# For the Young Folks

For The Southern Churchman.

### Underneath All.

Jennie Moore Bryan.

A dull, hard seed, in soft brown earth;
Warm sunshine and rain, and lo! a birth.
Oh! strange is the work that goes on in the ground:
Death quickened to life, in one ceaseless round.

A hope and a prayer, enfolding the germ,
Soon points of pale green, change my weak faith to firm.
How weak is the faith, dependent on sight;
But marvelous that, which in darkness sees light!

Growth upward and down follows science-proved laws;
Beneath all is the great Primal Cause.
Science dazes my mind with life's secret-most things,
But 'tis faith writes the song that my rapt spirit sings.

For The Southern Churchman.

### Her Easter Vision.

John T. Theodore.

Part II.

She was kneeling in the Church of Nativity. Her friends and fellow pilgrims had left the place and before her stood a frightened little girl whose face was white and thin and who was clothed in a ragged garment. Mrs. Albertson's mind was confused. She closed her eyes to compose herself. What had Sunbeam said? How could she make the child she loved happy? Oh, yes! "trust and patience and loving deeds done in memory of her".

"Oh! what a dream!" exclaimed the American woman rousing herself. "But it shows me what a foolish mother I have been," she added. "God has given me this vision to open my eyes to my un-Christian behavior. Henceforth I will trust God. I can be patient and wait, and fill my days with good deeds for my child's sake." She looked up and still the thin and poorly-clad girl was furtively staring at her. With a sudden impulse she went to her and said kindly:

"Who are you, and what is your name, little girl?"

The child said something in a foreign tongue which she could not understand. Mrs. Albertson smiled. The little girl returned a wistful smile. The mother's heart leaped with joy; perhaps Sunbeam was smiling, too. She took the girl's hand and leading her gently, said:

"Come with me and we will find some one who can understand both of us," not remembering that the little girl did not know her language, so overflowing was her heart with kindly and generous impulses toward this forlorn bit of humanity. To a near-by "Orphans' Home", which had been pointed out to her, she took the poor girl and asked the interpreter there to find out who this child was and why she was so destitute. Patiently and with many discreet questionings the interpreter drew out her sad story. It was a long and tragic recital of cruelty and of long wanderings. Finally a small group had drifted through Syria to Palestine and to the little town of Bethlehem. Her mother had died—there had not been enough food for both—and the child was left alone, fatherless and motherless.

"Can you not take this child into your orphanage?" she asked the Director. No, he could not. He was very sorry, but he would soon be obliged to discharge twenty of the older orphans who should really be kept longer as they were not yet able to be fully self-supporting. Without funds, however, no child could be fed and his resources were less this year than the year before, he explained with a catch in his throat.

"If that is the case," Mrs. Albertson hastened to reply, "I will pay for the support of the twenty and this little girl besides."

She left the astonished and grateful director and went out into the street. It was not a narrow muddy lane in which she was walking, but in the clouds, yea, it seemed to her in the very streets of Paradise, and she fancied she could see Sunbeam, not sad and lonely but joyous and glad, skipping among the flowers and shrubs in company with other happy children.

On the following Sunday the Easter service was held on the Mount of Olives.

"If ye be risen with Christ seek those things which are above," the minister read for the Scripture lesson. "Put on a heart of compassion, kindness . . . and above all these things put on love.

"Like as Christ was raised from the dead through the Glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death we shall be also in the likeness of his resurrection."

"Like Him—in newness of life"—the word reverberated in Mrs. Albertson's mind as she returned from the service. "I will walk in 'newness of life', for my child's sake and for Christ's sake." And great peace filled her heart.

It was a changed woman who sailed homeward from Palestine. To the surprise and relief of her traveling companions her sad hard look had gone. Instead of seeking sympathy she was now desirous of being helpful to others.

A month later Mrs. Albertson's friends went to the pier to meet the returning steamer. What was their joy to see coming down the gangplank not a drooping, sad-faced woman, but one buoyant and cheerful with springing step and smiling face.

"No need to ask if you have had a wonderful trip!" remarked Dr. Heath.

"It has been wonderful, and do you know, I've adopted twenty-one children out in the Near East," she exclaimed. "I loved them so I really could not have come home and left them except that I am planning to have as many American children share my farm with me when I find that number who need its sunshine and its gardens."

### A Good Turn.

One day, a few years ago, my Boy Scout friend was coming home from school, when he came across a baby robin, one or two days old, in the road. As he could find no nest he brought the robin home and we tried to feed it worms which we cut into small pieces. We managed to get a few pieces down its throat, but it was useless to try to feed it.

We knew of a chewink's nest in the woods, which had four young ones in it. So we took the robin out and put it in with the baby chewinks. We went to the nest a few times after and observed to our joy that the robin had made itself at home and had thrived under care of Mrs. Chewink, its foster mother. In a few weeks the robin flew from the nest with its newly acquired friends. Thus a robin with a song was saved which otherwise would have been lost to us.—Philip Warren, in Our Dumb Animals.

For The Southern Churchman.

### Florette's Turn About.

Lucile B. Boyd.

It was a very dark night when Farmer Boyce led Florette from her old home to his barn. For a young cow who had never been away from the place where she was born, it was a lonesome experience. Florette wondered why she had been taken away from her mother and pals which had grown up with her as calves. She didn't understand that Farmer Boyce had bought her, and that she was going to live in this new place for a long while.

When the sun rose the next morning Florette was wide awake. She looked around and saw another cow.

"Good morning," she said in her best cow language.

"Moo," said the older cow, and tossed her head and switched her tail in an unfriendly fashion.

Florette saw at once that the cow was cross. "Maybe she's cold and hungry," thought Florette. Then she tried to think of something pleasant to say to her. But the other cow spoke first.

"What are you here for?" she bellowed.

"I wish I knew," replied Florette.

"What's your name?" asked the cross one.

"They called me Florette at Farmer Gray's."

"Florette, Florette. A fine name for a cow. If you are as queer as your name I'm sure I don't want to know you," said the cow. "Why will some folks try to be so airy? Florette, Florette. Why aren't you called by a sensible name like mine? I'm called Luella."

"That's a good name, I'm sure," replied Florette, trying to forget the rudeness which the old cow had shown. "How did you get that name?"

"I was named by Farmer Boyce's wife for a friend of hers. I was her pet calf and her own cow. There have been many others on this farm during the last ten years, but I am the only one that Farmer Boyce has not sent away. I'm the boss of this place," said Luella. Then she tossed her head again, to show Florette that she was very important.

Just then Farmer Boyce and his son came into the barn.

"Here's the new heifer," said Farmer Boyce. "What do you think of her, David?"

David walked up close to Florette and stroked her nose. Florette felt happy right away, for she knew that a boy would be very much more cheerful than Luella. She licked his sleeve, and mooed softly.

"I guess she likes me," said David. "Anyway, I like her. I'll take care of

her and feed her, Dad, if you'll let me call her my own. She's a beauty, isn't she?"

Now Florette couldn't understand all that David was saying, because he talked in a different language from hers, but she knew by his manner and gentleness that he was saying something good about her. Luella knew it, too, and she wasn't used to having other cows take attention from her. Luella didn't like Florette here, and she didn't intend to be friendly toward her.

Farmer Boyce went about the milking, while David fed the cows with grain, and then climbed upstairs to throw down some hay. Florette could hear him whistling as he worked. She heard him go into another part of the barn, and she heard the horses asking for their breakfast. Soon she heard the bleating of the sheep, and the grunting of the pigs. She hoped David would come back to see her.

After the milking Farmer Boyce let Luella out into the barnyard. It was but a short time before David came and unfastened the rope from the ring in the stall. He led Florette out of the barn, patted her neck, and talked to her as he showed her where the watering tub was. The sheep stopped eating to look at her, but Luella didn't notice her at all.

"You could tell them after I was well!"

"Oh, no!" said grandma decidedly. "There won't be time—you'll want to go on a load of hay, pick raspberries by the old stone wall, and do ever so many other things."

"I can't do half the things I want to in one week," sighed Cora. "'Twould take that long to hear all the stories done up in this story quilt, I beleive!"

"I know what I'll do!" said grandma. "When you go home, I'll put this log-cabin quilt in a box, and send it to you by parcel post. Then your mamma can tell you the stories."

"You mean—you'll give me the quilt, for my own?" asked Cora, astonished.

"Yes. And who knows? Perhaps some time you will show the quilt to your grandchildren, and tell them the stories hidden away in it!"—Presbyterian.

As long as David stayed close to her Florette forgot the newness of the place and her lonesomeness. It wasn't long, however, before David took the rope off of her halter and started into the house for his breakfast. As she saw him going away from her, Florette raised her head and mooed as loud as she could.

"Don't leave me for long," she tried to tell him.

Florette's voice made Luella very angry. Why should another cow be here in her barnyard? Without any warning, she rushed straight for Florette, past the sheep and feed racks.

"I'll show you what you'll get if you stay around here," she bellowed angrily.

She speared her with her horns, she bunted her against the side of the barn, she drew back for a moment and bunted her again. Poor Florette was so frightened she lost her wits completely, and even made no effort to get away from the raging old cow until she was so badly hurt that pain drove her into the barn.

"So much for your first lesson," yelled Luella. "I'll teach you to stay away from me and my barnyard. The sooner you know who's boss here, the better for you."

Several weeks went by and Florette learned the ways of the farm and the other animals. She made friends with the sheep, and played about the baby lambs. She even played with Rover when he came into the barnyard with David. But Luella didn't show any signs of wanting her around. Florette had learned to keep a running distance away from Luella's horns, and to move as fast as she could when Luella turned her way. Every morning she followed the old cross-patch up the lane to the big pasture, but always at a safe distance from her. Every afternoon as the sun began to set, she knew it was time to follow Luella to the pasture bars, where she waited for David. After the bars were down and the old cow had stepped over them, Florette would nose up to David and joyfully go down the lane to the barnyard.

One afternoon a heavy thunderstorm came up in the west, and it grew dark very suddenly. Florette was in the farthest corner of the pasture, near the brook which ran through the maple woods. When darkness came on she thought it was time to be going up the hill to the barway. But, of course, she didn't like to start ahead of Luella, and where was the old cow? Florette had seen her go into the brook to drink, and cross over into the woods beyond. She waited for her to come out of the woods. She waited and waited. Then she thought she'd go and find her. Crossing the brook she went but a little way when she heard Luella mooing. Florette knew that something was wrong. She couldn't understand why the old cow didn't start for home. She didn't want to go too close to her, for she had had many lessons about keeping away from Luella's horns. She didn't want to leave her there. Florette didn't know what to do.

Suddenly she heard David calling. "Come boss, come boss," he said over and over.

Florette started out of the woods in a hurry. She crossed the brook and was soon out of the bushes. She could see David at the top of the hill by the barway.

"Come boss," he said again.

Florette started up the hill. Then she thought of Luella. It didn't seem right to her to be going ahead of the old cow, even if David was at the bars. In another moment she had gone back to the edge of the woods.

David had never seen Florette act like that before.

"Something's wrong," he said to himself. "Luella is always here at the gate. I wonder what's happened to her. Come boss, come boss," he called again as he started running down the hill.

When Florette saw David near her she darted into the woods. David followed her. Across the brook she went, right into the dark where she had last heard Luella. When she came close to the old cow she stopped. David came up soon. Luella mooed as if she wanted help.

In a very short time David discovered that Luella's horns were fastened tight in some wire, which had been piled behind a clump of birch trees when the new woven wire fence had been put in place in the early spring. Luella couldn't possibly have pulled away without help. David struggled with the wire and finally managed to free the cow. Then he told Luella to go along home. When Florette saw the old cow on her way to the barnyard, she followed. David walked along beside her.

"You're a good boss," he said. "Wait until I tell Dad what a faithful friend you have been to the old cow. I'll give you an extra feed tonight, and how would you like a brand new cow-bell?"

In answer Florette mooed "Thank you. It always pays to do a good turn even to a cow who doesn't like you."

### Calling the Violet.

By Lucy Larcom.

Dear little violet,
Don't be afraid!
Lift your blue eyes
From the rocks' many shade!
All the birds call for you
Out of the sky;
May is here waiting,
And here too am I.

Why do you shiver so,
Violet sweet?
Soft is the meadow grass
Under your feet.
Wrapped in your hood of green,
Violet, why
Peep from your earth door
So silent and shy?

Trickle the little brooks
Close to your bed;
Softest of fleecy clouds
Float over head;
"Ready and waiting!"
The slender reeds sigh;
"Ready and waiting!"
We sing—May and I.

Come, pretty Violet,
Winter's away;
Come, for without you
May isn't May.
Down through the sunshine
Wings flutter and fly;
Quick, little violet,
Open your eye!

Hear the rain whisper,
"Dear violet, come"!
How can you stay
In your underground home?
Up in the pine-boughs
For you the winds sigh;
Homesick to see you
Are we—May and I.

Ha! though you care not
For call or for shout,
Yon troops of sunbeams
Are winning you out.
Now all is beautiful
Under the sky;
May's here—and violets!
Winter, good-bye!

For The Southern Churchman.

### Spring Is Coming.

Betty Scott.

Spring is coming, the birds are singing and the squirrels are playing. There is an old cherry tree in the back yard. Its buds are beginning to swell.

The sky is blue with white clouds in it. I can hear the robin very plainly, he is singing his morning song. I see a little rabbit hopping around; he is playing with the chickens in our neighbor's back yard. We put corn and nuts out for the squirrels and birds. The blue-jays and the cardinals are very fond of popcorn. The squirrels play in the yard and trees, and they sometimes jump over to the roof.

One day a squirrel came down for a small ear of popcorn, took it to the curb of the cistern and, after taking a bite or two, decided he was not safe enough there, and scurried up to his favorite limb of the cherry tree, where he cunningly finished his feast before going back to his box for the night.

Jesus Christ is the center and heart of Christianity and that all real science says with Pilate: "I find no fault in him".—Dr. W. A. Brown.

# Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES.

**ANTIQUES.**

**WE PAY THE HIGEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 205 East Franklin Street. Richmond, Va.**

**CHURCH LINENS.**

ALTAR AND SURPLICE LINENS BY THE YARD at wholesale prices for Rectors, Guilds, Needleworkers and others. We specialize in Pure Irish Linen and import direct from the Belfast weavers. Samples on request.

MARY FAWCETT CO.,
350 Broadway, New York City.

**PERSONALLY CONDUCTED PARTY.**

Clark's Mediterranean, Norway Cruise. 52 days for $600, up. Sailing June 30. School children, or those not wishing to travel alone.

Thompson Tours, $245 up. Information cheerfully given.

MISS CALVERT, Box 472,
Alexandria, Va.

**ROOMS IN WASHINGTON.**

MRS. W. A. MASKER, 2751 MACOMB Street, N. W., Washington, D. C. Transient Vicitors accommodated with comfortable rooms in private home.

**—CATHEDRAL STUDIOS—**
**Washington London.**

**Church Embroideries and Vestments, Silks. Fringes, Gold thread, Stoles with crosses from $7.60, Burse and veil from $15, Surplices and exquisite Altar Linens, Church vestments imported for the Churches free of duty.**

**MISS L. V. MACKRILLE,**
**11 W. Kirke St., Chevy Chase, Washington. D. C. D. C. Telephone Cleveland 52.**

**STAMP COLLECTIONS.**

WANTED: ENVELOPES FROM LETTERS written before 1875. Stamp collection purchased. GEORGE HAKES, 290 Broadway, New York City.

**ANTIQUES.**

WANTED: OLD BRASS LOCKS, AND ANTIQUES of all kinds. Mrs. Tucker Coleman, Washington, Virginia.

**BOARDING.**

HOME OF PRACTICING PHYSICIAN, wife a nurse, will take one or two elderly people, or invalids, to care for. Healthful location, skilled care. Shenandoah Valley, near Winchester, Virginia. References exchanged. Address "X-8", care of Southern Churchman.

### SITUATION WANTED.

YOUNG WOMAN, DAUGHTER OF DEceased priest, is available for position as parish worker, or head of institution for girls. Prefer North Carolina, but will go anywhere in South. Has had considerable experience in care of delinquent girls, both in North and South. Excellent references. Address, Miss Alice Marlett, House Director Girls' Friendly Lodge, 13 Trumbull Street, New Haven, Conn.

LADY OF GOOD SOCIAL STANDING wishes summer position as companion or tea room hostess. References. Address Box 33, Staunton, Va.

### HELP WANTED.

WANTED, A GOOD NURSE FOR LITTLE boy four years old. Qualifications: Must have had professional or practical training, not over forty years old, good health. Am willing to pay good salary. References required. A. A. Zollicoffer, Henderson, N. C.

WANTED — MIDDLE-AGED WHITE woman to help mother with child. State salary expected with application. References. Address Route 2, Box 205, Norfolk, Va.

# Deaths

**SHEPHERD:** Entered into Eternal Rest, Wednesday, April 11, 1928, in Louisville, Kentucky, MRS. LAURA SHEPHERD, daughter of the late William Blankingship, of Edgefield, Chesterfield County, Virginia. She leaves one son, two daughters, one brother and two sisters. She was a devout Christian.

**BOULDIN:** Passed into the land of the blessed, CHARLES ELLETT BOULDIN, son of the late Judge Wood Bouldin, of the Supreme Court of Appeals of Virginia.

"Blessed are the pure in heart."

### EDMUND STRUDWICK.

Died on March 5, 1928, in the seventy-fourth year of his age, EDMUND STRUDWICK, oldest child of the late Dr. William S. and Caroline Strudwick, of Hillsboro, North Carolina.

He had made his home in Virginia for the past forty years, but his love and loyalty for his native state (North Carolinia) was ever strong and vivid. He was buried in Hillsboro, North Carolina, on March 7.

He is survived by his widow, who was Miss Nannie C. Hughes, of New Bern, North Carolina, one son, Edmund, Jr., one daughter, Mrs. Edmund Preston, and two granddaughters, all of Richmond, Va.

### MRS. LUCY COLSTON TAYLOR.

Entered into Life Eternal, at the home of her son, J. C. R. Taylor, Page, W. Va., on March 4, 1928, in the eighty-sixth year of her age, LUCY COLSTON TAYLOR, relict of Col. Bennett Taylor, Nineteenth Virginia Infantry, C. S. A. Born at Honeywood, Berkely Co., Virginia, daughter of Edward and Sara Brockenborough Colston. In her girlhood she saw her kinsmen and friends go out to battle in the Lost Cause and was active in nursing the Confederate sick and wounded. A devoted member of the Episcopal Church, she died in the hope of a glorious resurrection.

One brother, Col. Edward Colston, of Cincinnati, and four children survive: Raleigh Colston, Lewis R., John C. R., Edward Colston and Jane B. Taylor.

Funeral services were held in Christ Church, Charlottesville. Interment at Monticello, beside her husband and daughter, Patty Jefferson Taylor.

### MRS. LILLY ARCHER WARREN ELLIS.

Entered into rest on March 15, 1928, at 1016 West Franklin Street, Richmond, Virginia, where she was staying with her sisters, LILY ARCHER WARREN ELLIS, wife of the Rev. Josiah Richard Ellis, and daughter of E. J. and Jeannette Warren, in the sixty-sixth year of her age.

She began life among the pleasant environs and sweet influences of old Emmanuel Church, Brook Hill, which was ever a joyful memory to her; thence to Grace Church, Richmond, and thence to a wider field of opportunity as the wife of a misisonary—half of which time was spent in the arduous and exacting work of the mountains. Here her health was impaired and was never fully restored, but there was never word or hint from her that she had paid too dear price for the joy of serving these neglected peoples.

In every walk of life her works do follow her.

She was one of the pioneer workers in the Mission which resulted in the building of Christ Church, Richmond; her Sunday-school work was of the best admittedly—seven boys being confirmed from the first class she taught at Christ Church, Gordonsville, with duplications many fold in the mountain work, and at St. Luke's Church, Pedlar Mills; it was her individual initiative in plan and practice, as its secretary, which made the Valley Convocation a marvel of usefulness and the best in the diocese to which others turned for example and inspiration.

Mrs. Ellis was a mother in Israel to many men—fifteen in all—who came out from the Seminary each year as students there, or to begin their ministry under the leadership of her husband. Her home was their home, and never did a set of untrained, untried and embarrassed young clerics find a wiser counsellor, or more sympathetic friend.

After a good many years it is sweet to remember her kindly words of wisdom in regard to reading the service and visiting the families of the parish. And one can never forget the brightness and the charming humor of her conversation and how her home was always an illustration of the Apostle's precept, "given to hospitality".

No less inspirational and helpful was her influence on those teachers who taught in the mountain schools and found lodging under their roof and set around their board. This tribute to be complete must tell of their devotion to dear Mrs. Ellis whom they loyally loved as companion and friend. These and many other ministers and Church workers with whom she came in contact join in the saying, "She hath done what she could"—entitling her to the welcome, "Enter thou into the joy of our Lord.

In the tenderer walks of domestic life as wife and mother she was "a keeper at hom'e'—a leader in every good work—helper of the needy—"warning the unruly, patient to all"—beautifully exemplifying the Christian life.

And so, whether among city or country folk—among the cultured and refined, or the poor and lowly—all are rising up and calling her blessed—as attested by letters from three Bishops and the little girl who writes, "She was the goodes woman ever was", and from all the relatives and friends between these two extremes.

All these by precept and example she taught how to live: would God they all might have seen her pass through the portals of death that she might also have taught them how easy it was to die. So quietly, so placidly, so sweetly she passed through them that death indeed lost its sting, the grave its victory. "She was not for God took her" to pass into that upper and better country there "to awake in his likeness and be satisfied with it".

Interment was had in the Ellis plat in the cemetery at Amherst Courthouse, after the service in the parish church conducted by the rector, the Rev. Thos. D. Lewis, assisted by the Rev. Frank Messick of Nelson Parish, and the Rev. Thomas M. Brown of St. John's Church, Lynchburg.

S. R. T.

### CHURCH INTELLIGENCE

(Continued from page 19.)

And if this is true of Jesus Christ can we doubt as to who He is, and what our faith in Him ought to be?

It is this stupendous fact of Christ's resurrection which changed the course of history, which inspired the apostles with a faith that nothing could resist, which for 2,000 years has given faith to the dying and comfort to the mourners, which has been the divinest force for good this world has known and is today a mightier influence than ever before.

And so, with the Christian Church throughout the world, we lift up our prayers, and hymns, and thanksgivings this Easter to Him who says to us, "I am He that liveth, and was dead, and behold I am alive for evermore", and whom we shall soon meet face to face in the life beyond.

### Brotherhood of St. Andrew.

The forty-second annual Convention of the Brotherhood of St. Andrew has been called to meet at Washington, D. C., October 5 to 9, immediately preceding the General Convention of the Church. This date was adopted after consulting with the Presiding Bishop and representatives of the General Convention Committee, for the purpose of enabling Brotherhood delegates to remain over for at least part of the General Convention and also to make it convenient for the Bishops and deputies to the General Convention to attend the Brotherhood Convention.

In the official Convention Call issued by President Edward H. Bonsall, attention is called to the fact that the Brotherhood Convention this year will be held in association with the National Commission on Evangelism. The Commission is represented on the Program Committee and the plans and methods to be discussed at the Convention will be presented from the standpoint of the general evangelistic movement in the Church. The Convention is not for Brotherhood members only, but is for all men and boys of the Church who desire to attend.

It is suggested by the Trunk Line Association that delegates to the Brotherhood Convention in purchasing tickets ask for certificate (not receipt) to General Convention, the Brotherhood

not being listed separately but included in the General Convention. Dates of sale have been fixed to allow Brotherhood Convention delegates to reach Washington by October 5.

An unusual degree of interest is being taken in this Convention and the Committee in charge reports advance registrations received from twenty-five dioceses.

### Camp Bonsall.

The various periods for 1928 for Camp Bonsall near Kelton, Pa., conducted by the Brotherhood of St. Andrew, have been decided upon as follows:

June 25 to July 7—Leadership Training Conference for Older Boys. Ages, sixteen-twenty-one.

July 9 to July 21—Younger Boys' Period. Ages, twelve-sixteen.

July 23 to August 4—Choirs, Boys' Clubs or other parish or diocesan groups. For information, address H. O. Merrill, 3723 Chestnut Street, Philadelphia, Pa.

August 4 to September 1—Camp will be open for all boys for one, two, three or four weeks' stay. A week being from Saturday noon to following Saturday after breakfast. Ages, twelve-sixteen. Half of the available camping space for this period is reserved for Kensington Lighthouse Boys' Club.

The Camp is located about fifty miles from Philadelphia and a similar distance from Baltimore. For information booklet address Mr. Reymond C. Patton, 202 South Nineteenth Street, Philadelphia, Pa.

### An Urgent Appeal.

An appeal for funds has been sent out by Archdeacon E. L. Baskervill, who is in charge of mission work for Colored people in South Carolina.

The list of some of the most urgent needs follows:

| | |
|---|---|
| $10,000 | For salaries for industrial teachers, missionaries, and maintaining the work. |
| 4,000 | Toward salaries for four experienced trained nurses to work in the rural districts. One is at work. |
| 3,000 | Toward a Young People's Camp. |
| 1,000 | For scholarships for deserving and needy students. |
| 2,000 | Toward equipment for mission schools. |
| 50,000 | For new buildings and extending the work in the country districts. |

Contributions for this most deserving mission work may be sent to E. L. Baskervill, Archdeacon, 54 Bogard St., Charleston, S. C., or to Bishop Wm. A. Guerry, 195 Broad St., Charleston, S. C.

Bishop Guerry gives the following endorsement:

I am always glad to endorse the work of Archdeacon Baskervill. He has shown himself to be a zealous and faithful steward. The Church's work among Colored people has steadily grown under his administration since he became Archdeacon. He believes thoroughly in industrial training for his race. He holds up a high moral standard for himself and for his people and has shown himself to be a wise and capable leader. I wish especially to call attention to the spirit of self-help which under his able leadership has been developed among the Negroes in this diocese.

I commend him and his work to the friends of the Church's work among Negroes everywhere.

Faithfully yours,
**Wm. A. Guerry**, Bishop.

## SOUTHERN VIRGINIA.

**Rt. Rev. B. D. Tucker, D. D., Bishop.**
**Rt. Rev. A. C Thomson, D. D., Coadjutor.**

**A Mission of the Abundant Life,** held under the auspices of the Society of the Nazarene, was given in St. Luke's, Norfolk, for five days beginning April 10. The Missioner was the Rev. Robert B. H. Bell, rector of St. Thomas, Denver, Col.

**Camp Robert Hunt,** the Diocesan Summer Camp, will open Tuesday, June 19, with a five weeks' session for boys followed by a five weeks' session for girls, beginning Friday, July 27. Mr. E. V. Brush, Jr., will be Camp Director and his mother, Mrs. E. V. Brush, will be Camp Mother. There is every prospect of a splendid Camp this year.

## VIRGINIA.

**Rt. Rev. H. St. George Tucker, Bishop.**

### Program of Spring Meeting.

The Albemarle Convocation will meet in Grace Church, Bremo Bluff, Va., the Rev. Wm. F. Bumsted, rector, on April 25, 25, 26.

The program is as follows:

**Tuesday, April 24.**

7:30 P. M.—Evening Service—Sermon by the Rev. F. L. Robinson, rector of Walker's Parish, Cismont.

**Wednesday, April 25.**

9:30 A. M.—Quiet Hour, conducted by the Rev. Pembroke W. Reed, rector of Christ Church, Richmond.

11:00 A. M.—Holy Communion. Convocation sermon by the Rev. Wm. E. Allen, rector of St. John the Baptist Church, Ivy. Business session.

1:00 P. M.—Luncheon.

2:30 P. M.—Essay: "Is the Church's attitude bold enough in regard to the Modern attitude of Youth?" Essayist, the Rev. J. Scott Meredith, Emmanuel Church, Greenwood. Speakers: the Rev. George P. Mayo, Blue Ridge Industrial School, and the Rev. Douglas W. Neff, rector of St. Thomas Church, Orange.

3:30—Business session.

7:30 P. M.—Evening service and missionary address, by the Rev. Robert A. Magill, Gloucester.

**Thursday, April 26.**

9:30 A. M.—Business session.

1:00 P. M.—Luncheon.

Note: The public is cordially invited to every service. The business sessions are for the clergy only. Offerings are taken up for the expenses, and work of the Convocation.

## PENNSYLVANIA.

**Rt. Rev. T. J. Garland, D. D., Bishop.**

**First Services** in the new building of the Chapel of the Ascension, Rhawnhurst, were held Easter morning. The cornerstone of this first unit of a complete Church plant was laid by Bishop Garland last November. The first floor of the parish house has been completed.

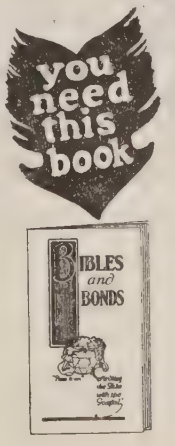
The Rev. Paul Micou, rector of St. Luke's Church, Bustleton, is in charge of the work in this new section.

**The Diocese of Pennsylvania** has acquired the church building and rectory on Richmond Street above Cambria, formerly owned by Nazareth Lutheran Church, and has turned it over for use by the Polish Mission of the Holy Redeemer, which, for ten years, has been using the buildings of St. George's Church. The mission moved to its new home April 15.

**HARDY PHLOX SALE.**

White, White with Pink Eye, Pink, Deep Pink, Salmon Pink, Scarlet and Purple. All fine plants two years old. 3 or more of a color, $1.70. JETAOIN Three plants of one color, 50 cents. One dozen, three or more of a color, $1.70. One dozen, one or two of a color, $1.90, postpaid.

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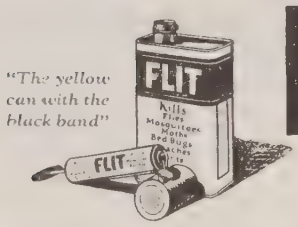
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Flies everywhere on a hot day. Flies nowhere if you spray Flit. Flit spray clears the house in a few minutes of disease-bearing flies and mosquitoes. It searches out the cracks where roaches, bed bugs and ants hide and breed, dest oying their eggs. Fatal to insects, harmless to you. Will not stain.

Do not confuse Flit with ordinary insecticides. Greater killing power insures satisfaction with Flit. One of the largest corporations in the world guarantees Flit to kill insects, or money back. Buy Flit and a Flit sprayer today.




*"The yellow can with the black band"*

FLIT

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Soap, Ointment, Talcum sold everywhere.

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**The Racine School of Religion, fourth year, July 8th—July 29th, 1928.**
**For information apply to:**
**MRS. GEORGE BILLER**


# WANTED

A BALANCE TO PAY OFF THE DEBT ON THE

# PARISH HOUSE AT PEDLAR MILLS

The half of this balance has been promised if the other half is provided. Lent is nearly over; will you not kindly help to raise this balance of $300 by Easter?

| | | |
|---|---|---|
| Balance last reported | | $835 00 |
| From Mrs. Gilpin | $100 00 | |
| " Miss Frances Scott | 100 00 | |
| " Rome, Italy | 10 00 | |
| " Woman's Civic League, St. Paul's, Lynchburg | 25 00 | |
| | | 235 00 |
| Balance to be raised by Easter | | $600 00 |

Sincerely thanking you,

JOSIAH R. ELLIS
Care Southern Churchman
Richmond, Va.

# TO HONOR MOTHER'S DAY

### THE HOME OF MARY, THE MOTHER OF WASHINGTON
**Fredericksburg, Virginia**

Will you not carefully read this and honor Mother's Day by helping us to restore to its simplicity and preserve to the American nation the home of Mary Washington? This historic house has been cared for by the Fredericksburg Branch of the Association for the Preservation of Virginia Antiquities to the best of its ability for over thirty years. At present it is in need of extensive repairs, quite beyond the resources of this small group of faithful women. We must have $5,000. We need more.

It was to this little house that George Washington brought his mother just before the Revolution. Here he came to ask her blessing when it was evident that the choice of the nation was to fall upon him as its first President. Her words still echo in our hearts. "Go, George, and fulfill the destiny which God and thy country intend for thee. Go, and go with a mother's blessing." Surely this is a sacred spot. We trust that you will celebrate Mother's Day by helping us in this work and sending us a contribution.

Very sincerely yours,

**THE KENMORE ASSOCIATION, INC.**

**Fredericksburg, Va.**

---

### THE HOME OF THE MOTHER OF WASHINGTON

There stands on the corner of Charles and Lewis Streets in Fredericksburg, Virginia, an unpretentious cottage. There is no spot in America more sacred. It was the home of Mary, the mother of Washington—Mary Ball, the second wife of Augustine Washington. This was her home from March, 1775, until August, 1789. For many years the home belonged to various owners, but is now the property of the Association for the Preservation of Virginia Antiquities, Incorporated. It is now sadly in need of restoration and preservation, and, in order to preserve it for America, they are asking patriotic America if they will not honor Mothers Day, May 13th, by helping to preserve the home of Mary Washington, the mother of George Washington, the Father of our Country. It is their desire to restore it exactly as it was when she lived there, and they hope that every patriot will help in this important work which they feel must be done before the bi-centennial of George Washington's birth in 1932. Every dollar spent goes to the restoration of the Mary Washington house, the expenses are all taken care of locally.

In this restoration work, Mr. Charles O. Cornelius, Associate Curator of the Metropolitan Museum is graciously lending his assistance as advisor. Miss Anna Marshall Braxton is Chairman of the Committee, and the National Bank of Fredericksburg, Virginia, is the Treasurer.

The property once occupied the whole square with orchard and garden, kitchen and servants' quarters. It was bought by Washington in September, 1772, from Michael and Esther Robinson and was a part of the original Kenmore estate.

It was here that Mary Washington received the courier sent by General Washington to tell her of the victory at Trenton. It was here Washington came after the Battle of Yorktown with the French and American officers, and she received him with thanksgiving after his absence of nearly seven years. It was here he came in December, 1783. Fredericksburg gave the Peace Ball in his honor, and it was at that time that he made his memorable reply to Mayor McWilliams, in which he spoke of Fredericksburg as "the place of my growing infancy."

It was here that Marquis de LaFayette came to pay his respects to her who was the mother of the Greatest American. She received him in her garden, met all his fine phases with dignity, and gave him her blessing when he bade her good-bye. He said, "I have seen the only Roman matron of my day."

It was here March 12, 1789, that Washington came to bid a sad farewell after he had received the notice that he had been elected President of the Nation. She died August 25, 1789. Town and country assembled to do honor at her burial. Her remains lie in a spot she herself selected on the Kenmore estate, and a stately monument "erected by her countrywomen" marks her last resting place.

**The house has been furnished simply and cared for through all these years without any appeal to the public at large. Now there are vital repairs necessary. The women of Fredericksburg and Virginia saved it for the nation. They feel confident that the people of America will consider it a privilege to help in its restoration. They must have $5,000.00; they need more.**

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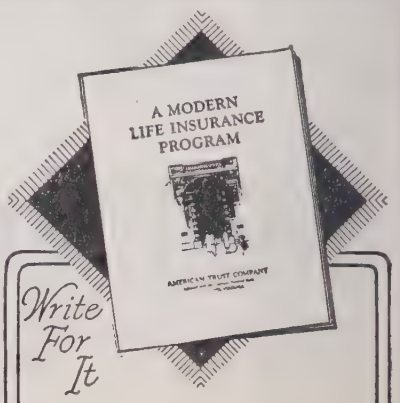
He who buys Quality is never disappointed. He who buys Price must be ever watchful—for more than forty years this business has been building on quality—sound goods and fair dealing.

We know the difficulty of obtaining at one time the two advantages of high quality and unusually low price. But we believe that in concentrating many "Sales" into one great sale we assure our patrons the highest quality and lowest possible price. We guarantee these basic Miller & Rhoads service principles in every particular.

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By O. R. ROWLEY, Montreal.

Contains biographical sketches (not panegyric) of the official lives, together with half-toned portraits (4x5½) in Episcopal robes, of all Bishops consecrated for the Church in Canada and Newfoundland, beginning with Charles Inglis, formerly Rector of Trinity Church, New York, the first Bishop consecrated for Nova Scotia in 1787, and continuing to the present time; also portraits of Bishops or Priests who declined elections to Sees in Canada; with a Foreword by, and a portrait of, the Archbishop of Canterbury. There is a chapter on the Historic Episcopate, showing the line of succession from the Churches at Jerusalem, Ephesus and Rome, through Canterbury, the Church in Wales, the Church in Scotland, and the Protestant Episcopal Church in the United States, down to the present Bishop of Montreal, to whom the book is dedicated. The book is replete with valuable information, and historical data regarding the Anglican Bishops of Canada and Newfoundland and the Church in those Dominions. It is a record of untold value, which does the Church high credit and good service. It is highly recommended by the Bishops of the Church in Canada. Churchman and libraries in the United States will be interested in this volume.

Price $3, in purple paper and $4 in purple cloth, postage additional.

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Southern Churchman

IN DOMINUS FIRMA 1835

Vol. 93. RICHMOND, VA., APRIL 28, 1928. No. 17.

# THE TRUE MINISTER

By Goldsmith

Near yonder copse, where once the garden smiled,
And still where many a garden-flower grows wild,
There, where a few torn shrubs the place disclose,
The village preacher's modest mansion rose.
A man he was to all the country dear,
And passing rich with forty pounds a year;
Remote from towns he ran his godly race,
Nor e're had changed, nor wished to change, his place;
Unskilful he to fawn, or seek for power
By doctrines fashioned to the varying hour;
Far other aims his heart had learned to prize—
More bent to raise the wretched than to rise.
His house was known to all the vagrant train;
He chid their wanderings, but relieved their pain.
The long-remembered beggar was his guest,
Whose beard, descending, swept his aged breast;
The ruined spendthrift, now no longer proud,
Claimed kindred there, and had his claims allowed;
The broken soldier, kindly bade to stay,
Sate by his fire, and talked the night away—
Wept o'er his wounds, or tales of sorrow done,
Shouldered his crutch and showed how fields were won.
Pleased with his guests, the good man learned to glow,
And quite forgot their vices in their woe;
Careless their merits or their faults to scan,
His pity gave ere charity began.
Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side;
But in his duty prompt at every call,
He watched and wept, he prayed and felt for all;
And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.
Beside the bed where parting life was lain,
And sorrow, guilt and pain, by turns dismayed,
The reverend champion stood. At his control
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch to raise,
And his last faltering accents whispered praise.
At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,
Remained to Pray.
And fools who came to scoff
The service past, around the pious man,
With ready zeal, each honest rustic ran;
E'en children followed, with endearing wile,
And plucked his gown, to share the good man's smile.
His ready smile a parent's warmth exprest;
Their welfare pleased him, and their cares distressed;
To them his heart, his love, his griefs, were given—
But all his serious thoughts had rest in heaven.
As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorials | 5, 6 |
| A Fellowship of the Christian Life—Dr. Nelson Page Dame | 6 |
| One in Christ—John Oxenham | 7 |
| The Surrendered Life in Christ—Conducted by the Rev. Frank Cox | 7 |
| The Thirty-Nine Articles—Rt. Rev. John Charles Ryle, D. D. | 8 |
| Plain Bible Studies—J. T. Bougher | 9 |
| A Letter | 10 |
| Book Reviews | 11 |
| Favorite Scripture Verses | 11 |
| Letters to the Editor | 11 |
| Church Intelligence | 12 |
| Family Department | 16 |
| Children's Department | 18 |
| Personal Notes | 22 |



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What you possess at your death will belong to another; but what you are will be yours forever.—Henry van Dyke.

There is always room at the top, but the only elevator thither is toil and effort.

I am engaged in the best of services for the best of Masters, and upon the best of terms.—John Williams.

"Often it is so in the strange vicissitudes of life—the only way out is up; and when the angel within us ascends the ladder of faith, it is met by the angel of God descending with blessing.

The great Scot surgeon, Sir James Simpson, was once asked by a young man what he regarded as his greatest discovery, and the reply of the great scientist was, "My greatest discovery is that I am a great sinner, and what Christ is a great Saviour".

I have but one candle of life to burn, and would rather burn it out where people are dying in darkness, than in a land which is flooded with light.—A Missionary.

When God gives refreshment, He gives abundantly. The cisterns may run dry, but there is no stint at the fountain.—Isaac Edwardson.

As a house is built, not for fair weather, but for the storm, so character should be constructed to withstand all the gales and cyclones and tornadoes that drive against the soul.—Religious Telescope.

On the whole, there is no possession so valuable as good habits, for this means that not only is the mind pledged and covenanted to good, but the muscles are supple, and even the bones are bent to what is good.—Rev. James Stalker.

The vision may dawn, the dream may waken, the heart may leap with a new inspiration on some mountain-top; but the test, the triumph, is at the foot of the mountain, on the level plain.—Rev. M. D. Babcock.


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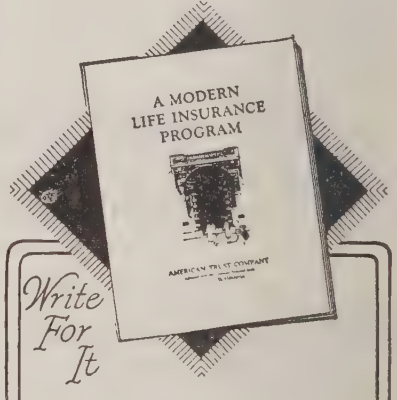
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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., APRIL 28, 1928. No. 17.


## "VICTORIAN"

Professional iconoclasts usually are cheap, vulgar, flashy persons of limited mental equipment and dubious morals, anxiously seeking prominence, which they mistake for eminence, by the short and easy way of shocking public sensibilities. Having the commercial and showman instinct well developed, they know that the public, or a large part of it, enjoys being startled and shocked and has craving for novelty. Following the plan of the circus and side show managers, shouting superlatives in large letters and red ink, the iconoclast systematically derides what we are accustomed to revere, bespatters with slime the fairest and whitest fame, labors to drag to contempt the most sacred traditions and beliefs. Under leadership of some writers and talkers of this kind the habit of sneering at the "Victorian age" and of accepting "Victorian" as an adjective expressing dull mediocrity and colorless respectability has spread among people of shallow minds and those who shun the effort of doing their own thinking.

The truth is that Queen Victoria, whose name is given the sixty-four years of her service as sovereign of Great Britain, was the most useful and valuable woman the world has known since the beginning of the Christian era. Following a succession of kings dissolute, frivolous or imbecile, she made respectability respectable, re-established regard for the fine, homely, foundation virtues and graces, gave example reaching far as civilization of being a faithful wife and mother, a consistent Christian, of guidance by high principles and strong common sense. Certainly she did not stifle genius or suppress thought or endeavor or enterprise. No reign of any ruler in history—not even the spacious days of Elizabeth—has been richer in splendid products of literature, the arts and sciences, than was hers. No reign has given the world more magnificent instances of courage, loyalty, heroism in many fields. No sovereign has reigned over a country that gained in power, prestige and prosperity as Great Britain did under Victoria.

The real offense of what is so scornfully called the "Victorian age" was the steady advance it brought in decency, regard for the proprieties, allegiance to religion and the commandments of God. For the iconoclasts, the tearers down, those boasting themselves as "progressive" and "advanced" teachers, this is a grievance intolerable. The British queen established a new standard of morality for royal courts. Before her time intrigue, debauchery, profligacy, were considered among the prerogatives of royalty. She demonstrated that there could be clean living in palaces. Her sturdy insistence on good behavior by all whose acts she could regulate was such as every honest woman could admire and emulate. "Respectability" at which the imitation genius pretends to laugh means consistent conduct which commands and wins respect. It was the keynote of the "Victorian age". Vice was not banished, but it was made to veil itself and go into hiding, forbidden from displaying itself insolently, thrusting itself before the public continually in newspapers, books, magazines and on lecture platforms and by the shameless lawlessness of conspicuous men and women.

It is impossible to know how much the decorum of manners and methods of the British court directed sentiment in Great Britain and this country. It is a fact, however, that in the sixty-four years vast improvement developed in both countries, especially among men. Indecencies and immoralities which were sanctioned or condoned in 1830 are banned now. Occupants of high places in business or government do not dare be drunk in public or to frequent openly public gaming places and disreputable resorts, as they did ninety years ago. Conversation in good society is not degraded with horribly blasphemous oaths, as it was at the beginning of the Nineteenth Century. The duel is no more the recognized and approved means for deciding personal differences; cock fighting has ceased to be the favorite amusement of the upper classes; even the prize ring has been put under rules comparatively humane. Instances of cleaner and higher requirements for respectability established in the "Victorian age" might be cited indefinitely.

Perhaps Spencer's wave theory applies to morals and manners and we are just now in a trough of retrogression between a forward and upward movement of the past and another of the near future. It is difficult to compare general moral levels in a country like this, with rapid growth and shifting of population and increase of wealth and temptation to the idleness that breeds folly and sin, the modern facilities of newspapers for gathering and displaying scandals and crime which formerly were hidden or known only locally. Whatever our conclusions may be on the question whether we are or are not in a period of decadence, the opportunity, responsibility and duty before us are clear enough for all to see. The conventionalities, proprieties, decencies, regard for respectability and ambition to attain and retain it, are the first lines of defence for religion, morality and civilization. These are largely in the keeping of women—the younger women more especially—of influence and position in each community, large or small. Nobody—not even queen and empress—can halt or conquer a fashion with a frown. In Victoria's day the "pull back" skirt, the extremely low-cut evening gown, as immodest as the short, scant skirt of the present, were everywhere. Yet the leading women everywhere can do much toward regulating and restraining, making respectability really respectable and keeping it popular. A good way to begin is to realize the realities of the "Victorian age" and the immeasurable good it brought to humanity. Let the sneer and gibe of the smart and shallow be treated with the contempt they deserve. "Victorian" may be old-fashioned, but it is a wise, safe, wholesome old-

fashion and builds good character; on which life to be worth living must be founded. It is a fashion distasteful to those with appetite for garbage or living by pandering to the craving for it. For those who love purity in thought and life, who see in looseness of tongue and demeanor and lowering of standards the seeds of individual and national destruction, there is comfort in the knowledge that in very many households the "Victorian" idea and ideals yet prevail; hope in the belief that such households are numerous and strong and brave enough to stay and repulse any rising tide of impurity and impiety that may threaten.

**Alfred B. Williams.**

## REVERENDS IN A RESCUE SOUAD

Cordial thanks for a pleasant compliment are tendered to the Rev. Lewis Gibbs and the Rev. Carleton Barnwell, editors of The Southwestern Episcopalian, published at Staunton, Virginia. Obeying what seemed to me to be a demand of duty, I have been drawn into a series of somewhat discursive discussions with The New York Churchman. Evidently my criticism of The Churchman and expressed objections to its positions impress Mr. Gibbs and Mr. Barnwell as overwhelming. These gentlemen, friendly to The Churchman and the Virginia Theological Seminary, do me the honor to organize themselves into a rescue squad to succor the objects of their affections and my animadversions. In the issue of The Episcopalian for April they present themselves as reinforcements for The Churchman and belabor me laboriously.

Inexperienced in writing for publication, I did not dare hope that my feeble and random protests against what I thought to be dangerous heresy in the published utterances of The Churchman would be so effective as to alarm and excite its allies. Yet my elation is not personal. Knowing my own limitations and weaknesses, I realize that it is no skill or strength of mine that has so stricken the intellectual giants of The Churchman. Plain, blunt truth and common sense, however crudely expressed, must penetrate the thickest skull and bring down the most formidable and heavily armed and armored champion of error.

The general complaint against The Southern Churchman and myself in The Episcopalian is that we are violently narrow-minded and intolerant. We try very earnestly to avoid both these faults. Our contention is that the Protestant Episcopal Church is an established institution with its laws, doctrines, articles of faith and forms of worship so clearly set forth as to be seen and known by all. Those who believe the laws, doctrines, articles of faith and forms of the Roman Catholic Church to be best, are free to go to that Church and we have no quarrel with them. It is treason, false pretense, hypocrisy, to live under the name "Protestant Episcopal" while at heart a Roman Catholic and to scheme and strive to drag the Episcopal Church to Rome. On the other hand, those who choose to regard themselves as so broadminded and free-thinking as to reject the doctrines, teachings and faith of the Episcopal Church are within their legal rights; but they have no more right to continue to call themselves Episcopalians than a soldier has to wear the uniform and claim the protection of the flag of an army from which he has deserted.

There is no violence, narrowness of mind nor intolerance in that position. It does not mean persecution of anybody. It is simple, common, every-day fact, a plain matter of morals, ethics, good faith, honesty.

While I have a voice in the management of The Southern Churchman it will try faithfully to establish and maintain peace and brotherly love and unity in the Church. It is ready to forgive all who have misrepresented, misunderstood, justly or unjustly criticised or assailed it, as it hopes to be forgiven for all its misunderstanding of others and hasty and unconsidered words. It would be false to its most sacred obligations, however, if it failed to resist and attack teachings and utterances and methods it believes harmful to the Church, impairing its usefulness for the service of God and the advancement of man. A Church newspaper silent when danger, from within or without, threatens, is guilty of base disloyalty, is like Isaiah's blind watchmen and dumb watch dogs.

Whether The New York Churchman will welcome or resent the aid of The Southwestern Episcopalian, accept it as generous benefit in time of need or take it as indicating distrust of the strength of The Churchman's case and the capacity of The Churchman's editor, I do not know. I renew my own thanks for the double-barrelled salute to the power of Truth and hope my respected brethren will comprehend more clearly than heretofore the principles and purposes of The Southern Churchman.

**Langbourne Meade Williams.**

# A FELLOWSHIP OF THE CHRISTIAN LIFE

## Dr. Nelson Page Dame

IN almost every country community, as well as in the villages and small towns, there are representatives of half a dozen or more Christian Churches; too few of any one Church to exert any great influence for Christ on the whole community; and yet so many altogether that **if they were united and organized,** they could make a tremendous impression on the world around them. And many members of all the churches are hungry for some genuine Christian unity and cooperation.

Of course, they can never be united or organized in any one of the existing Churches. There are too many historical and traditional causes or occasions, of separation, and even of hostility, between the Churches, to make that possible in the near future, even if it were desirable. But there is a plane on which all earnest Christians, of every name, may unite without the sacrifice of any Church preference, or prejudice, or of one iota of that dearly bought religious liberty for which Protestantism stands. That is the plane of **Christian Life and Service.**

The churches make and train disciples, or Christians, by different methods. But no matter how they are made, all Christians agree heartily in three or four very important things:

(1) **They all have one common Lord and Saviour.**

(2) **They all believe in Him and love Him.**

(3) **They are all pledged to obey Him and to live His life, the Christian life,** and

(4) **They are all eager to extend His influence and authority in their community and beyond.**

Here is a large field in which they may unite and work together without jealousy, in the cause of their one Lord and Master.

Let us suppose that most of the Christians of any small community were assembled for the consideration of this matter, in some common place of public meeting; a court house, public school building, or a hall; anywhere except in a church building. At this Assembly let us dispense with religious service or exercise of any kind. We do not pray alike, nor worship alike. We cannot yet commune together. These are facts which we might as well recognize, and let it go at that for the present. Let us all pray, and worship and commune in our own churches, each group in its own way, according to its own custom.

We are assembled here now, not for worship, or prayer, but for another purpose altogether. That is to see how far we Christian neighbors and friends, of different Churches, can agree to help each other **live the Christian life;** that beautiful life to which every member of every church, was solemnly pledged when he became a Christian.

The Christian life is a social life; it cannot be lived alone.

Alone it is impossible to develop **"the fruits of the Spirit"**, the foundation of all Christian character and conduct. Except in the company, and with the help of other Christians, how can any one obey that one new commandment which Jesus laid on all His people: **"That ye love one another?"** How can anything that a single person can do, fulfill our Lord's prayer for His disciples: **"That they all may be one, as thou Father art in me and I in thee, that they all may be one in us: that the world may believe that thou didst send me?"**

He was not praying that all His people might have the same form of Church government, or of public worship, or of the Christian ministry, or that they might all pray alike. I doubt if He cared at all about these things, or about how they were made Christians: by one Church's method or another, so that they were made **Christians.** But you may be sure that He cares very much that their love and loyalty to Him should manifest itself by their obedience to His one, great commandment: **"That ye love one another."** "Why call ye me Lord, Lord, and do not the thing that I say?" "By this shall men know that ye are my disciples, if ye have love one for another." And He seems to recognize no other mark of discipleship than this: **love of the brethren.**

In every congregation of every church there are individuals trying earnestly to live the Christian life, each one for himself, in loneliness and isolation. And they are not getting very far with it, because they lack the help and cooperation of their Christian brethren. Here is the explanation of the utterly loveless lives, and unlovely characters of so many earnest Christian men and women, and, far too frequently, of Christian ministers, who are often the poorest exemplars in character and conduct of the beautiful religion that they preach. They are hardly to blame for this. They are simply trying to do the impossible: to live the Christian life and develop the Christian character, without the aid and cooperation of their Christian brethren. They have no clearly defined company of Christians, no visible family of God, to whom they can discharge the obligation to **"Love the Brethren".. "Love the brotherhood"**, and to whom they can confidently look for the love and sympathy and cooperation which they so sorely need in their Christian walk and warfare. Now it is proposed that "all of us Christians here, **who will agree to do so,** bind ourselves together in a **"Fellowship of the Christian Life"**, and try to carry out towards each other, our Lord's one commandment, that we **"love one another".** We do not propose to take any new pledges, or to make any new promises. We all pledged ourselves to do this when we became Christians. We now agree to recognize this little company of our Christian neighbors and friends, who will join us in this agreement, as the inner circle of the family of God to whom we owe the obligation to **"love the brethren", "love the brotherhood".**

"Of course, this does not mean that we cannot love any other brethren but these. No; we are at liberty to show that love just as far beyond the limits of this little circle as we can reach. But it does mean that we are going to begin right here with this little group that is nearest to us.

"Of course, too, love and loyalty towards this little group of our Christian friends and neighbors will not interfere, in the slightest degree, with the allegiance that we owe to our several churches. We are simply trying to carry into practice here, what all our churches preach as the one, new commandment of Jesus, **"Love the brethren", "Love the brotherhood".**

"We all know, too, that this love is not a feeling, or a sentiment, like the love between the sexes, or the love between parents and children, or between brothers and sisters, or congenial friends. But it is a principle of action, a motive of conduct, a spirit of kindness, courtesy, sympathy, helpfulness, such as the Good Samaritan, in our Lord's story, showed to the wounded Jew: that love that St. Paul described in the thirteenth chapter of First Corinthians.

" **'Loving the brethren,'** then, as our Lord requires, may mean a great deal more than this, but it means, at least **this** to begin with:

1. "That we will recognize every other member of this little company, who will agree to do likewise, as our brother and sister in Christ, and will take a real interest in their work and welfare.

2. "That we will pray for each other by name or collectively at least once each day in our private prayers, as our religion asks: **'Pray one for another, brethren.'**

3. "That we will think no evil, see no evil, hear no evil and speak no evil of each other. **'Speak not evil one of another, brethren.'**

4. "That we will look for and find in our brethren the Christ-like things, the lovely, creditable, praiseworthy things, and **"think on these things"** and speak of them to others.

5. "That if any ill feeling, or difference, should arise between us and any other member of this family of God, we will not allow it to fester in our hearts or minds to the injury of the whole body, but will at once take steps to settle it as our Lord prescribes in St. Matthew 18:15-18.

6. "That we will attempt to direct and govern our lives in all things, in relation to our Christian brethren as our Lord commands us to do; that we gladly accept Him as the Ruler and Guide of our lives, and will endeavor to keep His commandments and to walk in His ways all the days of our life."

It ought to be clearly understood that such a Fellowship of Christians of different Churches cannot, as an organization, recognize any other authority as to what they ought to do, or as to how they ought to do it, but that of our Lord Christ Himself. They are under His direct authority, instruction and guidance, and are pledged to do only His will as He makes it known to them by His Word and Holy Spirit.

**ONE IN CHRIST.**

"In Christ there is no East or West,
In Him no South or North.
But one great fellowship of love.
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

In Christ now meet both East and West,
In Him meet South and North.
All Christly souls are one in Him
Throughout the whole wide earth."

—John Oxenham.

# THE SURRENDERED LIFE---IN CHRIST

## Conducted by the Reverend Frank Cox

OUR Seminaries are supposed to be Schools of the Prophets, but how many times they fail to live up to expectations! Men go there expecting to have their faith grounded and settled, but too often have to leave more at sea than when they entered. They learn all about the Bible but very little of the Bible. What a difference it would make if our schools were firing men with a living faith in Christ and His power to redeem. The following experience from the life of that remarkable man, David James Burrell, for years the pastor of Marble Collegiate Church in New York City, shows how school and seminary affected him and how powerless the seminary was in leading him to faith in Christ. We might say that the seminary at that time was not by any means so far gone from the Gospel as it is today.

It seems that when a student at Yale he was caught up in the conflicting winds of controversy and little by little his old faith had vanished. When he had graduated he returned to his Western home to be met by his dear old mother with the news that she now expected him to study for the ministry. A terrible struggle ensued. He did not wish to grieve his mother, nor did he intend to assume the solemn vows of ordination unless he believed the Gospel. He had lost even the power of prayer. After three days he decided that he would attend a seminary and there try to recover his lost faith.

A year's course in Chicago at a liberal institution did him no good. He returned from his room after each class and the only prayer he could offer was, "Lord, help Thou my unbelief". A second year at Union Theological Seminary served him no better. One day a young news boy came to his room and asked that he would go to his dying father. "As I sat by his bed he looked at me and said, 'You are a pretty young man to tell an old man like me how to die'. I shall never forget that night! The old man began by asking me if I thought God would have mercy on an old sinner like him. I answered by quoting Wesley's lines:

" 'Betwixt the saddle and the ground,
Mercy sought is mercy found'.

" 'How do you know that?' I replied that Christ had said so. 'How do you know Christ said so?' I referred to the Bible as my authority. He said: 'Do you believe the Bible?' What could I answer? I lied to him, saying that I did. He asked me: 'Do you believe Jesus died for a low-down sinner like me?' I lied again and said that I did. 'How do you know that?' Again I referred to the Bible as authority. 'How do you know the Bible is true?' I did my best to explain—insincerely. But what could I do? The dying man shot questions at me all night, thrusting me metaphorically, from one corner of the room to another, and keeping his filming eyes on me as I sought to answer him.

"Oh, that dreary, monotonous night! I had never seen a man die before. At last the old man, who had been bred in a Highland home by Christian parents, began to remember and presently he was murmuring to himself the Scottish version of the Shepherd Psalm:

" 'The Lord's my shepherd, I'll not want;
He maketh me down to lie;
In pastures green, he leadeth me,
The quiet waters by.
Yea, though I walk through death's vale,
Yet will I wear no ill,
For Thou art with me, and Thy rod
And staff me comfort still.'

"The past was coming up before him. Presently he said, 'Pray with me.' I fell on my knees by his bedside and poured out my soul in the first real prayer I had offered in years. When I rose from my knees the old Scotchman had gone; the morning was dawning and I had reason to thank God that in trying to teach a sinner how to die, I had myself learned how to live. My faith had come back to me! I had discovered that henceforth there was no middle of the road for me. I must believe or disbelieve. Since then, thank God, I have never weakened.

"I am entering on my eighty-second year. For nearly half a century I have served in the ministry of Christ, and the memory of that night, in a tenement house on Eleventh Avenue, always abides with me. And the Lord Who has been my faithful keeper, will keep me to the end."

# THE THIRTY-NINE ARTICLES

## By the Right Reverend John Charles Ryle, D. D.

(Continued From Last Issue.)

II.

I MUST now take up a question which is of great and serious importance. To prevent mistakes I shall state it as clearly and logically as I can. **"What is the precise rank, authority, and position of the Thirty-nine Articles?** Are they, or are they not, the chief, foremost, primary, and principal test of true Churchmanship?"

My reasons for going into this point are as follows: Some clergymen and laymen in the present day are fond of saying that the Prayer Book, and not the Articles, is the real measure and gauge of a Churchman. "The Prayer Book! The Prayer Book!" is the incessent cry of these people. "We want no other standard of doctrine but the Prayer Book." Is it a controverted point about the Church? What says the Prayer Book? Is it a doctrine that is disputed? What says the Prayer Book? Is it the effect of baptism, or the nature of the Lord's Supper, that is under discussion? What says the Prayer Book? To the Articles these gentlemen seem to have a peculiar dislike, an hydrophobic aversion. They seldom refer to them, unless perhaps to sneer at them as the "forty stripes save one". They never quote them, never bring them forward if they can possibly help it. What intelligent observer of religious questions among Churchmen does not know perfectly well the class of men whom I have in view? They are to be found all over England. We meet them in newspapers and books. We hear them in pulpits and on platforms. They are ever thrusting on the public their favorite "Diana of the Ephesians"—their darling notion that the Prayer Book, and not the Articles, is the test of a Churchman.

Now, with all respect to these worthy people, I venture to say that their favorite notion is as real an idol as the Ephesian "Diana" was of old. I shall try to show the reader that in exalting the Prayer Book above the Articles, they have taken up a position that cannot possibly be maintained. I shall try to show, by evidence that cannot be gainsayed, that the true state of the case is exactly the reverse of what they are so fond of proclaiming. I am not going to say anything against the Prayer Book. It is a matchless book of devotion. But I am going to say, and to prove, that the Articles, and not the Prayer Book, are the first, foremost, and principal test of a true Churchman.

I shall dismiss briefly four points that I might dwell upon at length, if it were worth while.

(a) I pass over the obvious suspiciousness of any Churchman ignoring the Articles, giving them the cold shoulder, and talking only about the Prayer Book, when he is speaking of the tests of a Churchman's religion. That many do so is quite needless to say. Yet the fifth Canon, of 1604, contains the following words: "Whosoever shall hereafter affirm that any of the Thirty-nine Articles agreed upon by the Archbishops and Bishops of both provinces, in the Convocation holden at London in the year of our Lord God 1562, for avoiding diversities of opinion, and establishing of consent touching true religion, are in any part superstitious, or erroneous, or such as he may not with a good conscience subscribe unto, let him be ex-communicated **ipso facto**, and not restored but only by the Archbishops, after his repentance and public revocation of such his wicked errors." Plain language that! Certain Churchmen who are fond of pelting Evangelical Churchmen with Canons would do well to remember that Canon.

(b) I pass over the implied insinuation that there is any contradiction between the Articles and the Prayer Book. Many talk and write as if there was. It is a notion unworthy of any one of common sense. The man who supposes that divines of such grace and learning as the Elizabethan Reformers would ever with the same hands draw up Articles and a Prayer Book containing two different doctrines, must be in a strange state of mind. Reason itself points out that the Prayer Book and Articles were meant to teach the same doctrines, and that no interpretation which makes them jar and contradict one another can be correct. Lord Chatham's famous dictum, that the Church of England has a Popish Liturgy, an Arminian clergy, and a Calvinistic set of Articles, was doubtless very smart, but it was not true.

(c) I pass over the unreasonableness of setting up a book of devotion, like the Liturgy, as a better test of Churchmanship than a Confession of faith like the Articles. Prayers, in the very nature of things, are compositions which are not so precisely framed and worded as cold, dry, dogmatic statements of doctrine. They are what the rhetorical speech of the advocate is, compared to the cautiously-balanced decision of the judge. "In the Prayer Book," says Dean Goode, "we have a collection of national formularies of devotion, written at a time when a large proportion of the people were inclined to Romanism, and at the same time compelled to attend the services of the national Churches, and consequently carefully drawn up, so as to give as little offence as possible to Romish prejudices. Is such a book calculated to serve the purposes of a standard of faith?" "In the Articles," he adds, on the other hand, "we have a precise Confession of faith on all the great points of Christian doctrine, drawn up in dogmatic propositions, as a test of doctrinal soundness for the clergy." The Liturgy is an excellent book. But to say that in the nature of things it can serve the purpose of a standard of faith so well as the Articles, is absurd.

(d) I pass over the glaring foolishness of the common remark, that those who are fond of maintaining the primary authority of the Articles cast discredit upon the Creeds. The authors of this notable charge must surely have forgotten that one whole Article—the eighth—is devoted to the three Creeds! So far from the admirers of the Articles dishonoring and disparaging the Creeds, they are specially bound to honor, reverence, and defend them. Such vague argumentation goes far to show that many who speak lightly of the Articles do not even know what the Articles contain! They "speak evil of things which they know not" (Jude 10).

But I pass over all these points. I desire to go straight to the mark, and to give direct proofs of the position that I take up. What I deliberately assert is, that the Thirty-nine Articles were always intended to be, and are at this day, the first, foremost, chief, and principal test of a Churchman, and that in this point of view there

is nothing else that stands on a level with them. In proof of this assertion I shall now bring forward a few witnesses.

(1) My first witness shall be a very simple one. I mean the title of the Articles, which is prefixed to them in every complete and unmutilated Prayer Book. They are called, "Articles agreed upon for the avoiding of Diversities of Opinion, and for the stabilizing of Consent touching true Religion". This title was first given to them by Thomas Cranmer, Archbishop of Canterbury, in the reign of Edward VI., 1552; and afterwards given a second time by Matthew Parker, Archbishop of Canterbury, in Queen Elizabeth's reign, in 1562. I want no plainer language than the words of this title. The man who tries to get away from it and evade it is like a viper biting a file.

(2) My second witness shall be the statute law of the realm. I refer to two Acts of Parliament. One is called the Thirteenth of Elizabeth, cap. 12, and entitled, "An act for **Ministers of the Church to be of sound religion".** The other Act is called the Twenty-eighth and Twenty-ninth Victoria, cap. 122, and is entitled, "An Act to Amend the Law as to the declarations and subscriptions to be made, and Oaths to be taken by the Clergy", and was passed in the year 1865.

The Act of Elizabeth, in the second section declares, that "if any person ecclesiastical, or which shall have any ecclesiastical living, shall advisedly maintain or affirm any doctrine directly contrary or repugnant to any of the said Thirty-nine Articles; and being convicted before the Bishop of the Diocese, or the Ordinary, or before the Queen's Commissioner in causes ecclesiastical, shall persist therein, or not revoke his error, or after such revocation affirm such untrue doctrine, such maintaining, or affirming, or persisting shall be just cause to deprive such person of his ecclesiastical functions; and it shall be lawful for the Bishop of the diocese, or Ordinary, or such Commissioner, to deprive such person."

Comment on the evidence of this witness is needless. There is no way of honestly evading the edge and point of this yet unrepealed Act of Parliament. In a decision of all the judges, in the twenty-third year of Elizabeth, it was declared that the Act of Thirteenth Elizabeth was made for avoiding a diversity of opinion, and that the "prevention of such diversity was the scope of the statute" **(Coke's Instut.** 1865). The provisions of this Act of Elizabeth are in full force at this very day, and form the basis of any proceedings against a clergyman in matters of religion.

The Act of the Twenty-ninth of Victoria is even more remarkable than the Thirteenth of Elizabeth. The seventh section requires every person instituted to any living, on the first Lord's Day in which he officiates in his church, "publicly and openly in the presence of his congregation, to read the whole Thirty-nine Articles of Religion, and immediately after reading to make the declaration of assent to them".

Up to the year 1865, we must remember, a clergyman was required to read over the whole Morning and Evening Service as well as the Articles, and then declare his assent and consent to the use of the Book of Common Prayer. This was dispensed with by the Act of Victoria. But the requirement to read the Thirty-nine Articles was carefully retained! The result is, that every beneficed clergyman in the Church of England has not only declared his assent to the Thirty-nine Articles, but has done it in the most public way, after reading them over before his congregation.

(3) My third witness shall be the Royal Declaration prefixed to the Articles in 1628, by King Charles I. It is a document which will be found at length in every complete and unmutilated Prayer Book. It contains the following passage: "We hold it most agreeable to this our Kingly office, and our own religious zeal, to conserve and maintain the Church committed to our charge, in unity of true religion, and in the bond of peace; and not to suffer unnecessary disputations, altercations, or questions to be raised, which may nourish faction both in the Church and Commonwealth. We have, therefore, upon mature deliberation, and with the advice of so many of our Bishops as might conveniently be called together, thought fit to make this declaration following:

"That the Articles of the Church of England (which have been allowed and authorized heretofore, and which our clergy generally have subscribed unto) do contain the true doctrine of the Church of England agreeable to God's Word: which we do, therefore, ratify and confirm, requiring all our loving subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles." Admirable words these! Well, it would have been if the unhappy Monarchs who put forth this declaration, had afterwards adhered more decidedly to the doctrine of the Articles, and not ruined himself and the Church by patronizing and supporting such men as Archbishop Laud.

(To Be Continued.)

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher. Reading Terminal, Philadelphia, Pa.**

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

**Lesson—No. 32.**

**Topic—The Distinction God Makes Between True Believers and Mere Professors.**

(Read 2 Peter 2:1-22; Jude 1:1-4.)

The Holy Scripture gives much warning concerning conditions that shall prevail in the world with respect to false teachings, in faithful preachers, and ungodly "professors" who seek to "change the truth of God into a lie". God has not left us without a dependable test, however, by which to determine the true, and the false, "for if they speak not according to the written Word, it is because there is no light in them".—Isa. 8:20; 1 John 2:22; Gal. 1:6-7.

We need to remember that the Heavenly Father knoweth them that are His, and He also knoweth those who are false. Judgment, however belongs alone to Christ, before whom the unbelieving "professor" must some day render an account, but it is important that the Lord's people in order to note compromise their responsibilities, be able to distinguish between the true and the false.

### THE TRUE BELIEVER.

1. Is saved.—Rom. 10:9.
2. Follows Christ.—John 10:27.
3. Is a faithful witness.—1 Tim. 6:12.
4. Has Christ within.—Eph. 3:17.
5. Filled with peace of God.—Col. 3:15.
6. Holds fast the faithful word.—Titus 1:9.
7. Is faithful unto death.—Rev. 2:10.
8. A fellow-helper to the truth.—3 John 8.
9. Belongs to the Lord.—2 Tim. 2:19.
10. Will find an open door.—Matt. 25:10.
11. Will be rewarded.—Col. 3:24.
12. Kept by power of God.—1 Peter 1:5.
13. Blessedly encouraged.—Luke 12:32.
14. Will be presented faultless.—Jude 1:24.

### THE PROFESSOR.

1. Will perish.—2 Thess. 2:10.
2. Followeth not.—John 10:12.
3. Professes only.—Titus 1:16.
4. Heart not right.—Acts 8:21.
5. Filled with hypocrisy.—Matt. 23:28.
6. A vain talker and deceiver.—Titus 1:10.
7. Subverts whole houses.—Titus 1:11.
8. A preventer of the Gospel.—Gal. 1:7.
9. A stranger to the Lord.—Luke 13:27.
10. Will find a closed door.—Matt. 25:12.
11. Will be condemned.—St. Luke 12:47.
12. No way of escape.—Heb. 2:1-3.
13. Is solemnly warned.—Jude 1:4, 5.
14. Lost! Eternally lost.—Rev. 21:8.

Would that we all might be true believers, that none may be ashamed at the day of reckoning, **"For every man shall give an account of himself to God".**

"The thing surpasses all my thought,
But faithful is my Lord;
Through unbelief I stagger not,
For God hath spoke the Word.
Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall be done'!"

## A LETTER.

April 11, 1928.

The Reverend ————————,
————————.

Dear ————:

Your letter of the seventh, with enclosure, has been received, in which you say that fairness demands that your attached letter be published in **The Southern Churchman**, and that we are morally bound to publish such letters as yours in our paper.

From the standpoint of fairness, courtesy, and good morals, we feel that we are bound not to publish such letters as yours of April 7, but that the proper place for them is in the waste basket.

First, such letters as yours are not fair, because they contain grossly false misrepresentations of myself and my associates in the publication of **The Southern Churchman** and the ends which we have in view.

In the second place, your letter contains a grossly false insinuation and I believe that you knew well that you were painting a false picture when you said:

> "And that he, who was elected to his present position by no one because of his fitness for it, but occupies it simply because he had the money to buy a majority of the stock and wished to do so, that his faith and spiritual attitude are the criteria by which the Seminary should be judged and that he alone is in step in trying to follow our Blessed Lord."

The above paragraph is untrue, and you cannot point out one single statement in my letters published in the **Churchman** where I have claimed any special merit for myself or where it could be honestly interpreted that I thought that I alone am in step in trying to follow our Blessed Lord.

Now, again, the above statement is grossly discourteous, and if you have any of the inherited instincts of your esteemed father, my friend, the Reverend ————————, you will readily realize that you have gone out of your way to be discourteous.

There is not the slightest ground for your insinuation that I charged that all the members of the faculty of the Virginia Theological Seminary have become heretical and unfaithful to our Lord.

Lastly, from the standpoint of good morals, I should not publish a statement made by the son of a friend of mine who was sound in the faith and believed in the Inspiration of the Bible and who believed that the Holy, Inspired Bible was one of God's greatest gifts to men, when I believe that the publication of that letter will show up the son in the most undesirable light of a slanderer, or as one suffering from self-conceit, ignorance, and error, who has indulged himself in idle words and vain conversations, possibly at the instance of some one who is interested in propagating Unitarian or Modernistic views in the Episcopal Church.

You say in your letter:

> "The titles that you have given the letters attacking the Seminary have featured the word 'Seminary'."

You are hereby challenged to prove the truth of this statement. In my opinion, the most critical article on the present faculty of the Virginia Theological Seminary is the one dated March 24, 1928, the headline of which is as follows:

> "BIBLE LEADERS VS. 'PROPAGANDA SHEET' AND SPECIMEN FRUIT FROM A VENERABLE TREE."

as per enclosed, from which you will see that the word "Seminary" does not appear at all.

My position in connection with **The Southern Churchman** is very clear to those who are willing to see the light and truth. Some years ago my father was requested by Bishop Whittle to get a few of his friends, including Mr. Fortesque Whittle, Mr. S. W. Travers, Mr. Joseph Bryan, Mr. Burke, of Alexandria, and a few other leading Churchmen, to take over **The Southern Churchman** from Dr. Sprigg, in order to insure the paper's being run on true Virginia Church Evangelical lines on the same basis of belief as that on which Dr. Sprigg had previously directed the paper, as at that time Dr. Sprigg had come so near the end of his life's journey that he wanted to be relieved from the burden of continuing the paper.

Before my Father passed away he gave me some of the stock of The Southern Churchman, with the request that we try to help the paper continue on evangelical, orthodox lines, free from the taints of Unitarianism and Modernism, and free from the unnecessary frills of Romanism.

By accident, more or less, the paper got into the hands of some editors who seemed to me to feel that they had the right to treat God's Holy, Inspired Word as they treated Aesop's Fables; therefore, I decided, when the opportunity offered itself, to secure control of the paper and have it directed by some clear-thinking, simple faith, and simple hearted believers in the Inspired Bible. To this end I am bending my energies in so far as **The Southern Churchman** goes.

As to the Virginia Theological Seminary, my position is that this institution has turned out some most holy and consecrated men in the past, and at the present time has some most consecrated orthodox believers among its faculty, although at the same time it has today, in my opinion, two or more members of the faculty who are unfit to be teachers of young men, because by their public utterances, they seem to me to encourage entirely too free, active criticism of the Bible and who seem to believe that a number of the miracles of the Old and New Testaments are allegories or the same as Aesop's Fables. If once we believe in the omnipotence and omniscience of God, how can there be any trouble in believing in any miracle mentioned in the Bible, either in the Old or in the New Testament?

Some of the most common points of criticism mentioned by the Modernistic preachers are the miracle of the sun stopping for Joshua, and Jonah and the Whale. If God made the universe, including the sun, moon, and stars, and the earth, He can stop or start them at will. If God made the whale and made Jonah, He could easily arrange for Jonah to stay in the whale's belly for a day or a month.

Getting down to details, the statement of Mr. Thomas Nelson at the Richmond Conference sounded to me as if he was suffering from a terrible case of self-conceit, ignorance, and error. Furthermore, a friend of mine living in Alexandria, told me that some years ago ————————, while teaching a Sunday-school class of which my friend was a member, ridiculed one or more of the miracles of the Old Testament.

From the most reliable and trustworthy witnesses who have attended the Seminary, including one student who visited me in the past thirty days, I have reached the conclusion that the Virginia Theological Seminary today needs two great, strong, deep-thinking believers in the Inspired Word of God in places of Messrs. ———— and ————————, who, in my opinion, are not sufficiently deep-thinking and learned scholars and of sufficiently simple faith to be the best kind of guides for young men studying to be ministers.

I am receiving almost daily the strongest kind of letters of commendation and encouragement from laymen in the Church, from ministers, and from Bishops, including two from Bishops, one dated March 29, 1928, and one April 7, 1928. This one dated April 7, 1928, is from one of the leading Bishops of the Church, and in it he says:

> "God bless **The Southern Churchman.** It cheers me standing for the things I was taught in Virginia Seminary."

We presume this Bishop attended the Seminary probably forty years ago, when the faculty was not afflicted, so far as I know, with any self-styled smart critics of the Bible, suffering from self-conceit, ignorance, and error.

The Virginia Theological Seminary has a right to be proud of the wonderful work done by that great Institution in the past and of some of the work done by some of the members of the faculty at this time, but I believe that the Unitarians and Modernists in the Episcopal Church are making a heavy drive at the Virginia Theological Seminary to control it in the interest of their party in the Church and one of the instruments being used is soft soap, adulation, and flattery, vicious and false abuse of **The Southern Churchman,** and various other means unworthy of any one calling himself a minister of God.

I have today received a letter from one of our Church members, dated April 7, reading as follows:

> "Please, next week, send my copy of blessed paper to ————————, where I go to try out some case of nursing. I hope soon to send year's subscription for this paper I know not how to live without."

Such letters as the above we are constantly receiving.

Yours very truly,
(Sgd) Langbourne M. Williams,
President.

P. S.—You are at liberty to show this letter to any one, and, if you desire to do so, you can send a copy to any member of the faculty of the Virginia Theological Seminary.

# Book Reviews

MORALS FOR MINISTERS: By R. E. X. Cloth. Pp. 151. The Macmillan Company, New York. Price, $1.50.

If the writer had but offered the title, the reader could supply a mass of suggestions. Morals for Ministers! Why, we had supposed that no ethical code could be necessary for such a superlatively excellent company of men. Yet, the author brings us down to earth; and we are compelled to recognize the need. He does not assume that an Elmer Gantry really exists in the ranks of the clergy. But gently and kindly does he disclose the pitfalls and snares which attend the way of the servant of God. His chapter on laziness is provokingly brief. One smacks his lips as he prepares to chew this precious tidbit. But the vital effect of the chapter is to set up thinking, which, after all, is the very germ of power in any writing. We may quite agree with him that laziness is not a common clerical fault; the rather the disposition to do the most agreeable and easily accomplished task is the usual failing. Here are some of the headings: Motives; Optimism and Pessimism; Humility; Self-Glory; Personal Peculiarities; Money (some of us would like to have a hand at that chapter); Women; Scribes and Pharisees. Get the book, Mr. Parson, put it into your summer kit and dig into it while on your vacation. You will come back to your work better equipped. And you, Mr. Layman, may care to give it to your pastor. He will thank you.

**Kenneth Mackenzie.**

CAMPAIGNS OF THE ARMY OF NORTHERN VIRGINIA, INCLUDING THE JACKSON VALLEY CAMPAIGN—1861-1865: Vivian Minor Fleming. William Byrd Press, Richmond, Virginia.

Vivian Minor Fleming, the author of the book entitled "Campaigns of the Army of Northern Virginia, Including the Jackson Valley Campaign, 1861-1865" had a peculiarly good opportunity to study the campaigns of the Army of Northern Virginia as a soldier taking part in these campaigns and seeing much of their technical side. At the outbreak of the War Between the States he enlisted in the Second Company of the Richmond Howitzers and participated in all the principal engagements of the Army of Northern Virginia from Seven Pines to Fredericksburg.

In the latter engagement his half-brother, Colonel Lewis Minor Coleman, professor of Latin in the University of Virginia, was killed and, after it, Mr. Fleming was promoted to the rank of Sergeant Major in the First Regiment of Engineers. There have seldom been better Engineers than those of the Army of Northern Virginia, and in the First Engineers Mr. Fleming had an admirable schooling in the first campaign of modern war. It was in the trenches of Petersburg in the long siege of 1864-65 that modern defensive warfare began, and the contribution to it of the Confederate Engineers were notable. So effective were these fortifications that they held perfectly against an army which numbered from four to five of the Federals to one of the Confederates, and as time went on, the odds were even greater than that—they held to the very last.

In the long years that followed the great struggle, Mr. Fleming devoted much of his leisure to the study of the battlefields around Fredericksburg. It was very fitting, then, that when a Commission was appointed in 1925 to map the battlefields of Spotsylvania County, Mr. Fleming should be appointed a member.

The work of this Commission was embodied in a bill introduced by the Hon. S. Otis Bland, member from the First Virginia District. The bill provided for the creation of a Battlefield Park and passed Congress in February, 1927. An appropriation followed in the succeeding Session, and a Commission consisting of Mr. V. M. Fleming, with General John L. Clem and Captain George F. Hobson, was appointed to carry into effect the provision of the Act.

The present book is the product of the author's reminiscences, supplemented by the study of the official records of all the principal writers on both sides. While much has been written about that marvelous organization, much remains to be written, and Mr. Fleming's contribution is a notable addition to the literature of the subject as well as the fruit of a labor of love.

**H. J. Eckenrode.**

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Mrs. M. E. Hodgson, of Columbia, Virginia:

> "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."—St. John 3:16.

Who will send one from the far-away places, as well as very near us?

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not ho'd himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

**AN OPEN LETTER TO MR. FREDERIC MOREHOUSE, EDITOR OF THE LIVING CHURCH.**

Dear Sir:

I am in receipt of a communication from your office setting forth the conspicuous merits of your paper, and inviting me to become a subscriber. Now, I make no doubt, that these claims are entirely trustworthy and yet must respectfully decline.

I do so because I am satisfied that the main policy, in fact the **raison d'etre** of The Living Church, is to promote the program, by which, the "Catholic" Faction aims to Romanize the Episcopal Church. **This purpose is now** (no longer relying on "ways that are dark and tricks that are vain") **openly avowed** and publicly proclaimed by the **leaders of this threatened Schism.** And this program, to overlay the doctrine, discipline and worship of the Protestant Episcopal Church, with the errors, condemned by Wycliffe, Huss, and the martyrs of the "Bloody Mary" epoch; this iniquitous program, these leaders propose to carry out, notwithstanding, and in contempt of, this **solemn Ordination vows. They,** in effect, propose, while eating the bread of "this Church", to betray it.

But the "Articles of Religion", as established by the Bishops, the Clergy and Laity of the Protestant Episcopal Church in the United States of America in Convention on the twelfth day of September, in the year of our Lord 1801" (see Prayer Book), these Articles (the Thirty-nine) I say, presented an unsightly and inconvenient barrier there in the Prayer Book (where they logically and rightly belonged), and must somehow **be scrapped.** The entering wedge was supplied by your motion in the last General Convention, to remove them from the Prayer Book.

Apparently you did not anticipate the storm which this "gesture" excited, and made a futile effort since to smoothe over matters and allay excitement, by criticising the Articles on their **literary merits,** thus attempting to put the motive for getting rid of them on **other than doctrinal grounds.** E. G. Their style was archaic, "involved", they were "hard to understand", etc. But I submit that your real objective **is the fact** that they are **so easily** understood and seem to contradict "Catholic" propaganda.

Respectfully,

**J. H. Tillinghast.**

Eastover, S. C.

**A SUGGESTION.**

Mr. Editor:

As a layman, interested in the welfare of the Church, I suggest that representatives of the Anglo-Catholics, Evangelicals and Liberals hold a series of informal conferences to try to establish a modus vivendi, so that we may have comparative peace and brotherly consideration, instead of mutual suspicion and innuendo, in the one

Household of Faith. The present situation is a discredit to the Church and is doing untold spiritual damage to many Christian souls. Why not make an effort to settle our differences in a Christian manner so that the Church may not be hindered in doing her work in the world? If we can confer in charity with other Christian bodies why can we not do so among ourselves?

**Alfred C. B. Fletcher.**

Huntington, N. Y.

### "SELF-RESPECT."

Mr. Editor:

Self-support is but another name for self-respect. Is the Church doing its best to promote the "Self-Respect" of the colored people to whom it ministers? I am glad that much interest is being displayed on behalf of the American Church Institute for Negroes; but the thing that has been uppermost with me during the forty years I have been in the ministry has been to promote the "self-respect" of the people of the group of which I am a part. When I recall to memory the kindly aid which such men as Messrs. Joseph Bryan, John L. Williams, and Joseph Wilmer ever gave me, I never cease to remember the earnestness of their urge of "self-respct".

Out of some three hundred colored congregations among the colored people which we have in this country, only thirty-eight or thirty-nine of them are "self-supporting", despite our constant succor of them. Two of these are in the New England Province, reporting an aggregate of seven hundred and ninety-two communicants; nine are in the Province of New York and New Jersey, with an aggregate communicant list of 7,330; ten are in the Province of Washington, with an aggregate of 4,201 communicants; nine are in the Province of Sewanee with an aggregate of 2,412 communicants; five are in the Province of the Mid-West with 3,420 communicants; two in the Province of the Northwest with 518 communicants; and one in the Province of the Southwest with 451 communicants.

I venture the opinion, in the light of the expenditure we are making, through the American Church Institute for Negroes, as well as through the National Council, for clerical support, some more efficient plan ought to be discovered whereby increasing self-respect of the colored people of our missions, especially in the Provinces of Sewanee and the Southwest, may be made manifest.

It is worthy of note that out of about 36,000 colored communicants reported from about three hundred congregations, more than half of the number are included in these thirty-eight or thirty-nine colored self-supporting parishes.

**George F. Bragg, Jr.**

Baltimore, Md.

# Church Intelligence

### BISHOP BECKWITH PASSES TO LIFE ETERNAL.

All that was mortal of the Rt. Rev. Charles Minnegerode Beckwith, D. D., was interred in Greenwood Cemetery, Montgomery, Alabama, at noon, Friday, April 20. Bishop Beckwith entered into rest Wednesday, April 18.

Bishop Beckwith was born on the third of June, 1851, in Prince George County, Virginia. He received his B. A. degree at the University of Georgia in 1873. He studied the Theological Course at the Berkeley Divinity School. In 1881, he was ordained deacon, and in 1882, priest. He served at St. Luke Cathedral, Atlanta, Georgia; Christ Church, Houston, Texas; Trinity Church, Galveston, Texas, and as General Missionary to the Diocese of Texas. On the seventeenth of December, 1902, he was consecrated Bishop of Alabama. In the same year the University of the South conferred upon him the degree of Doctor of Divinity. This year also saw the publication of two of Bishop Beckwith's books, "The Teachers' Companion to the Trinity Course" and "Rightly Instructed in God's Holy Word". He also wrote "The Trinity Course of Church Instruction", which was published in 1897. The Southern Churchman had the privilege a very short while ago (March 31, 1928) of publishing a review of Bishop Beckwith's most recent volume, "The Book of Common Prayer".

Funeral services for Bishop Beckwith were conducted in the Church of the Ascension, by the Rt. Rev. Wm. G. McDowell, D. D., assisted by the Rt. Rev Frederick F. Reese, D. D., of Georgia, and the Rt. Rev. Theodore DuBose Bratton, D. D., of Mississippi. The Ven. V. G. Lowery, the Rev. Edmunds Bennett, Ph. D., and the rector, the Rev. P. N. McDonald, also took part in the service. At least thirty of the clergy of the diocese were present.

A great number of floral tributes of surpassing beauty were sent by friends and admirers of the deceased prelate. The interment took place under torrential rains, as though high Heaven shared in the mourning of the Church for the loss of this stalwart soldier and faithful servant of Christ.



**The Rt. Rev. Joseph Sakunoshin Motoda, D. D., first Japanese Bishop of Tokyo, who died April 16, 1928.**

### VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

#### Unique Gift to St. Paul's Memorial Church.

St. Paul's Memorial Church at the University of Virginia has recently received a gift of $1,000 in a most unique manner. There is, in the University, a society known as The Seven Society. The membership is unknown outside its own ranks and the Society is in evidence only through the placing of its sign in certain places in and around the University, and through its gifts to worthy objects. It has been in existence for a number of years and has made many contributions to the University in the form of scholarships, endowment, etc.

The rector of St. Paul's Memorial Church recently received a letter, quietly left for him in the parish house, asking the cost of placing a pew in the new church. To this he replied. Immediately he received, in the same way, the following letter:

"Dear Parson: The Seven Society, after observing for many years the work of St. Paul's Church and seeing its intimate contact with the life of the University, is very anxious to place a pew in it.

"We wish the regular bronze tablet to bear nothing but the sign which appears at the head of this paper (the official sign of The Seven Society).

You will find one thousand dollars in cash in a small container which will be placed seventy-seven paces from the bottom step of the rounda, on a direct line from the main entrance of the rotunda to that of Cabell Hall. Please get this between 11:07 and 11:17 P. M., on Friday, April 13, and go alone.

"With best wishes,

**"The Seven Society."**

The announcement of the gift was made on Sunday, April 15, and the letter above quoted, was read by the rector, who stated that, in his judgment, this gift on the part of The Seven Society to St. Paul's, was an act which typified the real spirit of the student body of the University.

Those who know St. Paul's Church and the work which it has done at the University of Virginia, feel that this action by what is believed to be an undergraduate organization, is an expression of the confidence felt by the student body in the Church and an evidence of its value in the community.

### SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

#### History Made at Halifax Conference.

In St. John's Church, Halifax, April 20, history was made in the missionary work of the Episcopal Church. So far as can be ascertained the Missionary Conference held there was the first of its nature in the rural church of that denomination. There were gathered two hundred Episcopalians from five counties, Halifax, Pittsylvania, Charlotte, Mecklenburg and Lunenburg. Many people drove fifty or sixty miles to hear the message of the ambassadors of Christ, who have been carrying the story of the Cross into heathen lands. Alaska, Africa, China and Cuba alike contributed their portions to the feast of accomplishment of the soldiers of the cross who have left home and loved ones to strive on the far flung battle line of sin and darkness, ignorance and superstition. Most touching were the stories of men and women like ourselves whose lives have been seared by heathen darkness and to whom at last

was brought the cheering rays from the Sun of Righteousnes.

The Conference opened promptly at half past ten with a fifteen minute service conducted by the rector. The Rev. A. M. Sherman, D. D., for twenty-nine years a missionary in China and at present of Boone College there, gave a graphic account of the turmoil, which has existed for years in that great Empire.

Miss Marion Kirk, who has just returned from Liberia where she has been a nurse in the Episcopal Hospital at Cape Mount, was extremely happy in her portrayal of the wonderful work done by the Church in that Dark Continent. Liberia is a small republic on the west coast of Africa and the only nation in that continent ruled by the black man. She stated that there are no doctors there and except for the ministrations of the nurses at St. Timothy's Hospital, the people go without medical care.

The thoughts of the congregation were brought back from across the sea by Mrs. H. W. Whichard, the Diocesan President of the Woman's Auxiliary. This organization of women has given itself loyally to the support of missions, at the present time supporting one hundred and forty-eight women missionaries in the various fields of work.

Mrs. Grafton Burke delighted her audience with her word pictures of conditions in Alaska beyond the Arctic Circle. She, with her husband, has been working in the Hudson Stuck Memorial Hospital at Fort Yukon, where the thermometer often goes fifty below zero.

Bishop B. D. Tucker, Bishop of the Diocese of Southern Virginia, brought the message of the work of the Church here in our own diocese. Speaking particularly of the rural work, he said: "The people of this grand old state have not left the Church, but the Church has left the people."

Archdeacon Steel, in telling of the work in Cuba, brought out the fact that many people were not married and many children were not baptized, because the fees in the only church they knew were so high that they often could not afford them. After the missionaries of the Episcopal Church went to Cuba they performed many marriage ceremonies for people already living together and baptized many children heretofore neglected.

The roll call of churches showed the following attendance: Halifax County: Halifax, 40; South Boston, 23; Mountain Road, 4; Clarkton, 18; Pittsylvania County: Danville, 32; Dry Fork, 8; Chatham, 9; Peytonsburg, 18; Charlotte County: Drakes Branch, 5; Mecklenburg County: Boydton, 6; Chase City, 4; Clarksville, 4; Lunenburg County: Victoria, 16. There were one from Blackstone and two from Lynchburg. Besides these there were a number of visitors from the other denominations filling the church to overflowing.

M. B. M.

## SOUTHWESTERN VIRGINIA.

**Rt. Rev. Robert C. Jett. D. D.. Bishop**

### Missions in the Colored Churches.

The Rev. Arthur V. Colston, of Buchanan, recently conducted interesting missions in the two churches for Colored people in the diocese: The Chapel of the Good Shepherd at Lynchburg and St. Philip's Church at Bedford, both of which are under the rectorship of the Rev. Charles L. Somers of Lynchburg. Mr. Colston was at Bedford from February 19 to 24, and his mission there was very well attended. Especially noteworthy was the excellent cooperation of other Colored congregations of the town. Mr. Colston's firts service was conducted in the Baptist Church. On Thursday evening, and on Monday, Tuesday, Wednesday and Friday the services were held in St. Philip's Church. He also addressed the children in the Colored school.

The mission at the Chapel of the Good Shepherd, Lynchburg, was begun on Sunday evening, March 18, and ended on the evening of the twenty-third. All of these services were held in the Chapel of the Good Shepherd except the one on Friday evening, which was in the Colored Baptist Church on Court Street, and at which were present both the Baptist and Presbyterian ministers. An interesting feature at one or more of the services at Lynchburg was the music rendered by a boys' band, composed of thirty-five boys connected with the congregation of the Chapel of the Good Shepherd. This band is considered a distinct asset in the work there.

### Improvements at Grace Church, Buchanan.

Grace Church, near Buchanan, Va., of which the Rev. Arthur V. Colston is rector, was recently the recipient of two handsome gifts: a Bishop's chair and lectern. These were presented by the rector and congregation of Trinity Church, at Ossining, N. Y., through Mrs. Richard Sheridan, a member of the Ossining Church and formerly a member of Grace Church. The congregation of Grace Church is now planning a rearrangement of its chancel, and Mrs. S. D. Jameson is having made a new altar that will be in keeping with the new Bishop's chair and lectern.

### The Rev. Mr. Mead Returns.

The Rev. G. Otis Mead, rector of Christ Church, Roanoke, and Mrs. Mead, who have been spending the winter in Florida, have returned to Roanoke, and Mr. Meade conducted service in his church on Sunday, April 1. Last fall the vestry gave Mr. Mead a leave of absence in order that he might regain his strength after a period of illness. He is now back at work greatly improved in health.

A special feature of the Palm Sunday service was the formal acceptance of a beautiful mural painting given by the Women's Service League of the Church in memory of the women of the congregation who have passed to their reward. The painting occupies the space above the altar and reredos in a recessed panel of the chancel wall. This arched recess is framed by a gothic tracery of oak. The painting represents the ascension of Christ with two angels disposed in the lower part of the panel. The colors are luminous and harmonious. The chancel has been additionally enriched by ornamentation. The work was designed and executed by the J. & R. Lamb Studios of New York City.

## NEWARK.

Rt. Rev. W. R. Stearly, D. D., Bishop.

### Bishop Lines' Memorial.

Foreseeing that the opening of new avenues of egress from New York City will inevitably bring into the commutation area of Northern New Jersey a great influx of new population, the Episcopal Diocese of Newark starts this week a thirteen-day campaign for the raising of an endowment fund of $1,000,000. The proceeds of this fund will go towards financing church expansion adapted to the varying needs which the next decade is expected to bring.

Just such an endowment as this was the vision of the late Edwin Stevens Lines, of the Diocese of Newark, who died October 25, 1927. Therefore, it seems eminently fitting that the Episcopalians of that Diocese are dedicating this new fund to the memory of Bishop Lines, who conceived the idea and gave much effort to it.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

### Huguenot Memorial Service.

The Huguenot Society of Washington, which includes members from the District of Columbia, Virginia, Maryland, and Delaware, instigated a Huguenot Memorial Service, commemorating the promulgation of the Edict of Nantes which was held in St. John's Church, Sixteenth Street, on April 13.

The memorial service was given in English by the Rev. Dr. Florian J. C. Vurpillot, President of the Huguenot Society, and Vicar of the French congregation of St. John's Church.

The offering, as announced, was for a memorial of the Huguenot leader, Admiral Gaspard de Coligny. The Huguenot Hymn, La Cavenole, was sung for the first time in Washington. The French services. conducted in St. John's Church every Sunday afternoon by Dr. Vurpillot, are attracting numbers of people from all over the city.

### "The Forerunner."

The second edition of the "Forerunner" has made its appearance and is full of interest from many angles. This magazine is being published under the direction of Bishop Freeman and the Convention Committee and appears to be an excellent way to stimulate interest in the Convention and to assure adequate preparation for its coming. The current issue contains, in addition to interesting articles and news items, beautiful pictures of Washington buildings and scenes. Further information about the Convention may be obtained by writing to the Editors, care of the Diocesan House, 1329 K Street, N. W., Washington, D. C.

### Wedding.

A wedding of interest to Church people in Washington, took place recently in St. John's Church, Sixteenth Street, when Miss Katharine V. Wylie was married to the Rev. Frederic Cunningham Lawrence, son of the Rt. Rev. William Lawrence, who performed the ceremony.

Bishop Lawrence was assisted by the Rev. Dr. Robert Johnston, rector of St. John's Church, and others in the chancel were the Rev. George Gardner Monks, the Rev. Henry Hobson, the Rev. Samuel M. Shoemaker, the Rev. David Eaton, the Rev. William Cleveland Hicks and the Rev. Hugh F. Sawbridge. Other clergymen present were the Rev. W. Appleton Lawrence, who was best man for his brother, and the Rev. Leslie Glenn, who served as an usher.

### Visitors to National Cathedral.

The Committee for the Building of the National Presbyterian Church in Washington, headed by Dr. Charles Wood, chairman, and pastor of the Church of the Covenant, visited recently

the Washington Cathedral, spending some time viewing its completed chapels and the general progress of the work. They were received and welcomed by Canon Rudd in the name of the Bishop and Dean of Washington and the Cathedral Chapter.

### Meeting.

The annual meeting of the committees of the National Cathedral Association will be held at Mount St. Alban on Ascension Day, Thursday, May 17, in conjunction with the laying of the cornerstone of the College of Preachers' Building. This is regarded as an important movement in the history of the Cathedral undertaking. Details of the program of the day will be announced later.

M. M. W.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

### St. Mark's-on-the-Hill.

On Easter Day first services were held in the newly-completed church building of St. Mark's-on-the-Hill, Pikesville, the Rev. Roger A. Walke, M. A., rector. The church is the second unit of a proposed group which will eventually include a cloister and a great tower. The church is built of native stone, without and within, with heavy hewn beams, the effect of the whole being that of an English parish church. Somehow the appearance of age has been given to a new building.

Services were held throughout Easter Day, the chief one being at eleven o'clock, when the Most Rev. John Gardner Murray presided and confirmed a class, the second which the parish has presented this winter. At this service the Bishop blessed the many memorials, including an altar of Indiana limestone; candlesticks, flower vases, an exquisite altar cloth, and fair linen; a stone credence table, and a light to illuminate a very beautiful window of our Lord and the two Disciples at Emmau, which was first placed in the old St. Mark's, by its founders, Mr. adn Mrs. Charles K. Harrison. This window will be lighted every night and will be visible to the hundreds of suburban dwellers who pass St. Mark's each evening.

Other memorials and fittings include a fine organ; a font of rustic Indiana limestone with a cover of beaten copper, standing on a raised platform at the entrance door, with a fine wrought iron railing around it. The corner opposite this font has been fitted out and was dedicated for the children. The Bishop in his sermon spoke most feelingly of the new life that comes to us at Easter, of the old church building every one had loved so well, and of the beautiful new building we should soon love, the new springing from the old.

The architects of the church are Messrs. Taylor and Fisher of Baltimore, who also built the parish house. The contractor was Thomas Hickes & Son, Inc., and the stone work was done by Ruff & Son. The altar was made by Rullman & Wilson.

### Continuing Committee.

As a result of a day's discussion on the "Cause and Cure of War", held recently in Baltimore, a Continuing Committee has been appointed, which will attempt by study groups to follow-up the work of the Conference. The Committee will be made up of two members from each of the ten cooperating organizations, which called the original conference. Mrs. Roger A. Walke is Chairman.

### Largest Class.

On the evening of March 14 Bishop Coadjutor Helfenstein visited St. James' First African Church, Baltimore, and administered Confirmation to a class of fifty persons, twenty-nine males and twenty-one females. This is the largest class in the history of the parish, now more than one hundred years old.

## NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

### Easter Offering for Japan.

Departing from the prevalent custom among churches of designating the Easter collection for parish purposes, St. James' Episcopal Church, Madison Avenue and Seventy-first Street, has assigned its Easter contributions to the work of St. Luke's Hospital in Tokyo, Japan, and announces that $7,500 was received Easter Sunday for this purpose The hospital, which is one of the most important institutions of the Episcopal Church, was founded in 1900 by Dr. Rudolph B. Teusler, as a one-room dispensary with one nurse and one assistant. When the World War interrupted its growth it had attained to eighty beds and a staff of thirty nurses, ten Japanese and three doctors. Plans are now under way for the new building to replace the old one completely destroyed in the great earthquake of 1924.

### Generous Gift.

At the annual service of the New York Protestant Episcopal City Mission Society at the Cathedral of St. John the Divine, Sunday afternoon, March 25, the Rev. L. Ernest Sunderland, D. D., superintendent of the society, announced a gift of $350,000, received from the estate of Mrs. John Innis Kane for the convalescent care of children at the Sarah Schermerhorn Convalescent and Fresh Air Home, maintained by the society at Milford, Conn. According to the terms of the bequest, $100,000 of this has been designated for the erection of a children's annex and $250,000 for the endowment of convalescent work in this building.

"It is significant to note that the income from the gift is intended for convalescent care, one of the important phases of charitable ministration only recently coming into recognition. This gift will not, therefore, in any sense lessen the responsibility of this society for maintaining the summer fresh-air work at Schermerhorn House. But it will make possible the year round care of little frail children recovering from long periods of malnutrition.

"This gift has come to us at a most fortunate time, as the present unemployment crisis has brought an increased demand for convalescent care. The effects upon wives and children of men forced to be idle is now revealing itself in physical deterioration due to lack of proper food and housing. Indeed, unemployment is all too productive of such results.

"We receive frequent reports from our clergy and social workers each week in contact with over ten thousand people to whom poverty is a reality. These reports come in from our chaplains in hospitals and prisons, from workers in our settlements, day nurseries, convalescent homes, chapels for the poor and our detention shelter, St. Barnabas' House, to which hundreds are coming with troubles due largely to lack of work.

"There are two contributions which we must try to make to this situation: We must seek to provide some sort of help in tiding over the emergency, assisting the unemployed to find work if we can, and helping the families to get back on their feet physically; and we must try to create employment for the handicapped workers whose struggle under present conditions is an almost hopeless one. It is in the interest of the latter that we are at present conducting an appeal for our Emergency Relief Fund, in the hope that we may thus be able to increase the size of our goodwill shops and so furnish more work to the hundreds for whom we have not now adequate shop facilities."

The trustees acting for the Kane estate in appropriating this gift were William M. Cruikshank, C. L. Carpenter, Edward J. Hancy and DeLancy K. Jay.

Members of the Convalescent and Fresh-Air Committee of the Board of Managers, of which the Rt. Rev. William T. Manning, D. D., is president, include Harry Pelham Robbins, chairman; Mrs. Henry Gansevoort Sanford, Thomas Sabine McLane, the Rev. Thomas McCandless and Rodney Proctor.

"It is hoped," further stated Dr. Sunderland, "that other far-sighted individuals and trustees will follow this fine example by endowing in perpetuity other departments of the work which the society has been carrying on for many years."

## PANAMA CANAL ZONE.

### Children's Home, Bella Vista.

The cornerstone of the new Children's Home, Bella Vista, Panama, was laid Sunday afternoon, March 25, in the presence of a large company of residents of the Canal Zone and the Republic.

The stone was laid by the District Grand Lodge of the Masonic fraternity with full ceremonial, assisted by virtually all the Masons on the Isthmus, a special train bringing many from the Atlantic side fifty miles away. Others assisting were General Wm. M. Cruikshank, U. S. A., Colonel Harry Burgess, U. S. A., Chief of Engineer of Maintenance, Dr. Horacia Alfaro, Panama's Minister of Foreign Relations, and Major C. Braithwite Wallis, British Minister.

The building committee is composed of Mr. Ralph Z. Kirkpatrick, Dr. D. P. Curry, Mr. H. H. Evans and Judge Jas. W. Blackburn.

Canon E. Addis Drake read the prayers and Bishop Morris, president of the Board of Trustees, made an address.

It was a happy occasion for many who had looked forward to it for eight years and now saw a dream coming true.

The land was given by Mr. Minor C. Keith, of New York; Dr. Thomas Barbour, of Harvard University, and many others, including the Woman's Auxiliary of the Diocese of Virginia. The building itself is an outright gift of Mr. Edwin Gould, of New York. Dr. Barbour is also furnishing the entire low floor, in memoriam, the Canal Zone Chapter of the Daughters of the American Revolution is furnishing a dormitory, and one other room is provided for.

The Children's Home, an institution of the Missionary District of the Pan-

ama Canal Zone, was founded April 15, 1920, with nine children, of whom five had been wards of the American Red Cross. Mrs. William R. Royce, of Virginia, was the first house mother. For two years a small house was leased, followed by a larger one capable of accommodating about twenty-five children. The National Council has generously paid the rent, but the current expenses have been met by interested friends.

The new building will be of concrete and fireproof, housing about forty children. The architect, Mr. Meade Bolton, is giving his services, and the authorities of the Republic have granted free entry for all building material, an unusual and much-appreciated concession.

The children are an interesting cosmopolitan group characteristic of this most cosmopolitan of countries.

Services are held daily in the Chapel of the Holy Child and on Sundays the children attend the Cathedral in Ancon. All who are old enough attend the public schools and the others are taught at home.

The present house mother is Miss Alice C. Lightbourn, a W. T. O. Worker, and her assistant is Miss Claire E. Ogden.

**Rt. Rev. James Craik Morris.**

## GEORGIA.

**Rt. Rev. F. F. Reese, D. D., Bishop.**

### Diocesan Convention.

A resolution referred to the Standing Committee that immediate action be taken to seceure a general missionary for the diocese as assistant to the Bishop; the decision to affiliate with the Diocese of Atlanta in the support of the Fort Valley Industrial School; endorsement of the Near East Campaign; a resolution urging the importance of the clergy thoroughly informing themselves on the Lausanne Conference for emphasizing and promoting the subject of Unity; and the election of deputies and alternates to the General Convention were some of the important pieces of legislation transacted at the one hundred and sixth annual convention of the Diocese of Georgia, which met in St. John's Church, Savannah, April 18 and 19. The deputies elected to the General Convention are: Clerical, the Rev. J. B. Lawrence, Americus; the Rev. D. C. Wright, D. D., Savannah; the Rev. J. A. Schaad, Augusta, and the Rev. H. Hobart Barber, Augusta. Lay, Mr. J. R. Anderson, Savannah; Mr. George W. Urquhart, Savannah; Mr. Frank D. Aiken, Brunswick, and Judge George T. Cann, Savannah. Alternates: Clerical, the Rev. Royal K. Tucker, Brunswick; the Rev. Harry S. Cobey, Albany; the Rev. C. C. J. Carpenter, Waycross, and the Rev. Robb White, Jr., Thomasville. Lay: Mr. W. W. Williamson, Savannah; Mr. John W. Twiggs, Augusta; Mr. C. E. Dunaway, Americus, and Mr. Morton Jones, Augusta. All of the officers of the diocese and the members of the Standing Committee and of the Executive Council were reelected.

On Tuesday afternoon previous to the opening of the convention, the Laymen's Association met and were addressed by Mr. Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew, who stressed the imperative need of mobilization of the lay forces of the Church rather than "reaching the unreached", which is the prevalent idea in the churches. The evening service was given over to the Department of Religious Education when the Bishop's Banner was presented to the school of the parochial mission, the House of Prayer, Savannah, for having the largest per capita Lenten Offering, and this was followed by two teaching pageants.

The convention adjourned to meet in the Church of the Good Shepherd, Augusta, April 10, 1929.

E. D. J.

## FLORIDA.

**Rt. Rev. F. A. Juhan, D. D., Bishop.**

### Progress.

Bishop Juhan visited the Church of the Good Shepherd, Jacksonville, on the morning of March 25, and confirmed a class of seventy presented by the rector, the Rev. Charles Aylett Ashby ,B. L. With appropriate ceremonies, ground was broken on Palm Sunday for the new church which this parish wil lerect. At a congregational meeting it was decided to build with stone instead of brick, and some delay in starting was caused by this. The great parish house is of brick. When finished this parish will have the most complete plant in the South. The new church will make the fourth unit of the original scheme.

K.

## WEST TEXAS.

Rt. Rev. W. T. Capers, D. D., Bishop.

### One Hundred and Eight Candidates.

With the Rev. Rolfe P. Crum, rector, presenting the largest class for confirmation in the history of St. Mark's Church, San Antonio, Tex., the Rt. Rev. William T. Capers, Bishop of the Diocese of West Texas, officiated at the confirmation services on Palm Sunday.

Amid decorations of palm branches and spring flowers in observance of Palm Sunday, 108 candidates were presented and confirmed by twos by Bishop Capers, sitting in his Episcopal chair brought to the front of the chancel. Music was softly played on the pipe organ during the laying on of hands and all lights extinguished in the chancel except the vesper lights.

In his confirmation charge to the class, on "The Duties and Privileges of the Christian Life", Bishop Capers said in part:

"'If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples.'

"There are many lessons for the Christian life to be learned from the study of this parable, but I will dwell only upon those the text suggests; namely, the duties and the privileges of the Christian life.

"'I say unto thee, except one be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit —ye must be born again.'

"It is possible for us to be as fruitless in the Body of Christ, the Church, as is a dead branch, though it be a part of the vine. How then are we to be fruitful branches?

"Our Saviour answers this question in the words of the text, 'If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you'.

"The need of the Church today is a more grateful membership; a deeper realization of just what Christ is to each individual soul. The Church is not a school of ethics; it is an abiding faith in the Source of Life, Jesus Christ. Sacraments are a means to an end. It is not sufficient for a man to boast of his baptism and of his confirmation for, unless they are producing in him the character of Christ, he is as a dead branch in the vine."

### United Services.

United Holy Week services by the Protestant churches of San Antonio, Texas, were held at St. Mark's Episcopal Church, it being the largest downtown church in the city. The churches participating in these noonday services were the Episcopal, Christian, Methodist, Baptist and Presbyterian.

Lasting for but half an hour, these services permitted those in attendance to secure their lunch and return to their place of business within the noon hour. They were marked by the singing of old-time favorite hymns, extemporaneous prayers by the various ministers and anthems by the choir of the several churches on the day when the pastor of that church preached. Those choirs accustomed to wearing vestments in their own churches did so and those not accustomed to so dressing did as they were used to doing in their own church.

These services were increasingly well attended as the week progressed, and were considered a marked success by th Ministerial Alliance, under whose auspices they were given.

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

**The annual Lenten Offering Service** and Spring Festival of the Church Schools of New Orleans were held at the Church of the Annunciation on April 21, 1928. The program opened with a service at which time the Lenten offerings from all church schools in the Diocese were presented. Following this service, the children made reports of what the schools have done in the five fields of service during the past year. The program concluded with a pageant and games out of doors.

**United Lenten Evening Services,** under the auspices of the Church Club of Louisiana, have been held in the various city churches. The attendance at these services have been most gratifying.

F. H. G. F.

## SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

**The Diocese of Springfield** sent to the National Council during 1927 for the work of the General Church $7,452.46, and the Bishop has notified Mr. Franklin that as much may be expected during this year. The Diocese is making every effort to even increase this amount.

After many delays of one kind and another at last it looks as if the congregation of St. Gabriel's, Woodriver, is about to have a building of its own. The church has possessed a lot in this community for some time, but it was not a piece of property well situated. Through the kindness of the donor of the property a better located piece of ground has been secured and negotiations are now going forward looking to the purchase of a denominational building which it is expected will be moved on this property. The Rev. S. E. Arthur is the clergyman in charge of this work.

Another forward step recently taken by the Diocese is the securing of a

(Continued on page 22.)

# Family Department

**April.**

1. Sixth (Palm) Sunday in Lent.
5. Maundy Thursday.
6. Good Friday.
7. Easter Even.
8. Easter Day.
15. First Sunday after Easter.
22. Second Sunday after Easter.
25. Wednesday. S. Mark.
29. Third Sunday after Easter.
30. Monday.

**Collect for Third Sunday After Easter.**

Almighty God, Who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through Our Lord Jesus Christ. Amen.

**Collect for St. Philip's and St. James' Day.**

O Almighty God, Whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth and the life; that, following the steps of Thy holy apostle, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ Our Lord. Amen.

For The Southern Churchman.

**Earth's King.**

F. B. Stone.

Crown Him, the lowly Nazarene!
Unto Him homage bring,
Crown Him as King of all the earth,
Not now as Israel's King;
Crown Him, O Earth, as ne'er before,
Crown Him, the Saviour Whom we adore.
Crown Him, but not with thorns today,
Crown Him, the Risen One,
Crown Him as victor o'er Death's power,
Crown Him, God's only Son;
Crown Him, ye ransomed, bought with a price,
Crown Him, the Passover Sacrifice.

Crown Him as the King of yielded hearts,
Glorified Christ above,
Living within men's hearts today,
Crown Him the King of Love;
Crown Him, O Earth, bow down 'neath His sway,
Crown Him Whose love gave us Easter Day.

For The Southern Churchman.

**Bringing Health to the Villages.**

Minna McEuen Meyer.

"Your nurses are charming young women, but I fear they have been educated beyond their sphere," remarked Mr. Sarkissian, the Governor of the Alexandropol District, who attended the graduating exercises at the Near East Relief School for Nurses.

"Have you talked with them?" inquired Miss Jarvis, the American Nurse who is at the head of the Training School.

The Governor walked down the line of girl graduates, conversing for a while with each of the twenty-one. Then he returned to speak to Miss Jarvis.

"To my astonishment," he said, "every one of those young nurses is going out to work in the villages, and they are all enthusiastic about it."

In the Orient, where good roads have not yet penetrated, villages are far more remote than is indicated by the number of miles that separate them from those friends of suffering humanity the physician, the nurse and the dentist.

How to teach good health, sanitation, the proper care of the body, and the prevention of disease is now a problem with all governments that are in any sense progressive. This may be due in part to the terrible toll of life taken by influenza, a disease which originated in a little corner of the world that had never been cleaned up.

One small country that is much interested in solving the health problems of its villages is Russian Armenia, the land that suffered more than any other during the long continued war—for war lasted in the Near East until September, 1922.

When at last war ceased and the work of reconstruction could be undertaken, the Near East Relief saw an opporunity to render a most helpful service to the country by encouraging many of the older girls in the great orphanage at Alexandropol to learn nursing. The Edith Winchester School for Nurses was founded, so named in memory of the first American nurse to enter the Caucasus region to stem the tide of typhus fever which was then raging, and who gave her life in this humanitarian service. Although nursing is a new profession among Oriental women, the girls of the orphanage were impressed with the courage and the example of the American nurses and they felt it an honor to learn to serve mankind as they had seen American girls do.

How well the Armenian orphan girls responded to their training was proved at the time of the earthquake two years ago when they worked with the surgeons at the operating table day and night, and exhibited wonderful self-control and presence of mind. It was with great satisfaction that their American teachers reported that their work had indeed been rewarded.

In the villages to which the girls go upon their graduation they give instruction in the schools to both the pupils and to their mothers. One girl-nurse will sometimes have as many as fourteen villages in her district.

This new class, which has recently graduated bring the number of nurses working in the villages up to ninety. Each nurse receives a salary of $20 a month, and the Armenian Red Cross assumes responsibility for the salaries and for the maintenance of the clinics. But notwithstanding the number of nurses Near East Relief has trained, there is only **one medically trained person for every five thousand people in Russian Armenia,** and one hospital bed for every thousand.

**More Wonderful Still.**

In some recent notes I referred to some personal experience which showed the kindness of a Japanese to me. But a far more wonderful story has come to my attention.

About forty years ago there was born in Tokyo a boy whose parents allowed him to grow up with no moral training. At the age of thirteen he had to decide between starving and stealing, and he became a thief. He was at continual war with the police, was repeatedly put in prison, but was never out longer than to commit some crime and get in again. He says of the prisons that they are schools of crime. When he first went to prison as a boy, the hardened criminals of the prison exerted themselves to make him as base and hardened as themselves, and he learned it all. Thus twenty years of his life were spent in prison for crimes that were laid to his charge. But there were many crimes which he committed that were not found out, among them several murders. This man, at last in a most brutal manner, murdered one of the Japanese singing women and escaped. Being put in prison for another crime, he heard his fellow-prisoners discussing the case of the murdered girl and he learned that her lover, a man named Komori, was being charged with the crime. Tokchi Ishii was a hardened criminal, but in him there was a vein of chivalry. He could not bear it that Komori should be put to death for a crime which he had himself committed.

Immediately he entered on the defense of Komori, confessing his crime as his own. The judges could not believe that a man could advocate a cause which would lead to his own execution. Then Ishii confessed in detail all his crimes, including several murders which the police had not found out. Still they did not believe, **and they acquitted Ishii of the crime.**

He appealed the case to a higher court. The decision of the lower court was reversed and Ishii was sentenced to death. Then it was that Miss Caroline Macdonald sent him at the New Year's time a special gift of food, and later a New Testament. At first he carelessly put the book aside, but later, because of the torture of prison life, he took it down and at random opened it to the passage which told how the Lord had set His face like flint to go to Jerusalem although he knew it meant the loss of His life. The courage, the audacity of it, pleased him. He knew courage. Again he opened it, and this time it was the shepherd, who had a hundred sheep and lost one for which he hunted until he found it. The third time he opened the book he found the soldiers pounding nails in the hands and feet of the Lord, nailing Him to the Cross, and He was praying for them, "Father, forgive them for they know not what they do". He had himself saved an innocent man from death by the gift of his own life, but here was a man praying for guilty men, praying for those who ought to be sent to death. Then the book became a fascinating book to Ishii. With no earthly teacher to guide him, he became transformed, putting on the character of the Christ whom he adored. The great change in the man was the marvel of the prison. The wild beast became as gentle as a lamb. Kind, patient, gentle, thankful, joyful, the son of God who had seen a great light in Jesus Christ, changed like the Apostle Paul and witnessed to the light and life which are found in Jesus Christ.

Miss Macdonald and Miss West were the only two living Christians he ever knew, and he knew them only as they stood outside his cage and talked to him through a wire netting just before his death. And he died with joy.

Is there power in Jesus Christ to save to the uttermost? Ishii is the answer. Is there power in the Book to bring light to the soul in its deepest darkness? Ishii is the answer. Does the Christian religion prove itself in the experience of men? See what it did for Ishii. Does the Lord Jesus Christ put into the hearts of men an unutterable love and devotion and joy? That was what it did for Ishii.—Rev. A. D. Woodworth, in Herald of Gospel Liberty.

# For the Young Folks

### Home Folks First.

Would you like to know how always to say
The pleasantest things in the pleasantest way,
That will bring you friends you will surely need—
Friends that are true in word and deed?
Just try them on the home folks first.

Do you want to know how always to do
The things that politeness requires of you?
For courtesy is the oil, you know,
That makes the wheels of the day's work go—
Just try them on the home folks first.

For home folks are nearest and dearest and best,
And home love is surest to stand every est;
So, if you would know how to do and to say—
The pleasantest things in the pleasantest way—
Just try them on the home folks first.

For The Southern Churchman.

### The Missionary Toys.

Edwardina Crane.

Berry-Belle was a little By-lo doll and Trotter was a Boston Bull of soft grey-brown felt, with no tail and ears scarcely to be mentioned. Berry Belle belonged to little Eleanor Reeves and Trotter was the very dearest treasure of Bobbie Lamar. Today, Berry Belle and Trotter were alone; their little mistress and master had trudged off, with the grown folks, to the big parish house, where a missionary lady was going to tell about the little boys and girls who live way up in the cold country in the North, where the wind blows cold, and the snow falls deep, deep, deep; and it is dark night for six long months in the year.

Eleanor and Bobbie sat together in the very front seat and shivered as they looked at the pictures. Their eyes got large with wonder at the sight of the children of that far country in their dresses and coats of skin, and their little round, fat faces peeping out from under a fringe of fur. They saw pictures of hospitals and churches and schools; they saw houses and sleds and dogs, they saw nurses and doctors and teachers and all of the Church's big family of the North land. Then the missionary lady told of some other little boys and girls who wanted very much to come to school and learn about all the things which little boys and girls should know—they wanted to know about the Saviour of little children. The missionary lady said that the good Bishop, and all the workers throughout the mission, were very sorry about these little children, because there was no room in the schools for any more of them. She asked that every one would help these little boys and girls, that they might have the same kind of good things that the little ones at home have.

That night, at Bobbie's home, where the missionary lady was staying, a small reception was given for her. As she stood talking with the people who had come to meet her, she felt a tug at her skirt, and looking down, she saw two tiny persons; they were Eleanor and Bobbie, each clasping tight in their arms a toy. With his shoulders straight and a brave little air about him, Bobbie walked up to the lady: "I have brought you my little dog," he said; "do you think he would help any?" and he pushed Trotter, the tiny bull pup, into her hands. Behind him came Eleanor, not so brave as Bobbie—with one finger in her mouth and her head hung down to hide the tears which were very near—but with just as much determination, she proffered the beloved Berry-Belle.

The missionary lady was silent for a moment and when she looked up there were tears in her eyes, too. The grown folks stood quiet and rebuked, as they looked upon the offering which Eleanor and Bobbie had made—their dearest and their best.

Right away Berry-Belle and Trotter became very active missionaries, indeed. They went everywhere that the missionary lady went, and everywhere she told the little boys and girls, and the grown ups, too, about how they had come to her. And when the people heard that story, they were moved to give of their best treasures, that the children of that far land might have schools and teachers, even as their own children had.

When the missionary lady went back to the North country and to her school there, Berry-Belle and Trotter went with her. On long cold days at the mission, when the little ones gathered around her, she would bring out the toys and exhibit them before the wondering eyes of the little ones—and if their hands were very clean, the little girls might take Berry-Belle in their arms and play with her and love her—and the boys might play with the tiny brown pup; and the missionary lady would tell them of the little boy and girl, who had sent their best loved toys an offering to them.

Meanwhile, Eleanor and Bobbie did not forget. They watched and waited, and thought about Berry-Belle and Trotter, and talked lots about them, too, to each other. One day, after four long years, they read—for they could read for themselves now—that **their** lady (they always called her their lady) was coming home on furlough. They could hardly wait until the time came for her visit to their church. The day finally came, and once again Eleanor and Bobbie were perched in the front row and sitting on the very edge of their chairs.

The missionary lady came and talked—and there was no word of Berry-Belle and Trotter. The children sank back almost in tears of disappointment. Then the dear lady took a small box from the table near her—and coming down very close to Eleanor and Bobbie, she lifted the lid of the box, and brought out the treasured toys. She told just what they had meant to her in her work—how the boys and girls, in the far country, had come to see them and to hear about them; to play with them and to love them; and the older people everywhere had become more willing to help, because a little girl and a little boy, had shown them the way. "And now," she said, "these very faithful little missionaries have come to spend their furlough in their own homes," and, stooping down, she kissed Eleanor and Bobbie and placed in their eager arms, Berry-Belle and Trotter.

### Herkomer and His Father.

The artist Herkomer was a German, a native of the Black Forest. He became one of the world's greatest sculptors. When he attained to greatness, he made his home in London and thither he brought his old father who had himself a taste for art and a touch of genius. The old man delighted himself in his son's studio, and would model in clay while his son worked on his great designs. The old man would work away all day long on some simple thing with his dim eyes and unsteady hands, and when the darkness fell he would reluctantly relinquish his task and climb the stairs to his apartments. When he had gone, the son, whose genius was warm with affection, would take the poor, crude, imperfect work which his father had left and with a few deft toucnes would stamp it with life and loveliness. In the morning the old man would come down to his task with his eye brighter and his hand steadier after the night's rest and, standing before his work, he would look up to it in admiration and, rubbing his hands in delight, would say: "I can do it just as well now as ever I could".—Dr. H. T. Kerr.

### Brick by Brick.

I wish I could do something great or be a great man."

The family gathered about the library table for the evening looked up at Robert in surprise. He had laid aside "Scottish Chiefs" for the moment, and with his chin in his hands and his elbows on his knees he was gazing into the fire, dreaming of the great deeds of the heroes of ancient Scotland and wishing he might have an opportunity to imitate them.

"You can if you will," said grandma, lifting her glasses up on her forehead.

"How?" Robert straightened up at the thought.

"By building brick on brick," said grandma, "little by little, one thing at a time. That is the way most men come to do great things."

"Doesn't sound like so much," commented Robert.

"No, that's the trouble with most of us," said grandma. "We see the result, but not the cause; the great deed, but not the long preparation for it. Your books tell about the wonderful things accomplished by the Scottish war leaders, but it say little about the many years of training that they had to have before they were ready to become leaders.

"Did you ever hear the story of the humble bricklayer and Thomas Carlyle, the famous English writer? One of Carlyle's most notable books would probably never have been given to the world had it not been for the faithfulness of a poor bricklayer who never dreamed of the great thing he did and whose name the world will never know.

"When Mr. Caryle had finished the second volume of his famous work on the 'French Revolution', he loaned the manuscript to a friend to read. One day a careless servant, looking for something with which to start a fire, saw the manuscript and used it for kindling. It was the only copy, and when the author heard of the accident he was in despair. So discouraged was he that for days he did not have the heart to work on anything.

"But one morning while sitting by an open window he noticed a bricklayer hard at work on a wall near by. Brick by brick, brick by brick, with care and precision the mason was slowly building a high, strong wall.

"'How foolish I am!' exclaimed

Mr. Carlyle to himself. 'That humble workman puts me to shame.' And with fresh courage and new zeal he set to work to rewrite the book.

"That bricklayer never knew what a great deed he had done, but he did know that he was faithful in doing the thing it was his duty to do. And by doing his duty he gave inspiration to another to do a greater and more useful work."

"I never thought of it that way," said Robert as grandma ended her story. "But I am going to begin laying my bricks right away. It may be that I can do something great after all."

"I'm sure you can," said grandma, patting his arm. "I'm sure you can if you keep on trying. And don't forget that it is brick by brick a little at a time that the greatest lives are kindled."
—William T. McElroy, in Western Recorder.

---

"Thou Life within my life, than self more near,
Thou veiled Presence, infinitely clear,
From all elusive shows of sense I flee,
To find my centre and my rest in Thee."

---

**"Into Thy Hands."**

"Into thy hands I commend my Spirit!" They are the last words of Christian resignation, most majestic in its self-control, most lowly in its recognition of the fact that we are recipients from first to last; they are the last words of a resignation which He practiced most perfectly who is the model and prince of the humble; who being the infinite and the eternal, "made himself of no reputation, and took upon him the form of a servant".—Dr. Liddon.

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# SAMPLE OF A LIVE MINISTER OF ONE OF CHRIST'S CHURCHES AT WORK

## THE CHURCH MILITANT BECOMES THE CHURCH TRIUMPHANT

## L. M. W.

## FIRST PRESBYTERIAN CHURCH

### Dallas, Texas

**Dr. Anderson** will preach at both services to-day.

**Effective to-day** our evening church service will begin at 8 o'clock.

**Auxiliary Pledge Cards** may be secured by Circle Chairman in the church office at the close of the morning service.

**Members of the Salvation Army** will be at the doors to receive a free-will contribution at the close of the morning service. This offering is for their Foreign Mission work and we commend it to our members.

**The Choir** has received many requests to repeat their Easter Cantata, "Galilee," on Sunday afternoon, April 29th, which a large number of people, because of the heavy rain, were unable to hear on Waster Day. A definite announcement will be made in next week's bulletin.

**CHURCH NIGHT WEDNESDAY EVENING**
**Supper 6:30**

**BE SURE TO MAKE YOUR SUPPER RESERVATION**

**Business and Professional Women's Circle** will meet Wednesday evening, April 18th, on the regular church night

**Circle Meetings**

Circle No. 1—Mrs. F. J. Proctor, 5930 Tremont, 1:00 o'clock, luncheon, Monday.
Circle No. 2—Mrs. Ray McDonald, 3812 Hall Street, 11:30 o'clock, luncheon, Monday.
Circle No. 3—Mrs. E. D. Smith, 3308 Beverly Drive, 12:00 o'clock, luncheon, Monday.
Circle No. 4—Mrs. Wm. M. Anderson, Jr., 3503 Crescent, 10:30 o'clock, luncheon, Monday.
Circle No. 5—Mrs. A. L. Wetsel, 1915 Euclid, 12:30 o'clock, luncheon, Monday.
Circle No. 6—Mrs. H. D. Lemmon, 2312 N. Fitzhugh, 11:30 o'clock, luncheon, Monday.
Circle No. 7—Mrs. Darwin Joyner, 5934½ Oram, 12:30 o'clock, luncheon, Monday.
Circle No. 8—Mrs. F. W. Boedeker, 6129 Worth, 12:00 o'clock, luncheon, Monday.
Circle No. 9—Mrs. T. C. Born, 4204 W. Potomac, 12:30 o'clock, luncheon, Monday.
Circle No. 10—Mrs. Ray Nesbitt, 3215 Douglas, 12:30 o'clock, luncheon, Monday.
Circle No. 11—Mrs. J. R. Binford, 835 Thomasson Drive, 12:30 o'clock, luncheon, Monday.
Circle No. 12—Mrs. Hall Shannon, 3825 Maplewood, 10:30 o'clock, luncheon, Monday.
Circle No. 13—Mrs. G. J. Orr, 914 N. Edgefield, 12:00 o'clock, luncheon, Monday.
Circle No. 14—Mrs. E. L. Knox, 3817 Miramar, 11:30 o'clock, luncheon, Monday.
Circle No. 15—Mrs. John W. Shull, 902 Woodlawn, 11:30 o'clock, luncheon, Monday.
Circle No. 16—Mrs. Geo. Roseburg, 7019 Clayton, 1:00 o'clock, luncheon, Monday.
Circle No. 17—Mrs. G. H. Ford, 3501 Cornell, 12:00 o'clock, luncheon, Monday.
Circle No. 18—Mrs. W. V. Ballow, 2720 Knight Street, 12:00 o'clock, luncheon, Monday.
Circle No. 19—Mrs. Chas. H. Hulbert, 4042 Prescott, 11:00 o'clock, luncheon, Monday.
Circle No. 20—Mrs. Robert Beck, 3508 Gillespie, 12:30 o'clock, luncheon, Monday.
Circle No. 20—Mrs. Robert Beck, 3508 Gillespie, 12:30 o'clock, luncheon, Monday.
Circle No. 21—Mrs. R. E. Peake, 3705 Hall Street, 12:00 o'clock, luncheon, Monday.
Circle No. 22—Mrs. I. M. Glassen, Jr., 6359 Richmond, 12:00 o'clock, luncheon, Monday.
Circle No. 23—Mrs. H. S. Edge, 4229 McKinney, 1:00 o'clock, luncheon, Monday.
Circle No. 24—Mrs. Joe Hoppe, 3524 Binkley, 11:30 o'clock, luncheon, Monday.
Circle No. 25—Mrs. John B. Muse, 5750 Twichel Road, 1:00 o'clock, luncheon, Monday.
Circle No. 26—Mrs. Frank Stephenson, 701 Skillman, 1:00 o'clock, luncheon, Monday.
Circle No. 27—Mrs. J. C. Cheek, 3121 Sale, 11:30 o'clock, luncheon, Monday.
Circle No. 28—Mrs. C. W. Page, 5614 Richard, 12:00 o'clock, luncheon, Monday.
Girsl' Circle will meet with Mrs. C. E. Long, 4439 Vandalia, Thursday, April 19th, at 4:00 o'clock.

**"SUB HOC SIGNO VINCES"**

**THE FIRST PRESBYTERIAN CHURCH BELIEVES**

**The Bible** to be the very WORD OF GOD, a supernaturally given revelation. "All Scripture is given by inspiration of God." (2 Tim. 3:16.) "Holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21.)

**One God.** There is one God eternally existing, and manifesting Himself in three persons, Father, Son, and Holy Ghost.

**Death and Resurrection.** By His death on the cross the Lord Jesus made a perfect atonement for sin. He literally rose again the third day according to the Scriptures (1 Cor. 15:4), and "He ever liveth." (Heb. 7:25.)

**Believers.** All who receive Jesus Christ are the children of God (John 1:12) and they shall never perish (John 10:28). Their security is in Christ.

**Unbelievers.** All who die unregenerate are ternally lost.

**Second Coming.** According to His promise, the Lord is coming again to this earth (Acts 1:11), personally, bodily, visibly. This is our "blessed hope." (Titus 2:13.)

**Holy Spirit.** The Holy Spirit is the third Person of the Godhead, equal in power and glory with the Father and the Son. He convicts men of sin. (John 16:7, 8.)

**The Devil.** There is a personal devil, "god of this age," "prince of the world." All who are not servants of God are servants of Satan. "Ye cannot serve two masters." "Fear him who hath power to destroy body and soul in hell."

**The Church.** The true and only church consists of all those who believe on the Lord Jesus Christ, and accept Him as Saviour and Lord. It is His body, which He loves, and for which He has given Himself.

**Support.** We depend entirely upon free-will offerings for the support of our work (1 Cor. 16:2).

**Membership.** The Session meets after every service to receive and welcome new members. The doors of the church are as wide as the doors of heaven. One may not subscribe to every one of the foregoing statements, but the only essential to membership is faith in the Lord Jesus Christ and acceptance of Him as personal Lord and Saviour.

**Strangers and Visitors are welcome to all services.** Please make yourself known.

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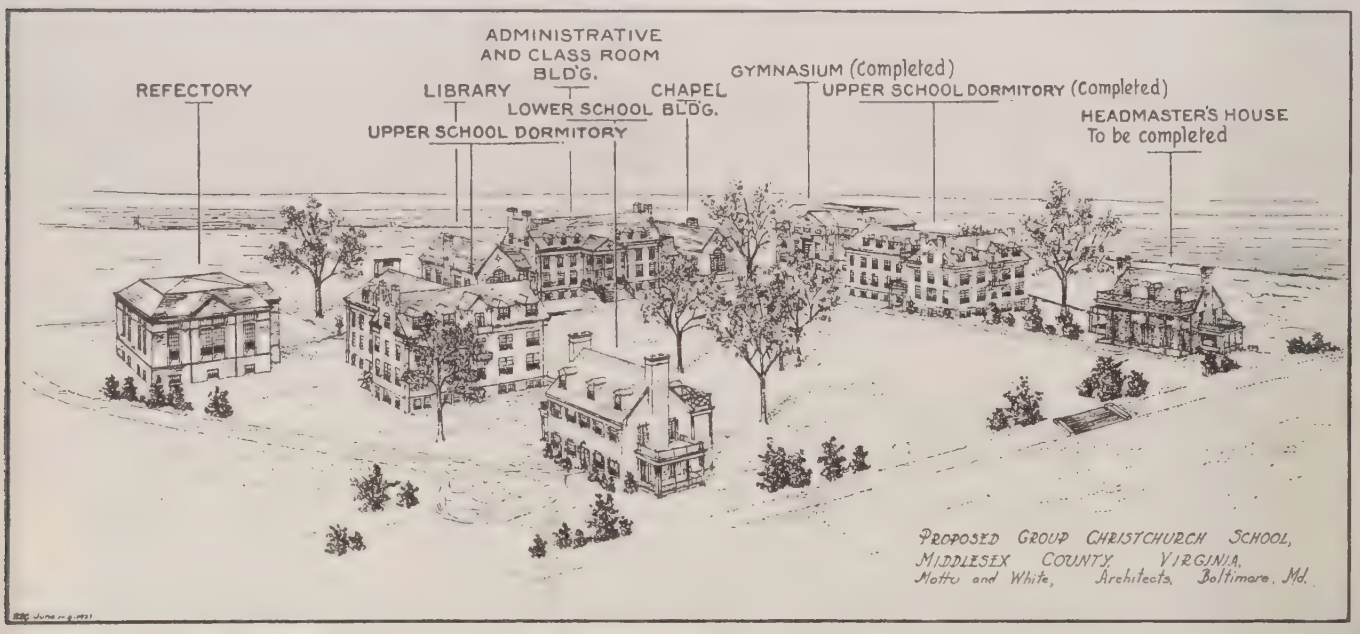
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# AN EMERGENCY APPEAL

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1. It re-occupies the earliest field of Anglo-Saxon civilization in America. It is located in Middlesex County, on the Rappahannock River, near its mouth—30 miles north of Jamestown and 50 miles east of Richmond, and has bus service twice daily from Richmond. It is the **only** standard boarding school for boys in Tidewater Virginia.
2. Its headmaster—the Rev. Dr. William Page Dame—is a really great leader of boys and is supported by a strong staff.
3. It has set up high standards of Christian character and academic attainment in a rural simplicity of life.
4. It has overtaxed its present capacity to house sixty selected boys, coming from homes of tradition and culture but ofttimes of slender resources. There is a long and rapidly growing **waiting list for next session.**
5. The fifth mark of the School—its very **low cost** ($600 covers **all** school charges)—can be maintained in one way only—by doubling the present enrolment; and the necessary building program costing $120,000 is now ready for immediate execution. Ground has been broken already on the first building, but for lack of funds the contract has been limited to partial completion.

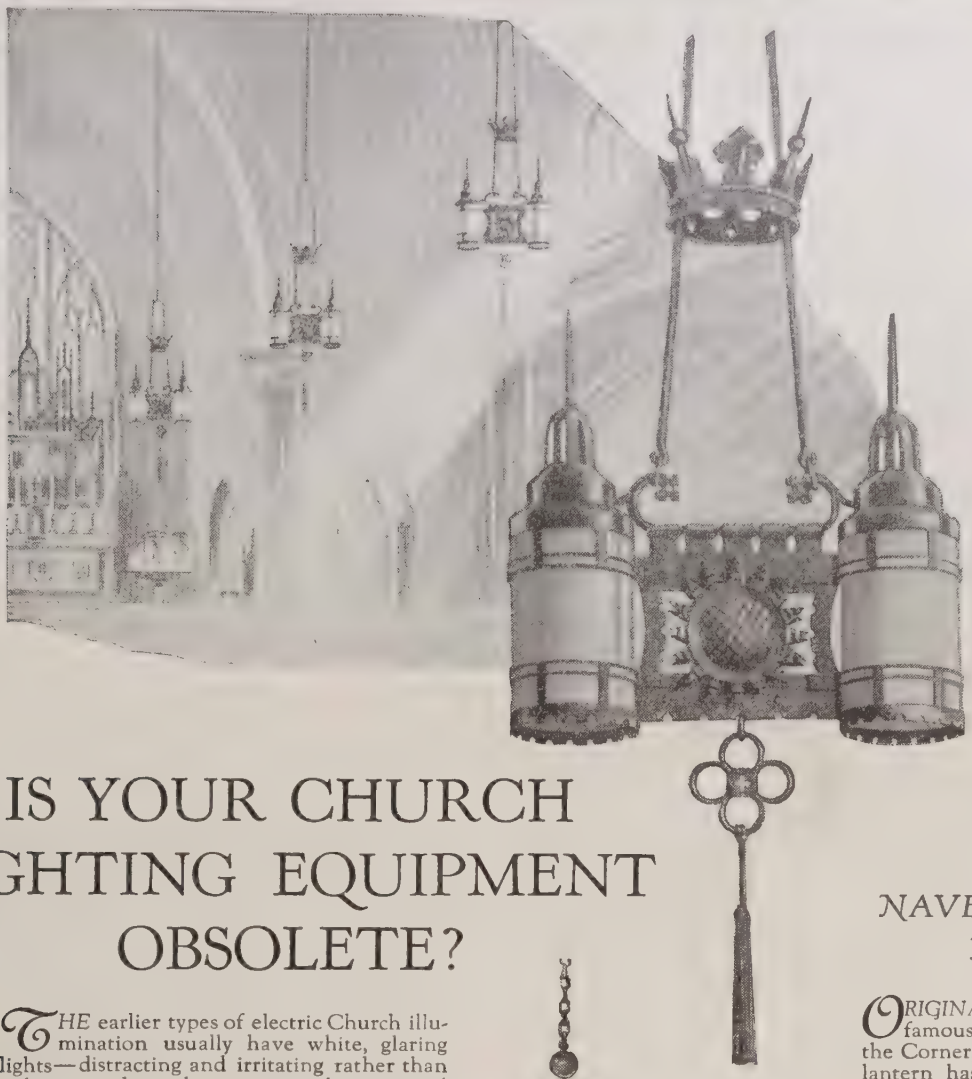
Half of the required $120,000 is in sight, including a $20,000 subscription conditioned on the completion of the whole unified program in time for receiving sixty more boys next session.

**Can sixty thousand dollars be raised immediately?** With only seven years of history, the School must look to others than its few young alumni to care for its expanding growth. No organized canvass is possible, nor wide personal appeal; but this notice may arrest the attention of a few generous friends of such Christian education. Where possible, subscriptions should be followed by a personal visit to the School. Full reward will be realized in looking into the glowing faces of boys who will be Christian leaders of the next generation.

**Cost per boy**—Complete housing, $1,000; full furnishings, $100.

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*Over-all Height . . . 54 Inches*
*Width of Lantern . 8½ Inches*
*Height of Lantern . 27½ Inches*
*Extreme Width . . . 30 Inches*
*Capacity . . . . . 300 Watts*

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THE earlier types of electric Church illumination usually have white, glaring lights—distracting and irritating rather than sedative and conducive to meditation and prayer. Modern Churches demand electric light ample for reading purposes, and of the same warm quality which obtains in the daytime, when stained glass windows transform daylight into Churchly light.

The warm pleasing light emitted from these lanterns is quite as different from old glaring Church light as is their difference in design. The graceful design, substantial construction, and the character of hand wrought metal make these fixtures a decorative asset and lend to any interior an air of dignity—something which is usually lacking in earlier types of Church fixtures.

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The illustration at the top is a typical Rambusch lantern combining beautiful period ornament with technically sound Church Illumination. The ornamental parts of the frame project in rib formation down the sides of the lantern, creating a pleasing silhouette without unduly obstructing the light emitted from the diffusing cylinder. The fixture is made from hand wrought iron throughout and measures five feet in height. For beautiful and efficient Church Illumination consult our experts who are always at your service.



*NAVE LANTERN*
*No. 104*

*Over-all Height*
*36 Inches*

*Maximum Width*
*16 Inches*

MADE entirely by hand. Frame of wrought iron. Ornaments of wrought bronze. Polychrome finish. Cathedral glass frosted inside, amber color. Highly efficient. Easy to relamp. Easy to clean. Suitable for 200 watt bulb.

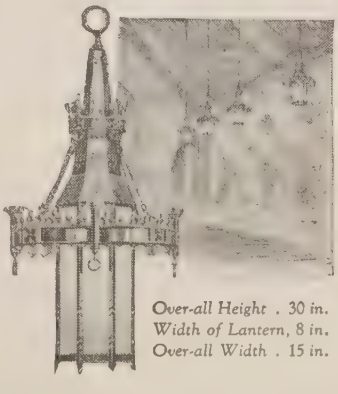
This lantern is particularly suitable for a small or medium sized Gothic Church. When hung in mid-air, its well balanced proportions and pleasing shape lend an air of dignity to the interior. Its proper location in your Church should not be decided upon until after a consultation with one of our experts on Church Illumination.

*NAVE LANTERN*
*No. 120*

ORIGINALLY designed for the famous Little Church Around the Corner, New York City, this lantern has become a favorite among leading Church architects. The lantern frame and top are made of wrought iron beautifully polychromed and the applied ornaments are of hammered bronze.

The reflector top is pierced to give light on the ceiling—at the same time giving an interesting glitter of light without any glare.

During evening services, the soft, amber light, sufficient for reading purposes, helps to create a warm Churchly atmosphere. Similar lanterns can be made suitable for any size Church.



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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES.

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WE PAY THE HIGEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street. Richmond, Va.

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FOUNTAIN PENS WITH 14-K SOLID GOLD pen points and gold filled lever. A $2.50 value. My price $1.00 postpaid. Edward P. Broxton, Rte. 2, Blythe, Ga.

**BOOKS WANTED.**

WANTED, BARNES NOTES ON THE New Testament, published by Blackie & Son, London. Kindly notify as to price of one copy, new or old, in good condition. J. P. Love, Cameron, Texas, Box 806.

### SITUATION WANTED.

LADY OF GOOD SOCIAL STANDING wishes summer position as companion or tea room hostess. References. Address Box 33, Staunton, Va.

CLERGYMAN'S DAUGHTER DESIRES position as companion to elderly lady, invalid, or child. Address Miss Emily Joyner, Thelma, N. C.

### HELP WANTED.

WANTED — MIDDLE-AGED WHITE woman to help mother with child. State salary expected with application. References. Address Route 2, Box 205, Norfolk, Va.

# Deaths

### ELLA R. GOODWIN.

Departed this life April 5th, after a few days' illness, ELLA R. GOODWIN, in the 75th year of her age. She was the last surviving child of the Rev. F. D. Goodwin and Mary Archer, his wife, and the sister of the late Rev. R. A. Goodwin, D. D., and Rev. E. L. Goodwin, D. D.

For seventy years she attended St. John's, Wytheville, Virginia, and, like Anna of old "departed not from the temple, worshipping, with fastings and supplications".

"With Thee is the fountain of life,
And in Thy light we shall see light."

### RESOLUTIONS.

**Ella R. Goodwin.**

On the 5th of April one of the members of St. John's Church, Wytheville, Virginia, was called to a higher and fuller service.

Miss Ella R. Goodwin has been for more than a half century a member of this church, has served it in many capacities, and has always been in the foremost rank as one of the best and most useful members, quick in sympathy, generous in help, unelfish and devoted.

It is but fitting that record and memorial of her life and service should be made in this organization, to which her presence has meant so much; therefore

Be it resolved, That the Parish Aid Society of St. John's Church tenders its deepest sympathy to the family of Miss Ella R. Goodwin and expresses its sorrow in the loss sustained in the death of one of its most valuable members; very rarely do we find a character such as hers, forceful and fine, generous and just.

She gave good and faithful service to all organizations of her church, and we shall miss her, but we shall keep her in our hearts as a hallowed memory.

### SARAH HUNDLEY NORVELL.

On the twenty-eighth day of March, 1928, at her home at Charlotte Court House, Virginia, at an advanced age, surrounded by her children whom she had tenderly and lovingly watched over during the years gone by, there passed SARAH HUNDLEY NORVELL, the widow of William Dabney Norvell, who preceded her many years to the world beyond.

Mrs. Norvell's death brings sorrow to many who will ever remember the kind and friendly greeting she always extended, and the genuine, bountiful Christian hospitality of the home over which she so beautifully and graciously presided. Truly can it be said of her that she always observed the biblical injunction: "Use hospitality one to another without grudging."

Mrs. Norvell is the last in Charlotte County who represented the older culture of civilization of the South, the like of which will not be seen again.

Each of those whom she reared may with genuine gratitude claim, "Yea, I have a good heritage".

Sarah Watkins Hundley, fourth child of Elisha Estes Hundley, and Elizabeth Bouldin, was born at Fruit Hill, the home of her father, September 5, 1836. She was therefore in her ninety-second year at the time of her death.

She was married on the eighth day of January, 1852, to William Dabney Norvell, of Lynchburg. The whole of her life, except a short period in Richmond and in Lunenburg during the Civil War, was spent in Charlotte County among those who will ever hold her in loving remembrance. Her husband, William Dabney Norvell, was the son of Edmund Butler Norvell, the third and was born in Lynchburg on March 6, 1822. He died February 2, 1903. He was a descendant of William Norvell, gentleman, who with his two brothers, came to America from Scotland about 1620, landing at Williamsburg, Virginia.

William Norvell was a civil engineer and laid out the town of Williamsburg, and was one of its incorporators. He was a member of the vestry of old Bruton Church, one of the oldest churches in America. He also served long with his brothers Hugh and Thomas in the House of Burgesses.

Mrs. Norvells' father, Mr. Elisha Hundley, a greatly respected and honored man who came to Charlotte County from Halifax, married the daughter of James Bouldin, who was the grandson of Colonel Thomas Bouldin, the old pioneer who settled at Golden Hills, then Lunenburg County, in the year 1740.

Two of Mrs. Norvell's children, Charles and Haywood, died years ago. There survive her: Elizabeth, Lucy, Elisha, William Dabney, Jr., Edmund Butler, Susan Hobson, Sallie, Caskie and Anne.

All of these were at her bedside except Elisha and Edmund, who arrived a few hours after their mother's death.

### CHURCH INTELLIGENCE

(Continued from page 19.)

piece of property for All Saints' Memorial Mission at Marion. The congregation is furnishing the ground and the Bishop has promised to put a building on it.

Trinity Church, Lincoln, has been vacant for four or five months, but the middle of April the Rev. John A. Betcher, Ph. D., a former Methodist preacher who is coming into the Church, is to assume charge of this work, and also the care of the missions at Elkhart and Mt. Pulaski. The Bishop has placed Rural Dean Macdonell in charge of Lincoln as rector and the Rev. Dr. Betcher will be his assistant.

Splendid preparations are being made for the holding of the fifty-first annual Synod of the Diocese of St. Paul's Church, East St. Louis, May 8, 9 and 10. The Church Club dinner, for men and women, will be held at the Broadview Hotel on the evening of May 8, and the speakers are to be Mr. Frederic C. Morehouse, the editor of "The Living Church", Dean White, of Trinity Cathedral, Cleveland; Mrs. Conrey, of the Church Periodical Club, Cleveland, and the Bishop of the Diocese.

Christ Church School, Springfield, made a special drive for new subscriptions to "The Spirit of Missions" during the Lenten season, and a list of 104 has already been sent to the Church Missions House.

F. H. S.

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

### "Rector's Cavalcade."

A group of parishioners of the Church of the Redeemer, Brooklyn, started out in ten automobiles from the Church on a recent Sunday afternoon, after the cars had been solemnly blessed by the rector, the Rev. Thomas J. Lacey, Ph. D., and enrolled in St. Christopher's League. The cars and their occupants made the round of the parish, calling on sick and shut-in members, bringing them the cheer of fellowship, also gathering up unbaptized children for baptism, and inviting and bringing people to the evening service. As a result, the church was filled in the evening. The preacher was Bishop Gray, of Indiana. After church, about a hundred people remained for a social hour in the parish house, and listened to informal missionary addresses.

## IDAHO.

**Rt. Rev. F. H. Touret, D. D., Bishop.**

### Miss Susan Sprague.

The first Social Settlement in Boise, Idaho, was commenced and conducted by Miss Susan Sprague, with the approval of Bishop Funsten, head of the Diocese of Idaho at that time.

Four churches are now maintaining representatives for similar work in that same field.

Subsequently, as Traveling Missionary for the State of Idaho, Miss Sprague lived among the miners at Mullen near Wallace; at Fort Hall for about three years, where both Indians and white people were helped, and at various settlements throughout the State, where there were no churches nor religious instruction until hers came.

While in Glenn's Ferry, engaged in her chosen work, Miss Sprague became ill and has been confined to her bed in St. Luke's Hospital, Boise, Idaho, since December, 1926.

She has the best care as well as the devoted attention of her two brothers, George F. Sprague, of Twin Falls, Idaho, and Jesse Rainsford Sprague, of New York City, but she is greatly cheered by letters from all friends. Such remembrance from her former associates would be most welcome.

# Personal Notes

The Rt. Rev. Wm. G. McDowell, D. D., for six years Bishop Coadjutor and Diocesan Authority of Alabama, succeeds the late Bishop Beckwith. Bishop McDowell will continue to reside in Birmingham, and may be addressed at 531 North Twentieth Street, Birmingham, Alabama.

The Rev. William Henry Pettus, rector of St. Mark's Parish, since May 1, 1922, has resigned this post to become rector of Grace Church, Everett, a suburb of Boston. His resignation will take effect May 28, and he will assume his new charge on June 3.

The Rev. Jeffrey Jennings, D. D., pastor of Christ Chapel, Wolcott and Van Brunt Streets, Brooklyn, N. Y., has just received and accepted a call to become rector of the Church of the Atonement, Seventeenth Street and Fifth Avenue, Brooklyn, N. Y.

The Rev. Leicester F. Kent, who for the past three years has been Priest-in-Charge of St. George's Church, Cordova, Alaska, will take up his work as Archdeacon of the Yukon the first of May. The Archdeacon's headquarters have been changed from Fort Yukon to Nenana, because of Mrs. Kent's health, thus making it possible for Mr. Kent to remain in Alaska.

The Rev. Merrill M. Moore, of Grace Church, Utica, Diocese of Central New York, has accepted his election to the rectorship of Trinity Church, Bethlehem, to become effective on May 1, 1928.

The Rev. Elwood L. Haines, the former rector of Trinity, left for Charlotte, N. C., on Tuesday in Easter week to take up his new work, Executive Secretary of the Diocese. The Rev. A. B. Pitcher will serve as locum tenens until the newly elected rector arrives.

Canon J. F. Mitchell, D. D., of the Seabury Memorial, sailed for Europe on the Minnehahda on April 4. He will be in Europe for six weeks. His address will be Bishops Court, Aberdeen, Scotland.

**Rev. Philip A. Dales,** formerly rector of St. Paul's Church, Harrisburg, Pa., has become rector of St. Bartholomew's Parish, Montgomery county, Md., Diocese of Washington, beginning April 1. Address, Olney, Md.

The Rev. Cedric C. Bentley, rector of St. Stephen's Church, Olean, New York, has accepted a call to Trinity Church, Toledo, Ohio, the change to take effect May 1.

## ORDINATIONS.

The Rev. Charles L. Olds was ordained to the diaconate in Grace Cathedral, Topeka, Kan., March 30. He was presented by the Very Rev. John Warren Day and ordained by the Rt. Rev. James Wise, Bishop of the Diocese of Kansas. The sermon was preached by the Ven. Leonidas W. Smith.

The Rev. Wesley H. Des Jardins was ordained to the priesthood by Bishop Stearly, at St. John's Church, Passaic, N. J., on Wednesday, March 28. He was presented by the Rev. Edgar L. Cook, of St. Paul's Church, Jersey City. The Litany was said by the Rev. Henry M. Ladd, Archdeacon of Paterson; the Epistle was read by the Rev. Edwin S. Carson, of Christ Church, Ridgewood; and the Gospel by the Rev. Charles P. Tinker, D. D., of Grace Church, Nutley. The Bishop preached the sermon, and all of the clergy mentioned above joined in the laying on of hands.

Mr. Des Jardins was formerly a Methodist minister. During, and since the war, he was engaged in religious work with the Y. M. C. A. He is now in charge of St. George's Church, Passaic.

On the Third Sunday in Lent, March 11, Arthur Fullerton was made deacon and the Rev. M. L. Wanner was advanced to the priesthood by the Rt. Rev. Peter T. Rowe, D. D., Bishop of Alaska. The service was held in St. Matthew's Church, Fairbanks. The Rev. Mr. Fullerton has for the last five years been in charge of the Church's mission at Tanana, while the Rev. Mr. Wanner has been in charge of St. Matthew's Church, Fairbanks, since his arriva lafter his graduation from the Virginia Theological Seminary last June.

The Rev. Leicester F. Kent, Archdeacon of the Yukon, preached the sermon and presented the candidates. The Rev. Arthur Wright, deacon in charge of the active work at Nenana, read the Epistle and the Rev. Mr. Fullerton read the Gospel.

Bishop Rowe had to travel from Seattle to Fairbanks, a distance of 2,200 miles, and the Rev. Mr. Kent, who leaves Cordova the first of May for the Yukon work, went with the Bishop as his chaplain. The distance from Cordova to Fairbanks is about seven hundred miles. Mr. Fullerton traveled five days from Tanasa to Nenana and from the latter place to Fairbanks for his ordination. This gives some idea of the vastness of Alaska.

On Tuesday in Easter Week, April 10, the Rev. Henry W. Dowding, D. D., deacon, was advanced to the priesthood in Trinity Church, Portsmouth, Va., by the Rt. Rev. Beverley D. Tucker, D. D., Bishop of Southern Virginia, assisted by the Rt. Rev. A. C. Thomson, D. D., Bishop-Coadjutor; the candidate being presented by the Rev. William A. Brown, D. D., rector of St. John's, Portsmouth. Prayers were read by the Rev. H. H. Covington, D. D. The preacher was the Rev. Charles H. Holmead, rector of Trinity, Portsmouth. Other clergy present were the Very Rev. H. Dobson Peacock, the Rev. George S. Gresham, the Rev. Herbert Nash Tucker and the Rev. Norman E. Taylor. The Rev. Dr. Dowding was for thirty-two years a minister of the Congregational Church. At present he is assigned to the churches in South Hill and Amelia, in Mecklenburg county.

On Tuesday, April 17, at the Cathedral of the Incarnation, Garden City, New York, the Rt. Rev. Ernest M. Stires, D. D., Bishop of Long Island, admitted four men to the sacred order of deacons. Mr. Frank H. Hutchins, of the Diocese of Chicago; Mr. Morton E. Nelson, of the Diocese of Kansas, and Mr. Richard Martin, of the Diocese of Rhode Island, are members of the Class of 1928 of the General Theological Seminary. The first two were ordained at the request of their own bishops. The fourth ordained was the Rev. Charles Pittman, formerly rector of the First Reformed Episcopal Church in Manhattan.

The Rev. Herbert Waldo Manley, of Canton, Pa., Diocese of Bethlehem, was ordained to the priesthood by the Rt. Rev. Frank W. Sterrett, in the Pro-Cathedral Church of the Nativity on March 24, 1928, at 11:15 A. M.

Mr. Manley was presented by the Rev. William R. Holloway, of Alden, Pa. The Litany was said by the Rev. Ellwood L. Haines, of the Trinity Church, Bethlehem. The Epistle was read by the Rev. Arthur T. Reasoner. The Holy Gospel was read by the Archdeacon of the Diocese. The Very Rev. D. Wilmot Gateson, Dean of the Pro-Cathedral, preached the sermon.

Mr. Manley is connected with the City Missionary Society of New York Ctiy. His special work is the dock and port chaplain to the English-speaking immigrants.


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Vol. 93. RICHMOND, VA., MAY 5, 1928 No. 18.

## ST. PAUL'S DECLARATION OF FAITH.

(For all the Athenians, and strangers which were there, spent their time in nothing else, BUT EITHER TO TELL OR TO HEAR SOME NEW THING.)

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. WHOM THEREFORE YE IGNORANTLY WORSHIP, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

—*Acts* 17:21-31.

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"Pentecost is Normal Christianity."

To experience Sonship is to have eternal life.—Rev. Wm. J. Reynolds.

You cannot lead a man to God unless you love him.

The best preparation for good work tomorrow is to do good work today. The best preparation of life in the hereafter is to live now.—The Philistine.

Let the Church keep her faith, and her figures will take care of themselves.

"The great temptation to which we are more or less exposed is that of losing sight of God in the ordinary actions of the day. It is hard to feel that every action of every day is capable of being so done as to advance or to hinder our growth in grace."

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To many death is a negative thing—a negation of life, a ceasing to be. It is not even that to a fallen leaf. It lives again in the new leaf and flower. To Paul death was not just negatively being unclothed or unbodied, but it was to be clothed and swallowed up in life.

O Thou Who camest from above,
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.

There let it for Thy glory burn
With inextinguishable blaze,
And trembling to its source return
In humble prayer and fervent praise.
—Charles Wesley.

Augustine says that his God was "mercifully rigorous" to him, besprinkling with alloy all his unlawful pleasures, "that he might seek pleasures without alloy".

If God is love, love is a theology, and if Christians in various ways and by various means and processes of thought and experience have come to the conclusion that God is love, it is about time for them to express their theology in practice. Once the effort to do that is sufficiently definite, it will be discovered that the simple theology of Jesus and the Christian way of life are one. —The Congregationalist.


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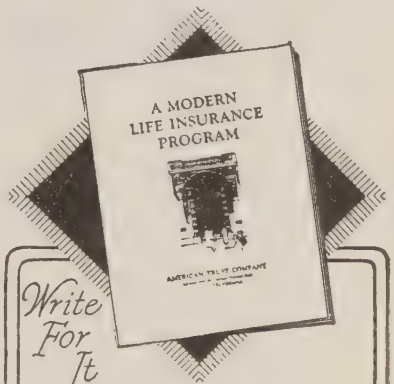
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## CONTENTS


| | |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorials | 5, 6 |
| Favorite Scripture Verses | 8 |
| Revision and the Thirty-Nine Articles—Rev. Edward McCrady, D. D. | 7 |
| A Book Beloved—Rt. Rev. E. Cecil Seaman, D. D. | 9 |
| Bishop Beckwith | 9 |
| Virginia Principles—Dr. Lyon G. Tyler | 9 |
| John Wycliffe—Rev. W. H. Buncted | 11 |
| The Thirty-Nine Articles—Rt. Rev. John Charles Ryle, D. D. | 12 |
| Plain Bible Studies—J. T. Bougher | 13 |
| The Dead King—Charles G. Hambidge | 13 |
| Book Reviews | 14 |
| Letters to the Editor | 15 |
| Church Intelligence | 16 |
| Family Department | 20 |
| Children's Department | 22 |
| Personal Notes | 25 |



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# SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 93. RICHMOND, VA., MAY 5, 1928 No. 18.


## COMFORT

"And wives still pray to Juno
For boys with hearts as bold
As his who kept the bridge so well
In the brave days of old."
—Macauley—Lays of Ancient Rome.

According to Macauley, in ancient Rome, when Rome was at the summit of her greatness, popular orators talked dolefully of "The brave days of old". Doubtless in Macauley's own time, a hundred years ago, he heard bilious young and old and middle aged men and women, dreamy producers of literature destined to be forgotten and of philosophy heeded by nobody, moralize on "The brave days of old"; just as we hear now persons of precisely the same kinds moralize precisely in the same way.

In the history of the world there has not been such a nobly rich feast of courage, of daring endeavor, of the finest and most beautiful qualities of humanity, as has been put before us people of the present within the last two years. There never has been anything even faintly comparative to the succession of thrilling, heroic, picturesque, spectacular achievements of which we have read from day to day since Commander Byrd began his flight over the North Pole, just two years ago next Wednesday. Never has there been such triumphant demonstration that splendour of character is not limited by national or social lines, that real greatness of men and women exists everywhere, awaiting opportunities. The stories of events and adventure, some ending in tragedy and mystery, others in success more brilliant, colorful and wonderful than ever was told in history or fiction, have crowded upon us so swiftly that we have become accustomed to them and tend to forget their meaning and magnificence. Four hundred years ago news of the voyages of Columbus, Drake and Raleigh dribbled slowly and uncertainly through even the most highly civilized countries. Now we read the heart stirring details of a feat destined to be memorable to the end of time, the day of its completion. Nevertheless, there is no record of so many amazing victories and demonstrations of valor, ability, modesty, magnanimity, with any previous two years since the beginning of life on earth.

Compared with the dash into Arctic temperature and raging clouds, over frozen seas and desolate, ice-clad land and water, the journey of Columbus was tame and prosaic. Then came the gallant Frenchmen, riding to oblivion for their bodies and their ship but to immortality for their names and glory for their country; Lindbergh, flying alone over the Atlantic and afterward around this hemisphere, meeting the wondering plaudits of nations with his diffident fascinating grin and apparent feeling that he had done nothing remarkable; the successful flight of Chamberlain and the tragic attempts of the brave Englishmen and Englishwoman, giving their lives for the advancement of the new service and the honor of their land. Then, Wilkins and Ben Eielson, financed by American newspaper and Geological Society, storming into black mists and furious gale, over unknown Arctic region; then the hairbreadth escape of the two Germans and the Irishman, following fearlessly the path on which their predecessors had gone to death and burial places which may never be discovered.

This last epic is, perhaps, the most beautiful of all. The quick response of the American flying men and the German woman to the need of their comrades, stranded on a lonely, dangerous spot of rock and ice and snow, demands admiration beyond the power of words, must gladden and sweeten all souls with exultation in the knowledge that there are such men and women. Floyd Bennett, defying his own illness, rushing hundreds of miles through the air to carry succor to men he had never seen or known and stricken with mortal disease when near his goal; Lindbergh's terse and ready, "Sure; Let's go"! when asked if he would fly through the howling storm and deadly peril to carry hope to Bennett; the cheerful, manly acceptance of misfortune and disappointment and prompt attribution of their deliverance to "the grace of God" by the crew of the Bremen; the hastening of all the airmen to Washington to testify by personal presence their affection and reverence for the dead man—nothing written in the annals or imagined by poets or prose writers has been finer, lovelier, more vividly illustrative of our divine kinship.

Compared with this how cheap and tawdry were all the swaggering, blustering heroes of the Iliad, the gods of Olympus, the raids of the Crusaders, even the legends of the Round Table and the knights errant! German, French, Irish, English, Americans, Norwegians, Swedes, share the glory, contribute together to the beauty of these two intense, palpitant years. Byrd is American, of the ninth generation of a distinguished Virginia family and of straight British stock. Lindbergh is son of a Swedish immigrant. Bennett, American, was a simple mechanic, apparently an ordinary citizen of an ordinary community, until, first by diligence and skill of hand, then by proof that his nerves were steel and his heart was gold, he won Byrd's confidence and love. It is a pretty incident that the plane to be flown for the South Pole will be named, by Byrd, "The Floyd Bennett". Balchen ,sure of hand, steady of eye, dauntless of soul, driving undisturbed and undismayed through howling blast and scurrying cloud, is son of a Norwegian immigrant, a quietly modest man, bold and resolute as any of his Viking ancestors around whom the mythology of the North is woven.

So we have them, men and women of many nations and all stations of society. They have done mighty and immortal and beautiful deeds before our eyes. Countless millions, forgetting national and racial differences, jealous-

ies and hates, unite in acclamation, kings and queens, presidents and leaders, joining with the humblest in world-wide salute to courage, honor, honorable ambition, high idealism, chivalry and modesty.

It is deliciously comforting. It is conclusive evidence that we have lost nothing of the best and highest of "The brave days of old". It tells us that cynicism, coarse materialism, vice, ostentation, frivolity, selfishness, vanity, are not the ruling influences. It was delightful to see these things usually so shamefully prominent, shrink to obscure places in the newspapers at the coming of Lindbergh, Byrd, Fitzmaurice, Von Huenefeld and the others.

The best of human nature in its best and highest aspects has been forced on our attention, brought into our souls vividly like sunlight darting through an enveloping canopy of fog. We are made to realize, gratefully, that everywhere is abundance of gracious, splendid human material ready to be moulded and used for the doing of God's will, the futherance of His wise and beneficent purposes.

**Alfred B. Williams.**

---

# UNMASKING THE PLOT

We are told that while men slept tares were sown. And the remarkable thing is that after men have given their life blood to purify the Church succeeding generations, forgetful that "eternal vigilance is the price of liberty", should slumber while again truth is placed on the scaffold and wrong on the throne. But why this slumber? In the moral realm men have been accused of lacking the fire of indignation against the immorality that flaunts itself in their faces. Theologically, many are fond of sitting tight, they are too proud to fight, too broadminded to take sides, they are the dignified middle of the road men and play safety first under their own vine and fig trees, while every man does what is right in his own eyes. They are complacent, tolerant, compromisers who, spiritually speaking, lack the spin and red blood to forsake the pussyfooting infirmary in the rear and come to the front line trenches where grim endurance brings the cry, "It is a great life if you do not weaken!"

It took months and years before the American people took in the Prussian campaign of frightfulness. Flamboyant posters o fruthless cruelty helped to open the eyes to the world peril. The jeopardy in which our Church is placed by the Anglo-Catholic menace cannot be stated too strongly to arouse a slumbering Church.

In view of the following letter (and it is typical of the whole movement) from a layman in Chicago, if clergy and vestries and congregations are not aroused to pray and work for saving our Protestant Church, we will find ourselves sailing under another flag. Shall we sit still while some of our brethren are going to war against this looting of our beloved Church of her Protestant principles? This letter proves the contention often made that the Anglo-Catholics would capture the Church, Romanize it, and drive every Protestant Episcopalian from its fold. Churchmen, awake! Elect Protestant Evangelicals to the General Convention, disseminate knowledge of the intended coup, unmask the plot and in the words of the young people of today, let us with a solid wall of opposition say, "Try and do it".

Can any candid reader of this letter to Judge Marsilliot say other than that it is a libel on the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America?

Chicago, Ill., March 28, 1928.

The writer says:

"I have just read your little pamphlet entitled 'Shall the Protestant Episcopal Church be Destroyed'? The little book was handed to me by my rector, and I have carefully read every word written therein. I am a communicant of the Anglican Church, and an Anglo-Catholic.

"Your accusations against the Catholic Party are unjust in many ways, and I feel that I have the right as a free-thinking Churchman, to express my opinions upon the subject. An article under the caption, 'The Episcopalian Anti-Roman Movement', published in the Literary Digest for March 24, also attracts my attention, and appears altogether unworthy.

"I reside in a normally High Church diocese, where Catholic practice reigns supreme. With exception of three or four Anglican Churches, every one of our parishes have Mass said on Sundays, the Sacrament is perpetually reserved, Confessions heard, Eucharistic vestments used, as well as the general use of candles, incense, and various other Catholic practices. All of this is acceptable to the great majority of the communicants. I venture to say that within a few years Catholicity will be an accepted part of our faith and worship.

"The Anglo-Catholic is simply and sincerely fighting for the recognition of the truth in our Episcopal Church. I have made a deep study of the history of the Anglican Church since Her very beginning. I have written at length on the subject, and I deny most emphatically that the Anglican Church is Protestant. On the other hand, I have found that Protestantism has been forced upon the Anglican Church, chiefly through the medium of the Puritan Protestant influence in the English Church following the Reformation, and except for this influence, all the various Catholic practices would have remained within the Anglican Church.

"The Anglo-Catholic is not trying to Romanize the Anglican Church, on the contrary we are really establishing the true Catholic faith as taught by the Catholic fathers, who founded and developed our Church. It is our common birthright and we are the exponents of truth.

"**The Thirty-nine Articles are not consistent with the doctrines of the Anglican Church. They were not written to govern the Church doctrimentally.** It has been proven that they were originally conceived to satisfy the German princes who sat upon the throne of England at the time, and to, if possible, keep within the English Church all of the people that were gradually breaking away and forming outside and non-conforming Churches. Thus, it seems to me, the Thirty-nine Articles were invented to satisfy a certain period, rather than to become the rule of faith for all time, or in short, to preserve unity.

"I most certainly agree that there are two religions within our Church, and that also, the same Church can not peacefully house both. I also believe that truth will prevail and that the whole Anglican Communion will eventually accept Catholicism. Because Protestantism has proven unsatisfying. The Anglican Church has stood at a standstill in the United States because of the internal strife within Her, and this evil must be removed if the Church must grow. I believe sincerely that the life of the Apostolic Church depends upon Catholicism.

I may give you a knowledge that will undoubtedly surprise you. My home is in Virginia. I was raised in the Anglican Church, and in the lowest of the low. I believed earnestly until I found out different, that my Church was Protestant. I did not, however, become a Catholic through any other medium than faith itself. I just naturally began to see the truth, and even in my own parish I shocked the parishioners by genuflexion, and making the sign of the Cross. These practices came to me themselves, because I had never been inside of a Roman Catholic Church, and furthermore stood in awe of them. The priest that prepared me for Confirmation is now rector of Christ Church, Nashville, Tenn.

"Yes, Dear Sir, I am an Anglo-Catholic, because I believe in the Catholicity of the Anglican Church, and if we are to be Catholic, we must be so whole and entire. I am a layman, the same as yourself, and I venture to say that the Catholic spirit will soon envelope the entire Church.

"Protestantism must go, and the manifestation of Catholic truth come into its own, then, and then alone, will our Church fulfil Her mission on earth."

**P. W. Reed.**

# REVISION AND THE THIRTY-NINE ARTICLES

## By the Reverend Edward McCrady, D. D.

IT is frequently asserted by those advocates of Revision who are disposed to disregard the Resolution of 1913, under the conditions of which the present movement was formally inaugurated, and who desire to introduce specific **doctrinal** changes in the teaching of the Prayer Book, that it is necessary for the reputation of the Church alone that this should be done. We are given to understand that simply for the fair name of scholarship itself, it is necessary to "correct the mistakes of the Reformation"—to break away from the narrow, partisan, sectarian attitude of our misguided forefathers, revise their obsolete Theology, and align ourselves once more with the advanced thought of Rome and the Middle Ages (!).

Doubtless the Anglican Reformers had some just grievances, but the steps which they took to right these wrongs were most unfortunate for themselves and their posterity. Such ignorance! From Henry on even to the Restoration the whole shifting panorama of events is full of ecclesiastical blunders and absurdities—one long series of lamentable theological errors which can only bring the blush of shame to the faces of their better educated and more enlightened descendants of the present;—absurdities whereof our existing formularies, especially our deformed Communion Office, with its senseless elimination of all phrases and expressions tending to emphasize the doctrine of Transubstantiation, etc., and our "obsolete" Articles of Religion, are monumental evidence. Is it possible that after the centuries of enlightenment which have intervened since the adoption of these formularies, we are still incapable of appreciating the situation? Is it possible that the Church of England, and this her American daughter, are even today so devoid of scholarship that no one is capable of discerning the antiquated character of these documents? Bewailing "the hysterical decision" reached by the Commons, in their recent rejection of the "New Prayer Book" proposed for the Church of England, Lord Birkenhead proceeds to dilate upon this further clogging of the wheels of progress. "Everything, it seems, is to be stereotyped in the year 1662." Why, says he, "A 1662 man could be hanged for the larceny of ten shillings, a witch could be drowned or burned, and a Doctor of Medicine knew little except that his patients ought to be blooded". Are we to go back to such an age of superstition to direct us on our upward march of theological development! This seems, at first sight, a terrible indictment. But even if such an argument were pertinent (which is certainly not the case) what of the corrective which it implies and which Lord Birkenhead is so interested in bringing about—viz.: going back to the pre-Restoration and even pre-Reformation days of real liberty and enlightenment (!) under the infallible guidance of the Chair of St. Peter—aye, going back to that glorious regime of intellectual progress which, beginning before Protestantism had been born, continued to flourish long thereafter—when persecution was unheard of, when freedom to think and believe was universally accorded to all, when men might read and study what books they pleased under the charter of the **Index prohibititorum,** and the magnanimous toleration of what he calls "the Catholic Faith". If it be true that in 1662 a man could be hanged for the larceny of ten shillings, is it not true again that in 1362 (and under the Aegis of that very Institution against which unholy Protestantism revolted) a man could be racked, roasted, and otherwise tormented before being allowed the consolation of death —not for stealing—but for merely expressing some opinion incompatible with that laid down by Supreme Ecclesiastical Authority—which glorious principle of Intellectual and Religious Liberty was studiously enforced then and for centuries thereafter? We mention all this not with any desire to bring to mind again a dark and most unfortunate period in the history of Western Christianity (for the writer as much as any one else, believes it should be buried in oblivion), but for the very purpose of protesting against the suicidal policy of those within the Church today who now desire to resurrect a number of other corrupt Doctrines, Practices, and Traditions peculiar to that period and the Institution which dominated it—who would carefully eradicate from our Formularies all those teachings of the Protestant Reformation which emphatically **repudiated** these enormities—and who would even presume to defend such **manifest retrogression** in the name of sound scholarship and progressive theological development! Whatever the ultimate value of the Thirty-Nine Articles, it is undeniable that they represent a definite protest against these very mediaeval corruptions, and therefore mark a most important step onward and upward, which it would be folly to repudiate. In short, they represent the inauguration of a movement in the course of our religious and ecclesiastical development which was in the right (and not the wrong) direction, and we must, therefore, **continue to build upon that foundation which they have laid, and not senselessly seek to uproot it.** But let us look a little further into the matter and see if the Reformation was the great mistake (theologically and intellectually) that "Catholics" would represent it to be.

Is it nos true that as early as 1456 we hear Reginald Pecock protesting against the infamous treatment of heretics, and declaring that "the Clergy shall be condemned at the last day if **by clear wit** they draw not men into consent of the true Faith **otherwise than by fire and sword and hangment"**; and is it not true that this threat of torture and of death was flaunted in the face of every earnest seeker after truth and knowledge—of every one who dared to question the many stereotyped forms and practices which that same Institution was seeking to uphold—of every one who attempted to translate the Scriptures out of the original tongues, to inquire into the actual teachings of the Primitive Church, or in any way to test the claims of Roman Traditionalism in the light of Reason and Investigation? Is it possible that we have so far forgotten the names of Wycliffe, and Sautree, and Cobham, and Huss, and Bruno, and Galileo, to say nothing of our own martyred heroes of Protestantism—Cranmer, Ridley, Latimer, Hooper, Taylor, etc., together with hosts of others, who laid down their lives in the interests of intellectual and religious freedom, that we are now, at this late date, to be beguiled into thinking that the Protestant Reformation was a revolt against **progress,** both intellectual and religious—in a word, against the broad culture and scholarship of **Roman** Theology—and that the time has now come to repudiate the terrible "mistake" of our ignorant and misguided forefathers? **Why, Protestantism was born of the Revival of Learning; it was the awakening of knowledge itself which brought it about.** In England, specially, it was the so-called "Oxford Reformers" who more particularly prepared the way, and though they were not all of the same opinion respecting the degree to which the movement should be carried, and did not all live to see the fruits of their labors, yet it was, nevertheless, largely in consequence of the work of such scholars as Erasmus, Colet, and More, that the Protestant Reformation was launched. It was their insistence upon the study of ancient literature, especially of the Greek Language, so that there might be scholars enough in England to test the statements of Roman Theology by direct appeal to the earliest manuscripts of the New Testament, as well as the writings of the early Fathers—to say nothing of the translation of the entire Bible into English so that every man might study it for himself—it was the advocacy of principles such as these—the principles of the **new Learning"**—that shattered the mask of Romanism, exposed the fabulous traditions and deceits (in many instances shameless forgeries) upon which the whole structure of the Papacy had been reared, and swept away the numberless superstitious rites and practices with which it had become encrusted in the course of centuries. In short, the watchword of the "New Learning", as of the Protestantism which followed it, was **"Scripture and the primitive Fathers vs. Mediaeval Tradition".** Why, the whole spirit of the Protestant Reformation was the spirit of intellectual and religious advance. The whole object in remodelling our Formularies (especially the Office of Holy Communion) was to rid them of these very accretions of mediaevalism which were indefensible in the light of the "New Learning", and had already proved a source of unspeakable corruption in the Church; and the sole object in drawing up the Thirty-Nine Articles was to enter a formal and specific protest against each and every one of these abuses which had so enslaved the Church through all the long night of the Dark Ages. And now, it is proposed—in the name of PROGRESS and ENLIGHTENMENT (!)—to go back to these enormities and superstitions. To revive once again

these "dangerous deceits", to reintroduce these very rites and practices which our Fathers condemned; to replace in our Formularies (especially in the Office of Holy Communion) even the very words and phrases which they so carefully and laboriously removed; and then—to complete the work of demolition—to cut out the Thirty-Nine Articles altogether.

**Protestantism opposed to learning and progress—the Reformation a backward step in theological development and spiritual life!** Are we, then, in the name of **scholarship** to go back again to the fable of Papal Supremacy and accept as indisputable truth all the doctrines, practices, and corruptions which **ex cathedra** pronouncements have demanded of the Christian world! Are we once more to be beguiled with the Petrine Legend founded on Matt. 16:18, and all the fairy tales connected with his Episcopate in Rome, the Primacy of all his successors in office, etc.—fairy tales built up on Isidorian Decretals, Corrupted Martyrologies, and other forgeries? Is scholarship so low in our Communion, or are we so ignorant of the criticisms of our own Protestant and Anglican Forefathers that we still, in reading the original Greek, confound the **Petra** on which the Church is there declared to be founded, with the **Petros** who merely confessed a belief in this **Petra?** Is it possible that we are still so blind that we cannot perceive the sleight of hand performance—the play upon the words—that has served to identify poor, weak, erring Peter with **The Eternal Rock of Deity Himself—"The Rock of Ages"!** And yet, it is precisely this feat of exegetical prestidigitation that constitutes the rock—the one and only rock—on which the Papacy is founded, and which, with other equally gratuitous assumption (e. g,, that he was Prince of the Apostles **jure divino;** that this Sovereignty was to descend to his successors in office; that he was the first Bishop of Rome; that the Popes, therefore, are his successors, etc.), forms the imaginary basis of his Primacy today—that theory so dear to the hearts of our "Catholic" brethren, and which makes it impossible for them to rest in peace while this grievous "separation" exists, and makes them tremble for the salvation of their souls when they hear his unfavorable opinion of our Orders, and his fulminations against our Protestant beliefs and practices. Why, what has the opinion of the Pope to do with it, one way or another. Are we not men, and rational enough to have opinions of our own—aye, and some very pronounced opinions as to the validity of these very Orders, beliefs and practices, and of the shallowness of all Papal criticisms thereon?

Are we still to take our Theology from Rome, and consult the Pope as to the soundness of our ecclesiastical polity? Yet, after all, it is this nightmare of "the Primacy of Peter" that haunts the minds of "Catholics" to this day, and urges reunion with Rome at almost any price. That "Catholics" are bent on this reunion, and that all their proposals relating to Prayer Book Revision, and the elimination of the Thirty-Nine Articles, are set forth for the purpose of preparing the way for such a consummation, should be obvious to all. Not only is it evident, as Sir William Joynson-Hicks asserts, that "year after year the Anglo-Catholics lean nearer and nearer to Rome", but one of their own leaders, Lord Halifax, openly confesses that this is the very object for which he is striving. It is true that most of the followers of this Rome-ward movement are a little wary about the doctrine of **Papal Infallibility,** but they will eagerly accept the **Primacy—**"not only of honor, but of jurisdiction"—of the Roman Bishop, with all that this title of **Universal Bishop** implies (i. e., all the corollaries flowing therefrom), in spite of the fact that no less an authority than Gregory the Great himself asserted that "whoever calls himself the Universal Bishop, or desires this title, is by his pride, the Precursor of Anti-Christ" (Epis. to Emperor, Bk. VI., Ep. 30). Yes, **in the name of scholarship,** they will eagerly swallow the fable that Rome is the Mother Church of Christendom to whom we are all indebted for our very existence, but from whom we have grievously departed, both in doctrine and life, and that so necessary is it to **salvation** that we accept the **teaching** of this Mother Church, and be in communion with her and her Divinely Constituted Head—the Vice-regent of Christ on Earth—that we must **at any cost** repudiate the lamentable errors of the Protestant Reformation—revise our Prayer Book, especially remodeling our unfortunate Communion Office to fit the pattern of the Mass, and above all things, abolish and abjure the Thirty-Nine Articles—that most sinful denunciation of all the doctrines, rites, and practices peculiar to the Roman See, and formally set forth and endorsed by no less a personage than "the Holy Father" himself. In short, the invitation extended by our "Catholic" brethren to the Clergy and Laity of this Protestant Episcopal Church means simply this.

Hard as it may be, Brethren, the time has come that we correct the "mistakes" of the Anglican Reformers, and confessing the sin of Protestantism in all its forms, that we fall humbly on our knees before "the Holy Father" and plead for re-admission into "Mother Church" in the words of the well-known formula which she has prescribed for all her erring children. To-wit: "Knowing that no one can be saved without that faith which the Holy, Catholic, Apostolic, **Roman** Church holds, believes, and teaches, against which (we) grieve that (we) have greatly erred, inasmuch as (we) have held and believed doctrines opposed to her teaching," we do "now, with sorrow and contrition for (our) past errors, profess that (we) believe the Holy, Catholic, Apostolic **Roman** Church to be the **only** and true Church established on earth by Jesus Christ . . . . (that we) **believe all the Articles of Faith that she proposes . . . . and reject and condemn all that she rejects and condemns, and (are) ready to observe all that she commands."** That, among other things, we believe in the "substantial presence of the Body and Blood . . . of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist (i. e., in the sense of **Transubstantiation)**—that we "believe in the seven Sacraments instituted by Jesus Christ **for the salvation of mankind**—that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, Matrimony". That we "believe in Purgatory, . . . in the Primacy, not only of honor, but of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ . . . in the veneration of the Saints and of their images . . . in the authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret and understand **only in the sense which our holy mother the Catholic Church has held and does hold".** That we **"believe in everything else that has been defined and declared by the sacred Canons and by the General Councils, and particularly by the holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority",** and that, "with a sincere heart, . . . and with unfeigned faith, (we) detest and abjure every error, heresy, and sect opposed to said Holy, Catholic and Apostolic Roman Church". (See Roman Confession of Faith or Creed of Pope Pius IV.)

Such, then, is the invitation extended us—such is the Faith and Discipline to which we are asked once more to subscribe. Away with this "obsolete" Protestantism which has so hindered the wheels of progress for the past four hundred years; away with our deformed Liturgy, with its studied omissions of all allusions to the doctrine of Transubstantiation, the Sacrifice of the Mass, etc.; away with our grotesque Thirty-Nine Articles, with their archaic expressions, involved sentences, and narrow, "uncatholic" teaching; and in the name of learning and of education itself, let us go back once more to the advanced thought and progressive theology of Rome and the Middle Ages.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Miss Estelle T. Oltrogge, of Jacksonville, Fla.:

". . . . Him that cometh to me I will in no wise cast out" (St. John 6:37).

Who will send one from the far-away places, as well as very near us?

## THE COST OF NOT FOLLOWING HIM.

Two young soldiers were talking about the service of Christ. One of them said: "I can't tell you all that the Lord Jesus is to me, or what He has done for me. I do wish you would enlist in His army." "I am thinking about it," answered his companion, "but it means giving up several things—in fact, I am counting the cost." An officer passing at that moment caught the last remark, and laying his hand on the shoulder of the speaker, he said, "Young friend, you talk of the cost of following Christ, but have you ever counted the cost of not following Him"? For days that question rang in the ears of the young man, and he found no rest until he sought and found it at the feet of the Saviour of sinners, whose faithful soldier and servant he has now been for twenty-seven years.—S. S. Times.

# A BOOK BELOVED

## Right Reverend E. Cecil Seaman, D. D.

WHEN does a Churchman love his Prayer Book? He loves it when he comes to know it.

How much does he love it?

According to his love for the Bible and according to the depths of the spiritual experiences that have been his in its public and private services.

Why does he love it?

Because he has found it absolutely true to the Holy Scriptures and true to the needs of the human heart.

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More than sixty-five per cent of the Book of Common Prayer is actual quotation of the Bible and the rest is easily recognizable paraphrase.

It is the emblem and the actual expression of the unity of the Church, because it is the only Book of Worship and instruction put forth by authority of our whole Church in the United States and is in perfect harmony with the English Prayer Book of the past two hundred and sixty-five years.

It is the voice of the Church's authority proclaiming in no uncertain tones the subject matter of our faith and the reason of the hope that is in us.

It is the assurance of our Father's loving care of us in sickness and health, in joy and sorrow, from the font to paradise.

It offers us in its rubrics protection from superstition, idolatry, irreverence and irrational emotion.

It reveals the unfailing love of a forgiving Father and helps us to keep His commandments and to confess to Him our failures and our sins.

It gives us the two Sacraments of the Gospel, preparing us for their reception and teaching us how to bring other people to receive them.

It keeps our vision of religion upward toward Jesus Christ as the author and finisher of our faith and outward toward all men, for whom He died.

It joins our spiritual experience with those of dear ones gone to rest and with those who are elsewhere on earth.

How dearly, then, does a Churchman love this Book of Common Prayer! How little does he mind the taunt that he trusts the Bible, whence it comes, as an infallible Book!

How truly does he know that God's Word never fails a trusting soul!

But how he does hope and pray that the Book beloved may not be taken from him and replaced by manuals of private interpretation and missals of unscriptural origin. He may hope that its forms of worship may be enriched with flexibility and simplified by the elimination of archaic phrases and any traces they may possess of doubtful disputations concerning the philosophy of any particular age, in order that their simple Gospel truths may stand out ever more clearly; but he is filled with a great fear when he sees the effort being put forth to introduce into the Book beloved such words and actions as will make for superstition and priest-craft and for shifting the emphasis from "righteousness of life" to nicety of ritual.

It is for the preservation of the Book beloved in a Church beloved that men and women all over the country are pleading today

The Book of Common Prayer as it stands and as it has stood since the emergence of our American nation, has before it on the title page the name of the Protestant Episcopal Church and as its reward the Thirty-Nine Articles, both proclaiming our Lord God of the Scriptures as sufficient for our Salvation and the only One whereby men must be saved.

Every member of the Church should know that the effort to remove the Thirty-Nine Articles from the back of the Prayer Book is being made by the same group who a few years ago undertook unsuccessfully to remove the word "Protestant" from the front. If we bear in mind that "Protestant" is the term generally understood to describe in part those Christians who value the Bible above tradition and who do not concede the ecclesiastical or political claims of the Bishop of Rome, we must then recognize the fact that our Church is Protestant, and we must firmly resist the efforts, from within and from without, to destroy our Protestant heritage.

The question now before the Church is not whether some of the Articles treating of Calvinism or other doctrines are expressed as well as they might be, but whether we are ready to abandon such Articles as the Sixth, Eighteenth, Nineteenth, Twentieth, Twenty-second, Twenty-fifth, Twenty-eighth, Thirtieth, Thirty-first and Thirty-fourth, which are now prescribed by our Constitution which the Church of England vindicated at the Reformation.

Those who love the Book of Common Prayer as it is today are trying very earnestly to have it protected for the use of their children and for all in the world who will use it, and they believe that the Articles above referred to as well as its title page cannot be abandoned without there following the destruction of our Church's outstanding characteristics and most effective means of interpreting Christ to the Anglo-Saxon mind and inspiring it to carry the message of the Gospel to all who know it not.

# BISHOP BECKWITH DIES IN MONTGOMERY

THE Rt. Rev. Charles Minnegerode Beckwith, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Alabama, passed away Wednesday, April 18, at four A. M., at his residence in Montgomery, Alabama. His end was not unexpected, as he had been ill for three months. Funeral arrangements were made for noon Friday in Montgomery, where he was also buried. Bishop Beckwith is survived by his wife and one son, Mr. Edmund Ruffin Beckwith, a lawyer of New York City. Also, by three sisters, Misses Mag, Minnie, and Kate Beckwith, of Petersburg, Virginia, and a half-sister, Mrs. Moody, of Georgia.

Bishop Beckwith was born June 3, 1851, on the family plantation in Prince George County, Virginia, being the ninth child of Dr. Thomas Stanley Beckwith, and Agnes Ruffin, his wife. He was educated under the care of his uncle, Bishop John Watrous Beckwith, of Georgia, at the University of Georgia and at the Berkeley Divinity School, Middlebury, Connecticut, from both of which he graduated with the highest honors. He was ordained by his uncle in 1881, and served long rectorships at St. Luke's, Atlanta, Georgia; Christ Church, Houston, Texas, and Trinity Church, Galveston, Texas. In 1892, he was elected Assistant Bishop of Texas, but declined his election. In 1902, he was elected Bishop of Alabama in succession to the Rt. Rev. Robert W. Barnwell, and was consecrated at St. John's Church, Montgomery, December 17, 1902, by Bishops Dudley, Garrett, Nelson, Kinsolving, Sessums, Gray, Gaylor, and Cheshire. He found a large and fruitful field for his administrative ability, as well as for his experience as General Missionary in the Diocese of Texas. He gradually replaced the elderly clergy with young and able men. He found the churches largely congregational in spirit and made of them a diocese united around the Episcopal authority. He was especially careful to build up the weak and missionary fields by assigning to them strong and consecrated men.

Bishop Beckwith was a born teacher. He was for some years principal of the Sewanee Grammar School, connected with the University of the South, Sewanee, Tennessee, where he taught many men since famous in Church and State. As a minister his highest success came through his extraordinary teaching ability. In religious education he published The Trinity Course of Church Instruction, in 1897; Rightly Instructed in God's Holy Work, in 1902, and The Church School in the Book of Common Prayer, in 1927-28. He was working on the last volume of his course at the time of his death. He was universally recognized at home and abroad as an authority on The Book of Common Prayer, and his courses of instruction are today widely used throughout the country. It was his great delight to address a Church School or a congregation and impart some of his own enthusiasm for the Church's book of worship and instruction.

Bishop Beckwith had extraordinary powers as a preacher. Clear-cut and logical in expression, with an unusual command of English, and intensity of personal conviction, he never failed to impress those who heard him, whether it was an audience of one or a thousand. In his latter years he held many preaching and teaching missions throughout the country, the demand for his services being greater than he had time and strength to fulfill.

He was many time a Deputy to the General Convention of the Episcopal Church, and in recent years he spoke

often in the House of Bishops, where he was the champion of the conservative forces opposed to radical revision of the Prayer Book. Under Bishop Williams, of Connecticut, he had learned to love the historic position of the Church of his fathers. He refused to attach to himself any party name, choosing to be known as a Loyal Prayer Book Churchman. Personally fearless, no one was left in doubt as to where he stood on any issue. In his official capacity he always hewed straight to the line of his convictions, but in his personal capacity, he reached out into every walk of life for the friendship which he so earnestly craved. Many are the hearts bowed in personal sorrow today and deep is the sympathy from all over the land pouring in on the bereaved members of his family. A strong man who left deep his mark has passed.

# VIRGINIA PRINCIPLES

**Address of Dr. Lyon Gardiner Tyler, before the Waynesboro (Virginia) Historical Society, October 11, 1927.**

Ladies and Gentlemen:

The role of the lecturer is not always an easy one. In selecting "Virginia Principles" as the subject of my discourse tonight my remarks might be thoroughly intelligible to the people living in the state seventy years ago, without carrying the same understanding to the people living at the present day. I know I am facing a critical, cultivated Virginia audience tonight, but some of you may not understand why Virginia principles should be different from New York principles, or Massachusetts principles, or California principles. Indeed, some of you may be in the state of uncertainty on the subject that the old woman, in the mountains of Tennessee, was, who, asked by a Presbyterian missionary if there were any of his sect about there, answered: "I don't know, but my old man kills a great many different kinds of varmints in these mountains, and you will find the skins nailed upon the back door. You can see if you can find the skin of any such animal as you ask for thar. If you find one, bring it here, so I can see what kind of a looking critter it is."

Now, if such is the case—if Virginia principles are identical with a "varmint" whose skin is undistinguishable to you—I am not going to quarrel with you about the "critter". I know that something happened in 1865. In that year the wonderful resistance of the South to the armies of the North suddenly collapsed. The calamity was overwhelming. As a result, the past was severed from the present, the people who survived went about in a stunned condition. After a little, they came to their consciousness, only to face a struggle for self-preservation against reconstruction and Negro domination, foisted upon them by their merciless conquerors. After this danger had been passed, all attention was bent to the material rehabilitation of their country, and today the present generation of Southerners, thankful for their escape from military government and Negro rule, and satisfied with the management of their local affairs and little inclined to dispute with the North the management of national affairs, can have but little idea of the aspirations of the Old South.

Well, all the more reason, when the individuality which characterized the State has passed away, that the things for which Virginia once stood should be brought to mind and venerated. The Fifteenth Article of the Virginia Declaration of Rights recommends to "any people desirous of freedom and the blessings of liberty" frequent recurrence to fundamental principles, and the Virginia principle were in the nature fundamental.

Caesar, in his Commentaries on the Gallic Wars, starts with dividing Gaul into three parts, and his division of three has served a majority of lecturers a good example ever since. Virginia principles are susceptible of a similar division, suggestive of arrangement which is always desired by the lecturer and of brevity which is generally desired by the audience. We recognize "Virginia political principles", "Virginia religious principles", and "Virginia social principles". On an occasion like this, I cannot dwell very largely on any one division, but long enough, I trust, to describe one or more principles in each.

Taking up political principles, one of the most important was democracy. Ever since the War of 1861 our friends in New England have been harping upon the aristocracy of Virginia and democracy of New England, and some of our young Virginia historians educated in Northern schools, or under Northern influences, have been weak enough to follow in their footsteps. But no very great study of the records of the two sections will bring an impartial observer to a different conclusion. Democracy was an indisputable Virginia principle.

If we compare the two sections by centuries, we will find that from the start the principle of aristocracy was more firmly imbedded in the institutions of the Northern settlements than in those of the Southern. In the seventeenth century, when there was very little democracy anywhere, both sections, more or less, resembled the English type of class division, but in the case of Virginia there was never any legal authority for such division as there was in Massachuetts, where the General Court as early as 1651 divided the people into three classes. Then in New England generally the suffrage was a special privilege, and only those who were elected by the ruling few could exercise the ballot. In Virginia, the suffrage was treated as one of right, and all freemen could vote for members of the House of Burgesses. It is true that the office holders were as a rule appointive in Virginia and elective in New England, but practically the difference was not significant. Owing to the restricted ballot in New England, and the right of the incumbent to be voted on before any opponent could be nominated, the tenure of office was quite as long as any in Virginia. The power in New England was largely in the hands of the minister and a few leading men in each town, and the towns were oligarchies, not democracies.

Much has been made of the Mayflower Compact as "the first written constitution", and Plymouth on the strength of it has been called "the birthplace of democracy". But there is nothing in this highsounding claim. The Mayflower Compact was merely an agreement of the forty-one signers to associate together, to make laws and obey the laws when made. It was a covenant and no constitution at all, which is a collection of fundamental laws. In their procedure they did nothing more than other societies had done. The persons interested in the Virginia Company of London must have first assembled, associated together, and agreed to abide by the will of the majority. Had the Virginia Company (certainly under the charters of 1609 and 1612) come to Virginia, the political authority which they wielded over the colonists would have come into effect over the members individually as well. The embodiment of their plans in a formal paper, voiced by the King, did not alter the fundamental facts one way or another. Only the Virginia charters were more than covenants—more than mere agreements—for as they defined the powers of the company and the colonists they were in effect real constitutions.

As to the society formed under the Mayflower Compact by the forty-one signers, it was in no sense a democracy. The signers did not comprise all the emigrants by any means. They acted from the start as an exclusive aristocratic body, and only cautiously admitted new comers into partnership with them, so that the body of rulers at Plymouth were always a mere fraction of the community. And this was true of the body of rulers in all the New England colonies during the seventeenth and eighteenth centuries.

In Virginia during the seventeenth century every free white man was absolute master of his own actions, and this was noticed by a French traveler in 1686, who wrote: "Though the gentlemen whom they call Squires are greatly honored and respected, there are no feudal laws, and each one is master on his own plantation."

The next century witnessed the rise in Virginia of a great superior class, which has been often misunderstood. It was not an aristocracy based like that of New England on white people but on Negro slaves, and was therefore largely spectacular. New England aristocracy had by no means the brilliancy and beauty of that of Virginia—there were not as many gold headed canes nor as many fine coaches and horses nor as much plate—but it had more power—more authority. Despite the aristocracy, in this century the House of Burgesses in Virginia, elected by the people, became the great ruling power, and the Council, which was the hereditary seat of the aristocrats, constantly declined in authority, till the members became mere figureheads. Beginning with 1736 a freehold qualification was required for voting, but land was plentiful and it did not operate as any considerable restriction. St. George Tucker, writing of the times immediately anterior to the Revolution, said there was no such thing as "dependence of classes" in Eastern Virginia, that "the planter who owned half a dozen Negroes considered himself perfectly upon a level with his rich neighbor who owned a hundred", and that "the aristocracy was as harmless a set of men as ever existed"; while Edmund Randolph, who had a right

to consider himself an aristocrat, if any one had, referred to their influence at that time as all on the surface, and "as little and feeble and incapable of daring to assert any privilege clashing with the rights of the people at large". The proportion of people voting in Virginia during the eighteenth century was much greater than that prevailing in any of the Northern Colonies.

Coming now to the Nineteenth Century, we see displayed, conspicuously at the beginning, the influence of the forces which operated in the two different settlements. Having shaken off all foreign restraint, they had now a free opportunity to manifest their own wishes. Virginia, under the leadership of Thomas Jefferson, became the headquarters of the Democratic Republican party—the party of popular ideas—and New England the headquarters of the Federalist party—the party of aristocratic ideas. Hamilton, who headed the Federalist party, declared that "the people is a beast".

It was not until 1804 that a real democratic spirit began to exert itself in New England. It came with the second election of Jefferson, which broke down the little town oligarchies and carried all New England except Connecticut. The democratic influences spread throughout the country, and they did not come from New England, but from Virginia. In 1814 Jefferson, in a letter to John Adams, accounted for the political differences between them by the aristocratic influences preached in New England from the earliest times, and the democratic influences preached in Virginia.

In afterwards apparently going Virginia one better, and applying the principles of the Declaration of Independence to the Negroes that were as yet unprepared for freedom, the North exhibited the spirit of fanaticism rather than that of democracy. It has been well said by an accurate writer, Paul S. Whitcomb, that "the first need of a backward race is not liberty but discipline, and labor is the greatest disciplinarian known". "Backward races must first learn to use their liberty, without which it would be but anarchy". And thus this government which rashly freed the slaves without preparation, and tried to incite them to insurrection, and actually placed them above their masters uses today the same argument for keeping the Filipinos under duress, which the slave owners used for keeping the Negroes in slavery. They are not fit to act for themselves and must be trained. Just lately Henry L. Stimson, Governor of the Philippine Islands, stressed the view, in his inagural address, that "only through industrial and economic progress could a larger measure of self-government be obtained".

The Northern appeal to democracy in 1861 was a false application of the doctrines of Jefferson as set forth in the Declaration of Independence. There was no criminal violation of the principle of democracy, or of self-government, in taking naked, savage, dirty and superstitious Negroes and making them work, any more than there is today a violation of the rights of the Filipinos in controlling their government and making laws for them. If the latter is defensible, so is the former. At the same time it is very true that in combatting the heresy mentioned many Southerners went too far in asserting "the rule of the best", but the argument was defensive and should not be taken too seriously. Intemperance begets intemperance.

In considering this whole matter of slavery it must be remembered that from the beginning of the American Revolution down to 1850 the South had had a raw deal. The laws bore heavily upon her in the interest of the North. But during the decade (1850-1860) the South enjoyed the advantage of a free trade tariff and the Independent Treasury, which divorced the government from the monopoly of the Northern Banks. It was a period in which the South took the lead in using improved machinery and improved methods of farming. Virginia gave to the world these great captains of industry Edmund Ruffin and Cyrus McCormick, who together revolutionized agricultural activities everywhere.

During this decade the South enjoyed the greatest prosperity it has ever known. Georgia increased in wealth 92.56 per cent, South Carolina, 90.15, and Virginia 84.17; while Massachusetts increased only 42.19 and New York only 70.63. (See Table 35 in Kennedy's Preliminary Report of the Eighth Census, 1860.) Not without reason a contributor to the Atlantic Monthly for March, 1928, selects Virginia and the period before 1861, as the place and happiest period on the world's whole history for retroactive reincarnation!

The North in our day is still the abode of the aristocracy —only instead of the principle of heredity, the principle of wealth is the basis. The vast accumulation of money into a comparatively small number of hands is fraught with danger, which creates a counterpart in the threatening socialistic and communistic societies, that are not true democracies at all.

The next principle of a political nature was self-determination. This received full expression in the Declaration of Independence drawn by Thomas Jefferson, a delegate from Virginia, and approved at that time by Congress and the American people. This asserted that governments derive their just powers from the consent of the governed, and that "whenever any form of government becomes destructive of life, liberty and the pursuit of happiness, it is the right of the people to alter or to abolish it and to institute new government, laying its foundation in such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

This right of changing the form of government, or of altogether abolishing it, was applied to the American Colonies—a part only of the British Empire—and it was a right to be exercised at their own conception of the reasons for the change and according to such principles as to the colonies, not the British Empire, should seem most likely to effect their safety and happiness. On this principle the American Revolution was fought and won. The Union formed was one of consent, not of force.

Eighty-four years later, when Virginia threw off the yoke of the Federal government, she was perfectly consistent with herself. According to the Declaration of Independence she was entitled to the "enjoyment of happiness", but there could be no happiness in a Union in which her people were abused and traduced beyond all rules of decency—her civilization arraigned before the world by countless hordes of Northern writers and speakers, her citizens characterized as "slave drivers" and "slave breeders" and the motives of her statesmen attacked with all the virulence of a hatred that surpasses present belief.

Virginia was a small country by herself, but she was a thoroughly organized state, larger than many independent nations, and was possessed of a highly cultivated citizenship. Standing alone, she was entitled to self-government, of natural right, but the problem really confronting President Lincoln was a confederacy of eleven states, occupying a country half the size of Europe, and capable of fighting one of the greatest wars on record. If the Declaration of Independence meant anything, for the government of the United States to deny to such a people their own government was a self-stultification of the most obvious nature. Lincoln had said of the Southern people that in point of justice he did not consider them inferior to any people.

The war against the South was a colossal crime. In prosecuting it Lincoln resorted to the methods of the barbarous ages by the wholesale destruction of private property and the wholesale arrests of non-combatants—boys under military age and men over it. Even then he could never have won with the aid of purely the Northern States, but he had to call in the help of 150,000 foreigners and 200,000 Negroes, taken from the South's own population, and for the most part forced into his army. No stronger evidence could be given of this than his own words. (Lincoln's words were: "Abandon all the posts now garrisoned by black men, take 150,000 men from our side, and put them on the battlefield, or cornfield against us, and we would be compelled to abandon the war in three weeks." Complete Works of Abraham Lincoln, II., p. 562.)

(To Be Continued.)

## THE DEAD KING.

Charles G. Hambidge.

Not maddest Winter knew so mad a king,
Quelling the Earth with terror-quaking name;
Tempestuous Furies trumpeted his fame;
No quarter did he beg, no mercy bring.
Unto the Earth his tearing claws would cling,
Till Beauty knew the bitterness of Shame;
Hope lingered last, a robin's breast aflame,
And sodden mankind hungered for the Spring.
The greening hills were first to break the spell.
The King is dead! The monster King of March!
And down they flung his stormy soul to Hell!
Nature now resumes her living torch.
Slim April laughs the wily Spring away.
No loveliness is lovelier than loveliness in May!

—Reprinted from The New York Times.

## DOES IT MATTER WHAT ONE BELIEVES CONCERNING CHRIST?

"The Puritan said, 'I believe'; and when he said it he knew what he believed," said Dr. McFarland. "We hear much foolish talk about its not mattering what a man believes. Such talk is nonsense. A man's convictions of truth determine his manhood; and if he has no convictions he is a characteristic man."

# JOHN WYCLIFFE

## Reverend W. H. Bumsted

WEEK after week as we open our various Church papers we seem to see a little of the smoke, and feel a little of the heat of the wordy battles that have raged around the Pope's letter, the Conference, the Prayer Book controversy, and hear sometimes an echo of the tune that seems to be the best loved one of certain churches in the Anglican Communion: Rome Sweet Rome, There's no place like Rome.

We are told history repeats itself. It might be well, with this thought in mind to look back to a period when the Church was passing through such another troubled time as at present.

Let us, therefore, look back at the life of one man who was probably the greatest Englishman of his time and possibly one of the greatest of any age.

John Wycliffe was born in 1323 or 1324 in Yorkshire. His parents were lords of the manor since the Norman Conquest. He was educated at Oxford, probably Queens College. He was ordained Priest and finally obtained his Doctor's Degree. In 1363 he became Master of Balliol College, Oxford.

John Wycliffe first comes to public notice over the controversy originated by the refusal of Edward III. and Parliament to pay tribute money promised by King John, amounting to one thousand marks a year, to the Pope Urban V. So ably did John Wycliffe uphold the side of His King and the People that he became a national hero. They remembered King John and the Magna Charta. "Ecclesia Anglicana libera sit."

We next hear of Wycliffe in the role of an Ecclesiastical Reformer. He seeing, as he was bound to do, the evils, moral, social and religious that were flaunted on every side by the so-called Church of God compared them to the Teachings of Jesus Christ and His Apostles, and found them corrupt and contrary to God's Word. He denounced their wealth. He questioned their right to riches.

In 1374 Wycliffe became rector of Lutterworth in Leicestershire, which position he retained till his death.

In February, 1377, Wycliffe was charged with heresy. He was summoned by the Archbishop of Canterbury to appear for trial in the Lady Chapel of St. Paul's Cathedral. The heresies complained of were "only those questions which touched the wealth and power of the Church". Popular opinion was on his side, and, owing to the support of John of Gaunt and Lord Percy, the trial came to nothing.

The result was that the convictions of Wycliffe were strengthened. He saw more clearly the errors of the Church.

In the meantime an event was transpiring that had a great effect on him. It was the Papal Schism.

The College of Cardinals became divided. Two Popes were elected who quarreled and fought for supremacy and authority.

For seventy-three years previous there had been no Pope in Rome, but there had been seven who were Frenchmen who transferred the Papal See to Avignon in France. In 1378 the Cardinals who were nearly all Frenchmen elected Urban VI. to rule at Rome. Other Cardinals elected Clement VII. to rule at Avignon.

Thus there were two infallible heads of the Catholic Church. Each claimed to be infallible. Each claimed his own right. Each claimed to be Christ's Vicar on earth, and so:

Urban VI. ex-communicated Clement VII. as an imposter.
Clement VII. ex-communicated Urban VI. as an imposter.

All this made Wycliffe look upon the Pope as anti-Christ. He began his warfare against Rome and the Papacy by establishing his Poor Preachers or Lollards, who went about denouncing the abuses in the Church and preaching the Gospel to the poor.

In 1381 Wycliffe made the attack for which his name is famous. He denounced the doctrine of Transubstantiation which was first mentioned by Paschasius Radbertus, a monk of Corbey, about 830, and was officially established by Roman Synod in 1215. Wycliffe, after much reasoning, finally came to this conclusion, that the Bread and Wine remain the same before as after the consecration—just bread and wine only and that the Presence of Christ in the Sacrament is only in a spiritual sense, and in no other.

The angry Church came at him like wolves for his audacity, but he remained firm and never retracted these views, which views are those held by the Anglican Communion today.

Wycliffe now arrived at his great conclusion that all true religion should be in agreement with the Word of God and the teachings of Jesus Christ and His Apostles. "What saith the Scriptures?" was his reply to all. He objected to pardons, indulgences, auricular confession, image worship, adoration of the Host, absolution of the Priest. They were all false. This was a momentous thing for a man to say in any age, but especially so in the age in which Wycliffe lived.

He embodied these thoughts in his tracts.

These things that Wycliffe did were great inasmuch as it is to their influence, like a stone thrown in a pond, the ripples spread, so the ripples of John Wycliffe's influence spread until they were finally in the Reformation itself—its Prayer Book and its teachings.

But the greatest triumph of Wycliffe was his Bible. One must remember that before this there was nothing but a few fragments of the Word of God of Bede, of Alfred the Great and others, in the English language. Now comes to a thirsty people the full Word of God in the homely tongue that they knew, English. It was a translation from the Latin Vulgate of Jerome. He translated for the common people, plain, vigorous, homely words. Many of those self same phrases we use today. Thus

"The beame and the mote," "Strait is the gate and narewe is the waye."

It was first published in 1382. When one pauses to think that today one can purchase a complete Bible for one quarter dollar the stupendous wonder of the task that Wycliffe set himself and his helpers rises in front of our eyes, each word, each letter was written by hand. It is said there are one hundred and fifty copies still extant of his Bible.

Thus was completed the long thought-out plan—the Bible in English for the People—the stepping-stone for the glorious Reformation that was to follow—accomplished.

With this finished John Wycliffe's life begins to draw to a close. As parish priest of Lutterworth while celebrating mass on the last Sunday of the year, 1384, John Wycliffe was stricken by paralysis and gently falls to sleep on the last day of the year and goes to his long rest—hated by some, beloved by others, but always remembered as the man who first had the vision of a Church clean and pure—holy in its work, catholic in its deed.

# THE THIRTY-NINE ARTICLES

## By the Right Reverend John Charles Ryle, D. D.

(Continued From Last Issue.)

(4) My fourth witness shall be a remarkable letter or circular issued by the Crown in 1721, entitled "Directions to our Archbishops and Bishops for the preservation of unity in the Church and the purity of the Christian faith, particularly in the doctrine of the Holy Trinity". The charge given to the Bishops in these directions is as follows: "You shall, without delay, signify to the clergy of your several dioceses this our Royal command, which we require you to see duly published and decreed: viz., that no preacher whatsoever in his sermons or lectures do presume to deliver any other doctrines concerning the great and fundamental truths of our most holy religion, and particularly concerning the blessed Trinity, than what are contained in the Holy Scriptures, and are agreeable to the three Creeds and the Thirty-Nine Articles of religion". The circular proceeds to direct the Bishops to put in force the famous statute of Elizabeth already quoted. But not one word do we find about the Prayer Book, from beginning to end. Of course, these "directions" have no binding force now, but as evidence of what men thought the test of Church religion in 1721, they are remarkable.

(5) My fifth witness shall be Thomas Rogers, chaplain to Archbishop Bancroft, who published in 1607, the first Exposition of the Articles which ever appeared. This book, we must remember, was written within forty years of the time when the Articles were finally ratified. It was a

work of great authority at the time, and was dedicated to the Archbishop. In the preface to this work Rogers says:

"The purpose of our Church is best known by the doctrine which she does profess: the doctrine by the Thirty-Nine Articles established by Act of Parliament; the Articles by the words whereby they are expressed: and other doctrine than in the said Articles is contained, our Church neither hath nor holdeth, and other sense they cannot yield than their words do import."

Strong language that from an Archbishop's chaplain! I heartily wish we had a few more chaplains like him.

(6) My sixth and last evidence, for brevity's sake, I will give you all at once, in the words of five well-known Bishops of the Church, who have long passed away. They were men very unlike one another, and belonged to very different schools of thought. But their testimonies to the value and rightful position of the Articles are so curiously harmonious, that is is interesting to have them brought together.

(a) Let us hear then what great and good Bishop Hall says, in his work on **"The Old Religion"**: "The Church of England, in whose motherhood we have all come to pride ourselves, hath in much wisdom and piety delivered her judgment concerning all necessary points of religion, in so complete a body of divinity as all hearts may rest in. These we read, these we write under, as professing not their truth only, but their sufficiency also. The voice of God our Father, in His Scriptures, and, out of them, the voice of the Church our mother, in her Articles, is that which must both guide and settle our resolutions. Whatsoever is beside these, is either private, or unnecessary, or uncertain." **Hall's Works.** Oxford Edition. Vol. IX., p. 308.

(b) Let us hear next what Bishop Stillingfleet says in his **Unreasonableness of Separation:** "This we all say, that the doctrine of the Church of England is contained in the Thirty-Nine Articles; and whatever the opinions of private persons may be, this is the standard by which the sense of our Church is to be taken." London, 4th edition, p. 95. 1631.

(c) Let us hear next what Bishop Burnet says: "The Thirty-Nine Articles are the sum of our doctrines, and the confession of our faith. **Burnet on Articles,** pref., 6. 1. Oxford Edition. 1831.

(d) Let us hear next what Bishop Beveridge says, in the preface to his great work on the Articles: "The Bishops and clergy of both provinces of this nation, in a Council held at London, 1562, agreed upon certain Articles of Religion, to the number of thirty-nine, which to this day remain the constant and settled doctrine of our Church; which, by an Act of Parliament of the Thirteenth of Queen Elizabeth, 1571, all that are entrusted with any ecclesiastical preferments, are bound to subscribe to." **Beveridge on Articles,** vol. 1, p. 9. Oxford Edition. 1840.

(e) Let us hear, lastly, what Bishop Tomline says: "The Thirty-Nine Articles are the criterion of the faith of the members of the Church of England." Elements of Theol., vol. II., p. 34. 1799.

Such are the testimonies which I offer to the attention of my readers, in proof of my assertion that the Articles, much more than the Prayer Book, are the true test of Churchmanship. The title prefixed to the Articles by Cranmer and Parker;—the famous statutes of the Thirteenth Elizabeth and Twenty-eighth and Twenty-ninth Victoria;—the Royal Declaration of Charles I., in 1628;—the Royal Circular to the Bishops in 1721; the express opinion of Rogers, Archbishop Bancroft's private chaplain—the deliberately expressed judgment of five such men as Hall, Stillingfleet, Burnet, Beveridge and Tomline—all these witnesses, taken together, supply a mass of evidence which to my eyes seem perfectly unanswerable. In the face of such evidence I dare not, as an honest man, refuse the conclusion, that the truest Churchman is the man who most truly agrees with the Thirty-nine Articles.

It would be easy to multiply witnesses, and to overload the subject with evidence. But in these matters enough is as good as a feast. Enough, probably, has been said to satisfy any candid and impartial mind that the ground I have taken up about the Articles has not been taken up in vain. He that desires to go more deeply into the subject would do well to consult Dean Goode's writings about it, in a controversy which he held with the late Bishop of Exeter. In that remarkable controversy, I am bold to say, the Dean proved himself more than a match for the Bishop. **(Goode's Defense of Thirty-Nine Articles, and Vindication of Defence.** Hatchard. 1848.)

One remark I must make, in self-defense, before leaving this branch of my subject. I particularly request that no reader will misunderstand the grounds I have been taking up. Let no one suppose that I think lightly of the Prayer Book, because I do not regard it as the Church of England's standard and test of truth. Nothing could be more erroneous than such an idea. In loyal love to the Prayer Book, and deep admiration of its contents, I give place to no man. Taken for all in all, as an uninspired work, it is an incomparable book of devotion for the use of a Christian congregation. This is a position I would defend anywhere and everywhere. But the Church of England's Book of Common Prayer was never intended to be the Church's standard of doctrine in the same way that the Articles were. This was not meant to be its office; this was not the purpose for which it was completed. It is a manual of public devotion: it is not a Confession of Faith. Let us love it, honor it, prize it, reverence it, admire it, use it. But let us not exalt it to the place which the Thirty-Nine Articles alone can fill, and which common sense, statute law, and the express opinions of eminent divines unanimously agree in assigning to them. The Articles, far more than the Prayer Book, are the Church's standard of sound doctrine, and the real test of true Churchmanship.

(To be continued.)

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher. Reading Terminal, Philadelphia, Pa.**

**Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.**

**Lesson No. 33.**

**Topic—Death.**

(Read 1 Cor. 15:1-58.)

This topic while not pleasing perhaps to some, should be of intense interest to all. The Holy Scripture recognizes the term "death", in two different aspects or meanings as two different "births" are also recognized, viz.: the natural or physical "birth", and also a spiritual "birth", when the same person after hearing the Gospel, receives the Lord Jesus Christ as his or her Saviour and is thus born of the Spirit into the family of God (John 3:8); and thereby receives the life eternal.

The physical death overtaking the earthly body is one of the results of sin, thus also proving that sin is universal (Gen. 3:19). There is also the second, or spiritual death, which takes place at the Judgment of the wicked, and involving eternal banishment from the presence of a Holy God and of the redeemed (Rev. 20:6, 14; Rev. 21:8). This spiritual death is reckoned as already being the state of the unregenerate man, who has not been born again (Eph. 2:1), hence he is without the new life, that can come only through Christ, the eternal one. When extended beyond the bodily or physical death, to the final habitation and from which there is no return, it is termed the second death (Luke 16:19-28).

**PHYSICAL DEATH.**

1. Man appointed to die.—Heb. 9:27.
2. Passed upon all.—Rom. 5:12.
3. A consequence of sin.—Gen. 3:19.
4. House of earthly pilgrimage.—Ps. 119:54.
5. Unearthly dwelling place.—2 Cor. 5:1.
6. The sting of death is sin.—1 Cor. 15:56.

**DEATH IS NOT THE END.**

1. The seed an illustration.—1 Cor. 15:37.
2. God supplys a body.—1 Cor. 15:38.
3. Sown a natural body; raised a spiritual body.—1 Cor. 15:44.
4. Some raised to everlasting life, and some to everlasting contempt.—Dan. 12:2.

**THE SPIRITUAL OR SECOND DEATH.**
**Eternal Separation From God.**

1. Judgment of "wicked dead".—Rev. 20:12.
2. The wicked and all nations that forget God turned into Hell.—Ps. 9:17.
3. Eternal banishment.—Rev. 21:8.
4. Includes all who are not recorded in the Book of Life.—Rev. 21:15.

5. Degrees in punishment.—Luke 12:47, 48.
6. Death and Hell also, find their awful doom.—Rev. 20:14.
7. No second death for the believer.—Rev. 20:6.

**THE BELIEVER'S TRIUMPH OVER DEATH.**

1. Death is swallowed up in victory.—1 Cor. 15:55.
2. Thanks be to God, a victory through our Lord Jesus Christ.—1 Cor. 15:57.
3. Christ has the keys of death.—Rev. 1:18.
4. Aha, Death! where is thy sting?—1 Cor. 15:55.
5. But some will say, How are they raised up?—1 Cor. 15:35.
6. As the seed of grain.—1 Cor. 15:36-38.
7. Raised a spiritual body.—1 Cor. 15:44.
8. As in Adam all die, even so in Christ shall all be made alive.—1 Cor. 15:22.
9. Christ, the resurrection and the life; he that believeth in me though he were dead, yet shall he live.—John 11:25.
10. As we have borne the image of the earthy, we shall also bear the image of the heavenly.—1 Cor. 15:49.
11. The earthly tabernacle dissolved, and a new one from heaven provided.—2 Cor. 5:1-7.
12. Absent from the body, present with the Lord.—2 Cor. 5:8.
13. In His presence, is fullness of joy.—Ps. 16:11.
14. Satisfied, when I awake in His likeness.—Ps. 17:15.
15. Precious in the sight of the Lord is the death of his saints.—Ps. 116:15.

# Book Reviews

THE SINNER BELOVED and Other Modern Biblical Miracle and Morality Plays: By Phillips Endicott Osgood. Harper and Brothers, New York. Price, $1.75.

This is a volume of religious plays by one who is described as a pioneer in the restoration of the religious drama for the Church's use. Some of us question whether there are not already enough ways by which the Church can be drawn aside from her main task without adding another, particularly as the minister is supposed to give some of his too much divided time for leadership in it.

The book contains plays for parish house, or out-of-doors, and Miracle and Morality Plays for use in church. A drama of Hosea, a Christmas play, an allegory on Abraham, are among the number, some of the plays are good, others seem to be very defective in their teaching. The author has no conception of Evangelical Truth, his Dialogue on Nicodemus regards the Saviour largely as the Great Social Reformer of modern theory. The New Birth is a change into a world of other values.

He tampers also with the story of Hosea, and becomes the critic of Ezra. No doubt pageantry can be made a useful means of inculcating truth, but it should be loyal to the facts and should not pervert Scriptural truth in the interest of socialistic and liberalistic theories.

F. C.

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CHRISTIANITY OR RELIGION? By Arno Clemens Gaebelein, D. D. Publication Office, "Our Hope", 456 Fourth Avenue, New York. Price, $1.50.

In a day when Christ's deity is being denied and He is being reduced more and more to the level of a man solely, when God is imprisoned in His own world and pantheism is rampant, when the evolutionary hypothesis talks of a "fall upward" and the world is being deluded by false ideas of development in religion, Dr. Gaebelein has rendered a signal service in his book, "Christianity or Religion".

The book is no rearranging of one's prejudices as some one has defined much present day thinking, but represents the ripe scholarship of the consecrated intellect of one who coupled with a lifetime of spiritual experience and study of the Bible, evinces wide reading which is further attested by the number of authorities cited in the bibliography.

Starting with the definition of religion, he advances to the universality of religion in which he conclusively shows that "the religious and moral phenomena at present in the human race isolates mankind from animals."

The chapter on the origin and development of religion presents an unanswerable argument to the Modernist contention that the religion of man has evolved from polytheism to monotheism. Rather from a mass of evidence the religions of the world today are shown to be a corruption of a higher and purer religion and that the evolution has been downward, starting with purest monotheism and degenerating into polytheism.

In the chapter on the true origin and growth of religion the author disproves the higher critical position with regard to religious evolution. He accounts for the latter by Romans 1:28, "The various religious systems", he says, "are therefore accounted for by the Bible. They came into existence when man gave up the knowledge of the Creator".

He rises to a wonderful climax in the last chapter on Christianity. Here he meets the Modernist view that since Christianity is a religion it has defects as other religions and hence cannot be the final religion.

"But is Christianity a religion? No. Christianity is a supernatural revelation." In this chapter he gives seven supernatural facts attesting that Christianity is not a human religious system and not the result of a religious evolutionary system. This is a great piece of work. To use a musical figure having silenced some discordant notes of error sounded in the earlier part of the book the conductor assembles the whole orchestra of truth with the music of the gospel swelling in a wondrous diapason of tones that entrance and lift one to ecstatic heights. Or to change the figure as a master builder we see the temple of truth with its parts bound together by a cogent logic with facts buttressing, reinforcing and clinching the whole in such a way as to convince any one that it is "a house not made with hands eternal in the heavens".

Apart from clearing up difficulties by its masterly refutation of present day denial of the Bible, the author has set forth the Gospel in such clearness and fullness that for the sake of this clear exposition it is a book to be desired. We hope that it will be read by many and passed on to others to read.

R.

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THE ANGLICAN EPISCOPATE OF CANADA AND NEWFOUNDLAND: By O. R. Rowley. Morehouse Publishing Co., Milwaukee, Wis., and A. R. Mowbray and Co., London, England.

The following is an extract from the first chapter of a most interesting book entitled, "The Anglican Episcopate of Canada and Newfoundland", by Owsley Robert Rowley, author of The House of Bishops, Canada, 1907; with foreword by The Most Rev. and Rt. Hon. Randall Thomas Davidson, D. D., D. C. L., LL. D., K. C. V. O., G. C. V. O., Lord Archbishop of Canterbury:

Modern Civilization owes a great debt to the influence of Christianity, for the respect it has developed for properly constituted authority, without which authority, duly transmitted, there can be no stability of government. An official may be selected by popular vote, but authority to hold office must be derived from one duly empowered to transmit that authority and administer the oath of office.

The Church had its beginning with the Hebrew people. God revealed Himself for centuries to the Children of Men, through the medium of the Jewish Church, with its Bible, its Sacraments, and its Three-fold Ministry. As to who should constitute that Ministry, or concerning its authority, there has never been any doubt.

The great purpose and work of that Church was to prepare the way for the coming of the Messiah, and the completion of that Spiritual Kingdom, which should thereafter be known as the body of Christ. In the fulness of time God sent His Son into the world to take our nature upon Him, to become incarnate in human form that He might more fully reveal the Father, and establish a permanent medium of communication between God and man.

Christ came not to destroy the law and the prophets, but to fulfill. Therefore, it is inconceivable that He should have set aside the Sacramental system of the older dispensation, or that He should have annulled the divinely appointed Ministry and turned His Disciples adrift in the world to be guided by their own emotions, to find their own leaders, and to work out their own system of Church government. He gave them very definite and detailed instruction, and was very careful in the training of His Apostles, and in the forming of that Ministry that was thereafter to represent Him on earth. He sent them forth to the work of the Ministry with the commission of Divine authority, and that this authority was to be perpetual is evident from the promise, "Lo, I am with you always, even unto the end of the world".

The Apostolic Ministry was not weakened by the defection and suicide of Judas, for under the direction of the Holy Ghost the vacancy was filled by the selection and consecration of St. Matthias.

Others were added to the Apostolic band as the needs of the Church required. In the Thirteenth Chapter of the Acts of the Holy Apostles, the Holy Ghost said, " 'Separate me Barnabas and Saul for the work whereunto I

have called them.' And when they had fasted and prayed, and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost departed." There is no obscurity here. The inward call and the outward ordinance, the spiritual mission and the tactual commission, the Divine empowerment and the human authentication of it, cannot be separated.

The Son of Man did not come into the World to live, suffer and die, only to leave the deposit of Divine truth, unorganized and disembodied. His own coming was a true Incarnation, and His continued incarnation in the Church is just as real and just as certain.

By the Apostolic Succession the order of ministers begun by Christ, has been continued in an unbroken line from century to century, so that any one now elevated to the high office of the Episcopate is the lineal successor of the original Apostles, and receives his authority direct from Christ through that unbroken succession. To protect this succession and to prevent any break in its continuity, the Church has been very careful from the earliest times to provide that no one may be consecrated to the Office of Bishop unless at least three valid Bishops unite in prayer for that purpose, and also join together in the laying on of hands.

Thus the Apostolic Succession is not merely a chain, but rather a net, in which, through the ages, hundreds of interlacing lines mingle, making the continuity absolutely certain. It is therefore, comparatively easy to trace the succession of the present Bishop of Montreal, to whom this work is dedicated, from any of the original Churches at Jerusalem, Ephesus, or Rome.

St. James, spoken of in the Scripture as the Lord's brother, was the first Bishop of Jerusalem. He presided over the first Church Council, the record of which is found in the Fifteenth Chapter of the Acts of the Holy Apostles, and so on to John III. This John III., the fifty-first Bishop of Jerusalem, in 577 A. D., consecrated David to be the first Bishop af Wales. We, therefore, now trace the succession through the lines of Welsh Bishops, as follows:

52. David to 151 W. Howley.

152. John Bird Sumner, the ninety-first Archbishop of Canterbury, 1850, with the Bishops of Salisbury, Chichester, Oxford, Norwich and Toronto, consecrated Francis Fulford to be first Bishop of Montreal, who with six others in 1863 consecrated

153. J. W. Williams to be fourth Bishop of Quebec. He, with the Bishops of Huron, Niagara, Montreal, and Algoma, in 1879 consecrated

154. A. Sweatman to be third Bishop of Toronto, who with the Bishops of Quebec, Niagara, Ontario, Huron and Maine (U. S. A.) in 1909 consecrated

155. John Cragg Farthing to be fifth Bishop of Montreal.

## BOOKS RECEIVED.

**The Bible Institute Colportage Association,** 843-845 N. Wales St., Chicago, Ill.

PROPHETIC PICTURES OF CHRIST: James H. Todd.

**The Macmillan Company,** 60 Fifth Ave., New York City.

THE CATHOLIC CHURCH AND THE CITIZEN: The Calvert Series: By John A. Ryan. Edited by Hilaire Belloc.

REVALUING SCRIPTURE: Frank Eakin.

INTIMACY WITH JESUS: Charles M. Woodman.

**University of Pennsylvania Press,** 3438 Walnut St., Philadelphia, Pa.

STUDIES IN NEW TESTAMENT CHRISTIANITY: George A. Barton, Ph. D., D. D., LL. D.

**Payson and Clarke, Ltd.,** New York City.

DO YOU KNOW YOUR BIBLE? George A. Birmingham.

**Morehouse Publishing Company,** 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

THE LIFE ABUNDANT: Rev. Robert B. H. Bell, M. A.

**Dodd, Mead and Co., Inc.,** 443 Fourth Ave., New York City.

THE ROMAN CATHOLIC CHUURCH IN THE MODERN STATE.

## THE CAUSE OF MANY A FALL.

Gipsy Smith tells a story of a young couple with whom he once stayed. They had an only child to whom they were devoted. One night at supper time a thud was heard on the floor of the room above. Both parents realized their little son had tumbled out of bed, and hurried to the rescue. No harm, however, was done; and the next morning Mr. Smith's chaffingly questioned the little fellow about the noise he had heard; and the child, when asked why he had tumbled out of bed, replied, "Cos I stayed too near where I got in".

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## VIRGINIA DELEGATION AND THE THIRTY-NINE ARTICLES.

Mr. Editor:

In the current issue of your valued paper the Rev. Mr. Ellis makes the following statements:

"It seems to be admitted on all sides now that a grievous mistake was made by the Virginia delegation when, at the last General Convention, they voted to remove the Thirty-Nine Articles from the Prayer Book . . . . should the members of that delegation, which so voted, embarrass their friends by asking them to send them to Washington? Should they not frankly say that having made the error, they will stand aside and let others try to undo the harm they have done? . . . . This we must do, not as a rebuke to our friends who composed the delegation and who cast the vote of Virginia for the resolution thus to mutilate the Prayer Book . . . etc."

It so happens that another Church weekly carries in its issue of April 21, a tabulation of the vote on the Thirty-Nine Articles in the House of Deputies at the General Convention of 1925. It is given by the Secretary of the House of Deputies himself and, with the record before him, we assume that he has made no mistake. He states that the clerical and lay deputies of the three Virginia Dioceses, Virginia, Southern Virginia and Southwestern Virginia, were unanimous in voting NOT TO OMIT the Articles from the Prayer Book.

It is difficult to picture the gentlemen who composed the Virginia delegation going about asking their friends to "send them to Washington"; but be that as it may, we feel sure that, in view of the above facts, Mr. Ellis will welcome the opportunity of withdrawing the charges he has made, and will no doubt feel moved to express his approval of the vote of the Virginia delegation in terms as vigorous as those in which he now condemns it.

**Carleton Barnwell.**

Mr. Editor:

Guilt being admitted the prosecution should be excused from consulting the record to prove innocence.

It was common talk when I came to the Diocese in January (I heard nothing of this before) that the Virginia Delegation had voted, as stated in my letter, to remove the Thirty-Nine Articles from the Prayer Book.

Members of the Clericus will recall that at a late meeting of the Clericus, with ten or fifteen members present, it was admitted by three of the brethren, members of the delegation, two in apologetic speeches, that they had voted affirmatively to remove the Articles from the Prayer Book.

I was told at the same time by a brother who was at that meeting that he had a letter in his pocket from the fourth member, expressing regret (being penitent, as he put it) for his vote to remove the articles.

Such was the situation at the time of the writing of my letter. Having no reason to doubt the word of these gentlemen, I can't see that I should be blamed for not consulting **The Living Church** to prove these brethren innocent by disproving their statements.

I wrote in all friendliness and seriousness, and can't see cause of regret in what I did with the facts as stated before me for guidance.

**Josiah R. Ellis.**

## "HOKUM"

(An Appreciation of The New York Churchman).

Mr. Editor:

We have recently noticed two editorials in The New York Churchman with the caption, "Hokum". Not every editor would be so frank as to indicate the quality or nature of his editorials by such an approbrious title. Much modern thought, especially the thought that is tainted by a Russian complex, might be so captioned.

But the writer seems to be serious in his complaint against The Southern Churchman's suggested list of scholars. He does not know James M. Gray. Now it would not be

astonishing to hear the average layman profess such ignorance; nor would it be exactly startling if the average clergyman professed ignorance as to Dr. Gray's identity. But to hear the Editor of the **Church's most blatant journal of radicalism confess such ignorance,** is, to say the least, rather amazing. An Editor is usually supposed to know what is going on about him. The Editor of a paper which professes itself to be "liberal" should assuredly know who are the prominent men, even though these men might represent a different school of thought.

Who is Dr. James M. Gray? He is at present the Dean of a Bible School which has an enrollment of about **a thousand students.** A recent pamphlet indicates that **fourteen hundred men and women have gone forth from the school as missionaries.** That makes a fair-sized school. He was a friend of Dwight L. Moody's, an honored friend, and was selected to be Dean of the School Moody founded, The Moody Bible Institute. That at least stamps him as a true Christian gentleman. He is the author of numerous books, which have had a circulation running into hundreds of thousands. One of his books, **"Synthetic Bible Studies",** was recommended by one of the professors of a certain "liberal" divinity school as being one of the best books for Bible study in print. This might indicate at least a modern attainment in scholarly pursuits. Dr. Gray's books may be found in **practically all libraries and can be purchased in almost any book store which pretends to keep a representative stock of religious books.** The general popularity of his books may be indicated by the fact that one can run across them in almost any second-hand book store. If the Editor of the New York Churchman will browse a bit in Schulte's, New York, he might run across one.

Dr. James M. Gray has lectured **in practically every large city in the United States.** He has conducted Bible classes in which the average attendance over long periods of time has been over five hundred.

Who is Dr. Gray? **He is a man who has won thousands of men to Christ** and who has never engaged himself in the **business of destroying the faith which our Lord came to establish. This will not interest the Editor of the New York Churchman, but as a matter of information he should know it.**

Who is Dr. Gray? **Well, he is a sound Bible teacher, a scholar of the first water, a man who has never been identified with "Reds" or "Pinks" in either politics or theology.**

We are confident that Dr. Gray would not know who is the Editor of The Churchman; but that the Editor of The Churchman should not know of Dr. Gray! Well, the editorial that confesses the ignorance **has been properly headed "Hokum".**

**A Churchman.**

## "ALTARS."

Mr. Editor:

I was greatly interested in reading your editorial, "Altars", in Churchman of last week (April 21). Perhaps you would be interested to read the words of Mrs. Stevensson, the wife of Andrew Stevenson, our minister to England, who writes in a letter of 1840 thus: "Nothing has pleased me more in my visits to the splendid mansions, to the stately homes of the English nobility, than their strict observance in their families of every religious duty, prayers generally night and morning and every Sabbath evening. All their dependents are required to assemble in the great halls of their castles, or in the chapel, when the master or mistress of the family read the lessons, etc., and offer up a prayer. In most of the great families there is a chaplain, but if not the head of the family performs the duty. Oh, there is a **moral beauty in it beyond all** description, and when we witness such scenes one can no longer wonder at the happiness, prosperity and glory of this little Island."

**Robert Coles.**

## NO LAW OF THE CHURCH.

Mr. Editor:

Letters coming to me from laymen and laywomen in various dioceses advise that certain clergymen have undertaken to forbid the laity to circulate the petition to the General Convention of the Church, asking it to vote down the resolution to do away with the Articles of Religion, and have made the statement that the laity have no right to do so without the permission of the rector of the parish.

I sincerely trust, therefore, that you will make public in your columns the fact that, under the Constitution and Canons of the Church, no Bishop or Clergyman has the right to forbid the laity to circulate this petition to the General Convention; and, further, that there is no law of the Church which requires a layman to secure the permission of his Bishop or Rector to circulate the petition. The statement, therefore, of these Clergymen is wholly without foundation and misleading to the laity.

The circulation of the petition cannot be blocked that way.

The laity of the Church have a perfect right, without the interference of Bishop or Clergy, to circulate and sign any courteous and respectful memorial or petition whereby their wishes may be made known to their General Convention, and I assume full responsibility for the statement that any Bishop or Clergyman who makes any statement to the contrary is deliberately misleading his people.

**C. L. Marsilliot.**

# Church Intelligence

### The Revised Prayer Book.

The following should be of interest, as it was written for "The Forerunner" by the Rt. Rev. Charles Lewis Slattery, D. D., Bishop of Massachusetts, and Chairman of the Commission on the Revision and Enrichment of the Book of Common Prayer:

The General Convention of 1913 appointed a Commission to study the Revision of the Prayer Book. A Commission, which has been steadily changed by death and new elections, has therefore been at work for fifteen years upon the difficult task. Representing as it does all schools of thought within the Church and all parts of the Nation, the members have been singularly united in the common endeavor to serve the most devout spirit within the Church. Because most of our recommendations have been unanimously voted by the Commission they have ordinarily been accepted by the Convention.

The Conventions of 1922 and 1925 have been quite insistent that the Revision should be completed in the Convention of 1928. The Commission has assumed that this insistence was a command upon them, and therefore at the Convention in Washington will present no new material, simply asking the Convention to act upon the material adopted for the first time at New Orleans. The Commission at its November meeting unanimously and whole-heartedly approved this decision to finish the work of Revision in 1928. Both laity and clergy are eager to have in their hands the Prayer Book as it now exists by the successive stages of the Revision. The inconvenience and uncertainty of the old and new in different books ought to come to an end.

Quite apart from the inconvenience of further delay is its futility. From time to time an individual here or there pleads that the revision be extended till 1931. Most of the reasons for such a plea have been presented to the Commission and to the Convention, and have been rejected. It hardly seems likely that they would be accepted if three years more were given. Each member of the Commission would like to plead longer for certain changes, but the Commission has had a fairly long experience, and its judgment on the futility of further delay ought to be carefully weighed. To wait three more years, and to find nothing gained would lead only to chagrin.

The Convention of 1925 gave to the Commission authority to edit the book, and to correct obvious errors. Such corrections will cover for the most part such trifles as punctuation, spelling, capitalization and the use of italics. But sometimes the editing may pass to slightly larger matters, provided they seem to the whole Commission obvious. For example, it seems to the Commission clear that when the provision to sing **Agnus Dei** "during the Communion Time" was not passed by the Convention, the rubric for the permission to sing a hymn, in the Prayer Book of 1892, should be restored. That it was not restored in the printed material sent out by the Convention of 1925 seems now to the Commission simply an oversight. To restore it is only legitimate and necessary editing.

There is not likely to be long discussion in the Convention over most of the material proposed in 1925 coming up for action in 1928. The only details in the Holy Communion which will come up are (1) printing the Prayer for Christ's Church Militant in paragraphs, (2) adding a few words to the closing paragraphs, and (3) the permissive insertion of **Benedictus qui Venit** after **Ter Sanctus.** Doubtless (2) and (3) will be fully debated, and having been rejected in previous Convention, are quite likely to be rejected again. At least that is the general experience in a conservative body.

The Commission, in its endeavor to dignify the Sacrament of Holy Baptism, made the office into a single service, so that it might be clear that it stood side by side with Holy Communion. Recently a severe criticism has been directed against this service; but the single service has been before the Church for nine years, has been adopted by two Conventions and only comes before this Convention because the printer of the Journal of 1922 had disarranged the parts of the service, and it seemed easier to the Commission to present the office as new matter in 1925. The Convention of 1928 is hardly likely to reverse the action of 1922 and 1925, especially since all the arguments now put forth have been heard by the previous Conventions. For the comfort of those who think the service for either infants or adults may be hard to follow, it may be said that the Commission believes that it can so print the service that any one can easily follow the order in either case.

The only other question which is likely to cause any division of opinion is the dropping of the Thirty-nine Articles from within the covers of the Prayer Book. They are technically outside the Prayer Book now. A few good orators on either side might decide this question one way or the other.

We have all been deeply interested in the fate of the English Revision. We must be impressed with the fact that our revision is followed eagerly by Prayer Book measure in England. The House of Representatives in Washington does not need to be asked what it things about it. But there is much to be said for the Established Church and for the fact that so many laymen care intensely what changes may overtake it. Our laity, too, have full responsibility. If all the Bishops and all the clerical deputies voted for a change in the Prayer Book; and one less than a majority of the lay deputies voted for it, that one layman could hold back the change.

The Commission believes that the changes so far adopted and the others which are likely to be adopted will add power, beauty and sincerity to the worship of the Church.

### Services at Two Venerable Churches.

Bishop Guerry, of South Carolina, preached Sunday, April 22, at the annual service held amid the ruins of the old Sheldon Church, once a magnificent structure, built near Beaufort, on the South Carolina coast, in early colonial days. Nearly one thousand persons from Beaufort County and the counties of Hampton and Colleton, in South Carolina, and from the cities of Charleston, Savannah, Augusta, Columbia, Atlanta and Charlotte, N. C., attended, many of them descendants of the old and wealthy families that lived on plantations in Prince William Parish, of which Sheldon Church was the place of worship. Bishop Guerry confirmed a small class and preached the sermon. The vested choir of St. Helena Church, led the singing, and the Rev. R. M. Marshall, of that church, and the Rev. A. W. Skardon, of Walterboro, assisted the bishop. The purpose of the annual meetings at the church, which stands amid overgrown graves of its founders, is to keep alive interest, with the hope that in time money enough can be obtained to rebuild.

Trinity Church, Third and C Streets, Washington City, celebrated its centennial anniversary Sunday, April 29. Bishop Freeman preached the sermon and the Rev. Jackson Lanksford Cole, Vicar of Trinity, was the celebrant.

Jonathan Edwards presided over the meeting, held December 8, 1826, to consider the organization of Trinity Parish. By April 27, 1827, $700 had been subscribed, and the City Hall, through the courtesy of the president of the Common Council, was its temporary meeting place.

The Rev. Henry Van Dyke Johns was its first pastor and the first church was situated on Fifth Street between D and E Streets. Ground was broken for this church in 1828, and the congregation occupied the new structure on April 12, 1829. A month later it was consecrated by the Rt. Rev. Richard Channing Moore, Bishop of Virginia. Mr. Johns continued as rector until 1830. He was followed by the Rev. Chauncey Colton, the Rev. E. Y. Higbee and the Rev. Paul Owen. Francis Scott Key, author of "The Star Spangled Banner", was senior warden of the parish for a number of years.

In 1840 the Rev. John Stringfellow became rector and he was followed in 1847 by the Rev. C. M. Butler. In 1848 the plan was evolved to build a larger church, and $15,000 was raised for the new project. W. W. Corcoran made possible the present site on C Street at the corner of Third Street. The ground was broken on January 7, 1849; the cornerstone laid on April 2, 1850, and the first services were held in May, 1851.

During the Civil War Trinity Church became a military hospital. A floor was laid across the tops of the quaint box pews, whose nail marks may be seen in the woodwork to this day. Some of those still associated with Trinity Church remember the tall, gaunt figure of President Lincoln standing in Trinity Church where the baptistry is now placed, and looking with sad eyes on the suffering around him. During this period the congregation returned to its first place of worship and services were held in the City Hall and later in the nearby Wesley Chapel.

In 1867, the Rev. Thomas G. Addison began a pastorate of thirty years at Trinity Church. Following the Rev. A. M. Rich, who succeeded Dr. Allison, the Rev. Richard P. Williams was called to Trinity in January, 1897. After Dr. Williams became resident canon of Washington Cathedral in 1911, he was followed in the rectorship of Trinity Church by the Rev. George W. Van Fossen.

The change in the resident population near the church, with many of the congregation moving westward into newer parts of the city made the resources of the parish more and more limited until Bishop Satterlee took the parish under his immediate care and Trinity became the Diocesan Church as it is today with Bishop Freeman its rector.

### Arrangements For the General Convention.

Arrangements for the General Convention of the Church at Washington, in October, are being shaped rapidly. It has been decided that the opening service of the Convention shall be conducted in the Cathedral Close, at Mt. St. Albans, if weather permits. If the weather is bad, the service will be transferred to the Washington auditorium. If the service is at the close, one hundred and fifty bishops in their ecclesiastical robes and college colors, headed by a choir of three hundred voices, will form a procession down the hillside of the natural amphitheatre in Cathedral Close to an elevated platform, from which the opening sermon will be preached.

This event will not only be attended by the entire membership of the Convention and various women's organizations, but by the general public to the extent, probably, of 15,000 people. Seats will be reserved for the members of the Convention and other organizations related to the Convention until 10:20 o'clock on the morning of October 10, after which no reservations will be held.

Another most interesting event will be the announcement of the United Thank Offering of the Women's Auxiliary on Thursday night, October 11, in the Washington Auditorium. Wednesday morning, the first day of the Convention, Corporate Communion will be celebrated in Epiphany Church at 7:30 o'clock, after which the entire body will be guests of the diocese at breakfast in the City Club, to its capacity, and the overow will be taken care of in the parish hall of Epiphany.

A reception will be given the entire Convention Friday night, October 12, either in the Corcoran Art Gallery or the Pan-American Building, announcement of which will be made later.

It was decided to invite President Coolidge to address the Convention in joint session at some time suitable to him.

The Rev. Charles T. Warner has resigned as chairman of the committee on opening services of the Convention and is replaced by the Rev. Dr. George W. Atkinson.

### Meeting of Department of Publicity.

In connection with the regular meeting of the Department of Publicity the first of a series of study conferences in the publicity needs of the Church brought together for the first time representatives of all of the organized agencies within the Church which deal with evangelism. In addition to officers and members of the Department the following were present: from the National Commission on Evangelism, the Rt. Rev. Thomas C. Darst, D. D., chairman; the Rev. Wm. H. Milton, D. D., assistant to the chairman, the Very Rev. George R. E. MacDonald, Larkin W. Glazebrook, M. D., and Mr. Willard Warner; Mr. Leon Palmer, General Secretary, Brotherhood of St. Andrew; Captain B. Frank Mountford, the Church Army in the U. S. A.; Mrs. A. A. Birney, President, the Daughters of the King; Mrs. Kingman N. Robins of the Woman's Auxiliary and the Commission on Evangelism.

It was agreed that all of these agencies cooperate for purposes of general publicity with the National Commission on Evangelism, and that under the editorial direction of this agency of the National Council of the Church a department devoted to news of this movement be established in The Spirit of Missions. This conference reported its findings to the regular meeting of the Department, many of the group attending the latter session.

The executive secretary reported a new high peak in the circulation both of The Spirit of Missions and The Church at Work.

### Meetings of the National Council.

The outstanding event in the meeting of the Department of Missions and the National Council, April 24, 25 and 26, at which twenty out of the twenty-six members were present, was the report of the Commission sent by the Department of Missions to China. This Commission was composed of the Bishop of San Joaquin, and the Executive Secretary of the Department of Missions.

The report described conditions in China as observed by the Commission during its visit of six weeks. It discussed the evangelistic work of the

Church, especially in connection with the training and support of Chinese workers, along the lines of training, promotion of self-support, and the development of the Chinese Church. It reviewed at length the difficulties confronting the educational work of all Christian Communions in China, as a result of the promulgation of regulations requiring the registration of schools under conditions that in the minds of many missionaries and Chinese Christians would be destructive of their Christian character. The report recorded the excellent work done by mission hospitals, more than half of which are now closed or running under conditions which make their normal service to Chinese communities impossible. The Commission summarized its convictions in regard to the future of the Christian Church in China as follows:

As we studied past and present conditions in the Church in China we thanked God and took courage for the future. The Church has been wisely and solidly established. It is ecclesiastically independent. It is caring for some of its local concerns. It is growing gradually in strength and the sense of responsibility to maintain and spread the faith by which it lives. It has still a long way to go before it will realize the ideals of those—both Chinese and foreigners—who have given their best to its guidance and welfare.

Few would care to predict what the immediate future may have in store for China's people. They are feeling the impact of new and sometimes vicious ideas and practices. National customs and convictions are being shaken. China needs to know the constructive power of the Gospel.

The question is asked by some today: "Would you advise young American men and women, desiring to invest their lives wisely for the welfare of others, to give favorable consideration to China as a field of service?"

Our reply is emphatically, "Yes". China needs now, and will need for a long time, the highest gifts of heart and mind that the Christian Church of the West can supply, through her choicest men and women.

It was the Gospel of the Living Church that saved the Western world from ignorance and barbarism. Only the Gospel of the Living Christ can save China in this time of unsettlement, uncertainty and suffering.

As the Bishops of the Chung Hwa Sheng Kung Huei said in their pastoral letter of November, 1927:

"There are encouragements which in our opinion far outweigh the pain and sorrow of the disappointments and loss. We are convinced that the Victory of the Gospel of Jesus Christ is already assured in China, and that its claim is being established to be the one force which can unify and bring peace and salvation to this great country."

The Gospel must be revealed in Christ-like lives. It must be told over and over again in church and chapel and preaching hall. It must be taught in our schools and exemplified in our hospitals.

Yes, "the one hope for China is Christ, and when other teachings have failed, the oppressed and starving people of this land will surely turn their longing eyes to Him".

May the Church in the United States show the courage and faith of the ambassadors for Christ she has sent to China. May she enter into their plans and their hopes and join in their prayers and their sacrifices. Then she will share with her Lord in the victory that will surely be His.

### Bible Society Helps Blind.

Ninety-one years of service to the blind in the United States is the record of the American Bible Society. Abroad, the Society supplies Blind Scriptures in the languages of South America, Asia and Africa. Through the Japanese agency the whole Bible has been put into Japanese Braille, the first Far Eastern language so equipped. The Society has distributed Scriptures in eighteen languages and systems for the Blind.

## VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

### Annual Council.

The One Hundred and Thirty-third Annual Council of the Diocese of Virginia will convene at Grace and Holy Trinity Church, Richmond, May 23. Opening service, the Holy Communion, will be at ten o'clock. Apart from the business sessions of the Council, on Wednesday night, the Rev. Dr. Henry Lubeck will be the preacher. On Thursday night, the Rt. Rev. Thomas C. Darst will preach. On Tuesday night, before Council, there will be a mass meeting in the interest of Social Service under the direction of the Diocesan Board.

### Program for Social Service Meeting, May 22.

Devotional Exercises: The Rev. Geo. P. Mayo, Chairman, Board of Social Service.

Topic for Discussion: The Responsibility of the Church for Ministry to Community Needs.

1. The Necessity of a Religious Approach in Solving Community Problems—Bishop Tucker.

2. Cooperation With the Church—Hon. Frank Bane, Commissioner of Public Welfare.

3. Methods by Which This is Being Accomplished in Public Health—Dr. Ennion G. Williams, State Health Commissioner.

4. Case Records—Mr. Dabney S. Lancaster, Secretary State Board of Education.

5. Annual Report and Recommendations—The Rev. George P. Mayo, Chairman, Board of Social Service.

**The clergy and delegates to Council are earnestly requested to come on Tuesday in time for this important meeting.**

### Virginia Seminary Faculty Endorsed.

The Valley Convocation at its final meeting on April 25, adopted the following preamble and resolution:

Whereas, the faculty of the Virginia Theological Seminary has in the last issue of the Bulletin stated in unmistakable terms, the facts about the present situation there; the Valley Convocation congratulates the Virginia Seminary on the facts contained in the Bulletin, which show that in number of students and missionary zeal the Seminary has in the last ten years outstripped any similar period of its history. Especially gratifying is the following statement:

> "The Seminary has sent out more missionaries to the foreign fields in the past ten years than in any previous decade of its history. Its missionary bishops and clergy are throughout the West. The alumni know that as a matter of fact its faculty hold and teach, to the best of their ability, the Christian faith as recorded in the Bible, which they believe to be inspired, and as witnessed to in the Apostles' and Nicene Creeds. And the divinity of Christ, and the saving power of His atoning sacrifice, are, we trust not only formulae which we accept, but personal faiths in the light of which we try to think and live."

Therefore, be it resolved, that the Valley Convocation, expresses complete confidence in the faculty of the Virginia Seminary, its teaching and missionary zeal, and pray for it God's continued blessing and protection.

Be it further resolved, that a copy of this resolution be spread upon our minutes, published in the Virginia Churchman, the Southwest Virginian, **The Southern Churchman**, other Church papers and the secular press.

### Laymen's Association Meeting.

The regular spring meeting of the Rappahannock Valley Convocation will be held at St. John's Church, Tappahannock, Va., on May 9 and 10. The Laymen's Association hours will be on afternoon of May 9 and speakers will discuss:

1. Can the Laymen's Association be Made to Function Locally as the Woman's Auxiliary Does?

2. What Kind of Program Can We Suggest for Such Local Meetings?

We are hoping that representative laymen will be present from each parish and mission or church in the Convocation May 9.

**Robert Beverley**, Chairman.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

**The April Meeting** of the Baltimore Clericus was held at the Church of the Nativity, Forest Park, the Rev. Hugh Powers, rector. A beautiful new church building has been completed within the past year and the members of the Clericus were given an opportunity to inspect it for the first time. Following luncheon an address was delivered by the Rev. Beverly D. Tucker, rector of St. Paul's Church, Richmond, on the subject, "The Church and Christian Reunion".

Because of the wide publicity which has been given Dr. Tucker's experiments in practical unity in his own parish church, more than ordinary interest was evidenced in his paper. It became clear that the newspaper reports had misrepresented his position regarding confirmation. He had not advocated the non-necessity for confirmation, but simply that the validity of the vows made by members of the Protestant Churches should not be questioned by the necessity of "re-confirmation" when such members wished to transfer to the Episcopal Church. Dr. Tucker has tried this in his own church as an experiment without any assumption that members so received were in full communion with the Episcopal Church at large. A frank and open discussion following the reading of the paper and it was generally felt that this had been one of the most worth-while meetings of the Clericus for many months.

**Reports Coming In** from the various churches regarding Holy Week and Easter indicate record congregations. At Old St. Paul's 32,600 people were present during the noon-day services through Lent, while the Easter com-

municants numbered over 1,100. At Grace and St. Peter's four hundred persons were unable to gain admission to the 10:30 Easter service, and the number of communicants at all the services amounted to 1,007. Offerings of over $5,000 were presented for the new parish house and current expenses. At Emmanuel the Good Friday services were attended by more than 2,000. The Tenebrae was very beautifully sung in the evening. On Easter Day 3,375 people attended the services. The offering was devoted toward reducing the mortgage indebtedness on the parish house. Other churches in the diocese were proportionately well attended.

**The Corporate Communion** of the Mission Study Classes of the Diocese was held at Grace and St. Peter's Church on Wednesday in Holy Week. This service is held annually, the offering going toward the Edith Duer Memorial Library in Porte Allegre, Brazil. Miss Duer was a devoted member of Grace and St. Peter's Church. The Library, erected in her honor, is now completed and paid for.

**Trinity Church,** Ten Hills, the Rev. Edmund H. Gibson, rector, is attempting an experiment in week-day religious instruction. Every Tuesday and Wednesday, immediately after the close of the public schools, the rector holds classes in applied Christianity for the children of the community regardless of their church affiliation. He is receiving splendid cooperation from the parents.

J. A. M.

## WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner, D. D., Bishop

### To Vote to Retain Articles.

The delegates to the Diocesan Convention from Grace Church, Morganton, have been instructed to vote to retain the Thirty-Nine Articles in the Prayer Book, and to vote against the election of any delegate to the General Convention to be held in Washington, who will favor their being taken out of the Prayer Book.

## PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

### Church Club Meeting.

The proposed elimination of the Thirty-Nine Articles from the Prayer Book of the Protestant Episcopal Church in the United States and other proposed changes in the Prayer Book were discussed at a meeting of laymen of the Church in the diocese on Monday night, April 23 in the Church House, Philadelphia.

The meeting was held under the auspices of the Church Club of Philadelphia, an organization of laymen representing in its membership nearly all congregations of the communion in the Diocese of Pennsylvania. Invitations to be present at the meeting and to take part in the discussions were extended to all the lay deputies to the Diocesan Convention, which holds its sessions in Holy Trinity Church, Rittenhouse Square, beginning May 1.

In addition to the proposed changes in the Prayer Book, the Church Club meeting discussed a number of other important matters which are to come before the Diocesan Convention, with the exception of Bishop Garland's request for a Bishop Coadjutor. Separate committees of laymen and of the clergy are now considering the question of submitting a number of names for Bishop Coadjutor to be submitted to a Laymen's Conference and a Clergy Conference to be called some time before the Convention meets.

The coming Diocesan Convention will be called to take action on the proposed changes in the Prayer Book, including the proposed elimination of the Thirty-Nine Articles.

## NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop
Rt. Rev. E. A. Penick, D. D., Coadjutor
Rt Rev. H. B. Delaney, D. D., Suffragan

### Petition to Diocesan Convention.

The preamble of the Layman's Petition to the General Convention asking that body to refuse its assent to the proposal to eliminate the Thirty-Nine Articles of Religion from the Book of Common Prayer, has been incorporated in a petition, now being circulated in this diocese, addressed "To the Right Reverend Bishops, The Reverend Clerical Deputies and the Honorable Lay Deputies Assembled in the Annual Convention of the Protestant Episcopal Church in the Diocese of North Carolina. The petition reads: Therefore, we, the Vestry of the ————, do most earnestly protest against the threatened changes in the Book of Common Prayer, and recommend to the Convention of the Diocese of North Carolina that it go on record as opposed to the omission of the Articles of Religion from the Book of Common Prayer.

This resolution was unanimously adopted at a recent meeting of the vestry of the Church of the Holy Comforter, Burlington.

## WEST MISSOURI.

Rt. Rev. S. C. Partridge, D. D., Bishop.

### Miss Beardsley Visits Diocese.

In March and April Miss Edna B. Beardsley, of the Field Department of the Woman's Auxiliary, visited and held conferences and meetings in twenty-nine of the parishes and missions of West Missouri. Renewal of interest in the wider work of the Church and a clearer understanding of its whole program has followed her visits and addresses.

On Sunday, March 18, the Rev. Richard M. Trelease, General Secretary of the Field Department of the National Council, concluded an eight-day mission at All Saints' Church, Neveda, Mo. He was assisted on two days by Miss Beardsley who held afternoon and evening conference with women of the parish. This church is without a rector, but as result of the mission its people have determined to secure and support a priest and in the meantime to have regular Lord's Day services with aid of clergy of the diocese and lay readers. A parish canvass is under way; work of the Woman's Guild and Auxiliary is being enlarged and extended; a Men's Club is contemplated, and many passive Churchmen give promise of resuming active Church life.

**The Rev. Henry Neal Hyde,** Executive Secretary of the Diocese, celebrated the twenty-fifth anniversary of his ordination to the priesthood on Sunday, March 25. He was ordained by Bishop F. D. Huntington, of Central New York, in Trinity Church, Syracuse, of which he was made rector the next day, becoming rector of the parish church in which he had been baptized, confirmed ordained, and served his diaconate. After seven years there he served seven years at Christ Church, Little Rock Ark,. two years at St. Philip's Church Joplin, Mo., and nine years at St. Paul's-by-the-Lake, Chicago. Mr. Hyde kept his anniversary at the altar and in the pulpit of St. Mark's Church, Kansas City.

H. N. H.

## FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

### Distinguished Church Visitors.

Florida has entertained a number of distinguished Church visitors of late among them being Bishop Warren L. Rogers of Ohio, Bishop Joseph Marshall Francis of Indianapolis, Bishop Philip Cook of Delaware, Bishop John Newton McCormick of Western Michigan, and Bishop Nathaniel S. Thomas, one-time Bishop of Wyoming.

In addition to these Episcopal prelates, several of whom brought their wives with them. Florida has also had the privilege of entertaining and hearing the Rev. Edmund J. Lee, minister-in-charge of Grace Church, Anking, China. Mr. Lee spoke to the Church School and the morning congregation of St. John's, Jacksonville, on Sunday, March 18, and delivered a most interesting and instructive address on the present situation in China. To have heard Mr. Lee gives the Church at home an optimistic view of the deep roots which Christianity has struck in China and leads one to feel that once again "the blood of the martyrs" has become the "seed of the Church".

## NEWARK.

Rt. Rev. W. R. Starley, D. D., Bishop.

### Mortgages Paid.

The congregation of the Church of the Mediator, Edgewater, has during the past year paid off the balance upon the rectory mortgage. This leaves a fine property free of encumbrances and permits the congregation to turn its thoughts toward the building of a much desired new church.

On the occasion of the Bishop's Visitation for Confirmation, St. Peter's Mission, Rochelle Park, arranged a parish supper in the early evening and at the close of the evening service burned the mortgage, thus setting the mission free from all indebtedness. Plans are now being worked out for a suitable rectory, it being desired as soon as such a house can be built, to secure the services of a resident clergyman for this rapidly growing community.

### Teacher Training Institutes.

The Department of Religious Education of the Diocese of Newark has planned for the Church School Officers and Teachers three Teacher Training Institutes at three different centres in the diocese: St. Paul's Church, Jersey City; Trinity Cathedral, Newark, and St. Paul's Church, Paterson. It includes a series of instructions of two hours in length on five Tuesday nights, April 17 and 24 and May 1, 15 and 22. At St. Paul's, Jersey City, the Rev. Louis Pitt of St. Mark's Church, Newark, will give a course on the "Principles of Teaching", and the Rev. Chas. E. McAllister, Executive Secretary of the Diocese, will give a course on "How to Teach Missions". At Trinity, New-

(Continued on Page 24.)

# Family Department

### MAY.

1. Tuesday, SS. Philip and James.
6. Fourth Sunday after Easter.
13. Fifth (Rogation) Sunday after Easter.
14, 15, 16, Rogation Days.
17. Thursday, Ascension Day.
20. Sunday after Ascension Day.
27. Whitsunday.
30. Wednesday, Ember Day.
31. Thursday.

### COLLECT FOR THE FOURTH SUNDAY AFTER EASTER.

O Almighty God, Who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people that they may live the thing which Thou commandest, and desire that which Thou dost promise; that so among the sundry and manifold changes of the world our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ Our Lord. Amen.

### SEASONS.

God nurtures in His garden many fruits:
Some, very slow of growth, becomes at last
Sweet and enduring; some put forth their shoots
With hasty promise, bloom, and soon are past.

Each has its season, and the husbandman
Waits patiently, remembering that each
Must strive within its nature as it can,
Its own appointed destiny to reach.

So patiently the eye of faith can see
The nettle-blooms of war and hate increase
While slowly through the ages grows that tree
Whose leaves are healing, and whose fruit is peace.

—Leslie Pinckney Hill, in The Friend.

### "How Little You Trust Him!"

With all the pomp of his court, and with all of his extensive trapping and apparel, the most extravagant king in Jewish sacred history could not touch the majesty of a lily. The rich purple of the sovereign was a put-on glory; it was spectacular, but artificial. The modest array of the lily was a part of its life; it was simple, but it was natural.

Not one suggestion appears here that there should be any avoidance of a glorified existence. The whole section in which this Scripture appears points to highly privileged states of being Birds, flowers, men—all suggest some useful vital function; and to each of these forms of life there was some eternal concern, some intimate creative interest, that gave dignity to living.

If there is found any disturbing element in the teaching of Jesus, it is the evident implication that men easily lose the sense of the real qualities of life. Endowed as they are with the most penetrating perceptions, they allow themselves to be dulled to beauty, unimpressed with duty, and uninspired by the realities that are essentially at the heart of religion.

One purpose of Jesus was to correct this. Men were the children of God; why, then, should any one be allowed to live without the stimulating consciousness that, irrespective to social position or to material privilege, they were intimately involved in an infinite and eternal love! Human existence is essentially glorious. Even average capacities for thoughtful understanding open to any one wide opportunities to live happily and to work intimately with the Creator.

This was a new impulse in religion then. It is new enough, and real enough, to stir us deeply yet. For we still live in times when the commonplace seems thick and drab, and when exalted positions or unusual privilege tend toward artificiality.

This drift toward the artificial is evident in our religious practice just as it is in other phases of our living. It is to be seriously doubted if we can get as accurate a measurement of spirituality as we think from church rolls, great conventions, or even the number of churches in a community. All of these may mean much; on the other nand, they may mean very little.

How glibly we talk at times of "winning souls to Christ" just as if we are rescuing men and women from an eternal awfulness by some high powered "go-getter" kind of a religion. How high some of our enthusiasms become when we see some modified form of "big meeting" sway people into the kind of committal the immediate situation may require. And these things are so generally prevalent in a great many of the Christian communions today.

Certainly we may be glad that men and women are responsible to religious appeal. We may be glad that some moral effort is made to reach them for the higher interests related to Christian living. But to many observers of these situations there is a pain of spirit because we have not yet devised many efficient methods of really making people aware of their eternal sonship with God. It has not been as much of our interest as it should have been to help men and women to feel in their business of living that there are attainable virtues in daily experience that would go far in making this world conform to the ideals of Jesus.

It is no surprise that a verse a little further on (v. 30) gives us one of the most vigorous appeals that Jesus ever made: "O men, how little you trust him!" What an appeal it must have been—what an appeal it is now!

So many today are passionately interested that the great historic positions of the Church shall be perpetuated that their appeal is that men and women shall yield their lives to help "defend" religion. What a lack of trust in religion after all!

And there are many who still see religion a mere matter of the Bible to such an extent that only as there are Biblical patterns is there any course open for human policies. Their appeal, too, is for "defense" for some thing that does not need it. A lack of faith again, indeed.

Is there not some way whereby this presentation of Jesus can be placed again at the spiritual uses of mankind? There are such fine devotions of the human spirit that need to be brought out so that in natural ways the heart of man can find the heart of God. There are so many accessible beauties today for our consideration, and our meditation, that can be used to open our spiritual appreciations; can we not find a way for the simple interest of Jesus to become effective through these in this matter of turning lives to the resources of religion?

There seems to be a growing hope that ere long we will re-awake to some of these means to bring the life of men into play with the work and purposes of the eternal. It is evident at times that this simple method of approach to the spiritual problem will become our approach. The bird and the flower, the sea and the mountain, the creative abilities of men as they can be seen in art and music and vast varieties of thought production, are bidding to be the new avenues of spiritual experience. Our widening and deepening insights into human history, our growing knowledge of the moral struggles of the races, and our extending understanding of the sweep of the universe are also promising to bring men into closer relationships with God.

"O men, how little you trust him!"
—Herald of Gospel Liberty.

### What I Saw in Bible Lands.

Again and again, at second hand, I have heard about the work the Near East was doing. I want now to bear witness to the things that my eyes have seen and my hands have handled concerning the Near East Relief work.

Let me take you first of all to Athens where I found several hundred refugee orphan boys under the care of Near East Relief. It was bitter cold then in December. There was no heat in the building, dinner was being prepared. The boys were dancing about to keep warm when suddenly they broke forth into a glorious harmonious Greek chant expressing thanks to Almighty God for His benefactions. I have never forgotten those boys, before bare board tables, singing their thanks in one of the most glorious chants I have ever listened to.

Come down from Athens to Corinth—to old Corinth where Paul walked and taught. And yet I confess that the more vivid recollections concern Old Corinth, but New Coriinth just a few miles away with the Near East Relief orphanage. I shall not forget that day when I stood before 1,200 boys and girls and tried to represent America. I spoke in English—a man on my right translated it into Greek and a man on my left into Armenian. We have a great reputation to live up to, at least in one place in the world, and that is in the hearts of those children of the Near East.

Let us go over from Corinth to Beirut. More splendid orphanages and a rescue home for girls from Turkish harems. Scores upon scores of girls, thirteen, fourteen, fifteen years of age rescued from the harems. No friend on earth except the Near East Relief. And then I went south from Beirut toward Nazareth. Past Sidon the marching ground of conquerors: Hittite Kings, Egyptian Pharaohs, Sennacherib, Alexander the Great and Napoleon all were there. But upon those hills there walked the feet of another Conqueror—Jesus. History would not give these men the memorial that that greatest of conquerors left—the Near East Relief Orphanage upon the hillcrest of Sidon. There were just two main things in Nazareth that reminded me of the Master. One was the "Virgin's Fountain" and the other was the Near East Relief Orphanage where they are teaching boys to be carpenters in His home town.

I come back thus to bear testimony to the things I have seen. The thing Near East Relief is doing is tremen-

dously worth while. We must keep on with it until it is finished. The parable of the Master shall not be true that we started a tower which we were unable to finish. Our help means life or death to these children, but there are hours when I think perhaps it is more important that we should keep this work up because of what it will do to us. I suppose it is not wicked to be prosperous; but when you have come back from the Near East, where you have seen the beaten and homeless populace, you cannot walk the streets of our cities without feeling that we are under one of the most tremendous temptations that ever faced a people. Let us welcome every chance to give for the care of these orphan children under American care and to give until it hurts.—Rev. Harry E. Fosdick.

For The Southern Churchman.

### IN MAY.

Virginia Woods.

Come out to the garden where columbines sway,
For cloudless above is the deep blue of May.
The sweet, sunny Harrison roses are gay,
And bright golden lilies are blooming:
And the cardinal sings with exuberant zest,
And joyous, the orioles fashion their nest,
And the locusts, aglow with the roses of the West,
The light blowing breeze are perfuming.

Now as for her bridal the earth is made fair,
Her songs of rejoicing are heard everywhere,
A flush of new vigor now thrills through the air,
In the radiant sunlight residing.
And now by the life of the May time we know
That the Infinite Love His new life will bestow,
As we joyously yield Him the love that we owe,
Our all to His keeping confiding.

### Made Perfect in Weakness.

My grace is sufficient for thee, for"—what follows? It is a very strange reason. What would you expect to find? "My grace is sufficient for thee, for My strength is infinite, unchanging, unwearying, abundant, inexhaustible?" That would be a sufficiently good reason. "My grace is sufficient for thee, for thou art so persevering, so faithful, and loyal? Thy strength is so nearly adequate that I can easily make up for what is deficient." That would be a natural reason. The reason assigned is just clean contrary. "My grace is sufficient for thee, for My strength is made perfect in weakness, and you now are weak enough to appreciate and appropriate and assimilate My grace."—Prebendary F. S. Webster, M. A.

### Her First Visit to the Country.

"Oh, I'll see the butterflies making butter."
Said a dear little lass,
And danced about in a flutter.
"And the grasshoppers making grass!
I'll gather some nice fresh honey
From the honeysuckle tree,
And get the eggs from the egg-plants.
Oh! don't you wish you were me!"

—Little Folks.

# For the Young Folks

For The Southern Churchman.

### PARAPHRASE
(Psalm 103, vs. 1 to 14).

Gene Scott Wright.

Praise thou the Lord, my soul!
His mercies be thy theme,
Who hath forgiven all thy sins,
His blood, the cleansing stream.
His kindness crowns thy life,
None shall thy soul destroy—
He saves thee in the midst of strife,
Renews thy youth in joy.

The Friend of all oppressed,
He is to anger slow;
As far as east is from the west,
So far our sins shall go.
If we but fear His name,
And call to Him for aid,
He will remember all our frame,
That we of dust are made.

### Suffer Little Children.

It was evening, the tasks of the day were finished; the little family of David was on the housetop of its little home in the outskirts of Capernaum. The mother held wee Joseph in her arms, humming softly, while Andrew and Rebekah, wide-eyed, listened to the tales Father David was telling of his boyhood.

In the quietness came the sound of some one running and Philip, a lad who lived next door, burst in their midst. "Oh, Andrew, Rebekah—every one—listen," he cried. "Dost remember the Jesus whom we heard them talking about at the market place yesterday? 'Tis said he'll be at Capernaum on the morrow. Wouldst thou care to go there—mayhap, we will see Him?"

"O Mother! Father!" the children's voices rose high and clear. "May we not go—wilt thou take us—may we look for that Jesus?" "Hush, my children," said the mother. "We will ask thy father."

Turning to David, she said, "What sayest thou, David?" Slowly, as was his custom, David spoke. "Aye, Mary, it would be a fine thing for our children to see this Jesus of whom men are talking so much. Thou art going, Philip—thou wilt help Mary watch over the little ones?" "Aye, Mother, and I will both go and help with them." Andrew and Rebekah clapped their hands joyfully. "We'll be so good," they promised. "Perhaps thou'll begin thy good behavior by going to thy rest at once," said Mary. "Art thou ready? See, the baby is fast asleep and I must take him in." Readily Rebekah and Andrew followed their mother down, leaving Philip to talk with David.

As the children knelt at their prayer before going to bed, Mary heard Rebekah say softly, "O God of our Fathers, may we see Jesus—wilt Thou help us to find Him?" In her heart Mary echoed that prayer. Knowing how her children longed to see Jesus, she too whispered a prayer that on the morrow they might find Him.

When the children were safely in bed she called David to help her make plans for the journey. Together they decided the time to start—early morning, for though not an hour's journey for a grown man, it would take much longer for Mary and the little ones. "Thou must take a bit of lunch, Mary," spoke David. "The little ones will be hungry. It will be a long day for them." "Aye, we will take bread and dates," returned Mary. "The children like best the dates of our own trees." "Now, thou, too, must rest, my Mary, for it will be early when thou must arise on the morrow." So Mary, too, lay down to rest, and she, as well as the children, dreamed of the next day's journey

It was scarcely daylight when Mary and David arose in the morning. Soon they heard the voices of Andrew and Rebekah in excited whispers. "Come, my little ones," called Mary. "Thou must help me this morning. Andrew, thou wilt fetch me fresh water. Rebekah, thou must dress wee Joseph while mother prepares the morning meal." Swiftly the children rose and dressed; then went about their tasks.

As he went past Philip's house, on his way to the well, Andrew called out, "Art thou ready, Philip, to start for the village"? "Aye," came the answer, "Mother and I are ready to go now." So Andrew hastened home, that they too might be ready to start soon.

When the meal was finished, and the favorite lunch of oat cakes and dates made ready, Mary, with Joseph in her arms, and Rebekah and Andrew at her side, bade David good-by. Laughing, David swung Andrew high in the air, then said as he set him on the ground, "Be a good child, my son; and thou, too, my little Rebekah. Take good care of thy mother."

Philip and his mother joined them as they started forth. "Give me the baby. He is too heavy for thee to carry." So saying, Philip lifted the laughing baby high on his shoulders and strode ahead. Rebekah and Andrew raced on beside him.

As they went on their way, others joined them. They, too, had heard of this Jesus who loved every one. Little, lame Samuel was there, hopping bravely along, and the mothers whispered among themselves that he might be made whole. As the laughing children went on, they gathered flowers in their hot, little hands, for, as one little maiden said softly, "Even Jesus must love the flowers".

As they drew nearer the city, Philip cried out, "Let us rest a bit in yonder grove. The roads are dusty, for we have had no rain; the women are tired, and the little ones are ready to eat a bit." For a little while they rested in the cool shade; then as they saw more people journeying toward the city gates, they hastened on. At last they were within the city, but now they must go slowly, for there were many people. "I wonder where Jesus is," whispered Rebekah to her mother. "Over there," was the reply. "See where the crowd is gathered."

Slowly they reached the edge of the group around the Master. In spite of the crowd, they managed to see Jesus as He stood there, His splendid head held high, His voice ringing clearly as He talked.

Closer and closer drew the children. At last they were surrounding the Master, their happy faces lifted up to Him, their eyes shining as they watched Him. And then—they felt themselves pushed away by men who were saying, "Stand back, the Master is busy. He has no time for children."

For an instant the happy faces dimmed, but almost before they could

realize the hurt, they heard the voice of Jesus says, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God."

Instantly they turned to the Master, who stood with His arms outstretched to them. The children surrounded Him -even shy, little, lame Samuel crept close until the Master's hand rested upon his curly head, and the Master's voice said softly, "Thou art whole now, my little Samuel, and thee, too, my little ones," as He gathered them closer. "Ye are all mine—my love rests upon thee forever."

To the mothers standing near those words brought a sense of peace and happiness. They knew their little ones had received much. They knew that the blessing of the Master would guide them and strengthen them, always. It would never be lost—it must live on and on in their lives—and in the lives of their children—forever and ever.—Ruth Rodan, in Herald of Gospel Liberty.

### One Little Indian and How He Grew.

By Edith Scamman.

"Let us play Indian now!"—how many of you boys and girls have said this when you have become tired of other games? But how would you like to be a really, truly Indian boy like Swift Arrow? If I gave you three guesses I don't believe you could tell me how Swift Arrow got his name.

Once upon a time his grandfather, Big Buffalo, was chief of a tribe of Indians. He ruled over their pow-wows, went with them after big game and led them out to fight other tribes. One summer it was very hot in the land of the Dakotas. There had been no rain for weeks and weeks. The growing corn, so fresh and green in the springtime, was now so dry and thirsty that the leaves rustled and rattled in the hot wind.

Many of the Indians do not know about God, our dear Heavenly Father, whom we love. They think that there are many other gods—gods of the sun, the moon, the woods, the rivers and the mountains, but they do not love these gods; indeed they are very much afraid of them. So Big Buffalo thought that the gods must be angry with his tribe. For weeks he and his warriors had prayed for rain.

One hot summer afternoon a big, black cloud appeared in the sky, the thunder boomed, and zigzag streaks of lightning leaped from cloud to cloud. The Indians believed that the lightning bolts were the arrows shot from the big bow of the Thunder God. The shower happened to come on the very day that Big Buffalo's little grandchild was born. So he named the wee papoose Swift Arrow, as a way of saying "Thank you".

Swift Arrow's mother made him a cunning little cradle, very different from your cradle and tied him in tight. Sometimes she carried the little papoose cradle and all, on her back, and sometimes when she was busy cooking in the tepee, or working in the garden, she hung him, snug and cozy in his cradle, on the branch of a big tree.

When Swift Arrow had seen the wild cherries ripen seven times, which is an Indian way of saying that he was seven years old, the "pale face" mission teacher came to live in the village. "Winona" or "Bread Giver", the Indians called her because she was so kind and was always doing nice things for them.

At first Swift Arrow shook his head when his playmates, Gray Wolf and Lone Eagle, begged him to go with them to the little frame house where Winona lived, and where day after day, a group of Indian children gathered about her. Instead he raced up and down the prairie on his little pony, Dust Maker. But one Sunday, as he peeped in the window and listened to the "big music" his friends were making, he decided to venture inside. After that every morning found Swift Arrow in the tiny school house. Winona taught the children to read and sing from the "talking leaves", told them pretty stories, and showed them how to play strange new games.

One afternoon, two summers later, on returning home after a ride Swift Arrow was much surprised to see a group of braves in front of his grandfather's tepee. Several Indian women were moaning and waving their arms back and forth. His grandfather sat inside holding Red Bead, Swift Arrow's little sister, in his arms. Her eyes were closed. On one bare brown foot was an ugly red spot. An old Indian, his face smeared with yellow and black paint, stood beside a rusty kettle. He looked so fierce and savage that I think you boys and girls would have been dreadfully afraid of him. But Swift Arrow recognized Long Arm, a well-known medicine man of the tribe. Swift Arrow also knew too well what the red spot meant. Darting out of the tepee he ran as fast as an Indian boy can run to the little frame house. For did not Winona know more than Long Arm who made big medicine and called on the Indian god?

When they reached the tepee Long Arm was going away shaking his head sadly. Winona bathed Red Bead's swollen foot and looked carefully at it. "A bad snake bite!" she exclaimed, "I am afraid it is too late. There is a Doctor —Doctor Lowell—who might save her, but he is too far away, at Red Gap, a good twenty miles north." Swift Arrow thought of the long ride, and of the night which would soon come, hiding the prairie in darkness. But he loved Red Bead dearly.

"I go," he said quietly, "get pale face doctor—be quick," and before Winona or Big Buffalo fully understood, the hoof beats of a pony were heard outside, and a cloud of gray dust, like a puff of smoke, could be seen across the prairie. Dust Maker certainly lived up to his name that day. When it grew dark, Swift Arrow felt very lonely and afraid. The dark shadows of bushes or over-hanging rock seemed to leap out at him. A coyote barked not far away. But he kept thinking of Red Bead, and gripping the pony's mane urged him on faster. You can imagine how glad he was to see the twinkling lights of Red Gap ahead. He had never been to the town before, but he soon found the doctor and told him his story. The doctor was a follower of Jesus and, like Him, loved little children whether white or black or red. So, without any delay, he started back with Swift Arrow down the long trail across the plains.

Big Buffalo met them at the entrance to the tepee. "She still breathes," he said. Swift Arrow almost fell off the saddle, he was so stiff and tired. But his heart beat fast with joy. For they were not too late, and the pale face doc-


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tor made Red Bead well and strong again.

"Heap brave Indian boy—the pride of my eyes. I give you anything you want," Big Buffalo told his grandchild a few days later. "A new pony? A saddle? What you wish!"

"I want to go to Santee, the mission school the pale face told me about when we rode through the dark," Swift Arrow replied at last.

Big Buffalo was true to his promise. And so it came about that Swift Arrow was one of a happy group of Indian boys and girls from different sections of the West who enrolled at the mission school in the fall. He lived in the Boys' Cottage—a wonderful home to him—and helped feed the pigs, dig potatoes and harvest the crops for the school. In the springtime the boys had great fun working together in the garden and raising delicious vegetables different from any Swift Arrow had tasted before.

Swift Arrow was eager to learn all the strange new lessons the teachers and books taught him, for some day when he is grown up, Swift Arrow means to be a Christian doctor, and help cure other Indian children as the pale face did Red Bead.—Selected.

### SLEEP SONG.

Two little beds, and the sun goes down,
Pulling the darkness over the town.
Two little beds, all soft and white,
And one little moon that sails the night.

One little moon and two little beds
For two little sleepy, sleepy heads,
One little bird, head under its wing,
Fast asleep where the branches swing.

One little bird and two little heads
Pillowed deep down in two white beds.
One little song, "tick-tock, tick-tock",
Sung by a sleepy, sleepy clock.

One little clock with one little song,
"Nick-nock, nick-nock", the whole night long.
One little song, and deep in their beds
Two little, dear little, sleeping heads.
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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.


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**ANTIQUES.**
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CLERGYMAN'S DAUGHTER DESIRES position as companion to elderly lady, invalid, or child. Address Miss Emily Joyner, Thelma, N. C.

**HELP WANTED.**

WANTED — MIDDLE-AGED WHITE woman to help mother with child. State salary expected with application. References. Address Route 2, Box 205, Norfolk, Va.

WANTED, A HELPFUL COMPANION for widow living alone. References exchanged. Address P. O. Box 614, Tarboro, North Carolina.


# Deaths

**GWATHMEY:** "Entered into the joy of Paradise on Wednesday in Holy Week, 1928, MARY L. TAYLOE GWATHMEY, widow of the late William Watts Gwathmey, of Norfolk, Virginia. Born at Cloverdale, Botetourt County, Virginia, September 16, 1836, she was in her ninety-second year. Admired and loved through her long life of sunshine and shadow, her family and friends can only think of her in terms of gratitude to God."

**WILLIAM LLOYD HUNT.**

Departed this life on Good Friday, April 6, 1928, at 3:30 A. M., WILLIAM LLOYD HUNT, in the 48th year of his age. Born in Cincinnati, O., the youngest child of the late William Lewis Hunt and Eleanora Gano Hunt, of Cincinnati, he attended the Massachusetts Institute of Technology and Harvard University and in his 30th year he married Laura Lenoir Gwynn, of Asheville, N. C., who, with a daughter, Eleanora Gwyn Hunt, survives.

Their only son, William Lloyd, Jr., was called back to his Heavenly home in his second year. A brother, Frederick Gano Hunt, of Washington, D. C., also survives.

William Lloyd Hunt was ill for four days with pleurisy and pneumonia, his heart failing in spite of the best medical efforts of three specialists. He had no disease but had never been strong and being talented, ambitious and manly in spirit he usually over-exerted his physical body, always finding the "limitations of the flesh" a heart-breaking handicap, though he strove manfully to reconcile himself to God's will and to "do his duty in that state of life into which it had pleased God to call him". Unassuming and modest, he underrated himself, and his sensitive and artistic nature was best appreciated by those who knew him best. His ideals were of the highest, his sympathies generous and quick to recognize true worth in others, his tastes were conservative and refined and he had an innate aversion to false display or insincerity in any form. He lived a clean, courageous life himself and left the world better for his influence and example; giving, up to the last, loving sympathy and material aid to all with whom he came in contact.

Best of all, and embracing all, he was an earnest, professing Christian and Churchman, giving gladly of his time, strength and money to further Christ's Kingdom on earth and to the Church's work.

He enjoyed both the morning and evening services of his church, Trinity, Asheville, N. C., on Palm Sunday, and on Wednesday of Holy Week he said to his wife and daughter (between gasps of pain): "Oh, I appreciate more than ever before what Christ's sufferings on the cross for us must have been—and—I may be with Him this Easter!"

And so we know that "as in Adam all die, yet in Christ shall all be made alive".

The strife is o'er, the battle done
The victory of life is won
The song of triumph has begun.
Allelulia!

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**MRS. JAMES CHURCHILL COOKE.**

On Tuesday, April 24, 1928, in the 88th year of her age, MRS. MARY ISABELLA BLACKFORD, beloved wife of James Churchill Cocke, Esq., of "Foxleigh", King William County, Va.

Besides her husband, with whom she lived for sixty-three years, she leaves two sons, Mr. James Churchill Cooke, of Canada, and Mr. Eugene Blackford Cooke, of Ohio, and three daughters, Mrs. Fenton Noland, of "Airwell", Hanover County, Miss Mary M. Cooke, of "Foxleigh", King William County, and Mrs. James E. Stansbury, of Florida.

"Blessed are the pure in heart."

**CHURCH INTELLIGENCE**
**(Continued from page 19.)**

ark, Miss Mabel Lee Cooper, of the National Department of Religious Education, will give courses on "The Pupil", and "Principles of Teaching". At St. Paul's, Paterson, the instructors will be the Rev. John H. Rosebaugh, rector of the Church of the Atonement, Tenafly, N. J., who will teach "The Principles of Teaching", and the Rev. George W. Dawson will give a course on "How to Teach Church History".

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

### Honorary Vice-President.

Dr. William L. DeVries, Chancellor of the Washington Cathedral, was elected honorary vice-president of the Blue Mountain Conference at a meeting of the governing body last Wednesday in Wilmington, Del.

The other honorary vice-presidents are: The Rt. Rev. John G. Murray, presiding bishop of the Episcopal Church; the Rt. Rev. J. H. Darlington, Bishop of Harrisburg; the Rt. Rev. R. E. L. Strider, Coadjutor of West Virginia; the Rt. Rev. H. St. George Tucker, Bishop of Virginia, and the Rt. Rev. Hugh L. Buleson, Bishop of South Dakota.

The Blue Mountain Conference is held every summer in Hood College, Frederick, Md., and is intended as an advanced school, making its appeal principally to experienced workers in the Church and its various organizations. Registrations for those living in Washington who wish to attend the conference, may be secured from the Rev. A. A. McCallum, St. Paul's Church, Twenty-third Street, N. W. The dates of the Conference are July 9 to July 21. Dr. James O. Huntington will, for the third season, be the chaplain of the conference.

### The Rev. James H. W. Blake Dies.

The Rev. James H. W. Blake, twenty-two years rector of Christ Church, Georgetown, entered into life eternal on Friday morning, April 27, after a short acute illness, but a long period of failing health. The eleven o'clock service at Christ Church on the Sunday following was given over to a spirit of meditation, when the music, lessons, prayers, etc., fitted well into the thoughts and moods of those present. The sermon, preached by the rector, the Rev. E. Pinkney Wroth, was developed from the text, "As a servant of the Lord", and had for its keynote the faithfulness in service of him who had served the parish so long and well.

Funeral services, held in the church, on April 30, were conducted by the Rt. Rev. James E. Freeman, D. D., Bishop of Washington, who was assisted by the Rev. E. Pinkney Wroth, the Rev. Richard Trapnell of Wilmington, Del., and the Rev. Henry F. Kloman of Cumberland, Md. Besides these, a large number of diocesan clergy were present in the processional and in the chancel.

At ten o'clock in the morning the remains of Mr. Blake had been placed in the chancel which he had occupied so many times before, and remained there, until the hour of the funeral. The Easter theme was brought out in quiet organ playing, which constituted all the music of the service.

Mr. Blake was born in Annapolis, Md., in 1853. His earlier education was received in Maryland, and later he received his Bachelor's and Master's degress at Dickinson College, Carlilse, Pa. He was ordained to the diaconate in St. Mark's Church, Frederick County, Md. in 1879, by Bishop Pinkney, and was advanced to the priesthood in 1880 by Bishop Peterkin in Charleston, W. Va. After serving in several parishes in Maryland and West Virginia, he went to Lafayette, Ind., Tiffin, Ohio, and Akron, Ohio, from which city he was called to Christ Church, Georgetown, in 1903. Here he served until 1925, when ill health made it necessary for him to retire from active service. At this time the vestry of Christ Church made him rector-emeritus of the parish, thus holding on to him as an integral part of the life of the church. He is survived by his wife, two daughters, Mrs. Duncan Bradley and Miss Frances Blake, and a son, Mr. Vinton Blake, of Akron, Ohio.

The strife is o'er, the battle done,
The victory of life is won,
The song of triumph has begun.
Alleluia.

M. M. W.

# Personal Notes

The Rev. William H. Anthony, Ph. D., first assistant at Calvary Church, Pittsburgh, Pa., who recently received, during the same week, two calls, one to a Pittsburgh rectorship, and the other to St. Peter's Church, Phoenixville, Pa. (Philadelphia), has accepted the latter, and will begin his rectorship on May 1. He has served most efficiently as President of the Pittsburgh Clericus, and as one of the Examining Chaplains. He has further made a profound impression throughout the diocese as an effective and able preacher, and in all his messages ever radiating the missionary spirit.

At the recent meeting of the National Council it was announced that Bishop McKim had been asked to take charge of the Tokyo Diocese until the election of a new bishop.

The Rev. R. Bland Mitchell, who recently resigned as Executive Secretary of the Field Department of the National Council, ceases active service with the National Council on May 1. However, his address until further notice continues to be, 281 Fourth Avenue, New York City.

The Rev. John Forbes Mitchell, Canon of Aberdeen Cathedral, Scotland, and rector of the Church of the Holy Spirit, Bensonhurst, Brooklyn, has resigned the latter position, having officiated for the last time there on Easter Day. Canon Mitchell will devote himself entirely to his work as National Secretary of the Bishop Seabury Memorial.

The Rev. Francis B. Cannon is in temporary charge of Christ Church, Lykens, Pa., and St. Bartholomew's, Millersburg, Pa.

The Rev. Jeffrey Jennings, Ph. D., Vicar of Christ Chapel, Brooklyn, will become rector of the Church of the Atonement, Brooklyn, on May 1, succeeding the Rev. Harry T. Morrell, who has just removed to Christ Church, Sag Harbor.

The Rev. Elwood L. Haines, formerly rector of Trinity Church, Bethlehem, Pa., began his duties as Executive Secretary of the Diocese of North Carolina on April 15. His address is 1130 E. Fourth St., Charlotte, N. C.

The Rev. Newton Middleton, formerly rector of the Church of the Good Shepherd, Norfolk, Va., has accepted a call to St. John's Parish, Jacksonville, Fla., with address, St. John's Place, Jacksonville, Fla. The change is to be effective June 1.

The Rev. Mr. D. P. Griffiths, of Jermyn, Pa., who has been ill for a long while, has resigned the missions of St. James, Peckville, St. Annes, Winton and St. Paul's, Jermyn, to take effect the first of June. His people regret very much that this step was necessary, but having reached the pension age, he felt that was a wise thing to do.

The Rev. John Oliphant, retired, of Orbisonia, has had a serious relapse and is in the Episcopal Hospital, Philadelphia, Pa.

## ORDINATIONS.

On Friday, April 27, 1928, in Christ Church, Chattanooga, the Rt. Rev. Jas. M. Maxon, D. D., Bishop Coadjutor of Tennessee, ordained to the diaconate Alfonso Constantine Adamz, formerly a Congregational minister. The candidate was presented by the Rev. Arthur G. Wilson, rector of Christ Church, who also preached the sermon. The Rev. James R. Sharp, chaplain to the Bishop, was the celebrant of the solemn aucharist, and the Rev. Roger B. T. Anderson, O. H. C., was subdeacon. The Call to the Ministry was read by the Rev. Henry C. Salmond, and the Litany by the Rev. Edward W. Mellichampe. The Rev. Mr. Adamz will be in charge of the missions at Tracy City and Coalmont, which he has been serving as lay reader, while continuing his studies for the priesthood in the Theological School of the University of the South.

## School of Sacred Music

**Winston-Salem, North Carolina.**
**June 18, July 27, 1928.**
**John Finley Williamson,** Director.

Announcement is made of the third session of the School of Sacred Music, to be conducted as a feature of the Civic Summer Master School of Music, at Winston-Salem, North Carolina, beginning June 18, and closing July 27, 1928.

The school will be again under the direction of John Finley Williamson, conductor of the famous Dayton Westminster Choir and director of the Westminster Choir School at Dayton, Ohio. The sessions will be held at old Salem College and the school will be, as it has been from the beginning, under the auspices of the Civic Music Commission of Winston-Salem.

The regular faculty of the Westminster Choir School at Dayton will assist Mr. Williamson and all branches will be taught as they are taught there. All phases of church music will be taken up—History, Repertoire, Choir Organization, Group Singing, Sunday School Music, Junior, Intermediate and High School Choir work, Worship, Psychology of Music and of Worship, Choir-Master and Organist and Choir-Master and Pastor.

This Summer School of Sacred Music will offer exceptional opportunities to Ministers of Music, Choir Directors and others desiring instruction in sacred music under one of the greatest living authorities on that subject. Early registration is desirable.

A School of Public School Music will also be conducted in connection with the Civic Summer Master School of Music, this being under the direction of William Breach, one of the outstanding public school music authorities of the country.

For further information, address Raymond Anderson, Business Manager, Box 1809, Winston-Salem, North Carolina. (adv.)


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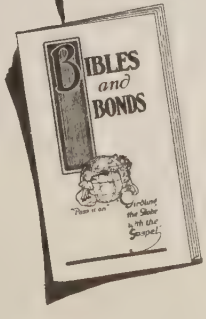
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# TO THE LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

There is in circulation among the laity of the Protestant Episcopal Church a petition, prepared by one of our Bishops, to the General Convention which will assemble in Washington next October, asking that body to refuse its assent to the proposal to eliminate the Thirty-nine Articles of Religion from the Book of Common Prayer, which would mean their abrogation.

"WHEREAS, the last General Convention adopted tentatively a resolution to revise the Book of Common Prayer by omitting the publication in connection therewith of the Articles of Religion; and

"WHEREAS, there is no provision for publishing elsewhere or for recognizing in any other way the Articles of Religion except in connection with the Book of Common Prayer; and

"WHEREAS, the Constitution of this Church has ever since 1801 recognized in this way the Articles of Religion; and

"WHEREAS, the Articles of Religion define the Church and state clearly the historic doctrinal differences between the Anglican Communion and the Roman Catholic Church;

"THEREFORE, we the undersigned adult communicants of the Protestant Episcopal Church do most earnestly memorialize our Right Reverend Fathers-in-God, our Reverend Clerical Deputies and Honorable Lay Deputies, in General Convention assembled in their respective Houses, to vote against the resolution to omit the Articles of Religion from publication in connection with the Book of Common Prayer and to vote against any proposed amendment to the Constitution that would omit reference to the Articles of Religion.

"AND we do further memorialize our Fathers-in-God, the Bishops, to send us a message of assurance that the name, the doctrine, the ceremonies and nomenclature of our Church and her missionary purpose and her fraternal love for all Christian people are and should be as expressed in the Book of Common Prayer.

"So we believe you will bring comfort and peace to the hearts of many, give confidence to those within our Communion and make clear to all men the true Catholic nature and Protestant heritage of our dear Church and revive zeal for the salvation of souls through Jesus Christ Our Lord. Amen."

We believe that a great majority of the communicants of the Church are opposed to the elimination of these Articles of Religion, established by the Church in 1801, and are likewise opposed to the introduction into the Church of the Mass, Reservation and Adoration of the Sacrament Prayers to the Virgin Mary, Invocation of Saints, Worship of Images and Relics, Auricular Confession, Penance, use of the Rosary, Holy Water and other doctrines and ceremonies peculiar to the Church of Rome.

We therefore heartily endorse this petition and express the hope that all Protestant Episcopalians will signify their approval of it by their signatures and by aiding in the widest possible circulation of it.

Copies of this petition may be procured without cost from Latsch & Arnold, 97 N. Second Street, Memphis, Tenn.

(Signatures of Laymen)

.....

**Please Sign and Mail to SOUTHERN CHURCHMAN Richmond, Va.** .....

.....



One of the Ancient Inca Tombs on the high plateau of Bolivia.

# Inca Monuments

WHETHER the Incas, a race of Peruvian Indians, stood at the beginning of civilization or whether, as some believe, they represent a culture as old as that of Egypt and more advanced than that of their Spanish conquerors, is still disputed. But, they certainly left some remarkable monuments which tell of a strong and highly gifted race.

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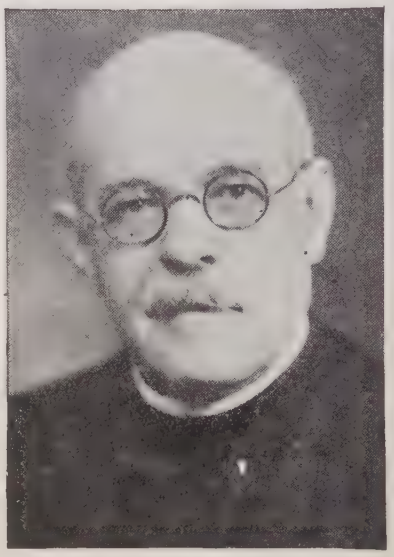
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# Southern Churchman

DOMINUS FORTITUDO MEA ISIN 1835

Vol. 93. RICHMOND, VA., MAY 12, 1928. No. 19.

## MOTHERS

To-morrow, May 13th, will be "Mother's Day" in the United States. Hundreds of thousands of Americans of all ages will wear on their breasts flowers, outward and appropriate symbols of the sweetest, purest, tenderest emotions and affections that stir the human heart and lift thought and memory away from and above the drab and sordid and commonplace. It is right and very beautiful that the sons and daughters dedicate a special day for feeling and thinking as the vast majority of them should and will, but the day should bring also to the mothers of children yet at the formative ages serious and honest self-examination and introspection.

A little Catholic magazine published recently a story, evidently true, written by a priest and telling of a family he calls Murphy. The father was an humble employee of a great corporation and earned a hundred dollars a month; the mother a devoutly pious, handsome, laughing Irish girl, their small daughter being trained to strict allegiance to the doctrine and faith of their church. Prosperity came. The diligence, fidelity and ability of the man won for him gradual advancement and presently high place and munificent income. They moved to a fashionable neighborhood and away from religion and habits of piety and their plain and honest standards and modest ambitions. The mother became absorbed adapting herself to her new life, sent the daughter to be finished at famous finishing schools and colleges and contrived to marry her to a vicious young rake of a leading local family. At twenty-four the daughter was a wreck, abandoned by her dissolute husband, love gone, hope gone, life shattered, begging the priest to help her back to the trust in God and Christ and their pity and mercy for the beaten and disconsolate she had known as a child and from which her mother had torn her.

One of the wisest and most essential sentences of the litany, and to be most devoutly and fervently said, is: "In all times of our tribulation, in all times of prosperity, in the hour of death and in the day of judgment, Good Lord deliver us."

In the hour of death and the day of judgment we must account for our use of tribulation and prosperity alike.

The priest's story is old, sadly familiar to rectors and preachers of all denominations. It is old as history. More than four thousand years ago, according to Deuteronomy, Jeshurun, lifted from the desert and destitution to abundance and dainty food and drink, waxed fat and kicked, forgot the God who made him and the Rock of his Salvation. "Pride goeth before destruction and a haughty spirit before a fall," Solomon tells us. The profound philosophy of the Book of Job is illustrated constantly in ordinary human experience. We see souls come purified from the deep waters of affliction, the dross consumed and the gold refined by fiery trials, beautiful manhood and womanhood grow from poverty and obscurity, lovely and noble character formed by tribulation; promising youth, fine natural equipment, stunted, warped, horribly degraded and wasted by success and prosperity. Most of us who have lived to middle age can recall mournful instances of ruin by early and easy triumphs and misdirected, ignoble ambitions. The follies, vices, pitiful miseries and downfalls of pampered children of the very rich are before us in the newspapers daily. "It is good for a man that he bear the yoke in his youth," says Jeremiah.

The life of any one of us may be a universe of purposes, potentialities, consequences, its mysteries, workings and results known only to the Creator and Director of all. The woman who gives a child to the world and who uses her power as mother to guide the child toward good or evil, usefulness or absurd vanities, may be making blessing or woe for multitudes in ages to come. We can not know how far the influence of word or deed of any person may go. When the mother of Columbus gave him birth she had no dream that she was beginning the discovery of a new world and the creation of many nations.

Tribulations, misfortunes, adversities, of now may be the first steps toward event or development to come generations hence. We may not know. Imagination halts, bewildered and baffled, in effort to foresee the future of our race, or any part of it. The one thing we can do toward directing that is to use all the wisdom, courage and Guidance God will grant us to keep the twig upright, trusting to Infinite Mercy to let the tree grow so, to train up the child in the way he should go, hoping humbly that he may not depart from it. And it is in the time of prosperity that the responsibility is heaviest, the need for self-watchfulness, rigid self-government, to shun the disasters like those of which the old priest's story tells is most urgent.

Hundreds of thousands of decent men and women will be cherishing to-morrow tender, grateful, reverent memories and thoughts of mothers, living or dead. For some it will bring sad and bitter reproach, let us hope never to be spoken, for the fearful and irrevocable mistakes and neglects of mothers, callous to the responsibility given them, for false standards inculcated, forgetfulness of God, disregard of the large and real things and duties and work, waste of powers and labor on fripperies and trivialities. May the number of such unhappy victims lessen each year.

—*Alfred B. Williams.*

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### Visual Education

THERE is a subtle something about a church that either leads newcomers and visitors into regular attendance, or drives them away. One cannot help getting an impression of coldness and inactivity in some churches and Sunday schools, while others seem to brim over with warmth and enthusiasm and activity in the greatest work of all—the Lord's work. While a church's atmosphere does not wholly depend upon its equipment, yet carefully chosen accessories do make a large contribution to the air of welcome and comfort. In a well-equipped church you are usually invited by the far-reaching notes of a set of silver-voiced chimes or clear-noted bells. As you enter, an organ leads you into an attitude of quiet and reverence. Comfortable pews, attractive pulpit or altar arrangements, pleasing hymnals, and dignified communion ware all produce a feeling that indeed this is the house of the Lord.

The atmosphere of the Sunday school is necessarily different. Eagerness to learn of the marvels and the promises of the Bible may be legitimately stimulated in classes of all ages by vivid presentation. Schools that make regular use of visual education equipment know just how much greater interest is gained and how much deeper is the impression made by the use of appropriate pictures. The stereopticon is of course the most generally used apparatus, with an almost endless variety of pictures available (every photograph and illustration in books, magazines, and the like, can now be used); and a number of churches have added to the stereopticon a motion picture machine, for which suitable libraries of films are developing.

The use of visual projecting equipment is a great help to week-night meetings, and the announcement of its use in church and Sunday-school suggests a live and progressive church. The talks of returning missionaries are greatly enlivened if their pictures can be shown, and the spiritual life of many a person is made richer by a full appreciation of the trials and opportunities of service in the mission fields.

The purchase of a stereopticon, if you do not already possess one, would add much to the efficiency of your church or school. If you have any questions or problems concerning the buying of church equipment that is not offered in the adjacent columns, full information will be promptly furnished if you will write to Church Equipment Service, The Southern Churchman, 628 East Main Street, Richmond, Va.

### Be Friends With Your Children.

"I can not understand why Jim is slipping away from me," said Cornelia in one of her moods of seeing things as they are, not as she would have them.

"His friends I hardly know! And my own son—well I know the real Jim—less. All my life, I've been making friends, thinking of him, hoping that the sons and daughters of my friends would be his companions, but now there isn't a boy in his crowd whose parents I know. The other day I remarked on all this to Jim.

" 'But, Mums,' he protested, 'I know every mother of the bunch. They're all fine! They're all pals with us.' "

" 'All pals with us!' " cut in the always-wise and understanding Aunt Emmy-Lou. "There you have it, Cornelia. You have not lived with Jim. You've lived above him."

"Perhaps," admitted Cornelia, wistfully. "I have been so interested in making him a thorough-bred, an intellectual, maybe I've forgotten the human side of my boy. I had not thought of that before. Just the other day he said to me, 'Jim's mother is back. He tells her everything. Mums—things that I expect would shock you.' And I replied, 'I can't see why a clean young fellow need have anything shocking to tell!' And he just walked out of the room with 'Oh, Mums, you don't get me'. I see now that he only meant silly foolish things that boys like to tell to some one."

"My dear," Aunt Emmy-Lou replied, "if you're going to be easily shocked you'll never hear anything. Don't you know that boys and girls during the adolescent age may be frightened away from their parents by an oversensitiveness, a fear of being criticized?"

"Yes, Aunt Emmy-Lou, you're right. And why should I criticize Jim's friends so long as they're manly boys? I guess—well, what I need to do is to be friends myself with Jim—to walk, talk and play with him. I guess I have been living above him. Why—"

But just then a voice called down the stairs, "I'm going to the basket-ball game tonight, Mother".

"That's fine, Jimmy. I think I'll go too."

There was a surprised silence and then, "Oh, gee, Mums, that's great. Ned's mother is a regular fan. She never misses a game".

Tears filled Cornelia's eyes and she smiled with a great joy lighting up her face, as she nodded. "The beginning of a new relationship between us. I'm so happy to have discovered the trouble before it was too late."—Helen Gregg Green, in National Kindergarten Association Publication.

For The Southern Churchman.

### YOUR MOSES.

Anna Hamilton Wood.

Why seek your Moses on a distant hill
To guide uncertain currents of your will,
Or mould the pattern of your life? Can space
Make any holier a holy place?
Ah, closer than the human flesh to bone
The heart of man clings always to its own;
And he who fights beside you knows the pain
Of loss, the bitterness that hides in gain.

The big dreams die because the dreamer gives
Too much of self; only the shadow lives
To mark the path humanity must climb
Across the valleys and the hills of time.
Then seek your Moses where the rushes grow—
He at your level best can see, and know!

There may be times when silence is gold, and speech is silver; but there are times also, when silence is death, and speech is life—the very life of Pentecost.—Max Muller.

For The Southern Churchman.

### THE DEAR OLD SONGS.

Martha Shepard Lippincott.

Oh, sing to me the dear old songs,
As mother used to sing,
The ones that ever to the heart,
Sweet memories, will bring:
The songs of love and happy homes,
Where joy was always found.
I long to dream of peaceful scenes,
Where love will e'er abound.

Dear mother's voice, I fain would hear,
In memory again,
As oft I've heard in childhood days:
How sweet it sounded then.
Oh, sing to me the dear old songs
My mother used to love,
Before the Father called her home,
To heavenly realms above.

The soul responds to songs like those,
And we again rejoice
As memory once more recalls
The sound of mother's voice,
In songs intended to uplift
The soul to love the right;
And shed around, in human hearts,
The Heavenly Father's light.

### The Spirit of Easter.

Easter is the promise of the Lord that all the best and noblest in man shall be renewed, even as growth and bloom and ripening shall not cease.

Belief in eternal life compels us to believe in good deeds and honest thought. The good man toils not for today, nor for tomorrow alone, but because he knows that his labor shall survive long after his hand has fallen from the plough. The good man pours himself into the world and makes it new. He is among the blessed who win sight out of blindness, order out of chaos, and life out of death.

Since the first Easter morning the soul of man has shone with unwasting light; for then he looked into the radiant face of the risen Christ and knew that God's universe shapes itself not to destruction but to a yet more glorious genesis; yea, it endureth from everlasting to everlasting.—Helen Keller.

### IT'S HARD TO BE A CARPENTER.

I wonder what He charged for chairs
At Nazareth.
And did men try to beat Him down,
And boast about it in the town,
I bought it cheap for half a crown
From that mad Carpenter?

And did they promise and not pay,
Put it off to another day,
Or did they break His heart that way,
My Lord the Carpenter?

I wonder did He have bad debts,
And did He know my fears and frets,
The Gospel writer here forgets
To tell about the Carpenter.

But that's just what I want to know.
Ah! Christ in glory, here below
Men cheat and lie to another so
It's hard to be a carpenter.
—G. A. Studdert-Kennedy.

A young man once wrote Phillips Brooks asking the secret of his power. The great preacher replied: "You ask me for the secret of my life; if I have any secret, it is my constantly growing relation to Christ. I can not tell you how personal this grows to me. He is here, He knows me and I know Him. It is no figure of speech. It is the realest thing in the world."

## Thoughts For the Thoughtful

John Wesley wrote over his college door, "Unite the pair so long divided, Knowledge and vital piety".

The life that feeds on excitement is administering to the soul a drug that enslaves.—Rev. Dr. Wm. Porkess.

"A solemn murmur in the soul
Speaks of a world to be
As travelers hear the billows roll
Before they reach the sea."

"There are two things even more incompatible than oil and water, and these two things are trust and worry."

Gather you, gather you, angels of God—
Freedom and Mercy and Truth;
Come: for the earth is grown coward and old;
Come down and renew us her youth.
Wisdom, Self-sacrifice, Daring and Love,
Haste to the battlefield, stoop from above,
To the day of the Lord is at hand.
—C. Kingsley.

"No matter how hurried you may be, no time is wasted in thanksgiving."

Rivers to the ocean run,
Nor stay in all their course;
Fire ascending seeks the sun—
Both speed them to their source:
So a soul that's born of God
Pants to view His glorious face;
Upward tends to His abode,
To rest in His embrace.—Ex.

A little boy who was told by his mother that it was God who makes people good, "Yes, I know it is God, but mothers help a lot".—S. R. Grabill.

All of us exercise unconscious ministries. When we never dream we are affecting anybody we are touching and turning others all the time. We fret, and others feel our fretting, though never a syllable has passed our lips. We play the game, and just because we play it, folk we have never heard of play it better. We sing at midnight because God is with us, and prisoners in other cells are cheered.—G H. Morrison.

For The Southern Churchman.

### TO MY MOTHER.

Eugenia Bragg Smith.

I gaze upon your face so fair,
Your tender eye and lovely hair,
My thoughts go back to childhood days,
When you guided my feet, my ways,
Yes, you, my mother.

I look upon your mouth so sweet,
Where firmness and forgiveness meet,
Where strength and gentleness entwined
Makes each complete yet all combined
In you, my mother.

I think and dream of your dear voice,
That made my childish heart rejoice,
That even now like some sweet strain,
Echoes again through heart and brain,
Your voice, my mother.

But best of all your life so true,
That leads me on until I too
Shall rest with you in realms above,
Where all is joy and peace and love
With you, my mother.

### The Story Quilt.

Cora was sick, at her grandmother's house. Not very sick, but she had to stay in bed a day or two. The time seemed long.

"I can't stay with you many days, grandma," she sighed, "and there were so many lovely things I planned to do! Go down to the brook where mamma went wading when she was a little girl, ride up from the meadow on a load of hay, pick raspberries by the stone wall in the pasture—oh, dear, dear!"

Grandma smiled at the little girl.

"You like stories, don't you?" she asked.

"Oh, yes!" said Cora, her eyes brightening, "and mamma says you used to tell the nicest ones to her and Aunt Katie!"

Grandma turned back to the bedspread.

Underneath was a bed quilt made from many small bits of cloth, in what grandma said was "log-cabin style".

"This quilt is a real story book," she said.

Cora looked puzzled.

"I don't quite know what you mean!" she said.

"Well, look at this piece of pink cloth, with fine white stripes. Your mamma had a dress of that to wear at a Sabbath school picnic when she was about your age. See—"

"Oh!" interrupted Cora, "she fell into the river, and the minister brought her home, all wet, in his nice top buggy. She's told me about that."

"Yes, that very picnic! This dark blue print, with red dots, was left from a big apron she wore when she washed dishes."

"Didn't she hate it—washing dishes, I mean?"

"Perhaps she didn't enjoy it, but she was very good about helping."

"That bright yellow piece is pretty; what's the story about that?"

"That was a bit of some cloth your mamma bought out of her birthday money, to make a dress for the cat."

"The cat!" Cora was sitting straight up in bed. "You don't mean the cat, grandma?"

"Yes. She liked to play with a dressed-up cat better than with a doll, because it was alive."

"How funny! What was this white piece, with little blue rings spattered over it?"

"That was your Aunt Katie's best dress one summer—a fine cambric, made with ruffles, trimmed with yards and yards of narrow lace. There's a story about that, too—why, Katie had to have another 'best' dress before the summer was over."

"Tell it, please."

"I have to do some housework now. I'll tell the story later. Pick out the pieces that look most interesting and I'll tell the stories when I can sit down. Perhaps you'll be sorry you were not sick longer, so you could hear more of the quilt stories."


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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| The Dawn of China's New Day—George T. B. Davis | 5 |
| Favorite Scripture Verses | 6 |
| The Thirty-Nine Articles—Rt. Rev. John Charles Ryle, D. D. | 7 |
| Is This It?—Lyman P. Powell | 7 |
| Plain Bible Studies—J. T. Bougher | 8 |
| The Surrendered Life: In Christ—Conducted by the Rev. Frank Cox | 8 |
| The God of the Old Testament—Canon G. Osborne Troop | 9 |
| Virginia Principles—Dr. Lyon G. Tyler | 9 |
| Book Reviews | 12 |
| Letters to the Editor | 13 |
| Church Intelligence | 15 |
| Family Department | 19 |
| Children's Department | 21 |
| Personal Notes | 25 |



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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., MAY 12, 1928. No. 19.


## THE DAWN OF CHINA'S NEW DAY

**Stamping Out Communism—Church Membership Doubled Amid Persecution—Back to the Old Faith—Winning Souls With New Testaments.**

A NEW day is dawning in China; and many signs indicate that it will be an era of unparalleled spiritual progress.

One of the most roseate rays of the approaching day is the change of attitude with regard to Communism. A year ago bolshevism was sweeping over China like a prairie fire. Today both civil and military leaders are doing their utmost to stamp it out. The outbreaks in Canton and elsewhere simply show that it is more difficult to quench a conflagration, than it is to kindle the flame.

For months the prayers of God's children in many lands have been focussed upon China, and the present war against Bolshevism by the military leaders, constitutes one of the most remarkable answers to prayer in modern times. Now let us pray that those in authority may realize that the Lord Jesus Christ and the Word of God are the only hope of China.

Another encouraging sign of the new era lies in the fact that the seeming menace of fiery persecution has racked but not wrecked the Church in China. It has purged and purified the true and faithful followers of Christ, and has prepared the way for a great outpouring of the Spirit of God. In some cases the churches have grown and increased even while passing through the fiery furnace of persecution. Mr. K. Wiesinger, a China Inland Missionary from Hunan, writes:

"We had to go through a very fierce persecution. Our mission compound was attacked by a Bolshevick anti-foreign and anti-Christian mob of about 3,000 for more than three hours, but our dear Master did not deliver us into their hands. He saved us in a wonderful way.

"At one of our out-stations the persecution was especially fierce. The evangelist was paraded through the streets, beaten, and imprisoned. The chapel was badly damaged and sealed. Bibles, hymn books, and tracts were taken out and publicly burned. But praise the Lord, the Devil could not destroy the faith in their hearts.

"When I was there a few days ago we had crowded meetings. The people stood inside and outside the chapel and on the street. Amongst them were many of the former persecutors. They listened, and not a few accepted Jesus Christ as their Saviour. We have conditions like this throughout the whole district.

"Two years ago I requested two hundred and fifty Pocket Testaments. But, praise the Lord, since then things have changed. During the past year the membership of the church in Sinning has been doubled. We should have at least 1,500 Testaments. We have the men to carry and to read them. We are greatly longing for the life-giving Books."

Another indication of the new order of things lies in the desire of the Christians for ecclesiastical independence. But this is the very goal for which the missionaries have been longing and praying for decades past. One Missionary Society has splendidly grasped the new situation. They are turning their churches entirely over to the Chinese; while the missionaries, accompanied by about one hundred evangelists, will do pioneer work in preaching the gospel in unreached towns and villages.

Still another augury of the new day is seen in the widespread dissatisfaction with intellectual sermons and social service; and a turning back to the simple preaching of the Cross as the only thing that will satisfy the soul, and lead sinners into the Light. A group of Chinese pastors and evangelists have returned to Shanghai after a tour of several weeks in South China. The report of the leader of the party, Mr. C. K. Lee, is as stimulating as an ocean breeze. He tells how both pastors and people are turning away from the husks of subterfuge, and are hungry for the old gospel. Mr. Lee has a vision of sending flaming evangelists throughout the length and breadth of China to preach Christ and Him crucified.

From North China comes similar tidings of a turning back to the old paths. The Rev. T. Darlington, of the Milton Stewart Evangelistic Fund, tells of three pastors in one gathering that were about to give up their churches and go into secular work. But all three gained a new vision of Christ, and have gone back to preach the simple gospel in the power of the Spirit. Indeed from far and near in China come encouraging reports. They tell of open and receptive hearts following the recent turmoil. Here in Shanghai some weeks ago I witnessed the remarkable sight of nearly one hundred converts baptized at one time. They were part of the splendid harvest of souls being reaped by "Bethel" conducted by Dr. Mary Stone and Miss Jenny V. Hughes, and by the Oriental Missionary Society.

Another sign of the new era is the readiness of the people to hear the gospel message. One of the evangelists whom God has most largely used in China in recent years is Mr. Leland Wang. He was converted while serving in the Chinese Navy. Later he resigned from the Navy to devote his entire time to preaching Christ. He is saturated with the Word of God. He reads thirteen chapters daily. Recently in Hongkong the largest theatre in the city, was crowded out, with hundreds standing, to hear him preach the old gospel of salvation through the blood of Christ. Mr. Wang and his associates have used thousands of the pocket Testaments. Recently he sent in a request for 2,000 more copies for use in evangelistic meetings in Foochow, his home city.

Yet another hopeful sign is the spiritual quickening that is coming to some of the mission schools in China. The Rev. Marcus Cheng, who was formerly Chaplain General of Marshall Feng's Army, has been conducting meetings in schools in and near Shanghai with encouraging results, both in attendance and in the interest manifested. In one or more schools daily prayer meetings have been started by the students themselves.

Another auspicious event is the bold testimony for Christ given by General Chang Chih Chang in high governmental and other circles. General Chang is Marshal Feng's representative in the Nanking Government. He unflinchingly proclaims the gospel to high and low and rich and poor. In an address to Shanghai bankers a few months ago,

he told them that Christianity and the Christians are the hope of China. General Chang loves the Word of God so much that he has purchased thousands of Bibles and Testaments for distribution.

Another harbinger of the new day that is dawning in China is the success which is attending the nation-wide distribution of New Testaments in connection with the Million Testaments for China Campaign. In spite of civil war, and lack of transportation facilities, and anti-Christian propaganda, and the absence of so many missionaries, the work of circulating the Testaments has gone steadily forward. Thus far over 600,000 of the life-giving Books have been sent to missionaries, pastors, and other workers for wise and careful distribution. This great victory has been wrought by a great volume of believing prayer on the part of God's children in many lands.

From far and near come tidings of the glorious blessing that is following the presentation of the Testaments. Mr. Hermann Becker, of Hunan Province, previously requested 8,000 Testaments for his large district of a million and half population. Now he desires 25,000 copies. He writes:

"The first 1,000 Testaments have been given away in this city. The blessing received far exceeds our expectations. The Christians are more than ever reading their Bibles. Our meetings are full of souls who are wanting to learn more about Christ. Many have decided for Christ, and have given their names as inquirers. When we have received more Testaments, we will start at our eleven outstations.

"When the soldiers had to retreat they forced the people to carry their goods. One of the Christians was taken. He said: 'I am a Christian.' The soldiers said: 'How can you prove it?' He took his small Testament out of his pocket, and the soldiers let him go."

Mr. Wang, a Chinese worker, received such blessing from giving the Word to others that he has decided to distribute Testaments as long as he lives. He writes: "There were many military officers billeted in our church. I took the opportunity to preach to them, and to give them Pocket Testaments. They were very glad to receive them. Some of them were converted. I have myself determined to be a preacher, and to distribute Pocket Testaments throughout my life time."

Another Chinese worker, Mr. Yien, tells of the remarkable results that came from giving copies of the Testament to those who were opposed to Christianity. He says: "I received twenty copies of the Pocket Testament, and distributed them to twenty men who were anti-Christian. We followed up the work, and now I can tell you that fourteen of these have been converted, and have become Christians."

One of the most enthusiastic of all the hundreds of Chinese pastors and workers who have helped in the distribution of the Testaments is Mr. T. H. Lin, one of the staff of the American Bible Society. During a recent visit to Central China he sent urgent requests for 4,000 of the Pocket Testaments. He wrote:

"Everything is quiet, so that many missionaries have already gone back to their old positions. Pocket Testaments are in great demand. Many people are waiting and longing for the Word. Revival fires are being kindled in many places."

One of the most outstanding features of the Million Testaments' Campaign has been its timeliness. The Rev. Edward H. Smith, of Foochow, writes:

"The case of five hundred Testaments is just at hand, and deeply appreciated. I am sharing them with the entire Mission. We shall seek to use them for the glory of God. Nothing could be more opportune than this entire campaign. God will bless it. Only eternity can measure the spiritual results of this huge seed-sowing. We cease not to pray God for your work."

In Shanghai, a few weeks ago, a wire was received stating that Marshall Feng welcomed back Mr. and Mrs. Sallee and their party of missionaries to the Province of Honan. They set off at once, and arrived safely in Kaifeng, the capital. Mr. Sallee now reports that thus far he can discover no trace of anti-foreign feeling; and that the authorities are entirely friendly.

He found their school compound occupied by about a thousand wounded soldiers. They began preaching to them twice daily. On the second Sunday memorable scenes were witnessed. The church, which seats about six hundred, was packed to the doors. They filled the aisles, the pulpit platform, and the window sills. They drank in the gospel message. At the close of the service so few left that a second sermon was delivered. Then the men were requested to go, and the building was filled again with women.

Mr. Sallee finds a great eagerness for the Word of God. He says: "Many of the Christians and missionaries are doing personal work in the ward and at the bed sides, and we have never in all our experience seen people so eager to hear the Gospel. They plead with the workers to stop and preach to them, and pray for them, and they beg for Bibles. Last night one man met Mrs. Sallee and Mrs. Tong in the yard and told them he was leaving right away for the front, and begged for a Bible. They tried to put him off, as they had none to give him, but he would not take no, so Mrs. Sallee came in the house and found one of ours and gave it to him."

Last night an express letter came from Mr. Sallee asking for a thousand copies of the Pocket Testament. Mr. Sallee writes: "It is important that they come at the earliest possible date, as men are being sent to the front weekly." The letter closes with an appeal for prayer.

In spite of all the missionary effort in China for decades past, many people believe that probably three hundred million people in this land have never yet clearly heard the gospel message. It has been laid upon the hearts of Mr. and Mrs. Alex. R. Saunders of the China Inland Mission that a great forward movement should be inaugurated to preach "the gospel to every creature in China". Mr. Saunders says:

"In apostolic days was it not in a time of great affliction that the spread of the gospel went forward? May not God's time for a great gospel forward movement in China have arrived? 'To every creature' is our Lord's command, and at least three hundred million in China have not yet heard. It may yet be possible for every creature in China to have at least one opportunity to hear the good news before our Lord comes. Shall it be given them? Already God is setting His seal upon the effort. Before we left America a friend told us he wished to see a movement of 'the gospel to every creature in China' carried out. He is prepared to finance a scheme to give the gospel to every creature in one county—why not in all the two thousand counties of China?"

Not the least of all the signs of the new day in China, is the manner in which the Holy Spirit is laying a burden of intercessory prayer for a great spiritual awakening upon the hearts of His children in many lands. Mr. Robert W. Porteous, a missionary to China, who knows the power of prayer to open the windows of heaven, says:

"The prospects for a mighty revival in China were never brighter. 'Behold I will do a new thing—now it shall spring forth.' God's work out here is just beginning. But we need more prevailing intercession. Pray that all China may be moved! Pray believingly!"

Shall we not continue to pray earnestly and fervently—if possible setting apart a special period for intercession daily—for the missionaries and pastors and Chinese Christians, for the spread of the Word of God, and for a mighty spiritual awakening, so that these roseate rays of the dawn may speedily be changed into the bright sunlight of a day of unparalleled spiritual progress?

**By George T. B. Davis.**

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Miss I. E. Skinner, of Raleigh, N. C.:

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:5).

Who will send one from the far-away places, as well as very near us?

## STATEMENT.

There was published in our issue of April 21 a letter from the Rev. Mr. Walker Gwynne addressed to The Southern Churchman and marked "personal". This letter, through oversight in our office, was published in our paper against the wishes of the Rev. Mr. Gwynne, for which oversight we tender our apologies and regrets to Mr. Gwynne and to Mr. Shipler.

**Southern Churchman.**

# THE THIRTY-NINE ARTICLES

## By the Right Reverend John Charles Ryle, D. D.

(Continued From Last Issue.)

III.

ONE more point now remains to be considered, which is of so much importance that I dare not pass it by unnoticed. What the Articles are we have seen. What their position and authority is in the Church of England we have also seen. Ought we not now to see what are the **great leading characteristics of the Articles?** I think we ought, unless we mean to leave our subject unfinished. There are certain grand features in them, without descending into particulars, which stand out prominently, like mountains in a landscape. What those features are we ought to know. I shall therefore proceed to point them out to the reader, and try to impress them on his attention. If those who are induced to read them with attention, in consequence of this paper, are not struck with the singular distinctness and prominence of these leading features in the Articles, I shall be greatly mistaken. To my eyes they stand out in bold, clear, and sharply-cut relief. I ask the reader to give me his attention for a very few minutes, and I will show him what I mean.

(1) Let us mark, then, for one thing, as we read the Articles, the strong and decided language which they use **in speaking of things which are essential to salvation.**

Concerning the nature of God and the Holy Trinity, concerning the sufficiency and authority of Scripture, concerning the sinfulness and helplessness of natural man, concerning justification by faith alone, concerning the place and value of good works, concerning salvation only by the name of Christ; concerning all these grand foundations of the Christian religion, it is hard to conceive language more decided, clear, distinct, ringing, and trumpet-toned than that of the Thirty-Nine Articles. There is no doubtfulness, or hesitancy, or faltering, or timidity, or uncertainty, or compromise about their statements. There is no attempt to gratify undecided theologians by saying, "It is probably so", or, "Perhaps it may be so", or, "There are some grounds for thinking so"—and all that sort of language which is so pleasing to what are called "broad" Christians. Nothing of the kind! Of all the points I have named the Articles speak out boldly, roundly, frankly, and honestly, in a most unmistakable tone. "This is the Church of England's judgment," they seem to say; and "These are the views which every Churchman ought to hold."

I ask special attention to this point. We live in days when many loudly declare that it is not right to be positive about anything in religion. The clergyman who dares to say of any theological question, "This is true, and that is false—this is right, and that is wrong", is pretty sure to be denounced as a narrow-minded, illiberal, uncharitable man. Nothing delights many Churchmen so much as to proclaim that they "belong to no party"—that they are "moderate men", that they "hold" no "extreme views". Well! I only ask these Churchmen to settle matters with the Thirty-Nine Articles. I want no clergyman to go a bit beyond the authoritative statements of his own Church; but I do want every clergyman not to fall below them. And I shall always maintain, publicly or privately, that to call any one an "extreme" man, or a "party" man, because his doctrinal views are in harmony with the bold, decided statements of the Articles, is neither just, nor fair, nor reasonable, nor consistent with common sense. Give me the clergyman who, after reading the Articles to his congregation, and solemnly promising to abide by them, acts up to his promise, and speaks out boldly, decidedly, and unhesitatingly, like a man, about all the leading doctrines of Christianity. As for the clergyman who, after declaring his assent to the Articles, flinches from their doctrinal distinctness, and preaches hesitatingly, as if he hardly knew what he believed, I am sorry for him. He may be a charitable, a liberal, and a learned man, but he is not in the right place in the pulpit of the Church of England.

(To be continued.)

# IS THIS IT?

## By Lyman P. Powell

MOODY a generation ago gave to conversion a new reality, and it ill becomes a Churchman to depreciate a man from whom our own Prebendary Carlisle of the English Church Army got his inspiration. Not even Billy Sunday who added business efficiency to religious zeal can be disparaged; he has done good.

Now Dr. A. Earl Kernahan gives the touch of timeliness to Evangelistic methods by returning to the simple plan which Jesus followed when He sent the seventy out, two by two, to bring unbelievers to a knowledge of the Christ. During the month ending Palm Sunday, Dr. Kernahan and his staff, brought to New York by the Greater New York Federation of Churches, directed a house to house visitation made by men and women from one hundred and sixty-one churches, to pledge people to a new loyalty to Christ and to turn non-churchgoers into regular attendants on religious services. Those who "signed up" number 9,734—an amazing record.

But members are not final with real Churchmen. They dig beneath the figures. They see nothing spiritually final in adding to the lethargic a few more lethargic of whom a minister may have one day to say:

"They light me once,
They hurry by,
And never come again."

The St. Margaret's Committee of Twenty were prepared as carefully as possible during the weeks preceding, by rector and chairman. They averaged twenty every day through the week's special visiting. They reported every day and at the end, out of one hundred and twenty-eight visits, eighty-six visited had promised at least to take more notice hereafter of the Church. That was something. Checking up and calling on the eighty-six, I find one-fourth do not belong to us. They have been sent where they belong. Another fourth are difficult to classify because they are on the edge of Judaism, Romanism, and the Greek Church. One Jewish Father has since brought his five children to be baptized with him and has also joined the confirmation class. A Romanist has sent to us four men I might not otherwise have found. A Greek Catholic wants to be confirmed now that she knows what it is all about. At least half of those who "signed up" seem to be dependable as regular attendants and half of the half desire to be confirmed.

The biggest thing of all is the quickening of the parish spiritually. One who came a while ago to us has just decided to go back to her own field. She says: "St. Margaret's is too religious for me." Our Committee have a new joy only those can know who are used to impart a new life where before there seemed little life. Several families once broken up among different churches are finding in their concentration on St. Margaret's a new family solidarity. And I could name several men who are now taking out in their own name a title to Church attendance who once held it—re-enforced by Sunday paper and radio—in their wife's name. Such are some of the results no figures ever indicate.

For St. Margaret's Visitation Evangelism has proved a high adventure. The Committee steered clear of cant and sentimentalism. There was no indulgence in emotionalism and honest difference of opinion was carefully skirted. Even if now and then our visitors found people reluctant to talk about their inner feeling for the Christ, the visiting was mixed with so much consecrated common-sense that only once was Christ reported "an acquired taste", then, by an "old timer", who, perhaps, motors out on Sunday to the Country Club to worship the "God of Nature".

Our Committee got a thrill. One quaintly said: "I like this better than making cake for suppers. I feel that I am doing something worth-while." Several want to "go right on". We are, therefore, turning the temporary into the permanent by having the contiguous territory now surveyed by an expert. From the prospects he

turns in, lists will be prepared for more leisurely visiting through the coming months; adding to St. Margaret's, as in the early Church, such as "are being saved".

Is this new plan workable in our Church? Yes. In this recent campaign our reservations were respected. The work together was on common ground, on which all Christians can work as in the Great War they had to work. The language of the literature used was scarcely Churchly. That, however, is a detail which can be—for Churchmen—changed another season. The larger plan is adaptable.

Apart from the spiritual values already flowing from the experience St. Margaret's has had, I now see, two specific benefits for all concerned:

1. Our Church is better understood. We make no sacrifice or concessions. In my meetings with various ministers, I found that "good wine needs no bush". Some have told me that they now understand better what the Sacramental idea is and why the Episcopal Church puts into its ministers' lives so much routine that our ministers have not the time some others have for "fellowshipping". One man said to me, "I now realize what Nanson meant in 'The Servant in the House', when he said, 'I have my work to do'."

2. We better understand others working for Christ in ways different from ours. There comes a redistribution of emphasis in such contacts. One can hold to the Historic Church with all its Apostolic Marks and yet re-stress conversion, the frequent re-quickening of the inner life, the getting and keeping right oneself with God before one can get and keep right with one's fellows. No man, minister or layman, can go through such an experience as we have had with Visitation Evangelism, and not get a new vision out of the all-inclusiveness of the Christ of Whom 'tis written:

"All things grow sweet in Him
All fierce extremes
That beat along Time's shore
Like childen waves grow wild
And creep to kiss His feet."

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher. Reading Terminal, Philadelphia, Pa.**

**Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.**

**LESSON—No. 34.**
**TOPIC—Excuses.**
(Read Luke 14:16-24.)

"He that winneth souls is wise" (Prov. 11:30. The highest privilege and most sacred duty of the "believer", is to make known the "Gospel Tidings" to others. The chief obstacle with which the soul-winner has to deal, is that of "excuses", and which appear to be the first thoughts of the unsaved. Generally, the excuse first given by those out of Christ, is not the real one and it is therefore important to tactfully ascertain the actual condition of the soul with whom we are dealing. The Word of the Lord has a remedy for every sin-sick soul, and for all who are in darkness, and as the reliable physician has certain remedies for stated diseases, so the Great Physician has provided an answer for every "excuse". We need therefore to speak "according to the word" (Isa. 8:20; Ps. 119:25, 41, 58, 65, etc.; Gal. 1:9).

The "excuses" to be encountered are many, and the Scriptural replies are abundant but for our present brief space we quote God's answer to the most common reasons advanced for rejecting the gift of God which is eternal life through Jesus Christ our Lord (Rom. 6:23).

| MAN'S EXCUSE. | GOD'S ANSWERS. |
|---|---|
| 1. "Always lived a good life." | 1. "All have sinned and come short of the glory of God."—Rom.3:13; John 3:58. |
| 2. "As good as some church members I know." | 2. "Every man shall give an account of himself to God."—Rom. 14:12. |
| 3. "Am doing the best I can." | 3. "He that believeth not is condemned already."—John 3:17-18. |
| 4. "Am not good enough just yet." | 4. "Christ Jesus came into the world to save sinners."—1 Tim. 1:15. |
| 5. "Heart too hard"; "No inclination." | 5. "Today if ye will hear his voice, harden not your heart."—Heb. 3:15; Ezek. 36:26. |
| 6. "Fear I could not hold out." | 6. "He is able to keep us."—2 Tim. 1:12. |
| 7. "Have tried and failed." | 7. "He that hath the Son hath life."—1 John 1:8-10; We may fail; Christ never. |
| 8. "Too great a sinner." | 8. "Though your sins be as scarlet, they shall be as white as snow."—Isa. 1:18. |
| 9. "Cannot give up the old life." | 9. "If any man be in Christ, he is a new creature: old things are passed away."—2 Cor. 5:17. |
| 10. "Companions would ridicule." | 10. "Blessed is the man that walketh not in the council of the ungodly."—Psalm 1:1. |
| 11. "Not tonight." Procrastination. | 11. "Behold. . . . now is the day of salvation."—2 Cor. 6:2. |
| 12. "I don't believe the Bible." | 12. "Unto us which are saved it is the power of God."—1 Cor. 1:18; Rom. 1:16. |

Those who insist upon being "excused" now, will also be "excused" when ushered before the bar of unbiased justice", at the great and terrible day of the Lord"—for it is then we shall be without excuse.—Rom. 1:20.

# THE SURRENDERED LIFE---IN CHRIST

## Conducted by the Reverend Frank Cox

THE Cross of Christ, the world's stumbling-block was St. Paul's boast. Since that time the Cross has continued to be a mystery to the worldly wise. They cannot understand the necessity for self-denial. They may attempt what usually passes for self-denial, as when in Lent they will deny themselves some pleasure for the few weeks, but of the self-denial of which Christ speaks, the denial of self, they know nothing. Yet the cross was to make that very thing possible. Christ was crucified that we might have power in turn to crucify self and to rise to a new life. He came to destroy the works of the devil. Baptism is to represent to us that very truth. We are baptized unto the death of Christ. It means that when we take the baptismal vows upon ourselves we recognize the utter worthlessness of the old self life, and renounce anything connected with it. We no longer expect to profit by it, nor do we attempt to find any saving health in it. We do not expect to be justified by anything that we have done in the flesh.

The recognition of the worthlessness of the self life causes us to turn from it utterly, to surrender everything that we have into His hands. So in our baptismal covenant we promise to renounce world and flesh and devil utterly, everything upon which the self has fed, or longed for, we turn from it to follow God.

Our Lord's offering of Himself quickens that desire to renounce self. In Him we see the utter abandonment of selfish aim. Though He was rich, yet for our sakes

He became poor, He humbled Himself even to the death on the cross. He accepted a criminal's end that He might save us from ourselves.

When we see that offering we become ashamed of our self-seeking. We who deserve nothing often desire so much and He who possessed everything was willing to humble Himself so low. More than that we see that it was our sin that led Him to His cross. It was for the sin of the world that He suffered the shame. It was the world's selfishness that refused to accept Him. The revelation of the great love of God in Him brought out more darkly by contrast the unloveliness of the world. As we realize the contrast we discover that our selfishness is of a piece with that of the rest of the world and we hate that which could drive God's Son to the cross.

I hate the sin that made Thee mourn
And drove Thee from my breast.

In the cross we see clearly the amazing love of God disclosed. A love that sought the lost. A love that stooped from a throne to a manger, and that went through a criminal's death to rescue and to heal. And yet more, a love that used the very instrument raised against it, the cross, to save, for those men who were engaged in nailing the Son of God to the cross, were perfecting unwittingly and unwillingly the only hope of salvation for themselves. In reply to their threats and mockery and scorn, there was but one word, "Forgiveness". Was it any wonder that the hymn writer wrote:

When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And poor contempt on all my pride.

As the cross provides the motive for the renunciation of self, so it provides also the power. Our old man was crucified with Him that the body of sin might be destroyed that henceforth we should not serve sin. By faith we are to enter into the fruits of that victory. Continually we are to mortify all our evil and corrupt affections. Daily we are expected to die from sin. The old desires springing from our selfish nature are to be cleansed, and the new desires are to take their place.

It is no wonder that much of our preaching today is shallow, and that it fails to search the heart. In the theology and experience of many the cross has no place. Where the cross has no place, self has the throne. Once more let us return to its satisfying message. Let us glory only in the cross, our only hope the Crucified.

# THE GOD OF THE OLD TESTAMENT

## Canon G. Osborne Troop

I VENTURE to assert that popular attacks upon the God of the Old Testament are strangely unintelligent. Those who make such attacks seem completely unconscious of the fact that even if we could banish altogether the God both of the Old Testament and the New, and rid ourselves completely of Christ and of the Scriptures, we should accomplish nothing whatever, save the putting out of the Light. We should be left in impenetrable darkness. All the alleged problems and contradictions and tragedies of human history and of the universe would remain unaltered. It is inconceivable folly to suppose that man can generate his own God. The men of this twentieth century are as helpless in this respect as the men of the first century of human existence. The idea so prevalent in the minds of many, that "every man is his own god", is childish nonsense. If the one living and true God has not revealed Himself, it is obvious that no one can know anything about Him.

Moreover, we should not forget that if there is a living and true God, who is not the God of the Old Testament, then this supposed other God at least allowed all the terrible things of which we complain. It is certain that, whoever He was, He in no way interfered. He is, therefore, no better than the falsely accused Old Testament God.

I shall not be counted conceited if I claim to be a man of average intelligence. I have been studying the Bible for fully sixty years, conscious of its many difficulties, both real and supposed. I find the Bible to be its own best defender and interpreter. With all my heart and intellect and conscience I believe the God of the Old Testament and the God of the New to be one and the same God. My conscience answers to the God of the whole Bible, as the God and Father of our Lord and only Saviour Jesus Christ. We all know that the Old Testament was Christ's Bible while He was on earth and that He declared the Old Testament to be a constant witness beforehand to Himself. The Bible that was good enough for Him should in all conscience be good enough for us. Can we know more about it than Christ knows, who is the Divinely appointed Judge of the living and the dead?

We are all aware that the Old Testament opens with the majestic words: "In the beginning God created the heaven and the earth."

Do we stop to think of the extraordinary nature of that wonderful statement? Some one wrote it, and wrote it long before Christ became incarnate. Whoever the writer was, it cannot be denied that he wrote in the midst of an idolatrous world. Where did he get his clear knowledge of the one Supreme Creator? He mentions this one God in the brief creation story no fewer than thirty-five times. The writer also knew that light existed before the sun, which no scientist now denies. But who revealed this fact to the despised writer of Genesis? We should like to see our university scholars give us their account of the creation in as few words as are used by the writer of Genesis. Unless we are ready to give up God altogether we had better abandon our puny attacks upon His revelation of Himself in the Old Testament. The path of wisdom, pleasantness and peace lies in walking humbly with our God.

# VIRGINIA PRINCIPLES

(Continued From Last Issue.)

**Address of Dr. Lyon Gardiner Tyler, before the Waynesboro (Virginia) Historical Society, October 11, 1927.**

IF the issues involved in the war were the concern only of the past generation, I would not care to notice them tonight, but to quote the same able writer, Mr. Whitcomb, who professes an entire change in his convictions, "the questions involved are those of eternal right and wrong and are subject to the law of Lincoln's doctrine that no question is settled until it is settled right". "The objection that the war is water over the dam and that the problems of the present demand our attention is valid, providing that history is all bunk and that there is nothing to learn from our past." There is no treason to the present in recalling the past. In common with other Southerners I accepted the results of the war in good faith and proceeded to make the best of the conditions. But a Southern man's true attitude is like that of the Scotchman. There is no more loyal part of the British Empire than Scotland, but how the Scotch love to brag of Bruce and Wallace and sing of Bannockburn, where the Scotch had the English beaten to a frazzle. And the Englishman doesn't care.

Lincoln knew the value of words, and his speeches and messages are one endless struggle for fine phrases to conceal the weakness of his logic. His Gettysburg address, which, soberly considered, contains very absurd conclusions, has a remarkable rhetorical effect. But as might be expected, his use of rhetoric did not often accomplish the purpose intended, and his juggling with this question of secession—in no way to be separated from self-determination—in his special message July 4, 1861: "If one State may secede, so may another, and when all shall secede none is left to pay the debts of the Union."

This argument which appeared to leave the debts of the Union in midair without any support could have hardly fooled any schoolboy, who could have instantly told him that the States would have been obligated to pay the debts, even if all did secede. Lincoln was deplorably ignorant if he did not know that one of the objects of

the mission sent by the Confederate Government four months before was to effect an apportionment of the debts between the two governments. It was so expressed in their instructions.

Lincoln declared that "the central idea of secession was the essence of anarchy" which is good rhetoric, but any schoolboy could have told him that the Union which he proposed to hold as it was, was a child of secession from the great British Empire, and had grown in size by territorial secessions from other nations.

One cannot help suspecting that Lincoln laughed to himself at his own solemn absurdities. This he must have done, if he had the sense of humor ascribed to him. The erection of West Virginia into an independent State was the forced secession of forty-nine counties from the State of Virginia. Yet in defending the measure Lincoln executed this remarkable stunt: "It is said that the admission of West Virginia is secession and only tolerated because it is our secession. Well, if we call it by that name, there is still a difference enough between secession against the constitution and secession for the constitution." Surely Lincoln knew that if the essence of secession was anarchy, secession could never be otherwise than anarchy whatever the conditions, and it followed that he was not above approving even anarchy if it happened to promote his wishes—which gives us grave reason to doubt his sincerity on any topic.

There was no reason why, if the Southern States had prevailed, the nation thus created would have disintegrated by secession. Secession was not a blind piece of moving matter incapable of stopping except by the application of an extraneous force, but it was the act of intelligent beings who could stop themselves. A community of economic interests and fear of the great Northern Republic would have bound the Southern States together. To quote again that able writer, Paul Whitcomb: "Grant has admitted in his Memoirs that if the Southern States had been allowed to secede, they would have set up a government that would have been real and respected, and the assertion that secession was the essence of anarchy was purely academic. It is no more the essence of anarchy than the essence of all liberty is anarchy, or that the essence of government is despotism, or of war is extermination, or than the essence of discharging a governmental official is to discharge all officials and arrest the processes of government, or than the essence of shaving is to cut one's throat . . . The essence of secession is not anarchy but freedom, independence and nationalism."

Secession in 1861 was after all a long deferred consequence of a discordant Union which was threatened with rupture from the very start. The early literature of the United States is replete with evidence of the division of the Union into two nations—a mercantile and an agricultural nation, the latter of which was preyed upon. As early as the first Congress Senator William Grayson of Virginia pronounced the South "the milch cow of the Union", and by the funding and assumption laws, the internal taxes on tobacco, carriage, &c., the tariff, and bounties to New England Shipping the South was made to bear the whole burden of the support of the government. Left peacefully to develop, the colonies, there is little doubt, would have crystallized into two Confederacies under the British crown and it was only the accident of British oppression that brought about the Union.

Lincoln made the preservation of the Union his justification of a destructive war on the South, and in doing so logically condemned George Washington, who broke the integrity of the British nation. He rested his argument upon the idea that man was made for government, rather than government was made for man. The majority of Northern writers, since 1865, notably J. F. Rhodes, as if conscious of the weakness of Lincoln's position, have made the effort to sidetrack the principle of self-determination by emphasizing slavery, a mere incident in the war. Thus Rhodes, in his History, uses this language: "The cause of the war was slavery, the South fought to preserve and extend it. The North fought to repress and further restrict it." This statement he has the impudence to make in face of another that "the objects mentioned were avowed by neither side". In answer the cause of the war was not slavery, for there would have been no war had Lincoln not denied the right of self-determination, nor did the South fight to preserve and extend slavery, for had Lincoln withdrawn the troops from Fort Sumter and recognized the independence of the Confederacy, the Southerners would have done no fighting at all. Indeed, by secession the Southerners deliberately gave up one of the chief bones of contention with the North the right of taking their slaves into the territories and thereby extending slavery.

Indeed, if Rhodes' interpretation of the war is correct, Lincoln, in repeatedly denying that interpretation, must appear as either lacking in sense or sincerity—a fool or a hypocrite. But it is not correct.

Nor was slavery the cause of secession, for slavery was antecedent to the Constitution and coexistent with the Federal Union. It was undoubtedly the intemperate agitation in the North against slavery, added to the numberless past grievances, that prepared the way for secession. But the actual secession turned in the Cotton States upon the election of a sectional president on a platform that defied the Supreme Court, and in Virginia and the other border States upon the unconstitutionality of Lincoln's resolve to coerce the seceding States. And as for the matter of war, there is overwhelming evidence that Lincoln's final determination turned, not upon secession, nor upon slavery, nor upon preserving the Union, but upon the tariff. "What will become of my tariff if I allow the Southern States, with their ten cent tariff, to go?" was the question asked by him on three several occasions. It was currently feared that, as a result of the low tariff of the South, that section would become the ruling power in North America, and "grass would grow in the streets of New York".

Secession and war had nothing in common, although every effort has been made by Northern writers to confound the two. Secession was a mere civil procedure and involved no violence, and it depended upon Lincoln whether he would have war or not. When Norway seceded from Sweden, Sweden recognized the independence of Norway, and there was no war. The real anarchy is war, which is a condition of chaos and destruction—"a hell" on earth, according to Gen. W. T. Sherman, and Lincoln in preferring war to the recognition of secession was the real anarchist.

The linking of slavery with war, and of war with secession, is merely an effort to obscure the issue—"a red herring drawn across the trail". How can it be denied that, whatever the occasion of secession, the primary object of the South on seceding was to shake off all connection with the North? There was no time during the war that the South would not have stopped fighting if its independence had been recognized, and for independence the South was prepared to sacrifice even their slaves, as was shown by the Mission of Duncan F. Kenner to England, towards the close of the war, for recognition with the promise of freedom to the slaves.

Nor is there any reasonable ground for believing that Lincoln would have saved the South from the anarchy of reconstruction, which followed the anarchy of war. As a matter of fact he had no fixed views on any subject, and least of all on Reconstruction. When just before hostilities the Confederates sent a commission to Washington to confer with him about the troubles, he denied them audience, and yet towards the close of the war condescended to meet Southern commissioners at Old Point. He had practically decided to withdraw the troops from Fort Sumter, but changed front when a conference of nine tariff Governors brought pressure to bear upon him; he decided to issue a proclamation of emancipation in July, 1863, but when Seward, the Secretary of State, showed to him its impropriety at the time, he pocketed the paper and for months later talked on both sides of the question. He at first decided to write a paper justifying the action of Captain Wilkes in seizing the Confederate commissioners from the British steam packet Trent, but shortly united with his Cabinet in making a humiliating apology to Great Britain. He formulated a plan of reconstruction in his proclamation of Amnesty, December 8, 1863, but, when Congress formulated another one, he professed in another proclamation July 8, 1864, that he was not bound up to any single plan and would enforce that too, "if the loyal people of any State" wanted it. How two plans, having contradictory provisions, could have operated in harmony he never undertook to explain. Two other instances may be given occurring during his last year demonstrative of Lincoln's utter lack of stability. In February, 1865, he recommended to his cabinet a plan of bringing the war to a close by paying the Southern people $400,000,000 for their slaves. But when the Cabinet refused to agree with him, Lincoln, instead of insisting on his view, humbly submitted.

Nothing, indeed, shows better than this offer that Lincoln never understood the Southern people. They would have scorned his proposal to pay them, as they were not fighting for the money value of slaves but in defense of their Fatherland and for independence.

The final instance of his instability is afforded in his very last act of a public nature. Upon the evacuation of Richmond, Lincoln made haste to visit the city which had defied him so long. In his delight over the result he wrote a letter to General Weitzel, who had the command, "to permit the Virginia gentlemen who had acted as the legislature of Virginia" in support of the Rebellion to assemble at Richmond, and to take measures to withdraw the Virginia troops and other support from resistance to the general government. A few days later while the members were coming together, Lincoln who had returned to

Washington sent a telegram withdrawing the permission. In a letter afterwards he stated that he had not given permission for the Legislature to assemble but only "those gentlemen who had acted as the Legislature", and that Lee's surrender rendered their coming together unnecessary. But that this was only a subterfuge is revealed by the fact that General Sherman, who had an interview with Lincoln at City Point, in the terms he granted Johnston recognized the old Legislatures of the Southern States, and the testimony of Lincoln's Secretaries Stanton and Wells is to the effect that Lincoln sent his telegram only after Stanton's vehement protest and in the very words that Stanton suggested.

All of which shows that Lincoln would have made no successful resistance to the plan of the vindictives in Congress, had he lived to see the years of madness which followed the war. What mainly occasioned this madness was not the assassination of Lincoln, but the resentment felt at President Johnson's policy of admitting to Congress Southern Brigadiers and Senators who would help to make laws for the loyal men of the North. Had Lincoln dared to initiate the same policy he would have met with the same resentment as Johnson, which would have been speedily followed by his speedy, hearty cooperation with Congress.

It was a curious reversal of all the logic of force championed by Lincoln when Woodrow Wilson, born in Virginia, came forward as the champion of secession in the World War. The sacred character of the principle of self-government was affirmed by him in his inaugural address March 4, 1917, and in his letter to the new Russian government when he wrote as follows: "No people must be forced under sovereignty under which it does not choose to live." On this principle Europe was reorganized, by the establishment of numerous new states, but undoubtedly the example of Wilson lost much of its virtue and effect by his representing a country which owed its own authority to a policy of blood and force.

Why disguise the fact? We have now a great nation it is true, but it is a great Northern nation to which the South has had to conform all its policy and sacrifice all its ideals. The national authority so much lauded is after all only Northern authority. Whatever liberty the South enjoys is by permission, and the attitude of the North is that the South may be indulged but must be carefully watched. Practically the country is governed by the Republican party, which every one knows is a mere sectional Northern party. No sooner does the party of the North of more liberal principles, aided by the South, get into power than the old jealousy is aroused, and the party is fired out by a great Northern vote.

So marked is this spirit that a distinguished Southern Senator was compelled to say to another just the other day in the United States Senate Chamber that "the latter's great-great-grandchildren would never see a Southern man nominated for President of the United States".

Had the South established the independence it would have had its own laws suited to its own conditions. As it is, it is forced to live under laws made by Northern majorities in Congress in favor of Northern interests. If the South ever becomes a dominant part of the Union, it will be because human legislation cannot, in the long run, defeat the will of nature, for the South occupies one of the noblest and richest sections of the world. Retribution may overtake the North when the South thoroughly Northernized will be the seat of all the industries of the Union.

It is always unfair to argue against a present which, so to speak, did not occur a present which did. No doubt if the American colonies had failed in their war with Great Britain there would have been after a short time plenty of people in the United States who would have condemned George Washington and declared the American failure "a blessing". Indeed, it is a fact according to "Big Bill Thompson", Mayor of Chicago, that several school histories used in our schools today pronounce the American Revolution a mistake. The argument sometimes heard that, if the South had been allowed to establish an independent government, the after-condition would have been one of repeated wars, is contradicted by the long-continued peaceful relations held between this country and Canada, and at any rate the war which actually occurred, being one in contemplation of absolute conquest, was more dreadful in its waging than would have been many wars susceptible of settlement as between recognized independent powers. But no matter what the promise the future holds forth, it does not change the character of the war of 1861, the end never justifies the means.

The next political principle for which Virginia stood and which has been almost forgotten by some of our people, is the right of a person to abandon his citizenship and acquire a residence elsewhere. This is called the right of expatriation, and found its first noble expression in the act of 1779 drawn by Thomas Jefferson, the same great statesman who drew the Declaration of Independence. It was an answer to the British doctrine of "Once a citizen always a citizen"—a doctrine of pernicious consequences because its assertion involved in war two countries of kindred blood, which ought to have been the last to go to war. The correlative of expatriation is the right of making a new home in any part of the globe. Old Virginia always believed in liberal naturalization laws, as instances in some vital episodes in our history prove.

On the motion of Mr. Madison of Virginia in the third Congress, the period of probation for citizenship in the case of foreigners was put at five years. The Federalists, who had their headquarters in New England, abused all foreigners—especially Catholics—passed the alien and sedition laws and changed the period of probation to fourteen years, but when Mr. Jefferson was elected in 1801 the probation period was restored to five years, and its reasonableness has triumphed over all attempts to change it since that time.

It was due to this Virginia policy of liberal encouragement to settlers that the West and North were filled with a vast population which redeemed the vacant lands and contributed to the growth and expansion of the country. The merits of Virginia are all the greater because from inherent racial objection to the presence of the black man the emigrants would not come South then, and they do not come South now, in any great numbers. The thoughts of her statesmen extended to the natural rights of mankind, and one of the proudest years in the history of Virginia is the year 1855, when the forces of "Know-Nothing-ism", which had swept over the North, was met by Virginia, under the lead of Henry A. Wise, on the threshold of the South, and brought to a sudden halt. The secret order was formed on the idea of inhibiting all foreign and especially Catholic immigration, but when in addition to Virginia, Georgia, Alabama, Louisiana and Mississippi gave their verdict against the new movement, the tide was rolled back upon Massachusetts where the "ism" originated, and although the Know-Nothings had the boldness to put forward Millard Fillmore in 1856 for President, the force of the movement was spent.

No doubt, to the loss of Virginia influence and power in Congress by the war of 1861 has been due the enactment of the absurd laws on emigration that now prevail. The rights of expatriation and of emigration—the leaving of citizens and the coming in of foreigners—are no doubt subject to restrictions, but they should not be imposed in any arbitrary manner. It is not reasonable that a man should have a right to leave his State when it is in danger of invasion or get rid of laws which affected him when he left, if he voluntarily returns, and every State has a right to protect itself against dangerous people; but I hold, in the spirit of the Virginia Fathers, that every decent white man and woman, no matter where he comes from, has a natural right to the United States. A law shutting out the wicked and vicious, or forbidding different races, because of the danger of amalgamation, is just; but such laws as we have in the Federal Statutes permitting admission of the different nations according to an arbitrary proportion, taking no account of the worth of the individual, are unjust, absurd and tyrannical.

(To be continued.)

## GOD AND YOU.

### A Lenten Meditation.

GOD comforts men.
Comfort is one of the world's greatest needs, but it is one of the world's rarest gifts.
When sorrow enters your life the world withdraws.
It resigns. It puts crepe on the door.
It adds gloom to your heart.
It doesn't know what to say. It leaves you alone.
At such an hour GOD knocks at the door.
He comes into your life.
He comforts your soul.
He wipes away all tears.

—The Rev. Charles Stelzle, from Charlotte Observer, March, 1927.

## PRAYER.

O God, we know that "all that will live godly in Christ shall suffer persecution". Give us courage to face all opposition and hardship which we are called upon to endure in Jesus' name. May we never be guilty of cowardly silence when we should speak out for Him; and do thou own and use our faithful witness to the good of others and the glory of others and the glory of our Lord and Master. We ask in His Name. Amen.

# Book Reviews

INTERIORS OF VIRGINIA HOUSES OF COLONIAL TIMES: By Edith Tunis Sale. The Colonial Syndicate, 1121 Bank Street, Richmond, Va.

This volume is truly a beautiful specimen of the book-makers' art. The printing, binding and paper used are all most attractive in appearance, and of finest quality. Scattered through the five hundred and twenty-eight pages there are three hundred and seventy-one exclusive illustrations. In addition to the beautiful exterior and interior photographs of these charming old structures there is given in almost every instance, a floor plan with measurements. These, together with the accurate and beautiful descriptions of these old colonial residences, should make the book not only intensely interesting, but peculiarly valuable to persons interested in the study of the architecture of that period. No one thinking of erecting a home of colonial design ought to fail to make a study of this book before settling on a plan. In addition to full and beautiful treatment of those well known places like Brandon, Shirley, Stratford, Westover, Marmion, Kenmore, Sabine Hall, and many more of this prominent class, we find in this book many others not so generally known, and yet quite as interesting and deserving of acquaintance and study.

"The interior of many of the old dwellings have never before been open to the public or the camera-man, their inner histories have never been revealed, making thereby the greater part of the material in this book entirely new. . . . Until now no attempt has been made to describe in detail these beautiful old rooms, and this is the only book that has undertaken to tell exclusively their stories. Both text and illustrations have been gathered from personal visits to these ancient dwellings where precious family papers and rare records were graciously placed at the disposal of the author. Though much has been written of Virginia's historic buildings, of her romantic old gardens, this is the first time the interiors of her true Colonial houses have been seriously considered, though it is in the interiors that one sees clearly what the daily life of the Colonists was. In these, the builders always managed to touch the very heart of things regardless of the obstacles they had to overcome. Both the founders and their master-workmen were conservative artificers and they have left us a heritage that can never be duplicated." The author's purpose, so aptly expressed in the above quotation from her "Foreword" has been most truly and beautifully realized in this charming and valuable book. It is a real contribution not only to the understanding and appreciation of the architecture of Old Virginia Homes, but quite as much so of the tastes, culture, manners and customs of the Virginians of the Colonial Era. Not only are Mrs. Sale and her printers. The William Byrd Press, of Richmond, Va., to be congratulated for their splendid accomplishment in the production of this work, but the **reading public** all over America is most fortunate in having made accessible to them in such interesting and attractive form a volume which is both a record and an interpretation of the domestic and social life and surroundings of the more prominent families of the Old Dominion. The book is published in a limited edition, and the sales have already been so large that the book will soon be out of print and no more copies can then be put on the market as the type has been distributed. Two of Mrs. Sales' previous books, "Manors of Virginia in Colonial Times" and "Old Time Belles and Cavaliers", have been out of print for several years, and when procurable from second-hand dealers, bring readily more than five times the price at which they were published. The same will undoubtedly be true very soon of the present volume.

**W. J. M.**

JESUS CHRIST: By Anthony C. Deane, M. A., Hon. Canon of Worcester. Doubleday, Doran and Company, Garden City, L. I.

The Canon here attempts to give material for an answer to Our Lord's supreme question about Himself. He attempts to reconstruct the ideas of others about Him, His own ideas of His Mission, and the religious thought of the age in which He lived. We question whether the attempt is worth-while. There must always be a great deal of speculation and unreality connected with any attempt to reconstruct the views of the ones who first saw Our Lord, and the Canon has admitted a good deal to the speculative into his narrative.

Two other points must be noted. The Canon sets the Prophetic and the Priestly elements of the Old Testament over against one another in the approved fashion of a certain modern school, and fails to take into account the fact that the Lord did not give His teachings concerning the Kingdom broadcast, but confined them to His disciples. To the multitudes He spoke in parables.

The author accepts the Resurrection without spiritualizing it, and believes the story of the Virgin Birth, we are glad to say, but the portrait of the Saviour lacks the touch of reverence and of awe so necessary for any true description. The author's idea of sin seems vague and unsatisfactory, which probably accounts for the lack, and the image of the Saviour is blurred by the outlines of the Social Reformer. We doubt whether the book will wring from the reader the cry, "My Lord and My God"!

**F. C.**

MENTAL PHASES IN A SPIRITUAL BIOGRAPHY: By George Preston Mains, D. D. Cloth, Pp. 255. Harper and Brothers, New York. Price, $2.

The older of us well recall the honored firm, Eaton and Mains, from which all literature relating to Methodism, and other isms too, might be obtained. To browse in a book, therefore, written by one of these men, a contemporary of James M. Buckler in the day of his splendid supremacy, is a refreshment and an inspiration. We remember the fear of Methodist fundamentalists that the Publishing House was going over to Modernism, in the early days of that movement. And Dr. Mains is not delicate as to the question. He frankly avows that the new knowledge has affected the rigidity of belief to which former Methodism was attached. But holds that there can be no conflict between Religion and Science. This debatable question, ever provoking because of the inability of the contenders to agree as to definitions, is, however, not a large factor in the book. There is a freshening stimulus as the author reviews the changing attitudes and brings before us the thought of the age past which was one of firm conviction. He allows, "I was the child of a Christian home—a home whose atmospheres were sweetened by the sanctities of a commanding faith, a home in which the Bible was daily read and family worship conducted. After a life-time of observation, I unhesitatingly rate this as the most precious patrimony which parents can bestow upon childhood". If only we could believe that the now different ideals which he notes, and at times commends, might produce the like result, we should be more certain of our footing. This good man had an inheritance; he remembers it with gratitude; he finds at the close of his life that beneath all the shiftings and sinkings of the sands of religious controversy there is a rock upon which one may stand. We praise him for that. His message should bring courage to wondering minds. However, his Christian philosophy moves far afield of the Wesleyan teachings. Must one reject treasurable standards of truth, only because they seem to be out of joint with the age? How far shall we accept the challenge to readjust our convictions, only to find later on, as Harnack has contended, that we have "forsaken positions to which we must return, ere there can be a solution of the present unrest"? And confessedly, at times, Dr. Mains does meet Harnack's behest. He wants to save from the wreckage of cold materialism something of the supernatural, the sublimely ethical, the transcendingly sovereign in the person of our Lord and Saviour Jesus Christ. And we do thank him for it. It really is not a book exclusively for Methodists. All Christians will be stimulated by reading it; though not all will accord in its entirety with certain postulates and derivations. But how can a man in this conflicting age write in full union with every phase of thought? He submits his thesis as a tribute to that ancient faith in which he was reared; and believes it still has a commanding power in the lives of men.

**Kenneth Mackenzie.**

### THE SAME OLD NET AND THE SAME OLD POND.

"Did you ever notice," said the old lady smiling into the troubled face before her, "that when the Lord told the discouraged fishermen to cast their nets again, it was right in the same old place where they had caught nothing? If we could only get off to some new place every time we get discouraged, trying again would be an easier thing. If we could be somebody else, it might not be hard to have fresh faith and courage; but it is the same old net in the same old pond for most of us. The old temptations are to be overcome, the old faults to be conquered, the old trials and discouragements before which we failed yesterday to be faced again today. We must win success where we are if we are to win it at all, and it is the Master Himself who after all the toilful, disheartening failures, bids us "try again".—S. S. Times.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## REGRETS PRESENT COURSE.

Mr. Editor:

There are just four clergymen now at work in this Church of ours who have a somewhat unique background in regard to the Virginia Seminary.

Each of these men was trained as a student in the Seminary, later on served as a member of the faculty, and is now engaged in some other field of the work of the ministry. These four men: Doctor Grammer, of St. Stephen's Church, Philadelphia; Bishop Tucker, of the Diocese of Virginia; Doctor Tucker of St. Paul's Church, Richmond, and the writer of this letter. These men have thus had an unusual opportunity of knowing the Seminary from every point of view, while not being now engaged in its work. They have therefore unusual advantages for estimating fairly the character of its work while at the same time being outside of its problems.

The writer of this letter has also a background of relation to The Southern Churchman, not unusual in Virginia. The Southern Churchman came into the home of my parents for years before I was born, and one of my earliest memories "In the dark backward and abyss of time" is of hearing The Southern Churchman read aloud on Sunday afternoons. From that day to this, the paper has continued to come into my home, and I expect it to continue to come as long as I live. I have therefore this background of lifelong friendship and affection for The Southern Churchman; and thus perhaps my relationship at once to the Seminary and to the paper, furnishes sufficient justification for this letter concerning the present unhappy controversy in which the paper feels it to be its duty to attack the Seminary.

I believe I am one of a very large number of readers greatly deploring this distressing controversy, and I feel constrained to say that in my judgment The Southern Churchman, both in the substance of its utterances, and in the spirit and temper of its expressions, has departed far from the high traditions of its honored past.

This thought is forced upon me all the more strongly on reading The Bulletin of the Seminary issued April 19, 1928. In that issue The Letter to the Alumni signed by the whole faculty gives with frankness and clearness an excellent statement of faith that should be reassuring to any who may have been disturbed by thinking that the Seminary is departing from the eternal verities of the Gospel. This letter to the Alumni is written with admirable restraint, and with a fine spirit and dignified expression such as befit the serious import of the whole matter.

Also Professor Bell's very striking paper on the Divinity of Jesus will repay careful reading and re-reading, and is further evidence to the fair minded reader of spiritual insight and doctrinal soundness.

The Southern Churchman has found space for many letters strongly approving its present course. I trust therefore that it may find space for this letter from a lifelong friend of the paper who greatly regrets its present course in attacking the Seminary.

**Robert K. Massie.**

Lexington, Kentucky.

## ATTENTION, (NEW YORK) CHURCHMAN!

**(A Subscriber Answers.)**

Mr. Editor:

Have you a sense of glorious achievement? You ought to have. You have "arrived"—you have broken into the columns of the (New York) Churchman and have had one of your editorials reproduced therein.

The Christian gentleman (?) who edits that paper has fancied that he has detected errors so grievous that to publish them is but to "show you up". But in his own editorial remarks he tells us that he is consciously trying to be funny. In essaying to the role of critic, and in his conscious buffoonery, the gentleman becomes an a-s. He says: ". . . we attempt a bit of humor, occasionally, in the (New York) Churchman". He should have said, "Blasphemy and humor". Blasphemy in editorials. Humor in Gargoyles. First-class blasphemy! First-class humor!

Your principle error was that in your letter you denied being a Fundamentalist, while in your editorial you used the expression "we fundamentalists". The very criticism indicates the type of mind possessed by the gentleman who edits the (New York) Churchman. We are glad that he has published your editorial. Any one who reads your editorial will not fail to understand it; nor will he be impressed with anything contradictory or inconsistent. "Consistency is the bugbear of small minds," said a noted statesman. He, of course, had reference to a certain kind of "formal" or "literal" consistency.

In one place you implied that you were a fundamentalist; in another you specifically denied being a fundamentalist. That is the case against you. Let us turn the tables for a minute. We know of several "LIBERALS" who would vehemently deny that they were liberals if by that term was meant the type of liberalism which is represented by the editor of the (New York) Churchman. Yet these men call themselves liberals. Probably they are liberals. They are simply NOT THAT KIND OF LIBERALS.

Now there are fundamentalists and fundamentalists. After having read the (New York) Churchman (we read almost anything) for several years we must conclude that in the eyes of the (New York) Churchman any true Prayer Book Churchman is a fundamentalist. Any one who believes that Creeds and believes that a clergyman who does not believe them is a hypocrite is a Fundamentalist—according to the (New York) Churchman. Now this writer, according to the above definition, is a Fundamentalist. So are most of the clergy and practically all of the laymen in the Church. We believe that a man who joins the Masons and then tries to cut the heart out of the doctrines of Masonry is a hypocrite. The Masons would not let such a character "get away with it". Not even if he talked about progressive relations!

You could very consistently call yourself a Fundamentalist in one place and deny that you were a Fundamentalist in another. In one place you doubtless referred to the fundamental doctrines of the Church; in the other you doubtless referred to certain organizations from which there emanate rather extreme doctrines. In fact, your editorial makes it clear that that is precisely the situation.

It may be objected, Mr. Williams, that you did not make these distinctions in your letter. But who in the world would ask you to do so? The editor of the (New York) Churchman knows what you believe. He knows also that you preach the Gospel of Jesus Christ. He doesn't like that—and that, Sir, is really the trouble with the gentleman.

You also made an error in some one's name. That doesn't matter either.

By the way, did you notice what the editor of the (New York) Churchman had to say about the Bolsheviks? **He claims that every one in his office is claiming the honor of being associated with Lenin and Trotsky.** On this ground we cannot question him. He asks us to laugh as we read the statement. We couldn't laugh at that until we had forgotten Sacco and Vanzetti—and the (New York) Churchman.

**John G. Blakesdale.**

Chicago, Ill.

## "WHAT DO YOUR READERS WANT?"

Mr. Editor:

If I were to miss a single issue of The Southern Churchman, I would indeed feel that I had lost something. The fact is I would rather miss not only one, but several meals than miss a single copy.

I have a somewhat heavy mail, but no matter, The Southern Churchman is never neglected.

Possibly you may recall that I am just a layman in the Southern Presbyterian Church. We have a fine pastor and I am pleased to state that he has never been bitten by the "Evolution Bug", and will further state he is neither a rabid Fundamentalist, or a disbelieving Modernist: he is a firm, earnest and able Christian minister. And nearly if not every week there are conversions and additions to his church as a result of his earnest and faithful presentation of the Gospel as "it is writ". Am mailing you one of our bulletins and if you will examine it you will see what this "Church Believes".

Am pleased to see you have invited your readers to send in favorite Scripture verses.

We notice in your last number you say, "What Do the Laity Want"?

Would it be presumptuous to say, "What Do Your Readers Want"?

I have viewed with alarm the appalling increase of crime, especially among the youths of our land. There must be a reason.

This is humbly suggested. Would it not be a good idea to set aside a column or two, possibly a page and ask readers to present their views on this important phase of our present-day life?

Recently our local grand jury presented the startling statement that ninety per cent of the reported infractions of our laws as reported were caused by youths under twenty-five years of age.

Is there a question that is more important to our Christian citizenship than to find **why** this saturnalia of crime and to earnestly prescribe a remedy?

Will you kindly let me know what you think about it? If you approve of such a course I shall be pleased to submit some thoughts and suggestions on this—to me—the most important question of the present hour.

Beg your pardon for making this communication so long, but I only plead that this is one question that should be presented your readers.

Will close by saying that I am not a pessimist or a gloomy layman.

Yours with love for the cause of Christ,

**Subscriber.**

Dallas, Texas.

## "THE CONTROVERSY HAS GONE FAR ENOUGH!"

Mr. Editor:

There may be many, we presume, who think with the writer, that the controversy in The Southern Churchman about the Seminary has gone far enough; there seems that but little good can come from continuing it, to either side.

That there may have been some grounds for starting it is a mooted question. criminations and recrimination breed suspicion, and suspicion separates Christian brothers instead of drawing them together, only irritates the wounds it makes instead of healing them. That some unfortunate, erratic and probably exaggerated views, that were classed as tending towards Modernism, at one time did emanate from the Seminary, has been common talk. On one occasion, when this ill omened poison gas was being issued by such unbalanced minds as Stickney Grant and others, the writer was discussing the harm of it in a vigorous way, a prominent young clergyman said in a friendly way, "Hold on there, don't be too rough, I am a conservative modernist myself". He was asked, "Where do you get that from? what are you trying to do"? He said, "I got it from the Seminary". In mentioning this to one of our late bishops, this bishop said, "The fellow didn't know what he was talking about, there is no modernism taught at the Seminary, except to teach the fallacy of it, unless some one has lied to me"!

Our present bishop in Southern Churchman, February 25, says: "I have direct personal knowledge of the teaching that is being given the students at the Seminary. I feel sure that the writer (in Southern Churchman) has been misinformed as to some of the facts upon which his criticism is based."

If some one at some time has overstepped the bounds of safety, let's hope he had for the time forgotten what he learned as a child "that it is a dangerous pastime playing with fire and is generally followed by bad results", and that he will not do it again.

It should be apparent that conditions there now are in good shape as in "The Bulletin", April 19, 1928, of the Seminary, the whole Faculty has signed in a statement that the suggestion, "that the institution destroys rather than creates Christian faith in its students, that its Faculty has discarded some of its Christian beliefs", is untrue. These gentlemen could hardly sign such a statement of conditions there now unless they knew what they were signing. Let us take their word for it. Every one has the utmost confidence in the consecrated beloved head of the Seminary. If there is any man one would be willing to follow blindfolded, it is he. May God bless him.

To The Southern Churchman we would say, so far as your paper stands for the Bible as the true Word of God, you are on safe ground, as long as one's feet are planted on the Rock of Ages no man can pull him down.

"Firm on the Word of God I stand,
All else is but as shifting sand."

As a champion for the truth of the Word of God, you are unassailable, all the shafts that have been hurled at it in four thousand years have not made a dent in it. But the Word of God and the Works of God are marching down the ages hand in hand, the truth of one illuminating the truth of the other.

Let us discard suspicions. Let us look for the good that is in each other. We are all working for the same aim, for the spread of Christ's Kingdom among men. Let us forget our controversies, but focus our eyes on the glorious Personality of Jesus Christ, and having them riveted on Him, side by side, let us march on together as true soldiers of the Cross.

**Robert Beverley.**

Caret, Virginia.

## ARTICLES OF RELIGION.

The following referring to the editorial by the Rev. P. W. Reed, published in our last issue under the title, "Unmasking the Plot", is being distributed in circular form, together with a reprint of the editorial:

These reprints are from The Southern Churchman of May 5, 1928, which I am having printed and beg to add a few lines.

First, I wish to say that our Vestry unanimously voted against the removal of the Thirty-Nine Articles of Religion and I have already heard of Vestries in this and other Dioceses who have done and expect to do likewise.

Have had a number of letters from various Laymen and practically all are in hearty sympathy and accord, as well as our own Rector.

When a good old conservative Church paper like THE SOUTHERN CHURCHMAN sounds the alarm, I think it is indeed high time for all to at least take notice.

I do not think the Laity, as a whole, begin to realize the situation regarding the proposal to drop the Thirty-Nine Articles of Religion from our Prayer Book.

This is another move by the Anglo-Catholic Party in the Church, whose significance can hardly be over-estimated.

I have watched the Catholic workings for years and especially since 1913 (in the attempt to change the name of our Church to the "American Catholic") and two years after seeing what I did at our General Convention at New Orleans in 1925, am fully convinced they are infringing more and more on the rights and privileges of Evangelicals and Protestants in the Church.

There is and has been for years, a decided tendency to introduce more and more of the Roman Catholic ideas into the Church, and we wonder what will be the end.

Believing the overwhelming majority feel as I do, and that we have been silent long enough, I am sending this, calling your special attention to this danger (for I feel that we are already on the very edge of the precipice), that you may mention this to those interested.

These Articles of Religion are the one outstanding bulwark that we have against the medieval and Romanish tendencies in the Church, as indicated by repeated items in our Church papers such as The Southern Churchman and The New York Churchman.

Perhaps we Laymen do not read our Church papers closely enough to realize how things have drifted in recent years, and right here, beg to suggest reading them more in this crisis and threatened upheaval and especially just now and prior and during our next triennial Convention in Washington this coming October.

The Anglo-Catholic Party is waging a very bitter fight, their intent being apparently to change our services as near as possible to the Roman ritual.

The present service is most beautiful. Is loved and revered by many (if not all) of our devoted Churchmen and Churchwomen and to make some of the proposed changes would, I am sure, create serious dissension, cause heavy loss in membership, drive away many prospective members, and I really think disrupt the Church.

There is a great deal more I could say and some things I could talk better than I could write.

Silence and Patience have long ceased to be virtues and I am at last writing this after all sober reflection, much reluctance and deliberation.

I hope and pray that this break may be averted.

**Erwin A. Holt.**

Burlington, N. C., May 7, 1928.

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**And straightway he constrained the disciples to enter into the boat.** Vs. 22.

**For the wind was contrary.** Vs. 24.

We cannot expect to escape the trials of life. Our way lies through them. A woman who had taken passage on a steamer was nervous and timid. Her eyes wandered from the quiet waters of the harbor to the rougher waves outside, and especially to the bar, where the breakers told of hidden rocks. She happened to know the pilot, and she tried his patience with useless questions. "Isn't there any way for us to keep clear of the reefs and rough sea out yonder?" she demanded. "Yes'm, just one. The boat can stay right where she is, safe and peaceful till she falls to pieces from old age," said the pilot, grimly, "but she can never get anywhere else or be of any use without taking her chances in the seas." This is life.—Sunday-School Journal.

# Church Intelligence

### Birds of a Feather Flock Together.

From the New York Times we take the following:

A new creed is needed to supplement the old, which the Church can no longer expect its members to accept literally, the Rev. Dr. W. Russell Bowie, rector of Grace Protestant Episcopal Church, Broadway and Tenth Street, told his congregation Sunday morning.

As an example of a creed "intended to embody the modern spirit and to meet current needs," Dr. Bowie read the expression of faith adopted by the Rev. Dr. Karl Reiland last month at St. George's Episcopal Church. Later, however, he explained that he did not expect to incorporate this or any similar expression in the services at his church "at present".

Insisting that any new form adopted should be only a supplement to the Apostles' and Nicene Creeds, the minister said:

"Aside from their historic value, the old creeds are highly important, because they express for us the poetry of religious emotion. We must expect liberality in their interpretation and it is not really important whether or not individuals accept literally all the dogma expressed in them.

"It matters little if men do not believe in a physical Ascension as it is implied in the old Creeds with a heaven so near that it might almost be possible to touch it, or even if they discard the conception of a physical Virgin Birth. But every Christian must and does accept the essential basis of his religion as it is expressed in the Apostles' and Nicene Creeds. He must believe in God as the Father and Maker of the world, in Christ as the Redeemer, and in the Holy Ghost as life-giver."

### Encouraging Reports.

The largest increase for fifteen years past in the number of active Chapters was shown by report submitted by General Secretary Leon C. Palmer, at the spring meeting of the National Council of the Brotherhood of St. Andrew, in Philadelphia, April 21, and a still larger increase is expected during the coming year. Many new Chapters have been organized, and inactive Chapters have been either revived or dropped from the rolls.

The Treasurer's report showed prompt payment of all current expenses and a general improvement in the financial condition of the Brotherhood. Vice-President G. Frank Shelby reported gratifying progress in raising the budget for the current year.

A "Ten Point Chapter" standard program was submitted and approved, and plans for promoting it throughout the field were developed. A Chapter Directory based upon a survey of the entire field and listing all Chapters of the Brotherhood with an analysis of the activities of each, was presented and received with approval. Thirty-one new booklets, pamphlets and charts have been prepared and issued during the past five months.

Eight new Council Members were elected, and plans for nine Junior Boys training camp conferences were reported.

The program and plans for the approaching National Convention of the Brotherhood in Washington were approved and steps taken towards a still closer cooperation between the Brotherhood, the Daughters of the King and the National Commission on Evangelism.

### "I Was In Prison and Ye Came Unto Me."

Mr. F. M. Smith, prominent business man of Philadelphia, and the Rev. Vincent J. Steffan, Prison Chaplain at large of America, drove down to the Virginia State Penitentiary for the regular Protestant Sunday morning service, which was conducted under the auspices of the Rev. Burwell (colored), who was present with the choir of a local colored Baptist Church.




**Some of the 1,375 Bibles furnished the Hotel Lincoln, New York, on Easter Sunday, 1928. The four men at the right of the picture, from left to right, are: Dr. W. M. Turnbull, James T. Clyde, John C. West and George W. Carter. At the left holding the flag is Mr. S. B. Van Buren.**

### Bibles In the Hotels.

For many years the New York Bible Society has furnished the guest rooms of the hotels of New York City with Bibles. Within a comparatively few years it has placed more than 80,000 Bibles in these hotels. The Gideon Association supplies the hotels in the cities and towns throughout the country but not in New York City.

At a special service on Easter Sunday afternoon in the lobby of the new Hotel Lincoln, New York, 1,375 Bibles presented to the hotel by the New York Bible Society were dedicated. Mr. John C. West, President of the Society was in charge of the service and presented the Bibles to Mr. James T. Clyde, the manager of the hotel, who replied with a few chosen words of appreciation. The service was a very impressive one. Mr. Hobart Geer with a chorus of more than fifty voices from the Gospel Tabernacle Church nearby led the singing and Mrs. Saxby Lewis sang a helpful solo, entitled "God's Word means just what it says". The Rev. Walter M. Turnbull, D. D., the pastor of the Gospel Tabernacle gave a spiritual message. Mr. Samuel B. Van Buren, President of the New York State Gideons, offered prayer and spoke for a few minutes. The benediction was pronounced by the Rev. F. Noel Palmer. Through the entire service the emphasis was placed upon the value of the Bible in the hotel room.

The supplying of hotels with Bibles is only one branch of the great work of the New York Bible Society. The Society which is in its one hundred and nineteenth year of service is making a large distribution of the Scriptures among the immigrants as they arrive, among the sailors on ships of all kinds, in hospitals, prisons, among the needy poor and in raised type for the blind. The Society is circulating the Scriptures in sixty-seven languages and the work is carried on from the Bible House at No. 5 East Forty-eighth Street, New York.

Mr. Smith addressed the women prisoners, selecting for his Scriptural text, St. Matt. 11:28, 29, 30, while Mr. Steffan delivered an address from St. John 20:30, 31, laying particular stress upon the marvelous prominence of the Lord Jesus Christ as set forth by signs which He demonstrated, and which are recorded in the Gospel of St. John:

St. John, Chapter 2—Water turned to Wine, showing Christ the Master of Nature.

St. John, Chapter 4—Healing of Nobleman's son, showing Christ the Master of Disease.

St. John, Chapter 5—Healing of withered limbs, showing Christ the Master of the Body.

St. John, Chapter 6—Feeding of Five Thousand, Master of Food Supplies.

St. John, Chapter 6—Walking upon the Sea, Master of the Elements.

St. John, Chapter 9—Giving Sight to Blind, Master of Physical Blindness.

St. John, Chapter 11—Restored Lazarus to Life, Master of Death and Lord of Life.

Mr. Steffan pointed to the fact that the Lord Jesus Christ said: "Greater works than these shall ye do," which greater works at present are seen in the salvation of lost men and women—bringing them to God and suitably preparing them for fellowship with Him through time and eternity.

The Lord was pleased to place His seal of blessing upon the meeting. Men and women manifested outwardly their desire to repent and turn from sin to the Lord Jesus Christ, accepting Him as their personal Saviour.

This meeting was followed immediately by another very unique service held at the Prison Farm. The gracious reception given the visitors at the Penitentiary and Prison Farm was an indication of profound sympathy toward them and their work on the part of the authorities. This was particularly noticeable in the attitude of Mr. Penn, Superintendent of the Prison Farm. The visitors were very happy to note that here was one place that is not burdensome to the State in caring for those incarcerated, but through the unusual administration of the authorities, every one who is imprisoned, including a totally blind man, is called upon to work with his hands.

The day was a blessed one. Mr. Smith and Mr. Steffan heard again and again individual prisoners say to them, "Come back soon," "Come again," "We want you to return." V. J. S.

### Church Army.

The whole American force of the Church Army, except two men, were together in New York over the week-end of April 21 to 24, seven men who have been in the United States for some time, and fourteen just arrived from England to help with the summer work. The two absent were Captain Atkinson, on holiday, and Captain Jarvis, in charge of the new training-center in Providence. The twenty-one had a Quiet Day at Trinity Chapel, led by the vicar, Dr. Sutton, on Monday, and returned there again for the early service Tuesday morning—singing gloriously—before separating for their widely scattered fields, in Florida, New Jersey, Connecticut, Vermont, Albany, Colorado, and Eastern Oregon, as well as the headquarters in New York. Requests for their work have come in such quantity from the bishops that if two hundred men were available, fields could be assigned them at once.

Some friends entertained them at tea in the Diocesan House Monday afternoon, where the guests had a rare opportunity to meet all the men together.

### China Needs Food.

The Chairman of the Chinese Relief Committee at Tehchow, a large city of Shantung, estimates that in an area of one hundred square miles around Tehchow, with a population of approximately three million, 900,000 are doomed to die of starvation and are beyond reach of help; that another 900,000 can be saved if given food or a chance to earn it, and that a third 900,000 probably will be able to get along in one way or another though with terrible privation and suffering on the part of many.

This man, who is a leading business man in the famine area, speaks from intimate knowledge of the country and an experience in relief work in previous famines. The result of his survey has been forwarded by radiogram to the National Campaign Committee, for China Famine Relief, 419 Fourth Avenue, New York City, which is making an appeal for $10,000,000 with which to give immediate help in food, and later rehabilitation.

It is only by combined action—in which aid is given by many—that the task of feeding China may be accomplished.

### Presiding Bishop Asks Prayers for National Council, May 31, 1928.

It is necessary to hold a special meeting of the National Council May 31, with meetings of several of the Departments on May 30. Important matters which could not be finished at the April meeting will be considered. Will the clergy remember us in their prayers in public worship on one or more Sundays before the meeting.

**John Gardner Murray,**
Presiding Bishop and President of the National Council.

### Notice to the Clergy of the Church.

You may know, or come to know, a man the name of Charles V. Knightley, who is fifty-six years old, slightly lame, and says he is a civil engineer.

If you have contact with this man I should appreciate knowing about it, and may be able to give you information which will help you in deciding what you ought to do.

**(Rev.) L. Ernest Sunderland,**
Superintendent N. Y. P. Episcopal City Mission Soc., 388 Bleecker Street, New York City.

### A Message From the Presiding Bishop to the Men of the Church.

My Dear Brethren:

On October 5 and 9, immediately preceding the General Convention, there will be held in the City of Washington the Forty-second National Convention of the Brotherhood of St. Andrew, to which all Churchmen, irrespective of Brotherhood membership, are invited. This gathering will be in the nature of a National Conference on Evangelism and the program is being planned in close cooperation with leaders of our National Commission on Evangelism. It is my earnest hope and prayer that many of you will use this opportunity to gain new inspiration and information for the effective discharge of our responsibilities in the spread of Christ's Kingdom on earth.

The principles of definite prayer and personal service for which the Brotherhood stands represent duties that are not peculiar to this organization but are incumbent upon all of us, and the function of the Brotherhood is to provide a method and plan for the practical fulfillment of these universal Christian obligations.

Consecration of life and mobilization of our forces for the task of evangelism is a present positive need of the Church. This need cannot be met by the efforts of the clergy alone: there must also be general cooperative enlistment and active endeavor of the laity. It is, therefore, my very positive conviction that there is a real work for the Brotherhood to accomplish in the Church at the present time, and I earnestly hope that Brotherhood members, deputies to General Convention, and Churchmen universally will avail themselves of the spiritual privileges afforded through attendance upon the Brotherhood Convention, and receive such inspiration as will prompt them to faithful, persevering endeavor for God and fellow man.

Faithfully yours,
(Signed)
**John G. Murray,**
Presiding Bishop.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

### Whitsuntide Conference of Clergy.

Fourteen clergymen of the Episcopal Church attended the preaching conference at Mount St. Alban's, sponsored by the College of Preachers of Washington Cathedral, during the week of April 15. Among them were the Rev. J. Manly Cobb of Blacksburg, Va., the Rev. A. S. Lawrence of Chapel Hill, N. C., the Rev. William G. Gheri of Morgantown, W. Va., the Rev. Noble C. Powell of the University of Virginia, the Rev. Capers C. Satterlee of Clemson College, S. C., and others from East and West. The Rev. Leonard Hodgson of the faculty of the General Theological Seminary, New York, directed discussion, assisted by Bishop Rhinelander, warden of the College of Preachers.

The conference was concentrated on the preaching phases of the Ascension and the coming and work of the Holy Spirit. It was the Whitsuntide Conference, and was one of a series which have been held during the past six months that clergymen from many sections of the country might have opportunity to revitalize their ministry and to prepare adequately for preaching the message of the various Church seasons.

Established three years ago the College of Preachers had sponsored several important gatherings and soon will be located in a permanent building on Mount St. Alban's. A gift of $250,000 has been received for the structure, and it is planned to lay the cornerstone May 17. The college will not compete with theological seminaries, as its purpose is to provide post-graduate training and inspiration to ordained clergy.

### Cornerstone for College of Preachers.

The cornerstone of the College of Preachers of Washington Cathedral will be laid with ceremonies on May 17, according to an announcement made by Bishop James E. Freeman at the spring meeting of the Washington Cathedral Committee held at the residence of Mr. and Mrs. John Hays Hammond.

Bishop Freeman declared that this has been the best year in the history of Washington Cathedral. Upward of $4,000,000 had been given by Washingtonians to the Cathedral project since it was started.

The Very Rev. G. C. F. Bratenahl, Dean of Washington, reported on the

progress of the Cathedral and told details of its construction.

The principal address was made by former Senator George Wharton Pepper, of Pennsylvania, Chairman of the National Executive Committee of Washington Cathedral.

Senator Pepper said that the Cathedral was to be a spiritual powerhouse in the Capital of the Nation, an outlet for the spirit of service inherent in the American people. He said that the campaign for the Cathedral in Washington in 1923 had been the origin of all the recent development and progress and had made possible the rapid strides the Cathedral project was now making throughout the country.

Senator Pepper pointed out that the Cathedral authorities were trying to raise $6,800,000 within a period of two years from last autumn, which would make possible the carrying forward of the building program to that extent.

At the conclusion of the address Mrs. William C. Rives, chairman of the Washington Cathedral Committee, offered a resolution approving the plans of the Executive Committee of Washington Cathedral as set forth by Bishop Freeman, Dean Bratenahl and Senator Pepper which was carried unanimously.

The meeting was under the direction of the Executive Committee of the Washington Cathedral Committee which includes the Very Rev. G. C. F. Bratenahl, Mrs. Robert S. Chew, Mrs. Gibson Fahnestock, Mrs. John Hays Hammond, Coleman Jennings, treasurer, Mrs. Hennen Jennings, George B. McClellan, Mrs. George Wharton Pepper, Dr. William C. Rives, Mrs. William C. Rives, Mrs. Walter Tuckerman and Mrs. William Holland Wilmer.

### Resolution on the Passing of the Rev. J. H. W. Blake.

Washington, D. C., April 27, 1928.

We, the ladies of the Episcopal Church Home, have learned with grief of the passing of our much beloved Chaplain, the Rev. James H. W. Blake.

During the ministrations of his office at this Home his high character, faithfulness, and devotion were enjoyed and deeply appreciated by all.

Resolved, That while we humbly submit to the Divine Dispensation as the natural ending of this valuable life, we can but bow in sorrow at our loss of one whose sincerity, charity and ability were such that every one would do well to emulate, and use to the upbuilding of God's Kingdom on earth.

Resolved, That a copy of these resolutions be sent to his bereaved family, the secular press, and Church Periodicals.

Respectfully submitted by:

**The Ladies of the Episcopal Church Home,**

3315 Wisconsin Avenue, N. W.

**An All-day Meeting** of the Woman's Auxiliary was held at La Plata for the Southern Archdeaconry of the Diocese of Washington on Friday, May 4. All auxiliary women in Washington were invited to attend.

**The Laymen's Service Association** of this diocese held a joint meeting with the Episcopal Young People's Society of the Church of the Ascension on May 4. The program was furnished entirely by the Young People's Society. Commander C. T. Jewell, President of the Laymen's Service Association, announces that the annual meeting of the Association has been set for May 16, and the pilgrimage to St. Peter's Church, Poolesville, Md., will be held June 10.

**The last meeting** of this season for the Diocesan Woman's Auxiliary was held on May 1, at Pinckney Memorial Church, Hyattsville. Holy Communion was celebrated at 10 A. M. After a box luncheon at noon, a business meeting was held, at which time important matters were taken care of, as there will be no other Diocesan meeting of the Auxiliary, until November 6. This will be after the meeting of the General Convention in Washington, to be held in October, 1928.

M. M. W.

### Conventions.

The National Convention of the Daughters of the King will be held concurrently with the forty-second National Convention of the Brotherhood of St. Andrew, at Washington, D. C., October 5 to 9, with three joint sessions. The National Commission on Evangelism will be represented on the program by the Rev. W. H. Milton, D. D., assistant to the Chairman, who will speak on "The Program of the National Commission on Evangelism" and by the Rt. Rev. Thomas C. Darst, D. D., who will give the closing address of the Convention on "The World Call to Evangelism".

Arrangements have been completed for an open-air mass meeting to be held at the amphitheatre, Mount St. Alban, on Sunday afternoon, October 7, as a part of the National Convention of the Brotherhood of St. Andrew. The Rt. Rev. James E. Freeman, D. D., will preside at the meeting and the Rt. Rev. John G. Murray, D. D., will give the blessing at the close. The Hon. George Wharton Pepper has accepted the invitation of the Brotherhood to address this gathering and it is expected that the Rt. Rev. Logan H. Roots, Bishop of Hankow, China, will be the other speaker.

### Handsome New Church Building.

St. Stephen's Church, Washington City, is to have a new building, at the corner of Newton and Center Streets, with parish hall, in which will be accommodation for eight hundred to one thousand Sunday-school pupils and teachers. The church will seat nine hundred and fifty persons. The buildings will cost $220,000 and, it is hoped, will be ready for occupancy by next Christmas Day. The present church building, on Fourteenth Street, has been sold and will be torn down and replaced by an apartment house. Several years ago the congregation of the Church of the Incarnation, in a section overrun by business developments, was absorbed with the St. Stephen's congregation. One chapel of the new church will be called the Chapel of the Incarnation and much of the furnishing of the abandoned Church of the Incarnation will be used in it.

### Toc H.

An impressive service was held in Bethlehem Chapel, Washington Cathedral, on Wednesday, April 25, at 8:15 P. M., when a Service of Light was the occasion of the Rededication to their Task of the Members of the Washington Branch of Toc H. A special ritual very beautifully planned was used. That which was most impressive was the Ceremony of Light and the Rededication of the Branch. With all other lights out, the founder of the Branch lit the Lamp of Maintenance and in turn each member's taper was lit, and the questions and answers provided in the Ceremony of Light were used. Toc H hymns were sung by the Cathedral choir. Bishop Freeman gave a short welcoming address. Canon Anson Phelps Stokes gave the principal address of the occasion.

### Daughters of the King.

The Thirty-second Annual Council of the Daughters of the King of the Diocese of Washington was held in Christ Church, Southeast, on April 26. The morning hours were taken for a quiet hour, a celebration of the Holy Communion and prayers for missions, and after luncheon, a brief memorial service and business session were held. The Bishop of the Diocese delivered an address. The Communion was celebrated by the Rev. Calvert E. Buck, rector of the church.

### Girls' Friendly.

The spring conference of the Girls' Friendly Society in America was held at the Washington National Center, April 16, 17 and 18. The program included interesting speakers from out of town and subjects were of wide and varying interests. At the conclusion of the Conference, pilgrimages were made to Mount Vernon, and the Washington Holiday House of the Girls' Friendly Society.

### Brotherhood of St. Andrew.

The Diocesan Brotherhood of St. Andrew, recently held the second in its series of inspirational meetings at St. Thomas' Church, when the address was made by the Rt. Rev. Philip Cook, D. D., Bishop of Delaware. The first meeting of this series was held at the Diocesan House, when Bishop Freeman addressed the gathering. These meetings are being held as a means of inspiration and preparation for the annual meeting of the Brotherhood of St. Andrew to convene in Washington in October, 1928.

**The Rev. A. McCallum,** rector of St. Paul's Church, was recently appointed to represent the Diocese of Washington at the meeting of the Commission on Religious Education of the Province of Washington, taking the place of Dr. W. L. DeVries, who was unable to attend on account of illness. Mr. McCallum's appointment was made by the Diocesan Department of Religious Education at a recent meeting. This spring meeting of the Provincial Commission to which Mr. McCallum has been appointed was held at Virginia Theological Seminary during the week of April 22, and was presided over by the Rt. Rev. R. E. L. Strider, Bishop Coadjutor of West Virginia.

## SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

### Mission of "The Abundant Life".

A healing Mission, conducted by the Rev. Robert B. H. Bell, of St. Thomas' Church, Denver, Col., and ably assisted by his capable wife, was held recently in Norfolk.

The mission started the Tuesday after Easter at St. Luke's (the Rev. David W. Howard, D. D., rector), and was quietly advertised by a group of people of the Society of the Nazarene. It was

styled "A Mission of the Abundant Life".

The schedule of meetings were: 10 A. M., Holy Communion; 10:45 A. M., Lecture by Mrs. Bell on diatetics—Care of the Body; 4 P. M., Mr. Bell lectured on Body and Mind, placing the emphasis on developing the body through understanding its needs; 8 P. M., he preached, emphasizing the spiritual side of life, but always keeping the body and mind in proper place in the triangle of life.

All of these lectures were rational, scientific, illuminating and inspiring. Both Mr. and Mrs. Bell have equipped themselves in a wonderful way, and were a perpetual visible illustration of the attractiveness and power of lives developed equally in body, mind and spirit, and joyful in their hourly expression of "The Abundant Life". It was a ceaseless pleasure to hear them as they spoke from the platform, or as they talked with individuals. The radiance of life always surrounded them, and servants and strangers incidentally met outside of the mission, were markedly attracted.

The mission developed in a remarkable way. Starting with only a handful of people, since there was practically no public advertising, it grew by its own right to grow. By the end of the five days at St. Luke's, congregations had increased until the last service filled the church. In the meantime, Ascension Church, seeing the effects of this "Teaching, Preaching and Encouragement", gladly accepted Mr. Bell's offer to give his three days of rest, left between this and his next appointment—Harrisburg, Pa.—to the same work with them.

The notice was given out Sunday morning at Ascension and no other advertising, except by word of mouth. Monday began the demonstration which has lifted us to wonderful heights.

No one had dreamed that "religion" could mean so much common joy and fascinating experience, as life was cared for all around—soul, mind and body equally—just as Christ cared for his. Young (little children also), middle aged and old—sick and distressed—discouraged and despondent—sinners and "righteous", all responded to "glad tidings of great joy", as the angels knew it would be when they sang on that first Christmas morning.

One interesting bit of outside work was a talk by Dr. Bell to five hundred school children—assembled in their auditorium to hear "another man talk"—bored through and through as usual at the drab prospect of "listening" to another preacher. After half an hour's talk there were five hundred sparkling eyed, enthusiastic, shouting, radiant children, enthusiastically giving their promise to "go after that kind of a life".

Then the healing phase was a demonstration of Christ's promise to "Those who believe in my name". Calm, quiet, powerful were the moments when scores kneeled at the altar for life's healing, and received it. It was just as though Jesus Himself stood there and said, "Go in peace, thy faith hath saved thee". (For myself I saw and heard Him.) There were visits to the bedridden sick, the same healer present, and his blessing of renewed life never failed to appear.

At the closing meeting Wednesday night, every available spot was occupied, a spirit of quiet but enthusiastic joy held every one.

Sixty men and women promised to meet weekly as a "Society of the Abundant Life", to demonstrate the promise, "Greater works shall ye do than these" for "I am with you always", to win the Abundant Life and to help others find it also.

## SOUTHWESTERN VIRGINIA.

**Rt. Rev. Robert C. Jett. D. D., Bishop.**

At a meeting of the congregation of St. Paul's Church, Lynchburg, Va., the following resolution was unanimously adopted:

The Congregation of St. Paul's Church, Lynchburg, Va., at a meeting thereof held April 9, 1928, hereby memorializes the Diocese of Southwestern Virginia to express its opposition to the General Convention at Washington, next October, to the proposed removal of the Thirty-Nine Articles from the Book of Common Prayer.

E. M. Frost, Registrar.

## NEWARK.

Rt. Rev. W. R. Starley, D. D., Bishop.

### Young People's Fellowship.

On Saturday, May 12, the seventh annual convention of the Young People's Fellowship will be held at St. Peters and the Church of the Redeemer, Morristown. The program is as follows:

2:30 P. M.—Business Session.
4:00 P. M.—Conferences.
5:00 P. M.—Group Picture.
5:15 P. M.—Service conducted by Young People. Admission of new Chapters. Presentation of Chapter Pledges.
6:15 P. M.—Dinner. Speakers: the Rev. Percy Silver, D. D., rector Church of the Incarnation, New York.
8:30 P. M. to 11:30—Dancing.

### Memorials.

On Easter Day, at Christ Church, Bloomfield and Glen Ridge, six memorial windows were dedicated. The windows are in two groups of three, one on each side of the Nave. The group on the south side represents the Baptism of our Lord. These were provided for in the will of the late Talbot Root and are given in loving memory of his wife, Marie Antoinette Edeloni, George Metcalf Root and Anna VanDuser Root. The windows on the north side represent the Resurrection, Ascension and the Descent of the Holy Spirit. These are in loving memory of Samuel Worthington, Robert A. Fielding, Mabel F. Fielding, Emelia B. Hendrickson and Emma Lund Kirby. The windows were made by Gorham and are of antique glass.

### Bishop Lines' Memorial.

With more than one-third of the total sum to be subscribed already raised, the drive among the Episcopalians of the Diocese of Newark to establish a $1,000,000 endowment in memory of the late Bishop Edwin Stevens Lines, is speeding towards success.

The 50,000 members of this church throughout Northern New Jersey apparently are aroused over the crisis facing the religious organizations in this area, and are digging into their pockets to finance a program of expansion to meet it. The rapid emigration of new population from New York City into New Jersey via the Holland Tunnel, recently completed, and the new Hudson River Bridge, now being built, is forcing the churches to adapt themselves to changed conditions or else lose the ground previously won. Social and population experts have pointed out the evolution going on, and have warned the Church people to build now for a coming generation vastly larger than most of them foresee at present.

It is to pay for a program of local missionary expansion, and for the permanent endowment of the episcopate, that the Episcopalians of this diocese are engaged in raising $1,000,000 And because Bishop Lines, during his twenty-four years' service to the people of this state, perceived first the radical changes the future would bring, and repeatedly warned his parishioners against them, the fund is being subscribed as a permanent memorial to him.

The campaign started April 26. The first reports of the sums raised were received at dinners throughout the diocese April 30, when a grand total was announced of $334,945.

The announcement of the final sum raised will be made at a banquet May 8, here in Newark, on the opening day of the annual diocesan convention.

## PENNSYLVANIA.

**Rt. Rev. T. J. Garland, D. D., Bishop.**

### United Thank Offering.

Upwards of two thousand women representing the more than two hundred parishes and missions of the Episcopal Church in Philadelphia and vicinity participated in the annual diocesan presentation of the United Thank Offering in the Church of the Saviour, West Philadelphia.

The United Thank Offering represents the free-will gifts of women of the Episcopal Church for the support of women workers in the mission fields. In every diocese of the Episcopal Church throughout the three years of each Triennium there is held each year a diocesan presentation service, culminating in a national presentation service at the General Convention. Upwards of $913,000 was presented by the women of the whole Church at the last General Convention three years ago, of which the women of the Church in Philadelphia and other parts of the Diocese of Pennsylvania gave more than $86,000.

This presentation was the last prior to the General Convention, which meets in Washington next October. Bishop Garland was the celebrant at the service of Holy Communion on Friday morning at the Church of the Saviour and Bishop Overs, former Bishop of Liberia, was the preacher.

R. R. W.

## ALABAMA.

**Rt. Rev. C. M. Beckwith, D. D., Bishop.**
**Rt. Rev. W. G. McDowell, D. D., Coadjutor.**

### Rural Conference.

Daphne, Alabama,
April 26, 1928.

To the Clergy:

I wish you would consider this a personal letter as it would take some time to write to each one separately.

The Fourth Diocesan Rural Conference will meet in Selma May 15-17, 1928. We extend to you a most cordial invitation to be present and take part in the discussions. Questions of vital importance to the further development of the rural work of the diocese will come up for consideration and we need your council and advice.

It is our desire to have one or more

(Continued on page 24.)

# Family Department

### MAY.

1. Tuesday, SS. Philip and James.
6. Fourth Sunday after Easter.
13. Fifth (Rogation) Sunday after Easter.
14, 15, 16, Rogation Days.
17. Thursday, Ascension Day.
20. Sunday after Ascension Day.
27. Whitsunday.
30. Wednesday, Ember Day.
31. Thursday.

### COLLECT FOR FIFTH SUNDAY AFTER EASTER.

O Lord, from Whom all good things do come; Grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

### COLLECT FOR ASCENSION DAY.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only Begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

For The Southern Churchman.

### MOTHER.

Mary Davis Reed.

Your sweet smile always brought a quiet gladness
Like golden sunbeams coming after rain;
And sent on flying wings each hint of sadness,
Until content and peace were mine again.

With kind words, you encouraged each new yearning,
Each fresh arrival of a great desire;
You understood when, with ambition burning,
To some far lofty goal I would aspire.

Your gentle touch e'er brought a balm of healing
When bitter suffering claimed from me its toll;
Then rest came, like a benediction stealing
To calm the troubled billows of my soul.

Your loving tones have e'er to me been calling
Across the distance of the changing years;
Like twilight's cooling shadows softly falling,
They soothe and comfort me, and dry my tears.

I know your prayers, with mother love, are bringing
Me nearer to the realms of endless day;
If my steps falter, let your dear touch clinging
As in childhood, help me along the way.

### Mother to 132,366 Orphans.

Charles V. Vickrey.

She was only forty-three years of age, but the last ten years of her life were worth more to the world than centuries as life is lived by many on the more favored boulevards of opulence and opportunity.

Her heritage was poverty. Her preparations was through paths of perseverance. Her education was in the university of adversity. Her equipment consisted of handicaps.

After a period of care-free and happy married life, she suddenly found herself without financial resources and the sole support of a hopelessly invalided husband, a paralyzed mother and two children.

While facing the problem of earning a livelihood for those dependent upon her a cablegram came from the American Ambassador in Turkey announcing that the Christian population of that country was facing starvation and death. A committee was formed for the purpose of receiving and transmitting help to the stricken peoples, and she offered her services at a salary much less than her ability might have commanded elsewhere. With the same spirit of self-sacrifice that sent relief workers abroad to minister to the stricken, diseased peoples, she devoted herself to the details of the work of the office.

Knowing that life depended upon getting the facts and the appeal before the public, she gave cheerfully long hours of overtime work. Office closing hours and holidays meant nothing to her when there was life to be saved. She had no money to give—but she gave her splendid service and gave it in full-measure.

Through all the terrible years of the Great War—which continued for five years in the Near East after peace had come to the rest of the world she read the cablegrams and letters from relief workers and missionaries in Trebizond, Sansoum, Mersine, Constantinople and other ports where the Christian population of Asia Minor had gathered, and she knew that upon her and those whose work she directed rested the responsibility for transmitting these appeals with promptness and efficiency, to those who could, by their gifts, mitigate such suffering. Her work was never done mechanically. It was ever prompted by the keenest sympathy for those whose cause she served.

Saturday, May 13, 1916, was a specially proclaimed holiday in New York City. From the office in the Metropolitan Building, she turned occasionally from her work to look down upon the 125,000 men and women who were marching in the great "Preparedness Parade". She knew that more innocent non-combatants, men, women and children, had perished during the preceding days in the Near East than there were marchers in that great, possibly unprecedented, parade, and that at least twice as many more, chiefly women and children, were at that moment homeless, penniless, comfortless in refugee camps, absolutely dependent upon America. She knew that, even as the bands played and banners waved, women and little children in the Near East were dying of hunger. She knew that for her and her associates to take a legal holiday, that Saturday, would mean a delay of forty-eight hours in securing the funds upon which depended the lives of many. She did, therefore, what she would wish others to do under reversed conditions. She applied—she practiced—the Golden Rule.

Following the solution of the major refugee problems, she knew that there were tens of thousands of orphans who were not only without fathers, mothers, or responsible relatives, but were also without country. Most of them were under the "teen" age. They were absolutely dependent upon continued aid The immediate ravages of starvation had been checked but would begin again with these innocent orphaned children if the stream of food and benevolence ceased. What if her own children were among the number? She continued to apply—to practice—to live—the Golden Rule.

Then her robust health began to fail. Physicians seemed unable to cope with the trouble. Perhaps she could have lingered longer had she not, through the past decade, drawn so heavily upon her reserve strength. But until the end she continued to think, plan, and pray for the children overseas whom she had never seen, but for whose life and happiness she had given her service with such abandon.

Did it pay? As to the worth-whileness of the investment there will be no doubt in the minds of any who have mingled with the more than a million people who are living today because she and others were Christian in deeds as well as in creeds. More than 100,000 orphan children, rescued from the streets and from disease, have been restored to health and "graduated" from Near East Relief orphanages. They are rapidly winning their way to positions of increasing usefulness to the world.

Remembering, however, the 32,000 children still in need of support and guidance in preparation for life's battles, she asked that the money which some might wish to spend for flowers for her be sent to help the orphans, whom she affectionately called "her children".

When the end came, her girls in the office, with other friends, decided to make a floral offering that would endure. A modest sum provided a simple wreath for her casket and the remainder, amounting to approximately $1,000, was set aside as the beginning of the Amelia B. Horton Scholarship fund for the children through whose lives she, "being dead, yet speaketh".

### The Power to Become.

The coming of Easter and the springtime is a most auspicious season in which to proclaim the "power to become" which Jesus Christ gives to men and women. It was the central and supreme thought of his mission, and it should be the superlative note in every evangelistic message. Yet this transcendent truth has dropped almost completely out of much of the Christian preaching and teaching of today. Men are told about the ethics of Jesus, the beautiful character of Jesus, the love and tenderness of Jesus, the brotherhood of Jesus—most of which they already know and in which they already believe. But what they do not know, and of which they have no gripping conviction, is the fact that He can give them power to rise above their old selves and become new creatures in Him. Just as the returning sun of springtime awakens this old earth to life, just as it gives to the seeds and bulbs both the desire and the power to come up out of the dark earth into newness of life, so Jesus Christ enables men and women to become something different and better than otherwise they could be and human society to become something different and better than otherwise it could be. This it is of

which men and women need to be more deeply convicted.

The whole modern emphasis is in the other direction. We talk of the ideals and ethics of Jesus as though all that men and nations needed was to know and understand them. We talk of the beautiful spirit and example of Jesus as though all that men and nations needed was to behold and desire them. But already most of us know infinitely better than we do. Human nature of itself is a most frail and unsatisfactory thing; and no amount of theorizing or philosophizing about how large is the divine element within us, congenitally and naturally within us, will suffice to make any man other than very human indeed until he consciously and deliberately receives the God-element into his being. And the supreme function and mission of Jesus Christ is to put that God-element there.

No natural processes ever have or ever will evolve that which Jesus Christ puts into the human heart and life. We may elevate human nature all we will, we may deny the mystical and spiritual element in the universe, we may extol naturalism or humanism or what we will—yet it remains eternally true that men and women are very conscious of their own limitations and of the dire need of something outside of their own selves to lift them and to draw them into that which they should become. And this it is which Jesus Christ does. There is nothing more foundational and vital in His entire gospel than that which John is driving at when he declares: "As many as received him, to them gave he power to become the sons of God". There is no other one fact of which mankind needs to be more deeply and more surely convinced than that, nor of which it is waiting more hungrily and anxiously to be fully and experimentally persuaded.—Herald of Gospel Liberty.

### Reasons For Rejoicing.

"Nine times out of ten Billy bangs the door when he goes out," complained Mrs. Roe to Aunt Meliss.

"Have you asked him to be quest in closing the door?" inquired Auntie.

"Have I?" Mrs. Roe was emphatically indignant. "Why, I tell him every single time he bangs it."

"Did you say anything the one time that he closed it silently?" continued Aunt Meliss.

"Of course not," confessed Mrs. Roe, still on the defensive, and assuming that her little son alone was at fault.

Aunt Meliss shook her head doubtfully. "You haven't learned to search out reasons for rejoicing," she said. "Even in Billy's boisterous behavior you will always find something commendable or favorable upon which you may base encouragement."

If every family could have an Aunt Meliss to drop a bit of kindly suggestion as to ways and means of guiding a husky, normal six-year-old boy, what a blessing it might prove. Aunt Meliss radiates a quieting atmosphere. She is conscious of the noisy and disturbing elements as much as Mother, but she observes and comments on the correct motives and acts. Billy will close the door quietly as many times as possible just to hear Aunt Meliss say with her beaming smile, "There, that was grand! You remembered again!"

Just a few of those "quiet closing" and the act becomes a courtesy that is habitually observed by vigorous Billy.

This business of child-training with its necessary disciplinary adjustments needs to be supported as often as possible by reasons for rejoicing. Sometimes we may have to look for them rather diligently, even feeling at times, perhaps, the need of a mental microscope or a field glass to magnify and reveal them, but the search always has its reward. How inspiring it would be both for mother and child if all reasons for rejoicing could be written in capital letters on the memory while the less pleasant things were recorded lightly. We need to stop shouting about mistakes and substitute songs of joy.

Mothers need to get away from fussiness and nagging and from detail discipline. We should all be happier and likewise more successful guides in character-building if we measured conduct by broad principles rather than by petty individual acts of impetuous words. With regard to child life our vision must be righteous and fair. We shall then find ourselves stressing the good, the true and the fine, and under this emphasis the undesirable will disappear.

"Buddy had clean hands at meals three times yesterday," Mother said to Daddy. Not a word about the grim little fists that had just presented themselves at table from a hurried outdoor game.

"Please excuse me a moment," came from Buddy after a quiet thoughtful pause, as he rose and left the table. He was back in five minutes scrubbed and carefully groomed.

Thus it is that every reason for rejoicing creates a new cause for joy if properly noted and encouraged.—Edith L. Reid.

For The Southern Churchman.

### THE PRICE.

Maria G. Neville.

"And they took the thirty pieces of silver and bought with them the Potters' Field, to bury strangers in."

Thy precious blood, O Spotless Lamb, hast paid the price,
For home and shelter for the poor lost ones of earth:
Friendless, and homeless, strangers, without a name,
No loved ones come to claim their worn-out frame,
Or state their birth.
Alas! no room for them on earth!
But Thou, who had'st no place to lay Thy weary Head,
Hast paid the price, that their poor dust,
A resting place might claim,
Their souls, O Risen Lord, through Thy dear Name,
Find rest, and peace with Thee in Paradise
And Home forevermore in Heaven.

### New Visions.

The promise of the guiding power of the Holy Spirit given by our Lord before His Ascension, makes it evident that He was preparing His Church for progressive revelation. Here is unfolded though not yet understood, the method whereby God determined to make known His eternal purpose for the world. We are living in days of progressive thought, and for us this promise of the guiding power of the Spirit has singular significance. The words, "Ye cannot bear them now", ring through the centuries with solemn warning as pioneers in scientific, social and religious development have in their time been scorned, silenced and slain. Each generation has deplored the blindness of its predecessors and yet has failed to open its own eyes to new revelation. Yet we are being led to see that in our own time the thoughts of men are moving onwards and upwards. The Church no longer fears the progress of science, but rather welcomes all scientific discovery as revelation of the truth of God. Social progress in like manner is encouraging us to see in modern movements God's progressive revelation. Reform in our social system no longer suggests the rumbling of the thunder of revolution, as the leaders of men and nation! Here is the human spirit under Fatherhood of God and the brotherhood of man. As in scientific and social progress God is revealing His truth, how much more is this so in religious evolution! Here is th ehuman spirit under the guidance of the Divine Spirit is seeking and finding new interpretations of experience, which are giving us new visions of the character and purpose of God.—Selected.

### The Real Authority.

Has the Church lost its authority? Yes, if you mean the authority assumed by Hildebrande, Calvin, Henry VIII, the persecutors of the Christians at Rome, of the Quakers in New England, and that weilded by various ecclesiastical bodies in every age. When and where did Christ sanction or practice or confer any such use of force to "defend the faith"?

He did hold a "church trial" for Peter at the seashore one never-to-be-forgotten morning. But what a tender, sympathetic confession and restoration! "Peter, do you love me?" Thrice He put that yearning, penetrating, meaningful question, and thrice did Peter pledge his love. "Peter was grieved"—but the festering sore in his heart was lanced and healed by the Great Physician! Never, almost never, have we practiced the Master's method or manifested His spirit in similar circumstances. Authority! What authority does the Church wish, or need that is not contained in those great words, duty, conscience, love, or in those greater words, Fatherhood and brotherhood? Jesus said, "Ye shall receive power"—but what kind of power? "And I, if I be lifted up, will draw (not drive) all men unto me"—the love compelling power of Christ! There is nothing more powerful than love that is willing to sacrifice to fulfill its purpose. Love is stronger than brute force. Oh, that the Church today would test and prove that finer, nobler, and mightier kind of authority!—Rev. Claude Allen McKay, in The Congregationalist.

### A Prayer for the Unnoticed.

We thank Thee, Lord, for the brotherhood of all who are named with the name of Christ. Whether we live or die, let us have part in that great communion. Open our eyes to see unnoticed saints and to discover signs of the coming of Thy Kingdom in unaccustomed places. Give us a quick apprehension for all saintly qualities. And help us by the guidance of Thy Holy Spirit to grow more and more like Thee. Provide for each his special work and if no man praise us, help us to do our part as in Thy presence, in remembrance of Thy loving kindness and in the joy of love to Thee. And let no one of Thy hidden saints lack heart's assurance of Thy favor. And this we ask of Thee in remembrance of Christ who for our sakes made Himself of no reputation. Amen.—Isaac Ogden Rankin.

In spiritual things two are more than one. Two pulling together at a load can accomplish a hundred times as much as two pulling in different directions.—W. S. Danley.

# For the Young Folks

### MOTHER.

Prayer for Her Birthday or Any Day

Lord Jesus, Thou hast known
A mother's love and tender care,
And Thou wilt hear, while for my own
Mother most dear I make this birthday prayer.

Protect her life, I pray,
Who gave the gift of life to me;
And may she know, from day to day,
The deepening glow of Life that comes from Thee.

As once upon her breast
Fearless and well content I lay,
So let her heart on Thee at rest,
Feel fears depart and troubles fade away.

Her every wish fulfill;
And even if Thou must refuse
In everything, let Thy wise will
A comfort bring such as kind mothers use.

Ah, hold her by the hand,
As once her hand held mine;
And though she may not understand
Life's winding ways, lead her in peace divine.

I cannot pay my debt
For all the love that she has given;
But Thou, love's Lord, wilt not forget,
Her due reward—Bless her in earth and heaven.

—Henry Van Dyke.

### Good Fruit.

This year towards the end of June as I was sitting at my desk preparing my cards for the opening day of school, a young girl came and stood by my desk and waited to speak to me. When I had finished the work in hand, she said, "Amma (madam), I cannot return to school this year. My father died at Christmas time and my mother is only a coolie woman earning about three annas a day. I do not have the money to pay the fees you ask." I looked at her for a time. She was a tall girl, almost too tall to be studying in our fifth standard. but then many of these children have no chance to attend school in the village. The village schools are poor, the attendance is irregular, and the teaching, if it can be called such, does very little to prepare for our school here. Consequently when they come to us later, they are too large for their classes. This girl was such an one. She must have been fourteen or fifteen years of age and the only teaching she had had was what she received since coming to Guntur. She was unprepossessing, large, ungainly, and not overly bright; in fact, she had failed fifth standard last year and would have to repeat that grade if she returned at the opening of this school year. But she was the daughter of a coolie woman with generations of illiteracy back of her. Something about the child touched my heart. Perhaps it was her utter helplessness. At any rate, the least I could do for her, I thought, would be to give her a chance to return to school. She seemed so eager and yet without hope.

"Your village," I asked, "how far is it from here?"

"Sixteen miles," she said, and gave me the name of the village and added, "my mother has come with me. She is outside". I arose and went to the door, and there, sitting by the side of the veranda, was a woman with the saddest face I had ever seen. Suffering, poverty, hardship were written all over her body. She arose when she saw me and waited for me to speak.

"Your daughter," I said, "will she not return to school this year?"

"What can I do? My husband is dead and I must support my family."

"How many children have you?" I asked.

"Three," she said, "two boys and this girl."

"And your boys! How old are they?"

"One is five and the other seven," she replied.

She was a coolie woman without doubt. She spoke the corrupt, vulgar Telugu of the village, and wore the clothes of a menial laborer. She wore no jewels, which bespoke her extreme poverty, for jewels—bracelets, anklets, earrings, nosepieces, are a woman's crowning glory in this country. If there is any money they have at least one of these to adorn the body. But there was none and so I knew the woman was poor, and a widow, which is worse, for a widow's life is a wretched thing in India. It is a life of sin, degradation, slavery. I was deeply moved and said to her, "I need a gatewoman for my compound. Would you like to live here and do this work for me? I will give you food and clothing for yourself and your children and I will put all three in school". This was big wages, I knew, for ordinarily coolies get only seven or eight rupees ($2.50) a month and that is insufficient for even their food, much less their clothes. She looked at me so stupidly at first that I thought she didn't understand; but I learned later that she had had insufficient food for some time and that she couldn't believe her ears that I would give her food and clothing if she did this work for me. Her face showed no emotion and she merely said, "I will come on the day you say, July 1".

True to her word she came that evening after traveling all day in the hot sun on foot and offered herself for the position of gatekeeper of my compound. I put the three children in school. She does her work very faithfully, in fact, she is the best gatewoman I have ever had. Her two darling little boys are in the kindergarten here and show much promise.

One day as I was walking toward her I found her sitting near a tree singing lustily songs of praise in thanksgiving to God. Her face had lost its tragic look and in its place had come peace and restfulness. The song reechoed in my heart and I turned away breathing a prayer of thankfulness that I had sown seed on good ground and that it had grown and brought forth good fruit.
—Edith Eykamp, Missionary in India.

### Cyrus Goes To Meet Mother.

Mr. Westover, the manager of the Motor Transportation Company, wheeled about abruptly in his chair as a boy came in and stood by his side.

"Well, Cyrus," he said not unkindly, "what is it?" Cyrus twirled his cap. He was a lad with clear eyes and a frank, boyish smile; yet, young as he was, he was one of the company's best men.

"It's this way, Mr. Westover," he said slowly. "You see mother, she's been away on a visit for three months, and this morning she's coming home, and I wondered if you'd let me off for just an hour. I'd like to meet that train." He paused. "It's been pretty lonesome with her away so long," he went on. "My sister Mabel kept house; but say, Mr. Westover, if you've got a mother, you know just how it feels to go home and not find her there. And then, the meals. My sister cooks well enough; but oh! I'd rather just eat plain bread and butter that mother put on the table than a meal anybody else could get. And so I wondered if you'd let me off long enough to meet that train."

The manager of the Motor Transportation Company was looking at the boy but was not seeing him. He was reviewing memory pictures of that time long ago when he was a boy, and in these pictures he was seeing his mother with her sweet smile and brown hair and soft blue eyes, and he was saying, as he flung his cap aside: "Is dinner ready, mother? I'm as hungry as a bear."

And she had smiled as she patted the rough hand. "Yes, it's ready, and I've a surprise for you, son. No, I'm not going to tell you. Run and wash your hands and you'll soon know."

And how good the surprise had tasted that had turned out to be a cherry pie! And how she had smiled at him as she passed him a piece in one of those blue-and-gold china plates! And on Saturday, how he used to enjoy the doughnuts she had made him! Mother! How patient she had been with his rough noisy ways! How tenderly she had tucked him in at night! How happy she had made those early boyhood days! Mother—ah, the sweetness of that name!

"Cyrus," he said, somewhat gruffly to hide his emotion, "take my new electric to the station, and drive your mother home in it. Take all the time you want. I had a good mother myself!"—Selected.

### The Best-Mannered Girl.

Hazel Ward raised troubled eyes from the letter she had been reading.

"I hope you haven't bad news, dear," her grandmother remarked solicitously.

"No, Granny," and Hazel tried to smile. "Not bad news at all. In fact, some girls whom I know would give a great deal to have such a letter."

"Then why such a woeful face, childie?"

"I'll tell you," Hazel answered, coming to sit in her favorite low chair beside Granny's big rocker. "Last summer the Fosters cousin, Marjorie Winton, came to visit them. You know, I'm always with the Fosters, and I grew to know Marjorie well, and liked her immensely. We've corresponded ever since she went home to New York, and she has spoken several times of having Rose Foster and me down there for a visit. Now that she knows I am so near the city, she has written insisting that I come to her for a little while before I go back to Maine."

"I should think," Grandmother Ward said briskly, "that would be an excellent arrangement."

"Ye—es," Hazel acknowledged. "It would be, of course, but you see, Granny, Marjorie's father is a millionaire, and she lives in a very fashionable way."

"What difference does that make?" and Grandmother clicked her knitting-needles briskly.

"Well, you know," Hazel explained, flushing. "I'm just a little country girl. I'm afraid I shouldn't make a good appearance among such people."

Mrs. Ward stopped knitting and looked over her glasses at her granddaughter.

"I'm sure your clothes are very pretty and suitable, dear," she said. "That blue taffeta you have on is tasteful and becoming and your suit is in good style."

"It isn't clothes," Hazel sighed. "It's manners."

"I hope my granddaughter's manners are as good as anybody's," and Mrs. Ward straightened herself proudly.

"Perhaps I shouldn't have put it that way," Hazel hastened to appease her. "It's knowledge of the little social usages I lack—which fork to use for fish, how to talk to strangers, and that sort of thing. I know I'd make a perfect goose of myself in such a house. I just can't go, that's all."

"But you like Marjorie Winton?" "She's one of the sweetest girls I've ever known, and really, Granny, down on the farm she seemed just like common folks."

"H'm!" Mrs. Ward said thoughtfully. "I shouldn't wonder if you found her just the same in New York. I should certainly accept her invitation, Hazel."

"And appear like a—a greenie!" Hazel protested. "Oh, Grandmother."

"You will appear well if you follow a suggestion I shall give you," Grandmother stated tersely. "Just hand me my Bible, please, dear."

Hazel brought the Bible and Mrs. Ward turned the pages rapidly. At the thirteenth chapter of 1 Corinthians she paused.

" 'Love suffereth long, and is kind,' " she read aloud. "Love envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly.' There my dear! You see, I have Bible authority behind me when I tell you that if you carry a loving heart with you to New York you will not behave improperly."

"I never thought of that verse in that way," Hazel meditated.

Mrs. Ward picked up from the table at her elbow a second volume.

"Here is something Henry Drummond says on the same subject," she went on. "Love cannot behave itself unseemly. You can put the most untutored persons in the highest society, and if they have a reservoir of love in the heart, they simply cannot behave themselves unseemly. They simply cannot do it."

Hazel sat for a while in deep thought.

"I suppose you and the Bible and Drummond are right, Granny," she said at last. "I'll write Marjorie today and tell her expect me next week."

The Winton's home was even more elegant than Hazel had expected, one of the most splendid in the great rich city in fact, and of course quite different from the farm-house where the little Maine girl had grown up, different even from Grandmother Ward's dignified old house in the Massachusetts college town.

The furnishings were luxurious, fine pictures and beautifully bound books were everywhere, and soft-footed servants relieved Hazel of her wraps, unpacked and put away her belongings and anticipated her every want.

Marjorie enjoyed her guest's delight in the dainty pink and silver room assigned to her.

"I remembered you like pink," she said. "And I'm right next door, dear, so you will not be lonely."

"Granny was right," Hazel decided, as she turned about to allow a becapped maid to button her white voile frock. "Marjorie is exactly the same darling girl who visited in Maine last summer."

But once at the stately dinner table, lighted by shaded candles and decked with pink roses, her misgivings returned.

"I know I'll use the wrong fork," she groaned secretly, looking with anxious eyes at the array of silver on either side of her plate.

She was seated between Marjorie's father and a tiny, pink-cheeked old lady whom everybody called "Aunt Peace".

"I wish I might have been next Marjorie," she sighed.

And then, suddenly, she forgot the shining forks and spoons. Marjorie and her mother were talking gayly together, and little Aunt Peace was watching them with a wistfulness which was pathetic.

"I'm very deaf," she explained, turning to Hazel and displaying a small telephone which lay on her lap. "I know Marjorie's telling an amusing story, but I can't hear a word of it. I can't hear any of the table talk. I feel," and her lip quivered a little, "rather lonely sometimes."

Hazel smiled at her and took up the little telephone.

"I'd love to talk to you," she murmured into it.

"But, my dear, it's a great deal of troubles, even with the instrument," the little lady protested.

"It won't seem a trouble to me," Hazel assured her. "You see, you remind me of my dear little Granny."

Hazel never knew exactly how the rest of the dinner passed off. She tried to use the same spoons and forks which Aunt Peace selected, but she was so busy enjoying the interesting conversation of the assembled Wintons and trying to pass a part of it on to her small neighbor, that she did not have time to worry much over them.

There was a hard moment a little later in the library when Marjorie asked her to sing for the family. She knew her voice was clear and sweet, but it was untrained, and she feared the simple songs which pleased her Maine friends might not appeal to a city audience. For a second she hesitated.

"But Marjorie really wants you to sing," she told herself. "She wouldn't ask you if she didn't. Do it for her sake."

And, without further protest, she went to the piano.

When the little program of sweet old ballads, gay college songs, and grand old hymns was over, Mr. Winton came to Hazel's side.

"I've not heard some of those things for thirty years, my dear," he said. "They've made me feel young again. You'll sing for me often while you're here, I hope."

"I knew Daddy would love your music," Marjorie exulted.

The happy days, filled with concerts, shopping tours and impressive church services, sped by and Hazel's fortnight was over far too soon. As she stood looking about the pink and silver room for the last time Marjorie came in, dressed to accompany her to the station.

"I've had a glorious two weeks, dear," Hazel declared happily.

"And so have I," Marjorie asserted, throwing her arms about her friend, "and so have all the Wintons. I knew they'd love you, but honestly, Hazel, I wasn't quite prepared to hear Aunt Peace say what she did just now."

"I hope it wasn't anything very bad," Hazel remarked, dimpling.

"She said," Marjorie smiled, "Hazel Ward is the best bred girl who ever visited in this house."

"Oh!" breathed Hazel, wide-eyed.

"I thought so myself," Marjorie went on, "but Aunt Peace is very fussy. I never can satisfy her, however hard I try, and I was surprised to hear her praise any one like that. 'How,' I asked, do you suppose Hazel managers to be so charming?' 'She has a loving heart,' Aunt Peace said softly. Oh, Hazel, darling! That's the secret. I understand now."

As the Boston Express bore Hazel swiftly away from New York the verse from Corinthians rang constantly in her ears.

"Love doth not behave itself unseemly," she repeated. "Of course it doesn't. Drummond is right. It can't."
—Girls' Weekly.

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### GOD'S WAY.

I'm glad God made the sky so blue.
He might have used some other shade
And made it green or pink or red.
But I'm glad He made it blue;
For blue means true,
Like God's dear love to me and you.

I'm glad God made the flowers so fair.
He might have found some other way
For saving seeds than blossoms gay.
But I am glad He made them fair,
For bright and fair
Is like God's kind and tender care!

My mother says that she is glad
God made the little children, too,
The boys and girls like me and you.
She says it would be very sad
And very bad
Without the children gay and glad.

So let's be glad along the way
About our Father's tender care
And power to make things bright and fair.
Let's try in all we do and say
To make each day
A happy day, for that's God's way!

Frances McKinnon Morton.—

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## THE KINGDOM OF YOUTH.

### When Tony Came to America.

The Calcatina family was a large one. Besides Father and Mother Calcatina there were six boys and girls. Tony was the eldest, then came Angelina, then Dominick, then Francesca, then Lisa, and last of all Paulina, the dear little brown-eyed baby sister.

In the part of Italy where they lived, there seemed to be no room for large families. There was very little food, and very little money, too. The Calcatinas were very, very poor.

The father had been ill and had lost his work. Now that he was well again, he could find no work to do. The Tony worked, too, while Francesca and Dominick helped by taking care of Lisa and baby Paulina.

One day Father Calcatina came home with a letter. "Come, listen to the news," he said. Then he read the letter, which was from his brother Logiano in America.

In the letter Uncle Logiano said that he had more work than he could do, so if his brother would come to America, he would find work for him. Then he could earn enough money in a year to bring his family over to America. Uncle Logiano would lend him money for his ticket.

Tony and his brothers and sisters were so excited that they could scarcely eat their dinner of spaghetti. They all talked at once and asked many questions. "Oh, when shall we go, Father?" "Will the ship be a great big one?" "What is America like?" "Can't I go now?"

"You must all stay and help your mother," said their father. "She will

need you more than ever when I am in America."

That night when the children were asleep their father answered Uncle Logiano's letter, and said that he would sail for America just as soon as he received the money for his ticket.

When Uncle Logiano's next letter came, with the money for the ticket, the children said good-bye to their father and promised to help their mother all they could until he sent for them.

"But send soon," they all begged.

It was a long, hard year for the Calcatinas, and hardest of all for the mother. But Tony and his brothers and sisters were good and helpful, and at last came their father's letter saying that they were to take the next steamer for America.

"America is a good place," the letter said in Italian, "but this American language—it is so strange, not nearly so beautiful as our Italian, and the people talk so fast that I cannot understand. The men who have children learn more quickly, for their children go to school. Tony, you must learn, and help me. Then I shall be proud."

Tony was troubled when he read that part of the letter. How was he to learn the American language? Had not his father said that the Americans talked so very fast? What should he do? The people in the village only looked puzzled when he asked them to teach him. Even the priest shook his head gravely and said that the only American words he had heard were "New York". Tony already knew these words—they stood for the place in which his father lived—so he was no better off than before.

When the day of sailing came, the Calcatinas said good-bye to all their friends, and then, carrying great bundles of clothing on their heads, they climbed into the big ship and started for America.

Tony thought that it took a very long time to get to America. All the days were just alike, and there were so many of them that it seemed as if the ship would keep on forever and never reach the land at all.

The day before the ship reached America, Tony was feeling just a little homesick when he heard strange sounds beside him. Two boys were talking. Their speech was very odd and he could not understand them. Yet they were Italian boys, he thought, and a moment later he was sure, for they began to talk in his own language. That was queer. Tony just had to find out about it, so he asked them what they had been saying.

"Oh, that?" said one in Italian. "That was the American language. We learned it when we were in America before. Now we are going back."

Here was Tony's chance. "Oh, please teach me!" he begged.

The boys were very glad to show how much they knew. There was not much time left, so Tony asked his new friends to begin at once with some words which he could use in greeting his father. He learned two whole sentences, and he kept repeating them over and over, so as not to forget.

The next day, when the ship at last drew near the wharf, Tony's eyes were kept so busy that he could have used a dozen pairs instead of one pair. Of course he must keep his eyes fixed on the wharf for the first glimpse of father—it seemed so long since he had seen him—and yet how could he look away from those queer, towering stone houses? He had never before seen any buildings so high and so thin.

But when they got off the boat Tony forgot to look at the high buildings, for there were Father Calcatina and good Aunt Maria, and Uncle Logiano, and such a happy time they had greeting each other!

Suddenly Tony stopped short. He had forgotten to speak the words of the new tongue that he had learned. But it was not too late. Could he remember them now? Then he began, stiffly, but very clearly:

"My—father, I have—happiness to see you, and—I like—your America."

"Why, Tony, what—where did you learn that? It is the American tongue!" exclaimed his father.

"Oh, that was easy," replied Tony, glad to get back to his own Italian again. "If I had more time, I could have learned more words. Soon I shall known all the American words, and I shall help you—and then you will be proud."—Genevieve Scherer, in Nine Home Mission Stories.

### The Girl Who Did It.

Once upon a time there was a young girl who was always going to put something special across. Her ideas were bright and sparkling. Any one who listened to her and saw her eyes sparkle, the rose-leaf shades come and go in her cheeks, and the dimples appear and disappear, would believe that she meant what she said.

She thought she did herself. But in reality she was charmed with her own creative genius for planning things, for she never actually got things more than well started before another brilliant plan would present itself to her fertile and agile mind. Then she would drop the first idea like a hot potato and grab the new idea and start gaily off with it.

One day she was telling her father, who was a lawyer, what she was about to tackle next. He was a cruel creature, for he looked at her darkly and said:

"I don't believe it, for you belong to the clan of folks who never get things done. You start them and it takes all your enthusiasm to whistle that the boat is leaving. Then you float downstream always, and run ashore."

The young girl in the case was very angry. Her eyes snapped. "I tell you, I am going to do this thing."

Her father merely shrugged his shoulders and retorted annoyingly:

"You will have to show me!"

Whereupon she hied herself to a convenient spot of retirement and thought it all out. She was an honest girl, and she acknowledged that her father was right. She did not think it necessary, however, to tell him of the decision she had arrived at, but she made up her mind that henceforth she would get things done. She did, too!

This is how she did it:

First, she stopped sticking a finger in every pie that came along. She discovered that she couldn't do everything, and so she had better start some things and finish them, and do them well.

Second, she was careful not to announce what she was going to do, but to wait for that happy time when she could say, "I have done it".

Third, before she began a new undertaking she would think it through and map out her plan of action.

Fourth, having started something, she held herself firmly to seeing it through.

Fifth, this made her more careful in what she undertook, but it also gave her the pleasure which comes of a job well done. And it gave her the courage to tackle something bigger.

It wasn't long before she earned the title of "the girl who gets things done". —Christian Guardian.

### What They Planted On Arbor Day.

Said the first little boy as he planted his tree,
"I am planting a ship to sail over the sea".

Said the next little boy, "My elm tree so tall
Some day will give shelter and shade to us all".

Said the third little boy, "A birch canoe
Some day I will make from my tree for you".

"By and by, from my tree," said the fourth little lad,
Shining red apples will make us all glad."

Said the fifth little boy as he planted his tree,
"This will build a house for you and me".

Said the sixth little boy, "A ladder to climb
When this tree grows up I'll make of mine".

Said the seventh little lad, "For the squirrel and mouse,
And the birds sometimes, this will be a house".

Said the eighth little boy, "This tree we'll take,
Chairs and tables and wagons to make".

Said the ninth little boy, "I'll use my tree
To the cook the dinners for Mother and me".

Said the last little boy, "On buck-wheat cakes
We'll eat the syrup this nice tree makes".
—Jean Halifax, in Youth's Companion.

### The Gingerbread Man.

The gingerbread man had raisin eyes,
He came today as a grand surprise
From grandmother's house. She was baking cake
And decided a gingerbread man she'd make.
And when he was made, it was plain to see,
She soon decided to give him to me.

I took him straight to my big playroom,
Where he met the bride and the handsome groom
And the Teddy bear and the pussy-cat
And the jumping-jack with his queer old hat.
Then all these dolls sat down with me
To have a cup of play-like tea.

I filled their cups with water clear
And said to Teddy, "Sit still, dear".
I drank their tea and my tea, too—
It is a thing that you have to do
When you play with dolls. I passed a plate
Of play-like cake and we ate and ate.

Then I got a wiff of gingerbread
And wanted some real food instead,
So I pinched off the ginger-man's ginger feet,
Oh, yes, they were very good to eat!
At that tea-party the nicest guest
Was the gingerbread man; he tasted the best.
—Minerva Hunter in The New Outlook.

"It would be hard to know Christ and not love children."

He who the sword of heaven will bear must be as holy as severe.—Shakespeare.

# Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**RESOLUTION**

by the Piedmont Convocation meeting in St. James Church, Leesburg, Va., May 1st and 2nd, 1928.

Whereas, we the members of the Piedmont Convocation have heard with much interest and pleasure the statement made by the Dean of the Theological Seminary in Virginia, setting forth some facts indicating the splendid work and unusual missionary enthusiasm of the students of the Seminary, and the ever increasing field of service of the Seminary itself, as testified to by Bishops of the Church,

Be it resolved, that we render thanks to God for this evidence of the guidance of His Holy Spirit, and pray that He will continue to give to the Seminary his richest blessings and protection.

Adv.

**SPECIAL NOTICES.**

**ANTIQUES.**

**WE PAY THE HIGEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street. Richmond, Va.**

**CHURCH LINENS.**

ALTAR AND SURPLICE LINENS BY THE YARD at wholesale prices for Rectors, Guilds, Needleworkers and others. We specialize in Pure Irish Linen and import direct from the Belfast weavers. Samples on request.

MARY FAWCETT CO.,
350 Broadway, New York City.

**STAMP COLLECTIONS.**

WANTED: ENVELOPES FROM LETTERS written before 1875. Stamp collection purchased. GEORGE HAKES, 290 Broadway, New York City.

**SOLD BY A SHUT-IN.**

FOUNTAIN PENS WITH 14-K SOLID GOLD pen points and gold filled lever. A $2.50 value. My price $1.00 postpaid. Edward P. Broxton, Rte. 2, Blythe, Ga.

**FOR RENT.**

FOR RENT, A FURNISHED HOUSE for the summer on Washington and Lee Campus, Lexington, Virginia. Address No. 3 University Place, Lexington, Va.

**SITUATION WANTED.**

CLERGYMAN'S DAUGHTER DESIRES position as companion to elderly lady, invalid, or child. Address Miss Emily Joyner, Thelma, N. C.

POSITION WANTED, SEPTEMBER First. School Nurse and House Mother. Long experience; best references. Address "Deaconess", St. Raphael's House, Monterey, Tenn.

WANTED, BY A LADY, POSITION AS Teacher for hard of hearing child, or adult, for summer, or longer. Address "G-5", care of Southern Churchman.

WANTED, POSITION IN ANY SOUTHERN State, preferably Florida, or Georgia. Unusual qualifications; trained nurse and expert secretary. At present employed in well known Church institution, combining both duties. Prefer Church School, or secretary to Bishop or rector. Address "M-2", care of Southern Churchman.

**HELP WANTED.**

WANTED — MIDDLE-AGED WHITE woman to help mother with child. State salary expected with application. References. Address Route 2, Box 205, Norfolk, Va.

WANTED, A HELPFUL COMPANION for widow living alone. References exchanged. Address P. O. Box 614, Tarboro, North Carolina.

# Deaths

**MISS MAGGIE BOULWARE.**

There passed away recently in Richmond one of God's faithful servants, whose life was one of love and service to many. MISS "MAGGIE" was the daughter of Andrew Moore Boulware, of King and Queen County, and of Martha Ellen Todd. She was born at Tudor Hall where she lived in the early years of her life and later at St. Julien, near Fredericksburg. For the last thirty years she made her home in Richmond with her sister-in-law, Mrs. A. L. Boulware.

The world and the Church miss greatly sweet, gentle serving, loyal souls like Miss Maggie. A woman of faith, who loved her Church; and one of works, whose life was spent in loyal service for others in the strength of her Master.

She passed to her rest, but will live long in the hearts of many.

"Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they."

W. H. B.

**RT. REV. CHARLES M. BECKWITH, D. D.**

On April 18, from his home in Montgomery, Ala., the RT. REV. CHARLES MINNEGERODE BECKWITH, D. D., S. T. D., Bishop of Alabama, passed into life eternal. Others have made grateful mention and acknowledgment of his many and varied services to the Church to which he gave a deep and lifelong devotion; it is the desire of the present writer to pay tribute to another side of his life and character — the husband, father and brother. It was in the relaxation and intimacy of the family circle that the character and the heart of this man of God shed its best and brightest light. He was the last of five brothers, being survived by his widow, Mrs. Mary C. Beckwith, of Montgomery, Ala., one son, Edmund R. Beckwith, a lawyer of New York City, whose mother, Lucy Cocke, was daughter of William I. and Mary R. Cleveland Cocke, of Texas; and by four sisters, Mrs. John R. Cary, of Richmond, Va., the Misses M. S., M. E., and Kate D. Beckwith, of Petersburg, Va.

It was in the freedom of this devoted family circle that one best learned the love, the tenderness, the consideration and the charm of his nature. The family ties were deep-rooted in his heart, and in them he found that joy and strength which was reflected in his energetic and cheerful attitude toward the world and the great work he did in it. His going from the body to the higher life of Paradise makes a sad break in this family circle, which, however, gratitude to God for his life and work does much to alleviate. May God's blessing be ever upon him, and may he go from strength to strength in the service of His heavenly kingdom.

**CHURCH INTELLIGENCE**
**(Continued from page 19.)**

delegates, man or woman, from each parish and mission in the diocese. We are asking you as the rector to appoint these delegates and send me the names at your earliest convenience.

St. Paul's Church, Selma, is making extensive preparations for the entertainment and comfort of all who come.

Some have asked why we are having the Rural Conference this year in a city parish rather than in one of the rural fields. There are several reasons for this; we will not have a Conference in 1929, as we are planning to cooperate with the Regional Rural Conference to be held in Vicksburg, Miss.; because of this we want to have a large attendance in Selma this year of the city and rural clergy and their delegates; this would be impossible in a small community because of the entertainment; and then we wanted to reach the city church with our message. . . . .

The Conference begins on Tuesday evening and closes after lunch on Thursday. Make your plans to come on Tuesday afternoon and remain for the full time. Let the Rev. E. W. Gamble know when to expect you and also drop me a line.

Awaiting your early reply and looking forward with much pleasure to seeing you in Selma, I am,

Affectionately yours,
**Joseph R. Walker.**

P. S.—Slogan: "On to Selma."

**HARRISBURG.**

**Rt. Rev. J. H. Darlington, D. D. Bishop.**

**Archdeaconry.**

On Monday, April 16, the spring meeting of the Archdeaconry of Harrisburg was held at the Yeates School, Lancaster, Archdeacon Paul S. Atkins presiding. The day opened with a celebration of the Holy Communion at which the Archdeacon was celebrant. The principal speakers of the day were Bishop Darlington and the Rev. B. Talbot Rogers, D. D., of Sunbury, who stressed the vital importance to the Church and the country for a Christianized education, secular education having proven to be woefully inadequate. A resolution was adopted endorsing a campaign for $10,000 for necessary repairs to the school buildings and for the purpose of purchasing additional equipment. This summer, Yeates will have a summer session, credits earned at same will be accepted at Yeates and all other standard preparatory schools. Although Yeates has always been noted for the high academic standards, the future bids fair that it will even surpass its former high traditions.

**Admission One Dollar!**

The Laymen's Missionary Movement in Harrisburg, Pa., had an attendance of over eight hundred men each evening in one church, and over seven hundred women in another. Each speaker spoke briefly to each congregation, being taken from one to the other in motor cars. The service was opened on the first night by Bishop Darlington, and closed on the last night by Bishop Cook, of Delaware. The charge for admission was one dollar, which was used for missionary work. The fact that nearly 2,000 people assembled for three week nights, April 18, 19 and 20, showed great missionary interest.

A. A. H.

**WESTERN NEBRASKA.**

**Rt. Rev. Geo. A. Beecher, D. D., Bishop.**

**Annual Convocation.**

The Thirty-eighth Annual Convocation of the Missionary District of Western Nebraska was held in St. Mark's Pro-Cathedral April 24-26, inclusive. A conference of the clergy occupied the first day. Holy Communion was celebrated each morning of the convocation. Special guests were the Rev. W. J. Loring Clarke, D. D., who represented the Field Department of the National Council, and the Rev. James M. Magruder, D. D., of Annapolis, Md.

Clerical and lay delegates were present from practically every parish and mission in the District. It was one of the most enthusiastic gatherings ever held in Western Nebraska and the splendid addresses were listened to with evident satisfaction on the part of delegates and visitors. An unusually large group was present at seven o'clock on Wednesday morning at the Corporate Communion. The celebrant was the Rt. Rev. George Allen Beecher, D. D., assisted by the Very Rev. Francis R. Lee, Dean of St. Mark's Pro-Cathedral.

After breakfast on Wednesday morn-

ing the same large and enthusiastic group reassembled in the church for the Bishop's annual address. Evangelism, Religious Education and the Church's Responsibility to the Japanese were among the central themes of the Bishop's address.

Here in Western Nebraska is a large colony of the Japanese and the majority of them are farmers who reside in the North Platte and Scottsbluff Valleys. Through the consecrated leadership of Bishop Beecher, the Church has been able to minister to these people with almost phenomenal success.

Mr. Hiram Kano, of distinguished Japanese ancestry, is the lay worker among these citizens of foreign birth and parentage.

On Wednesday afternoon the Convocation and Church Service League were addressed on Religious Education. This part of the program was conducted by the Educational Secretary, Miss Elizabeth Knox Beecher. Both Miss Beecher and Dr. Loring Clarke were illuminating in their presentation of this vital subject. The Rev. James M. Magruder was the Convocation preacher.

The Rev. H. H. Peck, of North Platte, introduced the subject of Theological Education and his resolution asking for the establishment of a Theological School in Western Nebraska was accepted by the Convocation. The Bishop appointed the Examining Chaplains as members of the faculty.

The delicious buffet luncheon served to the delegates at the Bishop's House was one of the delightful features of the annual gathering.

The Very Rev. Francis R. Lee was elected as Clerical Deputy to the General Convention, while James G. Lowe was elected as lay delegate. The Alternates were the Rev. J. J. Crawford, of Sidney and Mr. John Fredericks of Calloway. The delegates to the Triennial of the Woman's Auxiliary were Mrs. Charles Wahlquist, Mrs. A. J. Ford, Mrs. Charles Davis, Miss Elizabeth Beecher and Deaconess Clara Le Hew.

The Annual Convocation was an occasion of rejoicing because the Pro-Cathedral of St. Mark's is nearing completion. Mr. Ralph Cramm, of Boston, is the architect and the stone was quarried from the granite beds of Missouri. It is a veritable shrine of beauty and a worthy symbol of our faith. Most of the windows will serve as memorials. The completion of this Cathedral Church will mean the beginning of a new era of life and progress in the work for God and His Church in Western Nebraska.

F. R. L.

## MARYLAND.

**Rt. Rev. J. G. Murray, D. D., Bishop**
**Rt. Rev. E. T. Helfenstein, D. D., Coadjutor**

**The Lenten Offering** of the Church Schools from all the Diocese of Maryland was presented at a great service at Memorial Church, Baltimore, on Sunday afternoon, April 29. Bishop Murray presided, being assisted by the Church School Commission of the Diocese; and the congregation, which filled the Church, consisted of chosen delegates from the various schools. The offering totaled $17,440.82, and will be devoted specifically to the work among the Indians of the Wind River Reservation and to Japanese kindergartens. Since the year 1916, when the offering was less than $5,000, it has grown consistently until this year. It is felt that the drop this year is only natural in view of the present financial situation of the country. It affords a striking economic comment upon unemployment. The churches are among the first to feel the pressure.

The Service of Presentation included a pageant-procession in which the Light of Christ was taken to the various Mission Fields. While the choir sang, "O Sion, Haste Thy Mission High Fulfilling", the Presiding Bishop, led by the Cross and a lighted candle from the altar, proceeded down the aisle of the Church, where models representing the various Mission Fields had been built in the Church windows. These models were very beautifully constructed by the Church Schools and included Alaska, the Philippines, Liberia, the Mountaineers, Japan, and the Arapahoe Indians. Before each one the procession halted while the candle was lighted and the Bishop offered a prayer.

**The Church of the Epiphany,** Govans, the Rev. Robert Kell, rector, was consecrated by Bishop Murray on Sunday, April 29. The Church was built in 1906 under the rectorship of the Rev. Carroll E. Harding, and is now free from debt.

J. A. M.

## WEST VIRGINIA.

**Rt. Rev. W. L. Gravatt, D. D., Bishop.**
**Rt. Rev. R. E. L. Strider, D. D., Coadjutor**

**Northwestern Convocation:** The Northwestern Convocation met in Trinity Church, Parkersbury, the Rev. John Ridout, rector, February 14, 15, 16. The meetings were featured by addresses by Bishop-Coadjutor R. E. L. Strider, D. D., on Personal Religion, Personal Evangelism and Sin, by a sermon and a conference by the Rev. Harold Holt, Assistant Executive Secretary, Department of Christian Social Service of the National Council on Social Service and by a Report on the Student Volunteer Convention held in Detroit, December 28-31. This report was given by the Rev. W. G. Gehri, Morgantown, who attended the Convention. Mr. Gehri also presided as Dean of the Convocation. The next meeting of the Convocation will be held in Christ Church, Fairmont, November 8.

**Two New Societies** have been organized at Trinity Church, Moundsville, the Frances Twig composed of the younger women of the parish and the Girl Friendly Candidate Class, composed of the younger girls. Both of these are doing excellent work. The Sunday School has increased materially in membership, showing a better attendance record due largely to the efforts of the visiting officer, Mrs. A. L. Weidebusch.

**Christ Church, Fairmont:** Large quantities of green sod removed from the Country Club and laid on the grounds around the new parish house have taken root and seem to be growing satisfactorily, giving the ground a lovely appearance. Further landscaping is to be done as soon as the weather permits. A big parish dinner was given in the parish house Wednesday evening, February 1, when the Rev. J. E. Van Etten, D. D., rector of Calvary Church, Pittsburgh, delivered an address on Mexico. Dr. Van Etten was the first minister in the United States to deliver a sermon over the radio. The rector of Christ Church, Fairmont, the Rev. R. S. Lambert, was formerly associated with Dr. Van Etten in Calvary Church, Pittsburgh.

**Trinity Church, Morgantown:** There are about one hundred and thirty Episcopal students enrolled at the University of West Virginia, Morgantown. Effort is made to establish contact with them through the Church services, the rector's office always open to them for any friendly help, through six or seven open houses or informal parties given each semester and through an occasional, special religious emphasis, such as the Corporate Communion. The Episcopal Church is a member in the Religious Work Council, a cooperating organization of various denominations, which semi-annually undertakes some concerted program. The recently organized Business Men's Club of Trinity Church, of some twenty-five members promises to be an effective agency in the progress of the Church. The rector of Trinity Church is the Rev. W. G. Gehri.

**Rectory Dedicated:** The new rectory of St. Paul's Church, Elm Grove was recently dedicated by Bishop Strider, a goodly number of friends gathered together in the evening and made an inspection of the home, after which the Bishop read the dedicatory service and then several short addresses were made by the Rev. J. M. A. Bomberger, rector of St. Matthew's Church, Wheeling, the members of the building committee and some of the vestry. The Rev. Lyman Wheaton, D. D., is the rector of St. Paul's, Elm Grove, whose efforts largely inspired the building of the new rectory.

**A Varied Work:** The Grace Church Guild, Elkins, deserves much praise for the many directions in which they have expended their efforts. The Guild assisted financially the Church budget, altar work, flowers each week to the sick, young people's work, Mississippi flood sufferers, Salvation Army and mission work in the nation.

**A Good Record:** At St. Mark's Church, St. Alban's, the church subscriptions by envelope and offerings have doubled in two years and the amounts paid to the G. and B. and the E. and C. Fund mounted from nothing in 1924 to $332.14 in 1927, besides sums paid for repairs and improvements. The Sunday School has grown from nothing in 1924 to forty-six in 1927. This is encouraging.

**Kanawha Convocation:** The spring meeting of the Kanawha Convocation was held in St. Luke's Church, Charleston, on February 14-16. Convocation opened on Tuesday evening with Evening Prayer by the rector, the Rev. Horace M. Brown, and Bishop Gravatt. The sermon was preached by the Rev. W. Cosby Bell, of the Virginia Theological Seminary. On Wednesday morning Bishop Gravatt conducted a quiet hour and was the celebrant at the Holy Communion. The Convocation was called to order by the Dean, H. M. Brown, and it was voted to accept the invitation of Montgomery for the Convocation to meet there November 13-15, 1928. Statements were made by Bishop Gravatt and by Mr. S. G. Cargill as to the financial condition of the diocese. The evening service was a missionary meeting at which addresses were made by the Rev. R. W. Hibbert, Grace Church, Eckman, and the Rev. W. P. Chrisman, St. Stephen's, Beckley, as to different phases of diocesan missionary work.

**Holding the Fort:** Much praise is due to Archdeacon William Meade for his prolonged visitation and excellent constructive work at Christ Church, Point Pleasant, in preparing this parish for the coming of its new rector, the Rev. F. C. Cady, Tyronne, Pa., early in May.

C. G. C.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. W. L. Rogers, D. D., Coadjutor.

### The New Parish House, St. Paul's, Cleveland.

In the very near future, the first unit of the new "St. Paul's on the Heights" will be opened formally for regular worship, the Rev. W. R. Breed, D. D., rector, officiating. The new church is an amalgamation of the old St. Paul's on East Fortieth Street and Euclid Avenue and St. Martin's Church on Cleveland Heights. The completed unit consists of the Parish House, Choir Rehearsal Room, Parish Offices, Clergy Sacristy, and Sexton's Headquarters. The auditorium in which service will be held pending completion of the church proper, will seat six hundred.

The benediction of the Parish House will take place when the Rt. Rev. W. A. Leonard, Bishop of Ohio, will perform the ceremonies. After a dinner, there will be an inspection of the parts of the building nearing completion, chief among which is the Monumental Tower. The Parish House will lie between the Church and the Rectory. The new St. Paul's is of modified Gothic, and will be built of Indiana limestone. It will cost circum $1,200,000. Walker and Weeks are the architects.

J. M. W.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop

### Church School Lenten Offerings.

The Easter season seemed beautifully crowned on the afternoon of April 22, when the diocesan presentation of the Church School Lenten Offerings was held at the Cathedral, Bishop Woodcock and other clergy in the chancel, Canon F. W. Hardy presiding. Despite inclement weather, the Cathedral was crowded to the doors, and seats reserved for adults proved insufficient for the large attendance. Whereas the Schools of Louisville were mainly those present, reports from all the interior parishes were in hand. An impressive pageant, composed jointly by Misses Barbara Hewsett and Jane Tilford, with a world-wide message, was beautifully presented, closing with the in-gathering of offerings as brought by a chosen member of each school. The full harvest amounted to the sum total of $3,890.87, the largest in the history of the diocese, save that of last year with its exceptional Jubilee gift, which, however exceeded the present by only some fifty dollars. The School reporting the largest offering per capita, always indicative of the greater individual effort, was St. Andrew's, Louisville, the Rev. John S. Douglas, rector.

L. L. R.

## Personal Notes

The Rev. Walter G. Harter, St. Augustine's Church, St. Louis, has accepted a call to Calvary Church, Sedalia, Mo. Address, after July 1, Calvary Rectory, Sedalia.

### ORDINATIONS.

On Tuesday, April 17, 1928, in the Cathedral of the Incarnation at Garden City, Long Island, the following were ordained to the diaconate by the Rt. Rev. Ernest M. Stires, Bishop of Long Island:

Richard S. Martin, of Long Island.
Charles Pittman, of Long Island.
Frank H. Hutchins, for the Bishop of Chicago.
Morton E. Nelson, for the Bishop of Kansas.

In St. Paul's Church, Augusta, Ga., on February 29, 1928, Robert Howe Daniell was ordained deacon by the Rt. Rev. F. F. Reese, D. D., Bishop of Georgia. He was presented by the Rev. J. A. Schaad. The Rev. Mercer P. Logan preached the sermon.

Mr. Daniell returned to the Du Bose School, Monteagle, Tenn., to complete his studies for advancement to the priesthood.

On the morning of Tuesday, May 1, 1928, Bishop Jett ordained to the diaconate Mr. J. Jaquelin Ambler, who will graduate from the Virginia Seminary at the close of this session.

The service was held in Ascension Church, Amherst, Va., Mr. Ambler's home church, of which the Rev. Dr. Thos. D. Lewis is rector. In the chancel, in addition to the Bishop, were the Rev. Dr. Edwin Royall Carter of Petersburg, uncle of Bluefield, Va.; Thos. M. Browne, of St. John's at Lynchburg, Va., and Alfred R. Berkeley, of St. John's at Roanoke, Va.

Just prior to the ordination service one person was confirmed by the Bishop.

Dr. Carter preached the sermon.

Dr. Lewis presented the candidate for ordination. The Litany was said by the Rev. Mr. Young. The Rev. Mr. Berkeley read the Epistle and this was followed by the ordination, after which Dr. Lewis placed the deacon's stole. Mr. Ambler then read the Gospel and Mr. Browne said the Creed.

Bishop Jett then celebrated the Holy Communion, being assisted by the Rev. Dr. Lewis.

The Bishop has not yet definitely decided at what point he will ask Mr. Ambler to serve his diaconate.

### DEATHS.

The Reverend Hugo Lacy, D. D., passed to life eternal May 2 at his home 420 West Main Street, Richmond, Virginia. Dr. Lacy had been in failing health for over a year and had been very ill for the past ten days.

The funeral services were held at St. Andrew's Church, Richmond, on Friday. The interment was made at Wytheville, Virginia, on Saturday.

Dr. Lacy was born at "Ellsworth", New Kent county, Virginia, June 29, 1848. Dr. Lacy was a pioneer minister in the diocese of West Virginia. For thirty years he was rector of Tilletson parish, Buckingham, Virginia.

Dr. Lacy is survived by four daughters, Miss Mary Goodwin Lacy, of Washington, D. C.; Miss Ellen Lane Lacy and Miss Frances Eppes Lacy, of Richmond, and Miss Ethel Archer Lewis Lacy, of Detroit, Mich. He was a brother of the late Judge Benjamin W. Lacy, of the Virginia Supreme Court of Appeals.


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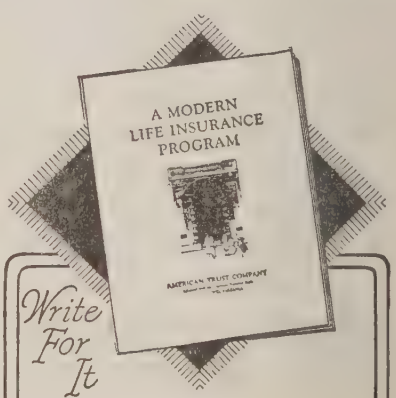
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# Southern Churchman

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**Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.**—St. John 20:17.

**And I, if I be lifted up from the earth, will draw all men unto me.**—St. John 12:32.

**It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.**—St. John 16:7.

**Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.**—Psalms 68:18.

**Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| A Fellowship of the Christian Services—Dr. Nelson Page Dame | 6 |
| The Thirty-Nine Articles—Rt. Rev. John Charles Ryle, D. D. | 7 |
| The Church of Reconciliation—M. N. Brown | 8 |
| Virginia Principles—Dr. Lyon Gardiner Tyler | 8 |
| Plain Bible Studies—J. T. Bougher | 10 |
| Favorite Scripture Verses | 10 |
| Book Reviews | 11 |
| Letters to the Editor | 12 |
| Church Intelligence | 13 |
| Family Department | 17 |
| Children's Department | 18 |
| Personal Notes | 23 |



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## LIGHT

MANY readers will have no difficulty in recalling the days when evening church services were possibly only by the aid of oily, smoky lamps hung either at the side of the church, or swung on pulleys and chains from the ceiling. Shadows seemed to take odd slants that turned the attention away from many an inspiring sermon. Still others may remember cases where night services were impossible. Even now in some far distant rural sections of our broad country where electricity isn't accessible and generator sets are unknown, there are devout souls worshipping at night services in a dimness that has its effect on all present. These are becoming fewer and fewer. Thinking and earnest church leaders are now considering how to produce the best effects in lighting.

Educators, through repeated experiments and tests in all sorts of conditions, have found that light plays an important part in a person's receptiveness and attitude. Thus colleges have given attention to this important subject. Business men have found that light affects the happiness and productivity of their organizations, and offices and factories have been relighted.

Last, but with no less eagerness to take advantage of these simple facts, the churches (in an increasing number of cases) have removed fixtures that made for under-lighting, over-lighting, or uneven lighting, replacing them with a modern system that makes for a restful atmosphere where strain or dullness is absent. Squinting eyes rob many a beautiful message of its full significance

Our modern lighting systems have made possible a visual Christian education that has added breadth to Bible lessons. Stereopticons and motion picture projectors are being used by more and more churches, and more and more by the churches that have them. Even the outdoor bulletin boards are now made valuable at night. How truly we should be thankful that increased understanding of God's gifts is helping us in our study of His Word and His work.

This monthly feature is designed to help the readers of this paper. If you have problems that do not seem to be answered by the advertising columns, you may write to the Church Equipment Service, The Southern Churchman, 628 East Main Street, Richmond, Va.


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## Thoughts For the Thoughtful

Most of our "cannots" are "will nots".

Praying for a man will soon take all envy out of the heart.

To do our best, we must of necessity call in another—no less a person than Christ Himself.

It is a greater thing to help make another strong than to carry his load.

"It is a law of the spiritual life that every act of trust makes the next act less difficult until, if persisted in, trusting becomes like breathing the unconscious action of the redeemed soul."

Underneath all our causes for gratitude is this fundamental one. We have a God to whom we pray and He hears our prayers. As our years increase and our experience of this fact extends it makes us glad of life. It makes us abound in hope.—Rev. K. McMillan.

"It takes more grace to make a saint out of a Pharisee than it does to make one out of a Publican."

You can tell a lot about a man's piety when you know what the children think about him.

He who guides a child is preparing to rule a nation.

"I had some real fun yesterday," said Bishop Phillips Brooks to his congregation one Sunday morning. The fun he referred to was his visit to the slums, where he attracted the little children to himself very much as did his Lord and Master. It was a sight to find him walking through the streets with a multitude of the outcast urchins clinging to him and not willing to let him go.

Teach us, great Teacher of mankind
The sacrifice that brings thy balm:
The love, the work that bless and bind:
Teach us thy majesty, thy calm.

Teach thou, and we shall know indeed
The truth divine that maketh free;
And knowing, we may sow the seed
That blossoms thro' eternity.
—Richard Watson Gilder.

Paul's humility increased as he progressed to the end of his ministry. He was first "called to be an apostle", he then "labored more abundantly than they all", next he was "least of the Apostles" and gradually became "least of all saints" and finally remembered that he had been the "chief of sinners".


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# VIRGINIA PRINCIPLES

By LYON G. TYLER, L.L. D.

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EDITORIALS

Vol. 93. RICHMOND, VA., MAY 19, 1928. No. 20.


## FOUNDATIONS

Probably petitions will be presented at the coming Triennial Convention asking that a day in each year be assigned for special services and other observances in Episcopal Churches as memorial to the signing of Magna Charta by "Tyrant John at Runnymeade". June 15 will be the seven hundred and thirteenth anniversary of the completion of the document, which is the foundation of the religious and civil liberties of English-speaking people and of principles of government now accepted in all civilized countries —"given by our hand in the Meadow which is called Runing-Meade, between Windsor and Staines, this 15th day of June in the 17th year of our reign". John, describing himself, "by the Grace of God King of England, Lord of Ireland, Duke of Normandy and Acquitaine and Earl of Anjou", signed because a stern anrray of archbishops and bishops, earls and barons, was present to see that he did sign and by signing concede that the Church should be free of his domination and that all citizens of all degrees had rights which the king must respect and to which he must defer.

Nearly everybody knows of Magna Charta in a vague, general way, but very few understand its meaning and importance. The Church would do excellent practical service to the public in these times of political vagaries, lunacies and heresies by familiarizing people with the event, the conditions preceding it and the long results that followed, continuing to this day.

The story is especially interesting for Virginians. The two great leaders in organizing the movement for the great charter and making that movement so formidable that the blustering bully of a king quailed before it, were Stephen, Archbishop of Canterbury, and William Mareschal, Earl of embroke. Among the other nobles and liegemen, named as present at the signing and giving "counsel" that it be signed, were Basset, Fitz-Hugh, Fitz-Gerald, Alen de Galloway, constable of Scotland, names familiar here in modernized form. It is one of the most remarkable coincidences in history that "John Mareschal" attended and advised at the making of Magna Charta and exactly six hundred years later his direct descendant and namesake, John Marshall, of Virginia, expounded and gave life and meaning to the Constitution of the United States, based on the general ideals of Magna Charta. John Mareschal was nephew of the Earl of Pembroke and manager of his Irish estate and caused extension of the terms of the charter to Ireland. Probably Chief Justice Marshall was not interested in his descent from the statesman and warrior of 1215. The chief justice lived in a busy time when genealogies abroad were inaccessible. Later research, however, proves that the John Marshall who commanded a troop in the King's army at the disastrous fight of Edgehill, 1642, was the descendant of John Mareschal, who was at Runnymede, and, like so many other Royalists and Church of England men, came to Virginia in 1650, after the overthrow of the Stuarts, settling near Dumfries and founding the Virginia and Kentucky families of his name.

Eight years ago, Mr. Gore, the blind Senator from Oklahoma, discovered that the library of the Senate contained no copy of Magna Charta, "the foundation of English liberty and jurisprudence and cornerstone of American liberty and jurisprudence", he said. Article Thirty-nine, he declared to be "the finest fruit of sixty centuries of human struggle and evolution". This article is brief:

"No free man shall be seized, or imprisoned, or dispossessed, or in any way outlawed or destroyed; nor will we condemn him, nor will we commit him to prison excepting by the legal judgment of his peers or by the laws of the land."

That is the root of habeas corpus and trial by jury.

The charter is drawn with skill and marked by common sense, lucidity, conservatism, foresight, and depth and breadth of thought which are astonishing when we consider the limited knowledge, education and training of the thirteenth century. It would fill seven or eight columns of the average daily newspaper and includes sixty-three articles, the first of which is "that the English Church shall be free and shall have her whole rights and her liberties inviolable". The sixty-first article established the principle of a parliament, of twenty-hve barons, given the right "to distress and harass the king, saving harmless our person and the person of our Queen and children", if it be decided that he has broken his pledges.

"From this era new soul was inspired into the people of England," says Hallam's History of the Middle Ages, continuing, "Her liberties, long held in abeyance, became a tangible possession, and indefinite aspirations for the laws of Edward the Confessor were changed to steady regard for the Great Charter." At the instance of Senator Gore, the charter, with explanatory notes by an able and careful English historian, was printed as a public document by our government. An active organization, with membership in this country and England and of which Mr. J. W. Hamilton, of Minnesota, is one of the chief driving powers, labors to arouse and keep alive interest in and knowledge of the vast achievement. This organization and many other citizens throughout the country propose to ask the constituted authorities of the Church to cooperate in the work.

**Alfred B. Williams.**

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### A MOTHER'S INFLUENCE.

The mother of John Quincy Adams said, in a letter to him, written when he was only twelve years old:

"I would rather see you laid in your grave than grow up a profane and graceless boy."

Not long before the death of Mr. Adams a gentleman said to him: "I have found out who made you."

"What do you mean?" asked Mr. Adams.

The gentleman replied: "I have been reading the published letters of your mother."

"If," this gentleman relates, "I had spoken that dear name to some little boy who had been for weeks away from his mother, his eyes could not have flashed more brightly, nor his face glowed more quickly, than did the eyes and face of that venerable old man when I pronounced the name of his mother. He stood up in his peculiar manner and said:

"Yes, sir, all that is good in me I owe to my mother."

# A FELLOWSHIP OF CHRISTIAN SERVICE

## Dr. Nelson Page Dame

IN a preceding article I attempted to show how, in any small community, Christians of different Churches could unite in a **Fellowship of the Christian Life,** and help each other keep our Lord's great commandment: **"That ye love one another,"** and fulfil His great High Priestly prayer: that His people **"may all be one in us".** And this may be done without the sacrifice of any Church preference or prejudice, or of that dearly-bought religious liberty for which Protestantism stands, and without interferring in the slightest degree with the loyalty of its members to their respective Churches.

We were then speaking of the Church or Fellowship as a necessary aid to **Christian living,** and the development of the Christian character. The result of such cooperation between Christians in any community, would be the gathering there from time to time as they might decide of a small company of earnest Christians, united in love and loyalty to their common Lord and Master, and to each other for His sake and for His service.

But there are three or four other fields of activity, besides the Christian Life, where such a united body is absolutely necessary to the full success of our Lord's work for the salvation of men in that community.

### 1. Witnessing for Christ.

The Church or Fellowship is meant to be a witness for Christ to the community in which it is set as "a light shining in a dark place": an organized, united body of witnesses. **"Ye are the light of the world."**

The world's ignorance of the truth about God, His character, His purposes, His method, or plan of salvation for mankind, is the cause of a large part of the world's woes. **"Ye will not come unto me that ye might have life,"** is our Lord's cry of divine despair at man's strange attitude towards God his Friend. **"Satan hath blinded the minds of men."** He has filled the world with lies, and half-lies about God, and the Churches are about as full of this falsehood as the world is.

Now these falsehoods will have to be contradicted and the truth told to men, before they can ever be induced to return to God. And this can be done only by an organized, united body of witnesses for God. The world pays small heed to single, isolated witnesses. It generally sets them down as cranks. And it is generally correct in its judgment of them. But a united body of intelligent men and women, who are patiently living the Christian life, would be another thing. **"Ye are my witnesses,"** said God: **"My witnesses,"** collectively, as well as individually. And without such a body of witnesses, "having one mind": the mind of Christ, and able to proclaim, "with one mouth", with no uncertain sound, the truth as it is in Jesus, in every community, God's work for the salvation of men cannot be effectively done. There is no greater need of the Church today than that of such a united, organized body of witnesses, for Christ in every community of men.

### 2. Intercessory Prayer.

Our Lord came into the world armed with all **"the wisdom of God and the power of God",** for the salvation of mankind. We can see that wisdom and power displayed in His service of men during His earthly life. When He ascended into heaven He did not intend that His work should cease. He proposed that it should continue upon a world-wide scale. To this end He laid aside His natural human body, and clothed Himself in another body, His Church, which, like a great vine, could cover the earth, until there was at least a little branch of it in every community. And wherever His body is, **"where two or three are assembled in His name",** as His body, for His use, there would He be in the midst of them, with all the wisdom and power of God, to deliver and bless men.

He Himself now "sits on the right hand of the Father" in heaven, in the place of authority and power. He is there as our great High Priest. **"He ever liveth to make intercession"** for men. And He has provided for an organized, united body of His people in every community who will hold up His hands, as Aaron and Hur held up Moses' hands in the mountain, in intercessory prayer for victory upon the banner of His soldiers, fighting the battle of His people, in the plain below. **"If two of you,"** He promises, **"shall agree on earth as touching anything that ye shall ask, it shall be done for you of my Father which is in heaven."** He will take their petition, and, in His office as our great High Priest, present it before God, and it shall be done for them "of my Father". Here is a means by which today superhuman wisdom and power, real miracle-working power, can be brought into operation in the service of needy men.

But we must furnish Him with a united body of surrendered, consecrated men and women in each community, who, on the one hand believe implicitly in His power and good will to bless, and who, on the other, are full of tender sympathy with those for whom the blessing is sought. With such a body of intercessors on earth, to cooperate with Him in the Heaven, there is nothing that men can ask or need that God cannot, and will not, do for them.

### 3. Demonstrating the Life.

In our Lord's plan for saving the world, it is necessary to induce men to turn away from **sin.** For God Himself cannot permanently save one hair of the head of a man who keeps on still in his wickedness. "Turn ye, turn ye, for why will ye die." So He sends out His Church to call men to "repentance", to awaken, convince and convert men, to "turn them from darkness to light, and from the power of Satan unto God".

Now preaching, proclamation of the **"truth as it is in Jesus",** has a large part to play in turning men from sin to righteousness. But it is not the only thing on which God relies. He is persuaded that if men could actually **see** the way of righteousness demonstrated before their eyes, by living men and women like themselves, they would turn from sin to righteousness. So He has arranged to have a demonstration of the way of righteous living in every community. No amount of mere preaching, or telling men that this way is possible, practicable, and profitable, will do. They must **see** it in actual operation. The world "walks by sight".

So our Lord calls upon His friends to organize a company in each community, and show the world how God wants all men to live: in their homes, in society, in business, as husbands and wives, as parents and children, as masters and servants, as employers and employees, as public officials and ordinary citizens, as buyers and sellers, as rich and poor, as educated and ignorant: in all the relation of life as they actually exist among men. **"Let your light so shine that men may see your good works and glorify your Father which is in heaven."**

Of course, the Christian has never seen that life lived by men and women like himself. He has seen and heard His Lord, it is true. But the life of Jesus could not cover the whole area of human experience. But the Christian is persuaded that the principles of Jesus are applicable to every relation of life, and in cooperation with his Christian brethren, he proposes to show, by actual demonstration, that that life, the righteous life, is a practical, profitable and beautiful way to live in the world as we have it now. Of course, the Christian has to **"walk by faith"** in his Lord's Word. But when the world **sees** the life demonstrated by the Christian, it will be convinced and turn from its futile way of **sin,** into the paths of righteousness: the paths of peace and prosperity, of health and happiness.

**"I, if I be lifted up"** in the lives of His people, collectively and individually, **"will draw all men unto me."**

### 4. Soldiers of Christ.

Every Christian is pledged to **"fight manfully under"** the banner of Christ, and to **"continue Christ's faithful soldier and servant unto his life's end".** The New Testament is full of references to this side of the Christ's life and service. Christians are described as **"good soldiers of Jesus Christ".** They are exhorted to **"put on the whole armor of God".** They are urged to **"fight the good fight of faith". "Think not that I am come to send peace upon the earth. I came not to send peace, but a sword, For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."** Of course, there are two kinds of warfare, as there are two kinds of soldiers: the soldiers of the State and the soldiers of Christ. They are both called on to endure hardness, to face danger, and wounds and death. They both wear armor, and use weapons. But their objectives are different and consequently their weapons. The objective of the soldiers of the State is to kill their opponents. The objective of the soldiers of Christ is to kill the falsehood, the error of which their opponents are the

victims. So the Christian's weapons are not guns, and bayonets, and high explosive shells. Such things would be powerless against falsehood and error. But the Christian's weapons are the **"sword of the Spirit"**, the **"Word of God"**, the **"truth as it is in Jesus"**, the **"tongue of fire"**, the **"Cross"**, the **"readiness to suffer"** persecution, villification, jeering and derision, even death itself **"for the truth's sake"**. Men and women, by hundreds, have suffered and died in this warfare; on the cross, on the scaffold, on the rack, at the stake. But they have won all that has been won for Christ so far.

Soldiers fight in companies, not singly. And small companies of the soldiers of Christ, organized and acting together under His orders and using His weapons, could put down today any evil in their community: profanity, dirty talk, lawlesness, evil speaking, discreditable gossip, ill manners, or anything else that Christ condemns, and **"turn the kingdoms of this world into the kingdom of our Lord and of His Christ"**, almost in a day. **"The kingdom of heaven suffereth violence, and the violent take it by force,"** says our Lord. **"Consecrate yourselves this day unto the Lord, every man against his brother, and every man against his son."**

**"Stand up, stand up for Jesus,. .**
**Ye soldiers of the Cross."**

Of course, not all, perhaps not one-tenth, of those gathered into the Churches are Christians in any full sense of the term. The competition between the Churches is so great, the belief in numbers is so intense, the need of contribution, to enable the Churches to carry on as they are now organized and run, is so pressing, and the conviction that membership in the Church is absolutely necessary to salvation from hell, is so general, that they have long since utterly disregarded the **quality** of those whom they urge to "join the Church". Few of those who are thus gathered in have any idea as to what the Christian Religion stands for, and fewer still have the slightest intention of obeying Christ, or of living His life, or of taking a hand in His work of saving the world. And, of course, these half-hearted, purely nominal, Christians, are not going to join in any real effort to live the Christian life, or render Christian service.

But there are some, thank God, in every congregation of every Church, who would welcome any opportunity to unite and cooperate with their Christian brethren of every name in serving the Lord, whom they love, and of bringing His blessing and help to the needy one of the community in which they live. This is that "strait and narrow way" of which our Lord has said that **"few there be that find it"**. But it is the way that **"leadeth unto life"**, to **"glory and honor and immortality"**.

# THE THIRTY-NINE ARTICLES

## By the Right Reverend John Charles Ryle, D. D.

**(Continued From Last Issue.)**

(2) Let us mark, in the next place, as we read the Articles, their **studied moderation about things non-essential to salvation,** and things about which good Christian men may differ.

About sin after baptism—about predestination and election, about the definition of the Church, about the ministry—about the ceremonies and rights of every particular or national Church—about all these points it is most striking to observe the calm, gentle, tender, conciliatory tone which runs throughout the Articles; a tone the more remarkable when contrasted with the firm and decided language on essential points, to which I have just been referring.

It is clear as daylight to my mind, that the authors of the Articles intended to admit the possibility of difference on the points which I have just been enumerating. They saw the possibility of men differing about predestination and election, as Fletcher and Toplady did. How cautious are their statements, and how carefully guarded and fenced! They believed that there might be Churches differently organized to our own, that there might be many good Christian ministers who were not Episcopalians, and many useful rights and ceremonies of worship unlike those of the Church of England. They take care to say nothing which could possibly give offence. They scrupulously avoid condemning and denouncing other Churches and other Christians. In short, their maxim seems to have been, **"in necessariis unitas, in non-necessariis libertas, in omnibus caritas".**

I greatly admire this moderation in non-essentials. I heartily wish that the spirit of it had been more acted upon in days gone by, by the rulers of the Church of England. To the blind intolerance and fanaticism of days gone by, to the insane and senseless wish to cram Episcopacy and Liturgy down the throats of every man by force, and excommunicate him if he would not swallow them—to this we owe an immense proportion of our English Dissent. And the root of all this has been the departure from the spirit of the Thirty-nine Articles.

I frankly own that I belong to a school in the Church of England, which is incorrectly and unfairly called "low". And why are we called so? Simply because we will not condemn every Church which is not governed by Bishops; simply because we will not denounce every one as greatly in error who worship without a surplice and a Prayer Book! But I venture to tell our accusers that their charges fall very lightly on us. When they can prove that our standard is not the standard of the Thirty-nine Articles—when they can show that we take lower ground than our own Church takes in her authorized Confession of Faith—then we will allow there is something in what they say against us. But till they can do that, and they have not done it yet, I tell them that we shall remain unmoved. We may be called "low" Churchmen, but we are "true".

(3) Let us mark, in the next place, as we read the **Articles, their wise, discreet, and well-balanced statements about the Sacraments.** They declare plainly the divine authority of Baptism and the Lord's Supper. They use high and reverent language about them both, as means of grace, "by which God doth work invisibly in us, and doth not only quicken, but strengthen and confirm our faith in Him".

But after saying all this, it is most instructive to observe how carefully the Articles repudiate the Romish doctrine of grace being imparted by the Sacraments **"ex opere operato"**. "The Sacraments," says the Twenty-fifth Article, "were not ordained of Christ to be gazed upon, or to be carried out, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation.

Now, if there is any one thing that is laid to the charge of us Evangelical clergy, it is this—that we deny sacramental grace. "Excellent, worthy, hard-working men," we are sometimes called; "but unhappily they do not hold right Church views about the Sacraments." Men who talk in this manner are talking rashly, and saying what they cannot prove. Evangelical clergymen yield to none in willingness to give rightful honor to Baptism and the Lord's Supper. All we say is, that grace is not tied to the Sacraments, and that a man may receive them, and be none the better for it. And what is all this but the doctrine of the Thirty-nine Articles?

(4) Let us mark, in the fourth place, as we read the Articles, the **thoroughly Protestant spirit** which runs throughout them, and the boldness of their language about Romish error.

What says the Nineteenth Article? "The Church of Rome hath erred, not only in living and manner of ceremonies, but also in matters of faith."

What says the Twenty-second Article? "The Romish doctrine concerning purgatory, pardons, worshipping and adoration, as well of images as of reliques, and also of invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

What says the Twenty-fourth Article? It forbids the Romish custom of having public prayers and ministering the Sacraments in Latin. What says the Twenty-fifth Article? It declares that the five Romish sacraments of confirmation, penance, orders, matrimony, and extreme unction, are not to be accounted sacraments of the Gospel.

What says the Twenty-eighth Article? It declares that "transubstantiation, or the change of the substance of bread and wine in the Lord's Supper, cannot be proved by Holy Writ, is repugnant to the plain words of Scripture, overthroweth the nature of a sacraments, and hath given occasion to many superstitions". It also declares that "the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up or worshipped".

What says the Thirtieth Article? "The cup of the Lord is not to be denied to the lay-people."

What saith the Thirty-first Article? "The sacrifices of masses, in which it was commonly said the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables and dangerous deceit."

What says the Thirty-second Article? "Bishops,priests, and deacons are not commanded by God's law to vow the estate of single life, or to abstain from marriage.

What says the Thirty-seventh Article? "The Bishop of Rome hath no jurisdiction in this realm of England."

Now, what shall we say to all this? Nine times over the Thirty-nine Articles condemn, in plain and unmistakable language, the leading doctrines of the Church of Rome, and declare in favor of what must be called Protestant views. And yet men dare to tell us that we Evangelical clergymen have no right to denounce Popery—that it is very wrong and very uncharitable to be so hot in favor of Protestantism—that Romanism is a pretty good sort of thing, and that by making such a piece of work about Popery, and Protestantism, and Ritualism, and semi-Popery, we are only troubling the country and doing more harm than good. Well! I am content to point to the Thirty-nine Articles. There is my apology! There is my defence! I will take up no other ground at present. I will not say, as I might do, that Popery is an unscriptural system, which every free nation ought to dread, and every Bible-reading Christian of any nation ought to oppose. I simply point to the Thirty-nine Articles. I ask any one to explain how any English clergyman can be acting consistently, if he does not oppose, denounce, expose, and resist Popery in every shape, either within the Church or without. Other Christians may do as they please, and countenance Popery if they like. But so long as the Articles stand unrepealed and unaltered, it is the bounden duty of every clergyman of the Church of England to oppose Popery.

# THE CHURCH OF RECONCILIATION

## By M. N. Brown

OH, Holy Catholic Church!" "The Church of Reconciliation!" This is thy birthright. It is the birthright that Christ gave thee in that Upper Room in Jerusalem when He filled thee with His Holy Spirit and brought to thy remembrance His promise, "If I be lifted up I will draw all men unto Me". Ah! What a birthright, what a privilege! To keep Christ's teachings (which are so simple a child can understand them and yet so poignant with truth and living philosophy that they are as applicable today as they were two thousand years ago), pure and untarnished by the superstitions of transubstantiation, indulgences, mariology, papal authority, and all the other errors of thy great Roman Sister on the one side; and free from the Puritanical denominationalism of the extreme wing of thy great Protestant Sister on the other side. Ever lifting Him up so that in His appointed time He will remove the veil from the eyes of mankind that they may see the pettiness of all their differences and wash them away. Then it will be thy privilege through thy birthright, "Oh, Church of Reconciliation"! to join hands with thy great Protestant Sister on the one side and thy great Roman Sister on th eother and the three become the one living vine lifting Him higher and higher until men all over the world may see and be drawn to Christ. Oh, "Holy Catholic Church!" will thou sell this noble birthright for a mess of papal pottage, and be swallowed up by thy powerful Roman Sister, forever losing the privilege of bringing Christian Unity into the world? There will be no chnace (humanly speaking) for Christian Unity if thou should take this short-sighted step and discard thy "Articles of Religion", for thy great Protestant Sister will stand alone on the one extreme and thy Roman Sister on the other, forever irreconcilable with no Mediator left through whom Christ may work His eternal purposes of Christian Unity.

Thou hast been so wise that thou couldest minister to thy "Low Church" Children and thy "High Church" Children and maintain perfect unity. Why wilt thou suddenly become so foolishly unwise, as to discard thy "Articles of Religion", thereby forcing thy "Low Church" wing into another Protestant body and crucify thy Lord and Master afresh by dividing His Church against itself? Surely thou didst learn a bitter lesson in the narrow-minded way in which thou handled the Wesley issue. Wilt thou repeat this bitter bit of history? Christ preserved thee through the severe trial of the Revolutionary War and also the Civil War. This preservation must have been for the purpose of fulfilling, in His appointed time, thy birthright of being the "Church of Reconciliation". How can thy leaders be so traitorously disloyal to their vows, and to thee and thy Christ given cause.

Some shallow thinkers say, "It is no issue, the Thirty-nine Articles are obsolete, it will not matter whether they are taken out or left in". Ah! be not so deceived, simple thinker. The whole world is seeking a living and livable religion, it is the psychological moment to present the pure untarnished Christ. "The field is white with the harvest and the laborers are few."

With these real things crying for admission at the doors of the General Convention, do you think the leaders of this great Church would waste one moment of the precious hours of the General Convention quibbling about a non-essential like obsolete verbiage. The laity, and most of the clergy, have **read into the obsolete verbiage** of the Prayer Book a love, respect, beauty and richness of meaning that modern words could never express. Do we discard the Bible because its verbiage is largely obsolete? Words are of no value save to express thoughts. The thoughts expressed in the "Articles of Religion" are certainly not obsolete. From the beginning it was necessary for the Church to build bulwarks to protect the teachings of Christ and keep them pure from the weeds of heresy. The Apostles themselves said a small creed then, the greater Nicean Creed was written to protect the teachings of Christ against Arius and last the "Articles of Religion" were written as an additional protection against the Roman error.

As St. Paul says: "Why beat the air?" Let us face this, the greatest issue in the life of the Episcopal Church since the Reformation.

May Christ bless and preserve thee, "O Holy Catholic" Church! and bring to the remembrance of thy leaders His promise, "If I be lifted up, I will draw all men unto Me".

# VIRGINIA PRINCIPLES

(Continued From Last Issue.)

**Address of Dr. Lyon Gardiner Tyler, before the Waynesboro (Virginia) Historical Society, October 11, 1927.**

My rather lengthy remarks on the subject of Virginia political principles, which by no means exhausts the number, make my reference to her religious and social principles necessarily brief. Virginia was perhaps not far behind the New England Colonies in narrowness and bigotry during the Colonial period, and was exceeded in liberality of view by other colonies like Pennsylvania, New Jersey, New York, and South Carolina, but this was largely due to the intimate connection of the State with the ruling orders of England. When by the Revolution the people assumed control, she was the first and most pronounced in the assertion of **freedom of religion.** Witness George Mason's Declaration of Rights, whose article XVI says: "That religion or the duty we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction; not by force or violence, and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience, and that it is the mutual duty of all to practice Christian forbearance, love and charity towards each other." Witness the great act of Thomas Jefferson of 1785—"an act for establishing religious freedom"—which declares that faith is free and that "all attempts to influence the mind by temporal punishments, or burdens or by civil incapacitations tend only to beget habits of hypocrisy and meanness."

None of the acts of the other American States can come up to these splendid declarations, and for a long time after the American Revolution the authority of the New England clergy continued, really, unrestricted. It is even erroneous to ascribe to Rhode Island any great merit in religious matters, for she was too small to exert much influence, and her laws, in spite of Roger Williams' original professions of freedom, were, from an early date directed against Catholics and were not changed till after the American Revolution.

In his message, December 23, 1821, Governor Thomas Mann Randolph, of Virginia, dwelt upon the narrow spirit manifested in some parts of the Union, even in his time, in opposition to religious freedom, and said: "It is the glorious distinction of Virginia to have first fully removed the main cause of that frightful disorder of the public imagination which has appeared in all ages in other countries, and even in some of these States, during the short period of our history, which confounds piety with cruelty and makes religion give sanction to the most atrocious outrages against humanity."

The present "Ku-Klux-Klan" and the brotherhood of the "Junior Order of United American Mechanics" opposed to Catholics and foreigners in general, are totally averse, in their conduct and objects, to the principles of Old Virginia. Many young Virginians have joined these societies, without considering what they mean and in total ignorance of what Virginia stands for! But it is not believed that the South as a whole, despite some extreme talkers in Congress, and out of it, has abandoned its former liberal religious views. If it has, the New South is to blame.

Without dwelling longer on this interesting subject, I hurry to the last of my three Gallic divisions—social principles, or, as they may be more correctly styled, rules of social procedure, as perhaps they are not quite of the same high character as the political and religious principles noticed.

Who has not heard of **Virginia hospitality?** What the Rev. Hugh Jones said in his **Present State of Virginia** about 1722 is true to the whole period down to 1861. "No people can entertain their friends with better cheer and welcome, and strangers are here treated in the most splendid and hospitable manner, so that few inns or ordinaries are necessary." This hospitality took its rise in the early days of settlement, when the arrival of hundreds of persons from England, needing help and refreshment, appealed strongly to human sympathy. It was no doubt carried to excess, and family bankruptcies have been attributed to it. But it contrasted strongly with the modern economic ideas, which too often narrow the heart and banish the joy and glee of home life.

What next? Prominent in the catalogue of Virginia social virtues were unfailing **courtesy and politeness**—a courtesy and a politeness that were shown even to the Negroes on the plantations. Judge St. George Tucker has been quoted on the subject of democracy, he is no less an important witness regarding the affability that so distinguished society in Virginia from the time anterior to the American Revolution. In the same letter to William Wirt he took occasion utterly to repudiate the description of Virginia Society which the latter presented in his proposed **Life of Patrick Henry.** "The picture of Society," said he, "given on the same page does not appear to me to be just. The rich rode in coaches or chariots, but they never failed to take off their hats to a poor man whom they met, and generally appeared to me to shake hands with every man in the courtyard or churchyard." Like hospitality, this abundance of courtesy was sometimes overdone, giving rise to many stories which make some old Virginia gentlemen rather absurd and amusing.

I remember General Taliaferro, who was chairman a good many years of the Board of William and Mary College, when I was there as President, telling of two old Gentlemen of the old regime who stayed up all night talking, because neither was willing to make the first move to bed, for fear it might be construed into an act savoring of abruptness or rudeness. And then there is the story told to me by Colonel Benjamin S. Ewell, who preceded me as President, regarding dear old Hugh Blair Grigsby, Chancellor of the College, the facts of which are as follows: It was not long after the War for Southern Independence. The Board of Visitors of William and Mary College had gathered in Williamsburg, on the night of the fourth of July, but there was no money and very few students.

And under these conditions that veteran statesman, General Wise, of whom I have already spoken, offered, as one of the members of the Board, a motion to plow up the college lawn, and, as a source of revenue in the then straightened condition of the finances, to put the same in cow-peas. This led the General, who knew a great deal of every subject on earth and was a pretty long talker, to take up the whole history of peas from the cow-pea down to the patridge-pea. The length of his dissertation, the lateness of the hour and the heat of the night had a soporific effect on President Ewell, who was present in attendance on the Board, and in spite of himself, he went fast to sleep. About one o'clock the next morning he woke up, and found General Wise still on his feet, discussing the value of the pea as a fertilizer of poor land. President Ewell looked about him and observed all the rest of the members occupying recumbent positions and fast asleep—all except the Chancellor, Hugh Blair Grigsby, who sat alert, intently watching General Wise, and holding his hand to his ear.

The amazing part of the situation was that Mr. Grigsby was as deaf as a post and with difficulty heard anything that General Wise said, but he felt the dignity of his position as Chancellor and resolutely repelled the blandishments of Morpheus, to which all the rest of the Board had succumbed.

Quite as prominent among the social principles of Virginia as the two I have mentioned, was the social principle of **honor.** I do not by any means attribute perfection to the society of Virginia and the South, but it succeeded in inspiring what other countries have not always done—a high and scrupulous sense of honor in the conduct of man to man, and the Southern man, however faulty in himself, demanded perfection in his heroes. And so no other State or Nation of either the old or the new world ever produced such a host of ideal men as the Old South.

How has it been with the North? The simple truth has been that the North in laying stress upon commercial values has not been able in any age to produce that ideality of which we speak—which is a combination of supreme patriotism, complete disinterestedness and perfect purity of speech and conduct. We recognize plenty of intellectuality in the North, but no great ideal men to whom the generations may safely point for inspiration—no one like Washington or Lee—no one like Thomas Jefferson, James Madison, Joseph E. Johnston, John C. Calhoun, Nathaniel Macon, Jefferson Davis, John Tyler, or Stonewall Jackson. Benjamin Franklin, Alexander Hamilton, John Adams, John Quincy Adams, and Daniel Webster were Northern men of great ability and power, but each had some dreadful personal defect which makes it impossible justly to make a hero of him. Franklin and Hamilton were notorious for their immoralities, John Adams was childish in his vanity, John Quincy Adams was terribly malignant, a master of tirade and abuse, and Webster, great in speech and generous in temperament, must have been sadly lacking in high moral perception to have consented, while Senator, to be the pensioner of a group of manufacturers in Boston. Abraham Lincoln cannot be mentioned in the same breath with these able men, and even if he could his habit of filthy talking would deprive him of any just claims to ideality.

The sense of honor, which is the principal feature of true heroism, found expression in a marked degree in Southern colleges. William and Mary College, as early as 1779, set the example of substituting candid appeals to the better feelings of the student and frank reliance on the individual conscience for the espionage and restraints that formerly prevailed. She was followed by the University of Virginia and other Southern colleges, till the rule became quite general, even in the inferior schools. Under this system the institutions of the South became veritable "Schools of Honor", which had really very little in common with modern "Student Self-government", of which we hear so much nowadays. Under the old idea the student was an independent integer, but under the new he is a mere cog in a machine.

Even Abraham Lincoln himself was compelled to pay tribute to this sense of honor in Southern people. Before he changed his policy of peace and provoked war by sending an armed squadron to Fort Sumter he remarked of Judge Summers and the other members of the Virginia Convention that he had "great confidence" in them, and that "though they might differ from him regarding secession he believed they were men who could be depended on in any matter in which their honor was pledged".

Many other social principles might be cited as characteristic of Virginia, but I will content myself with mentioning one more only—**conviction.** The Old Virginian, as I knew him as a boy, was a man of convictions. He considered it better to have some views, however erroneous, rather than have none at all. A molly-coddle was his abhorrence. Thus he had firm ideas on politics, religion and society, and did not have to be taught them. Sometimes he carried his convictions like his hospitality and politeness a little too far, perhaps, and there were some Virginia gentlemen who thought that theirs was the best of everytihng—their land, their Negroes, their horses, their wives and children without equal. But excess is better than too little, and exaggeration may be discounted without any vital trouble. I fear that under the new order of things skepticism and indifference have become prevalent. Indeed, no greater calamity can come to any civilized people than subjection to a conqueror of alien ideals, and I fear that with the present Virginia, reconstructed according to Northern views, on political and moral lines, policy and loss of pride have largely taken the place of that noble conviction which was always more right than wrong.

In the eager desire to attract Northern capital, some Southerners have been disposed to put present interest ahead of historic values. Indeed, toadyism, as an increasing factor, was perhaps a necessary consequence of the

loss of 120,000 of the flower of Southern manhood, during the war of the Sixties. The Old South aspired to furnish men for the ages; the New South cares more to rival the North in producing millionaires.

But, right or wrong, such were the Virginia principles. I may have bragged some in this discussion, but I have seen it written that the law of brag is like the law of slander. There are two valid defenses to be made. First, that the words were not uttered, and second, that the words were true. I can't, and would not, avail myself of the first defence.

(The End.)

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Copies of this address in pamphlet form may be obtained by applying to The Southern Churchman.

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher. Reading Terminal, Philadelphia, Pa.**

**Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.**

**LESSON—No. 35.**
**TOPIC—Christ, and the Coming Anti-Christ.**
(Read 1 John 2:18-29.)

The Holy Scripture is very clear in its teaching that before our Lord returns in great power to set up His Kingdom, there will be a great "falling away" as described by our Lord Himself in Matt. 24, and which apostasy and lawlessness will finally "head up" under a real Anti-Christ, and of which the present "many anti-Christs" are a solemn foreshadowing (2 John 2:18, 22). As this coming false Messiah or "Man or Sin" will not be revealed until the Holy Spirit withdraws from the world (2 Thess. 2:3-8), it is apparent that "the Church" will be spared the awful experience of the "tribulation" period, and shall have been lifted to Heavenly scenes (1 Thess. 4:17; Luke 17:34-36; 1 Cor. 15:51, 52; Rev. 4:1. (See Lessons 7 and 8.)

Satan is a great imitator, and as the Word of the Lord describes with minute detail the characteristics of this "fearful Being" who will be Satan incarnate here on earth for a time, we shall find the following contrast between Christ and the Anti-Christ, of profound interest.

| CHRIST. | THE ANTI-CHRIST. |
|---|---|
| 1. The Son of God.—John 20:31. | 1. The Son of Perdition.—2 Thess. 2:3. |
| 2. Second Person of Divine Trinity.—2 Cor. 13:14. | 2. Second Person of Satanic Trinity.—Rev. 1:1-18. |
| 3. A Divine Personage.—Luke 1:35. | 3. An evil personage.—Rev. 11:7. |
| 4. His coming forecasted.—John 1:45. | 4. His coming forecasted.—Rev. 13:—. |
| 5. Took on human form.—John 1:14. | 5. Will be in human form.—Dan. 11:7. |
| 6. With power from the Father.—John 5:19. | 6. With power from Satan.—Rev. 13:2. |
| 7. Altogether lovely.—Song of Solomon 5:16. | 7. Of fierce countenance.—Dan. 8:23. |
| 8. The true Messiah.—John 1:40. | 8. The false Messiah.—John 5:43. |
| 9. Holy and undefiled.—Heb. 7:26. | 9. Vile and deceitful.—Dan. 11:21. |
| 10. Accompanied by wonders.—Acts 2:22. | 10. Accompanied by wonders.—2 Thess. 2:9. |
| 11. Rejected by Israel.—John 5:43. | 11. Will be received by Israel.—John 5:43. |
| 12. The mystery of Godliness.—1 Tim. 3:16. | 12. The mystery of iniquity.—2 Thess. 2:7. |
| 13. Humbled himself.—Phil. 2:8. | 13. Will exalt himself.—2 Thess. 2:4. |
| 14. He glorified the Father.—John 17:5. | 14. Will blaspheme God.—Rev. 13:6. |
| 15. Opposed to Satan.—Matt. 4:1. | 15. Will be aided by Satan.—Rev. 13:2. |
| 16. Will have an earthly capital.—Matt. 5:35. | 16. Will have an earthly capital.—Rev. 18:1-18. |
| 17. Will reign eternally.—Rev. 11:5. | 17. Will reign briefly and perish.—Dan. 7:26. |
| 18. A mighty Creator and Redeemer.—Heb. 1:1-3. | 18. A mighty destroyer.—Isaiah 14:16-17. |
| 19. Was meek and lowly.—Matt. 11:28-30. | 19. Will be proud and selfish.—Isaiah 14:12-17. |
| 20. Will mark His worshippers.—Rev. 3:12. | 20. Will mark his worshippers.—Rev. 13:16-17. |
| 21. Will keep his covenant.—Heb. 8:16-13. | 21. Will break his covenant.—Dan. 11:22, 23. |
| 22. Introduced era of Grace.—John 1:17. | 22. Will introduce the Tribulation.—Matt. 24:15-22. |
| 23. Will occupy the Father's throne.—Rev. 3:21. | 23. Will occupy Satan's throne.—Rev. 13:2. |
| 24. Will come on a white horse followed by the armies of Heaven, to end the great Tribulation.—Rev. 19:11-19. | 24. Will come on a white horse to begin the great Tribulation and demand worship.—Rev. 6:2; Rev. 13:1-18. |
| 25. Will be seen coming in glory.—Matt. 24:30. | 25. Will be seen cast into Hell.—Isaiah 14:15. |

The date and hour of the manifestation of the "man of sin" is unknown, but from the rising tide of "apostasy and lawlessness" now flooding the world, it would seem probable that millions now living will bow to this false Messiah, and be allowed to neither "buy or sell" without the mark of the Beast-King (Rev. 13:8-17; 1 John 2:18).

In the meantime the sure way to escape such awful experience and eternal doom, is to enter into covenant with the Eternal King of Glory before it is everlastingly too late (Heb. 12:24-29).

[Those interested in this and other special themes would do well to send $1 to Dr. R. A. Hadden, 313 Columbia Building, Los Angeles, Cal., for twelve assorted charts prepared by him, and from which we acknowledge valued aid in preparing the above brief review.]

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# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by E. H. Mellichamp, of Charleston, S. C.:

> "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." (Psalms 37:3).

Who will send one from the far-away places, as well as very near us?

# Book Reviews

THE WRESTLE OF RELIGION WITH TRUTH: By Henry Nelson Wieman, Ph. D. Cloth. Pp. 253. The Macmillan Company, New York City. Price, $2.50.

Religion is inclusive of all the intelligence that human nature can display. This is the thesis of Dr. Wieman's scholarly book, which endeavors to portray a remedy for the apparent cleavage between religion and truth.

The author's purpose is accomplished after a careful examination of the philosophy of religion in which he describes the method and essential concepts of religion. With these two things distinguished and defined Dr. Wieman puts religion in such a light as to reconcile it with truth. A clear impression is given the reader that the author is a true follower of the Master.

The book is intended, evidently, for the use of ministers and scholars, as it is not easy to read. To some lay

minds it might appear that Dr. Wieman, a member of the faculty of a leading theological school, has troubled himself with a subject principally of academic interest. He has built up in an elaborate, convincing way, a rationalization of that which is generally accepted, namely: religion is inclusive of all the intelligence that human nature can display.

G.

PROOF OF ROME'S POLITICAL MEDDLING IN AMERICA. Published by The Fellowship Forum, Washington, D. C. Pp. 153. Cloth. Price, $1.

THE CATHOLIC CHURCH AND THE CITIZEN: By the Rev. John R. Ryan, in a series of Catholic Religious Books, edited by Hilaire Belloc. Pp. 95. Published by The Macmillan Company, New York City. Price, $1.

These two books coming at the present time may be regarded as pertinent to the wide-spread agitation over the possibility of a Roman Catholic President. Small in compass, they are dynamic in suggestion. **Proof** devotes one hundred and twenty-five pages to the bare recording of reports of the National Catholic Welfare Council, which speak more eloquently of Roman aims than any Protestant propaganda can. The limited space taken by the Fellowship Forum is startlingly punctuated by maps and diagrams that tell their own story. The delineation of the National Catholic Welfare Council is clearly outlined in the sketch which shows that organization to be equipped with six departments having a ramification of seventy-one divisions, all heading up in the Italian Apostolic Delegate in Washington. This organization through its Executive Department, and according to its own words, "Keeps in direct personal touch with the officials of the government from the President and Cabinet members to members of Congress". Any disclaimer of interference with the political life of the nation is at once set at rest by the statement on page fifty-seven, "The position of the Catholic Church in this country is one of great honor and of high prestige and even of reverence on the part of some non-Catholics. **We are regarded by thinking men as the only salvation of the country—and this in a matter-of-fact, practical way.** We have the Divine Truth that in turn safeguards our interpretation; of economics; of social questions. We believe that the intelligent, patient, kind presentation and expression of that Truth will prevail". One sickens at heart to have such an outpouring of mock humility. Who does not know that wherever that Church has had the power, it has coerced humanity by the very exquisite tortures of malignant sadism? Our radio programs announce lectures by eminent Romanists on "Tolerance". What a travesty!

Father Ryan's book is ably written. It had to be. But he is defensive all along the line. He knows that in Protestant America, the utmost diplomacy must be regarded. He seemingly covers the whole discussion in the affirmative, "No Pope has expressed the wish for a change in the present relation between Church and State in America; nor is any Pope likely to do so within any period of time that is of practical interest to this generation. The fundamental reason lies in the fact that a formal union is desirable and could be effective only in Catholic states. Only there does the Catholic doctrine on the union of Church and State find specific application". Quoting Father Pohle he adds: "When several religions have formally established themselves and taken root in the same territory, nothing else remains for the state than either to exercise tolerance towards them all, or, as conditions exist today, to make complete religious liberty for individuals and religious bodies a principle of government." This is all very plausible, because it has to be. The sinuosity of that vast ecclesiastical system is so discreetly adaptive that we never know when we touch the velvet glove if perchance the sharpened nails of inveterate hatred lie ready for use at command.

Many sentimental Christians will vote for Al. Smith on the ground of a broad charity. And so far as the man is concerned, his winning personality entitles him to such consideration. But it's the crowd behind him that we fear. The inch that would be won by this victory, would speedily lengthen into the ell of conquest. We do not forget the treatment accorded Mayor Mitchell and Comptroller Prendegast, both loyal sons of the Church, who, under a reform administration, dared to expose the tactics of the Catholic Protectory and the House of the Good Shepherd in New York City. Both were up for reelection; but they were so completely snowed under (it was the first election under woman suffrage) that John F. Hylan, an obscure lawyer of Brooklyn, stepped into the mayoralty with no conspicuous qualifications for that high office. But the Church got even with her recreant boys, and Ex-Mayor Mitchell's tragic death, not long after, seemed to sound a knell of judgment. There is no secret in the fact that at one time, every judicial appointment in New York City had to obtain the approval of Cardinal Farley. It may be so now.

But then, let us be sure that any aggregation of humans obtaining power over their fellows will rule with a high hand. The methods of the Anti-Saloon League are not above reproach. The Methodist Church has established headquarters in Washington for the purpose of lobbying, no doubt primarily in defence against Roman encroachments. And the Mormons control eleven States in the West, with a heavy hand on two others. And they are just as religiously moved to covet this land for their empire as the Romanists are to win it for the Pope. The Ku-Klux-Klan may be in a state of quietus at the present, but the spirit of nationalism in that and kindred bodies is keen for expression. So there we are, not ground between two mill-stones, but a number. Surely, we need Isaiah's promise, "They that erred in spirit shall come to understanding, and they that murmured shall learn doctrine". Only our good Lord is able to meet our desperate need.

**Kenneth Mackenzie.**

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## LAY INFLUENCE AN OUTGROWTH OF THE PROTESTANT REFORMATION.

Mr. Editor:

The attempt that is being made to Romanize our beloved Church by destroying the Thirty-nine Articles presents, in one aspect, a very serious question of especial interest to laymen. I refer to the peril which lies in the belittling of the influence of the laity in the Church. I have seen little or no mention of this subject anywhere.

It is one of the glories of the Protestant Reformation that it wrested Church government out of that exclusive control that was exercised by clergymen during medieval times, and once more made the laity an influence and a power. The opening pages of our Prayer Book bear witness to this lay influence, for they recite that the book has been ratified by "the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America". We also know of it in other ways Laymen sit in our diocesan conventions; our vestries are filled with business men; and the General Convention itself has a lower House, evenly divided as to numbers between clerical and lay representatives. Our Sunday-school teachers are nearly all laymen; laymen are found on our Standing Committees of the diocese and in the National Council. All this is contrary to the teacning and conception of the old Church before the Reformation —not the apostolic Church, where laymen seem to have had large influence—but that Church of the middle ages, which adopted the elaborate system of pope, cardinal, and archbishop, as superior to the ancient orders of bishop, priest and deacon.

Lay influence has been of incalculable benefit to all the Protestant Communions, and to the Protestant world generally. While we gladly and earnestly acknowledge and emphasize the magnificent work of untold thousands of the clergy—both famous bishops and evangelists, like Meade, Randolph, Brooks, Williams, Dix, Lyddon, Heber, Rowe, and others, as well as of quiet, useful hard-working but glorious rectors and assistants in obscure spots—we are not blind to the virtues and accomplishments of the laity. Laymen form a very healthy and moderating influence upon the clergy, as they usually have much less of that intense and overweening spirit of partisanship and ecclesiasticism which has so often been a blemish to both the priesthood and the episcopate. Moreover, laymen are generally much more skilled in matters of business than are clergymen, more practical, more abhorrent of unsound financial methods, and far more inclined to moderation and balance of judgment.

In spite of these advantages, lay influence has, generally speaking, been detested and distrusted by clergymen of the extreme Anglo-Catholic type. They are prone to hold high and extravagant views respecting the authority of bishops and priests. Many an Anglo-Catholic rector barely

tolerates his vestry as a necessary evil, imposed upon the Church by the corporation law of the state. He treats vestrymen as an impertinence and an intrusion, and endeavors to reduce their influence to the smallest dimensions compatible with law. He is distrustful of lay teaching in the Sunday School. In the same way, he views his body of parishioners as chiefly useful for two things: (1) To form a congregation on Sundays, and (2) To raise money and keep the parish treasury full. Criticism and free inquiry from those in the pews are the last things in the world that he desires.

It calls for no argument to show that this is not the spirit that is likely to commend itself to the mass of the American people, accustomed to the working of free institutions and to large popular discussion. Our people look with deep distrust and suspicion upon a ruling class that arrogates to itself exclusive control, and that resents criticism. Since the days of Sir Edmund Andros, and indeed long before his time, arbitrary and autocratic rule has been unpopular in America; and an Episcopal parish priest who tries to rule his congregation in the spirit of an oriental despot is more than likely to preside over a very select and limited body of the faithful, where strong and active laymen are conspicuous by their absence. One of the odious results of extreme Anglo-Catholicism is the driving out from the church of many of the strongest, most intelligent, and most virile specimens of American manhood.

On the other hand, the loss of lay influence would have a blighting effect on the clergy themselves. Intelligent and vigorous criticism, couched in respectful though forcible terms, is one of the best antidotes against religious and spiritual pride and autocracy. One of the unpleasant sides of the priestly life is that it has ever been prone to fall into an attitude of haughtiness and arrogance. St. Peter, writing in his First Epistle, exhorts the elders of his day not to act as "being lords over God's heritage", showing that at that early date the leaven of wickedness had begun to work among the clergy. Malachi, some four hundred years or more earlier, had found it necessary to deliver a magnificent philippic against the worldliness and unspirntuality of the priesthood of the temple. The reading of his indignant message, even after the lapse of more than twenty centuries, does not fail to send a thrill through one's whole being. The "chief priests" were among our Lord's bitterest enemies, and their activities contributed heavily to Pilate's miserable yielding to the demands of the mob.

In Old Testament days, much though by no means all, of the finest and most spiritual prophecies, and most vigorous protests against idolatry and immorality came, not from the priesthood, but from laymen, who were filled with the spirit of prophecy as the Holy Ghost gave them utterance—Elijah, Ilisha, Isaiah, Amos, Haggai, and probably Micah, Zephaniah and many others. Anything that would tend in the slightest degree to the extravagant exaltation of the priesthood, and to the diminishing of lay influence would be nothing short of a stunning disaster to the Church and the cause of true religion.

The casting away of our splendid confession of faith as embodied in the Thirty-nine Articles would conduce strongly to just such a result. Those Articles and the truths for which they speak form a wall across the path of that party within our Church that is persistently and consistently at war with the great Reformation of the Sixteenth Century that sounded the death knell of exclusive priestly rule, and **"that asserted the supreme dignity of the human soul in its communion with God, without the intervention of priest or confessional".**

**William Allmand Robertson.**

East Orange, N. J.

## STATISTICS.

Mr. Editor:

For fully a third of a century our Conference of Church Workers Among Colored People has persistently maintained the contention that a more efficient method should be employed in Church extension among our group. The Conference has not only voiced the contention, but it has intimated the correct and most efficient method. But it has not been accepted. With the close of the Episcopate of Bishop Delany, in North Carolina, it is opportune that a brief review of the endeavor of the Church be made in that particular field. The Diocese of North Carolina is the centre of our oldest, and greatest, educational work. Therein we have St. Augustine's College, The Bishop Tuttle Training School, and St. Agnes Hospital. In addition, for the past ten years, that particular diocese has enjoyed the services of a Negro Suffragan Bishop, and its colored parishes have sustained union with the regular diocesan convention. It is not necessary for me to indulge in any comment, only I desire to give some statistics, from official sources, which carry their own comment.

For the year 1900, twenty-eight years ago, the following statistics were reported: Colored clergy, 7; communicants, 549; Sunday-school scholars, 911; contributions, $2.-130.65.

For the year 1928: Colored clergy, 9; communicants, 855; Sunday-school scholars, 1,050; contributions, $7,548.52.

With the well-known affectionate and sympathetic interest Bishop Cheshire has ever taken in this particular work, these statistics eloquently proclaim the need of a more efficient plan of administration. Few, if any, of the Southern States, in recent years, have out-distanced the State of North Carolina, in the material and educational progress of its colored population. Why should not the Church more largely share in this progress?

**George F. Bragg, Jr.**

Baltimore, Md.

## "PREACH THE WORD OF GOD."

Mr. Editor:

I am one of the so-called underpaid clergymen. When I first came to this work my salary was $450 per year, the second year it was $500. It is now $2,500, from which I pay all of my home expenses. Out of this salary I bought the home, maintain an automobile, buy all my papers, except one, and keep up three organization dues. It keeps one tied pretty close to finance. I also have to raise through my own and the efforts of the congregation $1,700 of the salary. You can see by this I have my own anxieties. But, there is one thing to bear in mind that no class of people in any line of effort can ever expect to escape life's toil, expecting full compensation for value given. When you begin to compare salaries of all classes taking each individual separately you will find that with very few exceptions most of the people have to go without. Then the very best development in life comes from a struggle. Adversity is man's opportunity to bring out the best that is within him. The life of Jesus did not inspire man with the idea that the ministry would be rich in this world's goods.

If the Church expects to save souls there must be suffering. A wealthy Church does not mean a soul-saving Church. Wherever a church has a large endowment, unless its charities demand all its income, and no demand is made upon the congregation for support, it decays. The church is not made up of lands, buildings and wealth; it is made up of souls. It is true that many men of ability are in a wrong position, but that is also found in all walks of life. We must all remember that positions are not made for man. Man makes the position. There is a great amount of injustice, but that is not only found among the clergy.

We do not all have the same opportunity or characteristics for success and never will. I, for one, have been, wth God's blessing and with the assistance of a good, consecrated lady, trying to make my little corner for nearly twenty-nine years in the church a success, so far as helping others to see the Light in Jesus Christ. I have tried to draw souls to Christ and have found life's burdens lightened and many phases made smooth. I think if some of the clergy would try to make more practical efforts in the saving of souls, comforting the sick and suffering and healing the wounded, they would find that the living will take care of itself. God will provide where earnest, honest efforts are made to preach the Word of God.

**Geo. G. Kromer.**

Baltimore, Md.

## THE LORD TURNED AND LOOKED UPON PETER.

In evil long I took delight,
Unawed by shame or fear.
Till a new object struck my sight
And stopped my wild career.

I saw one hanging on a tree,
In agonies and blood,
Who fixed his languid eyes on me,
As near His cross I stood.

Sure, never to my latest breath,
Can I forget that look;
It seemed to charge me with His death,
Though not a word He spoke.

A second look He gave, which said,
"I freely all forgive;
This blood is for thy ransom paid;
I die that thou mayst live".

Thus, while His death my sin displays
In all its balkest hue,
Such is the mystery of grace,
It seals my pardon, too.

—John Newton.

# Church Intelligence

### Remarkable Assembly of Colonial Church Views.

Some few years ago, Mr. Francis Marion Wigmore of Washington, D. C., bought an old Virginia estate on the Potomac not far from Accotink in Fairfax County. Making this estate his residence during the summer months, Mr. Wigmore began attending services in Old Pohick Church in Truro Parish. He was soon made a vestryman, and took an active part in the extensive restoration work which had been so effectively accomplished along the Georgian lines planned by General George Washington, who was its architect in 1769.

Through this contact with Pohick, Mr. Wigmore became deeply interested in the subject of Virginia Colonial Churches in general, and this interest has developed into fond hopes that many of them may be eventually restored to their original simple and dignified designs, and again become centers of usefulness in the propagation of the Gospel.

As an initial step towards the accomplishment of these hopes, Mr. Wigmore, some months ago, employed a government photographer (while on vacation) and with a like minded friend, Mr. Robert S. Jones of Alexandria, made a tour of Eastern Virginia with the photographer, visiting practically all of the Colonial Churches in the two dioceses. Extensive photographic equipment was carried in cases strapped to a rack covering the top of his automobile.

At each church some half a dozen or more pictures were taken. In many cases, excellent interior views were obtained. A remarkable instance of this is the case of Christ ("King Carter") Church, Lancaster County, whose interior has never been changed from the time of its erection.

Many photographs of Colonial communion silver were secured, and also detail views, of door ways, and inscriptions on tablets and monuments.

Mr. Wigmore is having colored lantern slides made from the negatives, and so at each place he made careful notes as to the color of the bricks, and as to the kinds of trees and shrubs shown in the photographs.

He is also having large sized picture postcards made, and at the base of each card is placed a brief historical "legend". For example, under a view of the Eastern Shore Chapel in Princess Anne County, appears the following:

> "In October, 1753, Mr. Joseph Mitchell, of Norfolk, contracted to build the Chapel and undertook to finish it by Christmas, 1754, for 324 pounds 10 shillings, sterling. It was actually finished and received by the Vestry, March 12, 1755."

As the legend on each view differs from every other legend, one can gain an insight as to the great extent of the research into local history which has been made in each case. This research is still going on, so the work is as yet far from being finished.

Judge B. D. White is preparing notes for Mr. Wigmore, so that proper "legends" may be composed for the several views of Old Donation in Lynnhaven Parish.

A handsome album, inscribed in gold leaf letters, "To the Bishop of Southern Virginia", has been prepared and presented. One just like it has been sent to the Bishop of Virginia. In these albums have been mounted copies of these cards so far as they have been finished. Blank spaces have been left for further cards, which will be sent to the Bishops when completed.

Mr. Wigmore makes the generous offer that he will permit the use of his negatives by any Colonial Church whose vestry may desire to have cards made to sell to visitors, for the purpose of obtaining a revenue for church repair and restoration.

It is in the mind of Mr. Wigmore to start (through revenue to be derived from lantern slide lectures) a Central Fund for the restoration of these historic landmarks.

He deserves the thanks and cooperation of all of the vestries of Colonial churches, in respect to this work to which he has devoted so much time and labor, and for which he has gone to such great expense.

Letters addressed as follows will reach him: Mr. Francis Marion Wigmore, 2029 Connecticut Ave., Washington, D. C.

Mr. Wigmore has a brother who is the author of certain law books, widely known and used by the legal profession.

**E. P. Minor.**

### Figures of Church Membership.

Census reports of the United States government show, in Continental United States, 1,858,966 members of the Protestant Episcopal Church thirteen years old and over in 1926, compared with 1,092,821 in 1916, an apparent gain of 766,145 in the ten years, or nearly seventy-one per cent. The figures are fallacious, however, as those for 1926 include all baptized person over thirteen years old on the church rolls, while those for 1916 included only the confirmed. The census report says that even after making this allowance, there evidently has been a considerable increase in the membership of this Church. Probably it has about kept pace with the increase of population, which in the ten years was from 100,000,000 to 117,000,000, or about seventeen per cent.

A discouraging revelation of the figures is the decrease in number of Sunday-school scholars, from 489,036 in 1916 to 479,430 in 1926, although the number of officers and teachers of Sunday schools had increased from 55,918 to 58,374. Of the 7,299 churches in 1926 Sunday Schools were connected with 5,607. The number of Episcopal Churches showed a decrease of forty-six in the ten years, probably caused by the combination of parishes, facilitated by the automobile, in rural sections and forced by encroachments of business on residential neighborhoods in the larger cities. Of all Episcopal churches in the country 3,793 were urban, in communities of more than 2,500 population. Total expenditures for 1926 by and for Episcopal churches were $44,790,000, almost exactly twice those of 1916 and of the total amount in 1926 the cost of current expenses and improvements was $35,793,000, while the remainder went for benevolences and missions.

The Presbyterian Church, in its various branches, in the United States gained 282,779 members, increasing membership from 1,611,251 in 1916 to 1,894,030. It, too, lost heavily in number of churches, the decrease being 692, from the total of 8,947 in 1916. Of these churches 3,289 were urban, a somewhat smaller proportion than that of the Episcopalians, Presbyterian Sunday Schools showed increase from 1,381,682 scholars and 140,752 teachers and officers to 1,407,298 and 141,333, respectively. Practically all Presbyterian Churches reported Sunday Schools attached. Total expenditures in this denomination in 1926 were $63,230,000, including over $47,000,000 for current expenses and improvements. The Southern group of this Church reported for 1926 a total of 3,469 churches and 451,043 members, compared with 3,365 churches and 357,769 members in 1916, showing that this denomination is gaining faster, in proportion, in the South than elsewhere in the country. The Sunday Schools of the Presbyterians also gained rapidly in the ten years in the South, increasing from 32,312 officers and teachers and 313,165 scholars to 37,496 and 367,735. Expenditures in the Southern churches were $15,612,398 in 1926, compared with $5,809,909 in 1916. The expenditure in 1926 included $10,824,000 for current expenses and improvements. Of the total membership in the South 270,188 were in urban and 180,885 in rural churches and the number of urban churches was 920.

A simple sum in long division shows the average membership of Episcopal churches in the country at 254; average Sunday-school membership, scholars, 65.

### Are Quotas a Mystery?

It has been stated more than once that the quotas allotted by General Convention for the General Church Budget were determined by a method impossible of comprehension, by the average person. This method is one recommended by the Board of Missions and the National Council and adopted by three successive General Conventions. In order that the leaders of the Church might know all of the details of the method, a statement was sent early this year to each Bishop and to other diocesan officials showing exactly how the quota for the General Church Budget is figured for that diocese. Copies of this statement can be had upon request to the National Council.

The quota system now in use is as follows:

From each diocese is secured an official statement of the total "Current Expenses" of its parishes and missions for the three preceding years. "Current Expenses" are defined in the "Parochial Report" adopted by General Convention. The yearly average of total "Current Expenses in each diocese is then divided by the number of parishes and missions in that diocese thus giving the average "Current Expenses" of the parishes. This figure is then divided into classes of $1,000 each, all over $4,000 being put into the fifth class. In some few dioceses the average is under $1,000 and that diocese is therefore in the first class only, others reach the first and second only, etc.

The figures for each class thus obtained are multiplied by the number of parishes and missions in the diocese and multiplied again by the determined percentage for that class. The quota is the sum of the results in the several classes. The percentages for the various classes are the same for all dioceses and are established by action of National Council and General Convention. Any other scale of percentages could be adopted.

**Lewis B. Franklin,**
Treasurer.

### Miss Emily C. Tillotson.

Miss Emily C. Tillotson died early Saturday morning, May 12, in St. Luke's Hospital, New York, after a lingering illness. Bishop Lloyd had the funeral service Monday morning in Calvary Church, New York.

Miss Tillotson was born in Farmington, Conn. She devoted her entire life to Church work. After a few years in the Diocese of Southern Ohio, she became educational secretary for the National Woman's Auxiliary in 1914, and remained in that office until her death. She conducted conferences and led study classes all over the country, traveling extensively. She was one of the best loved among the Church leaders. A part of her work that interested her particularly was her membership on various educational committees composed of representatives of other communions; but it is by her work with study classes that she has been most widely known. She once said in a modest summary of her own work, "We are glad to feel that through the medium of mission study classes many women hitherto uninterested have received an impetus toward fuller service for the Church."

### All of One Mind.

**Hon. C. L. Marsilliot,**
**Exchange Building,**
**Memphis, Tenn.**

**Dear Sir:**

**We are returning herewith petition, signed by almost all of our Church members, which shows beyond all doubt that ST. MATTHIAS' CHURCH is, without exception, very strongly in favor of the retention of the Thirty-Nine Articles in the BOOK OF COMMON PRAYER.**

**We are only a Mission, but every signer herewith is an adult, and repsents the unanimous opinion of the loyal Episcopalians of this community.**

**We sincerely hope the interest and enthusiasm of every section of the country will be aroused and take this same action, as it will certainly wake us up and put this Good Old Church at the head of the list, where it properly belongs.**

**We need more things like this to stir us to really do things.**

**Assuring you that it has been a real pleasure to this small part of the work and hoping the movement meets with general favor and goes over successfully, I beg to remain,**

**Faithfully,**
**CHARLES W. STEEL,**
**S. W. and Registrar.**

### Social Service Conference.

There was from May 2 to 6 the eighth national conference on Social Service of the Episcopal Church held in Memphis, Tenn. Members came from twenty-seven dioceses. Among the twenty or more "Kindred Groups", which dovetail their sessions into those of the National Conference of Social Work, the Episcopal Church Social Service group and the Church Mission of Help continue to be the only Church groups of any communion.

**Officers elected** were: President, the Rev. Mr. Lathrop; First Vice-President, the Rev. C. B. K. Weed; Second Vice-President, the Very Rev. H. H. Lumpkin; Secretary, the Rev. Hiram R. Bennett.

**The aim** of Christian Social Service is primarily to awaken and develop Christian consciousness in a community. The purpose of the meeting was to exchange ideas, to learn about methods, for the mutual benefit of the various dioceses and the national department.

**Speakers included** Mr. Lathrop, who outlined the projects which the Department encourages for their value in developing social consciousness, work for jails and almshouses, work with social agencies; and mentioned the activities carried on by the Department. A new study course, "Building the City of God", is in preparation. A division was established last January, on Industrial Relations, with Mr. Spencer Miller as consultant.

The achievements in the dioceses are classified as follows: Parish committees, discussion groups, conferences, use of literature, use of diocesan paper, reading courses, cooperation with religious bodies, with secular agencies, budget increased, a file of interested individuals, study of institutions, of moving pictures, guild of social workers, social hygiene, jail work.

Their obstacles include: Uninterested clergy ("plenty", answers one diocese), uninformed clergy, faulty social service commission because of preoccupation, remoteness, indifference, etc., inadequate budget, no budget, no secretary, great distances to cover, brief tenures of clergy, reactionaries.

Suggestions were made that next year's conference program should include consideration of the care of the mentally ill, and the question of Church institutions, how to use large endowments for institutions in views of the modern attitude toward institutional life.

At the conference luncheon Wednesday noon, in the absence of Bishop Gailor and Bishop Maxon, Dean Noe of the Cathedral in Memphis, and the Rev. Dr. C. F. Blaisdell, rector of Calvary Church, where the conference's early services were held, welcomed the conference to Memphis. The president of the great National Conference of Social Work, Mr. Sherman C. Kingsley, spoke of the passing of that conception which divides life into "sacred" and "secular", and commended the sacramental idea, in the light of which social work seeks to transform all life, a speech which was the more interesting because the distinguished president is said not to be affiliated with any religious body and frankly discounts the value of the Church in social work.

The Rev. Hiram R. Bennett told of activities in a town where its five parishes are so united that they act as a unit, the keynote of their program being cooperation in every way possible with the social agencies, and with the other religious bodies as far as their cooperation can be secured.

On the second day of the conference there was a luncheon talk by the Rev. James H. George, city missioner in St. Louis, a paper by the Rev. Dr. Percy G. Kammerer, Trinity Church, Pittsburgh, on social service in a downtown parish, and papers by Dr. Frank J. Bruno, of Washington University, St. Louis, and the Rev. Pryor M. Grant, of New York, on the relation of the Church and social work.

Dr. Hastings H. Hart, of the Sage Foundation, has for fifty years been working to improve conditions in jails and to interest the indifferent public in those conditions. He told the conference something of the most flagrant evils, and the worst obstacles to their removal, chief among the latter being the lack of a sense of responsibility on the part of ordinary every-day people toward their own local jail; the subject is conspicuous among the "negligences and ignorances" of many otherwise good citizens

Canon Nelson, of Louisville, told of some experiences, and their underlying principles, in using parish discussion groups on social questions as a means to social action, and to awaken the socially indifferent.

**Discussion** centered on whether the Christian group should act and speak as a group, or only by means of its individual members. It is frequently said that the Church should not attempt to deal with economic problems, and furthermore that the members even of one parish often cannot agree as to what attitude should be taken toward any given question. A North Carolina official said, "Can we sit by and let industry exploit our people while we make no stronger remonstrance than that of individuals? How can the Church speak? What does Christianity mean to the members of a community that the community is inarticulate in the face of outrageous wrong"?

Something in Dr. Kammerer's paper led to a discussion of publicity methods. Mr. Edward Parker and Dr. Duncan Browne considered a professional, trained newspaper man a necessity.

"The Church and Social Work" is a source of endless discussion, involving the nature and function of the Church, the proper sphere, much debated, of social work, the manifold definitions of social service.

It became apparent at last year's conference that a discussion of the nature of sin, especially in its relation to social work, might clear the air of a number of confusing ideas. The Rev. Norman B. Nash, of the Cambridge Theological School, with a paper on this subject, opened a vigorous discussion.

The Rural Worker was the subject considered on Saturday at the conference luncheon, under the auspices of the Church Mission of Help. With Mr. Walter Pettit, of the New York School of Social Work as chairman, the discussion was led by Miss Mary E. Lucas, Field Secretary of that much initialed body, A. A. O. F. S. W., the American Association for Organized Family Social Work. The occasion was considerably enlivened by the reading of a telegram from President Bell of St. Stephen's College, announcing the awarding of the degree of Doctor of Divinity to Dean Lathrop; also by the arrival of Bishop Green.

Bishop Green told briefly of the adventure he had just had in a rural community in Mississippi, where a community revival had been in progress during the past three or four years. After the Methodists, Baptists, and others had each had charge of the event, this was "Episcopal year", with the Bishop as revivalist. He preached every evening for a week in the Baptist church, and every morning in the courthouse. He improved the occasion to deliver some downright educational material, with results beyond his expectation, and reports his conviction that the Episcopal Church has a boundless opportunity to get below religious controversies and above religious entanglements and provide sound principles of right thinking and right living to which there would be a deep and hearty response on the part of the people.

Bishop Casady, chaplain of the conference, had a service Saturday night and the early celebration on Sunday, and preached at the later service on Sunday, which closed the conference.

**The National Conference of Social Work** held its sesions in the evenings and the Church Conference sessions were in the afternoons.

The big conference had more than a hundred groups and classes in the twelve great divisions of this, its fifty-fifth annual meeting, with a registration of more than two thousand.

## VIRGINIA

Rt. Rev. H. St. George Tucker, Bishop.

### Program of the One Hundred and Thirty-third Annual Diocesan Council.

**Tuesday, May 22.**

8 P. M.—Meeting in the interest of Social Service under the Board of Social Service.

**Wednesday, May 23.**

10 A. M.—Opening Service of Council. The Holy Communion, Bishop Tucker, celebrant. Organization of Council. Bishop Tucker's Annual Address. Business Session.

1 P. M.—Luncheon served in the Parish House.

2:30 to 5—Afternoon Session.

8 P. M.—Evening Prayer, and Sermon by Dr. Henry Lubeck of Washington, D. C.

**Thursday, May 24.**

9:30 A. M.—Business Session.

1 P. M.—Luncheon served in the Parish House.

2:30 to 5—Business Session.

8 P. M.—Evening Prayer and Sermon by the Rt. Rev. Thomas C. Darst, D. D.

**Friday, May 25.**

Probable Business Session in the morning.

The clergy and delegates to Council are earnestly requested to come on Tuesday in time for the Social Service Meeting.

### Woman's Auxiliary.

The thirty-eighth annual meeting of the Virginia Branch of the Woman's Auxiliary was held from Tuesday evening, May 1, to Thursday noon, May 3, in beautiful, new, St. Paul's Church, of which the Rev. Noble Powell is rector at University, Va.

A brief opening business session, Tuesday evening, was followed by a missionary mass meeting, when the address of Dr. Grafton Burke, of Hudson Stuck Memorial Hospital, touched the hearts and minds of the large congregation.

Wednesday morning the Rev. Dennis Whittle conducted a devotional half hour, followed immediately by the service of Holy Communion with Bishop H. St. George Tucker as celebrant. A business meeting occupied the remainder of the morning. At noon prayers were said, after which Bishop Tucker gave a helpful address. At one o'clock luncheon was served to every one present with St. Paul's Branch as hostesses.

In the afternoon Dr. Montague, Archdeacon Neve, the Mountain missionaries and Mrs. Edmund Lee addressed the meeting. Another business session and a mass meeting for Juniors were then held. Wednesday evening there was a second missionary mass meeting, the Rev. Takamatsu, D. D., of St. Mary's, Kyoto, Japan, giving an address upon Christianity and other religions in Japan.

The final session convened Thursday morning at half-past nine with Morning Prayer conducted by the Rev. Noble Powell. The concluding business meeting and conferences followed till noon, when the Rev. Mr. Gibson of Christ Church, Charlottesville, conducted intercessions. Reports of committees and announcements of the annual election of diocesan officers, also the election of delegates to the General Convention, with alternates, being acted upon, Miss Davis expressed much regret over the resignation of Mrs. E. L. Woodward, Secretary of the Richmond Convocation. Mrs. Picot was assigned in Mrs. Woodward's place. Happiness prevailed over the election of Mrs. H. St. George Tucker as honorary vice-president of the Virginia Branch. Adjournment followed closing prayers by Bishop Tucker, to meet next year at The Plains.

Before disbanding, however, the entire company were luncheon guests of Christ Church Branch, Charlottesville, in St. Paul's wonderful parish house. This annual meeting was blessed with great inspiration, ideal weather and most gracious hospitality.

G. M. B.

### Resolution.

Be it resolved, That, With a deep sense of gratitude for the inspiration to Christian thinking and living which has been the unfailing gift of the Theological Seminary in Virginia to the members of the Protestant Episcopal Church throughout the course of the Seminary's life, we, the members of Albemarle Convocation in the Diocese of Virginia in meeting assembled in Grace Church, Bremo Bluff, desire to express our unbounded confidence in the members of the present faculty of the Seminary and to assure them that it is with thanksgiving to God that we have received the recent reports of the remarkable increase both in the enrollment of students in the institution and in the missionary activity both of the student body and the graduates therefrom. Furthermore, we, who in our respective fields of work, are confronted by the actualities in thought and life of the twentieth century world, wish to record our appreciation of the spirit in which the members of the present faculty of the Seminary, with real faith in God, are fearlessly meeting the problems of theological reconstruction which the age demands and through their interpretation of the eternal gospel are giving to those whose privilege it is to be numbered among their pupils, the Living Christ for the Life of Today.

Be it further resolved, That a copy of this resolution be spread upon the minutes of our Convocation and copies sent the several Church papers with request that it be published.

### Jamestown-Williamsburg Pilgrimage.

The seventh annual Jamestown-Williamsburg pilgrimage for Episcopal Churchmen will take place June 9 and 10, under the auspices of the Brotherhood of St. Andrew for the purpose of celebrating the Holy Communion at the Robert Hunt Shrine in Jamestown, commemorating the first communion held on American soil. It originated seven years ago, when the Norfolk Assembly of the Brotherhood conducted the first pilgrimage. Richmond and other cities have subsequently joined in the annual affair which has become statewide.

The Rt. Rev. Arthur S. Lloyd, Bishop of New York, will conduct the services this year, in conjunction with the Rev. W. A. R. Goodwin, D. D., rector of Bruton Parish Church.

Through the courtesy of Dr. J. A. C. Chandler, President of William and Mary College, the pilgrims will be accommodated in the college dormitories. Meals will be served at the college dining hall.

While the pilgrimage is conducted by the Brotherhood of St. Andrew, it is open to all Churchmen, whether or not members of the Brotherhood or of the Episcopal Church.

The trip will be made in automobiles furnished by the pilgrims. Each church is requested to arrange for transportation of its members and other Churchmen accompanying them. Men taking cars who will have any extra seats are requested to notify the local chairman so that other men who may not have transportation may be accommodated.

The cost for Richmond pilgrims will be $3.75, which includes lodging and meals at the college and the incidental expenses of the pilgrimage. The registration fee should be paid to Mr. Everard Meade, Jr., on Saturday afternoon before leaving Richmond.

Registrations must be made on or before June 1. Prompt registration is necessary in order that proper arrangements may be made at the college for the reception of the pilgrims.

The General Pilgrimage Chairman is Richard P. Winston. The Richmond Assembly Committee consists of D. Mc. Thornton, Jr., Chairman; C. Braxton Valentine, Everard Meade, Jr., Frank C. Wood, Robert L. Brown, Claude M. Henley.

Local church chairmen are as follows: All Saints, D. Mc. Thornton, Jr.; Ascension, Rev. P. A. Arthur; Christ Church, Rev. Pembroke Reed; Emmanuel, T. Crawford Redd; Epiphany, Thos. Armstrong; Good Shepherd, P. F. Shelton; Grace and Holy Trinity, Everard Meade, Jr.; Holy Comforter, Herbert Mercer; Meade Memorial, L. H. Woods; Monumental, Oscar Lundin; St. Andrew's, Claude Henley; St. James, C. Braxton Valentine; St. John's, J. B. Welsh; St. Mark's, Robt. L. Brown; St. Paul's, Frank Sampson; St. Steven's, Rev. G. B. Palmer; St. Thomas, Carter Beverly.

Any of the above will be glad to give you further information regarding the pilgrimage.

## SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

**A Conference** on the Problems of the Rural Church in Southern Virginia will be held in St. Paul's Church, Petersburg, Va., the Rev. J. M. B. Gill, rector, from May 22-23.

Members of the Commission on Problems of Rural Churches are: M. B. Marshall, Miss Mary F. Goodwin, Jas. S. Easley, J. S. Watt and H. N. Laws.

The opening service will be at 1:30 P. M. on Tuesday. The conference will conclude with an address at two P. M. Wednesday by M. B. Marshall on "How to Keep the Rural Churches Functioning".

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

### Brotherhood of St. Andrew.

The men of the Brotherhood of St. Andrew in Washington are holding weekly luncheons every Thursday at the University Club at one o'clock. These luncheons were inaugurated for the discussion of plans for the Brotherhood Convention, but they are becoming pop-

(Continued on page 22.)

# Family Department

### MAY.

1. Tuesday, SS. Philip and James.
6. Fourth Sunday after Easter.
13. Fifth (Rogation) Sunday after Easter.
14, 15, 16, Rogation Days.
17. Thursday, Ascension Day.
20. Sunday after Ascension Day.
27. Whitsunday.
30. Wednesday, Ember Day.
31. Thursday.

### COLLECT FOR SUNDAY AFTER ASCENSION DAY.

O God the King of Glory, Who hast exalted Thine only Son, Jesus Christ, with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless, but send to us Thine Holy Ghost to comfort us: and exalt us unto the same place whither our Saviour Christ is gone before. Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

### A NEW EARTH.

"God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To life's ennoblement and His high ministry.

"God give us sense—God-sense of life's new needs,
And souls aflame with new-born chivalries
To cope with those black growths that foul the ways.
To cleanse our poisoned founts with God-born energies.

"To pledge our souls to nobler, loftier life,
To win the world to His fair sanctities,
To bind the nations in a pact of peace,
And free the soul of life for finer loyalties.

"Not since Christ died upon His lonely cross
Has time such prospect held of life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

"Not of our own might can we hope to rise
Above the ruts and soilures of the past,
But, with His help who did the first earth build,
With hearts courageous we may fairer build this last."

—John Oxenham.

### What Is Truth?

This question is not as simple as it may seem and in fact it is one of the deepest problems of philosophy. However, truth enters so vitally into all our thoughts and actions that it may be worth while to do a little close thinking about it. In a general way it may be said that truth is a state of mind in which our ideas correspond with their objects, our thoughts with things. Truth is right realtions with reality. Truth is concord with the universe. Truth is harmony with God.

These statements, however, call for further examination and closer analysis and understanding. When we say that truth is the correspondence of our ideas with their objects, or of our perceptions with things, we are not to suppose that there is anything like a literal copy or image of the object in our mind. We may see what appears to be an oblong red disk, but clearly there is nothing oblong in shape or red in color in our consciousness. On looking again we may see that the object is not oblong but round and not red but green. We are now seeing it from a different point of view and in a different light. Even when we first see it the object is a state of mind or experience: we have constructed and interpreted it, we have formed a judgment of what it is, and every piece of knowledge is an act of judgment. On further examination we are forced to reconstruct and reinterpret the object so as to bring it into harmony with our larger experience; and so we may keep on remodeling and reinterpreting it until we get an idea of it that will fit in with all our experience and work under all circumstances. We now see that truth is such a construction and interpretation of our experience of an object as holds good under all our growing light and life. This view replaces ideas as literal copies of objects with a deeper view.

The psychologists work this view out for us. Many unreflecting minds still hold to the "copy" idea of truth. "They fancy," says Professor Munsterberg, "that truth is only a kind of photograph copy of outer reality. They are not aware that every so-called truth is a remodeling of life impressions, a reconstruction of experience, a free creation of the intellect, which can never be severed from the purposes of the creating mind". There is thus a large subjective element in the construction of truth, and we see things not only as they are but also as we are. We shape and color our perceptions and interpretations of reality with the contents and moods of our own minds. There is no escaping this subjective process, but we need to watch and guide and guard it that it does not misrepresent and distort the objective reality.

Our ideas of reality are thus our interpretations of it and they are true in proportion to the degree in which they work and enable us to use it. When they will not fit into our experience and will not work we say they are not true; and we say they are true when they do fit and work. If we interpret a white powder as being common salt it will work one way with us, and if we interpret it as being arsenic it will work another way, and on a correct interpretation of it may depend life or death. This view of truth as subjective interpretation does not in the least deny the existence of the objective reality and does not release us from honestly endeavoring to perceive and construct and interpret it according to its real nature, but it does give us a closer view of truth as such a subjective construction and interpretation of reality as will enable us to use it under all conditions.

This view of truth enables us to see the relation of theory to fact. A theory is a tentative explanation or interpretation of a fact and therefore enters into the very nature and constitution of the fact itself. It is sometimes said that we may hold to a fact as a fact and that our theory of it is relatively independent of it and therefore unimportant. The fact of the atonement, for example, is said to be the vital thing, and our theory of it makes little or no difference. But a theory is a part of the fact and may easily be the most important aspect of it. "Fancy with fact," as Browning says, "is just one fact the more." In theory sight passes into insight. Our theory as to whether the death of a man is due, to disease, or accident, or suicide, or murder, makes all the difference in the world as to the nature of the fact. Our theory about the Great War determines the very root and cause of it as we see it. Theory and fact cannot be separated, but are constituent elements of the reality in question. The bare fact of a printed sentence is simply a series of curiously-shaped black marks on a white page, but the meaning of these marks is immensely the most important part of the fact and is its very soul. Fact and theory, outer form and inner meaning, must go together and both form and meaning in their union constitute the entire fact. In any given case of fact there may be a bony skeleton or hard core of reality that does not change but remains fixed through all theories about it, and on this ultimate deposit of reality all theorists may agree. In the case of the dead man the fact that he is dead stands the same whether his death was caused by disease, or accident, or suicide, or murder. All readers of a sentence may agree as to the form of the words, but disagree widely as to their meaning; that is, they differ as to what the real fact is. Though we may isolate the skeleton of a fact, yet the fact in all its relations cannot be isolated, but shoots our roots and branches and filaments, causes and consequences, that impinge on the frontiers of the universe and wrap themselves around the center and core of ultimate reality. One truth thus involves all truth, and we are beginning to catch a glimpse of the complexity and infinitude of truth and see how in its shoreless maze and mystery and unplumbed depths each one can take in only one little angle or segment of it and others may see other aspects of it. The little circle of the individual eye cannot embrace and comprehend the great circle of the universe and of God. This is the truth expressed in Tennyson's "Flower in the crannied wall',' which if we could "understand root and all and all in all", we "should know what God and man is".

We also see at this point the relation of truth and experience. These two are sometimes put in opposition to each other and it is said that we may have knowledge of a subject without experience of it, as we may have knowledge of a foreign country without experience of it through personal visitation. Such a distinction may be loosely held for practical purposes, but it does not strictly hold. Our knowledge of a subject is itself experience of that subject as far as it goes. The truth in the distinction is that we may hold a truth only as an intellectual experience without carrying it into fuller experience by practicing it. Experience is philosophically defined by Webster as "the sum total of the conscious events which compose an individual life", and Webster quotes James Ward as saying, "All that we know and feel and do, all our facts and theories, all our emotions and ideals and ends, may be included in this one term—experience". Any knowledge of a fact or faith in a creed is so much experience, but it may

need to be deepened and enriched by the further experience of practice.

Truth as interpretation is a process of gradual and repeated construction of our experience by the method of trial and error. Each new view works until it falls out of relation to wider experience and then it is reconstructed into closer harmony with other truth. The Copernican theory of astronomy illustrates this on a grand scale, and any current scientific theory is passing through the same process. Such interpretation is also a social process in which many minds must engage and cooperate and often through long periods of time. It took a hundred years to settle the heliocentric theory of the solar system on a solid basis, and an eminent authority has said that it will take two hundred years to work the Einstein theory of relativity out into its ultimate form and general agreement. No one thinker can settle a great truth, but many other thinkers must work it through and confirm it. A great truth, like a great cathedral, may be the work of generations in rising from its foundation to its finished tower. Truth is a social process and product.

This view also enables us to see why men so generally and widely differ in their beliefs of what is true, for they differ endlessly in the width and depth and richness of their total experience and this enters into and in a degree determines their views of truth and turns the world into "a dust of systems and of creeds". This necessary diversity should lead us to try to see truth from other men's points of view and to exercise great patience and sympathy and charity towards those who differ from us.—Presbyterian Banner.

For The Southern Churchman.

### ATTAINMENT.

Rebecca Turner Johnston.

Not the words that are spoken,
But the words that are left unsaid:
Not the perfection of feathered grace,
But the flash of wings o'er head.
No carefully worded thesis
Ever held us with half such thrall
As some fragment of truth, age-hallowed,
From impassioned lips let fall.

The completed song is never so sweet
As some line at random heard.
Or some distant strain of melody,
That faintly the echoes stirred.
Our best is ever our briefest,
Unfinished our richest lays;
Imperfect our fairest creations,
A cloud on our sunniest days.

Perhaps in the mighty For Ever,
The bird in its beauty we'll see,
Hear the whole of the song that thrilled us,
Learn the lilt of the melody;
Our best grow better and better
Sweeter and richer our days
Mayhap we may e'en reach perfection,
One of these cloudless days.

### Immanence.

"Where is thy God? they ask of me,
As if it were their thought that He,
Like mortal, should be found to be
In some one spot.

"Ah, that their eyes thus sightless are!
Do they not see the world afar,
The mountain height, the sparkling star,
The lowly cot,

"The babbling brook, the flowers fair,
The sun, the sea, the living air—
Ah, could they tell me anywhere
That God is not?"

—Selected.

# For the Young Folks

### PRAY—GIVE—GO.

Three things the Master hath to do,
And we who serve Him here below,
And long to see His Kingdom come,
May pray, or give, or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go, not all can give
To earn the others for the fray;
But young or old, or rich or poor
Or strong or weak—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.

—Annie Johnson Flint

### What the Clock Knew.

"Paul, dear, will you take this hot soup to old Mrs. Barnes, please? She is ill again, you know, and has no one to make the things she ought to have."

"Oh, pshaw!" Paul stamped his feet. "I'm always carrying things over to that old lady. I want to build a house for my turtle. Why can't you take it this time?"

Paul's mother said nothing, but the smile left her eyes as she put on her coat and hat and went out with the soup.

After she had gone, Paul started to make the house for his turtle. Nothing went right, and somehow he didn't seem to care as much about building it as he had. After several attempts, he curled up in the big chair before the old-fashioned stove in the kitchen, and felt very unhappy indeed.

The shining tea-kettle was singing merrily. Paul could see himself reflected in its fat sides. It was not a pleasant picture at all. The Paul in the tea-kettle was broader than he was long, and looked like a dwarf—an ugly one, too, with a frowning face. Suddenly the tea-kettle began to sing:

Did 'ja ev-er see
Such a n-augh-ty boy?
He's papa's pride, and
He's ma-ma's joy.
But he wouldn't take
A pail of soup
To the poor old lady
Who has the croup!
S-h-a-m-e, S-h-a-m-e, S-h-a-m-e,
Sh—Sh—Sh.

Paul felt very uncomfortable and looked guiltily around to see if any one else had heard the tea-kettle's disgraceful song. Apparently the sink had, for one of the faucets replied:

Y-o-u-said it, y-o-u-said it.
Drip, drip. drip.

And the old clock on the wall added soberly:

Too-bad, so sad,
Tick, tick, tick.

Paul felt his face and ears growing red. He did wish the kitchen would attend to its own affairs, or talk about some one else for a change. But the tea-kettle continued:

Shouldn't you think
He'd like to go
On errands for those
Who love him so?
He's a sad-ly sel-fish lit-tle boy!
S-h-a-m-e, S-h-a-m-e, S-h-a-m-e.

The reflection of Paul in the kettle's fat sides scowled and looked very angry, but the hot-water faucet, not a bit frightened, piped up:

I've heard it said,
When he's a-bed
The fam-ly breathes
Quite freely.

The cold-water faucet answered:

Indeed-my dear,
It's-very queer,
What makes-them-keep him—really.

Paul, who was most unhappy, looked up at the old clock, hoping that it would say something to help him. It began:

'Tis love-you-know,—

Paul, who was most unhappy, looked up to say, because just then some one kissed him lightly on the forehead:

"Why, Paul, you were sound asleep," said his mother.

"Oh, mother," he cried, jumping up, "I'm so sorry about that soup! Please forgive me."

"All right, dearier. You may set the table for dinner, just to show how sorry you are, if you like."

Paul did "like", and he made several trips to the stove while he was doing it, to look at the reflection in the old tea-kettle's fat, sleek sides. The boy he saw there was smiling happily, and the hot-water faucet winkd at the cold-water faucet, and whispered:

The clock—he knew
What love—can do,
Drip, drip, drip.

—S. S. Times.

### Grandma Kate's May-Basket.

The boys of Glenville always called Miss Kate "grandma". That was because she was aged, white-haired, and always treated them to cookies, candies and cakes just as did their truly grandmas. If any one had asked them whom they liked best outside their own crowd, they would have unhesitatingly answered, "Grandma Kate".

They had adopted her in a way. They ran her errands, and now that she was too old to go to church, they told her about Mr. Jason's sermons and about their Sunday School.

The last of April, while on the ball lot, Vincent proposed that they try hanging May baskets as usual on the first of May.

"Pshaw," Bruce objected, "we're too big this year."

"Hanging flowers is all very well for girls; let them do it!" Raymond decided, while the whole crowd agreed with him.

"But Grandma Kate! We can't leave her out," Vincent protested.

"No, we can't do that," the boys agreed, convinced that they must re-

member their kindly friend on the first of May, perhaps with a ladylike basket of flowers, as of yore.

About this time Raymond noticed Vincent.

"You've got an idea, Vinnie. What's it? Quick!"

Vincent, who had become rather noted among them for new plans, didn't answer out loud, but whispered first to one; then another; and then another. Soon the whole six boys were quietly but excitedly planning something which would make Grandma Kate sit up and listen!

The plan would be somewhat expensive; would cost more than anything that they had yet done. However, they had the whole of the day, Saturday, in which to work it out. And work it out they did.

Vincent got a job digging up Mrs. Claxton's garden; Raymond cleaned out his mother's cellar; John cleaned up Judge Gale's back yard; Willard delivered groceries; while James and Donald ran errands for neighbors.

It was after six when the boys met by agreement at the radio shop owned by Vincent's father. Mr. Sebert, who had been let into the secret, was waiting for them. Before long they had selected a somber box-like something which Mr. Sebert assured them was the biggest distance getter for the money they had earned that day.

"Do you think Grandma Kate will be pleased?" James queried.

"I'd like to find out. If it doesn't prove acceptable, bring it back," was Mr. Sebert's smiling answer.

In secret conference the group of boys decided to hide it in Raymond's clean cellar overnight; then meet in time to give it to Grandma Kate before going to Sunday School the next morning. Vincent had installed several just like it ,and could do the work in a minute, since he had a spring aerial.

"Just a minute," Vincent begged when grandma had answered them next morning; "may we use your sitting room for a little while?"

"Of course," the old lady smiled pleasantly, while she finished her morning's work in the kitchen.

However, she presently had occasion to enter the room. Instead of finding them in conference and discussion as usual, she noticed that Vincent was looking queerly at a square, dark box which he had put on the sewing-machine.

"Grandma," he asked, with a wink at the other boys, "will you do something for us? We haven't time to take this home before Sunday School even if we wanted to, which we don't. We'd like to leave it here. And when eleven o'clock arrives, as a special favor, please put on this head-piece. We think you'll hear something. We'll come back after church and find out if you do."

Solemnly he showed her how to put on the head-piece and cautioned her not to touch anything about the box.

Grandma Kate was flustered. "Such queer ideas as you boys do have sometimes," she told them with a wry smile; "but I'll try to please you."

"Gee!" Willard chortled while they were walking rapidly to Sunday School. "I guess she thinks we've gone crazy. But she's due to a miracle—a miracle of speech shortly. I'd like to watch her wonder!"

During Sunday School and all through the church service the boys were wriggly and fidgety, and almost spoiled their good record for gentlemanly behavior. They tried hard to listen to Mr. Jason's sermon.

A half hour later, as they grouped themselves again about the sewing machine in Grandma Kate's sitting room, they found her jubilant.

"Boys, I've been to church, right here at home! And heard all the hymns and the anthem with Mary Bates singing the soprano part." Her hands were trembling with joyous excitement.

"Well! Righto!" the boys shouted. "Good for you!"

"Is this one of those radios that people are going so wild about these days?" she asked.

And when she was told that it was a sure-enough crystal-set radio she was delighted.

"I never thought to see one," she said.

"Why, you're its owner," the boys told her. "It's a new style May basket, only we hung it to your radiator instead of the door."

"Here's the radio program for the week," James smiled happily as he handed it over.

"Boys, this is the nicest surprise May basket I ever heard tell of. How I thank you!" She smiled; but back of the smile was a tear which let the boys know that she would love it.

"I'll bet that'll make Grandma Kate sit up and listen, like we planned," Vincent declared.

"Huh, if she sits up and listens as much as you do, she'll be some radio fan," James retorted.

At which the others chuckled appreciatively; for most of them were doing the same thing.—Junior World.

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For The Southern Churchman.

## Foolish Mr. Pig Who Learned a Lesson.

Josephine S. Parker.

It was a beautiful day in October. For several nights there had been a slight frost and there was evidence on every side that nature had taken up her brush again.

The birch and the maple, the beech and the sumach were gorgeous in color. Even the air had a delicious snap to it that gave new life to Mr. Sleepy Pig who lazily stretched himself in his mud bath and said: "It is a fine morning for a stroll", and truly he was right.

There had been a heavy windstorm the night before. Fences were laid low and gates broken from their hinges, and as Mr. Pig got on his feet and glanced around he added: "It will be a fine morning to look around, too."

He was in such a hurry he never stopped to wash in the clear running stream where the cows drank or to brush the mud off his dark leather coat with its white ermine collar, but went right on. The gate of Farmer Peter's henyard was down and he walked in. Even Wolfe, the big black dog which always chased him away from everything he wanted was not in sight. He spied the open henhouse and found there a feast that would make any pig's mouth water. Corn and oats were plentifully sprinkled on the corn stalk carpet of the hennery, but Mr. Pig had hardly stepped inside when a flutter of white wings fell upon him from every corner. If he thought at all, he must have thought that Heaven was opening and angels coming down, only there was such a cackle and angels sang, they did not cackle.

"I can't make out this funny noise," "Huh. if she sits up and listens as owls, birds and frogs all singing at once. I'm afraid to eat for fear those white things get me, and that terrible dog will hear all this noise soon. I wonder if I could scare those wings by showing my two big upper and lower teeth."

Mr. Pig waddled this way and that trying to find a place where he could eat and feel safe, but the uproar went on. Wolfe heard the noise and came in, jumping and barking furiously chasing even the white wings to their roost. When Wolfe saw Mr. Pig standing in the corner, he was so surprised and angry that he barked louder than before. He jumped right behind him and made him run as fast as his small legs and heavy weight would let him.

"Such luck!" said Mr. Pig; "how I wanted that corn and oats. I would have eaten it all, every bit myself."

Farmer Peter's family was away. They had left a large pan of milk near the wood shed for their favorite Tommy Traddles, a beautiful cat with fur like summer ermine.

As Mr. Pig went up the lane he thought he would take a look at the vegetable garden just behind the woodshed. He gruntled his pleasure as he spied the pan of rich yellow milk, and even his long pointed ears trembled with joy.

"I'll get my fill now," he cried.

But here again he was disappointed, for Tom Slack, the hired man, coming up the lane caught him in the act of robbing the cat's milk. He pummeled him with stones until one leg was nearly broken and he grunted with pain.

"Oh, what'll I do, what'll I do?" he cried. "I'll go to the nut tree. It doesn't belong to any one in particular, I hope."

As Mr. Pig went down the road he saw a beautiful sight. All along were yellow and scarlet leaved trees. The sumach vines glowed like fire upon the grey rocks and the brown trunks of oaks. Beside the road there were blue berries hanging from the shrubs, but Mr. Pig thought they might be poisonous and hurried on. When he came to the nut tree, he found many nuts upon the ground. Fearful lest some one should take them before he had finished his meal, he greedily began to eat. He had scarcely taken two mouthsful when he heard a faint rustling in the leaves. Turning, he saw Mr. Red Squirrel trim and neat. Even his bushy tail was glossy and curved. Though filled with nuts, his little pockets in each cheek were never heavy and often his work seemed more like play, scampering up tree-tops and hiding in hollow stumps at every strange sound. He was happy and gay and enjoyed his work.

"What are you doing about so early?" Mr. Squirrel asked.

"Trying to find a morning meal," replied Mr. Pig. "But every place I go I'm treated like a thief and chased away."

"That's sad," said Mr. Squirrel. "There's plenty in this world for everybody, but one has to work and earn a living, not take from others. I warn you, we're to have a hard, cold winter. The snow will cover the fence rails. There will be weeks when we cannot get to market. I don't intend to be caught napping," said Mr. Squirrel. "I've double-lined my house with leaves. I've worked night and day carrying food to last through the cold spell. You'd better get busy," called back Mr. Squirrel as he hurried away.

That afternoon as Mr. Pig went through the lengthening shadows of the lane, he said to himself.

"It has been a hard, terrible day. Hereafter I follow Mr. Squirrel's advice and work for my living."

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### God's Will.

No service in itself is small
None great, though earth it fill,
But that is small that seeks its own,
And great that seeks God's will.
—Selected.

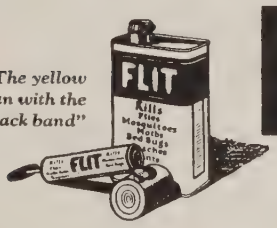



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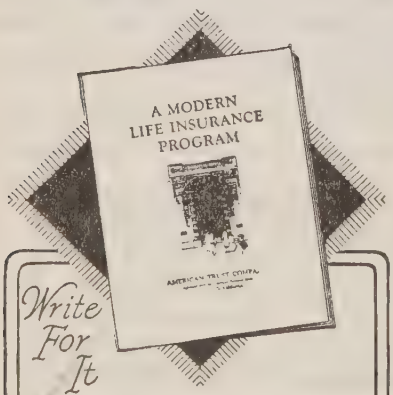
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# HOME SWEET HOME

## THE PLACE WE ARE TREATED BEST

## AND GRUMBLE MOST

## TO THE LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

There is in circulation among the laity of the Protestant Episcopal Church a petition, prepared by one of our Bishops, to the General Convention which will assemble in Washington next October, asking that body to refuse its assent to the proposal to eliminate the Thirty-nine Articles of Religion from the Book of Common Prayer, which would mean their abrogation.

"WHEREAS, the last General Convention adopted tentatively a resolution to revise the Book of Common Prayer by omitting the publication in connection therewith of the Articles of Religion; and

"WHEREAS, there is no provision for publishing elsewhere or for recognizing in any other way the Articles of Religion except in connection with the Book of Common Prayer; and

"WHEREAS, the Constitution of this Church has ever since 1801 recognized in this way the Articles of Religion; and

"WHEREAS, the Articles of Religion define the Church and state clearly the historic doc trinal differences between the Anglican Communion and the Roman Catholic Church;

"THEREFORE, we the undersigned adult communicants of the Protestant Episcopal Church do most earnestly memorialize our Right Reverend Fathers-in-God, our Reverend Clerical Deputies and Honorable Lay Deputies, in General Convention assembled in their respective Houses, to vote against the resolution to omit the Articles of Religion from publication in connection with the Book of Common Prayer and to vote against any proposed amendment to the Constitution that would omit reference to the Articles of Religion.

"AND we do further memorialize our Fathers-in-God, the Bishops, to send us a message of assurance that the name, the doctrine, the ceremonies and nomenclature of our Church and her missionary purpose and her fraternal love for all Christian people are and should be as expressed in the Book of Common Prayer.

"So we believe you will bring comfort and peace to the hearts of many, give confidence to those within our Communion and make clear to all men the true Catholic nature and Protestant heritage of our dear Church and revive zeal for the salvation of souls through Jesus Christ Our Lord. Amen."

We believe that a great majority of the communicants of the Church are opposed to the elimination of these Articles of Religion, established by the Church in 1801, and are likewise opposed to the introduction into the Church of the Mass, Reservation and Adoration of the Sacrament Prayers to the Virgin Mary, Invocation of Saints, Worship of Images and Relics, Auricular Confession, Penance, use of the Rosary, Holy Water and other doctrines and ceremonies peculiar to the Church of Rome.

We therefore heartily endorse this petition and express the hope that all Protestant Episcopalians will signify their approval of it by their signatures and by aiding in the widest possible circulation of it.

Copies of this petition may be procured without cost from Latsch & Arnold, 97 N. Second Street, Memphis, Tenn.

(Signatures of Laymen)

.....

.....

.....

**Please Sign and Mail to**
**SOUTHERN CHURCHMAN**
**Richmond, Va.**

# Classified Advertising and Notices

**All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.**

**Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.**

### CONTRIBUTIONS TO LEPER MISSION JANUARY, FEBRUARY, MARCH, 1928.

| | |
|---|---|
| Stewart Bible Class, Grace Covenant Presbyterian Sunday School Richmond, Va | $ 32 00 |
| Support of Leper Child, Kwangju, Korea (balance due) | 3.00 |
| Mrs. Ida V. Funsten, Port Royal, Va. | 1.00 |
| Miss M. T. Bargamin, Richmond, Va. | 3.00 |
| Mrs. W. T. Yancey, Woodville, Va. | 5.00 |
| Lower Pocosan Mission, McMullen, Va. (Christmas Fund) | 4.50 |
| January Meeting | 56.46 |
| A Friend | 2.00 |
| Miss Mary Royster, Richmond, Va. | 2.00 |
| Miss Nannie Bentley, Richmond, Va. | 1.00 |
| Virginia Branches, Womans' Auxiliary, Fairfax County, Pohick | 3.50 |
| Fredericksburg—St. Georges | 5 00 |
| Gloucester—Ware, Section B | 5.00 |
| Montross—St. James | 2.00 |
| Miss Lucile Carlton, Richmond, Va. | 2.00 |
| Right Rev. James R. Winchester, Little Rock, Ark | 5.00 |
| Mrs. Charles Colhoun, Cumberstone, Md. (support of Leper Child) | 10.00 |
| Miss Emily Brooke, Richmond, Va. | 2.00 |
| Misses Wallace, Richmond, Va. | 5.00 |
| For Pete | .03 |
| T. W. Blackstone, Accomac Court House, Va. | 5 00 |
| Rev. Francis Joyner, Littleton, N. C. | 2.00 |
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| Miss Margaret D. Mason, Woodville, Va. | 2.00 |
| Mrs. H. N. Mordecai, Richmond, Va. | 1.00 |
| Mrs. R. R. Harrison, Richmond, Va. (Pete Banks) | 100.00 |
| Millwood, Virginia Branch (support three Lepers in Purulia, India) | 47 00 |
| Mrs. Harrison—For Miss Conwall Leigh's work, Kusatsu, Japan. | 30.00 |
| Mrs. S. P. McCraven, Henderson, Kentucky | 10.00 |
| Mrs. W. B. Lorraine, Richmond, Va. | 10.00 |
| Leper Meeting—March | 6 65 |
| Misses Carmichael, Fredericksburg, (In Memoriam—Easter) | 20.00 |
| Woman's Auxiliary, Presbyterian Church, Winchester, Va. (Home for Lepers, Inhambone, Africa) | 300.00 |
| Woman's Auxiliary, Presbyterian Church, Winchester, Va. (Dr. Wilson's Lepers, Kwangju, Korea) | 64.90 |
| Mrs. Meriwether, Miss Meriwether and Friends, Madison, Conn. | 18.00 |
| Mrs. Charles Warren, Smithfield, Va. | 2.00 |
| Mrs John Kratz, Richmond, Va. | 5.00 |
| | $777.04 |

On April 14th Mr. Clyde Coulter, Field Secretary for the American Mission to Lepers, arrived for one week's visit to Richmond. Fifteen appointments were made for him in advance, and all were wonderfully successful. Three parlor meetings were held with Presbyterian, Baptist and Methodist friends. Much interest was shown in the work, and there was a large attendance everywhere. Among many gifts was one of $500.00. This will build a cottage to house twenty lepers.

Last summer Mr. Coulter visited ten thousand lepers in China, Japan, Korea, and spent a week at Culion Hospital, Philippine Islands.

Among his varied experiences was a visit to a pirate's village in China, where he and Rev John Lake were hospitably entertained.

He spoke at Hampton Institute after leaving Richmond, and in Norfolk, from which we hope for good results for the cause.

MISS E. P. MERIWETHER,
President-Treasurer, Richmond Branch, Leper Mission, 2346 West Grace Street, Richmond, Virginia.

### SPECIAL NOTICES.

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**MEETING OF TRUSTEES.**

THE BOARD OF TRUSTEES OF THE Protestant Episcopal Theological Seminary in Virginia will meet at the Seminary on Wednesday, the 6th day of June, 1928, at noon.

S. SCOLLAY MOORE,
May 5, 1928. Secretary.

**SITUATION WANTED.**

WANTED, BY A CULTURED, EDUCATED, middle-aged widow, position as companion or any sort of helper in home or institution. Fond of children; refined and capable. Roman Catholic. Address "Mrs. M. F.", care of Southern Churchman.

POSITION WANTED, SEPTEMBER First. School Nurse and House Mother. Long experience; best references. Address "Deaconess", St. Raphael's House, Monterey, Tenn.

WANTED, BY A LADY, POSITION AS Teacher for hard of hearing child, or adult, for summer, or longer. Address "G-5", care of Southern Churchman.

WANTED, POSITION IN ANY SOUTHERN State, preferably Florida, or Georgia. Unusual qualifications; trained nurse and expert secretary. At present employed in well known Church institution, combining both duties. Prefer Church School, or secretary to Bishop or rector. Address "M-2", care of Southern Churchman.

**HELP WANTED.**

WANTED — MIDDLE-AGED WHITE woman to help mother with child. State salary expected with application. References. Address Route 2, Box 205, Norfolk, Va.

WANTED, A HELPFUL COMPANION for widow living alone. References exchanged. Address P. O. Box 614, Tarboro, North Carolina.

# Deaths

**REV. GEORGE H. YOUNG.**

**Resolutions.**

Forasmuch as it has pleased God to take from our midst our brother, the REV. GEORGE H. YOUNG, Priest, late in charge of St. Peter's, Washington; therefore be it

Resolved, that we record on behalf of his brother Clergy our sense of deep personal loss and how much we miss the presence of his genial, loving and joyful nature, with thankful remembrance of his long and faithful service in the ministry of Christ's Church; and be it further

Resolved, that a copy of this resolution be sent to his family and caused to be published in the Church Press

PAUL O. PLENCKNER,
THEODORE ANDREWS,
W. O. LESLIE, JR.,
Committee.

**RESOLUTIONS**

adopted by the Vestry of St. Peters Protestant Episcopal Church, Altavista, Virginia, on April 29, 1928, in loving memory of William Covington Rierson:

With hearts made sad by a realization of an irreparable loss, the members of the Vestry of St. Peters Church, desire to place upon record a heartfelt expression of sorrow, occasioned by the untimely death of our faithful and beloved fellow-Vestryman, WILLIAM COVINGTON RIERSON.

Indeed, it will be hard to "carry on" in the absence of one upon whom we have grown to lean so heavily in handling the affairs of the Church. As Secretary and Treasurer of the Vestry he threw himself whole-heartedly into the work and gave, unreservedly, of his time and means, towards the uplift of the Church and the promotion of its ideals.

As a member of the Diocesan Executive Board he rendered faithful and valuable service and held an affectionate place in the hearts of the Bishop and his co-workers.

Outside of the Church, he was also beloved by all who appreciate those attributes that go to make an upright Christian gentleman. Possessing, in an unusual degree, a charm of manner and courteous bearing, with a spirit of absolute unselfishness, he endeared himself to both old and young, in every walk of life.

All in all, "Billy" Rierson has left an impression on our hearts that will stand as an everlasting memorial to his unsullied character.

We direct that a copy of this Memorial be spread upon the Minutes of the Vestry; a copy be sent to his beloved wife, and copies be sent to the Southern Churchman and to the Southwestern Episcopalian for publication.

H. W. ADAMS,
WALTER FAUNTLEROY,
RANDOLPH THOMPSON,
Committee.
GEORGE P. GUNN, Rector.

## CHURCH INTELLIGENCE
(Continued from page 19.)

ular for Churchmen other than Brotherhood men. If such luncheons can become a fixed custom with the attendant good which will inevitably result, the Brotherhood Convention Committee will have made a valuable contribution to the fellowship and good-will among men in the Diocese of Washington. This committee is already well organized and working with enthusiasm, under the leadership of Chairman H. Lawrence Choate.

The third meeting of the committee in preparation for the Convention, was held May 8 at Diocesan House, when eighteen parishes were represented, and pledges were made for the accomplishment of one thousand registrations of men and boys, before the beginning of the Convention, October 5.

Mr. Leon C. Palmer made a stirring address and other members of the committee were heard concerning different phases of the work. The coming Convention will be the forty-second National Convention of the Brotherhood of St. Andrew and will be in conjunction with the National Conference on Evangelism. Local organizations cooperating with the Brotherhood of St. Andrew in the entertainment of this convention, are: The Churchman's League, Laymen's Service Association, St. Stephen's Men's Club, Toc H, and the Diocesan Young People's Society.

### Convention.

The address before the annual diocesan convention, meeting May 22-24, will be delivered Tuesday night, May 22, in Epiphany Church, but the remaining services of the convention will be held at St. Philip's Church, Laurel, Md.

### Cornerstone for College of Preachers.

Invitations to the annual meeting of the National Cathedral Association and the laying of the cornerstone of the College of Preachers to be held on Mt. St. Alban on Ascension Day, have been sent out by the Bishop of Washington and the Dean and Chapter of Washington Cathedral. This is regarded as an important occasion in the history of the Cathedral and Diocese of Washington, and a large attendance, including men

and women from many cities throughout the country, is expected.

### Tea.

Students attending the summer conferences and schools in the vicinity of the Diocese of Washington, and any other people interested, were invited to a tea given in the parish hall of St. John's Church on the afternoon of May 16. Brief addresses, telling the advantages of the summer schools were made by some of those who have been students at the schools. The Blue Mountain Conference at Hood College, Md., the school at Ocean City, Md., and the ten-day course at Sweet Briar College, Va., are the three usually attended by Church workers in Washington.

**A Special Confirmation Service** will be held at the Cathedral on May 18 by the Bishop of Washington, when candidates from the several parishes and throughout the diocese, who have been unable to be confirmed on account of sickness or other causes, will be given the opportunity of confirmation.

**The Cathedral Open-Air Services** at the Peace Cross will begin Sunday, May 20, at 4 P. M., weather permitting, and will continue until September 30.

M. M. W.

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

### Diamond Jubilee.

This week the Church of the Redeemer, Brooklyn (the Rev. Thos. J. Lacey, Ph. D., rector), celebrated its Diamond Jubilee. Seventy-five years ago, on the first Sunday in May, 1853, the Rev. David T. Sanford gathered a congregation for the first time in a room over a butcher-store on Fulton Street near Elm Place. Not long after, property was acquired in an undeveloped neighborhood at the corner of Fourth Avenue and Pacific Street, and in 1866 the stone church, still in use, was erected there. It was then known as the "Church in the Cornfield". Now it is at the meeting point of three metropolitan subway lines, an elevated railroad, and a number of surface car lines, beside being just opposite the Brooklyn terminal of the Long Island Railroad.

Sidney Catlin Partridge, who attended Sunday School there when the church was new, was back in the same church in bishop's robes last Sunday morning to preach the seventy-fifth anniversary sermon, being now the head of the Diocese of West Missouri. His theme was the Church's essential sameness yet versatile adaptability. His account of conditions in that locality in his boyhood in the sixties, as contrasted with present conditions, was most interesting.

The service culminated in the placing of a stone of commemoration, sent from the mother church of Anglicanism, Christ Church Cathedral, Canterbury, the gift of the Dean and Chapter. The stone was set in place in St. Thomas' Chapel, near the entrance to the church, whose patron saint is Thomas of Canterbury.

The celebration of the anniversary continues through this week, and is terminated next Sunday morning when Bishop Stires makes his visitation to the parish.

## ALABAMA.

**Rt. Rev. W. G. McDowell, D. D., Bishop.**

### Consecration of St. Peter's Church, Talladega.

A legacy from the estate of the late Mrs. Hal. Johnson made possible the erection of the new St. Peter's Church, Talladega, Ala., at a cost of above forty thousand dollars; one half of this amount being raised by the local congregation. The Rev. Joseph Harvey, rector, has done much to further the construction of this attractive church. With him on the building committee were Mr. John A. Bingham, Chairman, and Miss Maud Chambers.

The design was prepared by Mr. Frank Lockwood, Architect, of Montgomery. The builder was Mr. C. F. Duke. The church is built of Indiana limestone, and has a capacity of about three hundred.

St. Peter's was consecrated Wednesday, May 2, by the Rt. Rev. Wm. G. McDowell, D. D., Bishop of Alabama. The Rev. J. M. Stoney, Executive Secretary of the Diocese, preached the sermon. The Rev. H. F. Schroeter was the epistoler and the gospel was read by the rector. The Rev. H. S. Lovingston, Ph. D., was master of ceremonies. Several Protestant ministers of the town were present in the chancel, and marched in the procession.

The rector also presented a class for confirmation.

G. W. R.

## Personal Notes

After June 1 the address of the Rev. Edward Caldwell Lewis will be 708 S. Ervay St., Dallas, Texas.

The Rev. Phillips Brooks Warner, formerly rector of St. Paul's Church, St. Louis, Mo., has accepted a call to be rector of Christ Church, Redding, Conn., and Emmanuel Church, Weston, Conn., with address at Redding Ridge, Conn. The change was effective May 15.

The Rev. Calvert E. Buck has resigned as rector of Christ Church, Southeast, to become Superintendent of the Episcopal Eye, Ear and Throat Hospital. The Rev. H. C. Goodman will be in charge of the church, pending the securing of a successor to the Rev. Mr. Buck.

The Rev. Frederic W. Golden-Howes, formerly rector of Trinity Church, Fort Worth, Texas, has accepted a call to be Dean of Christ Church Cathedral, Mexico City, Mexico, change to be effective May 16.


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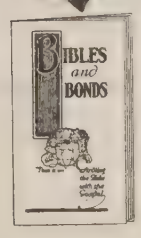
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# DEPEW, 93, CHIDES EDISON, BOY OF 80, ON FAITH, DECLARING HIS OWN RELIANCE ON GOD OF BIBLE

SPECIAL TO THE NEW YORK TIMES

Savannah, Ga., Feb. 12.—The venerable former Senator Chauncey M. Depew, of New York, gave to that youngster of 80, Thomas A. Edison, a gentle rebuke to-day because Mr. Edison has ventured to assert that the word of God had no meaning for him.

Speaking in his private car, in which he is en route to St. Augustine, Fla., Mr. Depew said:

"Regardless of what Mr. Edison, a mere boy of 80, may say, I state that from my experience of ninety-three years I am more firmly anchored to the Bible than ever before, and believe implicitly in its teachings and the God it portrays."

Mr. Depew said that all of his life he had been surrounded by people who were anchored on the Bible, and had found a great deal of joy and happiness in their belief. Declaring that such expressions as that of Mr. Edison are the exception, he said:

"Ninety-five per cent of the people generally are on good terms with the Lord, and that percentage of any body of people can always be relied upon as being right.

"I have always felt a real dependence upon God. My idea of God is personal, rather than force, not a personality such as we are, of course, but a glorified, divine and inifnite heart, brain and spirit, all-comprehending, all-powerful, never-failing.

"I think of God as being interested in mortals and mortal affairs. Christ was His earthly manifestation, Christ who understood, lived, toiled and suffered upon earth as men and women do; Christ, who died, as we must die before we live again. Christ is God's pledge of love and understanding.

"I don't believe in chance. You have to make things come your way and they will come your way if you will follow the rules of moderation, of not worrying, of diversifying your interests, of trusting God and loving your fellow-beings.

"When I look back seventy-five years to the time when I first started out and consider the conditions then and now, I can see only a wonderful advancement along all lines. People are better now than then. They are healthier, happier and get more out of life. They understand the word of God more and live closer to Him generally."

**Times—Feb. 13, 1928. Page 1, Column 6.**

A NATIONAL CHURCH PAPER FOR ALL THE FAMILY.

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 93. RICHMOND, VA., MAY 26, 1928. No. 21.

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News concerning the Church at large always welcome.


## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful..... | 4 |
| Editorial ..... | 5 |
| The Advent of the Spirit—Kenneth Mackenzie ..... | 6 |
| Discipleship—Olive Brookes Gregg. | 6 |
| The Bible True—Arthur I. Brown, M. D. C. M., F. R. C. S. E..... | 7 |
| Plain Bible Studies—J. T. Bougher | 7 |
| The Surrendered Life: In Christ—Conducted by the Rev. Frank Cox | 8 |
| The Thirty-Nine Articles—Rt. Rev. John Charles Ryle, D. D..... | 8 |
| To Honor Mothers' Day ..... | 9 |
| Favorite Scripture Verses ..... | 10 |
| Book Reviews ..... | 10 |
| Letters to the Editor ..... | 11 |
| Church Intelligence ..... | 13 |
| Family Department ..... | 17 |
| Children's Department ..... | 19 |
| Personal Notes ..... | 23 |






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Chilo, having had the question put to him, What is difficulty? said, "To be silent about secrets; to make good use of one's leisure, and to be able to submit to injustice".

"Here among the halt and blind,
The weak and helpless of mankind,
In deeds we do, in things we say,
Life of our life, he lives today."

Only cultivate that dogged pertinacity which has no thought of ultimate defeat, but rallies cheerfully and resolutely after every discomfiture.—Dods.

I change, He changes not,
The Christ can never die;
His love, not mine, the resting-place,
His truth, not mine, the tie.
—Horatius Bonar.

It seems to me that there is no maxim for a noble life like this: Count always your highest moments your truest moments. Believe that in the time when you were the greatest and most spiritual man, then you were your truest self.—Phillips Brooks.

God's purpose can be attained only by the use of methods which God can approve.—Selected.

Christ never sends any one on a mission of duty or love, but He says, "I am with you; I go with you even to the end."—Cuyler.

What a dashing, thrilling record of invincible energy, sweeping with irresistible force, and with flash and flame until cities were in an uproar and turned upside down—places shaken by prayer, and a stir made in the commercial and political world as the banner of the cross triumphantly was carried from the upper room across tumultuous seas and through angry mobs and in spite of prison doors until it conquered Rome.—Rev. P. Reed.

In Stanley Jones' new book, "Christ at the Round Table", he tells how men interested in religions were gathered together and asked to speak on just one subject, "what have you found of God"? He says, "This conclusion is forced upon us, where men have come into contact with Christ and God consciousness becomes real and living. Men find God through Christ—not merely hope to find Him but actually find Him".


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# VIRGINIA PRINCIPLES

By LYON G. TYLER, L.L. D.

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EDITORIALS

Vol. 93. RICHMOND, VA., MAY 26, 1928. No. 21.


## JUDGED RIGHT ABOUT BISHOP DARLINGTON

In an article published in The Southern Churchman of April 14, I expressed hope that a publication purporting to quote argument on the attractions of the clerical profession by Bishop Darlington, of the Diocese of Harrisburg, presented in The North American Review, did not represent accurately the Bishop's view and feeling on that subject. By the thoughtful kindness of Richmond Pearson Hobson, I have now the full text of the discussion and the statements made regarding the sentiments and conditions of the Christian clergy in this country, especially those of the Protestant Episcopal Church. To my inexpressible gratification and pleasure, I find my expressed hope fully justified. The quotation from Bishop Darlington gave but an incidental fragment of what he wrote and that fragment somewhat absurdly garbled. He touched on the dollars and cents question in connection with the ministry very lightly and only so far as was necessary to answer a dyspeptic complaint of hardship and wrong supposed to be suffered by the clergy, also published in The North American Review. What was called to my attention made the monetary consideration foremost.

The general direction and quality of Bishop Darlington's communication may be judged by the fact that he began with a verse from "Onward Christian Soldiers", and concluded with lines written by himself, years ago:

"Onward, Christian Soldiers,
Marching as to war,
With the Cross of Jesus
Going on before."

Bishop Darlington entered the ministry in the fullness of his manhood at the age of twenty-six. His verse tells his matured conviction after forty-six years in the ministry, beginning as assistant rector of a Brooklyn church, and he is happy in having three sons in the ministry who agree with him that "the great joy of the ministry, however, has nothing to do with its financial compensation", and think they have chosen the "happiest life on earth". The Bishop's plain, straightforward, simple, statement in refinement, dignity and nobility of thought and ideals makes lovely contrast to the distinctly sordid, coarse and querulous communication to which he was invited to reply.

The discussion, however, should be considered very earnestly by us of the laity, men and women. It should put us to solemn, serious, self-searching whether we make ourselves helps or hindrances in the holy and beautiful work to which our pastors have consecrated themselves, to which many of them have sacrificed cheerfully talent and capabilities which might have won for them abundant affluence and high place in other callings. Are we doing all we should do to free them from worries and fears for their own temporal future and the safety and welfare of their families? Do we hold up their hands as did Aaron and Hur for Moses while the battle against heathenism and sin is waged, or do we restrain the soaring of their souls and the development of their powers by petty parish quarrels, small criticisms of small faults, withholding of thanks and praise and encouragement and assurance of support and cooperation? Do we men leave the parochial work, the helping of the pastor, too much to the women, while we, with the strength and contacts and control of the money, busy ourselves entirely with worldly things, business, politics, amusements?

Bishop Darlington tells us we are doing much. The complaining clergyman he answers tells us we wrong, neglect and obstruct the clergy. It is a present, urgent duty for us everywhere who sit, more or less frequently, in the pews, to question ourselves whether we are doing for our spiritual pastors and masters all we ought to do, giving them the tranquility and peace and freedom from earthly cares they deserve, the cordial, constant, loving help and affectionate sympathy and support they all crave and need.

**Langbourne Meade Williams.**

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### "AMBASSADOR OF CHRIST."

"When a youth is seeking counsel to make best use of his life,
And also asking God's direction on his bended knees,
For a life that's noble, rather than career of selfish ease,
And would rather die in battle than, ignoble, flee from strife,
Prizing praise of conscience more than wealth of future child or wife;
There's only one great calling which will then his soul appease;
To serve Christ as a clergyman, will give him all of these,
To hold and teach a loving faith, though unbelief is rife.
As Christ was Prophet, Priest and King, so is His loyal priest.
Ambassador of God's own Son, there's naught can Him appal,
In pulpit preaching, giving alms, or at altars' sacred feast.
When, listening, praying people to their Heavenly Maker call,
He represents the King of Kings, himself least of the least;
Higher than proud earthly rulers, he's more honored than them all."

---

"Book of ages! I love thy pages!
Bathed with the tears of those who sorrow,
Bleached with the sweat of those who labour,
Scorched by the fires of persecution,
Worn by the fingers of meditation,
Cut and cursed by those who abhor thee,
Kissed and caressed by those who adore thee,
Book of ages! I love thy pages!"

—Selected.

# THE ADVENT OF THE SPIRIT

## By Kenneth Mackenzie

THERE is a legend, that on the last day of the feast of Tabernacles, the high priest, heading a pompous procession, left the temple precincts, bearing in his hand a golden pitcher. Approaching the pool of Siloam, he ceremoniously dipped the pitcher and drew from the pool a quantity of water which was borne back, upheld in sight of all beholders, to the brazen altar, where at the corner was a silver funnel into which the water was poured. The moment was tense; and the great congregation, with bated breath, observed the act with reverent retrospection; for it typified the providential supply of water which marked the forty year journeyings of the Israelites.

As St. Paul implies our Lord's participation in that miraculous provision (1 Cor. 10:4), we may assume that it was at this auspicious instant, He lifted up His voice and cried, "If any man thirst, let him come unto me and drink; he that believeth on me, from within him shall flow rivers of living waters" (John 7:37, 38). The evangelist then proceeds to explain that this latter promise referred to the Spirit, which they that believe on Him should receive. "For the Holy Ghost was not yet; because that Jesus was not yet glorified" (John 7:39).

Evidently, the intent of this teaching is to impress the truth that the Holy Spirit had an advent, timed and approved, as distinctly as any historical occasion could be. The Holy Spirit was not revealed, even in our Lord's earth days, as He was to be when the conditions indicated in the text should be completely met. True, there were sporadic workings of the Spirit in the Old Testament history. For the Spirit of God brooded over the ruin in which the world was found in Genesis 1:2. He also strove with the ante-diluvians (Gen. 6:3). A due measure of spiritual enlightenment was bestowed upon the wise-hearted who were to make the garments for the high priest, as well to Bazaleel and Aholiab ,(Ex. 28:3; 31:3; 35:31). The Spirit was given to the elders of Israel (Num. 11:17, 25, 26, 29). Balaam confessed that God's Spirit endued him for prophesying (Num. 24:2). Upon Joshua came the Spirit likewise (Num. 27:18). The power of the Spirit was expressed by the Judges in turn (Jud. 3:10; 6:34; 11:29; 13:25; 14:6, 19). The Book of Job gives testimony to His personality and office (Job 26:13; 32:8; 33:40). The Psalmists admit the operations of the Spirit (Ps. 104:30; 139:7; 143:10); while David especially implores the Lord not to take His Holy Spirit from him (Ps. 104:30; 139:7; 143:10). In the prophets a large measure of importance is ascribed to Him (2 Sam. 32:2; Isa. 4:4; 11:2; Micah 3:8; Zech. 4:4; Mal. 2:15; 1 Peter 1:11).

Yet, we behold the fitness of the contention of the evangelist, that at the time of our Lord's attendance at the feast of Tabernacles "the Spirit was not yet". And for the specified reason that the advent of the Spirit could not be consummated until our Lord had wrought redemption on the Cross, had won the approval of the Father and been declared to be the Son of God with power through the resurrection (Ps. 2:7; Matt. 28:18; Rom. 1:4), and finally had ascended up on high to send back, according to His promise (Acts 1:8), the Holy Spirit with His official imprimatur.

He had predicted that the Spirit, the Paraclete (the Comforter), must take His place for the larger work which they were to do in His leaving them. All that they were to declare regarding His life and teachings should be given to them by the Spirit's reminder (John 14:26; 15:26). As they should proclaim the Gospel, it should be He who would convict the hearers of sin, of righteousness and of judgment to come (John 16:7-14). We are deeply impressed as we discern this phase of the divine purpose, with the transfiguration effected in these, the weakest of men, judged by human standards. Unlearned and ignorant, densely impotent in mental activities, they became flaming messengers of the Gospel, dynamic, all-conquering in ministry, consumingly enamored of their glorified Lord. Like St. Paul, who received the same baptism of power, they no longer knew Jesus after the flesh (2 Cor. 5:16). The triumphant Man in the Glory is the object of their worship, the source of their potentiality.

We mark then, that the sole agent for dealing with penitent men, through the declaration of the Word of God by His dedicated servants, is the Holy Spirit, whose office is to arouse and quicken the dormant faculties of sincere seekers for truth. And He can be efficient in any and all spiritual needs only when His sovereignty is recognized. So long as men approach the great problem by the avenues of cold intellectual inquiry, analyses and determination, the quest will go unrewarded. For "the psychical man receiveth not the things of the Spirit of God; they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). That which pertains to character and destiny lies buried in the mind of the unfathomable God; and He has decreed that He will unlock the treasures of that mystery through the Holy Spirit alone; for "the Spirit searches all things, yea the deep things of God" (1 Cor. 2:10).

Certainly it must have been this marvelous process which moved our Lord to ecstasy, when in an outburst of praise to His Father He said, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight. All things are delivered unto me of my Father; and no man knoweth the Son but the Father, neither knoweth any man the Father, save the Son and he to whom the Son will reveal him" (Matt. 11:25-27).

Could there have been a more definite and satisfying revelation of the mind of God than this? Far from being an invention, which was utterly beyond the writers of the Gospels to have imagined, it comes back to us in this day and generation as a challenge to thought and reverent acceptance. Transcendingly above the realm of the pride of learning and the intolerance of so-called scholarship, it insists upon humble acknowledgment, or decrees humiliating rejection. For, who were they who became partakers of the Holy Ghost in that age of the planting of the Church? The simple-minded, the untutored in the sophistries of profound thinking, innocent of all guile in the whole-souled acceptance of what was delivered. Are we not facing again that supreme test? Is not Corinthian philosophy at our doors, arrogantly overmastering in assumptions of supremacy in exalted, disputatious, self-generated idealities? Let us hear once again, the plaint of the Apostle, "Where is the wise? Where is the scribe? Where is the disputor of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe" (1 Cor. 1:18-21).

We behold then, the plan of God. The true knowledge of our Lord Jesus, lies not in any comprehension of His earth-life and through human wisdom. There is a revelation of Him which the Father longs to disclose. He in turn, being the Son of God, glorified and at His Father's right hand (Mark 16:19; Acts 2:33; 7:56; Eph. 1:18-23; Heb. 1:1-3; 1 Peter 1:22; Rev. 1:17, 18), imparts to us the true knowledge of God, as He Himself experiences it. No assumed scientific processes may invade this realm. That the door is absolutely closed; and closed forever, we may affirm. The willingness to receive the illumination of the Holy Spirit is the sole test. The Cross and its correlated sequences are registered above, from whence, fulfilling His pledge to His own, He has sent forth "that Holy Spirit of promise" (Eph. 1:13), to be the divinely-appointed, only recognized, vicegerent of our Lord Jesus, to interpret heavenly things to the willing hearted, to take the sovereignty over the world in the absence of the Son of God, to regenerate and energize, to reveal to grateful hearts the glory of our adorable Lord, and to knit us to His Father and ours in an indissoluble bond.

So we affirm that His advent was as distinctly definite as was that of our Lord in Bethlehem's manger. It stands lustrous with the light of the ages past. It pleads with us to renew our faith in its reality. As we acknowledge this sublime truth, bow before His delegated Lordship over the Church, His intimate relation to every dedicated heart, let us sing our praises to Him in the familiar verse:

"To Thee, by Jesus Christ sent down,
Of all His gifts the sum and crown,
Sing we Allelulia."

---

### DISCIPLESHIP.

Olive Brookes Gregg.

Oh, give me strength to suffer, Lord,
And willingness to serve!
So hold me by Thy mighty Word
That naught can make me swerve!

Thus girded for my daily cross,
And faith's most fiery test:
Thus counting all things else but loss
That I may have Thy Best!

Thy best in service, song and prayer:
In quiet—or in strife:
Thy best in fellowship most rare
In Thine own risen Life!

## THE BIBLE TRUE.

By Arthur I. Brown, M. D. C. M., F. R. C. S. E.

The believer in the Biblical account of Creation occupies an impregnable and happy position. The Bible is scornfully indifferent to hatred, ridicule and bitter assault. Its age-long statements are never compelled to change because they are Infallible Truth. Every discovery in every realm of sceintific investigation, substantiates, down to the minutest detail, the Scriptural Record.

The most potent and effective weapon which is being used by Satan in his present furious attack on the Bible, is evolution. He seems to have reserved this implement of war, for the closing days of this dispensation, soon to usher in the Millennial age when Satan will be overthrown and Truth will be triumphant, under the leadership of the coming King.

In this third decade of the twentieth century, no one need make any apology for accepting the Bible at its face value, and rejecting evolution with all other man-made explanations of the universe, based on false, God-eliminating ideas. The doctrine of evolution is utterly opposed to common-sense, science and Scripture, and has nothing to account for its existence except the purpose of some of its leading exponents to use it to prove the Word of God false and of human origin.

But, a Book written with such sustained dignity and meticulous precision, abounding in lightning-like phrases, arrows shot from the quiver of Infallible Wisdom, exhibiting the supernatural prescience of prophecy, contemptuously indifferent to the flippant insolence of a decadent skepticism, miraculously anticipating by thirty centuries the most stupendous discoveries of modern times, is not a patchwork of grotesque stupidity, incorporating a thousand mangled delusions, a monstrous travesty of Truth.

Such a Book is and must be the sublime embodiment of Omniscience, the supreme Gift to man from the Ruler and Creator of the Universe.

This remarkable Record is supreme in its history, its science, its ethics, and its spiritual concepts, every page revealing the imprint of the finger of God, and the divine illumination of Deity.

Therefore, when Darwin or Keith tells us that evolution is true, and the Bible false, we reply, "No", and reiterate our unshakable faith in the sublime statement of God Himself, "In the beginning, God created".

## PSALM 23 AS INTERPRETED BY THE SIGN LANGUAGE OF THE RED INDIANS.

"The Great Father above is a Shepherd Chief. I am His and with Him I want not.

He throws out to me a rope and the name of the rope is Love, and He draws me and He draws me to where the grass is green and the water is not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again ,and draws me into a good road. His Name is Wonderful.

Some time, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I will draw back not. I will be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied.

Sometimes He makes the love-rope into a whip, but afterward He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hands upon my head, and all the 'tired' is gone. My cup He fills till it runs over.

What I tell you is true, I lie not. These roads that are 'away ahead' will stay with me through this life, and afterward I will go to live in the 'big Tepee' and will sit down with the Shepherd Chief forever."—(The Sunday at Home.)

In St. Paul's Church, Rio de Janeiro, which is about ten years old, there have been, in all, 207 confirmations. Its present equipment is a clean but forlorn and leaking building more resembling a garage. A new church is under way, struggling along as funds permit, under the careful direction of a deacon, the Rev. Euclydes Deslandes.

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher. Reading Terminal, Philadelphia, Pa.**

Note: **In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.**

**LESSON—No. 36.**
**TOPIC—The Book of Revelation.**
(Read a chapter every day.)

We have digressed at this time from our usual topical study to touch briefly upon the last book of the Holy Bible and to urge the importance of a careful study of this wonderful portion of God's Word.

"Revelation" is largely prophetic and spreads before us things through which this world must pass, at the close of this present evil age. As the prophecies of Daniel also cover the "tribulation period" and "end times", these two books are closely associated, and should be studied together, not forgetting Matthew 24.

"Revelation" distinguishes itsself in many ways and we find it the only book assuring a blessing to those who read and pay heed thereto (Rev. 1:3); in fact, there are seven "blesseds" recorded which should be specially noted along with to whom the blessing is promised.

We should also carefully note that the message is from our Lord Himself (Rev. 1:11-19) and concerns things he would have us know. It is, therefore not a riddle, but a "revelation" and should be accepted as it reads; a real message indeed from "him that loved us, and washed us from our sins in his own blood, . . . to whom be glory and dominion forever and ever". Amen (Rev. 1:5, 6).

We trust the following brief analysis may be helpful to those entering upon a careful reading of this wonderful forecast of "things that shall yet be"; a glorious hope to the "believer", and a solemn warning to the unsaved.

1. From whom, to whom, and how, and when, and where. —Chapter 1.
2. Christ telling what He approves, and disapproves; A message not only to the local churches but also prophetic in His view of the state of the Church over the course of time.—Chapters 2 and 3.
3. The Church (all true believers) gone from the earth.—Chapters 4 and 5. (See Lessons 7 and 8.)
4. That which takes place on earth and in heaven after the Church is lifted, and the present age of Grace ended. —Chapters 6 to 18.
5. The marriage of Christ to His waiting Bride, and the return to earth in conquering power to subdue all evil and establish His earthly Kingdom.—Chapter 19.
6. The great battle of Armageddon. Satan bound, and Christ's millennial reign.—Chapter 20.
7. The new Heaven and the new earth, wherein dwelleth righteousness, and the sublime wonders of eternal glory. —Chapters 21 and 22.
8. The last solemn words of the Bible, and final appeal to the unsaved.—Rev. 22:8-21.

With the close of these forecasted events, and the execution of the Judgments which the Patmos vision portrays, we pass from the scenes of time, into the boundless eternity of our God; the everlasting habitation of the "redeemed", where we shall know as we are known, and where "his rest shall be glorious". Dear reader, Is your name written in the Lamb's Book of Life? (Rev. 20:12.)

"My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
The hour of prayer?"

# THE SURRENDERED LIFE---IN CHRIST

## Conducted by the Reverend Frank Cox

WHITSUNTIDE calls us back to essentials. So many are willing to fritter their time away on the minutae of the Bible that it is a pleasure to be reminded of the really essential themes of the Gospel. How any can be content to spend their time chiefly on the documentary theories of the Word when they have these great themes staring them in the face is a mystery! yet many are satisfied that they have grasped the teachings of the Gospels when they have been studying nothing but theories about the Gospels.

Pentecost provided the dynamic power for the execution of the Church's commission. The disciples were to remain in Jerusalem until they had been endued with power. It was a gigantic task that was before them and the Lord intended to equip them with power adequate for the task.

The power that came upon the disciples was more than an impersonal influence, however lofty. It filled them with more than an earthly enthusiasm. We once heard a prominent speaker lower the Pentecostal experience by referring to it thus: "The disciples were all filled with enthusiasm." Enthusiasm was surely there as a by-product but the account tells us that they were all filled with the Holy Spirit. The influence of the Holy Spirit we need not be reminded is personal. Any explanation that lowers His ministry to equate it with earth-born zeal, leads astray, and does not illuminate.

The Holy Spirit came as a permanent resident with God's people. How else could the Lord have declared that it was expedient that He go away? His departure was better because there was sent in His place One Who could be everywhere present. The Church that does not recognize fully the presidency and guidance of Holy Spirit will surely suffer. In too many places the churches plan and worry, hold committee meetings and campaigns, all in their own strength, without recognizing the presence or leadership of the Holy Spirit in any practical way.

The action of the Holy Spirit alone can cause any great renewal of religious zeal. We are accustomed to hear people bemoan the coldness of some churches. They blame it on the radio, automobile, or anything but the real cause, the lack of the power of the Holy Spirit in the lives of the congregation. Where the power of the Spirit is absent the church will be dead, no matter how beautiful the edifice, or elaborate the appointments. On the other hand a cold church can be awakened only by the Spirit. We know that the Spirit can awaken a cold church because He has done so in the past. Premier Baldwin characterized the power of the Bible accurately when he said that its words were high explosives. The high explosives of the Spirit are still as potent as ever. Men have barely scratched the surface of the potentialities in the Whitsuntide message. The Lord is more anxious to give than we are to ask, and is accustomed to give more than we either desire or deserve.

We know that the dynamic of the Spirit has often changed individual lives, we are less accustomed to realize and to believe that the power of the Spirit is more than ample to endue movements that can move nations. Yet history will speak to us on that point if we will listen. It was a group of individuals that gathered at Herrnhut on Count Zinzendorf's estate, and it was the same small group that was filled with the Spirit in a remarkable way one memorable day, but that day inaugurated a movement that after the passage of generations is still felt. Less than a generation ago three fisher lads in Scotland prayed earnestly to God, and as a result a movement arose there that changed whole towns, closing the saloons and crowding the churches. In Wales a miner prayed for the salvation of his country and crowds came to throng the churches. In Ireland just a few years ago a real revival took place that changed many lives, and assuaged much bitterness. In China even during the worst of the trouble, a movement took place in Shanghai that altered the course of many lives. Why not in the United States?

Two simple conditions intervene between ourselves and blessing. St. Peter's answer to the expectant multitude contained them, repent and believe. If there remain some sin from which you have not repented, or if you doubt the Lord in your heart He cannot bless. Shall we not humble ourselves before Him in repentance mingled with simple faith accept the blessing that the Master waits to pour out on each one of us?

Refining fire, go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole.

# THE THIRTY-NINE ARTICLES

## By the Right Reverend John Charles Ryle, D. D.

(Continued From Last Issue.)

(5) Let us mark, in the last place, as we read the Articles, the unvarying **reverence with which they always speak of Holy Scripture.** The inspiration of the Bible, no doubt, is never distinctly asserted. It is evidently taken for granted as a first principle, which need not be proved. But if constant references to Scripture, and constant appeals to the authority of Scripture, as God's Word, are allowed to prove anything, in no document does the Bible receive more honor than in the Articles.

The Sixth Articles declares that "Holy Scripture contains all things necessary to salvation, and that whatsoever is not read, therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite and necessary to salvation.

The Eighth Article says that "the three Creeds ought thoroughly to be believed and received, for they may be proved by most certain warranty of Holy Scripture".

The Twentieth Article says, "It is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another".

The Twenty-first Article says that "things ordained by General Councils as necessary to salvation, have neither strength nor authority, unless it be declared that they be taken from Holy Scripture".

The Twenty-second Article condemns Transubstantiation, "because it cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture".

The Thirty-fourth Article says that "traditions and ceremonies of the Church may be changed, so long as nothing is ordained against God's Word".

Now I see in all this abundant proof that the Bible is the rule of faith in the Church of England, and that no doctrine is "Church Doctrine", which cannot be reconciled with God's Word. I see a complete answer to those who tell us that we make an idol of the Bible, and that we ought to go to the voice of the Church and to the Prayer Book for direction. I see that any sense placed on any part of the Prayer Book which is not reconcilable with Scripture, must be a mistake, and ought not to be received. I see, above all, that all who pour contempt on the Bible, as an uninspired, imperfect, defective Book, which ought not to be believed, if it contradicts "modern thought", are taking up ground which is at variance with the Church's own Confession of faith. They may be clever, liberal, scientific, and confident, but they are contradicting the Articles and they are not sound Churchmen.

Such are the leading features, in my judgment, of the Thirty-Nine Articles. I commend them to the attention of my readers, and ask that they may be carefully weighed. No doubt men may say that the Articles admit of more than one interpretation, and that my interpretation is not the correct one. My reply to all this is short and simple. I ask in what sense the Reformers who drew up the Articles meant them to be interpreted? Let men answer that. It is an acknowledged axiom in interpreting all public documents, such as treaties, covenants, wills, articles of faith, and religious formularies, that in any case of doubt or dispute the true sense is the sense of those who drew them up and imposed them. Waterland and Sanderson have abundantly shown that. Upon this principle I take my stand. I only want the Thirty-Nine Articles to be interpreted in the sense in which the Reformers first imposed them, and I believe it impossible to avoid the conclusion you arrive at. That conclusion

is, that the Thirty-Nine Articles are in general tone, temper, spirit, intention, and meaning, eminently Protestant and eminently Evangelical.

I now draw my subject to a conclusion. I have shown the reader, to the best of my ability, what the Articles are —what is the position and authority which they hold in the Church of England—and what are the leading features of their contents. It only remains for me to point out a few practical conclusions, which I venture to think are peculiarly suited to the times.

(1) In the first place, I ask every Churchman who reads this paper **to read the Thirty-Nine Articles regularly at least once every year,** and to make himself thoroughly familiar with their contents.

It is not a reading age, I fear. Newspapers, and periodicals, and shilling novels absorb the greater part of the time given to reading. I am sorry for it. If I could only reach the ear of all thinking lay Churchmen, I should like to say, "Do read your Articles". As for clergymen, if I had my own way, I would require them to read the Articles publicly in church once every year.

Ignorance, I am compelled to say, is one of the grand dangers of members of the Church of England. The bulk of her people neither know, nor understand, nor seem to care about the inside of any of the great religious questions of the day. Presbyterians know their system. Baptists, Independents, and Methodists know theirs. Papists are all trained controversialists. Churchmen alone, as a body, are generally very ignorant of their own Church, and all its privileges, doctrines, and history. Not one in twenty could tell you why he is a Chuchman.

Let us cast aside this reproach. Let all Churchmen awake and rub their eyes, and begin to read up their own Church and its doctrines. And if any man wants to know where to begin, I advise him to begin with the Thirty-Nine Articles.

(2) In the second place, I ask all who read this paper **to teach the Thirty-Nine Articles** to all young people who are yet of an age to be taught. It is a burning shame that the Articles are not made an essential part of the system of every school connected with the Church of England, whether for high or low, for rich or poor.

I do not say this without reason. It is a simple fact, that the beginning of any clear doctrinal views I have ever attained myself, was reading up the Articles at Eton, for the Newcastle Scholarship, and attending a lecture, at Christ Church, Oxford, on the Articles, by a college tutor. I shall always thank God for what I learned then. Before that time I really knew nothing systematically of Christianity. I knew not what came first or what last. I had a religion without order in my head. What I found good myself I commend to others. If you love young people's souls, and would ground them, and stablish them, and arm them against error betimes, take care that you teach them not only the Catechism, but also the Articles.

(3) In the third place, I advise all who read this paper **to test all Churchmanship by the test of the Articles. Be** not carried away by those who talk of "nice Church views", "Catholic ceremonies", "holy, earnest, parish priests", and the like. Try all that is preached and taught by one simple measure—does it or does it not agree with the Articles? You have an undoubted right to do this, and no English clergyman has any right to object to your doing it. Say to him, if he does object ,"You publicly read and subscribed to the Articles when yo uaccepted your cure of souls. Do you or do you not abide by your subscription?"

This is the simple ground we take up in the various societies which, amidst much abuse, obloquy, and opposition, are laboring to maintain the Protestant character of the Church of England. They are not intolerant, whatever some may please to say. They do not want to narrow the limits of our Church. But we do say that any one who holds preferment in the Church of England ought to be bound by the laws of the Church of England, so long as those laws are unrepealed. Repeal the Act of Parliament called the Thirteenth of Elizabeth, and cast out the Thirty-Nine Articles, and we will cease to oppose Ritualism, and will concede that a Churchman may be anything, or everything, in opinion. But so long as things are as they are, we say we have a right to demand that respect should be paid to the Articles.

(4) Finally, let me advise every Churchman who values his soul **never to be ashamed of the great leading doctrines which are so nobly set forth in the Articles.**

Never mind if people call you extreme, party-spirited, going too far, Puritanical, ultra-Methodist, and the like. Ask them if they have ever read the first nineteen Articles of their own Church. Tell them, so long as you are a Churchman, you will never be ashamed of holding Church doctrine, and that you know what Church doctrine is, if they do not.

Remember, above all, that nothing but clear, distinct views of doctrine, such views as you will find in the Articles, will ever give you peace while you live, and comfort when you die.

"Earnestness" is a fine, vague, high-sounding term, and is very beautiful to look at and talk about, when we are well, and happy, and prosperous. But when the stern realities of life break in upon us, and we are in trouble, when the valley of death looms in sight, and the cold river must be crossed—in seasons like those, we want something better than mere "earnestness" to support our souls. Oh, no! it is cold comfort then, as our feet touch the chill waters, to be told, "Never mind! Be in earnest! Take comfort! Only be in earnest!" It will never, never do! We want them to know if God is our God, if Christ is our Christ, if we have the Spirit within us, if our sins are pardoned, if our souls are justified, if our hearts are changed, if our faith is genuine and real. "Earnestness" will not be enough then. It will prove a mere fine-weather religion. Nothing in short, will do in that solemn hour, but clear, distinct doctrine, embraced by our inward man, and made our own. "Earnestness" then proves nothing but a dream. Doctrines such as those set forth in the Articles are the only doctrines which are life, and health, and strength, and peace. Let us never be ashamed of laying hold of them, maintaining them, and making them our own. Those doctrines are the religion of the Bible and of the Church of England!

(The End.)

## TO HONOR MOTHERS' DAY.

There stands on the corner of Charles and Lewis Streets in Fredericksburg, Virginia, an unpretentious cottage. There is no spot in America more sacred. It was the home of Mary, the mother of Washington, Mary Ball, the second wife of Augustine Washington. This was her home from March 1775 until August 1789. For many years the home belonged to various owners, but it is now the property of the Association for the Preservation of Virginia Antiquities, Incorporated. They have cared for it for over thirty years. Now it is sadly in need of restoration and preservation, and, in order to preserve it for America, they are asking Patriotic America if they will not honor Mothers' Day, May 13, by helping to preserve the home of Mary Washington, the Mother of George Washington, the Father of our Country. It is their desire to restore it exactly as it was when she lived there and they hope that every patriot will help in this important work which they feel must be done before the Bi-Centennial of George Washington's birth in 1932. Every dollar spent goes to the restoration of the Mary Washington house, the expenses are all taken care of locally.

In this restoration work Mr. Charles O. Cornelius, Associate Curator of the Metropolitan Museum, is graciously lending his assistance as Advisor. Miss Anna Marshall Braxton is Chairman of the Committee and the National Bank of Fredericksburg, Virginia, is the Treasurer.

The property once occupied the whole square with orchard and garden, kitchen and servants quarters. It was bought by Washington in September, 1772, from Michael and Esther Robinson and was a part of the original Kenmore Estate. The garden was separated from the Kenmore garden by a fence and gate and there was a box walk, a part of which is still standing.

Colonel Washington, with a realization of the danger brewing, tried to induce his mother to move in town from her home on the Rappahannock, opposite Fredericksburg, but it was not until March 1775 that she was persuaded. He was here then for a part of three days and he and Betty (Sister Lewis) moved her and her "things", still protesting, and made her comfortable in her new home. She grew to like living in town very much—to be near her church, her daughter and her neighbors made her very happy.

It was here that she received, the courier sent by General Washington to tell her of the victory at Trenton. It was here Washington came after the Battle of Yorktown with the French and American officers, and she received him with thanksgiving after his absence of nearly seven years. It was here he came in December 1783. Fredericksburg gave the Peace Ball in his honor, and it was at that time that he made his memorable reply to Mayor McWilliams in which he spoke of Fredericksburg as "the place of my growing infancy".

It was here that Marquis de LaFayette came to pay his respects to her who was the mother of the Greatest American. She received him in her garden, met all his fine phrases with dignity and gave him her blessing when he bade her good-bye. He said, "I have seen the only Roman matron of my day".

It was here, March 12, 1789, that Washington came to bid a sad farewell after he had received the notice that he had been elected President of the Nation. With prayers and tears they parted, knowing they would never meet again. She died August 25, 1789. Town and country assembled to do honor at her burial. Her remains lie in a spot she herself selected on the Kenmore

Estate and a stately monument "erected by her countrywomen" marks her last resting place.

It was in May, 1890, that an Agent came from Chicago to buy this home, take it down and erect it again to grace the Columbian Exposition. The owner was willing to sell, but demanded a higher price. The Agent said he must write back to Chicago. In the meanwhile, Mrs. R. C. Beale, who occupied part of the house, had overheard the conversation. She thought quickly. The Association for the Preservation of Virginia Antiquities had recently been formed, and Mrs. Joseph Bryan of Richmond was the President and sister-in-law of Mrs. Spottswood Carmichael, living here. She put on her bonnet( they wore bonnets in those days) and betook herself to the Carmichael home. Breathlessly she spoke, "Tucker, there is a man here from Chicago who wants to buy the Mary Washington House and take it to Chicago. It must not be allowed. Telegraph Belle Bryan and ask if she and her new Society can't save it". The telegram was sent. The answer was immediate, "Will give $4,500". The place was saved for Virginia and the Nation.

Immediately a Branch of the Association was formed here and every effort was made to pay back the money which Mrs. Bryan had advanced without interest. The place was rented for ten years until, with the help of the Central Branch in Richmond, the debt was cancelled.

After that, the house was opened to the public with a small fee. It has been furnished simply and cared for through all these years without any appeal to the public at large. Now there are vital repairs necessary. The house as it was when Washington bought it was the "Chamber", dining room and hall with a half story above. It is said that he built the "Great Room" and half story above on the other side of the hall for his mother's comfort.

The women of Fredericksburg and Virginia saved it for the Nation. They feel confident that the people of America will consider it a privilege to help in its restoration. They must have $5,000, they need more.

## FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by the Rev. William R. Savage, of Glendale Springs, N. C.:

> "He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5:12.

Who will send one from the far-away places, as well as very near us?

## Book Reviews

REPORT OF THE ANGLO-CATHOLIC CONGRESS, 1927 (London). Subject: THE HOLY EUCHARIST. Cloth. Pp. 232. Published by The Society of SS. Peter and Paul, Westminster House, London, England. Morehouse Publishing Company, Milwaukee, Wis., U. S. A.

The consideration of the central theme, led the speakers into a wide field of discussion, embracing the background of sacramental belief, the context of the Eucharist, the real Presence and the much-mooted question of the reserved sacrament. Undoubtedly, these addresses were framed with an intention to prepare the English people for the Revised Prayer Book.

One expects much from Father Waggett's "The Christian View of the World". But only one view is offered; and that the particular aspect of our Faith as embraced in this Anglo-Catholic controversy. It seems to lack the heart-hunger of the true saint of God for a lost and unreconciled humanity. However, we gain much from his concession on page three, "Of the differences between Christian thinkers, some are not theological, or even philosophical, but temperamental". On this we may hang our entire treatment of the vast world into which the papers lead us.

We dare not ignore the myriads of believers, who in the long-drawn retrospect, have lived glorious lives and died triumphant deaths, utterly oblivious of the exalted mysticism resident beneath this movement. No doubt many of them would have been impressed and perhaps convicted by the arguments now presented. But they got along without the doctrines and did not miss anything of the abiding faith in the salvation of the Lord Jesus and its accompanying ebbulition of joy. And today, the great mass of those "who profess and call themselves Christians" are living, working, rejoicing and dying in the "faith once for all delivered to the saints", oblivious of the accessories so highly prized and eloquently expounded by the Anglo-Catholic school.

Confessedly, the Church which we maintain holds a more than cold Zwinglianism regarding the Holy Communion. Even Andrew Murray, the astute Dutch Reformed Evangelical, averred, "We may receive as much from the Holy Communion as we have the faith to expect". There is abundance of room for the reception of sacramental grace; yea, for even physical life in the partaking of the symbols of the Body and Blood of our Lord, if anticipating faith counts upon it. And here Father Waggett is our mentor. It is a matter of temperament, plus education and environment. We are in agreement with him, and no doubt all of his compeers, in this allowance. And we have to plead that people be permitted to feel their way along this road to the sacred miracle. Some can never be persuaded that our Lord's sacrifice on the Cross may be constantly re-enacted on the altar by the manipulation of the hands of the priest. They will allow a spiritual presence, but halt indignantly at the threshold of the claim that in a sense more real than in any other spiritual experience, He is resident beneath the consecrated elements. Allowing for the reservation for the sick, growing out of troublous times in the life of the Church, they resent its being an object of worship. So we are brought face to face with the vital issue, "Let every man be persuaded in his own mind". This will afford room for all who love our Lord to "dwell together in unity".

One commendatory word remains to be said. These brethren are true to the ancient Creeds and to the doctrines delivered. In the face of the intellectual arrogance that is sweeping over the Christian world today, it were but just to recognize the part they are playing in holding the truth relative to the Person of Lord and His meritorious Cross and Passion. And there are not wanting in the communions outside of our own, hungry souls, who for compensation from the loss of birthright, through the sale of a modernistic mess of pottage, will welcome in some measure the principles upon which the Anglo-Catholic movement stands in growing strength.

**Kenneth Mackenzie.**

REVEALING SCRIPTURE: By Frank Eakin, Ph. D. Cloth, Pp. 249. Published by the Macmillan Company, New York. Price, $2.25.

Another contribution to the study of comparative religions. It is well presented, exhaustively discussed. A valuable topical index provides added interest. It is illuminative for the common reader, not skilled in the sacred books of the East. Less profound than Dr. Saunders' "The Gospel for Asia", it supplies the ground-work for the larger study which Dr. Saunders' affords.

We are comforted by the author's assurance that while he aims to deal justly with the other religious books, claiming a place with our own Bible, he has a firm preference for the Hebrew-Christian Scriptures. And we may all stand with him in the contention that humanity inveterately has demanded some book as the basis of its faith in God and hope for future living.

But we have the same contention to offer regarding the speculative study of our Bible, as is constantly required in the discussion of the problem. What other book claiming inspiration can meet the challenge which this Book throws out? It insists that it is "The Word of God"; that it is forever established in heaven; that it lives and abides forever; that it is the means of spiritual regeneration; that it feeds the hungry soul; that it effectually works in the lives of those who receive it; that in its indwelling richness, it stimulates to spiritual joy (1 Peter 1:23; Ps. 119:89; Matt. 4:4; 1 Peter 2:2; 1 Thess. 2:13; Col. 3:16, 17). Viewed from the purely intellectual perspective, there is much that other sacred books have in common with it. Once elevate the Book to the plane which it demands, however, and the others sink into insignificance.

Moreover, if we look to the Bibles of the East, we find no such regenerative powers as our own assumes to present. If the horrors of "Mother India" are considered in the light of the hoary age of the Hindoo Scriptures; if we estimate the devastating rivers of blood that have flowed from believers in the Koran, we are compelled to admit that while Christianity is not wholly pure, these foul expressions of inhumanity are not in spite of the religions of their books, but because of them. There is not a crime in Christian America that is not rebuked by the Bible.

Furthermore, These sacred volumes do not deal with

the problem of sin. There is no atonement; reconciliation with God is ever the quest; never the accomplished fact as is seen in Calvary's tragedy. And where is the Mohammedan who can say, "Mohammed lives in me"? Edwin Arnold beautifully paints the picture of India, supposedly elevating herself by Buddha "To Gautama has been given the stupendous task of the conquest of Humanity; and—though he discountenanced ritual, and declared himself, even when on the threshold of Nirvana, to be only what other men might become—the love and gratitude of Asia, disobeying his mandate, have given him fervent worship. Forests of flowers are daily laid upon stainless shrines, and countless millions of lips repeat daily the formula, 'I take refuge in Buddha'." When one considers the ecstacy of Christian joy in the possession of the resurrected Lord, what a shallow thing is Arnold's picture! And lastly, these books entirely lack the prophetical element, which makes up a large portion of the Hebrew Scriptures.

While we thank Dr. Eakin for his painstaking effort and prize his contribution for the value it possesses in the delineation of Oriental bibliography, we venture the hope that he will take from his Christian Bible the life-giving and hope-inspiring qualities with which it is forever equipped.

**Kenneth Mackenzie.**

## BOOKS RECEIVED.

**Constructive Educational Publishing Co.**, 5421 Ridgewood Court, Chicago, Ill.

PASTORS, POLITICIANS, PACIFISTS: By Leroy F. Smith, E. B. Johns.

**American Tract Society**, 7 West 45th St., New York City.

A HARMONY OF THE LIFE OF ST. PAUL: By the Rev. Frank H. Goodwin, D. D.

**Publication Office "Our Hope"**, 456 4th Ave., New York City.

UNSEARCHABLE RICHES: By Arno Clemens Gaebelein, D. D.

**Marshall Brothers, Ltd.**, 24-25 Paternoster Row, London, E. C. 4, England.

A SIMPLE BOOK FOR THE YOUNG: By B. Young.

MEMORIES OF ANSWERED PRAYER FROM THE FAR EAST: By May Fagg.

**All-American Book, Lecture and Research Bureau**, P. O. Box 692, Hewlett, L. I., New York.

WHAT PRICE TOLERANCE: By Paul M. Winter.

**Chas. J. Thynne and Jarvis, Ltd.**, 28-30 Whitefriars St., London, England.

FACTS AND OPINIONS CONCERNING THE BRITISH-ISRAEL THEORY: By the Rev. A. Simmonds.

**Macmillan Company**, 60 Fifth Avenue, New York City.

THE CATHOLIC CHURCH AND THE BIBLE: By the Rev. Hugh Pope, The Calvert Series, edited by Hilaire Belloc.

**Morehouse Publishing Company**, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

TWENTIETH CENTURY DISCIPLESHIP: By the Bishop of Chicago.

THE PERMANENT VALUE OF THE TEN COMMANDMENTS: By H. J. Flowers.

## FIVE UNASSAILABLE DECLARATIONS.

"God says it.—I believe it.—That settles it." This is the Christian's attitude toward all the divine statements of the Bible.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven". How is it with you?

"No one on his dying bed ever regretted having become a Christian." There's a reason!

"The natural (he that has not been transformed by the power of Christ) man hates God, tolerates his fellow man, and loves things"; the greatest among these latter being the thing called Self.

"They who are born only once will die twice, while they who are born twice, will die only once." This is no riddle. The explanation is easy. The former are those who have had only nature's physical birth, and who, not having been born again through faith in Christ's sacrifice will not only die, physically, but will also be separated from God forever, which constitutes the second death. The second class are those who have been born again, as the Saviour taught Nicodemus (John 3:1-21), and so become possessed at once of eternal life. Over such the second death has no power (Rev. 20:6).

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## REPLY TO VIRGINIA SEMINARY FACULTY.

Mr. Editor:

The Virginia Seminary's open letter to its Alumni, published in the Seminary Bulletin, can not fail to bring distress to many old graduates, as well as to many others who revere the traditions which have been established at the Seminary by five generations of loyalty to the Bible and Prayer Book.

In fifty words the Seminary (provided recent charges are without ground) could have reassured the General Church that the recent criticisms are without foundation. But instead of a direct and frank meeting of the questions, we are approached with a disingenuous letter—a letter studiously tactful and unquestionably evasive. The Seminary groups all the charges together and asks the public to believe that they are the echoes of certain aberrations on the part of The Southern Churchman. It then says, "Of all this the only thing that can be said is that it is untrue". It sounds convincing enough! By implication it is a denial of any and all charges. In effect it says, "No matter what has been said, or who said it, it isn't true. We have been defamed".

But the criticisms of the Seminary were definite. They were not ambiguous but were specific. A bill of particulars was suggested. The Seminary avoids the particulars and would say, "We have always been true in the past, therefore what you say now is untrue'.

We can appreciate the sense of dignity which prompts such a reply; but, unfortunately, certain facts (facts which are well known) make the Seminary's course open to the gravest kind of criticism.

Some of the criticisms are as follows:

1. That an extreme radical, in the person of Henry Sloane Coffin, was invited to be special lecturer. Does the Seminary deny this? Coffin is a man who bears a stamp of approval from the leading forces of Modernism. He represents an institution which is frankly radical and destructive, and which teaches that doctrines such as the Virgin Birth are non-essentials.

Now in the "GENERAL DENIAL", does the Seminary intend to say of this particular charge, "It isn't true". If the Seminary does not include this particular charge in its ambiguous "GENERAL DENIAL", then what, pray, is the point and purpose of the denial?

2. The definite charge has been made that the Old Testament criticism now taught at the Seminary is frankly and uncompromisingly radical in its nature. Conservative scholarship is not followed; and not only so but is ridiculed. The definite charge has been made that the notes given in that class represent the definitely destructive criticism that emanated from Germany and which has in its trail the wreckage of Christian faith.

The prophetic element in the Prophets is a matter for scoffing; the unity, the integrity and the inspiration of the Old Testament is generally denied. Surely this is specific and clear.

Does the Seminary intend to deny these allegations? Obviously not! It has no reference to such criticisms. Perhaps the notes taken in that class, notes given dogmatically as Gospel truth, make it impossible for a specific denial to be made.

To what, then, does the Seminary's letter of DENIAL refer? Not to the charges apparently!

There are at least two very subtle things in the Seminary's letter. The letter indicates that the charges have emanated from The Southern Churchman. And yet the Seminary faculty knows that the criticisms antedate by several years the date when The Southern Churchman changed hands. Indeed, the criticisms have been rather general. The attempt to divert attention by a counter-attack on The Southern Churchman is a course which should have been beneath the intent of the faculty. It is clever but questionable. The Southern Churchman (The Southern Churchman has not invited this letter; nor does the editor know that it is being written) has simply given a larger voice to a criticism that was widely current. What

is more, the Seminary faculty knows this to be a fact. It is painful to have to state this.

The second subtlety is the charge that The Southern Churchman confessedly receives its inspiration from "such schools as the Moody Bible Institute". This is worthy of some attention. What, pray, is the matter (doctrinally) with the Moody Bible Institute? No doubt almost every Churchman would find himself in disagreement with the Moody Bible Institute over questions of Liturgical forms, Church Polity and Ritual. But so far as the major New Testament doctrines are concerned, the Moody Bible Institute follows the statements of the Apostle's and Nicene Creeds. On these the doctrines of the Church and of the Moody Bible Institute are in general agreement.

If the Virginia Seminary is in disagreement with the Moody Bible Institute over such questions as the Virgin Birth, the Deity of Jesus, the Atonement, the inspiration of the Bible, etc., then the Seminary confesses its deviation from the revealed truth of God's Holy Word.

We may say in closing, that when the Virginia Seminary can turn out men as well equipped to win men to Christ as are the graduates of the Moody Bible Institute, then all suspicions as to her loyalty to Christ and His Church will have been removed. But as long as the Virginia Seminary continues to turn out men who think it a mark of scholarship to sneer at holy things, just so long will men who are loyal to God and to His Holy Word offer protest.

What is the true meaning of a letter of general denial which very obviously does not refer to the specific charges? Is it not as though a man who was charged, say, with stealing, and lying, should reply, "I am an innocent man", but who, when cross examined, should say, "I am not, however alluding to the particular charges, and my general profession of innocence does not refer to the charges of stealing and lying".

The Seminary has not yet denied the charges. It might better have kept quiet.

**J. G. Blakesdale.**

Chicago, Ill.

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### SEVENTY SIGNERS.

Mr. Editor:

Speaking of the suggested changes by the Anglo-Catholic Party to be made in the Book of Common Prayer, I suggest, if they think they want a change of any kind, why don't they either go over to the Roman Church, or organize another to their liking, and let those who are loyal to the Protestant Episcopal Church keep the Prayer Book as it is. There are people leaving one denomination to join another every year, as that is their privilege. The first and most important thing is to be a Christian; then the next is to join the denomination where one can get closest to God. The services of the Protestant Episcopal Church have always impressed me more than those of any other denomination, because of their reverence for all sacred things in the Church, and because of the part the congregation has in the responses.

I have sometimes attended services where the rector has reprimanded his congregation because of their faint responses in the prayers, and has tried to tell them it was their service and that they ought to respond in an audible voice. From what I have read after you, I have no doubt of your loyalty to the Church, but neither need you have any doubt of mine so long as there is a Protestant Episcopal Denomination. So far as I am concerned I feel sure we have enough Episcopalians (loyal) to down this movement, but what I want to see is to have such a large majority at the next Convention in October at Washington that it will discourage the Catholic Party from suggesting any changes in the Prayer Book again for many years to come. Am doing what little I can to increase that majority, having gotten seventy signers to the petition from my St. Mark's Church here, Mr. Daniel G. Mackinnon, rector, who didn't hesitate to let his congregation know from the pulpit where he stood in plain language.

Am enclosing four signatures to you, and will try to get others who have not already been approached.

**J. H. Markland.**

Pleasantville, N. J.

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### CONVICTION.

Mr. Editor:

I am glad to renew my subscription to a Church paper with a conviction and a backbone. The men in God's Kingdom who have advanced that Kingdom were men who believed without reservation and fought for that the faith once delivered to the saints.

**John L. Saunders.**

Philadelphia, Pa.

### IMPLICIT CONFIDENCE.

Mr. Editor:

In connection with my recent letter commending your interesting paper, I wish to add that while I agree most heartily with respect to your opposition to the removal of the Thirty-Nine Articles from the Prayer Book, please do not construe it as approving of your position with respect to Dean Green of the Seminary. I have the most implicit confidence not only in him personally but in his conduct of the Seminary.

**John W. Herndon.**

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### APPRECIATION.

Mr. Editor:

I am returning enclosed letter according to your request and thank you for your confidence.

Assuring you of my appreciation for your splendid work in upholding the teachings of the Seminary professors of my day and the dear clergy and laymen of Richmond as I knew them, especially my beloved rector, Dr. Peterkin, I am,

**James R. Winchester.**

Little Rock, Ark.

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Mr. Editor:

Enclosed you will find my signature to the petition to the General Convention at Washington for the retention of the Thirty-Nine Articles of Religion in the Book of Common Prayer. I feel that The Southern Churchman is rendering a service to the Church of an inestimable value, which is appreciated by every layman loyal to the faith and its doctrines, as enunciated in the Thirty-Nine Articles. Let the slogan be, Thou shalt not Pass Romeward.

With the militant activity of The Southern Churchman in arousing the laity to its sense of duty, the battle, I feel, is won.

Long live The Southern Churchman.

With best wishes, I am,

**John K. Douglass.**

Jacksonville, Fla.

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### "I ALWAYS RECOMMEND."

Mr. Editor:

It is with the greatest pleasure and interest that I read your marvelous paper—veritable "Defender of the Faith"—and uncompromising, inflexible "Rock of Gibraltar"—and staunch upholder of the true Protestant traditions of our Grand Old Church, against which the puny efforts of these monkey souled modernists are hurled in vain.

It makes me laugh the way you completely checkmate and non-plus the opponents of the true faith in every issue of your paper.

I have often been asked to recommend a Church paper to those who are desiring of such, and in my official capacity at this school I always recommend your weekly with keen delight.

With kindest personal wishes for your continued success, I am,

**Subscriber.**

Cambridge, Mass.

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### NO LONGER OF THE EPISCOPAL CHURCH.

Mr. Editor:

I am in receipt of a letter from a very able lawyer in an important city, who was very active in his parish and was its Treasurer. This letter is merely illustrative of many I am receiving from different parts of the country and furnishes startling evidence of the results of the labors of the "Anglco-Catholic" or "Back to Rome" Party in the Church. I do not give the name or location, as I have not asked permission of the writer of this letter so to do.

The letter reads:

Mr. C. L. Marsilliot,
Exchange Building,
Memphis, Tenn.

Dear Sir:

As I am no longer a communicant of the Episcopal Church, I am returning herewith enclosed the petition which you sent me for circularization. As an outsider, I extend you. however, my best wishes in the success of your undertaking. Too much ritual, too much ceremonious bowing and scraping, too much cut-to-measure religion, and an over-abundance of hypocrisy disgusted me with the

whole thing, and I therefore withdrew more than two years ago.

Yours very truly,

———————.

This letter speaks most eloquently for itself.

C. L. Marsilliot.

Memphis, Tenn.

Mr. Editor:

May I express my appreciation and gratitude for your deserved castigation of both Bishop Darlington and the Editor of the Churchman in The Southern Churchman for April 14?

(Sgd) Arthur C. A. Hall

Bishop's House,
Burlington, Vt.

# Church Intelligence

## REPORT OF NATIONAL COUNCIL MEETING.

Discussion of the Report in the Department of Missions and the Council meeting April 25 and 26, centered chiefly upon the question of educational policy. The following statement as a policy for the immediate future was decided by a practically unanimous vote:

### China.

Whereas, it is not the function of the Church, as it endeavors to make our Lord known in non-Christian lands, to build up a system of purely secular education; and

Whereas, under the regulations of the various governments of China for the registration of schools, the liberty of Christian worship and instruction in schools is seriously curtailed;

Therefore, the National Council informs the Bishops in China that in view of the present unsettled conditions it cannot authorize the registration of our Schools, but hopes that at least some of the Schools may be carried on without registration; and

Further, that, whenever a stable government shall be established and a national system of education be in effective operation, it will consider sympathetically any regulations regarding private schools, supported in whole or in part by this Church, which may be formulated by the Government.

That educational institutions supported in whole or in part by the aid of the Church in the United States shall not register with the Government if the use of the "Sun Yat Sen Ceremony", or the teaching of the San Min Chu I is required by the Government.

That until the above conditions can be complied with, no authorization be given to registering any educational institutions, supported in whole or in part by the aid of the Church in the United States.

That the Department of Missions instruct the secretary to confer further with the bishops in China concerning the possibility of conducting all educational work of college or university grade in one institution and report to the Department of Missions as soon as possible.

To the Synod of the Sheng Kung Hui, which was being held April 21 to 28 in China, the Council sent its greetings and its prayer for the welfare of China.

The Executive Secretary of the Department of Missions was requested to send to the Presbyterian Board an expression of the sympathy of the members of the National Council for the death of Dr. Walter F. Seymour, one of their missionaries killed by a Chinese soldier in Tsining, Province of Shantung.

In the distribution of the undesignated legacies of 1927, owing to the absence of the Executive Secretary of the Department of Missions, a portion was set aside for distribution in the Foreign and Latin American fields, awaiting his return. The Department of Missions took up the consideration of this matter and recommended to the National Council that appropriations be made from this fund for buildings in the District of Kyoto, North Tokyo and Tohoku in Japan, the Philippine Islands, Liberia and Cuba.

The Bishop of Porto Rico presented a plan for the concentration of work at San Juan, taking in the present parish church of St. John's, which is used by the resident Americans, the Chapel of St. Luke, in which two distinct congregations worship, i. e.: the Spanish-speaking people and the colored people, and St. Catherine's Training School. A good part of the money is in hand as a result of the sale of property no longer necessary and gifts of interested friends, and the plan was approved by the Department of Missions and the Council. It is necessary to raise at least $25,000 additional, and the Bishop of Porto Rico was authorized to make this appeal.

A loan of approximately $1,000 had been made to congregation of St. John's Church, North Tokyo. This was to be repaid from income which the congregation had expected to receive from the sale of property, but owing to the earthquake this expectation failed. The congregation had done so splendidly in its own behalf that the Department of Missions and the Council felt that they could do nothing less than match the generosity of St. John's people, and cancelled the loan.

When the native Diocese of Tokyo and Osaka were erected, a small appropriation was made, with the understanding that it would be decreased automatically each year until extinguished. There has been steady growth during the past five years in these dioceses, with a twenty-five per cent increase in communicants and with steady increase in contributions. The work has been extended to hitherto unevangelized districts. Our expectations as to the value of the Japanese Episcopal leadership have been amply justified. Upon the above statement to the Council by Bishop Tucker, former Bishop of Kyoto, and the recommendation of the Commission, which visited Japan also, that it would mean a great deal to those two native dioceses if the automatic decrease in appropriations might be suspended for a short while to give them the small amount appropriated for the extension of the work, the Council unanimously voted that these automatic decreases should be suspended for the next three years.

In Shanghai there is a school for the children of foreign missionaries, which is supported by contributions from the various mission boards. Bishop Graves had requested several times that our Church make an appropriation for the erection of buildings. The Council had hitherto felt unable to do this. There is a fund in China known as the Hongkew Lease Rentals, being the income from property purchased many years ago, which is used for extension work in the three dioceses in China. Bishop Graves was authorized to make an appropriations from this fund to add to a similar appropriation from undesignated legacies to enable our Church to do its share in supporting this splendid work.

The Commission to China, having also visited Japan, and inspected the work of St. Margaret's School in North Tokyo, and the need for the erection of the new buildings to take the place of those destroyed in the earthquake, recommended to the Council that the Bishop be authorized to proceed at once with the erection of the academic and science buildings, with equipment, the assembly hall, with music and art rooms, with equipment, and to provide the water, sewerage, roads, etc., for the entire plant. Part of the money for this purpose is in hand, and the Council approved the plan of the Bishop to proceed at once with these buildings.

Through the efforts of Dr. Teusler, St. Barnabas' Hospital in Osaka has been reopened, and the Council expressed to him its great appreciation for the effort he has made to bring about this happy event.

A request had been received some time ago from the authorities of the Church in India and the Church Missionary Society of England, that the Church in the United States undertake missionary work in India. This had been referred to a committee which had given much study to the question. The committee regretfully recommended that the request of the authorities of the Church in India be declined for the following reasons:

1. The Church in the United States is responsible for missionary fields at home and abroad, in which there are pressing needs and incalculable opportunities and these fields are our first responsibility.

2. By reason of the failure to secure from our people contributions sufficient for present needs, the necessity is laid upon us year by year to reduce appropriations and to forego advance work which is necessary to the success of work already begun.

3. To enter a new field under present conditions would seem to be unwise and to jeopardize further our present undertakings, especially a field such as India for which the Church in the United States is not primarily responsible.

While the report of the committee was adopted, a resolution was passed authorizing the appointment of a committee to study the whole question and bring the matter to the attenion of General Convention.

The Venerable Doctor E. A. Ashley of South Dakota has completed fifty-four years of continuous service on behalf of the Indians in that missionary district. The Department of Missions and the Council sent its affectionate greetings and congratulations to him, and requested the Presiding Bishop to symbolize in some appropriate way the Council's heartfelt appreciation.

A notable meeting was held in Kan-

sas City, Mo., on April 18 and 19, at which the Bishops of the missionary districts as well as the bishops of the dioceses received appropriations from the National Council were present. This was in accordance with the recommendation of the Evaluation Committee.

**To the Bishops and Chairmen of Diocesan Commissions of Evangelism.**

It gives us much pleasure to announce that the Rev. Wm. H. Milton, D. D., has consented to serve as Assistant Chairman of the National Commission on Evangelism, and, beginning September 1, will give his full time to the work of the Commission until the beginning of Lent, 1929.

As you doubtless know, the Chairman of the Commission has given a great deal of his time to the direction of the Bishops' Crusade and the follow-up work in connection with same during the past two years, but he now feels that he must devote more of his time to his own diocese, and for that reason it became necessary to secure an outstanding clergyman of the Church who could relieve the Chairman of a large part of his duties and responsibilities in connection with the forward program of the Commission.

We are especially fortunate to have secured Dr. Milton for this important post, and his vestry has very graciously tendered him a six months' leave of absence in order that he may give that time to the direction of the Commission's program during the coming fall and winter.

The headquarters of the commission will remain in Wilmington, N. C., but beginning immediately after the General Convention, Dr. Milton will open a branch office at 281 Fourth Avenue, New York, in order that he may keep in closer touch with the Church and be more accessible to those who desire his services.

Requests for the services of the Rev. W. J. Loaring Clark, D. D., General Missioner, and Dr. Larkin W. Glazebrook, Field Worker, should be sent to the National Commission at Wilmington, N. C.

Dr. Milton is too well known in the Church to need any detailed description of his life and ministry. Suffice it to say that he is entering upon his work for the Commission with the same zeal and enthusiasm and practical efficiency that has characterized his work in other departments of the Church's life.

We trust that you will allow him to serve you in any way in his power in your plans for emphasizing the place and purpose of Evangelism in your diocese.

**National Commission of Evangelism,**
By Thos. C. Darst, Chairman.

**The First Organiaztion of the Church to Have a National Center in Washington.**

The Girls' Friendly Society in America announces the opening on April 2 of its National Center at 1533 New Hampshire Avenue, Washington, D. C.

In November, 1923, the National Council of the Girls' Friendly Society in America met in Baltimore. Previous to that meeting, the plan for raising $100,000 for the Washington National Center was presented to the Presiding Bishop and National Council of the Church, and was approved by them. In Baltimore, backed by the approval of the Church, the matter was placed before the National Council of the Girls' Friendly Society in America, which is composed of duly accredited representatives from the dioceses throughout the country. In this way, the question of the Washington National Center, together with the method of raising the fund, was put to vote and was passed by an overwhelming majority.

The House is purchased, and is free of all indebtedness. The plan to raise $50,000 for an Endowment Fund has not yet been realized, as the Fund is about $18,000 short.

On the day the National Center opened its doors to guests, Miss Sarah Bennett Hopkins, the chairman of this undertaking since the beginning four years ago, was laid to rest in Worcester, Mass. In memory of Miss Hopkins, this fund is to be called the Sarah Bennett Hopkins Memorial Fund.

The purpose of the Washington National Centre is to provide a National Center from which the objects and activities of the Society can be made known; to offer hospitality to its Members and Association as transient guests, and to other women who may be going to Washington.

It is hoped that the cooperating organizations of the Church will avail themselves of this opportunity. Especially does the Girls' Friendly Society in America wish the women of the Church to know of this Center in the City of Washington, to which they will be accorded a most cordial welcome.

During the General Convention the Presiding Bishop, assisted by the Bishop of Washington, will dedicate this National Center to the uses for which it is intended.

## VIRGINIA

Rt. Rev. H. St. George Tucker, Bishop.

**Program of the One Hundred and Thirty-third Annual Diocesan Council.**

**Tuesday, May 22.**

8 P. M.—Meeting in the interest of Social Service under the Board of Social Service.

**Wednesday, May 23.**

10 A. M.—Opening Service of Council. The Holy Communion, Bishop Tucker, celebrant. Organization of Council. Bishop Tucker's Annual Address. Business Session.

1 P. M.—Luncheon served in the Parish House.

2:30 to 5—Afternoon Session.

8 P. M.—Evening Prayer, and Sermon by Dr. Henry Lubeck of Washington, D. C.

**Thursday, May 24.**

9:30 A. M.—Business Session.

1 P. M.—Luncheon served in the Parish House.

2:30 to 5—Business Session.

8 P. M.—Evening Prayer and Sermon by the Rt. Rev. Thomas C. Darst, D. D.

**Friday, May 25.**

Probable Business Session in the morning.

**Spring Meeting.**

The Rappahannock Valley Convocation met May 9-10 at St. John's Church, South Farnham Parish, Tappahannock, the Rev. H. S. Osburn, rector.

The services opened with Corporate Communion, Wednesday morning. The Rev. George C. Shaw, of Mathews, Va., preached the sermon. All the clergy except one was present, and thirteen parishes had lay representatives.

In the afternoon the session was turned over to the Layman's Association, with its President, Mr. Robert Beverley, in the chair.

It was urged that an effort be made to get the association to function locally as does the Woman's Auxiliary; and a committee was appointed to arrange programs for the local sessions. Those appointed to act with the president, were J. M. Lewis, Blake Newton, E. F. Barnes, Jr.

A motion to ask the Diocesan Council to redistribute the parishes of Convocations of the Diocese was carried.

At the evening service the Rev. Wm. Presley Bell, D. D., of the Virginia Theological Seminary, addressed the Convocation, his subject being, "The Existing Unity in the Light of Lausanne Conference".

On Thursday morning Dr. G. Freeland Peter, of St. James' Church, Richmond, held a Quiet Hour, and later made an address in behalf of the Board of Religious Education. As the outcome of this address the following motion was carried:

Be It Resolved, That in view of the work which the Board of Religious Education is called upon to do, and in view of the fact that the amount granted the Board by the Diocese is not sufficient to carry forward the work effectively, therefore we approve the suggestion of the Board to ask the Sunday Schools of the Diocese for sufficient money to provide a Field Secretary to help carry on the work."

A vote of thanks was awarded Dr. Peter for his timely address and a copy of these resolutions ordered sent to him.

At the noon hour the Rev. E. R. Dyer, of China, addressed the Convocation, giving some of the reasons for the recent uprising in China.

At the next business meeting it was resolved, "That it is the sense of the Convocation that it would be unwise to omit the Thirty-Nine Articles from the Prayer Book".

Mr. Robert Beverley moved:

"In view of the fact that there has been some controversy in The Southern Churchman on the conditions at the Virginia Seminary that have been subjects of criticism, that we express out utmost confidence in the statement of our beloved Bishop, and the written statement signed by the Faculty of the Seminary, that conditions at the Seminary are at present entirely satisfactory." A copy of this resolution was ordered sent to the Dean of the Seminary.

The Rev. Dudley Boogher and Mr. Blake Newton were nominated to represent the Convocation on the D. M. S. Board.

The Convocation adjourned to meet in the fall at St. John's Church, Warsaw, time to be set by the Dean in conference with the secretary and rector.

**R. N. B.**

**Consecration of the First Chapel of Remembrance: Middle River Mission.**

On Friday, May 4, at eleven o'clock, the Rt. Rev. H. St. George Tucker consecrated the Chapel of Remembrance at Middle River, Va. This Chapel has been built in one of the most remote parts of the Archdeaconry of the Blue Ridge, in District Number Six, which is under the charge of the Rev. David H. Lewis. The funds were raised largely by the Mountain Missions Mite Society, which was organized by Miss Marcelyn Buxton, of Baltimore, Md., when she was a child of twelve. She has succeeded so well in interesting people in the Mountain work that the Society has built in

six years' time a large stone Mission House in the Ragged Mountains near Charlottesville and this stone Chapel, each building costing five thousand dollars, and they are now raising funds for a Second Chapel of Remembrance.

The Fourth of May will live long in the memories of those who were privileged to attend the ceremony of consecration. There were four clergy beside the Bishop in the procession; the Ven. W. Roy Mason, the Rev. W. Clayton Torrence, the Ven. F. W. Neve, and the Rev. Nelson Page Dame. Many friends of the Mission both from the surrounding country and the other missions, and from the outside, were present.

The chapel is of the native rock of the hillsides and was built by native workmen under the direction of the Ven. W. Roy Mason. It is furnished with a stone altar, pulpit and font of the same variegated brownish grey native rock. The windows open casement-wise upon entrancing views of woods and hills and blossoming dogwoods.

After the service of consecration the Bishop confirmed the four persons from the community and preached a sermon which will be remembered by all who heard it. He spoke of the Beauty of Holiness, and as he spoke the soft sweet songs of birds and of the river mingled with his words and added their praises to the loveliness of the blossoming trees. One could but feel that the Beauty of Holiness was very real.

If you ever ride that way, you will come to a turn in the road and suddenly you will be confronted with what seems like a mirage; on the mountain side above the racing, singing river, this marvelous piece of stone work, the Chapel of Remembrance. If it be a week day you may wonder where there could be found a congregation in that seemingly deserted spot, but if it be a Sunday you will see the place filled with people, for this is the only place of worship in that whole region, this beautiful thing which the Church has placed there to preach silently the "Beauty of Holiness".

E. E. W.

## GEORGIA.

**Rt. Rev. F. F. Reese, D. D., Bishop.**

### Archdeacon of Georgia.

Appointment has just been made of the Rev. C. C. J. Carpenter, rector of Grace Church, Waycross, as Archdeacon of Georgia, giving part time service, continuing as rector of his parish, and to act as assistant to the Rt. Rev. F. F. Reese, D. D., Bishop of the Diocese. Some time ago decision was reached by the Executive Council that Bishop Reese should have aid in the administration of diocesan affairs, and at the recent diocesan convention, the matter was referred to Standing Committee for immediate action. Rev. Mr. Carpenter is a native of Augusta, Ga., and is a grandson of the late Charles Colcock Jones, noted Georgia historian. Mr. Carpenter was ordained deacon in December, 1925, in St. John's Church, Savannah, by the Bishop of the Diocese, and was advanced to the priesthood in his own parish, the Church of the Good Shepherd, Augusta, in June, 1926, when he became rector of Grace Church, Waycross. He is a graduate of Princeton University, and received his theological training at the Virginia Seminary. He is a young man of exceptional attainments, and the appointment is considered one of distinct advance in the diocese. He will have supervision of all missions. When Mr. Lloyd Clark, who is now finishing his theological course at the University of the South, is ordained deacon in the late summer, he will be assistant minister at Grace Church, and will have charge of the missions in Chatham County, Ga.

### Endowment Fund.

An endowment fund of $60,000 has recently been made to the Diocese of Georgia by Mrs. Margaret S. Byllesby, of Chicago, for settlement work in the mill district of Augusta, Ga. This gift was made through Deaconess Ruth E. Byllesby, of Roxbury, Conn., who returned to the diocese last October, having served at Christ Church, Augusta, some years ago, and who is now giving her services at that mission. The endowment is to be known as "The Henry M. and Margaret S. Byllesby Fund", the interest of which is to be used for the work as long as it is in existence, and if it is ever abandoned, the money can then be used at the diecretion of the Bishop of the Diocese. This magnificent and unexpected gift will make Christ Church mission even more effective in the district where it tis located. Since coming to Augusta last fall, Deaconess Byllesby has been doing notable work. Her specialty is kindergarten work, and a room in the parish house was fitted up for her use in that field. The Rev. Jackson H. Harris, rector of the Church of the Atonement, Augusta, is vicar of Christ Church.

E. D. J.

## ARKANSAS.

**Rt. Rev. Jas. R. Winchester, D. D., Bishop.**
**Rt. Rev. E. W. Saphore, D. D., Suffragan.**
**Rt. Rev. E. T. Demby, D. D., Suffragan.**

### Elections.

At the annual meeting of the Woman's Auxiliary in Little Rock, the following were elected officers for the ensuing year: Mrs. A. N. Tanner, of Helena, President; Mrs. Hanson A. Stowell, of Pine Bluff, First Vice-President; Mrs. Harry Morrison, of Little Rock, Second Vice-President; Mrs. Nick Campbell, of Little Rock, Secretary; Mrs. Collier, of Pine Bluff, Treasurer; Mrs. F. N. Burke, of Marianna, United Thank Offering, Custodian; Mrs. E. H. Bancroft, of Hot Springs, Supply Secretary.

### A Memorial in St. John's, Camden.

On the Second Sunday after Easter a new clergy stall that had been placed in the chancel of St. John's Church by Mrs. A. A. Tufts, was dedicated. The inscription on a little brass plate placed where it is almost invisible reads: "To the Glory of God and as a Thank Offering for the Faithful Ministrations of the Rev. Randolph Royall Claiborne".

C.

## FLORIDA.

**Rt. Rev. F. A. Juhan, D. D., Bishop.**

On Easter Day the **Church of the Good Shepherd**, Jacksonville, the Rev. Chas. A. Ashby, rector, broke ground for its new church edifice, which will complete its $598,000 plant, making this one of the largest and most thoroughly equipped church plants in the South.

The campaign for the new church was started on Easter Sunday, 1927. What is known as the "silent method" was used—no one being seen, but literature being sent to those interested in the parish, asking that, if they cared to share the privilege of the undertaking, they would respond on Easter. There was a widespread and splendid response, and the architects were directed to proceed with the plans. Mellen Greeley of Jacksonville, and Carbusier and Foster, of Cleveland, Ohio, are the architects for the church. Both firms are expert in this line and the result of their talent has been the promise of a handsome and beautiful building. The contract for the building has been awarded to A. Bentley and Sons Company, of Jacksonville, who are now at work.

The new church will be of stone, the sanctuary paved with marble, the aisles of handsome tile, and the space under the pews of rubber tile. The church be made for a choir of sixty. The buildwill seat about 1,000. Provision will ing is Gothic. On each side of the chancel will be an organ. A large working sacristy, choir rooms, rector's study, music rooms and a library are provided. The contract calls for completion by February 15 next, and it is expected that by next Easter the church will be in use. Many beautiful memorials have been given to the parish for the new building.

The first unit of the parish, now used as a gymnasium, was erected in 1918. Here services were first held. In 1921, the second unit, which contains the chapel, club rooms, swimming pool, guild halls, kitchen, offices and Sunday-school departments, was added. In 1925 two additional large halls for departments of the Church School were built, thereby giving the parish one of the most complete parish-houses in the South, and making an investment of over $350,000 in buildings. The Church of the Good Shepherd has specialized in its Sunday School and young people's work, and has one of the largest and most efficient schools in the Episcopal Church. Its present enrollment being nearly 1,200. Its swimming, basket ball, baseball, track and football teams are outstanding organizations. The young people are taught in the parish to render many services to the General Church, to the Diocese of Florida and to the community in which they live. At the present time the parish house is used for the church services—this is an auditorium, seating about eight hundred people. The parish has about 1,400 communicants.

## SOUTH CAROLINA.

**Rt. Rev. W. A. Guerry, D. D., Bishop.**

### Ancient Churches Visited.

Bishop Guerry on Sunday, May 13, visited and conducted services in St. James, Santee, and old Christ Church, near Charleston, two of the oldest Episcopal Churches in the United States. Both the parishes were created in 1706. The original Christ Church was built in 1708, but was partly destroyed by fire, although the walls are yet standing. St. James, Santee, was built in 1768.

The Charleston Convocation met at Mt. Pleasant, Monday and Tuesday, May 14 and 15. The Rev. W. B. Sams, of Mt. Pleasant, who is rector also of the two old parishes, was present. The Rev. A. W. Shardon of St. Jude's, Walterboro, conducted the opening services and preached.

### New Rector Arrives.

The Rev. G. F. Cameron, new rector of Christ Church, Charleston, S. C., has taken charge of the parish and on May

13 conducted an open-air meeting under auspices of the Laymen's Evangelistic Brotherhood, in Hampton Park, Charleston. Mr. Cameron was called from Ayden, N. C. He is a B. A. of the University of Virginia and graduate of the Episcopal Theological Seminary at Alexandria. He succeeds at Christ Church the Rev. Roderick H. Jackson, who has gone as missionary to Japan.

### Discussing Rural Work.

The Pee Dee convocation of South Carolina met at Stateburg, May 17-18 in the historic church of the Holy Cross. Bishop Guerry led the discussion of the main business of the convocation, which was the extension of rural work. The Rev. H. W. Fereman, of New York, Secretary of the Division for Rural Work of the National Council of the Episcopal Church, was present and participated. Plans were formed for prosecuting rural work systematically and energetically.

The Church of the Holy Cross was built in 1788 on land given by General Sumter. It was incorporated by act of the General Assembly, its incorporators including the vestries and wardens of Episcopal churches in the parishes of St. Luke, St. Mathew, St. George, Winyah, St. Stephen's and St. James, Goose Creek, Claremont, and St. Helena Island.

## SOUTHERN VIRGINIA.

**Rt. Rev. B. D. Tucker, D. D., Bishop.**
**Rt. Rev. A. C Thomson, D. D., Coadjutor**

### Daughters of the King.

The Twenty-first Diocesan Assembly of the Order of the Daughters of the King of Southern Virginia, convened in old St. Paul's Church, Norfolk, on Thursday, May 10.

Holy Communion was celebrated and a Quiet Hour Meditation conducted by the Rev. Norman E. Taylor.

The business session was held in the parish hall, the diocesan president, Mrs. E. P. White, presiding. Sixty-three delegates and a number of visitors were present.

Treasurer's report showed a total of cash on hand and receipts of $320.50; total disbursements, $244.03, leaving a balance in bank of $76.47.

The Chapter reports show that the Daughters of the King in this diocese are active in every department of the work of the Church. A total of 3,783 visits were made during the year to the sick, in homes and hospitals, to shut-ins, and institutions. Five hundred and thirty-seven persons, including strangers, were spoken to in church by the Daughters; fourteen persons brought to Confirmation; thirteen to Baptism, and seven children to the Church Schools; $238.04 was disbursed for charitable purposes, and four hundred and fifty-nine magazines were distributed.

The Rev. Newton Middleton, rector of the Church of the Good Shepherd, in this city, made an interesting address, and bade the Daughters an official good-bye, as he will leave July 1 for Jacksonville, Fla., where he will assume the rectorship of St. John's Church.

Our national president, Mrs. A. A. Birney, who was to have made an address at this Assembly, was prevented from coming, but sent a message which was read by the diocesan secretary.

The by-laws were amended, changing the time of our annual meeting from the month of May to the month of April, at some date after Easter to be arranged by the Executive Board.

The following were elected as delegates and alternates to the triennial meeting of the Order of the Daughters of the King, in Washington, in October of this year:

Delegate, Mrs. E. P. White; alternate, Mrs. John A. Scott; delegate, Mrs. H. L. Addison; alternate, Mrs. A. LeB. Ribble.

The election of officers resulted as follows: President, Mrs. A. LeB. Ribble, 3025 Vendome Place, Norfolk; Vice-President, Mrs. L. A. Plummer, 524 South Street, Portsmouth; Secretary, Mrs. J. S. Moore, 512 Hampton Place, Portsmouth; Treasurer, Mrs. Thomas R. Johnson, 1513 Lafayette Building, Norfolk.

After supper, served by Bishop Randolph Chapter, and a social hour, an evening service was held in the church, the speaker being the Rev. M. S. Eagle.

The rector, Dean Peacock, formerly of Christ Church Cathedral, Mexico City, conducted a Retreat in Christ Church, Norfolk, under the auspices of the Daughters of the King, on Wednesday, May 9. The Quiet Day commenced with an Early Celebration and Meditation. The rector gave five addresses on the following subjects: Prayer; World Peace; Missions; Faith and Love.

## SOUTHWESTERN VIRGINIA.

**Rt. Rev. Robert C. Jett. D. D., Bishop**

### The Church School Lenten Offering.

In the afternoon of Sunday, April 22, a Diocesan Lenten Offering service was held in St. John's Church, Roanoke. In addition to the members present from the Sunday Schools of Christ Church, St. John's and St. Peter's in Roanoke, there were large delegations from St. Paul's at Lynchburg, St. Paul's at Salem and Grace Church, Radford and two representatives of R. E. Lee Memorial at Lexington.

The service was conducted by the Rev. Messrs. Alfred R. Berkeley and Sumner Guerry of St. John's, Roanoke, and the singing was led by the combined junior choirs of Christ Church and St. John's. The Rev. G. Otis Mead of Christ Church made a brief address and the Rev. Devall L. Gwathmey of St. John's, Wytheville, spoke most interestingly of his recent visit to the Holy Land. It had not been possible to obtain reports on the Lenten Offering from all the schools in the diocese, but the tabulation of those heard from indicated that the final diocesan total should closely approach, if not equal, the figure of last year, which was $5,929.41.

The three banners awarded in 1927 were returned and re-awarded at this service. That for the largest total offering from a school was surrendered by Christ Church, Roanoke, and awarded to St. Paul's, Lynchburg. That for the largest average contribution per member of school was won by St. Peter's, Altavista, the same that won this banner last year. The banner for the greatest percentage of increase in school offering over the previous year was transferred from Trinity Mission, Richlands, to Christ Church, Pearisburg.

### The Rev. Mr. Guerry to Supply at Lexington.

The Rev. Sumner Guerry who, since September, 1927, has served as Assistant Minister at St. John's Church, Roanoke, under the Rev. Alfred R. Berkeley, rector, acceded to a request that he take temporary charge of R. E. Lee Memorial Church at Lexington, Va., beginning the first Sunday in May.

Mr. Guerry was for a number of years a missionary in China, being stationed at Yangchow most of the time, and it is probable that he will be called back to China during the coming summer or fall. Thus it would not be possible for him to accept a rectorship in America at this time.

The church at Lexington is at present without a rector o naccount of the resignation of the Rev. Dr. Churchill J. Gibson, effective April 15, to accept a call to St. Mary's at Ardmore, Pa.

Mr. Guerry is a son of the Rt. Rev. William A. Guerry, D. D., Bishop of the Diocese of South Carolina. During his stay in Roanoke he has made many friends who will realize with pleasure that Lexington is not far away and that thus it may be possible to see a great deal of him still before he leaves to take up again his work in the foreign field.

**T. A. S.**

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

### College of Preachers' Cornerstone.

The cornerstone of the College of Preachers, attached to the Washington Cathedral, was laid Thursday, May 17, the ceremony being in conjunction with the annual meeting of the National Cathedral Association at Mt. St. Alban's. Representatives of the sixty-two committees of the association, which now has membership of more than 6,000, were present. The Holy Communion was administered at ten A. M. at Bethlehem Chapel. The opening address was by Bishop Freeman, of Washington, who was followed by William R. Castle, assistant secretary of state, and former Senator Pepper of Pennsylvania. The cornerstone was laid at three P. M. The immediate erection of the college is made possible by a recent gift from a layman of $250,000, and the existence of an endowment fund yielding $50,000 annually. General John J. Pershing is chairman of the Cathedral Committee.

### Imperishable Record of Givers.

Since 1893, when the building of the Cathedral at Washington began, more than 27,000 persons have contributed for the work, the gifts varying from a few dollars to more than half a million, and the names of all givers are to be recorded imperishably. They are written with fadeless India ink, made from a formula obtained from the Library of Congress, in a series of volumes called "The Book of Remembrances". Each volume contains one hundred and eight pages of hot pressed linen paper, more lasting than the best parchment, and all will be bound in cream colored vellum and placed in a richly carved niche in the sanctuary of the building. Thirteen volumes have been filled thus far, the total gifts exceeding $7,000,000. They include gold wedding rings, to be melted for the Holy Communion service, rare laces for the altar, stones of historic association to be incorporated with the building, valued paintings. One name to be included is that of a workman who gave a month of his labor.

The name of the book carrying the names is suggested by a verse of Malachi: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard of it and a

(Continued on page 22.)

# Family Department

**MAY.**

1. Tuesday, SS. Philip and James.
6. Fourth Sunday after Easter.
13. Fifth (Rogation) Sunday after Easter.
14, 15, 16, Rogation Days.
17. Thursday, Ascension Day.
20. Sunday after Ascension Day.
27. Whitsunday.
30. Wednesday, Ember Day.
31. Thursday.

**COLLECT FOR WHITSUNDAY.**

O God, Who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus Our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

**"COME FROM THE FOUR WINDS, BREATH."**

O fine pure air of Heaven, fill our souls;
Sweep through our minds and make them crystal clear.
Sweep all the dust and dirt of earth away
That clogs the wheels of thought, O Breath of God,
Fill us with power, fill us with love of Thee,
That so we may win others to Thy Love.
O quickening Breath! O Breath of Living Fire!
Purge Thou these mortal bodies; swallow up
Mortality in Life: that clothed with light
We may rise up triumphant to that world
Where faith victorious is merged in Sight.

—Michael Wood.

For The Southern Churchman.

## Whitsunday.

Rev. J. J. Clopton.

The wonderful happenings of the first Whitsunday are naturally expected as they marked a definite spiritual epoch. The nature of them (fire and wind) are likewise natural as foreshadowing mighty upheavals in the spiritual realm.

The Lesson of Pentecost is primarily a witness of Christ's Exaltation and permanent headship and guidance of His Church.

Christ's instructions to His disciples in the promise of the Holy Ghost, and His reminder just before His ascension, point directly to this continued guidance by the Spirit.

Pentecost also is a witness of larger spiritual power and vision.

The Apostles' conception of religion was ceremonial, rather than spiritual. Their conception of the Kingdom was National rather than Universal. Their attitude in time of spiritual testing was cowardice rather than courage.

Pentecost is the witness of world-wide fruitage of spiritual gifts, both as regards Christ's intention and power as Redeemer. The charge of Christ to them, "Ye shall be my witnesses both in Jerusalem and in Judea and in Samaria, and unto the uttermost parts of the earth", stretched in Christ's intention, the bounds of the Kingdom to the ends of the earth, as well as guaranteed the power for its accomplishment. The Old Testament Church was local, both in its experiences and in its outlook. Occasionally disciples, like Simeon and Anna caught the world mission to the untried apostles. Go ye into all the world and make disciples of all nations; all power is given unto me in heaven and in earth.

It is spiritual power. "Not by power nor by might, but by My spirit", saith the Lord. Faith in and use of spiritual power through God the Holy Ghost, means world redemption.

## The Joy of the Lord.

The Lord Jesus was the man of sorrows, yet He was the most joyous man that ever walked this earth. He Himself said that the little disciple band was like a wedding party. And if that were so it was because He Himself was the life and soul of the group of friends. Upon Him rested the burden of the sin of the world. Over His consciousness loomed always the shadow of the Cross. Yet His presence radiated serenity and gladness for the hearts of the friends with whom He lived and the crowds who gathered round Him. "As He is, so are we in this world." So ought we to be, so may we be. The Christian life is not to be one immune from care, though it is to be care free. "Peace I leave with you, My peace I give unto you." And you and I may learn by His grave to be object-lessons of what He can do for frail ordinary folks who have no resources of goodness or strength of our own. And thus our own inadequacy becomes the brighter foil to set off His power as men see that we can exhibit a joy quite irrepressible, spontaneous, overflowing into other lives, that joy of the Lord Jesus which is our Strength.—Rev. J. Russell Howden.

For The Southern Churchman.

## What Makes Life Worthwhile?

Louis Deschamps.

In all the blind groping of an intellectualized approach to the mysteries of life, there runs the plaintive note of cynical melancholy expressed in the form of a question: what makes life worthwhile? And while philosophers, wise and otherwise, wreck their minds in the strain of many ologies, many humble, unobserved people are living lives of proclaiming the answer to such a question and many great men of past and present demonstrate the worthwhileness of life. A recent study of suicides has revealed the interesting fact that locomotive engineers have the lowest suicide rate of all occupations. This suggests that the glamour and responsibility of such work must give the desired interest and zest. The engineer not only feels that he has a definite duty to perform, but also keeps alive a priceless sense of adventure and glamour in the never-failing achievement of the successful run. In short, he feels that life demands of him a steadfast, efficient work; and he cherishes with pride hi sresponse to the ideals of his calling.

The difference between happiness and boredom is essentially a matter of enthusiasm. To be animated and inspired by some dynamic conception, derived from one's own personal convictions, is to find the meaning of life. Critics argue that religion and idealism offer only a sporadic, emotional power, and that one can not remain "up in the clouds" indefinitely. But one does not have to be in a blissful state of ecstatic joy to perceive meaning to life A dying man once told his sons that his greatest bequest to them was the honor of their name, the valiant ideals of virile, Christian living to which he had pledged his own life, in spite of failures. Life is ultimately significant in proportion to the immortal ideals one cherishes and persistently strives to achieve.

How can one answer for himself the vital question of what makes life worthwhile? The imagination is a great factor—imagination to feel the pride of duty, to picture the beauty of that ancient conception of **noblesse oblige**, literally to fire the mind and soul with inspiring ideals and zest for knowledge. And that mysterious element of glamour or romance so essential to prevent monotony, that too comes from imagination. Strives to succeed in catching the viewpoint of the engineer, or of the navigator, or of the soldier toward the duties of life, and one finds that many apparently burdensome morals are as alive with adventure as the alluring evils.

When life is tedious and unhappy, it means that one is dangerously idle mentally and spiritually. Physical energy is not sufficient. Man is the incarnation of a spiritual power beyond human conception to understand. The lives of great men and women illustrate the working of this spiritual force. Like a living medium, man is the actual presence of God's spiritual power. Not alone in the formal duties of religious profession, but in every noble, God-like act; in every virtue of valor, wisdom, and the finer nature of man does this spirit express itself. For every one's duty there is the grandeur of divine presence, and for ever man's vision of the ever-distant ideal there is meaning of life to satisfy the soul. One is as immortal as one's spiritual treasures, though death overtake the ship in mid-ocean of human frailty.

## "Those Gadarenes."

Were they, or were they not, so bad? Is it not strange that in reading our Bible sometimes, the words we have read all our lives suddenly seem to stand out in a new light, and open up before our eyes, a new vista? Take the Eighth Chapter of St. Luke. For fifty years I have closed my Bible after reading that chapter, thinking what a hard, sordid, mercenary people were those Gadarenes, shutting their doors against the Saviour, and asking Him to depart out of their courts, because He, in curing the maniac, had permitted the devil to go into the herd of swine causing them to run violently into the sea. Was not this instead of sordidness, a superstitious fear of a prophet who could perform such miracles? This being a very long chapter, the eighth chapter is usually divided at exactly the thirty-eighth verse.

Now, if you read through the thirty-eighth, thirty-ninth and fortieth verses you find a wonderful new meaning in this chapter.

The poor maniac, who had been cured, now clothed and in his right mind, was filled with loving gratitude, and begged to follow Jesus, but was

told to return to his own home, and tell what God had done for him. "He obeyed the Master, and published abroad through the whole city, what Jesus had done unto him".

What was the result?

We are told that when Jesus returned, as He always does come back, and gives us another chance, the same people received Him gladly, for they were all waiting for Him.

What a wonderful lesson in personal Evangelism, and the wonderful work that can be accomplished by one man, who is filled with gratitude to God, and the desire to obey Christ's command to "tell others".

Can we not all learn something from this incident? And in humble obedience to Christ's command, help towards making Him better known, so that all around us will be "ready and waiting for Him".—Maria G. Neville.

### THE RISEN LIFE IN JESUS.

### TH ERISEN LIFE IN JESUS.

F. B. Stone.

Triumphant over all His foes,
The Saviour of the world arose;
No taint of death clung to that tomb
From which there sprang "Immortal Bloom";
The Lord and Giver of all life,
Had war with death the mighty strife.
Alleluia!

Dear Saviour, those who sleep in Thee,
Shall like Thy risen body be,
All glorious without, within,
No more to suffer as to sin;
And this Thy wondrous face shall see,
And evermore shall be with Thee.
Alleluia!

We, too, eternal life may share,
Nor need we wait till "over there";
If we will make Thee now our choice,
And follow now Thy Gospel's voice,
Thy blessed life can we know here,
Till we meet those whom we hold dear.
Alleluia!

Life here can very blessed be,
As more and more we rise in Thee;
The greater love we spread around,
The greater joy in Thee is found;
Life there and here become one life,
As Thou in us doth win the strife.
Alleluia!

### "We Shall Not Turn Back."

The rediscovery of the Eskimo of the neighborhood of Coronation Gulf is now an old story; and so, to many, is the story of the band of Christian Eskimo who, at their own charges, volunteered to accompany Mr. Fry on his hazardous expedition, but Bishop Stringer's description of the event is more than worth repeating. He depicts the manner in which the facts were set before the Christian Eskimo, and continues:

"It was accordingly arranged that Mr. Fry should go to the East. But he could not go alone, and yet who was to go with him? We thought a few of the more earnest Christian Eskimos might be willing and so we asked for volunteers. We reminded them of the example of the Disciples, who were sent out here and there to the regions beyond. We told them, 'Now you are Christians and your first duty is to teach others those truths that have made such a difference in your lives. If it has helped you it will help others'.

"Then we told them of the conditions and difficulties. The new field was one thousand miles east of Herschel Island. The people were strange and might be troublesome, like they themselves were a few years ago. The country would be new to them, and they would have to trap and hunt for their living. We had no funds for their outfit. They would have to go at their own expense, and on a two years' expedition. It was a severe test, and yet we felt a few might be willing. The Church was packed when volunteers were asked for, and it was at first a little disappointing, as no one responded at once. Then a leading Eskimo said: 'Tell us who is to go? We are all willing, but if we volunteered some of us might not be suitable for the work. Name the persons you think best fitted.' It was a challenge and we wondered mow much it really implied, but we answered, 'Very well, tomorrow morning we shall tell you the names'. That night we prayerfully considered the question, and selected ten, five couples. The next morning all assembled in big tent eager and expectant. As I read out the names I noticed how pleased were those who were selected, while others who were not chosen showed their disappointment on their faces. I am sure we could have had scores of suitable volunteers for the work, but we added only two more to the number; two young fellows who were relatives of some of the others already selected. After the names were chosen I asked the question: 'Now are you willing to go?' They seemed surprised at the question, and replied: 'We asked you to tell us who was to go. You have told us and we are going.' But I said: 'It may be inconvenient for some. If so, tell us now. We do not want any one to turn back later'. The brief answer was: 'But we shall not turn back.' And the answer was characteristic and I believe prophetic. I have never felt to such an extent the presence of the Holy Spirit as during those last days together.

"We met in Church for our last service, soon to separate for our different fields of work. More baptisms, more marriages, and then the words of admonition and counsel and prayer joined in so heartily by all—prayer especially for those going to the regions beyond. There was no apparent excitement, but a tense earnestness, and a quiet determination to carry out the work allotted to each. As Mr. Whitaker and I stood together in the chancel the same thought came to each of us, and was whispered one to the other: 'This is a modern miracle.' 'Yes, think of a few years ago.' 'And these are the same people.' Laus deo."

"Shall he who sows dream of the ears already,
Or grasp at once his summer's fruitful prime?
God's harvest waits for those of purpose steady,
All in His own good time."
—Canadian Churchman.

### The Habit of Thankfulness.

Whoever is habitually thankful has a keen insight into the marvels of this beautiful world and the joys within the reach of all God's children. His eyes have been anointed with true vision. In the merry faces of children, in the aspect of familiar fields and woods, in the songs of birds, in the daily routine of home and office, he perceives so much beauty and such glorious tokens of God's providence that his heart beats high with rapture. He opens his eyes upon wonderland as he wakes up in the morning. He closes his eyes every night like a millionaire lying down in a palace. He has so many delights that he does not know which to regard next. He would be overwhelmed with it all, if he were not profoundly at peace. In short, the thankful man sees the world and human life just as they are, just as every one may see them if he will allow gratitude to quicken his mind and his senses.

### "FORWARD, MARCH!"

**Tune—Hold the Fort.**

W. F. Long.

Forward march, the call is sounding.
Shall we heed the call?
Dare we face the foe opposing? You or I may fall.

Forward march, our Leader calleth. Joyfully we go,
Down the Line the call is sounding; hear the bugles blow.

Forward march. Though danger threatens, fight, and do not fear,
Saints of God have gone before us, Christ Himself is near.

Forward march, our Leader calleth. Joyfully we go,
Down the Line the call is sounding; hear the bugles blow.

Forward march. When all is over, joyfully we'll sing,
Glory be to God our Father. Praise to Christ our King.

Forward March, our Leader calleth. Joyfully we go,
Down the Line the call is sounding; hear the bugles blow.

Note: The hymn above, composed by the teacher of a Sunday-school class, was sent to The Southern Churchman with the suggestion that other teachers or pupils see what they can do in the way of hymn-writing. We shall be glad to have original hymns, with suggested tunes. submitted for these columns.

For The Southern Churchman.

### CARPENTER SHOP.

Edith Mirick.

There is a charm about a quaint,
Old-fashioned carpenter shop; a fragrant
Odor like incense in sweet, new-cut wood;
A fresh, delicious charm in vagrant,
Curled shavings drifted on a floor.
There is a virility
To the sound of hammer in combat with nail;
A mesmeristic tranquility
In the buzz of saw, eating its predestined route
Through unprotesting wood. I like to watch the fine
Precision of the sharp-edeged chisel
Chipping away impediments to a design.
Wandering so, in this activity, I feel a thrilled
And breathless sense of a creative impulse,
Primitively astir and so vicariously fulfilled.
Sometimes I like to stop
There in its cluttered, noisy peace
And think about a Boy in such another shop
Who, perhaps, stood so—
Thinking big thoughts, dreaming high dreams
So long—so long ago.

**The greatest atheists are they who are ever handling holy things without feeling them.—Whyte.**

# For the Young Folks

### HYMN.

Spirt of God! descend upon my heart,
Wean it from earth, through all its pulses move.
Stoop to my weakness, mighty as Thou art,
And make me love Thee, as I ought to love.

Hast Thou not bid us love Thee, God and King?
All, all Thine own, soul, heart and strength and mind.
I see Thy Cross—there teach my heart to cling,
O let me seek Thee, and O let me find.

Teach me to feel that Thou art alway nigh;
Teach me the struggles of the soul to bear;
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

Teach me to love Thee, as Thine angels love,
One Holy passion filling all my frame;
The baptism of the heaven-descended Dove,
My hart, an altar, and Thy love the flame.

### Whitetail.

Tad stood on the depot platform of the little mountain town. Down the track he could see the smoke of the great mountain climber as it topped the range. A lump rose in his throat, and for a moment he felt that he could not go. But before he could speak to back out daddy was helping him on the train, his sister Adaline was waving to him and the train was off.

It was Tad's first trip to the city alone. He had been to Aunt Ellen's with mother, but daddy had said that he was big enough to go alone now. He was glad that he had not backed out, for it would not do to be less of a man than daddy thought he was.

In his pocket was a check which he would have cashed in the city. It was all of the money that he had earned in the last year. He was going to buy something for mother, daddy, Adaline and little Buddy. Then the rest he would spend for the things that he needed himself.

As the train pulled in to the big depot he felt a thrill of mingled joy and fear. "But daddy says I'm big enough," he said to himself, and a feeling of self-confidence came to him.

The week that followed was spent in sightseeing and buying the presents for the others. All of the money that he had left he meant to spend for his own things.

He stood on a corner waiting for a car, the car that would take him up town to spend the money.

Around the corner, with a weary, dragging, limping clatter came an old sorrel horse; that is, it appeared old. The driver stopped, climbed down and went into the house. He did not tie the horse; it was needless, that horse would never take an unnecessary step. The drooping head went lower and the dim eyes almost closed. Not the speediest auto or noisiest trolley could kindle a spark of interest in the weary animal.

Tad glanced from the odd mark on the forehead and the white forelock to the white tail, now yellow from neglect.

For a moment a queer feeling made him unsteady. The city and its crowded thoroughfare vanished and he was again back in the mountains. He saw a happy, carefree colt galloping about the barnyard. His long white tail sailed gracefully behind him. An animal, vibrant with life, loving the world and all of the inhabitants that he had encountered in his young life.

"It is yours," Tad seemed to hear daddy say to him. "You must feed it and care for it and it will take you to school and be your companion for many years."

Then he remembered the morning when he was cross and irritable and would not bother to pack up the sorrel's noon feed. With his own lunch strapped to the saddle he rode off.

At noon he ate his lunch, but the correl whinnied and neighed in vain. He pawed the earth with impatience. Then the afternoon bell rang and all was quiet on the school grounds, and he began tugging at the rope.

After school there was no sorrel pony in the shed, only a broken rope and a broken barbed-wire fence.

That was the last they ever saw or heard of him except that a passing stranger had answered that he did see such a pony being led across country by a band gypsies. He said that the pony had a bad barbed-wire cut.

With something that sounded like a sob Tad again became conscious of his surroundings and the sorrel pony before him.

"Whitetail!" he cried, tears springing to his eyes. His arms went about his neck and his face against the white star on the drooping head. "You are Whitetail, I know you are. But why do you look so old? You've been foundered and abused and starved."

The owner of the horse returned. He climbed into the rickety wagon and gathered up the lines and whip.

Tad stepped aside. His heart was thumping. He didn't know what to do.

"Giddap," said the man, but not depending upon this verbal command, he gave the sorrel a smart crack with the whip.

The very idea of striking that half-dead horse sent Tad's blood surging through his veins and an involuntary cry rose to his lips. His whole physical being was in revolt.

"Stop that!" he cried. "Wait."

The man stopped. "Well," he growled, "what do you want?"

Tad didn't know just what he did want or what he wanted to say. "You stop licking that horse," he said. "Can't you see that he is half dead?"

"Half dead?" chuckled the man. "Say, sonny, if that thar horse ain't nine-tenths dead, I'll eat my hat," and he raised the whip again.

However, he did not move. He was eyeing Tad curiously.

Tad thought of the remaining money in his pocket and of the things he meant to buy. Then his memory flashed back to the day when Whitetail neighed in vain. "It's your own fault; it's your own fault," a voice kept saying. "Now what are you are going to do?"

"Will you sell him?' he asked.

"Sure," answered the man, "providin', of course, I can get my price for him. I got a lot of use for him and I'd have to buy another.

Tad's heart sank. He had expected the man to be eager to sell.

The man gave him a searching look. "Looking for a good horse?" he said.

"I would like to buy that horse," Tad said. "How much do you want for him?"

"How much do you figure you'd be willing to pay?" asked the man.

Now Tad was not a good bargainer. He could not conceal his anxiety to buy the horse, nor could he hide his reason.

"I will give you ten dollars for him," he said.

The man chuckled. "I ain't givin' him away." And he raised his whip again.

Well," Tad said timidly, "what will you take for him?"

"Well," drawled the man, "I ain't hankerin' to sell him, but seeing as you want him so badly I'll let him go for twenty-five dollars. That's a bargain price. He's better than he looks."

Tad was on the point of turning away.

"But it's your fault," said the voice again.

He hesitated. In his pocket his hand gripped the purse in which was thirty-five dollars. He was on his way to town to spend it. It meant books, clothes and many little things dear to the heart of the wide-awake boy.

"Twenty-five dollars," repeated the man impatiently.

Tad drew out the purse and counted out the money.

The owner of the horse counted it carefully before pocketing it.

The following day, Tad, with his remaining ten dollars in his pocket, started on his homeward journey, not on a speeding train, as he had come, but on the back of dear old Whitetail, already looking better from his day of feasting and rest.

For days they plodded on, up the winding narrow road into the mountain country. There was no hurry so long as there was money for food. Tad knew how to get the best out of a horse.

Some nights found them far from any kind of shelter, and these nights they slept side by side on the mossy ground. Tad always had matches and a bit of pitchy kindling to start a fire.

But all journeys come to an end and at last they reached Tad's own gate.

There were Buddy and Adaline running to meet him. Mother was standing in the doorway and daddy was leaving his team in the field and coming toward him. How glad he was to see them all.

"Wasn't it lucky," he thought to himself, "that I bought all their presents first?"—Junior World.

### The Captured Mother.

"I wonder what those boys are making." Mrs. Hilton stopped to listen as she stepped back from the oven after putting in the potatoes to bake for dinner. "Ted has been at something all the morning. Before Dwight came over I heard him in the shed chamber using his grandfather's tools."

Through the open kitchen door the sound of hammering was distinctly heard.

"Whatever it is, it isn't mischief," smiled Ted's grandmother.

For a moment the noise of the hammering ceased.

"I wonder now if I have time to stir up a batch of biscuits." Mrs. Hilton glanced at the small clock ticking industriously on the mantel. "I guess so," was her hurried decision, "if I'm spry about it."

"I don't know of anything a hearty, hungry boy likes better than some piping hot biscuits, and so does everybody else, for that matter."

When everything was ready, Mrs. Hilton called the boys in to dinner.

"My! but don't they smell good!" exclaimed Ted, as he went to the sink to wash. "How did you know, grandmother, that I wanted some biscuits?"

"Boys always do," was the smilling reply. "You've been pretty busy this forenoon, haven't you?"

"Rather," replied Ted, as he dried his hands on the roller-towel. "But we've got our cage 'most done, and it's a big one. It will hold—I don't know how many birds."

"A good many," added Dwight.

"Birds?" There was a tone of inquiry in Mrs. Hilton's voice as well as a questioning look on her face.

"Yes; we thought we'd made a collection this summer," explained Ted, "and see how long we could keep them. And it won't be any trick at all to get them while they're on their nests."

"I think Bob Skillings got as many as ten kinds last year," said Dwight. "However, I guess they didn't live very long—many of them. Probably he didn't give them the right kind of food."

"I've got a book, which I'm going to loan Ted, which tells the kinds of food the different birds eat, so he'll know, better than Bob did, what to give them."

"I see," was Mrs. Hilton's quiet rejoinder. "Well, I think everything's on the table, and we'd better sit down. I don't imagine grandfather will be back from Yarmouth before one or two o'clock, so we won't wait for him. I know how hungry boys get between breakfast—if they have it early—and dinner-time."

After they had finished eating, Ted and Dwight hurried back to the shed chamber.

"So that's what Ted's been doing," was Mrs. Hilton's sober reflection as she carried the dinner dishes to the kitchen. "I think his grandfather will have to—"

Mrs. Hilton did not finish the sentence.

"No," she said a few moments later, "that isn't the wisest way. I think another plan will be better."

When the cage was finished, Ted called his grandmother out to the shed.

"It's done," he explained. "Isn't it a dandy?"

"'Twill hold a good many birds, surely," was Mrs. Hilton's exasive reply. "When do you expect to begin capturing them?"

"Oh, soon's they commence to hatch their young," replied Ted, as he proudly showed his grandmother how the door of the cage opened on its small brass hinges. "I couldn't get them before that time, I imagine.'

"No, probably not," said Mrs. Hilton, presently going back to her work.

"Grandmother doesn't seem to be as interested in my cage as I thought she'd be," remarked Ted, after Mrs. Hilton had returned to the kitchen.

"It's because she's a woman," ventured Dwight. "Women wouldn't see any fun in catching birds."

"No-o, I don't suppose they would," agreed Ted. He then carried the newly constructed cage over to the corner of the shed, near his grandfather's grain chest.

"Now, grandmother, a story!" demanded Ted that evening, after the supper was over and the dishes done up.

"A story? Why, let me see," said his grandmother.

"Please!"

"What kind of a story?"

"Just any kind," declared Ted; "those that begin with 'Once upon a time', though, I like them best."

"Very well," agreed Mrs. Hilton. "I'll tell you then about a captured mother."

"That will be dandy!" exclaimed Ted, enthusiastically.

"It was long ago," began Mrs. Hilton, "at a time when people lived in a place called 'Make Believe'."

She turned and laid her knitting on the table.

"Here once dwelt a mother and an only son. Her name was Mrs. Dear-to-Her-Boy. One day she was sitting in her snug little home crooning softly to her sleeping child in his cradle, when two monstrous birds opened the door. They didn't stop to knock. At once they pounced upon the helpless and terrified mother, Mrs. Dear-to-Her-Boy, and carried her away into the forest a prisoner.

"When the little boy awoke, hungry, and frightened, there was no mother in the house to feed him and quiet his fears."

"But wasn't his father—"

"His father was far away," interrupted Mrs. Hilton, "working to support his little family, which was left behind in the land of 'Make Believe'.

"One long day and night passed, and then another and another," continued Mrs. Hilton, "and still the giant birds kept Mrs. Dear-to-Her-Boy a pitiful captive. And her one wee son in the lonely little home woefully perished—all for lack of a mother's care."

"And did Mrs. Dear-to-Her-Boy never go back?" asked Ted soberly.

"How could she, made and kept prisoner as she was, by the cruel birds?"

"She—she couldn't," admitted Ted.

The next morning while Mrs. Hilton was getting breakfast, Ted opened the door to the kitchen.

"Do you suppose you could use my cage, grandmother, for a chicken-coop?" he asked.

"I judge so," replied Mrs. Hilton. "But I thought you made it for—"

"A bird-cage?" interrupted Ted. "I did, grandmother, but I'm not going to use it for that—not after your story about Mrs. Dear-to-Her-Boy. I've concluded, since I've been thinking about it, that to her young a captured mother means the same thing, whether it's a boy's, or a bird's."—The Baptist.

### What Ailed a Pillow.

Annie was saying her prayers and Nell was playing with a shadow picture on the wall. She was not satisfied to play alone; she would talk to Annie, that mite of a picture in gold and white golden curls, snowy gown, by the bedside.

"Now, Annie, watch!" "Annie, just see!" "O Annie, do look!" she said over and over again.

Annie would not look up, but finished her prayer and crept into bed, to which her thoughtless sister followed, as the light must be put out in just so many minutes. Presently Nell took to tumbling, pushing and saying: "Oh, dear!" Then she lay quiet awhile only to begin again more restless than before.

"What's the matter?" asked Annie.

"My pillow," tossing, thumping, kneading; "it's as flat as a board and hard as a stone; I can't think what ails it."

"I know," answered Annie in her sweet, quiet way.

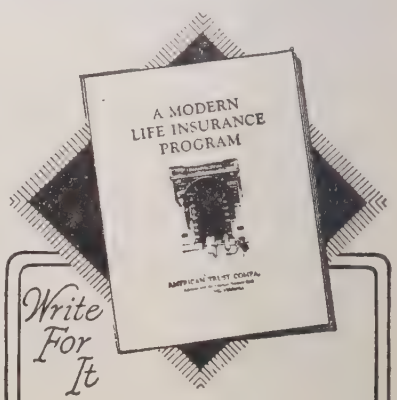
"What?"

"There's no prayer in it."

For a second or two Nell was as still as a mouse, then she scrambled out on the floor, with a shiver it's true, but she made up her mind never to sleep on a prayerless pillow again.

"That must have been what ailed it," she whispered soon after getting into bed again. "It's all right now."

I think that is what ails a great many pillows on which restless heads, both little and big, nightly toss and turn; there are no prayers in them. Nell's remedy was the best, the only one. Prayer made the pillow soft, and she sank to rest as under a sheltering wing. —Selected.


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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES.

**ANTIQUES.**

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**MEETING OF TRUSTEES.**

THE BOARD OF TRUSTEES OF THE Protestant Episcopal Theological Seminary in Virginia will meet at the Seminary on Wednesday, the 6th day of June, 1928, at noon.

S. SCOLLAY MOORE,
May 5, 1928. Secretary.

**COUNTRY BOARD.**

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POSITION WANTED, SEPTEMBER First. School Nurse and House Mother. Long experience; best references. Address "Deaconess", St. Raphael's House, Monterey, Tenn.

POSITION WANTED AS COMPANION, OR Tea Room Hostess. Willing to work. Address "R", care of Southern Churchman.

### HELP WANTED.

WANTED — MIDDLE-AGED WHITE woman to help mother with child. State salary expected with application. References. Address Route 2, Box 205, Norfolk, Va.

## Deaths

**MRS. GEORGE THURSTON WILLIAMS.**

At Rockhill, Casanova, Virginia, on Sunday, May 13, 1928, MRS. GEORGE THURSTON WILLIAMS (Sally Berkeley Nicolson). Of her life among us we can only say, "We thank Thee, O Lord".

Of her gracious spirit now we can still say we thank Thee, O Lord, that Thou hast taken Thy child from her long "ministry of suffering", that Thou wast with her unto the end, taking away all fear and dread; that now, in the "Green pastures beside the waters of comfort", no longer blinded by her eyes, and with undimmed hearing

'She may spend in pure converse her eternal day, with
Those she has loved long since and lost awhile.'

We thank Thee, O Lord, for all Thy children departed this life in Thy faith and love.

**CHURCH INTELLIGENCE (Continued from page 19.)**

book of remembrance was written for them that feared the Lord and that thought upon His name." Thus far thirteen volumes have been prepared, the names representing every State of the Union and twenty-two territories, possessions abroad and foreign countries. The gifts have extinguished the mortgage on the original cathedral, added many acres of land, established two attached schools and started a theological library.

### NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

**The program** for Commencement Week of the General Theological Seminary is as follows:

**Monday, May 28.**

8 P. M.—Evensong and Baccalaureate Sermon by the Right Reverend Frederick Bingham Howden, D. D., Missionary Bishop of New Mexico and Southwest Texas.

**Tuesday, May 29.**

**Alumni Day.**

10:30 A. M.—Celebration of the Holy Communion in Memoriam of Departed Alumni and former Students. Report of Necrologist.

11:30 A. M.—Business Meeting of Associate Alumni in Sherred Hall.

1 P. M.—Alumni Luncheon in the Refectory.

2 P. M.—Reading of Alumni Essay in Sherred Hall; Essayist; the Reverend Robert Frederick Lau, D. D. Subject: "Protestant Worship in Germany after the Reformation." Meeting of the Board of Trustees in Sherred Hall.

4-6 P. M.—Faculty Reception to the Trustees, the Alumni, Students and Friends in the Gymnasium.

**Wednesday, May 30.**

**Commencement Day.**

7 A. M.—Celebration of Holy Communion.

11 A. M.—Commencement Exercises. Address by Horace Craig Longwell, Ph. D., Associate Professor of Philosophy at Princeton University.

12:30 P. M.—Senior Class Luncheon in Hoffman Hall (Admission by Card).

The Bishops, Trustees, Faculty, Alumni and other clergy will meet in the Library at 10:30 A. M. on Commencement Day.

### LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

**Valuable Service.**

The Church Club of the diocese did a valuable service to the large group of clergymen and laymen who attended its regular meeting on May 7. Four speakers discussed topics of importance that are to be brought before the Diocesan Convention when it meets May 22 and 23. The Rev. Robert Rogers, Ph. D., who served for twenty-five years as Secretary of the Convention, spoke of the organization and work of that body, and dwelt upon the importance of its work in the spiritual, legislative and social aspects. The Rev. Richard D. Pope, chairman of the Committee on Canons, rehearsed some alterations in the Constitution that were passed last year and will come up for final approval this year. He also outlined some important changes in the canons which had already been submitted to the committee and would be reported to the Convention. Mr. Raymond F. Barnes, Treasurer of the Diocese, spoke of the budget of diocesan expense, which has already been published and which will be formally presented at the Convention. There are several important changes suggested as to the financial methods of the diocese. Mr. Origin S. Seymour, a lay deputy to the last General Convention, spoke of some matters relating to the General Convention. The Church Club and its new president, Mr. Wm. M. S. Edlin of St. Mary's, Brooklyn, are to be congratulated upon this program, which cannot but result in more intelligent action being taken in Convention.

**Visitation Evangelism in Astoria.**

The rector of St. George's, Astoria, the Rev. Aubrey P. Nelson, reports most satisfactory results from cooperation with neighboring denominational churches in a campaign of "visitation evangelism". Twenty-three parishioners of St. George's, and the rector, went out every night for a week, simultaneously with workers of thirteen other congregations. St. George's workers made one hundred and seventy-five calls at homes of newcomers or of inactive members; secured seventy-five signed pledges of re-enlistment; gathered ten candidates for baptism and fifteen for confirmation; and the attendance at church on Palm Sunday and Easter was the best for several years. It is further said that the spiritual enrichment of the participants was the most valuable result of the campaign. The Rev. J. I. B. Larned of the National Council is quoted as being greatly impressed with the success of this particular campaign.

**Diocesan G. F. S. at St. Bartholomew's.**

The annual service of the Girls' Friendly Society in this diocese was held in St. Bartholomew's Church, Brooklyn, May 6. The rector, the Rev. Frank M. Townley, D. D., officiated. A good number of the clergy were present. The preacher was the Rev. Samuel M. Dorrance, of St. Ann's. About four hundred members of the Society, from a large number of the parishes of the diocese, were present, and marched with their banners in the procession. This is always an impressive sight, and nowhere more so than at beautiful St. Bartholomew's.

**Tablet to the Rev. Dr. Swentzel.**

A handsome tablet commemorating the late Rev. Henry Christian Swentzel, rector of St. Luke's Church, Brooklyn, from 1892 to his death in 1926, was unveiled in that church Sunday morning, May 6. The tablet is of white marble, with incised and guilded letters, and is affixed to the wall of the sanctuary on the gospel side. The officiant was the present rector, the Rev. Rush R. Sloane, and the preacher was the Rev. J. Clarence Jones, S. T. D., rector of St. Mary's, Brooklyn. A large congregation was present.

**Other News.**

Five times filled to overflowing is the report of St. Stephen's Church, Port

Washington, for Easter Day.

The Church Schools of the Diocese will present their birthday thank offering on Whitsunday. The total of the offering will be sent to Hooker School, Mexico City.

New York University at its coming commencement will confer the degree of Doctor of Divinity upon the Rev. Duncan M. Gemns, rector of St. Thomas' Church, Brooklyn.

## HARRISBURG.

**Rt. Rev. J. H. Darlington, D. D. Bishop.**

### Offering of the Church Schools.

The Tenth Annual Service for the Presentation of the Lenten Offering of the Church Schools in York and Lancaster Counties, in the Diocese of Harrisburg, was held in St. John's Church, York, the Ven. Paul S. Atkins, rector, on Sunday afternoon, May 6. The principal speakers were the Rev. W. Joselyn Reed, of Bendu, Liberia, and Bishop Darlington, who also awarded the banners to the schools with the highest per capita offering. The Rev. Harry G. Hartman, of Lancaster, acted as master of ceremonies. For schools with an enrollment of more than one hundred pupils, St. John's School, York, was awarded the banner for the highest per capita offering, $4.30, their total offering amounting to $1,011.23. The banner for Schools having an enrollment under one hundred, with the highest per capita offering was awarded to All Saints' School, Paradise, which had a per capita offering of $3.81, and a total offering of $49.48. The presentation service was very impressive. Vested choirs from the participating schools marched in a procession around the church carrying crosses, flags and banners.

Shortly after he became rector of St. John's Parish, York, the Rev. Paul S. Atkins suggested to the late Rev. G. F. Gladding Hoyt, then rector of St. Paul's Parish, Columbia, the holding of an annual service for the presentation of the Lenten offerings after the manner followed in the Diocese of Pennsylvania. Mr. Hoyt, who was then Chairman of the Department of Religious Education in the Diocese of Harrisburg, and deeply interested in everything pertaining to the welfare of the Church's children, heartily endorsed the suggestion and plans were formed immediately to carry it out. At first it was intended to emrace the entire Archdeaconry, but owing to the distances involved and the fact that no church edifice would be large enough to hold the congregations, it was decided to limit the territory to the Church Schools of York and Lancaster Counties.

Because of its central location, the first service was held in St. Paul's Church, Columbia, on the Third Sunday after Easter, May 11, 1919. At the first service the total offering was $1,366.41. In 1927 it reached $2,765.55. This year it exceeded $3,000. The continued success of the services has been due to the loyal cooperation given by the clergy, choirs, and Church Schools. It has also been a source of satisfaction that Bishop Darlington has been able to attend nearly all the services.

A. A. H.

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing. With all our wisdom and foresight we can take a lesson in gladness and gratitude from the happy bird that sings all night, as if the day were not long enough to tell its joy.—S. T. Coleridge.

## Personal Notes

After June 1, 1928, the address of the Rev. M. L. Tate, rector of Holy Trinity Church, Memphis, Tenn., will be 1062 Tally Place, which is the address of the new rectory built by the people of Holy Trinity.

The Bishop of the Diocese of Bethlehem has appointed the Rev. B. H. Crewe, assistant in St. Stephen's Church in Olean, N. Y., to take charge of Christ Church, Forest City, and St. James' Church, Dundaff, the beginning of June. The Rev. H. W. Stowell has been looking after these missions since January 1, 1928.

The Rev. Wallace Goodfellow of St. Andrew's Church, New Orleans, will take charge of St. Paul's Church, Montrose, and the missions of St. Matthew's, Stevensville, and St. Andrew's, Springville, in June. The Rev. C. J. Wagner, lately returned from the missionary district of Haiti, has served as locum tenens in St. Paul's since the resignation of the Rev. Mr. Weatherly.

The Rev. George Benson Cox, lately curate of St. Clement's Church, New York, has become curate at Trinity Church, Hewlett, Long Island, and vicar of Trinity Chapel, Valley Stream, Long Island. He will live in Valley Stream and have charge of the work there, but will minister in the mother parish as well.

Bishop James R. Winchester has been permitted to return to the Diocese of Arkansas, after spending the winter in El Paso, Texas. He is at home in Little Rock; but is not allowed to do any of the work of the diocese. His general health is splendid, but he is forbidden to use his voice until his throat regains its strength.

The Rev. John Ridout, Jr., has resigned the rectorship of the Church in Fayetteville, Ark., and has taken residence at the DuBose School, Monteagle, where he is one of the professors.

The Rev. Joseph K. Clair, who has been in charge of All Saints', Williamsport, Pa., has been elected rector by the vestry, effective June 1.

The Rev. R. A. Hatch, of St. Luke's, Altoona, Pa., has had a physical breakdown and has, with his wife, gone to a hospital in St. Louis, Mo., where both of them may have to undergo surgical operations. Archdeacon Eastment, of Philipsburg, is officiating in the rector's absence.

For The Southern Churchman.

### THE LIVING PAGE.

F. B. Stone.

As God doth daily turn each page of life,
We may not alter what is written there,
Each thought, each word, each deed has its own place,
And may we see each page indeed is fair.

But Christ will be the Judge of its true worth,
His eyes are clear, His love one cannot doubt,
And if He finds there any evil thing,
And we repent, He will blot the record out.

Though Jesus will blot out each sin-stained page,
When it's repented of confessed, shall we
Rejoice to see no written pages there,
Of things we've done or borne for Him, to see?

His Hand alone will open that sealed book,
Of deeds done in the flesh, with wills quite free,
Against them there will stand His sacrifice,
"I died for you, what have you done for Me"?


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# MAGNA CHARTER

A PETITION,

To the Right Reverend John Gardner Murray, D. D., Presiding Bishop of the Triennial Convention of the Protestant Episcopal Church in America:

This petition respectfully asks that you give consideration to official action by the Convention over which you preside, designating some Sunday of each year on which special services and observance be held and sermons or addresses, delivered in all Protestant Episcopal churches in commemoration of the signing of Magna Charta, at Runnymede, June 15, 1215.

The vast and enduring importance of the event are familiar to all. The innumerable blessings it has brought to the world, and especially the English-speaking peoples, seem to your petitioners to call for formal, public, regularly ordained manifestation and expressions of our gratitude to God for directing and permitting it.

We further submit that it would be especially appropriate that the Protestant Episcopal Church as daughter and representative in the New World of the Church of England, take the lead in keeping fresh in the minds of the people and the children who are to come after us this foundation on which two great Christian governments and the liberties of more than three hundred million Christian people are established and the thanks for it we owe to God.

Your petitioners are humble and loving members of the Church and loyal citizens of the United States, and a number of them are members of an organization of citizens of this country and Great Britain formed and maintained to perpetuate the grateful memory of Magna Charta and the significance and effects of that great document that brought to the history of mankind a new epoch.

All persons interested in above will please sign this page and mail same to J. W. HAMILTON, 740 Fuller Avenue, St. Paul, Minn.

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# Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 93. RICHMOND, VA., JUNE 2, 1928. No. 22.

## TRINITY

Holy, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to Thee:
Holy, Holy, Holy! merciful and mighty!
God in Three Persons, blessed Trinity!

Holy, Holy, Holy! All the saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before Thee,
Which wert, and art, and evermore shalt be.

Holy, Holy, Holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy; there is none beside Thee,
Perfect in power, in love, and purity.

Holy, Holy, Holy! Lord God Almighty!
All Thy works shall praise Thy Name, in earth, and sky,
and sea:
Holy, Holy, Holy! merciful and mighty!
God in Three Persons, blessed Trinity!

—*Bishop R. Heber*—1827.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| Short Family Prayers—Rev. Joshua Peterkin | 6 |
| The Minister's Part in Public Health —Dr. Ennion G. Williams | 6 |
| Notes on the Book of Common Prayer—W. F. Bumsted | 8 |
| A Remarkable Sunday-School Class Rt. Rev. James R. Winchester, D. D. | 9 |
| Plain Bible Studies—J. T. Bougher | 10 |
| Famine in China | 10 |
| Favorite Scripture Verses | 11 |
| Book Reviews | 11 |
| Letters to the Editor | 11 |
| An Englishman's Prayer | 12 |
| Summer Schools and Conferences | 12 |
| Diocesan Councils and Convention | 13 |
| Church Intelligence | 15 |
| Family Department | 16 |
| Children's Department | 18 |
| Personal Notes | 23 |






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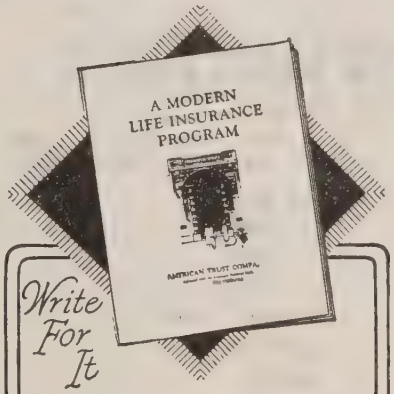
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## Thoughts For the Thoughtful

No enemy can come so near that God is not nearer.

"The best evidence of Christianity is a Christian."

True self-respect is never built on comparisons.

We may be worn in God's service, but we ought not to be careworn.—Bishop Lay.

You can keep thoughts out but you cannot keep them in.

Men make out pardons for their fellowmen for good behavior, but God makes out pardons for men without character, for the bad, the very bad.—Moody.

It is folly to pray, "Our Father", and then to feel like an orphan.

"The Holy Spirit is always ready to help our infirmities. We never have to wait for Him. He is always waiting for us. He is to be had for the asking."

As Michael Angelo made his own brushes, so Christ's expends pains on the formation and perfecting of the character of His instruments.—Holden.

One topic is peremporily forbidden to all rational mortals, namely, their distempers. If you have not slept, or if you have slept or if you have the headache, or a leprosy, or a thunderstroke, I beseech you, by all the angels, to hold your peace, and not pollute the morning. Come out into the azure. Love the day.—Emerson.

"Leave God to order all thy ways,
And hope in Him whate'er betide,
Thou'lt find Him in the evil days,
Thy all-sufficient strength and guide;
Who trusts in God's unchanging love,
Builds on a rock that naught can move."

We ask not, O Father, for health or life. We make an offering to Thee of all our days. Thou hast counted them. We would know nothing more. All we ask is to die rather than live unfaithful to Thee, and, if it be Thy will, that we depart, let us die in patience and love. Almighty God, who holdest in Thy hand the keys of the grave to open and close it at Thy will, give us not life if we shall love it too well. Living, or dying, we would be Thine.—Fenelon.

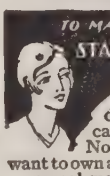
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Let us open our hearts to receive Him. Let us seek more intelligently to hold Him before the world.—Selected.



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EDITORIALS

Vol. 93. RICHMOND, VA., JUNE 2, 1928. No. 22.


## RELICS

Recently the original manuscript of "Alice in Wonderland" was bought by a collector for $70,000. Doubtless there are copies of the story, some of them of editions that were cheap, cherished by mothers, so precious, bringing so many tender and beautiful memories, that their value and meaning could not be expressed in any quantity of money. Torn, soiled, marked with random pencil sketches, the pictures daubed with paints of colors chosen by childish whim and applied by uncertain, childish hands, "Alice" and Mother Goose, and the other books which pleased children, are kept in many homes. Taken sometimes from the places in which they are hidden, looked at through tears, soothing and gladdening to the heart as gentle rain to an arid and thirsty soil, or scorching and stinging, yet mingled with the mysterious luxury of glowing heart happiness, recalled through intervening darkness of bitterness. For the restless, eager hands by which the books were daubed and scratched and torn may have been last seen folded, pale and still, over tranquil breast; or they may have grown to strength of manhood and womanhood and be far away; or the clasping and caressing and loving patting of them, so delicious in bygone years, may be known no more because neglect or alienation have come. Even when the hands that tore and soiled the books are yet near and ready with token of abiding affection and loyalty, they are not the child-hands that by their helplessness drew from sweet depths the yearning and brooding maternal love and care and instinct of watchfulness and affection. The child hands take lasting hold on the woman and mother heart and cling there through all the varying changes and lights and shadows that time and circumstance may bring, until the heart ceases from throbbing.

It is the mothers who most faithfully care for and fondly remember the relics and reminders of babyhoods and childhoods—the torn books, broken toys, first little attempts at letters, the photographs, locks of hair, garments long out of fashion, scraps, fragments, valueless and meaningless to all but themselves, but to them dearer than life, essential, interwoven parts of their lives. These mothers know the history of each crack or scar, on wall, or furniture, or floor, telling the misadventures and heedlessness of growing boys and girls. Yet all of us, the busiest, the most stalwart, the weakest, the poorest and the richest, gather relics, good and bad, helpful or harmful, all through our lives. The most pitiful and contemptible of us are the cold, selfish, egotistical, vain people who remember and cherish nothing but the compliments they may have received—which they put away resentfully as inadequate to their merits—the fancied or real wrongs done them, instances they think they have known of the injustice of Heaven and the depravity of humanity. There are such. The great majority of us gather many kinds of relics, visible and tangible, or put away in our memories, good and bad, pleasant and ugly, like the conflicting impulses of our natures. The mother who gathers and garners the relics of the babyhood and childhood of her children, gives to the children relics of herself to go with them through life, as do the father, the teacher, all who reach the mind while it is freshly receptive, quick to seize and hold impressions. Through all the vicissitudes, the storms and calms, strifes and victories of life, these relics from the dawning live with us, in us, to the last setting of the sun and lighten and brighten or darken and embitter.

All life is thronged with mysteries, mysterious contradictions, bewilderments of large and long consequences from causes apparently small, of uttermost endeavor and great purposes fading to futility. The baby living but a few days may leave with its mother a passion of tenderness and longing to be helpful and kind which will be felt for the betterment of many people generations after her death and among those to whom her name is unknown. A man may live to be ninety years of age and so live and work as to give the world and the future no good and much evil. A fragment of song or hymn which nobody sings now, heard long ago from a voice long ago hushed, an old letter found, a scrawl or mark or word in a book made by a dead hand, a text, a prayer, a promise, a prophecy, a familiar object associated with past joys or sorrows, with friends or kin, gone beyond sight and hearing, any of these may bring to us on noiseless wings, across the chasm of years messages of comfort, of vain regret and aching pain, stirring and thrilling us to hope and high purpose, or chilling and depressing our best aspirations.

We have our relics as they have come to us and been given us. Those of us who are in old homes are surrounded by furniture, books, pictures, many things recalling to us the past, the people of the past, the children, the old, the love and peace, the jars and discords, the happy days and the troubled, the darkened and the sun-lit, we have known and felt. What relics, then, will we give and at our inevitable going hence leave behind us?

Shall the letter we write today be read years hence to tell of our vindictivness or ill temper, of spiteful and harmful gossip, or of gentleness and kindliness? Will we by written or spoken word, by act and look, plant in memories such records and relics of ourselves as will make shame for us, stir wrath, incite to evil, befoul and becloud minds, cause pangs to sting and burn after we may no more express penitence or attempt alleviation or consolation? Or will we so order our lives and direct thoughts and words that our influence may live after us, pure and sweet as the fragrance of rose and lavender, clinging and lingering through long years after the leaves and hands that gathered them are forgotten dust?

**Alfred B. Williams.**

---

This issue commences the publication of a series of Short Family Prayers compiled and composed by the late Rev. Joshua Peterkin, D. D. We strongly urge that our readers save the ensuing issues so that at the end of seven weeks they will have a complete set of Daily Family Prayers for the week.

# SHORT FAMILY PRAYERS

## Reverend Joseph Peterkin, D. D.

### SUNDAY MORNING.

ALMIGHTY GOD, who hast promised to hear the petitions of those who ask in Thy Son's name, we beseech Thee mercifully to incline Thine ear to us, who now kneel before Thee.

On this sacred morning we desire to approach Thy mercy seat. Thou, Lord, knowest our necessities before we ask, and our ignorance in asking. Thou knowest the wants of each one of us better than we know them ourselves. And yet Thou dost invite us to tell out our requests unto Thee. Teach us then to ask faithfully, that we may obtain effectually whatever we really need.

Make this, O Lord, a day of blessing to us all. Solemnize our feelings. May we spend much of the day with Thee. Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name.

Go with us to Thy house of prayer. Keep the world and Satan out of our hearts. Give us, we beseech Thee, a devout and prayerful spirit. And do Thou, who art always more ready to hear than we to pray, and art willing to give more than either we desire or deserve, pour down upon us the abundance of Thy mercy. Forgive us those things whereof our conscience is afraid, and give us those good things which we are not worthy to ask but through the merits of our Saviour.

Grant Thy heavenly grace to all ministers of the Gospel; and that they may truly please Thee, pour upon them the continual dew of Thy blessing.

Bless the preaching of Thy Gospel in this place and throughout the world. Be pleased to awaken all those who are dead in trespass and sins. Make the light of Thy Holy Spirit to shine upon their souls. Take from them all ignorance, hardness of heart, and contempt of Thy word; and fetch them home, blessed Lord, to Thy flock. And do Thou feed all our souls with sound and wholesome nourishment, and lead us safely on our way to Heaven.

O gracious Father, we beseech Thee mercifully to incline Thine ear to us, who have now made our prayers and supplications unto Thee. Send us not away from Thy throne without a blessing, but now and ever vouchsafe to hear us, not for our own righteousness, but for the worthiness of Thy Son, Jesus Christ, our Lord. Amen.

Our Father, who art in Heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

### SUNDAY EVENING.

Almighty God, Father of all mercies, be with us on this the evening of Thine own day. We, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace which we have this day enjoyed, and for the hope of glory hereafter.

O Lord, remove our ignorance and dullness of heart. Show us our exceeding sinfulness, and convince us of our need of a Saviour. Lead us to Christ. Grant us perfectly to know Him to be the way, the truth and the life, that, following His steps, we may walk in the way that leadeth to Heaven. May the Gospel of Christ prove to be the power of God unto the salvation of our souls. Grant that the words which we have heard with our outward ears may, through Thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy name.

May it please Thee to bring into the way of truth all such as have erred and are deceived; to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet. May it please Thee to have mercy upon all men; to give us true repentance; to forgive us all our sins, negligences and ignorances; and to endue us with the grace of Thy Holy Spirit, to amend our lives according to Thy Holy Word.

We commend unto Thee, O God, all who are dear to us, and also those who are at this time afflicted or distressed in mind, body or estate. May it please Thee to relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of their afflictions.

And now, O Heavenly Father, we desire to put ourselves under Thy protection and care for the coming night. We will lay us down to sleep and take our rest, for Thou only makest us to dwell in safety. Defend us from all harm. Let Thine angels encamp round about us, and keep us in all our ways.

Accept, we beseech Thee, our imperfect petitions, and all our services, for the sake of Jesus Christ our Lord. Amen.

Our Father, &c.

The grace of our Lord Jesus Christ, &c.

(To be continued.)

# THE MINISTER'S PART IN PUBLIC HEALTH

## Dr. Ennion G. Williams

**The following is the address delivered by Dr. Ennion G. Williams, State Health Commissioner, before the Social Service Section of Council of the Diocese of Virginia in Grace and Holy Trinity Church, Richmond, Va., on May 22,1928.**

I WISH to begin this talk by quoting from Christ Himself. He said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do."

Recently I talked with a missionary who had returned from China. We have a rather vague idea of the fatalism of the East and of Eastern creeds; and we vaguely appreciate the difference between our attitude toward our fellow men at large and the attitude of the Oriental; but this man gave me two concrete illustrations, clearly illustrating this difference and so shocking to our Western ideas that I am sure they will make on you as they did on me a lasting impression.

The first instance. A river boat was loaded with Chinese passengers. They carried with them a lot of household goods, clothing, furniture and boxes. The boat's boiler exploded; and the people and freight were blown overboard. In the vicinity were a number of boats that could have rushed to the rescue and could probably have saved most of the people; but there was no haste. The boats in a leisurely way made for the wreck; but the anxiety of the men in the boats was not about the people whose lives were in jeopardy; these boatmen were far more interested in rescuing goods that would have a cash value. The idea of the Chinese seemed to be that if there were none to dispute the ownership of the salvaged goods, so much the better.

The other incident concerns a tragedy at a fire-cracker plant. The workers were in a large shop. When handling powder, it is natural that occasionally some must drop to the floor, and in the course of time these droppings will amount to a dangerous total. That is what happened. A careless cigarette smoker dropped a match and the powder on the floor ignited. For a short time thereafter there was a hot fire and many of the workers were seriously burned. The 'ricksha men, those human horses of China, hurried to the factory but instead of rushing the sufferers to a local hospital for speedy treatment, they dickered with the victims in efforts to secure the best possible payment for transportation. They exacted undue prices from the men and women who were in agony.

These incidents must arouse your horrified indignation, that human beings could be so callous to human suffering. Yet they represent the attitude of the non-Christian or

heathen to his neighbor. I asked the missionary whether the Chinese after they became Christians exhibited a different spirit. He said they did, that when they became Christians they changed their attitude toward their neighbors.

This text and these illustrations naturally set me to thinking to what extent this command applies in our country and in our experience. Certainly it appears that the great philanthropies that minister to the welfare of mankind have their origin in Christian countries.

I can give you some outstanding instances of Christians who are performing most valiantly and devotedly, and of Christians, now dead, who gave their all to help humanity: there are many such.

I may call attention to possibly the richest man in the world today and certainly the world's greatest philanthropist, John D. Rockefeller. Always himself a sincere Christian, he works now mainly through his son, who would have a high place in church and Bible class work, if he were poor instead of being fabulously rich. True religion seems to have guided these men in their benefactions. Religious themselves, they have called as advisers, other exemplars of Christian standards, men who have been leaders in church work.

I might dwell on the father of preventive medicine, Louis Pasteur, the man who stands at the head of those scientists who have benefited humanity. When reading the story of his life and his achievements one is equally impressed with the value of his services and the depth of his piety. I might speak to you of our Dr. Walter Reed, born in Gloucester County, Virginia, the son of a Methodist minister. His letters show the great pleasure he took out of his contributions for human welfare, how he gloried in being able to contribute to the safety and the happiness of his fellow man. These instances could be multiplied indefinitely. Ina letter to his wife, December 31, 1899, he wrote. "The prayer that has been mine for twenty years that I might be permitted in some way or at some time to do something to alleviate human suffering has been granted".

In looking over our field in Virginia there are a number of notable instances where ministers and Christian laymen have taken leading parts in promoting public health work.

There are two things necessary for the promotion of public health in a community; one is the desire and the other is the knowledge. The desire for the relief and prevention of sickness and suffering in a community is born of brotherly love, love of mankind or one's neighbor. "By this shall all men know that ye are my disciples, if ye have love, one to another." When you are preaching the gospel of brotherly love, you are preparing the way for public health.

Furthermore, Christ says: "Verily, verily, I say unto you: He that believeth on Me, the works that I do, shall he do also, and greater works than these shall he do." What are the works that He did? You know the answer He gave to the messenger from John: "The blind receive their sight, the lame walk, and the lepers are cleansed and the deaf hear, and to the poor the gospel is preached." These are the things that He did and what He said His disciples should do. His disciples are doing those miracles or wonderful things daily in our hospitals, all over the country. The blind are made to see by the removal of cataracts and the use of proper glasses; the orthopedic surgeons are making those walk who never walked before; lately a cure of leprosy has been found.

But Christ said: "And greater things than these shall he (His disciple) do." It is for this generation to know the causes of disease and its prevention. There is one thing greater than cure and that is Prevention.

Smallpox used to be as common as measles and it was the rule, rather than the exception, for an adult to have a pock-marked face. Now smallpox is limited to those who are too ignorant or careless to be vaccinated.

Within the memory of men still in middle life yellow fever was mentioned with dread. Within the memory of older men, yellow fever sometimes took its toll not in decimals of population, but in halves. Only seventy years ago, this awful disease claimed as victims virtually the entire population of Norfolk, half the people died and few of the other half escaped sickness. Less than thirty years ago almost as great a tragedy occurred in a Florida city. We now prevent yellow fever.

During the nineteenth century Asiatic cholera killed thousands of people throughout this country. Our Virginia vital statistics record many deaths from this cause. Now it has disappeared in North America.

Only a few years ago there were lepers in Virginia. Today it is unknown in our state and is steadily disappearing from the civilized world.

As a result of the discoveries in our time it is possible to extend the average length of human life to the Biblical three score and ten. Already it has been extended fifteen years in this generation.

The knowledge regarding the prevention of disease is so simple that it does not require four years in a medical school to master its principles. These principles may be taught understandingly to the children in the grammar grades of our schools. Some of the rules were given by Moses in Deuteronomy. Christ voices the principle when He said, "That which cometh out of the man, that defileth the man . . . " Germs, or poisonous microscopic plants, are the causes of communicable diseases. They are evil spirits. They are invisible to the unaided eye and are enemies to human kind. The disease germs grow practically only in the human body; consequently, the source of the disease germs is the human body and the knowledge of how they leave and enter the body teaches us how to prevent the diseases.

In view of the fact that some of you went to school before these simple principles were taught in the grammar grades, the State Health Department will gladly give any of you the benefit of a correspondence course such as it conducts for teachers and mothers. This information will make any citizen a better and more useful one to his community.

To those familiar with the principles of preventive medicine, no wonder attaches to the decline in preventable disease. To the contrary, it is most disappointing that the decline has not been greater and more rapid. Forty years ago diphtheria killed more people than tuberculosis kills today, yet last year we had only one hundred and forty-two diphtheria deaths in Virginia, and that was just one hundred and forty-two more than we should have had; for diphtheria can absolutely be wiped out. Diphtheria can be prevented by the use of toxin-antitoxin just as smallpox can be prevented by vaccination.

We had in Virginia last year one hundred and seventy-five deaths from typhoid fever. If we were only to consider the reduction during the last fifteen years, this would seem to be a matter for congratulation. The 1927 total was just about one-fifth of the total in 1913; but typhoid fever may virtually be wiped out whenever the people of a state wish to do so. Sanitation prevents the spread of typhoid fever; and, if we sanitate the state, we need only concern ourselves about the carriers and be sure that the disease would be on its way toward ending. Typhoid fever has no place in a civilized community. To show how thoroughly it can be controlled, look at the figures for the army during the Spanish American War and the figures for our encampment along the Mexican border in 1916. There were about 214,000 soldiers in the American army in 1898. More than 22,000 of these had typhoid fever and there were 2,150 deaths. There were 220,000 soldiers on the Mexican border in 1916, and there was one death. Sanitation, plus occasional vaccination, can accomplish the same for the country as a whole.

Tuberculosis, once the "captain of the men of death", is now in fifth place; and, if the present rate of decline continues, it should cease to be a menace in about twenty years. This does not mean that we may anticipate the end of tuberculosis in the near future; but it does mean that its death totals will be almost negligible compared with all figures up to the present time.

I could continue almost indefinitely reciting accomplishments in the field of prevention, but you asked me to tell you what the ministers can do. You can by preaching the Gospel put into the hearts of people the brotherly love by which they will want to protect their neighbor.

The next basis of public health is education. You ministers of the Gospel, can resent and should resent attributing typhoid deaths, or diphtheria deaths, or smallpox deaths or, in fact, any death from a preventable disease to the Father of Mercy. He has given us the knowledge which, properly utilized, would prevent those deaths; and it is blasphemy to hold Him responsible for our own ignorance or inattention.

You, especially those of you who live in rural sections and preach to country congregations, can urge sanitation. This is a fundamental of prevention. The decline in the terrible death rates of the middle years of the last century began when cities started to install public water supplies and general sewerage systems. Even before we understood what we now know about the purification of water, these improvements cut the death rate. The modern city could not endure without its water supply and its sewers. Farm homes can be made as safe as city homes by a little knowledge and slight expense.

How better can man show his love for his family than by protecting them against harm? How better can he show his love for his neighbor than by affording him a like protection? Ho wbetter can he show his love for God

than by obeying God's mandate—"Love thy neighbor"?

Men are working zealously and unselfishly in laboratories and in fields studying ways and means for combatting epidemics, for destroying sources of diseases, for providing agencies of prevention. You leaders of thought can more than any other class of men make people realize that health work is no fad or fancy, that it is a fact—that science has given us the means of protection and that it is our duty to God and to ourselves to utilize this knowledge.

Preach this doctrine occasionally to the people. It is good religion because it is in accord with what Christ taught and did. He has given you the opportunity of doing even greater works than He did. "Ye shall know the truth, and the truth shall make you free"—free to enjoy life and to help others.

# NOTES ON THE BOOK OF COMMON PRAYER

## The Reverend W. F. Bumsted

IT is purposed in these notes to touch upon the historical aspect as well as the contents of the Prayer Book as they are today.

As the question of the Thirty-nine Articles is a pertinent one at the moment, let us look at this instead of beginning in the usual way with the Preface.

In one of the Church papers lately published, an article on the rejection or retaining of the Articles, on being read, left somewhat of this impression, "That the Articles were made by sixteenth century ecclesiastics to cope with sixteenth century errors, and as we are now living in a different century and the errors are no longer present then reject the Articles as of no further use".

If such is the case, then carefully remove the said Articles—bind them in calf or morocco, and put them on the library shelf, and forget them—but if such is not the case, then retain them and use them.

### Historical.

Our Articles, as we have them now, owe much directly or indirectly to the Continental Formularies. Up to the Reformation there were only the three Creeds—as formularies of the Faith of the Church. In the sixteenth century when so many different countries were endeavoring to get back to a primitive faith, our Reformers felt that it was necessary to define their position by:

(a) Positively establishing their Catholicity.

(b) Formally rejecting the Errors of Rome.

(c) Repudiating the errors of other Reformers who in the revulsion from superstition were disposed to abuse the right of Private Judgment and rush into dangerous extremes of these Formularies.

The Schwabach Articles are the first. They were drawn up in 1529 under the auspices of the Elector John of Saxony at the Convent of Schwabach. Their purpose was to reconcile Lutherans and Zwinglians.

These articles in turn became the base for the Confession of Augsburg—a collection of twenty-eight articles—twenty-one doctrinal and seven dealing with ecclesiastical abuses.

These articles influenced the thirteen articles of 1538.

### English Formularies.

**Ten Articles of 1536.**

They were transitional to a certain extent in tone. They avoided and qualified Lutheranism, excluded Anabaptist Teaching. They were as sympathetic as possible with the old order. Five of them were doctrinal, dealing with grounds of Faith: the sacrament of Baptism, Penance and the Altar, and the doctrine of Justification. Five dealt with "laudable" ceremonies used in the churches—images, the honoring of saints, prayers to saints and purgatory.

These articles are characteristic—they partly cling to the old position and partly draw away from it.

Although these articles were virtually superseded within a year by the Bishops' Book, yet much of their contents was contained in that Book, and as that book never received formal sanction, the ten articles remained legally in force until the publication of the King's Book.

**The Bishops' Book, 1537.**

The Bishops' Book, 1537, so-called because it never received royal authority, was drawn up by the Bishops, Cranmer presiding. It contains exposition of the Apostles' Creed, Seven Sacraments, Ten Commandments, Paternoster and Ave Maria, one article on Purgatory and one article on Justification.

**Thirteen Articles of 1538.**

These were the result of the Lutheran Embassy to England. The Confession of Augsburg was the basis of this Formulary. They were never published, but were found among Cranmer's papers. They are the connecting link between our Thirty-nine Articles and the Confession of Augsburg.

**Six Articles of 1538.**

This collection drawn up when Gardiner was in power, was so hostile to the Reformation that it was called "the Bloody Statute of the Six Articles", or "the Whip with the Six Strings". Their object was: 1. The enforcing of Transubstantiation. 2. Communion in one kind. 3. Celibacy of the Clergy. 4. Obligation of Vows of Chastity. 5. Use of Private Masses. 6. Auricular Confession.

**Forty-two Articles, 1553.**

These are the basis of our present articles. They were drawn up by Cranmer "for the preserving and maintaining peace and unity in this Church". They were published by the king's command in 1553 and all beneficed clergy were ordered to sign them under penalty of deprivation.

**Eleven Articles, 1559.**

Archbishop Parker drew these up as a reply to the six articles of Queen Mary's reign, 1539. They were to be accepted by the clergy upon admission to their benefices and to be publicly professed twice a year.

**Thirty-eight Articles, 1563.**

The forty-two articles of 1553, having been revised by Archbishop Parker, Bishop Cox of Ely, Bishop Guest of Rochester, were presented to Convocation in 1562. They struck out four articles and added four new ones and revised seventeen.

The Convocation struck out three more and then sent the remaining thirty-nine to the Queen for her approval. They were returned with one more article removed, leaving thirty-eight, but they were never enforced as the Queen's authority was not forthcoming.

**Thirty-nine Articles.**

These thirty-eight articles were finally revised in 1571, and the article struck out in 1563 added, the Queen's authority granted, and the articles thus sanctioned have been in use ever since in the Church of England and in the Protestant Episcopal Church, with the necessary alterations made and added as the Church saw fit to do in Convention assembled twelfth day of September, 1801.

Subscription to the articles was intended in 1553, but was not enforced. In 1571 an act requiring subscription was enforced and was in use up to 1865, when the one at present in use in Church of England was compiled. It had first been introduced at Oxford by a Puritan Chancellor at Matriculation to exclude Roman Catholic students.

### Thirty-Nine Articles—Exposition.

**Articles I to V.**

The Holy Trinity. Condemning the errors of Atheism, Tritheism, Pantheism, Apollinarianism, Nestorianism.

**Articles VI to VIII.**

The Rule of Faith.

Article VI very definitely states that the "Word of God" is first and last the rule of Faith. If in this case this article is removed, it seems almost to follow the Collect for Second Sunday in Advent should also be eliminated.

The Reformers said the Bible, with the Canon of the Old and New Testament was sufficient for our needs of Faith and contained all that was needful for us to know to enable us to fulfill the Christian covenant into which we had been admitted. The article also differentiates between the Canonical and the non-Canonical books, showing the difference between us and the Roman Catholic Church inasmuch as the Council of Trent declared the Apocrypha to be of equal authority with the Hebrew Canon.

The Church of Rome holds that the Holy Scriptures do not contain all that is necessary to salvation, but that the traditions passed down orally are of equal value and must be used with equal veneration.

Our Church places its authority on the Holy Scriptures only.

The fathers appealed to the Bible alone or to the creeds as embodying the teachings of the Bible.

St. Athanasius says: "In these alone (Books of the Old and New Testament) is the doctrine of our religion set forth. Let no one add thereto or take therefrom."

Article VIII deals with the Creeds, put in the articles by the Reformers, so as to state very definitely that the Creeds are to be believed, as being capable of unanswerable proofs from Holy Scriptures, which in Article VI are the Church's Rule of Faith.

**Articles IX and X.**

The Articles now take up various other doctrines of Faith, relating more to men as individuals. Article IX deals with original Sin and must be combined with Article X. These two together show us that the undeserved favor of God towards us, as seen in the Incarnation, conveyed to us through the Holy Spirit, Christ Himself preventing us (or going before us, as it means), turns us ever to God. Thus our better self is brought into being and we are enabled to cooperate with God.

**Article XI.**

Justification by Faith only in Jesus Christ.

**Article XII.**

Good Works. They are the fruit of Faith. They follow after Justification.

**Articles XIII to XVIII.**

Still continue to take up and consider man individually and refer specially to Lutheran and Calvinistic doctrines.

**Article XIX.**

Condemns the doctrine of Infallibility of a Church, referring to Rome, and upholds the doctrine that "a Church is a congregation of believers in our Lord Jesus Christ", characterized by Preaching the Pure Word of God and Administration of the Sacraments, according to Christ's Institution.

**Article XX.**

The object of this article was twofold: (1) To check undue depreciation of the authority of the Church in matters ceremonial and doctrinal. (2) To indicate the limits of such authority. In brief, the Church has no authority beyond and apart from the Standard of Holy Scripture.

**Article XXI.**

Omitted from our book because of a "local and civil" nature.

**Article XXII.**

Composed by the Reformers. The object of this article is to show very definitely "certain matters" repudiated by the Church of England at the Reformation, because these: Purgatory Pardons, Worship and Adoration of Images and Relics and Invocation of Saints, (1) rest upon no authority of Scripture, (2) contrary to God's Word.

**The Doctrine.**

Purgatory propounded at Council of Florence in 1439 and the Council of Trent decreed that "Souls in Purgatory" may be relieved by the Sacrifice at the Altar. They were originated in a misinterpretation of 1 Cor. 3:2-15.

Pardons, one of the thing that precipitated the Reformation. The Popes found that a lucrative business might be built up by preying on men's hopes and fears and so a wholesale traffic in indulgences spread over Europe. The Reformers' reply is Article XXII.

Worship of Images. This was condemned at Council of Constantinople, 754, but was sanctioned at second Council of Nicea, 787, when it decreed that images might be honored, but not worshipped with the honor due to God alone.

Invocation of Saints. This practice was mentioned in the Litany of 1544, but was struck out in the First Prayer Book, 1549, as being repugnant to the Word of God.

(To be continued.)

# A REMARKABLE SUNDAY SCHOOL CLASS

## By the Right Reverend James R. Winchester, D. D.

WE hear much in these days of Christian Nurture and Modern Methods in Church Schools and the thought comes, What good did the old-time Sunday School accomplish in the Parish Church? I may be pardoned for stating an example in my boyhood experience: Shortly after the War Between the States I went to the Episcopal High School in Virginia. I was permitted to attend the Sunday School held at the Seminary, which was virtually the parish church of the neighborhood.

The good women of "the Hill" had classes. I was put in Miss Julia Johns' class and there I received the best lessons of my life up to that time, next to those my dear mother gave me. To this day, when I visit the Seminary Hill I go to the grave of Miss Julia Johns, rather than to my devoted professors, and falling on my knees I thank God for her wonderful life and beautiful influence upon my whole course at college and subsequent career.

In that class were nine boys, namely: Cazenove G. Lee, Frank Dupont Lee, Edmund Jennings Lee, Thomas J. Packard, Louis Cazenove, Robert Emmett Funsten, John J. Lloyd (an irregular attendant, because living far away), Henry Peyton and the writer of this sketch. The nine boys loved their teacher. Why? Because she took a personal interest in every one of her boys. We all learned the Church Catechism and then Miss Julia carried us over "The Thirty-nine Articles of Religion". She left an impression upon my mind and heart of vital truth that time has never erased. Four of that class entered the ministry—Frank Dupont Lee (a magnificent student, whose untimely death left a void in my life), John J. Lloyd, whose influence in Virginia was unsurpassed by any one of his day, and whom we thought would have been Bishop of Virginia. As much as I love Arthur Lloyd, one of God's best servants, John was his peer, in no respect an inferior, and in some respects his superior. Thomas J. Packard, the able linguist, on the Revised Bible Committee, and Assistant Secretary to the House of Bishops, my classmate in the Classics at the High School, always at the head of his classes, was one of that body along with me to enter the ministry. Four clergymen from one Sunday-school class, and two doctors. Edmund Jennings Lee, my beloved roommate at Washington and Lee, for two years, to whom I am indebted for the help-mate of my life, was a physician. "Ned" Lee has left us "The Lees of Virginia", an invaluable book of history. In addition he wrote for the Medical Journals and stands out in my memory as a marked man. Louis Cazenove also became a physician and had a brilliant outlook; but the death of his wife seemed to take away the mainspring of his life. He made a record as student and baseball player at the University of Virginia, and perhaps was the most brilliant boy in the class. Cazenove G. Lee entered the legal profession and spent his life in Washington, D. C. He was one of the most courtly of gentlemen, and during my Seminary course, gave me a comradeship, as I went over to the Grace Chapel in Georgetown for weekly services. "Emmett" Funsten, whose father died of his wounds on the Seminary Hill, just after the war, was left in dire poverty, as the main stay of his family. Emmett became a most successful merchant. He was my Senior Warden when I was rector of the Ascension Church in St. Louis. On our Iceland and North Cape cruise together he was picked out by some expert as the most successful banker of all the tourists (nearly five hundred). He was one of my best friends until the day of his death, having traveled with me through Palestine and Egypt, as well as Scandinavia. His gift of over $20,000 for the Funsten Memorial Building at the Seminary but expresses the appreciation he had of what the Seminary Hill did for him and his family. Henry Peyton? Was his life a failure? He died of lock-jaw during our vacation, a life apparently cut off. He was dear to me and all the boys. His death brought us all more closely to the Cross, where his faith had been placed, through Miss Julia Johns (his devoted Aunt). His death was the secret of much good in the life of all the boys. Miss Julia used his example with me in her private talks and letters. There is to this day a vivid recollection of those impressions. All the boys were confirmed as boys and Miss Julia, I presume, followed each one up, as she certainly followed me with sympathy and congratulations at every step.

That class was composed of ordinary boys, but we all caught beautiful visions of our vocations in life. Through her I got in closest touch with her saintly father, Bishop Johns, who aided me in my theological course at the Seminary. One of the high honors of my life was to be a "pallbearer" at the funeral of Bishop Johns, and I value the Life of Bishop Meade that Bishop Johns wrote, which was presented me as a memorial of that sad occasion by Miss Julia. I then had the privilege of living at her home, with C. Braxton Bryan, as protectors and members of Miss Julia's household.

What did she teach? She taught us first of all to love the Saviour, and this she did by her beautifully consecrated life. Her sympathy helped us at every step. She was

interested in all we did and had us in her home for a saucer of ice cream occasionally. Her smile never failed and she found no fault with us if we could not answer the questions of the class. She was devoted to the Church as based upon "The Thirty-nine Articles" in her teaching. The Church to her was the Body of Christ and He was a personal Saviour to her own soul. I think of her as "constrained by the love of Christ". When I went to Bishop Johns with my perplexities regarding the Holy Ministry, I said: "Bishop, I do not feel that personal interest in the souls of men that I ought to have." I had seen it so splendidly brought out in my teacher's work. He said: "Do not let that trouble you. It will come as you go on with your work." I have found his wise words so true in my entire ministry. Real pastoral visits develop interest in the souls of our fellow men. If I have done anything worth-while in a long ministry it has been from the lessons of that consecrated teacher supplemented by the godly counsel of my beloved Bishop. I am the sole survivor of that Sunday-school class. I can see the faces through the dim vista of years and I look forward to the reunion, when my own work is done. With such recollections of Sunday School I must not be censured for lack of enthusiasm over some present methods, which neglect "The Catechism" and do not stress the personal merits of our Lord Jesus for our salvation.

Boyhood treasures of memory, affection and spirit are many. Adelaide A. Proctor said among her last words:

"Thy treasures wait thee in the far-off skies,
And Death, thy friend, will give them all to thee."

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher. Reading Terminal, Philadelphia, Pa.**

**Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.**

**LESSON—No. 37.**
**TOPIC—The Greatness of God.**
(Read Psalm 19.)

The greatness and majesty of God, is so far beyond the possibility of human conception that even though we spent a goodly portion of our natural lives in the study of His Being, His Attributes, and His Manifestation in Creation and Nature, we would still be far from a full understanding of His marvelous wisdom and power (Rom. 11:33-36; Isa. 40:26).

It is our privilege and duty to learn what we can, however, from the revelation the Heavenly Father had seen fit to give us in the written Word, and in this Lesson we will therefore dwell upon some of the deeper truths concerning the greatness of our God.

1. God is a Spirit, and can only be worshipped in spirit and in truth.—John 4:24.
2. God is eternal; immortal; invisible.—1 Tim. 1:17.
3. God is the Creator of all things.—Neh. 9;6; Jer. 32:17.
4. God's manifestations of personality are many; created; made; called; said; saw; blessed; rested—Gen. 1:1-31; loves; sees; hears; acts. (See manifold references throughout the Scriptures.)
5. While there is but one God, yet God is in three persons; a Trinity, and here we are at once into the presence of what is to man, the mystery of the God-head; i. e., God the Father, God the Son, and God the Holy Spirit—Gen. 11:7; John 17:22; 2 Cor. 13:15. Perhaps the nearest human conception of this mystery is in the knowledge that in Christ the Son rests all the fullness of the God-head bodily—Col. 2:9; while in the Holy Spirit, there is invested the Divine power. See 1 Peter 1:21 and numerous passages concerning the acts of the Holy Spirit. (See Lessons 14 and 15.)
6. God is Immutable (unchanging).—Mal. 3:6; Heb. 6:17.
7. God is Omnipotent (can do everything).—Job 42:2; Jer. 32:17.
8. God is Omnipresent (everywhere).—Psalm 139:7-12. The presence of the Father God is specially manifested in Heaven as it is the Habitation of God, and where the glory and the throne of God is revealed, and with Christ at His right hand (Acts 7:56; Rev. 4). God the Son was specially manifested on earth—Matthew, Mark, Luke, John.
   The Holy Spirit is everywhere and through the Spirit the Father, and Son also dwell within the believer (1 Cor. 6:19).
9. God is Omnipresent (perfect in knowledge).—Ps. 147:5; Job 37:16. He knows our ways and our thoughts.—Ps. 139:1-6; Job 42:2. His eyes are in every place.—Prov. 15:3; 2 Chron. 16:9. His knowledge includes all nature.—Ps. 147:4; Matt. 10:29. His marvelous fore-knowledge.—Acts 15:18; Isa. 46:9.
10. God is Holy.—Isa. 6:3; 57:15. His holiness is manifested in His abhorrence of sin.—Prov. 15:9, 26, and in the separation of sinners from Himself.—Isa. 59:1-2, and in the punishment of sinners.—Gen. 6 and 7.
11. God is Merciful.—Ps. 145:8. To all that call upon Him.—Rom. 10:9-13. Hence His great love has provided a wonderful plan of salvation, cleansing, and fellowship and to share in a glorious eternity.—John 3:16; 1 John 1:9; Eph. 1:4-7.

**There is none like unto the Lord our God."—Ex. 8:10.**

## FAMINE IN CHINA.

H. J. Timperley, who, according to newspaper cablegrams, was caught in the clash between the Chinese and Japanese recently at Tsinan and escaped only after being shot at and arrested, is a British newspaper man, but he found his connection with China Famine Relief, 419 Fourth Avenue, New York City, a passport to safety.

Timperley represents the Manchester Guardian in China. Early in April, he was commissioned to investigate famine conditions in Shantung and neighboring territory for the China International Famine Relief and to send impartial reports to the China Famine Relief headquarters in New York City. It was this work which carried him to Tsinan where on May 1, he suddenly found himself between the rapidly shifting lines of the Nationalists and retreating Northerners.

On his way to his hotel, during the excitement following the arrival of the Nationalists, Mr. Timperley was arrested by the Chinese. He was released at once, when his identity was established, and he said he had soon found his American connection the "open sesame" to liberty.

Mr. Timperley returned to his hotel only to find that his room had been looted and his personal property stolen, including a set of photographs taken in connection with his famine investigation.

Mr. Timperley started his investigation of the famine-stricken district from Peking early in April and made his first report to the China Famine Relief on April 18 from Tehchow. In the latter city, on the parched plain of Shantung, where the Grand Canal meets the railroad, he encountered a small outpost of American philanthropy, the Williams-Porter Hospital. There, too, he met a stream of refugees plodding doggedly northward through China's great central corridor in search of food.

Not a day passed, he reported, without some emaciated sufferer creeping to the gates of that hospital where the doctors and nurses were facing a difficult problem in trying to care for the unfortunates.

Sometimes, he said, an undernourished mother with a starveling at her breast, would make an appeal for food, while one boy of ten, with his jaws set in a ghastly grin by tetanus, sought help. Often an infant, who had encumbered its parents in the long trek was found lying by the roadside—left there with the hope that some foreigner might find it and take it in.

From Tehchow, Mr. Timperley went to Tsinan to establish a base for his operations. On April 21 last, he reported that first-hand evidence of the condition of the people was gained when he saw old women climbing trees to gather leaves for food, while others scratched grass and roots from the ground upon which to sustain themselves.

He found the refugees miserably housed in straw coops and dugouts where they had lived for months, barely existing on what they could grub from the parched soil and a bowl of thin gruel furnished once daily by the government or the Swastika Society, an organization similar in character to the Red Cross and supported by the Chinese gentry and foreigners. Officers of this organization, he said, were of the opinion that the millions of starving must be further increased unless further immediate relief work was available.

Two days later, after trips into nearby villages, Mr. Timperley cabled that it was difficult to get precise facts and figures about the famine because of the immense territory affected and the present disturbed condition of com-

munication. He also said it was quite evident that the situation, to be adequately handled, called for relief measures equivalent to those employed in dealing with post-war Europe.

Mr. Timperley stated that at least 10,000,000 Shantungese were destitute, which is nearly one-fourth of the provincial population. Of these stricken people, 3,000,000 were endeavoring to reach other provinces or roving Shantung in search of food, he said, while 2,000,000 were reported as starving in their homes, and 5,000,000 reduced to a diet of grass roots, chaff and bran. It was feared between 2,000,000 and 3,000,000 would die before grain was garnered, he asserted, unless relief is given at once.

Arriving at Tungchangfu, Timperley cabled that the 100,000 inhabitants of this walled-city gave heartfelt welcome to him as representative of the China Famine Relief. Approximately 10,000 destitute peasants from the surrounding country lined the streets, he stated, and kowtowed in mute appeal. On the ninety-mile journey from Tsinan, Timperley said he saw plenty of evidence of the desperate straits to which the people had been rduced. Everywhere hundreds of women and children were seen with baskets scouring the countryside for edible grass and leaves like a flock of grazing sheep. In a small village, three miles from Tungchangfu, Timperley declared he found eighty per cent of the people living on stewed weeds mixed with a little kaffir corn.

The day previous to his harrowing experience when he was under fire and arrested, Timperley cabled the New York headquarters of the China Famine Relief, that he had just returned to Tsinan after a three-day tour of investigation with the Rev. C. W. Troxel, an American missionary. They were furnished a motor car by the Civil Governor and escorted by a Chinese military officer through Western Shantung and into the province of Chihli—all famine territory.

"The main impression I brought back from the three hundred and fifty-mile trip," Timperley cabled, "is an unforgettable vision of thousands of honest, hard-working farmers struggling grimly to hang on to their little bits of holdings with no better outlook than a slow, painful death by inches for themselves and families.

"This is not a spectacular famine, except for the unending stream of fugitives wearily trundling their high-piled wheel-barrows along the main roads leading to the north. There was not a single stage of the whole journey when I did not find well over half the population living on leaves and weeds. The life of the Chinese peasant is a hard matter at the best of times, but previous reports, if anything, understate the terrible intensity of the struggle for existence which he is now facing with such fortitude. Every day the need becomes greater and the suffering more acute."

Timperley came out of the stricken district thoroughly convinced that the situation had been grossly underestimated. Many persons, who at first glance seemed to be getting on fairly well, he found, really have come to the end of their endurance in their efforts to await the next harvest.

## FAVORITE SCRIPTURE VERSSE

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by the Rev. Kenneth Mackenzie, of Westport, Conn.:

> "I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil to give you an end and expectation" (Jeremiah 29:11).

Who will send one from the far-away places, as well as very near us?

### A COMING TREAT.

Readers of "The Southern Churchman" will be interested to learn that our columns will soon carry each week a series of Bible Studies prepared by Mr. W. W. Rugh, Associate Dean of the Bible Institute of Pennsylvania, located at 1418 North Sixteenth Street, Philadelphia. These studies will take the place of the Plain Bible Studies by J. T. Bougher, which with the fortieth article will have run their course, and which we hope to reproduce shortly in pamphlet form to meet the call.

The studies prepared by Mr. Rugh will be of special interest and meet a much-needed type of teaching, in the direction of revealing the Person and work of our Lord Jesus Christ, the beloved Son of God, throughout the Holy Book, and especially in the Old Testament where He is so little recognized, even by many of His own followers and redeemed ones.

Our readers will do well to closely follow these coming studies and thus come to a fuller knowledge of Him "in whom is hid all the treasures of wisdom and knowledge", and before whom some day "every knee shall bow". Kindly tell your friends about it.

## Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### REALITY IN RELIGION.

Mr. Editor:

It would seem sometimes that our religion were either materialized or spiritualized out of existence; and one fault is as great as the other, as each accomplishes the same terrible result. Do not extremes always lead to error? Do not some people really **dread** to feel that He is "closer to us than breathing, and nearer than hands and feet"? Is it not a **fact** that we often use words of great import, vital, dynamic; and yet in our minds we **denature** them until they become as tame and useless as cotton wool?

Sunday morning, after reading a certain article on the Lord's Supper, at breakfast, the following conversationette took place: "Do you think it **possible** for me to be Really Present somewhere else when my Body is right here?" Answer: "Yes, I know it."

"Then, you really believe that I **could** be Present Here, that you could **Realize** my presence **here**, even though my **Body** was somewhere else?" Answer: "Why, yes. Your affections and your will; your heart and your thought, your spirit could be Present here or elsewhere; and after all, your Spirit **is** You." But, of course, that is "up in the air"!

But **suppose** a beloved mother conscious, but knowing that the end is near, should say: "My children, whenever you gather here **in this room** for prayers in remembrance of me, I want you to know that I shall be Really **present** with you." Could it not be realized? And would not that presence be felt as **Real** in just **that degree** in which her children loved her, and believed? Ordinary far-fetched illustrations, we admit.

**But** when the Divine Saviour promised that He would be With them that **believe, trust** and **love** Him, surely it MEANS tremendously. And still more when He said: "Wherever two or three are gathered together in My Name, **there** am I!" He is present everywhere; and we want Him to be present **Somwehere** also. If He is present at all, He is REALLY present: and if He is NOT **really** present, then it is just as true that He is **really Not** present.

Now, **one** "Somewhere" we may feel Him present is in that wonderful service of Commemoration which He commanded. If we can forget all about Transubstantiation for a time, and also avoid the "mere symbolism" idea, we may really and truly **feel** and **know** Him to be present **really** in that sacrament of His Body and Blood. It would seem puerile for one to **theorize** as to just what **moment He becomes** present, or in just what **manner** He is present; but that He IS Present **Really**, we **ought** to have **faith** and **love** enough to **know.**

Plain every-day Christians **know** that if there is any Presence at all, it is a Real Presence, and that He **is** Really Present. There cannot be too much reverence, nor too much earnestness, nor too much feeling of awe in entering into that sacrament. Why should one desire to lessen such an attitude of approach? Here is the Sacrament, the "outward and visible sign" **of** the blessed Body and Blood of Him Whom we love, and Who loved us and gave Himself for us! It is a **time** for reverence and holy awe. And why should we seek to **pry out** of one another, or seek definitely to **state** ourselves just exactly the "what", the "how" and the "why" of the matter? Is it not **enough** that here we meet Him "face to face"?

On a winter Sunday in the cold at 7:30 in the morning five business men came to this simple service. No others

were present. **Why** do you suppose they came? It is well that they know little of the **controversies** concerning the materialistic view, nor of **theories** that would make it of **no value**! It **must** be that they came in order that their "sinful bodies might be made clean by His Body, and their souls washed through His most precious blood that they may evermore dwell in Him, and He in them"!

Because the **heating** apparatus had **not** been installed, it so happened that the **first** service in the new Church was the simple Communion Service at seven-thirty on a February morning. Two-thirds of the membership came to the Communion. Who would desire that each should write down what was in his mind and heart that morning? One thing it was: the Holy Eucharist, a Great Thanksgiving!

In this same Church on Christmas Eve night at twelve o'clock, for the first time, we participated in such a service. **ONE** had been honored; the Church was decorated; again the glad welcome is to be shouted! Two-thirds of those on the register were present. The realistic hymns were sung. Was there ever **such** a Night? Was the announcement of the Angel ever **so** real? "Hark!" "Glory to God in the Highest!" And Hymn 228, "And now, O Father, mindful of the love that bought us once **for all** on Calvary's Tree, &c."

The Church was **filled** with His Presence! **Why** did these people come? The merchants had been in their stores until ten or eleven o'clock—some of them women. There are not many servants. The mothers had been cooking and arranging presents. The physicians had been visiting the sick. And the plumbers doing their work. Were they disappointed? or did they meet Him "face to face"? There **might** have been one there who did not so meet Him. But to them **as a whole**, the Lord and Master and Saviour was REALLY PRESENT, and they cared not for the moment, nor the method. To them there is NO presence save the REAL Presence. And this faith is endorsed by the writer, who is a plain Churchman, without frills, and as far from Romanism as the North Pole is from the South Pole; and as far from MERE symbolism as is the East from the West; and who **feels** that as the symbolism is wonderful and sacred and mysterious, **SO** THAT which it symbolizes must be **far more** wonderful and beautiful and **meaningful!**

**Randolph R. Claiborne.**

Camden, Ark.

### ENCOURAGEMENT.

Mr. Editor:

. . . . . I cannot do without your paper. I glory in its stand for the Bible, the Prayer Book, and, above all, for our Lord and Saviour, Jesus Christ.

**A. Maury Carter.**

Alexandria, Va.

# Book Reviews

SOME MINOR CHARACTERS IN THE NEW TESTAMENT: By A. T. Robertson, D. D., Litt. D. Cloth. Pp. 182. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. Price, $1.75.

So long has Dr. Robertson been before the Christian reading public, that any volume from his pen becomes at once the challenge to attention and interest. And this product, lacking in the scholarly penetration of some of his other books, is the more winsome, because it deals with so simple a matter as human life and Christian experience in folk of the humbler walks of life. Of course, the Herods, Caiaphas, Felix, Gamaliel and Pontius Pilate offer background of study on which the loftier virtues may contrastingly shine. We may believe that the Doctor has and yet uses that other long-ago issued volume, **Obscure Characters and Minor Lights of Scripture.** In the hands of a competent essayist, those lowly men and women, accessory to the greater lights with whom they mingled, can be made to shine with lustrous winsomeness. How we delight to follow Dr. Robertson in his delineation of "The Woman Who Started a Revival". Who is "The Open-Eyed Champion of Jesus" but that valiant born-blind man, whose testimony still rings out as the assurance of the completed work of the Lord?

But one chapter deserves a full notice and most hearty commendation. "The Misrepresented Woman" is none other than Mary Magdalene. Every time our eyes light upon a picture portraying her as art and misguided literature have made her, every time we see the sign of a Magdalene Home, our blood boils. How such a sweet, pure-minded young woman could ever have been thought a denizen of the streets, is beyond computation. Yet, there she has stood, maligned and shame-covered, for all the centuries. By all that is in us for vindication of right, let us redeem her from this disgrace. Dr. Robertson has done it; and we may well thank him.

**Kenneth Mackenzie.**

THE ANGLICAN EPISCOPATE OF CANADA AND NEWFOUNDLAND: By Owsley Robert Rowley. Foreword by the Archbishop of Canterbury. Cloth. Pp. 280. The Morehouse Publishing Company, Milwaukee, Wis. Price $4. In paper, $3.

This exquisitely printed volume challenges admiration from the point of view of workmanship and detail. Its intrinsic worth, lies in the evident accuracy with which the author has compiled the Episcopal record, from the founding of the dioceses to the present. Copious illustrations on delightfully laid paper enhance the attractiveness of the product. Those of us who have come into touch with the Bishops listed, grow warm with affection, at the sight of their faces. Our loved Bishop William Stevens Perry, who felt he could not accept the election to the Episcopate of Nova Scotia; Bishop Courtney, who as the assistant at St. Thomas', New York, in the far-away days, gave wonderful Bible readings in that parish; grateful were we when, having served his diocese, as the Fifth Lord Bishop of Nova Scotia, he came back to the Metropolis as rector of St. James, where he won love and loyalty for the crowning of his last days. We cherish the memory of Bishop Hellmuth, conspicuously named as a converted Russian Jew, whose name and influence has done much to aid the cause of Jewish evangelism. And a few of us will recall with pleasure the face of Bishop Roper, who, while at the General Theological Seminary, as a teacher, gave himself cordially to the cause of parochial missions.

The apostolic diagram on page 5 is, of course, deeply interesting, reaching back, as it does, to Jerusalem, Ephesus and Rome. And American Churchmen will find with pleasure a table of consecrations disclosing the various occasions when the Episcopate of Canada interposed kindly hands at the consecration of a number of our American Bishops, fifty-two in all.

This delightful book should repose on the shelves of many of our American clergy, as a loving witness to the unity of our Church on this side of the Atlantic.

**Kenneth Mackenzie.**

THE CATHOLIC CHURCH AND THE HOME: By Rev. James M. Gillis. The Macmillan Company, New York. Price $1.

The author gives us a clear picture of the forces that are at work to destroy marriage and the Christian home. He rightly traces the movement to its fountain head in the philosophy of revolution that would abolish all standards and set men adrift to follow the distates of their lusts. He offers convincing evidence of a widespread propaganda to overthrow the home and the moral standards that Christianity has set up for its protection. Like some Romanists he cannot refrain from attempting to put much of the blame for the breakdown on Protestants, ignoring his own Church's breaking down of standards by annulment that may in some cases mean nothing more than divorce under another name. He likewise is content to ignore the terrible conditions as to marriage that existed in South Amercan countries after generations of nearly unchallenged Roman influence.

Nor does he mention the New Birth from above, and the power of the Holy Spirit to enable men to keep to Christian standards of conduct, without which power no program of reform can hope to succeed.

**F. C.**

### AN ENGLISHMAN'S PRAYER.

(Found in Chester Cathedral.)

Give me a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord,
And sense to keep it at its best.
Give me a healthy mind, good Lord,
To keep the pure and good in sight,
Which, seeing sin, is not appalled,
But finds the way to set it right.
Give me a mind that is not bored,
That does not whimper, whine or sigh;
Don't let me worry overmuch,
About that fussy thing called "I".
Give me a sense of humor, Lord,
Give me the grace to see a joke,
To get some happiness in life
And pass it on to other folk.

# DIOCESAN COUNCILS AND CONVENTIONS

### DIOCESE OF VIRGINIA.

Discussion of problems of the development of the missionary work of the diocese took up the main portion of Bishop H. St. George Tucker's address at the opening of the one hundred and thirty-third annual Council of the Diocese of Virginia held in Grace and Holy Trinity Church, Richmond, the Rev. W. H. Burkhardt, D. D., rector, on May 23 and 24. The Bishop recommended that a strong commission be appointed to make a real survey of all the missionary work of the diocese, including the mountain work, the colored work and the rural work. This commission was later appointed by action of the Council.

The rural work was kept to the fore in the deliberations of the Council a splendid report being made by the Rev. F. D. Goodwin, rector of Cople Parish on salaries and salary needs of the forty-odd rural clergy in the diocese. The first result of this report was the establishment of a fund of $6,000 for the increase of such salaries to a point nearer a living wage.

The Council also made provision for the payment before the time of the General Convention of the remainder of the amount pledged by the diocese at New Orleans toward the deficit of the General Church.

The Historiographer's report called attention to the fact that the Diocesan Missionary Society which has been the backbone of the missionary work of the diocese was first established by the Convention of the Diocese in 1829 at a time when considerably more than one-half of the one hundred parishes in the original Diocese of Virginia were dormant. The first work of the Society was to send missionaries to revive the dormant parishes.

The Council appointed a committee to arrange for a celebration of the Centennial Anniversary of the Diocesan Missionary Society in 1929. The present Dioceses of Southern Virginia, Southwestern Virginia and West Virginia are the direct result of the work of the Diocesan Missionary Society and will be invited to take part in the Centennial Celebration.

The Council discussed the proposed changes in the Prayer Book and went on record as being strongly opposed to the removal of the Articles of Religion from the Prayer Book. Disapproval was also given to the proposed insertion of a Collect, Epistle and Gospel for the Communion Service in the burial service and to the changing of the first four petitions of the Litany.

Mr. E. Randolph Williams, of Richmond, was elected Chancellor of the Diocese.

The following were elected deputies to the General Convention:

Clerical Deputies—Rev. Berryman Green, D. D., Theological Seminary, Alexandria, Va.; Rev. Frederick D. Goodwin, Warsaw, Va.; Rev. B. D. Tucker, Jr., D. D., rector St. Paul's Church, Richmond; Rev. J. Y. Downman, D. D., rector All Saints' Church, Richmond.

Lay Deputies—Mr. John Stewart Bryan, Richmond; Mr. Rosewell Page, Beaver Dam, Va.; Mr. Robert Beverley, Caret, Va.; Mr. Lewis C. Williams, Richmond, Va.

Alternate Clerical Deputies—Rev. W. H. Burkhardt, D. D., Richmond, Va.; Rev. W. D. Smith, D. D., Richmond, Va.; Rev. W. Roy Mason, Charlottesville, Va.; Rev. G. M. Brydon, Richmond, Va.

Alternate Lay Deputies—Mr. Murray M. McGuire, Richmond, Va.; Mr. John M. Taylor, Richmond, Va.; Dr. James H. Dillard, Charlottesville, Va.; Mr. A. R. Hoxton, Alexandria, Va.

The election of other diocesan boards and officials resulted in the main in the reelection of those already holding office.

The Council accepted an invitation to hold its meeting in 1929 at St. Thomas' Church, Orange, Va.

G. M. B.

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### DIOCESE OF WASHINGTON.

The thirty-third annual convention of the Diocese of Washington was held at St. Philip's Church, Laurel, Md., on Wednesday, May 25. Two unusual features of this convention were: the convention was held in a rural parish for the first time, and an originally planned two days' program was completed in one day.

The Bishop's Address, delivered Tuesday evening, in Epiphany Church, constituting a charge to both clergy and laity, held out in bold relief outstanding needs of the Church today, and may be best appreciated when read in its entirety.

The reports of committees showed encouraging progress in work done in the several fields. The report of the Department of Missions submitted by the Rev. Robert Johnston, Chairman, asked for adequate response to the "Ever changing and growing demands made on the Church by the movement and increase of the population, in and around the District of Columbia". In this report, congratulations were extended to Christ Church, Georgetown, for its request to undertake and care for a mission in the diocese. This requisition was for work over and above its over-subscribed missionary apportionment.

Elections resulted as follows:

Clerical Deputies—Very Rev. G. C. F. Bratenahl, Dean of Washington Cathedral; Rev. Robert Johnston, D. D., rector of St. John's Church, Sixteenth Street; Rev. Z. B. Phillips, D. D., rector of Epiphany Church; Rev. George F. Dudley, D. D., rector of St. Stephen's Church.

Lay Deputies—Mr. Hugh T. Nelson, Secretary of the General Convention Committee; Mr. Arthur S. Browne, Chancellor of the Diocese; Dr. W. Sinclair Bowen; Hr. H. L. Rust, Treasurer of the Diocese.

For Standing Committee—Rev. Geo. F. Dudley, D. D., Chairman; Rev. Joseph Fletcher, Rev. H. Allen Griffith, Rev. Herbert Scott Smith, D. D., Dr. William C. Rives, Dr. Marcus Benjamin, Dr. H. M. Bowen.

Members of the Diocesan Executive Council and other officers were elected also, and others appointed by the Bishop.

The Bishop of Washington presided throughout the convention session.

Tentative plans for the coming General Convention were submitted by Mr. Hugh T. Nelson, Secretary of the General Convention Committee, showing splendid preparation under way, for the General Convention of the Church and its many allied or affiliated organizations. Mr. Nelson gave some idea of the program of the Convention which holds in store great opportunities for the Church people of Washington.

The Diocesan Convention accepted the invitation of Dr. G. F. Dudley to hold its next convention at the Church of St. Stephen's and the Incarnation, of which Dr. Dudley is the rector. A new church building for this parish has lately been begun and is expected to be entirely completed before the next meeting of the Diocesan Convention.

M. M. W.

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### EASTON.

The sixtieth annual convention of the Diocese of Easton was held at Christ Church, and Trinity Cathedral, Easton, Md., April 30 to May 2, with the Rt. Rev. George W. Davenport, D. D., Bishop of the Diocese, presiding.

The sessions began with a men's dinner, when the speakers were Bishop Davenport, the Rt. Rev. James E. Freeman, D. D., Bishop of Washington, and the Rev. Percy Silver, D. D., of the Church of the Incarnation, N. Y.

The Bishop delivered his annual address at the opening service of Holy Communion.

The following resolution was adopted:

Whereas at the last meeting of the General Convention of the Protestant Episcopal Church held in New Orleans in 1925, a resolution was passed proposing the omission of the Thirty-nine Articles of Religion from the Prayer Book; and

Whereas, the proposal is to be submitted to all diocesan conventions; and

Whereas, the adoption or rejection of the aforesaid proposal comes up for final action at the General Convention of the Protestant Episcopal Church to be held in Washington, D. C., in October, 1928; and

Whereas, the articles of religion are historically associated with the doctrines and practices of the whole Anglican Communion; and

Whereas, their omission would cause chaos and confusion in our Church and bring sorrow and grief to the great majority of our membership; therefore, be it

Resolved, That this the sixtieth convention of the Diocese of Easton hereby goes on record as being opposed to the omission of the Articles of Religion from the Prayer Book, and the said convention hereby requests the delegates from this Diocese to the approaching General Convention to use all honorable means to prevent the omission of the said articles of religion from the Prayer Book.

Elections were as follows:

Clerical Deputies to General Convention—Rev. W. D. Gould, Cambridge; Rev. Alward Chamberlaine, Centreville; Rev. C. L. Atwater, Chestertown; Rev. Wm. McClelland, East New Market.

Lay Deputies to General Convention—Col. W. Hopper Gibson, Centreville; Mr. Dudley G. Roe, Sudlersville; Mr. Cassius M. Dashiell, Princess Anne; Mr. E. Thos. Massey, Massey.

Executive Council—Rev. R. W. Lewis, Rev. R. R. Gibson, Rev. S. R. MacEwan, Rev. Wm. McClelland, Mr. Clayton Wright, Mr. J. T. C. Hopkins, Mr. C. M. Dashiell, Mr. Claude Bailey.

Standing Committee—Rev. Geo. C. Sutton, D. D., Rev. Wm. D. Gould, Rev. Chas. L. Atwater, the Hon. Wm. H. Adkins and Mr. Edwin Dashiell.

Chancellor—Col. H. J. Waters, Princess Anne, Md.

Treasurer of Convention—Mr. John C. McDaniel, Easton, Md.

Treasurer of Pension Fund—Mr. Harper Skillin, Easton, Md.

Examining Chaplains—Rev. C. L. Atwater, Rev. H. V. Saunders and Rev. Wm. McClelland.

Trustees of Episcopal Fund—Col. W. H. Gibson, Mr. Thomas Perkins, Mr. W. Earle Withgett.

### NORTH CAROLINA.

Meeting at the Thompson Orphanage, Charlotte, which it has built up to the point where it is one of the best institutions of its kind in the South, the convention held its sessions on May 8 and 9. On Monday night there was a laymen's rally, which drew men from all parts of the state.

The Rt. Rev. J. B. Cheshire, D. D., presided over the convention, with Bishop E. A. Penick, the coadjutor, assisting him. The messages of the bishops, the reports of the various institutions in which the diocese is interested, and the findings of the committees were of uniform encouragement. An increase in confirmations and in the number of candidates for the ministry were items that were particularly gratifying.

A resolution, which would put the convention on record for the retention of the Thirty-nine Articles in the Prayer Book was tabled. A resolution asking that women be allowed to serve on vestries received an adverse verdict.

The report of the Treasurer of the Diocese, H. M. London, revealed a one hundred per cent payment by the churches in 1927. The report of the Forward Movement Treasurer, J. R. Wilkes, showed all obligations met during 1927, including the full quota to the General Church. A Forward Movement budget of $74,200 was adopted for the year 1929.

Important elections at the convention included:

Deputies to General Convention—Rev. Messrs. M. A. Barber, H. G. Lane, J. L. Jackson and R. E. Gribbin; Messrs. J. H. Cutter, S. S. Nash, W. A. Erwin and A. H. London.

Alternate Deputies—Rev. Messrs. S. S. Bost, Morrison Bethea, I. W. Hughes and T. F. Opie, D. D.; Messrs. T. H. Battle, L. C. Burwell, J. R. Wilkes and Dr. W. H. Brown.

Members of Executive Council—Rev. Messrs. H. N. Bowne and W. H. Hardin; Messrs. J. S. Holes and M. H. Willis.

Standing Committee—Rev. Messrs. M. A. Barber, S. S. Bost and I. W. Hughes; Messrs,. J. B. Cheshire, Jr., and Samuel Lawrence.

**T. P., JR.**

# SUMMER SCHOOLS AND CONFERFNCES

### Virginia Summer School.

The thirteenth annual session of the Virginia Summer School of Religious Education, Sweet Briar College, Sweet Briar, Pa., will be held this year June 18 to 29.

This school is under the auspices of the Dioceses of the Episcopal Church in the State of Virginia. Courses are offered for Church School Teachers and Officers, Leaders of the Woman's Auxiliary, of Young People, of the Church School Service Program, and for Social Service workers. The clergy will find this school most helpful.

Sweet Briar College is easily accessible from both north and south, being on the main line of the Southern Railway.

We urge early registration. All pupils must be recommended by the rector or some parish or diocesan official. On arrival go at once to Gray Hall for assignment of rooms.

Registration Officer for Diocese of Virginia—the Rev. W. H. Burkhardt, D. D., 1502 Park Avenue, Richmond, Va.

For Southern Virginia—the Rev. E. R. Carter, D. D., Walnut Hill, Petersburg, Va.

For Southwestern Virginia—Mr. Thos. A. Scott, Box 1068, Roanoke, Va.

For all others—Mr. Thos. A. Scott, Box 1068, Roanoke, Va.

Persons desiring special consideration as to location of rooms, room mate desired, etc., are expected to have their request in the hands of their respective Registration Officer not later than June 10.

### Interdenominational Summer Schools For Pastors in Town and Country Fields.

The Committee on Rural Work of the Home Missions Council, made up of representatives of constituent boards, realizes the great importance of a trained rural leadership which is able to efficiently meet the needs of a community and lead them forward into a fuller and richer life. The Summer School Committee (Dr. Malcolm Dana, Dr. H. Morse, Mr. R. S. Adams, Secretary), in cooperation with State and Church schools recommend each year a list of approved summer schools for pastors at work in town and country fields. It would require a large amount of money and a number of trained leaders for any one denomination to set up summer schools for rural pastors in various sections. These interdenominational summer schools make available to rural pastors of all denominations courses such as the following:

Rural Sociology; Agricultural Economics; Rural Church Methods and Program; Rural Leadership; Evangelism; Community Surveys and Organization; Religious Education; Cooperative Marketing; Religious Dramatics; Play and Games—Recreation.

Information and accommodations can be secured by communicating with the director of the school. Local expenses are for board and room only. Rooms are generally provided at a cost of about $7 for the entire term and board need not cost more than $1 to $1.25 per day. The fellowship at these summer schools is most inspiring and the courses instructive.

**New England School for Town and Country Pastors** will be held June 4-15 at Boston University, Boston, Mass. The Rev. K. C. MacArthur, Sterling, Mass., Director.

**California Ministers' Summer Institute** will be held June 4-16 at Pacific School of Religion, Berkeley, Cal. Dr. E. W. Blakeman, Director.

**School of Community Leadership** will be held June 11-28 at Kansas State Agricultural College, Manhattan, Kan. Prof. Walter Burr, Director.

**Pastors' Summer School** will be held June 18-29 at Ohio State University. Columbus, Ohio. Prof. C. E. Lively, Director.

**Wisconsin Rural Church Summer School** will be held June 25-July 6 at the University of Wisconsin, Madison, Wis. Dr. J. H. Kolb, Director.

**Auburn Summer School of Theology** will be held July 2-19 at Auburn Theological Seminary, Auburn, N. Y. Dr. Harry Lothrop Reed, Director.

**Summer School for Rural Pastors** will be held July 9-20 at Michigan Agricultural College, East Lansing, Mich. Dr. Eben Mumford, Director.

**Summer School for Town and Country Ministers** will be held July 9-21 at Cornell University, Ithaca, N. Y. Prof. R. A. Felton, Director.

**Estes Park Pastors' Fellowship School** will be held July 18-August 1 at Estes Park Association of the Y. M. C. A., Estes Park, Col. Dr. W. H. Wilson, 156 Fifth Avenue, New York, Director.

**Summer Conference for Town and Country Ministers** will be held September 3-14, at Washington College, Chestertown, Md. Dr. P. E. Titsworth, Director.

A special feature of these sessions is the invitation extended to women church workers to participate in this summer school work.

**William R. King,**
Executive Secretary, Home Missions Council.

### Summer School for Church Workers, Diocese of Dallas, St. Mary's College, Dallas, Texas, June 12-20, 1928.

The Faculty includes the Rt. Rev. Harry T. Moore, Bishop of Dallas; the Rev. Alfred Newberry, the Rev. John A. Richardson, the Rev. Everett Holland Jones, Miss Mabel Lee Cooper.

Tuition—$3 for the session (must be sent with Registration).

Room and Board—$12 for the session.

All boarders are asked to bring their own towels and soap, clothes for sports wear, tennis racquets, golf clubs, etc. Each afternoon is free for rest and recreation.

Enrollment should be made on Monday afternoon, June 11, but must not be made later than supper time of the first day. Accommodations for out-of-town students begin with supper on Monday night. The School formally opens with a celebration of the Holy Communion on Tuesday, June 12 and will close with lunch on Wednesday, June 20.

The annual Conference of the Young People's Fellowship will convene at the College at 2 P. M., Wednesday, June 20, and will close with a Corporate Communion at 7:15 A. M. the next day. Young people who are delegates to the Conference will be the guests of the School at the college during the Conference.

Send registrations without delay to Mr. Irvine T. Holloway, 1227 Kirby Building, Dallas, Texas.

Make checks payable to R. R. Lawther, Treasurer, and send to Mr. Holloway with registration.

### Summer School.

The Diocese of Bethlehem will hold its eighteenth annual summer school at beautiful Bishopthorpe Manor, Bethlehem, Pa., from June 25 to 30. This year the program was made with special reference to the young people of the diocese. Young and old are heartily welcome to attend the school. Archdeacon Harvey P. Walter, Bethlehem, Pa., is the registrar and will be glad to send programs and information to any interested.

**H. P. W.**

### Camp Frisbie, Michigan.

The Rev. William F. Jerome, General Missionary of the Diocese of Michigan, is adding to his other duties this summer that of Chaplain at Camp Frisbie, the boys' camp of the diocese. Frisbie will open its season with the Annual Older Boys' Conference, June 21-28. This conference for High-school boys aims to aid them in choosing a life work, to develop ideals of Christian service, and to train for future leadership. Camp Frisbie is under the general direction of Mr. I. C. Johnson, in charge of Young People's Activities in the diocese.

**North Dakota.**

The first annual Summer Conference for Church Workers in the Missionary District of North Dakota will be held in Valley City, N. D., June 12 to 20.

**Camp McDowell, Battle Wharf, Ala.**

The young people's camp, known as Camp McDowell, at Battles Wharf, on Mobile Bay, will be open this year June 11-23, under the direction of the Rev. R. A. Kirchhoffer, of Christ Church, Mobile. The time is being extended from eight to twelve tays, enabling those taking courses to make a full ten hour N. A. T. A. credit.

**West Virginia Conference of Church Workers.**

The Board of Religious Education of the Diocese of West Virginia, the Rev. John L. Oldham ,Chairman, has completed arrangements for the First West Virginia Conference of Church Workers to be held in St. Hilda's Hall, Charles Town, W. Va., June 11 to 15.

# Church Intelligence

**Cornerstone for College of Preachers.**

Ascension Day, at Washington Cathedral this year, marked an important turn in the tide of its affairs, the special occasion being the laying of the cornerstone of the College of Preachers. Bishop Freeman, in his address at the time of the service, referred to it as "The beginning of a new work of incalculable importance in the fulfilment of the dream of the First Bishop of Washington, who planned that there should be at the Cathedral a 'School of the Prophets', to which clergymen might come to place fresh emphasis on their preaching office". The procession consisted of the Cathedral choir, with its attendant crucifer and flag beams, the Great Council of the Cathedral, the Cathedral Chapter, a large number of Diocesan and visiting clergy, the marshal of the day, Canon Anson Phelps Stokes, assisted by the Rev. E. Pinckney Wroth, and the Cathedral Staff, including the Bishop, the Dean, and the Bishop's Chaplain. The procession moved from the Cathedral to the site of the new building, which is just north of the apse of the great Cathedral building, forming an impressive and beautiful picture, with the flags and banners and vestments and robes in varying colors against the background of Cathedral Close.

After the processional, opening sentences and responses were said by the Rev. George F. Dudley, D. D., Chairman of the Standing Committee of the Diocese of Washington. The lesson was read by the Rev. J. McN. Waterman, rector of the Church of the Resurrection, Baltimore, representing past students of the College of Preachers, having been a student member of its first session. The Creed and Prayers were said by Dean G. C. F. Bratenahl, D. D., and the address and the laying of the cornerstone by the Bishop of Washington. Bishop Rhinelander, Warden of the College of Preachers, was unable to be present, on account of illness.

The trowel used at the laying of the cornerstone was one which was first used in 1899 at the laying of the cornerstone of the National Cathedral School for Girls, the first building to be erected in the Cathedral Close. It has since been used at many historic Cathedral functions. Alexander Mowett, a stonesetter, and member of St. John's Parish, assisted the Bishop in placing the stone. Articles placed by the Bishop in the stone, included:

The Bible, Book of Common Prayer and Hymnal, Revised Prayer Book, 1927; Constitution and Canons of the Protestant Episcopal Church, Living Church Annual for 1928, current numbers of representative Church papers, report of the World Conference on Faith and Order, Lausanne, 1927; Journal of the Diocese of Washington, 1927; constitution and by-laws of Washington Cathedral; Guide Book to Washington Cathedral, photograph showing Washington Cathedral in course of construction, 1928; a Washington Cathedral Pilgrim's token, copy of letter of anonymous donor to the bishop providing for the College of Preachers, copies of program of recent conferences of Preachers' College, copies of recent numbers of the Cathedral Age giving an account of the College of Preachers, article of Bishop Philip M. Rhinelander, warden of College of Preachers, in regard to its purpose and work; program for laying of cornerstone of College of Preachers, copy of Constitution of the United States, map of the city of Washington, a silver dollar, 1928; copies of Washington daily papers of Wednesday and Thursday.

The laying of the cornerstone was a part of the program of the day, which began with a celebration of the Holy Communion in Bethlehem Chapel for the National Cathedral Association, which in turn was followed by the annual meeting of the association in Whitby Hall. At this time there were reports from the Dean, officers and committees and addresses by the Bishop of Washington, Hon. William R. Castle, Jr., Assistant Secretary of State, and former U. S. Senator George Wharton Pepper.

The National Cathedral Association is an organization of contributors to the Cathedral project, which was founded more than twenty years ago, and is represented in nearly every State in the Union. It has more than 6,000 members, and active committees in sixty-two cities.

M. M. W.

**Peninsular Conference Arrangements.**

The tenth annual session of the Peninsular Summer Conference will be held at Ocean City, Md., June 24-29, under the auspices of the Dioceses of Easton and Delaware.

The primary aim of this Conference is training of workers and development of potentialities of leadership in the various departments, and to this end courses are provided for Church School Workers, Young Ptople, Women, Laymen and Clergy.

Sessions are held at a delightful seaside resort on the season's eve so that there is advantage, with much reduced rates, of Boardwalk Hotel accommodations with their comforts, convenience, fare, and the broad Ocean's beach as playground.

Ocean City is easily reached by train or motor from Washington, Baltimore and Wilmington. Copies of the Conference Program will be sent to those desiring them upon application to the Diocesan Office, Easton, Md.

**Daughters of the King.**

The Daughters of the King will hold their triennial convention at Washington, D. C., prior to the opening of General Convention between the dates of October 5 and 9.

This will enable them to cooperate in many ways with the Brotherhood of St. Andrew and also leaves the members free to take part in the meetings of the Woman's Auxiliary and other organizations to which they belong and in which they are vitally interested.

**Bishop Johnson Dies.**

The Rt. Rev. Joseph Horsfall Johnson, first Bishop of the Diocese of Los Angeles, passed to life eternal on May 16, 1928. Funeral services were conducted by Bishop Stevens (former bishop coadjutor, who now succeeds Bishop Johnson) at St. Paul's Cathedral, Los Angeles, Cal., on May 19.

Bishop Johnson was born in Schenectady, N. Y., on June 7, 1847. He graduated from Williams College in 1870, the General Theological Seminary in 1873. Bishop Potter ordained him deacon in 1873 and priest in 1874. He served as rector at Trinity Church, Highland, N. Y., St. Peter's Church, Westville, N. Y., and Christ Church, Detroit, Mich., before he was called to head the newly-formed Diocese of Los Angeles. He was consecrated Bishop on February 24, 1896, in Christ Church, Detroit, by Bishops Davies, Worthington, Talbot, A. Leonard, W. Leonard, Nicholson and Capers. Bishop Johnson held the degree of Doctor of Divinity, conferred upon him by Nashotah in 1894, and the degree of S. T. D., conferred upon him in 1908 by the General Theological Seminary.

## VIRGINIA

Rt. Rev. H. St. George Tucker, Bishop.

**Program.**

The following is the program for the seventh annual Jamestown-Williamsburg Pilgrimage for Episcopal Churchmen of Richmond, conducted under the auspices of the Brotherhood of St. Andrew. The General Chairman is Mr. Richard P. Winston, 205 N. Plum St., Richmond, Va.

Saturday, June 9.

3:00 P. M.—Leave Mayo Memorial House in Automobiles.

4:30 P. M.—Arrive Williamsburg.

6:30 P. M.—Supper in College Dining Hall.

8:00 P. M.—Preparation for Holy Communion. Bruton Parish Church.

Sunday, June 10.

7:00 A. M.—Leave for Jamestown.

7:30 A. M.—Celebration of Holy Communion at Robert Hunt Memorial Shrine.

9:00 A. M.—Breakfast in College Dining Hall.

11:00 A. M.—Morning Prayer and Sermon at Bruton Parish Church.

1:00 P. M.—Dinner in College Dining Hall.

## UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D. Bishop.

**The Rev. W. H. K. Pendleton,** rector of the Church of the Advent, Spartanburg, S. C., has suffered a nervous breakdown, and has been granted a six months' leave of absence by his generous vestry. He was forced to give up work on March 13. After a period in a hospital he spent a month in Florida, but has now returned to his home where he is still confined to his bed and under physicians' care.

The congregation have showered upon him evidences of sympathy and affection. Much of the work of the parish has been satisfactorily carried on by members of the congregation. Mr. Pendleton hopes to be able to resume work about the middle of September.

(Continued on page 22.)

# Family Department

JUNE.

1. Friday.
1, 2, Ember Days.
3. Trinity Sunday.
10. First Sunday after Trinity.
11. Monday. S. Barnabas.
17. Second Sunday after Trinity.
24. Third Sunday after Trinity. Nativity of S. John Baptist.
29. Friday. S. Peter.
30. Saturday.

**COLLECT FOR TRINITY SUNDAY.**

Almighty and everlasting God, Who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship The Unity; We beseech Thee that Thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

For The Southern Churchman.

**ACCORDING TO JOHN.**

Edith Mirick.

Years, John, have hemmed you in.
What golden memories to spin
Upon the hearthstone of your age!
What eyes have seen a Kingdom lost and won
As yours have done?
Those hands that, trembling, lag
Above a slowly growing page,
Too feeble now to drag
A laden net, shall day by day
From out the deeps of memory
Draw up their quivering load.
And they, who know you not, shall say
Passing this sun-lit strip of road:
"See where an aged fisherman wiles useless
Hours with a pen". This shall they say
Of you, John, rapt—remembering—
And know you not as captain of a King.

## The Slow-Growth of the Kingdom.

One point in the teaching of Jesus as to His kingdom which the disciples found it hard to bear was its slow growth, a hard thing for us to bear yet.

The expectations of the Jews on this point were that the kingdom was near and they were impatient for its speedy coming. Jesus began His ministry by announcing that "the kingdom of heaven is at hand", and the disciples along with the Jews always took such teaching in a literal sense. It was the current expectation among the Jews that the Messiah was to set up a material kingdom in Jerusalem and they were passionately eager for the fulfillment of this dream. It was part of the apocalyptic teaching of a cataclysm that would overthrow existing kingdoms and tyrannies and release the chosen people from any such Gentile rule and put them in power and on the throne. The Gentile yoke was especially tyrannical and exasperating in the days of Jesus and the Jews at times broke out against it in fanatical fury, and the cry was, "How long, O Lord, how long"? The disciples were brought up in this expectation and never wholly escaped from it. This is strikingly shown in the question they asked of Jesus just before the ascension, "Lord, dost thou at this time restore the kingdom of Israel"? They were still thinking in terms of Israel, Jewish hopes and dreams. Now that Jesus had triumphed over death, would He not quickly break the power of Rome and set up His own kingdom? Any thought of longer delay was trying to their faith.

And yet, if there was any point that Jesus made clear in His teaching about the kingdom, it was that it would take a long time to establish it in the world. Of the seven parables of Jesus recorded in Matthew 13, four compare the kingdom of heaven to processes of growth, and the principle of them is expressly stated to be, "first the blade, then the ear, then the full grain in the ear". The parable of the Sower illustrates how the seed springs up in a multiplied harvest, and that of the Mustard-seed pictures it growing from a small seed into a great tree. The parable of the Leaven also pictures its slow spread through the whole mass of the world. The point of all these parables is that the kingdom of heaven is a growth and not a cataclysm; it is a slow unfolding seed and not exploding dynamite. In the parable of the Talents we are told that "after a long time the lord of those servants cometh, and maketh reckoning with them"; and while this "long time" was within a human lifetime, yet it was a long time relatively to human life, and in the same way the delay of Christ's coming may be a relatively large part of the life of humanity, and therefore an immeasurably long time. And, most convincing of all, the great commission (Matt. 28:18-20) bids us make disciples of all nations and baptize them, and this will necessarily consume time that will be measured by millenniums. Already it has gone on nearly 2,000 years and yet it is scarcely started. Peter had some glimpse of the long duration of divine time when he declared that "one day is with the Lord as a thousand years, and a thousand years as one day" (1 Peter 3:8). This world of ours appears to be only in its infancy and vast vistas of time stretch out before it in which the kingdom of God will develop its resources and come to its climax and triumph.

Are we impatient still with this long vista of time in which our faith is to be fulfilled? Undoubtedly we may and do grow impatient with this slow process and want to do something that will, if possible, cut it short or at least hurry it up. One way in which we may do this is to resort to worldly means to further the kingdom. Have we not been carrying our flag in front of the cross as we have gone out through heathen lands and have we not appealed to our government to protect our missionaries and our property? Have we not insisted on "extraterritoriality" by which we set up in these foreign lands our own courts and administer them with warships or soldiers' barracks near by? This question has become a sore and pressing one in our missionary enterprise and methods, and many of our missionaries declare that we must abandon such means and not give any color to the charge that we are enforcing the gospel at the point of the sword. The solution of this point is not an easy one and we do not press it further.

But there are other ways in which we express our impatience. Sometimes we fall out with the church and throw all the blame of slow progress on its methods or its doctrines. More generally still we grow pessimistic and bewail the impotence of the church and indulge in views that indicate a failing faith. Now not a word should be said that would abate our zeal and permit us to sink down into apathetic indifference and despair as to the progress of the kingdom. We ought to put urgency into every means we have and develop new and more effective means of spreading the kingdom. To this end we should close up our divided ranks and eliminate waste and friction and strife and marshal our Christian forces as we have not yet done in this world campaign. Nevertheless we should not shut our eyes to the immensity of the problem and the slowness of the process, but should open them wide and clear and see and seize the task in all its magnitude and gradual growth. Slow processes are often the surest, and quick growths may also quickly wither. Christianity at times has baptized tribes and nations wholesale and they were pagn still. It is not given unto us to know the whole calendar of God or to judge His plans and processes, but our duty is to press forward along the path of faith and faithfulness and leave times and seasons with them.—Presbyterian Banner.

## Patience.

Part I.

The proclamation of the fact that God is love by the first generation of Christians brought a new breath of life to the peoples of the ancient world with whom they came into contact. Those who have dipped into Classical literature know what a dark picture it reflects of the cloud of fear which hung over the lives of the masses of the people. Men lived in a continual dread of offending some deity; and spiritual growth was hampered on every side. The Christian teaching was like a bright light bursting through the pall of darkness, bringing joy and freedom. Our Lord's words were literally fulfilled, "The truth shall make you free". So it has always been. Christianity is a powerful liberating force, delivering men from the empire of evil in all its forms.

This is especially clear in the moral sphere. The Christian learnt that he must not acquiesce in moral evil. The awful forces of evil which manifested themselves from generation to generation in the lives of men were not the result of some invincible Fate, to the ravages of which they must submit with such patience as they could command. Men learnt that behind it all was a God of love actively cooperating with them in overcoming evil. Through our Lord came the message of forgiveness, liberating from fear of the past and the promise of help in the future struggle against evil with the assurance of victory. Men began to learn the meaning of real patience; that it was not a dull, apathetic, unintelligent submission to a mysterious inevitable necessity which ruled life, but an attitude of trust in a loving personal power, with whom they in turn could cooperate in overcoming evil, with the quiet undismayed confidence of perfect faith in the issue.

This conception of patience is most easily held in the sphere of moral evil. But we have to face other evils, such as pain and sorrow and disease. And although a good deal of this may be explained as the result of the misuse of human freewill, there is a large remnant which cannot be explained in this way; and it is this which constitutes the touch-stone for such a command as that of St. James—"Let patience have her perfect work".

On the whole the human race has exhibited a remarkable capacity of being patient in face of evil. There is a touch of dignity even in the hopeless resignation of the ancient world; and there was something noble in the quiet unshaken determination of the Stoic to face undaunted whatever befell. But with Christianity patience rises to a higher level because its basis is trust in the love and goodness of God. But it may be questioned whether in much Christian patience there is not something akin to the old blind submission to the inevitable with its corollary of apathy in action. Patience under physical suffering or misfortune e. g., is often found to rest on the belief that these things are God's will. It is true that God permits these things. It is also true that these things, if rightly borne, play an important part in the building up of character. But can we really believe that God is love and also believe that He wills pain and suffering for us? Is it not rather that God wills for each one of us the joy and happiness of perfection both in body and soul? And surely the right attitude on our part is not to acquiesce in a spirit of inactive resignation either in moral or physical evil, but rather, because we believe in the goodness and love of God, to endeavor with quiet confidence to overcome them. The individual may not succeed in overcoming them fully, but at least his energies are being used in the right direction, i. e., not in a blind resignation which, like lack of faith, is a hindrance to the full working of God's loving power for Him and tends to perpetuate the evil condition, but in active cooperation with the will of God, which is working towards the redemption of man from every kind of evil and the perfecting of this finite world.

(To be continued.)

### PRAYER AND GROWTH.

"Fall on your knees and grow there."
"The Still Hour"; Phelps.

If you would pray,
Then stay
Awhile upon your knees, lest your neglect
And haste show disrespect
Unto the 'Kings of kings and Lord of lords."
Sometimes no words
Are needed; but to wait
In silence, prospers most at Heav'n's gate.

Thus while you kneel,
Although you feel
No special kindlings of the soul
Upon the whole
Of spiritual thought and life will be
The dew of Heaven, falling tenderly;

So,
Watered by the Spirit, Faith will grow,
And Hope and Love, and every gracious bloom
Of the Christ-life. The New Birth will assume
Vigour, and Strength, before unknown,
Now granted from the Throne.
No blight of sin, or weakness shall impair
The soul, which finds maturity through prayer.

The infancy of faith will thus be passed,
And its new strength will last
Until, within the Heavenly Mansions, there
Shall be displayed the fullest fruit of prayer:
And what we sought upon the bended knee,
Shall be matured in Glory endlessly.

—William Olney.

# For the Young Folks

For The Southern Churchman.

### THE SAMPLER.

Helen Bayley Davis.

I wonder if the little maid
Who fashioned it had twinkling feet
That longed to dance; the while she sat
And patterned stitches primly neat.

Demure, with hair like folded wings,
I'm sure she did not pause to lift
Her downcast shadowed eyes to watch
The flight of a skylark, silver-swift,

Nor did she see the dusty moth,
Hovering, drifting anywhere—
Like a petal sapphire blue,
Floating in the golden air.

But patiently and hour by hour
She plied her needle, I am told:
The tiny feathered stitches read—
"Arabella, eight years old".

### The Story of Fleetfoot the Deer.

Once the Little Boy's father and mother let him go with the Woodman on one of his long trips into the big forest. They went in a canoe, which the Woodman paddled up a winding river. After a long time they came to a little lake, all set about with tall trees and swamps and thickets of underbrush. The hush of evening was over the lonely water as they came to a grassy place with a sandy beach, where they were to camp.

"What was that?" asked the Little Boy, in a startled whisper, as a sudden crashing was heard in a thicket near the water's edge.

With a few strong strokes the Woodman brought the canoe to land. As they clambered out he pointed to some heart-shaped tracks on the sand and said:

"A deer; that's what you heard, I reckon."

"Really?" cried the Little Boy excitedly. "Oh, I wish I could have seen him! If we'd had a gun you could have shot him—bang! Just like that."

The Woodman smiled at this outburst. As the Little Boy helped to pitch the tent and make a fire and fry the bacon, the Woodman cheered him by telling him that he would probably have other chances to see deer before they went back home, if he looked sharp.

When the frying pan and tin plates were washed up, and they were sitting about the camp-fire after supper, the Woodman said:

"Did you ever see a picture of a fawn—a little baby deer? I caught one once, and he was the prettiest and cutest thing you ever saw. He had a silky coat all covered with white spots about as big as five-cent pieces."

"Please tell me about him," said Little Boy, cuddling closer to his big friend.

"Well," said the Woodman, "it was a long way from here and a long time ago, when I was living on the edge of a little village at the foot of a mountain. One day on the mountain side I saw a mother deer with a tiny fawn only a few days old following her. From the way it limped I knew that it had hurt one of its feet. When the mother doe saw me coming she ran away. But the poor little fawn could not run, and I caught it as easy as anything.

"Sure enough, the little fellow's left hind foot had been broken—by getting caught in a crack in the rocks, or in a trap, I guess. Dogs from the village or a hungry wildcat would surely have killed him if I had let him go, so I carried him home with me.

"I put splints on his leg and kept him in a box where he could not jump about. Because he was such a young fawn I had to feed him milk from a baby's bottle. In a few days the broken bones had begun to knit together, and in a few weeks his leg was as strong as ever. I named him Fleetfoot, because he ran and capered so about the yard."

"Would he let you pet him?" asked the Little Boy, his eyes glistening in the firelight.

"I should say he would!" exclaimed the Woodman. "Why, he was the tamest thing you ever saw! He would come up to you and look at you with his big, soft eyes, and lick your hands if you'd let him. But I never cared for that, for it made them feel as if they were coated with glue. The way he used his ears you would think he could almost talk with them! They moved back and forth at every sound, showing pleasure, excitement, fear, and other emotions as plainly as your face does. He would stand and let you stroke his head and body as much as you wanted to. And pretty! Why, his spotted coat of reddish brown and white was as glossy as could be, and his slender legs were the most graceful you could imagine!

"You know, I never knew what those white spots on his brown coat were for until one day in July, when he was about three months old. I was playing with him in a field of daisies, when suddenly he was gone! I couldn't see him anywhere. Presently he made a movement, and there he was, among the daisies, not twenty feet away! You see, the white spots that covered his body looked so exactly like the daisy blossoms that you had to look twice to tell which was deer and which was the field.

"That's what they call 'protective coloration' in the books. The little deer is protected in this way during his first summer, while he is young and needs to lie hid from his enemies. In the autumn, when the flowers have ceased to bloom and the fields turn brown, the spots disappear. Fleetfoot's coat then became as brown as the withered grass, and it grew longer and thicker as winter approached."

"Did he drink milk from a bottle all this time?" asked the Little Boy, whose mind turned to practical details.

"We gave him some milk until along in the autumn," said the Woodman, "but he soon learned to eat grass and leaves and the tender twigs of bushes and trees. To tease him I would often hold the bottle up high so that he would have to stand on his hind legs to reach it. Sometimes he would walk after me as far as across the street in this way. When I didn't let him have the bottle right off, he would rise up and strike me sharply with his front hoofs. Lucky for me he was so little! That is one of the ways a grown deer fights. A stag can cut a dog to ribbons with his sharp hoofs.

"Fleetfoot loved the water," the Woodman continued, "and in summer nothing pleased him better than to race through the shallow river, splashing

the water all over his head and body. Most of it rolled off his coat at once, and even when he lay down in the water he never got wet to the skin. Sometimes when I took him for a walk over the hills he would dash off and it would look as though we had seen the last of him. Then presently here he would come back again, with his ears laid back and his white tail in the air, and bounding over every rock and bush in his path.

"But it was most fun to see him that winter. Even when it was twenty degrees below zero, he would cuddle down in the deep snow, chewing his cud and sleeping in comfort. At first he was lonesome, and would walk 'round and 'round the house, stopping to look in at each window and begging us to come out.

"Then a man brought a tame black-bear cub and a young prairie wolf for me to take care of for him. After they got acquainted the three played together like children. Sometimes when Fleetfoot was eating a slice of bread I had given him, the bear would stand on his hind legs and take the bread from the deer's mouth. Then Fleetfoot would rise on his hind legs and with his sharp forefeet hammer the bear on his thick head. But the bear never seemed to mind it.

"Fleetfoot liked better to play with the young wolf. For hours at a time they would play tag about the house and yard. When the wolf tagged the deer, he would pull out a tuft of deer's hair with his teeth; when Fleetfoot tagged the wolf, he knocked Mr. Wolf over on his back with his sharp hoofs. Neither seemed to mind the rough play."

The Woodman laughed as he thought of the funny tricks of these pets. Then he added, soberly:

"When spring came I had to let Fleetfoot go. You see he was so active that he could easily jump a six-foot fence. That meant we could have no garden with him around. Anyway, he was full grown now, and was quite able to take care of himself in the forests."

The Woodman yawned, knocked the ashes from his pipe and prepared to go to bed. But the Little Boy was not satisfied.

"Did you ever see Fleetfoot after that?" he asked.

"Oh, yes!" said the Woodman. "All that spring and summer, and the next fall, I saw him occasionally in the woods or on the mountain-sides. And he remembered me, too. When I would call to him he would come trotting up and eat bread or apples out of my hand. His antlers had begun to grow, but they were still covered with the soft 'velvet', and he loved to have me rub them. By October they had become hard and sharp-pointed. When I would see him then, there were usually two or three soft-eyed does waiting for him, but not daring to approach us, as he did. You see, he was full grown now and had found his own people and was one of them again. But he did not forget the friend who had been good to him when he was a tiny, helpless fawn."

The Little Boy was already tucked in between the blankets of their comfortable spruce-bough bed. The Woodman was just taking off his shoes to follow his example.

"You know," he added, "before I turned Fleetfoot loose, I notched one of his ears the way we do with cattle, so that I could always know him again. After that autumn I was away from home for about five years. When I came back after such a long time you wouldn't think—"

The Woodman turned to see whether the Little Boy was still awake.

"What happened?" asked the Little Boy, drowsily.

I went out hunting one day, and in a runway in the forest, on the mountain-side, I saw the biggest deer, with the finest spread of antlers I ever saw in my life. He was only a hundred feet or so away, and I couldn't have missed him. But just as I was about to pull the trigger I saw something that made me lower my gun, and the deer bounded into the forest and was gone."

"What was it you saw?" asked the Little Boy, wide awake once more.

"Maybe I was mistaken," said the Woodman, blinking at the Little Boy. "But just as the old fellow pricked up his ears, I thought I saw a notch in his right ear just like the mark I had given Fleetfoot. Anyway I couldn't shoot him after that."

The Woodman blew out the lantern and got heavily into bed. The last thing he heard was the Little Boy saying sleepily:

"I'm glad we haven't got any gun. I don't think I'll ever want to kill a deer now."—Compton's Pictured Encyclopedia.

### GRANDMA'S ROOM.

My grandma has the nicest room
Of any in our house,
But while I'm here I have to be
As still as any mouse.

There are queer pictures on the wall,
Of folks who've long been dead;
They're all ancestors of mine,
My dear old grandma said.

There are some boxes made of shells,
As cute as cute can be,
And when she's gone, my grandma said,
They'll all belong to me.

There is a fan of peacock tails,
To keep the flies away,
And a straw bonnet that she wore
When she went out to play.

Gay braided rugs are on the floor—
She made them all herself—
And shiny old brass candlesticks,
All standing on the shelf.

My grandma is just like her room,
As nice as nice can be,
And when she's feeling well and strong
She takes me on her knee,

And tells me of the long ago
When she was small like me;
She never dared to romp and run,
And never climbed a tree.

And every day she did her stint
Of funny patchwork blocks,
And then at night she had to knit
On heavy woolen socks.

I'm sorry for that grandma-child,
As sorry as can be,
I'd hate to be that little girl,
I'm glad that I am me.

—Storyland.

### Her Best.

Anna and Bob walked home from Sunday School with serious faces.

A missionary from China had told them how God blessed the pennies, and how useful even Christmas cards are to the missionaries in their work. They talked the matter over earnestly, and going to their pretty rooms took out the cards they had been saving.

"I'm going to send the best cards that I have to those poor heathen children," said Anna.

"Pooh!" said Bob. "They don't know the difference. I am not going to send my best ones. Advertising cards are good enough for 'em."

"But I am sorry for them," said Anna. "I feel as if Jesus would be pleased to have me give my best ones. I love these beautiful kitties and cute dogs best of all, and I am going to send them."

"Why, Anna Turner, you said that you were going to keep those just as long as you lived!"

"I know that I did, but I'm so sorry for the poor heathen children," and here something glistened in Anna's eyes.

"Well, you may be a goose, but I shan't," said Bob.

So they made up their packages and gave them to the missionary.

Five months rolled by. The little girl and boy had almost forgotten their cards, when one day a missionary, opening her boxes in Peking, came across them again, and thought, "I must use them".

So she asked her teacher to write some verses in Chinese on the cards.

The old Chinaman put on his goggles, inked his brush, and prepared to write.

That very day old Mrs. Chang and her grandsons called at the mission. The missionary served tea and cakes, and won the heart of the old lady, and then told her of Jesus and His love for poor Chinese women. She showed the cards to the little boys, and when she told them to take their choice, Ting Lig quickly chose the kittens, and Cheng Fu the dogs. All went away pleased, and out into the heathen home went Anna's cards on their mission.

"See, Grandpa! Look, see my kittens!" "And my dogs!" said the boys.

Grandpa was old and feeble, but the Chinese are fond of pets and the old man lay a long time looking at the wonderful cards. The boys, seeing his interest, stole away to eat their rice. After a while grandpa discovered the verses. He read them over and over, and finally laid them down with a sigh.

He was an honest old Chinaman, and had tried to do right; but he had lost faith in his idols, and now, so near death, with no hope, his old heart was very troubled. He had heard of Jesus, but thought that He was a foreigner's God, and did not know that He died for Chinamen, and loved them.

Through the long hours of the night, when he coughed so that he could not sleep, the verses kept coming to his heart, especially the words, "God so loved the world"—"the world"—"Whosoever".

The next day he was so weak that he could hardly speak. They thought that he said "kittie", and they brought him the old yellow cat; then they thought he said "dog", and they brought him the "Peking pup", the pet of the household; but the old man sadly shut his eyes and turned his head away.

All at once the boys thought of their pretty cards, and when they were found the old man smiled and motioned to his son to read the Scripture verse.

The son read slowly the precious words, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"Again," whispered the old man.

Gradually the look of eager interest changed to a peaceful smile. The old Chinaman folded his hands and passed away in peace, trusting in that Saviour who died for him.—Selected.

### Stains.

One day Ruth came home from school with three stains on her pretty white dress. When mother saw them, she said:

"You may get them out yourself. I'll tell you how."

So Ruth rubbed the cocoa stain in cold water. That disappeared. Then she poured boiling water through the strawberry stain. The red turned to pink, then faded away. The ink stain was hardest of all. Mother gave her something in a bottle that banished the ugly black. Some drops from another bottle kept the acid from eating the cloth.

It is easy to take stains out of cloth, but do you know how to take stains out of thoughts?

There is a quarrel stain. Your playmate does something that you do not like. Soon there is an ugly, brown stain on your friendship. You can make it disappear by pouring on the water of remembrance. Think of all the fun you have had together and of all the kind things which your playmate has done. Away will go the quarrel stain.

Some stains are very hard to get out if you let them get old. There is the bad word stain. It is hard to get that out if you keep thinking about the words or even repeating them. Take them out at once. Think of last Sabbath's Golden Text or your favorite stories when evil words want to say themselves over.

Whenever you make a thought stain, see if you can remove it as quickly as the boiling water faded the strawberry stain.—Dew Drops.

---

The cry of defeat in the seventh chapter of Romans is occasioned by the inability of man to be right by his own efforts. The words "I" and "me" occur some forty times in the chapter. But the cry of victory in the eighth chapter is due to the absence of the "I" and the presence of the Holy Spirit who is mentioned a great many times.—Selected.

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It requires more courage to be true to the finer points of Christian principle, in the midst of one's friends, than to fight against the attacks of avowed enemies.—Rev. Wm. Porkess.

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# TO THE LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

There is in circulation among the laity of the Protestant Episcopal Church a petition, prepared by one of our Bishops, to the General Convention which will assemble in Washington next October, asking that body to refuse its assent to the proposal to eliminate the Thirty-nine Articles of Religion from the Book of Common Prayer, which would mean their abrogation.

"WHEREAS, the last General Convention adopted tentatively a resolution to revise the Book of Common Prayer by omitting the publication in connection therewith of the Articles of Religion; and

"WHEREAS, there is no provision for publishing elsewhere or for recognizing in any other way the Articles of Religion except in connection with the Book of Common Prayer; and

"WHEREAS, the Constitution of this Church has ever since 1801 recognized in this way the Articles of Religion; and

"WHEREAS, the Articles of Religion define the Church and state clearly the historic doctrinal differences between the Anglican Communion and the Roman Catholic Church;

"THEREFORE, we the undersigned adult communicants of the Protestant Episcopal Church do most earnestly memorialize our Right Reverend Fathers-in-God, our Reverend Clerical Deputies and Honorable Lay Deputies, in General Convention assembled in their respective Houses, to vote against the resolution to omit the Articles of Religion from publication in connection with the Book of Common Prayer and to vote against any proposed amendment to the Constitution that would omit reference to the Articles of Religion.

"AND we do further memorialize our Fathers-in-God, the Bishops, to send us a message of assurance that the name, the doctrine, the ceremonies and nomenclature of our Church and her missionary purpose and her fraternal love for all Christian people are and should be as expressed in the Book of Common Prayer.

"So we believe you will bring comfort and peace to the hearts of many, give confidence to those within our Communion and make clear to all men the true Catholic nature and Protestant heritage of our dear Church and revive zeal for the salvation of souls through Jesus Christ Our Lord. Amen."

We believe that a great majority of the communicants of the Church are opposed to the elimination of these Articles of Religion, established by the Church in 1801, and are likewise opposed to the introduction into the Church of the Mass, Reservation and Adoration of the Sacrament Prayers to the Virgin Mary, Invocation of Saints, Worship of Images and Relics, Auricular Confession, Penance, use of the Rosary, Holy Water and other doctrines and ceremonies peculiar to the Church of Rome.

We therefore heartily endorse this petition and express the hope that all Protestant Episcopalians will signify their approval of it by their signatures and by aiding in the widest possible circulation of it.

Copies of this petition may be procured without cost from Latsch & Arnold, 97 N. Second Street, Memphis, Tenn.

(Signatures of Laymen)

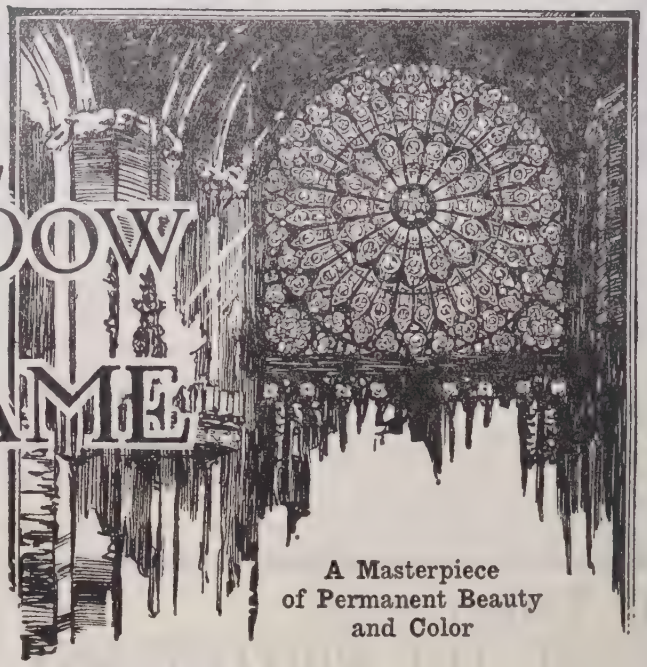
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**Please Sign and Mail to SOUTHERN CHURCHMAN Richmond, Va.**

# The BEAUTIFUL ROSE WINDOW of NOTRE DAME



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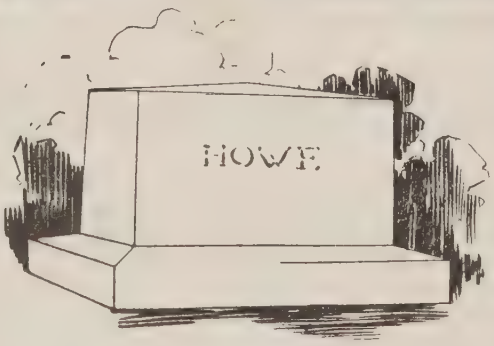
THE Famous Rose Window of the Cathedral of Notre Dame in Paris is a work of infinite beauty and splendor. It is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. The color of gorgeous gems and precious stones are wrought into this magnificent spectacle for the admiration of passing thousands through all the years. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

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| ANCONA RUBY | FELDSPAR SUNSTONE |
| AQUAMARINE | GOLD QUARTZ |
| AQUAMARINE TOPAZ | HELIOTROPE |
| ADVENTURINE | INDIAN AGATE |
| AZURE QUARTZ | JASPER |
| BAFFA DIAMOND | MOONSTONE |
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It is found, also, that the beautiful colors of Winnsboro Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

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The result was an installation which has been acclaimed a great success by Architects, Clergymen and laymen alike.

Note the pleasing outline, graceful hanging shape, and fineness of detail. If possible inspect the installation and you will find that Rambusch illumination is just as satisfying as the lanterns are beautiful in design and workmanship.

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As the science of electric lighting progresses we must develop new types of lanterns to give the best illumination possible. The graceful design and the character of hand wrought metal make this fixture a decorative asset in any small or medium size Gothic Church. When hung in mid-air, its well-balanced proportions and pleasing shape lend on air of dignity to the interior. The soft amber colored light emitted from this lantern creates at night approximately the same Churchly atmosphere which obtains in the daytime when daylight is colored and diffused by transmission through stained glass windows. Its proper location in your Church should not be decided upon until after a consultation with one of our experts on Church Illumination. Finesses in bulb location and hanging heights attended to by our experts.



*Over-all Height 36 inches*

*Maximum Width 16 inches*

## NAVE LANTERN No. 104

*Made entirely by hand. Frame of wrought iron. Ornaments of wrought bronze. Polychrome finish. Cathedral glass frosted inside, amber color. Highly efficient. Easy to relamp. Easy to clean. Suitable for 200 watt bulb.*

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During evening services, the soft, amber light, sufficient for reading purposes, helps to create a warm Churchly atmosphere. Similar lanterns can be made suitable for any size Church.



*Over-all Height . 30 in.*
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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES.

**ANTIQUES.**

**WE PAY THE HIGEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street. Richmond, Va.**

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**MEETING OF TRUSTEES.**

THE BOARD OF TRUSTEES OF THE Protestant Episcopal Theological Seminary in Virginia will meet at the Seminary on Wednesday, the 6th day of June, 1928, at noon.

S. SCOLLAY MOORE,
May 5, 1928. Secretary.

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POSITION WANTED, SEPTEMBER First. School Nurse and House Mother. Long experience; best references. Address "Deaconess", St. Raphael's House, Monterey, Tenn.

POSITION WANTED AS COMPANION, OR Tea Room Hostess. Willing to work. Address "R", care of Southern Churchman.

WANTED—BY CHURCHWOMAN OF EXperience, position as matron in institution or orphanage. References and testimonials. Address "M. F.", care of Southern Churchman.

A LADY OF REFINEMENT AND EXECUtive ability desires position as managing housekeeper, companion or helper in private home, institution or school. Successful with children. Excellent references. Address Mrs. Robert Neal, 804 Maple Street, Staunton, Va.

# Deaths

**HOLLOWAY:** Passed into life eternal in the early morn of January 20, 1928, at Ridgeway, Caroline county, Va., ELIZA AMISS HOLLOWAY, widow of Dr. Robert Green Holloway, in her eighty-third year. She is survived by five sons and two daughters.

"Blessed are the pure in heart, for they shall see God."

**ALICE V. CLAIBORNE.**

ALICE V. CLAIBORNE, only child of Rev. Dr. and Mrs. W. S. Claiborne, died at Emerald Hodgson Hospital, Sewanee, Tenn., May 2, 1928, after an illness of eight weeks.

Miss Claiborne was brought to the hospital from Columbia Institute, Columbia, Tenn., where she had been teaching modern languages since September. At one time a student at the University of Chattanooga, Miss Claiborne won an international reputation as a basketball player. While studying abroad she was captain and star member of the French team which won the European championship. After a year at the Sorbonne, she was graduated with honors from William and Mary College in 1927.

Aside from her athletic prowess, she was an accomplished linguist.

Funeral services were held on Thursday afternoon, May 3, at All Saints' Chapel. Interment was at the University Cemetery, Rev. W. H. DuBose, D. D., and Bishop James M. Maxon, D. D., officiating.

**HERBERT IVERSON LEWIS.**

Whereas, God in His infinite wisdom suddenly removed from our midst, on May 4, 1928, our senior warden, HERBERT I. LEWIS, who for many years faithfully served our church; therefore, be it

Resolved, that the Guild of St. John's Church feels the loss of this sympathetic friend and wise counsellor.

That we cherish the memory of his long years of valued service among us as a faithful member of our vestry, an efficient and forceful superintendent and teacher of our Sunday school and a regular attendant and supporter of all services of the church.

That we express to his family our deepest sympathy, assuring them of our abiding interest and commending them to Him "who doeth all things well".

That a copy of these resolutions be sent to the bereaved family to the West Point News and to the Southern Churchman.

MRS. SCOTT BROADDUS,
MRS. J. P. EKBERG,
MRS. A. J. WALCOTT.

## CHURCH INTELLIGENCE
(Continued from page 19.)

Mr. Pendleton has just completed his nineteenth year as rector of the Church of the Advent. In that time the membership of the Church has risen from about two hundred to five hundred and forty-seven. The Sunday School now carries an enrollment of two hundred and seventy-one, against fifty-four at time of his coming. Two Mission Chapels have been erected, while the church plant has been improved by the erection of a handsome stone parish house, especially adapted to the work of the Church School, and a beautiful stone memorial tower containing a handsome chime of ten bells.

During the World War this church rendered to the soldiers stationed at Camp Wadsworth—three miles from the city, a service of unique spiritual and social value. The parish house was converted into a soldiers' club house, and served the boys in kahki in many ways, while the services of the Church ministered to the spiritual needs of the soldiers who crowded the building at every service.

The contributions of the Church in 1909 were about $3,500. Last year they were $30,372.90.

### HARRISBURG.

**Rt. Rev. J. H. Darlington, D. D. Bishop**

**Dedication.**

Bishop Garland officiated at the official opening and dedication of a new nurses' home and a home for the superintendent at the Protestant Episcopal City Mission Home for Consumptives, Chestnut Hill, Saturday, May 26.

The Home was organized about fifty-seven years ago in a private dwelling on Spruce Street, near Fourth, as part of the missionary work of the Episcopal Church in Philadelphia. It is the pioneer institution in this country devoted to the care of those afflicted with tuberculosis. The present site was occupied thirty-nine years ago and includes sixteen acres of ground on the highest section of Chestnut Hill.

**A new Mission for Colored People** has been started in the South Philadelphia Convocation. It is working under the name of the Mission of the Holy Spirit, and, at the present, it is located in the Parish House of All Saints' Church.

R. R. W.

### WEST VIRGINIA.

**Rt. Rev. W. L. Gravatt, D. D., Bishop.**
**Rt. Rev. R. E. L. Strider, D. D., Coadjutor.**

**Y. P. S. L.**

The fifth annual conference of the Young People's Service League of the Province of Washington was held in Wheeling, West Virginia, May 18, 19 and 20. One hundred and eighty-two young people were present, representing ten dioceses. Mr. William G. Barlow of the Diocese of Pittsburgh was elected President for the coming year and Mr. Harry Lee Doll of the Diocese of West Virginia was elected as a delegate to the Conference of the National Episcopal Young People's Federation to be held in Sewanee, Tenn., August 31 to September 3, 1928.

A. L. M.

### CHICAGO.

**Rt. Rev. C. P. Anderson, D. D., Bishop.**

**Theological Conference at Chicago.**

On June 6 and 7, a theological conference of unusual scope and significance will be held at the Chicago Theological Seminary as an important feature of the week of exercises by which the Seminary will dedicate its new buildings. Two hundred and fifty delegates, representing the various higher educational institutions and Congregational Conferences of the Middle West, will attend. The topics to be discussed include recent contributions to theology and Biblical scholarship, and the relation of religion to science, education, sociology, journalism, art, drama, and music.

Others beside delegates will be welcome to the conference.

### CENTRAL NEW YORK.

**Rt. Rev. Chas. Fiske, D. D., Bishop.**
**Rt. Rev. E. H. Coley, D. D., Suffragan.**

**The Knights Templar Commanderies** of Utica and Little Falls, N. Y., attended an Ascension Day service in Calvary Church, Utica, the Rev. D. Charles White, rector. The Ven. Charles E. S. Rasay, rector of Emmanuel Church, Little Falls, and Archdeacon of the Mohawk, preached the sermon stressing the need of exemplifying the virtues of Christian knighthood in the life of America today. Bishop Fiske was in the chancel and pronounced the benediction.

# Personal Notes

The Rev. Stuart Franklin Gast, vicar of Mechanicsburg, Pa., and adjacent Missions, has accepted a call to the rectorship of St. John's Parish, Bellefonte, Pa.

The Rev. Edmund Lee Gettier, Jr., assistant at Memorial Church, Baltimore, Md., has accepted a call as rec-

tor of St. John's Church, Waverly, Baltimore. He will succeed the Rev. Wm. Dallam Morgan, who has served as rector of St. John's for more than twenty-five years and who resigned recently to take effect October 1.

The Rev. C. E. Knickle, rector of St. Luke's, Mount, Joy, Pa., has accepted a call to the rectorship of St. Paul's Parish, Philipsburg, Pa.

Bishop Darlington has been elected Chaplain of the Pennsylvania Society, of New York City, in succession to the late Bishop Ethelbert Talbot.

The Rev. Oscar J. F. Seitz has been transferred from St. James' Mission, Roseville, Mich., and Grace Mission, Halfway, to St. John's Mission, Plymouth, Mich. The latter, an old Mission, has developed so rapidly of late that it demands the full-time services of a resident minister.

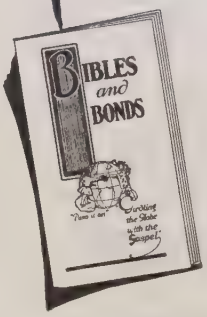
The Rev. Charles Wesley, in deacon's orders, has been transferred from St. John's Mission, Plymouth, to a new Mission, the Church of the Redeemer, at Kentucky and Fullerton Avenues, Detroit, Mich.

The Rev. Alfred J. Wilder, after a rectorship of eight years, has resigned the parish of St. Alban's, Highland Park, Michigan. His successor is the Rev. Milton S. Kanaga, at present Executive Secretary and Archdeacon of the Diocese of Erie.

The Rev. George A. Merifield, of Merlin, Ontario, Canada, has been called to the rectorship of St. Mark's, Marine City, Mich.


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# Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 93. RICHMOND, VA., JUNE 9, 1928. No. 23.

## GEMS OF TRUTH, ALPHABETICALLY TOLD

"ALL we like sheep have gone astray; we have turned every one to his own way."—Isa. 53:6.

"BUT God commendeth his love toward us, in that while we were yet sinners, Christ died for us."—Rom. 5:8.

"CHRIST hath redeemed us from the curse of the law, having been made a curse for us."—Gal. 3:13.

"DRAW nigh to God and He will draw nigh to you."—James 4:8.

"EVERY word of God is pure. He is a shield unto them that put their trust in him."—Prov. 30:5.

"FOR God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life."—John 3:16.

"GOD is our refuge and strength, a very present help in trouble."—Ps. 46:1.

"HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price."—Isa. 55:1.

"INCLINE your ear, and come unto me: hear, and your soul shall live."—Isa. 55:3.

"JESUS saith unto him: I am the way, the truth, and the life; no man cometh unto the father, but by me."—John 14:6.

"KNOWING that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me."—2 Peter 1:14.

"LET the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for He will abundantly pardon."—Isa. 55:7.

"MEDITATE upon these things; give thy self wholly to them, that thy profiting may appear to all."—1 Tim. 4:15.

"NOW the just shall live by faith."—Heb. 10:38.

"ONLY let your conversation be as becometh the gospel of Christ."—Phil. 1:27.

"PRAYING always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."—Eph. 6:18.

"QUENCH not the spirit."—1 Thes. 5:19.

"REJOICE in the Lord alway: and again I say rejoice."—Phil. 4:4.

"SPEAKING to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. 5:19.

"THAT ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."—1 Peter 4:9.

"USE hospitality one to another without grudging."—Col. 1:10.

"VERILY, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasitng life, and shall not come into condemnation; but is passed from death into life."—John 5:24.

"WHAT shall we say then to these things? If God be for us, who can be against us?"—Rom. 8:31.

"X-ALT ye the Lord our God, and worship at His footstool; for He is holy."—Ps. 99:5.

"YEA, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."—Ps. 23:4.

"ZION heard and was glad."—Ps. 97:8.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| Short Family Prayers—Rev. Joshua Peterkin, D. D. | 7 |
| The Last Resort of Opponents of Christian Marriage—Rev. W. Gwynne, D. D. | 7 |
| Notes on the Book of Common Prayer—Rev. W. F. Bumsted | 8 |
| The Surrendered Life in Christ—Favorite Scripture Verses | 10 |
| Rev. Franx Cox | 10 |
| Plain Bible Studies—J. T. Bougher | 10 |
| A Great American Statesman and Christian Soldier—Jefferson Davis | 11 |
| The Great Commission | 11 |
| Book Reviews | 11 |
| Letters to the Editor | 11 |
| Diocesan Councils and Conventions | 13 |
| Summer Schools and Conferences | 15 |
| Church Intelligence | 15 |
| Family Department | 16 |
| Children's Department | 18 |
| Personal Notes | 23 |






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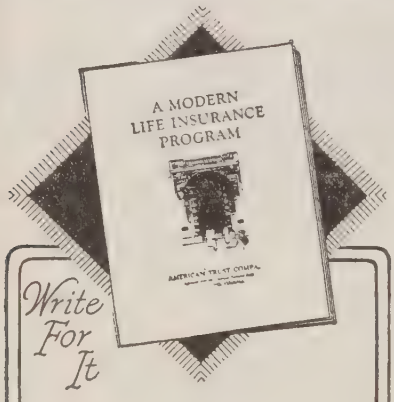
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This is the condition of God's servant—always conflict, but always a spread table. Joy snatched in the face of danger is specially poignant. The flowers that bloom on the brink of a cataract are bright, and their tremulous motion adds a charm. Special experiences of God's sufficiency are wont to come in seasons of special difficulty, as many a true heart knows.—Alexander MacLaren.

A period of depression is like going through a tunnel. The sun has not ceased shining, because we do not see it. The sun of righteousness is still shining. Be patient and wait. This darkness is only permitted that the trial of our faith, which is more precious than gold, may strengthen, purify, and perfect it.

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The twilight falls, and the night bird calls,
Over meadows, dark and lonely,
While the dusk and sky are broken by
The light of the dim stars only:

The work and play of the smiling day
Have vanished beyond returning;
Which one shall say if our souls shall stay
Till tomorrow's sun be burning:

It is peace and rest which seem the best
To the toiling burden bearer;
And each life needs little loving deeds
To render its whole way fairer:

A cheerful word, like a singing bird,
Makes music some dumb space filling;
'Tis joy's sweet rest, in the blue bird's breast,
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### The Judge.

"Now, Bobby!" said his mother sternly, "did you ask Mrs. White for that cooky?" "No, mother, I didn't I jes' saw a plate full of cookies in her kitchen and I said, 'You is sure some cook, Mrs. White, if I's any judge'. An' she gimme one to see was I."—Boston Transcript.

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EDITORIALS

Vol. 93. RICHMOND, VA., JUNE 9, 1928. No. 23.


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The Southern Churchman is the loyal, reverent friend of the Seminary, so long as its Faculty teach the Bible as the inspired true Word of God. If it has wounded the Dean it sorrows sincerely both for the wounding **and the causes that made it necessary.** Having come into control of The Southern Churchman almost accidentally, I have been forced to understand that if the paper did not ask questions regarding the teaching and methods at the Seminary, it would be like the dogs dumb, so that they cannot bark and the watchmen blind or sleeping while the beasts of the field approach to devour. That comparison is from the Prophet Isaiah, whose prophecies I was brought up to know as part of the Holy Scriptures. Modernists and modern theological instruction may discredit Isaiah entirely, but I venture to quote him, as inspired by God Almighty.

Neither The Southern Churchman nor I as an individual seek controversy with anybody. The vast importance of the work and functions of the Seminary in the saving of human souls and for the future of our Church, our country and our race gives the subject dignity which makes familiar debating society tricks and petty personal squabbles and quarrels, quibbles and fencing, however cleverly done, distinctly inappropriate and improper.

We laymen, and many of the clergy with us, demand to know and have the right to know what kind of religion, churchmanship and doctrine are being taught in the Virginia Seminary, belonging to our Church, to those who will undertake to teach the children and grandchildren for whose existence we are responsible and for whose training we are accountable. We ask plain, straight questions, and as members of the Episcopal Church are entitled to demand plain and straight answers.

That is the position of The Southern Churchman, speaking for the laity of the Protestant Episcopal Church, certainly in the South, probably throughout the country.

The Rev. Berryman Green, Dean of the Seminary, in reply to some of these questions, has been kind enough to send me the issue of the Theological Seminary Bulletin of April 19, with lines and paragraphs in the leading article, headed "Letter to the Alumni", underscored and marked by himself. One of these paragraphs tells me the faculty of the Seminary teach, "The Christian faith as recorded in the Bible, which they believe to be inspired, and as witnessed to in the Apostles' and Nicene Creeds". This is comforting and reassuring. From it I gather that the Rev. Russell Bowie, of Grace Church, New York, and the Rev. Dr. Karl Reiland, of St. George's Church, New York, whose pulpit and platform utterances have been published widely—to the great pleasure of sceptics, atheists, infidels and foes of Christianity—are off the track and not inaccord with Seminary teaching. The Rev. Dr. Reiland, as I recall, repudiated the Creeds entirely as "gabble" and the Rev. Mr. Bowie regarded them as important only because they "express for us the poetry of religious emotion", as The New York Times quotes him. These gentlemen, I infer, are not fair and true typical flowers of the Seminary garden. To think of any one describing our grand and glorious Creeds as the "poetry of religious emotion"! This seems to me to be a natural output of one who is prodigal in words and a pauper in deep-seated thought and conviction and is similar to the expressions of a boy orator of the River Platte, which river is described as twelve inches deep and seven miles wide at the mouth. We strongly urge Messrs. Reiland and Bowie to change their Church rather than waste their time in trying to change our Creeds. This expression of Mr. Bowie sounds as if he thinks that we are governed by **"emotions"** like the Hottentots of darkest Africa, instead of being guided by the **"deepest convictions"** as to the Christian plan of Salvation, through the atoning blood of our Saviour Jesus Christ, who made there by Himself once offered on the cross a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.

Dean Green's estimate of Messrs. Bowie and Reiland might be enlightening, but it is not known to me. Remembering that "The kisses of an enemy are deceitful", I am disturbed and distressed by the fact that The New York Churchman hurries to bestow its kisses and embraces on our Theological Seminary and to proffer defence of it against "the loud and confused bellowing of the Fundamentalist Southern Churchman", **a characteristic bit of elegance in rhetoric. If an institution, like an individual, is to be judged by the company he keeps, the management and manners of our Seminary would be thought, from this association, in a bad way.** Let us hope Dean Green and the faculty regard this volunteered aid as an unwelcome attempt to push into a discussion among well-bred people as an impertinent intrusion. There is, however, an unpleasant flavor of New York Churchman in the comment on The Southern Churchman included in the "Letter to the Alumni". This "Letter" presents explanation of the fail-

ure to answer directly criticism and question which seems to have been worked out with some labor and care. The institution, we are told, can not use a declaration of its religious faith as "an advertisement or a controversial weapon". "Furthermore," it continues, "a confession of faith made in self-defence or to allay unreasonable suspicion has little value." This is slightly contradictory of the somewhat explicit "confession of faith" regarding the Creeds. It has far more dignity of expression and meaning than The New York Churchman attains, but has deplorable resemblance to the nimbleness of that puglication in avoiding direct issues. **There is further suggestion of The New York Churchman in the counter thrust, used in preference to frank facing of the realities of the subject under consideration.** Allusion is made to my "intemperate and incoherent" assaults on the Seminary. This I take with entire good humor. I make no pretensions to rhetorical or literary skill. Being merely an ordinary layman, all I try to do is to "speak out in meetin' " sometimes and put into blunt words what the rank and file of the Church are thinking and asking. With equal good humor, **I plead guilty to the charge that The Southern Churchman draws some inspiration from the Moody Institute. I can not quite see what that has to do with the kind of instruction given at the Seminary, but confess to liking for the robust realities of religion given by the Moody School and to belief that such schools and methods have done far more in the practical work of bettering humanity, saving souls and winning recruits for the Army of Christ than all the glittering theological gossamer of the Rev. Morphine Velvets ever spun or all the foggy metaphysical theology from musty brains of "learned" professors that has confused and afflicted the human understanding.** And I fin ddistinctly funny the portentous charge that a number of the writers for The Southern Churchman "are from outside our Communion", coming from the faculty of an **Episcopal theological seminary employing** as its special lecturer a modernist **Presbyterian clergyman.** "Consistency, thou art a jewel." These counter thrusts have unpleasant resemblance to the tactics customary with a certain variety of lawyers in a certain kind of court, trying to establish defence by assailing the prosecutor.

This, however, is not a debate or quarrel or battle of wits. The issue is far too serious and far-reaching to be used for such exercises. Let us get right to the real points:

In The Southern Churchman of May 26, Mr. J. G. Blakesdale, of Chicago, presents, in clear, condensed form, some of the questions we laymen have asked regarding the teachings, methods and inzuences at the Seminary which we have moral, ethical and legal right to ask and which some of us intend to continue to ask until direct, categorical answers are extracted.

The Rev. Henry Sloane Coffin, D. D., Modernist Presbyterian clergyman, is special lecturer for the Virginia Theological Seminary of the Protestant Episcopal Church. This Seminary Bulletin I have, sent out by Dean Green, contains six columns of abstract of Dr. Coffin's Reinicker Lectures at the midwinter reunion of the Seminary, in February. Our first question is, why was a Modernist Presbyterian Doctor of Divinity chosen special lecturer for an Episcopal Seminary? **This carries with it the naturally associated question, whether it was impossible to find a capable, trustworthy Episcopal clergyman as special lecturer to men being trained for the Episcopal ministry?**

The next question is on the quality of Dr. Coffin's theology and the religious soundness or unsoundness of his opinions and teachings. Is it true, or untrue, that Dr. Coffin is known widely as an extreme radical in religious and theological belief, being of the faculty of Union Theological Seminary, described by Mr. Blakesdale as "frankly radical", teaching that when we say in the Creed that the Saviour was born of the Virgin Mary, we repeat a falsehood?

**Is the Seminary sending to Episcopal pulpits men who will tell congregations that each person may pick and choose among the sentences and articles of the Creeds and believe or reject at pleasure, according to the opinion of the moment?**

**Is it true, or untrue, that Dr. Coffin is accepted by the extreme Modernists as representative, leader and exponent?**

In the "Letter to the Alumni" sent to me, as reply to request for information, it is said the faculty of the Seminary accept the Creeds as expressing the Christian faith. I note that Dr. Coffin's name does not appear as signed to this, with the six members of the faculty. If it happens that the six of the regular faculty teach the truth of the Virgin Birth and a gentleman is brought from New York as special lecturer and does not believe with the faculty, **which is the student supposed to follow?**

**..Was, or is, it not possible to obtain a special lecturer from some denomination, conceding that we may have none fit in our own Church, who believes with his whole heart and soul in the Creeds we repeat each Sunday?**

Is it true, or untrue, that the Old Testament criticism taught at the Seminary is "frankly and uncompromisingly radical", in the words of Mr. Blakesdale, and **that conservative scholarship on the Old Testament is ridiculed?**

**Is it true, or untrue, that the notes given in the class of Old Testament extension at the Virginia Theological Seminary "represent the definitely destructive criticisms brought from Germany"?**

Is it true, or not true, that at the Seminary the prophetic element in the **Books of the Prophets is scoffed at by faculty and students and that the unity, the integrity and the inspiration of the Old Testament are generally denied?**

All these questions may be understood by anybody. They may be read and comprehended in ten minutes, answered with "Yes", or No", or "True", or "Untrue", in five minutes. It is not even necessary to write a letter. Dean Green, or any of the other five members of the faculty, can, with pen or pencil, write the answers in the blank places on this page of The Southern Churchman, sign and return.

**As a reputable member of the Episcopal Church and member of a large family of Episcopalians, I have the right to ask these pertinent, proper and important questions and to expect frank, direct, kindly answers. The subject is too serious to be put aside with a posture of false dignity.**

If we can obtain answers the members of the Episcopal Church can know what is being taught the flower of its young manhood, men who will have in keeping the life of the Church and direction of the lives of thousands in the coming generations. We may be able to know distinctly whether the disquieting reports regarding the methods and teachings at the Seminary shall be accepted mournfully as true or rejected joyously as false.

**Langbourne M. Williams.**

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### THE HOLY GHOST A PERSON.

1. He Speaks.—"It is not yet that speak, but the Holy Ghost."—Mark 13:11.

2. He Teaches.—"The Holy Ghost shall teach you."—Luke 12:12; 1 Cor. 2:13.

3. He Acts.—"Take heed . . . unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers."—Acts 20:28.

(2) "It seemed good to the Holy Ghost to lay upon you no greater burden than those necessary things."—Acts 15:28.

(3) "They were forbidden of the Holy Ghost to preach the Word in Asia."—Acts 16:6.

(4) "The Holy Ghost said: Separate me, Barnabas and Saul. So they, being sent forth by the Holy Ghost, departed unto Seleucia."—Acts 13:2.—Selected.

# SHORT FAMILY PRAYERS

## Reverend Joshua Peterkin, D. D.

### MONDAY MORNING.

ALMIGHTY GOD, our Heavenly Father, through whose goodness we are permitted to see the light of another day, grant us grace, we beseech Thee, to devote to Thy service the lives which Thou hast prolonged.

We pray Thee to assist in all the duties to which we shall be called this day, that we may be diligent and faithful in their performance. Pardon our sins. Grant us the continual assistance of Thy Holy Spirit. Make us cheerful, and contented with our lot. Deliver us from all overwhelming pressure of anxiety and care; and, amid all our earthly employments, keep us ever mindful of a better world.

We would remember that our life is a shadow which soon passeth away, and that the trials which attend our mortal state will, ere long, come to an end. May we, therefore, study moderation in all our temporal enjoyments, and find comfort in Thy promises in all our troubles. Increase our faith in Him, who came into the world to save sinners. Enable us to lay hold of the offers of the gospel, and to derive our chief pleasure from the assurance of Thy favour here, and the hope of everlasting life hereafter. Be pleased to make all things work together for our good—"not weighing our merits, but pardoning our offences"—and thus, guided by Thy Providence, and sanctified by Thy Spirit, may we at the last attain the end of our faith, even the salvation of our souls.

We pray, also for our relations and friends. Pardon, O Lord, their trespasses and sins. May they all be partakers of the promises of the gospel. Lead them in safety through the temptations and trials of life, and make them happy in themselves, and blessings to all around them. Have pity upon all who are distressed, whether in "mind, body or estate", "giving them patience under their sufferings, and a happy issue out of all their afflictions". Send down Thine especial blessing upon the young. May all parents understand their responsibilities. May it be their great aim to seek Thy favour for their children, and not the riches and honors of this perishing world, that thus there may never be wanting in this land a seed to serve thee, or a generation to praise Thy name.

We present before Thee, O merciful Father, these, our imperfect prayers, in the name of Jesus Christ, our only Mediator and Advocate. Amen.

Our Father, &c.

The grace of our Lord Jesus Christ, &c.

### MONDAY EVENING.

Almighty and most merciful Father, we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done. And we have done those things which we ought not to have done. And there is no health in us. But Thou, O Lord, have mercy upon us, miserable sinners. For Thy dear Son's sake forgive us all that is past; and grant that we may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy name. We bring all our sins to Thy cross, O blessed Saviour. Be pleased to blot them out with Thy most precious blood. Pardon our iniquities, for they are great; and cleanse and purify our hearts. And as we are set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright, grant us such strength and protection as may support us in all dangers, and carry us through all the temptations to which we may be exposed.

Lord, we thank Thee for having given us Thy Word as a lamp unto our feet and a light unto our path. May its truths be brought home to our hearts by the teaching of Thy Holy Spirit. And may we embrace and ever hold fast the blessed hope of everlasting life which Thou hast given us in our Saviour, Christ.

Grant that we may ever live as those who are pilgrims and strangers here. May we be seeking a better country, even an heavenly, so that amidst all our occupations and engagements our minds may be kept in perfect peace, being stayed upon Thee.

Be with all who are traveling by land or by water, with all sick persons, especially with our neighbours and friends. Have pity on the poor. Be the Father of the fatherless and the God of the widow. Draw near to them in the hour of trouble, and give them a happy issue out of all their afflictions.

Bless each one of us as Thou seest we severally need. And be with all who are near and dear to us. Grant an answer of peace, we beseech Thee, to these our prayers, which we offer up in the name of Jesus Christ, our Saviour. Amen.

Our Father, &c.

The grace of our Lord Jesus Christ, &c.

# THE LAST RESORT OF OPPONENTS OF CHRISTIAN MARRIAGE

## By the Reverend Walker Gwynne, D. D.

THE latest illustration of the extreme to which the opponents of the indissoluble character of Christian marriage are driven is a bold attack on the accuracy of St. Mark's account of Christ's teaching in 10:2-12, and incidentally that of St. Paul and St. Luke, by a prominent clergyman of the Church of England (**Divorce and Nullity**, by Dr. R. H. Charles, Archdeacon of Westminster, T. and T. Clark, Edinburgh, 1927).

The particular purpose of this volume is to "prove", from St. Matt. 5:32 and 19:9, (1) that "fornication" in the same sentence with "adultery", means adultery; and (2), that "when the husband is disloyal to his wife, or the wife to her husband, the marriage is **ipso facto** dissolved"; and "the state in issuing the decree of divorce is not putting asunder those whom God hath joined together, but is only recognizing the already existing fact, that, by the disloyalty of either or both, the persons in question have already put themselves asunder" (Pp. 2, 3).

Without going into the special pleading with which the author reaches this conclusion, it is only necessary to call attention to the extraordinary dogmatic way in which this thesis is "proved". It is little less, in fact, than a series of unsubstantiated assertions that St. Mark's account of our Lord's words in 10:2-12, dealing with the same incident as that recorded by St. Matthew in 19:3-9, is entirely wrong, "mutilated, distorted, untrustworthy, unhistorical and false" **(passim)**. A few quotations, strung together, as they are, by a slender thread of argument, will show the short and easy way in which this is made "obvious".

"Let us now compare the narratives in the first two Gospels which are so **hopelessly at variance on this question**" (p. 6):

"These eight verses (Matt. 19:3-9) ought not to be taken in connection with the three that follow (10-12)" (p.8).

"The question put by the Pharisees is authentic in Matthew, but unhistorical in Mark—and put in a form impossible for any sane and self-respecting Jew" (p. 9).

Referring to the question of the Pharisees, "Is it lawful for a man to put away his wife for every cause"? the author writes, "In Mark this question has been mutilated, and the form in which it has been transmitted is unhistorical and false" (p. 10).

"In this much edited and distorted narrative in Mark these words make it clear, etc." (p. 15).

"Mark's narrative contains another misrepresentation of fact in ascribing to Christ the wholly gratuitous and unhistorical statement that the wife was not to divorce her husband" (p. 17). "It is unhistorical," he adds, "in other respects. First, it contains another gross mis-statement of facts. Secondly, it assigns to the Pharisees words which were uttered by Christ, and assigns to Christ words which were used by the Pharisees" (p. 17).

"The disordered text of Mark compared with the clear and logical order of Matthew. The former untrustworthy from start to finish" (p. 22).

"But we have not yet exhausted Mark's inaccuracies. . . . Mark represents our Lord as weakly asking, 'What did Moses command you'?" (p. 24).

"Thus the entire narrative in Mark is false in its statements of fact, and hopelessly feeble in its style" (p. 25).

In his "summary of conclusions", Dr. Charles writes: "It is my aim to show that Matthew **deliberately** (italicized in p. 6) rejected the narrative in Mark as unhistorical",

and that his report of Christ as teaching "that marriage was indissoluble under all conditions", was due to a "falsifier of the text"; and that it follows that there is no evidence in the Gospels of any kind to prove that marriage is indissoluble" (p. 34). Again, he writes, "The conclusion that the bond of marriage is severed by disloyalty is (apart from the untrustworthy record in Mark 10:2-12), that of the entire New Testament (First, Third and Fourth Evangelists, and 1 Cor.)" (p. 4, note).

He confesses, indeed, that the statement of St. Luke (16:18), the most scholarly and historically accurate of all the Evangelists, "standing alone, and severed (why "severed"?) from its context, could be taken as declaring the indissolubility of marriage". He tries his best also to get rid of the plain teaching of St. Paul, whose record is earlier than the earliest of the Evangelists, when he writes, "Not I command, but the Lord (Jesus)", that the separted wife must "remain unmarried, or be reconciled to her husband" (1 Cor. 7:11). Then, with strange inconsistency, he confesses this to be "a true logion, a true saying of our Lord", while he proceeds to becloud with a wholly irrelevant argument about the Jewish law (though the Apostle, like St. Mark, is writing for Gentiles) which allowed a woman to forsake her husband, but not to divorce him (p. 28).

So, after getting rid, by this short and easy method, of St. Paul, St. Luke and St. Mark, Dr. Charles finds in St. Matthew, with its "except for fornication", and his deliberate rejection of the Maracan record (p. 6), that marriage is only a contract, subject **ipso facto** to instant dissolution, "when there is an absolute breach of its essential conditions" (p. 2); "and that the guiltless has the right to contract a fresh marriage" Pp. 4, 5).

But neither of these assumptions is true, even on the face of St. Matthew's own record of our Lord's words, upon which the author bases his entire argument against three other witnesses to the contrary! (1) As to the first assumption, it is not true that fornication and adultery are synonymous. Both passages testify plainly that adultery is only used to define the sin of a married person, or of an unmarried person who marries one who is divorced. In St. Matt. 15:9, also St. Mark 7:2 and 1 Cor. 6:9, the two words are used in the same sentence, as they are used here, in evident contrast or contra-distinction. Adultery in a loose way may be called fornication as including **all** illicit intercourse, even incest (1 Cor. 5:1). But fornication of **itself** can no more be forced to mean adultery than to mean incest.

It was only lack of scholarship, and carelessness, and haste in the General Convention of 1868 that permitted "fornication" in St. Matthew to be transformed into "adultery" in the canon. If the word "fornication" had been put there as the first premise of all that follows, the falsity of the argument would have been so evident, that the fatal proviso and exception would have been removed long ago.

(2) As to the second assumption, it needs only to be pointed out that, whether "except it be for fornication" be our Lord's own words, or else the editorial explanation of a Jewish editor of the first or second century, for the benefit of Jewish readers, it cannot possibly be made to mean permission for re-marriage for either innocent or guilty. For, while the grammatical construction definitely allows "putting away" under certain circumstances, it just as definitely condemns re-marriage as adultery.

We have then in this little book of less than one hundred pages, of which only thirty-four are devoted to "Divorce", a long series of unsupported assertions and assumptions, concerning which the whole Church of the first three centuries was living in absolute ignorance, as shown both by her definite teaching and by her discipline. It was to that age, when the unwritten tradition of "the mind of Christ" from the lips of Apostolic and sub-Apostolic men, and the written tradition of at least two of those centuries, was fresh and clear, that our English reformers in the sixteenth and seventeenth centuries confidently appealed for confirmation of the faith. That also is **our** only safe rule of interpretation today.

Yet it is this series of assumptions which the author makes the basis of his final and sweeping assertion that "the narrative in Mark stands alone, and is unhistorical, being obviously written to prove a dogma". And then he adds: "This dogma, therefore, is a human fiction (p. 34)". This kind of criticism of a Greek text that has stood the test of 1,800 years, especially of the keen, and often hostile, scrutiny and research of the last hundred years, suggests rather the methods of the butcher than of the skilled hand of the surgeon, or the thoughtful diagnosis of the physician. It may be safely left, however, to the sane and unprejudiced judgment of humble disciples of our Lord to decide upon its merits.

For those who are so fortunate as to possess a copy of Archbishop Alexander's **"Leading Ideas of the Gospels"**, it would be enlightening to read there the many remarkable signs of accuracy, "the life-like details" which are found only in St. Mark, in spite of his Gospel being the briefest of all; a very "picture gallery of memory" of the looks and feelings, and even the thoughts of Christ" (Chapter 3). And this is the Gospel that is singled out as bearing false witness to Him!

Such criticism, if applied to other things besides divorce, the divinity of our Lord for instance, would soon leave us, not merely the rags and remnants of what St. John calls "The Everlasting Gospel", but no Gospel at all—a merely human and fallible Christ, and a new and easy morality adapted to the low and selfish desires and fancies of the moment.

# NOTES ON THE BOOK OF COMMON PRAYER

## The Reverend W. F. Bumsted

(Continued From Last Issue.)

### Article XXII.

Deals with Ordination.

### Article XXIV.

A very important one in that it deals with the Worship of the Church in a Tongue that the People can understand.

From Primitive times the Church has always taught in the language of the people.

This article again is a reply to the Council of Trent. In 1562 the Council of Trent decreed that:

"If any should say that the mass ought to be celebrated only in the vulgar tongue he should be anathematized."

This caused our reformers to present the "Service in the Common Tongue of the People".

The ancient liturgies were all in the vernacular. Origen says: "The Greeks use Greek in their prayers, the Romans Latin, and so every one in his own language prays to God".

### Article XXV.

Because certain followers of Zwingli had a tendency to deprecate the value of the Sacraments and because the Romanists had a tendency to make their efficacy independent of the spiritual attitude of the worshipper, the Church of England found it necessary to assert the real character of the Sacraments as effectual signs of grace.

The opportunity was taken also to distinguish between the true Sacraments, as laid down by Jesus Christ, and the so-called Sacraments, and also to condemn the superstitious use of the elements of the Holy Communion and to emphasize the necessity of a worthy reception.

The Seven Sacraments were first recognized by Council of Florence and Council of Trent. They were first mentioned by Peter Lombard, who died in 1165, whereas the two Sacraments, Holy Communion and Baptism, have been in use since New Testament times.

### Article XXVI.

Deals with the worthiness and unworthiness of ministers and states: That the offices of the Church, the Communion and Baptism, even though ministered by men of "evil repute", are nevertheless effectual as being ordained of Christ and the attitude of the recipient be in accordance with the Will and Word of God, but closes with the instruction that the men so living should be deposed.

### Article XXVII.

Deals with the Sacrament of Baptism and points out that infant baptism is agreeable to the Word of God and also that in the very act of Baptism we are made members of "Christ's Church".

### Article XXVIII.

Deals with the Lord's Supper. One of he most important of the articles, composed by the Reformers in 1552 and revised in 1562:

(1) Its object, to declare that the Lord's Supper is not

a mere sign, but a Sacrament having an inward spiritual grace.

(2) To repudiate the Doctrine of Transubstantiation and to protest against certain practices growing out of this Doctrine of Transubstantiation.

Transubstantiation is defined as: The change of the substance of Bread and Wine. The doctrine first appears in the writings of Paschasius Raabertus, 830, a monk of Corbey, who was refuted by Bertram, another monk at Corbey, and also by others. The doctrine gained ground in spite of this. It was expressly decreed by the Fourth Lateran Council, 1215, and finally laid down by Council of Trent, 1551.

This doctrine is largely mixed up with the Metaphysical Thought of the Middle Ages. The substance of the thing is the imaginary something which underlies its qualities and in which they are supposed to inhere. According to the theory of Transubstantiation, the Substance of our Lord's Body and Blood takes the place of the substance of the bread and wine, though the sensible qualities of the latter remain.

It is difficult to see how such a metaphysical theory could be proved by Holy Scripture except by the statement of the theory in explicit terms, but such a statement cannot be found anywhere.

The consecrated bread is still called "bread". The consecrated wine is still His cup (1 Cor. 11:26-28). There is nothing to indicate a change of substance.

The real presence is correct if it is taken to mean a real presence as an actual spiritual presence, but not so if taken to mean a real presence as a corporal presence. The Body and Blood of our Lord is verily and indeed given to the receiver who, however, does not receive it and eat it unless he have faith. That is to say, the Body and Blood are taken and received in an heavenly and spiritual manner only.

The consecrated elements were reserved for communication of the sick. This was recognized by the Prayer Book, 1549, but this practice was taken away by the Book of 1552, and again authorized by the Book of 1560.

The rubric at the end of the service states distinctly that if any of the consecrated elements remain unconsumed the priest and communicants shall immediately after the blessing reverently eat and drink the same.

This rubric guarded against any profane or superstitious practices.

The Festival of Corpus Christi arose out of the Doctrine of Transubstantiation. It was established with a view to adoration. The host or wafer was carried in procession, first under a veil, afterwards in a glass box, and it is out of this Festival that the service of the Benediction arose.

**Article XXIX.**

Deals with the necessity of urging the people who would be partakers of the Body and Blood of our Lord, that they must be of a clear and living faith.

**Article XXX.**

Stresses the need of giving both the Body and Blood, or the Bread and the Wine to all who so desire it, fulfilling Christ's Command.

**Article XXXI.**

Stresses again the efficacy of the Cross of Christ, a sacrifice once made once for all and condemns the practice of the continual sacrifice as exemplified in the Mass.

**Article XXXII.**

Deals with the celibacy of the clergy, repudiating the teaching of Rome and all others who teach the same thought —celibacy, taking for their authority in condemning this teaching the Gospels and Epistles, St. Matt. 19:10-12, and also 1 Tim. 4:1-3; 1 Tim. 33:2, 4 and 12.

**Article XXXIII.**

Deals with persons outside the pale of the Church because of their mode of living, until they are reconciled to God and man.

**Article XXXIV.**

Deals with traditions of the Church or its usages. They are consistent with all that is good, if they are not contrary to anything in the Word of God.

**Article XXXV.**

On the Homilies as being useful, inasmuch as they contain good and wholesome doctrine.

Our American Book says this in a footnote: The Books of Homilies to be an explication of Christian doctrine and instructive in piety and morals.

**Article XXXVI.**

Deals with the Ordination of Bishops and Ministers.

**Articles XXXVII-VIII-IX.**

Collectively deal with the civil government or citizenship.

These notes on the Articles are intended as a reminder of what seemed necessary in the Sixteenth Century to be definitely stated, so as to cope in their opinion (The Reformers) once for all with practices and false statements that had been in being for so many years.

We are told that Heresies continually arise, if they are once begun. They seem to have renewed life from time to time, like the fabled Phoenix that died and was re-born out of fire. Taking special notice, therefore, of the errors exemplified, and to which these articles were a reply. Thus Article VI, Article XXIV, Article XXV, Article XXVII, Article XXXI.

If we can definitely state that there is no desire to depart from the Word of God and no effort to put human interpretation on what is necessary for salvation or the correctness of that Word. If we can definitely state that the superstitions connected with the Bread and Wine of the Communion, are no longer in evidence; if we can definitely state that the Sacrament is never reserved nor worshipped, that the Service of Benediction or Corpus Christi is never used, then remove the Articles; but if, on the other hand, if we find even in a remote degree such is the case, then leave them as they are, and trust they will again do what they were intended to do, correct men's thoughts and actions regarding the interpretation of doctrines of our Church.

In Convention of 1792 Bishop Seabury was in doubt as to their necessity, although he acknowledged his inability to answer an argument pressed on him, "That without them individual ministers would have to do by their respective will and authority what had better be done by known law for the preventing of the delivery of opposite doctrines to their flocks by different preachers". And so they remained. Let us, therefore at our next Convention, do likewise for the good of the Church in general and our own in particular, for if once the process of elimination is begun, one can never know where it will end, if only to give men something to discuss.

Acknowledgment is made to Liturgical Americanae by Wm. M. Garvey, The Tutorial Prayer Book, Neil and Willoughby, the Prayer Book, Evan Daniel; and others.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Mr. P. M. Christian, of Atlanta, Ga.:

> "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

Who will send one from the far-away places, as well as very near us?

# THE SURRENDERED LIFE---IN CHRIST

## Conducted by the Reverend Frank Cox

WHAT is the court of final appeal in the Christian life? Men have appealed to Reason, to Tradition and to Revelation, which one of these constitutes for us our final court of appeal?

Reason today holds chief sway in many quarters. Many believe that it is all that is needed to conduct us through life, and to give us correct thoughts about the life hereafter. The advocates of Reason are not only skeptical of Tradition, and ready to deny anything that does not appeal readily to the "modern mind", but are convinced that they are competent to sit in judgment upon Revelation also, and to declare it unnecessary if not impossible.

No one desires to discredit Reason. Nor does one wish to hold that which is irrational, but we can see clearly that Reason has its limits. The human mind is apt to be influenced by the prejudices of the reasoner. It is well enough to talk of Pure Reason, but then Reason does not exist in that state. It cannot be isolated like a chemical element. There is always a reasoner behind every reason and he possesses certain passions and limitations that interfere with the purity of his reasoning. For one thing there is sin with its blighting effect upon the outlook of the mind.

Human Reason has always been in disagreement about the highest matters, so that we are in a quandary as to whom we shall choose. Certain superficial thinkers can speak glibly of the "consensus of scholarship", that always seems to be on their side, but deeper study will show that such "consensus" does not exist. Are we, then, to depend upon a majority vote and argue that the verdict will rest with the "heaviest battalions"?

In matters that are above the sphere of human knowledge the common sense person will feel that his view in the matter is as apt to be correct as that of the expert. In thinking of the life to come, outside of a revelation from One who knows, one man's guess is as good as another's.

In the end this uncertainty undermines the conclusions of reason and skepticism results. The shifting sands of human reason provide no certain resting place for human faith. The results of the deification of human reason are evident on every hand today. We find widespread skepticism, and unrest, from the pulpit an uncertain note, and among the young who are reaping what the older generations have sown, a distressing break in moral standards. Life seems to have lost meaning.

At such a time Tradition makes a strong appeal. The appeal to Tradition has more to commend it than the other. It is surely more sensible to trust to what a great number of people through the ages have thought good, than to put your faith in some untried experiment of today. To those who wish an easy-going way or to those who have grown weary of effort after truth, it is the simplest thing to fall back upon that which professes to be old. Put yourself under the care of the Church, she has had the experience and can guide you safely, is the specious argument put forward.

Tradition is more dangerous in its appeal than the other, because it builds up for itself a false faith. Deification of Reason soon degenerates into Rationalism, it has in itself the seeds of its own dissolution, but Tradition can entangle men in a false faith, a substitute for the true, something "just as good".

The only stable ground of appeal is to Revelation. That appeal our Church makes. We are not to teach as essential to salvation, anything contrary to God's Word or that cannot be plainly proved therein. When God has spoken, man's reason, whether individual or collective, must bow. The Bible throughout claims to be the Word of God. "Holy men of old spoke as they were moved by the Holy Spirit." "All Scripture is given by inspiration of God." "These are they that testify of Me."

Reason may be used to discover whether there be a revelation, but when that point is settled then God's Word takes the first place. Likewise, there may be no harm in some traditions, but they must always be tested by the Word of God. In that way the Church in her growth will always be kept pure and true to the mind and will of God.

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher. Reading Terminal, Philadelphia, Pa.**

**Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.**

**LESSON—No. 38.**
**TOPIC—The Preciousness of Our Lord to the Believer.**

Whether we realize it or not, from the moment Christ the Lord is sincerely received as our Saviour, just that quickly there is established between the believer and the beloved Son of God, more than one hundred different relationships, as set forth in the following Scriptures. Let the believer carefully ponder each one and receive a new vision of the wonders of His grace:

1. He is my Atonement.—Rom. 5:11.
2. He is my Assurance.—Rom. 8:1.
3. He is my Advocate.—1 John 2:1.
4. He is my Avenger.—Luke 18:7.
5. He is my Armour.—Eph. 6:11.
6. He is my Beloved.—Song of Sol. 5:16.
7. He is my Bishop.—1 Peter 2:25.
8. He is my Bridegroom.—Matt. 9:15.
9. He is my Buckler.—2 Sam. 22:31.
10. He is my Brother.—Mark 3:35.
11. He is my Burden-bearer.—Ps. 55:22.
12. He is my Bread of Life.—St. John 6:33.
13. He is my Confessor.—Ps. 32:5.
14. He is my Cloud by Day.—Ex. 13:21.
15. He is my Comfort.—1 Cor. 1:4.
16. He is my Chief Cornerstone.—1 Peter 2:6.
17. He is my Captain.—Heb. 2:10.
18. He is my Company.—Josh 1:9.
19. He is my Counsellor.—Isa. 9:6.
20. He is my Deliverer.—2 Tim. 4:18.
21. He is my Drink.—1 Cor. 10:3, 4.
22. He is My Door.—St. John 10:7.
23. He is my Eternal Life.—St. John 3:15.
24. He is my Elect.—1 Peter 2:6.
25. He is my Freedom.—St. John 3:32.
26. He is my Friend.—St. John 15:14.
27. He is my God.—Ex. 15:2.
28. He is my Grace.—2 Tim. 1:9.
29. He is my Glory.—2 Cor. 3:18.
30. He is my Guide.—Isa. 58:11.
31. He is my Grief-Bearer.—Isa. 53:4.
32. He is my Hope.—1 Tim. 1:1.
33. He is my High-Priest.—Heb. 8:1.
34. He is my Head.—1 Cor. 11:3.
35. He is my Healer.—Isa. 53:5.
36. He is my Hiding-place.—Ps. 27:5.
37. He is my Helper.—Heb. 13:6.
38. He is my High-Tower.—2 Sam 22:3.
39. He is my Health-restorer.—Jer. 30:17
40. He is my Intercessor.—Heb. 7:25.
41. He is my Instructor.—Ps. 32:8.
42. He is my Justification.—Gal. 2:16.
43. He is my Love.—1 Peter 1:8.
44. He is my Joint-heir.—Rom. 8:17.
45. He is my King.—Rev. 19:16.
46. He is my Keeper.—Ps. 121:5.
47. He is my Life.—Col. 3:4.
48. He is my Lord.—St. John 13:13.
49. He is my Light.—Eph. 5:14.
50. He is my Liberty.—Gal. 5:1.
51. He is my Leader.—Ps. 23:2.
52. He is my Mediator.—1 Tim. 2:5.
53. He is my Morning Star.—Rev. 22:16.
54. He is my MASTER.—St. John 13:13.
55. He is my MAKER.—Isa. 51:13.
56. He is my Multiplier.—Deut. 7:13.
57. He is my Need-supplier.—Phil. 4:19.
58. He is my Nourisher.—1 Tim. 4:6.
59. He is my Obedience.—2 Cor. 10:5.
60. He is my Offering.—Heb. 10:10.
61. He is my Peace.—Eph. 2:14.
62. He is my Pardoner.—Isa. 55:7.
63. He is my Preserver.—Ps. 121:7.
64. He is my Path-straightener.—Isa. 45:2.
65. He is my Passover.—1 Cor. 5:7.

66. He is my Purifier.—Mal. 3:3.
67. He is my Quickener.—1 Cor. 15:45.
68. He is my Quiver.—Isa. 49:2.
69. He is my Quietness.—Job 34:29.
70. He is my Rest.—Matt. 11:28.
71. He is my Redeemer.—Ps. 19:14.
72. He is my Refuge.—2 Sam. 22:3.
73. He is my Rock.—1 Cor. 10:4.
74. He is my Rewarder.—Rev. 22:12.
75. He is my Restorer.—Ps. 23:3.
76. He is my Ransom.—1 Tim. 2:6.
77. He is my Righteousness.—1 Cor. 1:30.
78. He is my Resurrection.—St. John 11:25.
79. He is my Saviour.—2 Sam. 22:3.
80. He is my Stay.—2 Sam. 22:19.
81. He is my Shield.—2 Sam. 22:3.
82. He is my Strength.—Isa. 40:31.
83. He is my Sickness-bearer.—St. Matt. 8:17.
84. He is my Sin-bearer.—1 Peter 2:24.
85. He is my Shepherd.—Ps. 23:1.
86. He is my Sin-offering.—Isa. 53:5.
87. He is my Sanctification.—1 Cor. 1:30.
88. He is my Song.—Ex. 15:2.
89. He is my Truth.—St. John 14:6.
90. He is my Table.—Psalm 22:5.
91. He is my Tabernacle.—Ps. 27:5.
92. He is my Teacher.—Ps. 32:8.
93. He is my Testator.—Heb. 9:16.
94. He is my Testimony.—Rev. 19:10.
95. He is my Thanksgiving.—2 Cor. 4:15.
96. He is my Treasure.—Col. 2:3.
97. He is my Trust.—Eph. 1:12.
98. He is my Understanding.—1 John 5:20.
99. He is my Utterance.—1 Cor. 1:5.
100. He is my Vengeance.—Rom. 12:19.
101. He is my Vine.—St. John 15:1.
102. He is my Victory.—Isa. 25:8.
103. He is my Virtue.—2 Peter 1:3.
104. He is my Vision.—1 Cor. 13:12.
105. He is my Voice.—St. John 10:4.
106. He is my Wisdom.—1 Cor. 1:30.
107. He is my Watchman.—Ps. 121:4.
108. He is my Well of Water.—St. John 4:14.
109. He is my Way.—St. John 14:6.
110. He is my Wealth.—Ps. 112:3.
111. He is my Weapon.—2 Cor. 10:4.
112. He is my Will.—1 John 2:17.
113. He is my Window.—Josh. 2:21.
114. He is my Witness.—Rev. 1:5.
115. He is my Word.—Jer. 23:28.
116. He is my Work.—2 Tim. 4:5.
117. He is my Example.—1 Peter 2:21.
118. He is my Yoke.—Matt. 11:29.
119. He is my Zeal.—Isa. 9:7.
120. He is my Zion.—Isa. 60:14.

### WHAT A WONDERFUL SAVIOUR!

"And ye are complete in Him, which is the head o. all principality and power."—Col. 2:10.

"Unto you therefore which believe He is precious."—1 Peter 2:7.

"Blessed be the Name of the Lord."—Ps. 113:2.

### A GREAT AMERICAN STATESMAN AND CHRISTIAN SOLDIER,

### JEFFERSON DAVIS.

Because of the overwhelming genius of Lee and of that general's unparalleled appeal to his people, or largely because of these things, Jefferson Davis, the President of the Confederate States of America, was never a popular hero in the South, in the degree that some other leaders of the section were. It was charged, and, perhaps, rightly so, that Mr. Davis meddled too much in the operations of troops who were being directed by able chieftains. The President himself had been a military man, and in that capacity served his country with great distinction. It is said that his fondest wish was not to become civil head of the Confederate government, but to command soldiers in the field. He had seen much service in the Mexican campaigns as colonel of the Mississippi Rifles. On one occasion he was severely wounded early in the fight, but refused to evacuate himself until victory had crowned American arms. It was Mr. Davis, by the way, who, as an officer in the United States Army, administered the oath of allegiance to Abraham Lincoln when the future Union leader assumed command of a company in Illinois for the Black Hawk War.

With the passing of the years, however, the figure of Jefferson Davis looms larger and larger in the critical minds of the South. He lacked the dash of a Stuart, the genius of a Lee and the consecration of a Jackson, but he was possessed in abundant measure of the qualities both of brain and heart which distinguish the truly great man. Either as statesman or soldier, Jefferson Davis is surpassed by few men in the history of this country. As Secretary of War in the Pierce administration, he was the dominating figure in the Federal government. The President leaned upon him as a wise counsellor, not only in matters which affected the army, but in consideration of other problems which came up for executive action. Although he was in the Senate at a time when that body boasted of an eminent galaxy of men, he was a notable Senator among notable Senators. His farewell address, when he resigned his seat to cast his fortunes with the South, is one of the classics of American oratory.

In addition to his undoubted ability, Mr. Davis was devoted to the cause of the Confederacy. He may have been arbitrary at times; he may have interfered with military operations which could have been better handled by the generals in the field; he may have been unjust to Joseph E. Johnston, who was then, and is now, regarded as one of the outstanding American soldiers, or, for that matter, one of the outstanding soldiers, of all time; but, appraising his faults at their highest value, Jefferson Davis, clothed in all the shortcomings attributed to him, was a great man and a great patriot, the captain of the Confederacy who went down with his ship and bore unflinchingly the burdens of his people.

The South has in its heart a warm spot for one of its most distinguished sons. That spot is growing warmer year by year. Affection for Mr. Davis is increasing as he is revealed more and more clearly in his true nature. And so it is that tomorrow, June 4, the one hundred and twentieth anniversary of his birth, the section for which he labored and agonized will remember him in love and tenderness. The time is come, too, when the country generally regards him not as an "arch rebel", but as a great and good American, reflecting in his life and works the principles on which the republic was founded and for which he was ready to die a martyr.—Richmond Times-Dispatch.

## The Great Commission

### TO FRIENDS OF MEXICO.

Far up in the mountains in the State of Jalisco is the little village of San Sebastian. Our missionaries from Guadalajara have ministered for years to our congregation there. For a time the Rev. Josue Diaz, then a Deacon, was in charge of San Sebastian and Tlajomulco, living in the latter place until he and his mother and sisters were driven out by the rebels. For a time it seemed that both missions would have to be closed, as the persecutions eventually extended to our people in San Sebastian. Time after time they were molested and driven from their homes. Thy have been insulted, threatened and even imprisoned, and yet they have never wavered in their loyalty and devotion. Somehow or other these poor Indians, out of their penury, have always paid their quota for the general work of the Church.

I shall never forget my visit to them and the reverent and moving service we held in an adobe room without windows. Part of the congregation from Tlajomulco was there and among them the widow of one of our laymen who was killed the night Mr. Diaz was driven out, and with her were her little children, one of whom was wounded in his father's arms when the assassins killed him.

Little did we think, that day, that San Sebastian was soon to pass through a similar experience and be cut off from Guadalajara for a period which Archdeacon Salinas described as "three terrible days".

In the midst of all these difficulties our Deacon Jose N. Robredo took charge of the work. He has been a tower of strength to his people, sharing their troubles and privations and sleeping with them in the mountains when it is not safe for them to remain in the village.

But, as is sometimes the case, persecution has made this congregation all the stronger. They have now reached the point where they must have a real church. Plans have been drawn and the people are already hard at work making adobes and gathering stones. The little church will cost about $2,000 (Mex.) mas o menos. The congregation stand ready to assume $600 (Mex.) of the cost in labor and gifts. The balance, $1,400 (Mex.) l must raise somewhere.

This letter is an appeal to you to help with a gift large

or small. On April 24, the Department of Missions passed a resolution authorizing me to make an appeal for $750 U. S. Cy. This is the first general appeal I have made to friends of Mexico to help me with a building project. May I hope for a response so generous that I may report at General Convention that the Church at San Sebastian is provided for and under way? Surely your fellow Churchmen in San Sebastian deserve your sympathy and help.

**Frank W. Creighton.**

# Book Reviews

UNSEARCHABLE RICHES: By Arno Clemens Gaebelein, D. D. Cloth. Pp. 157. Published by Our Hope, 456 Fourth Avenue, New York. Price $1.25.

To review and commend anything Dr. Gaebelein may write on dispensational truth is both a privilege and a pleasure. And in this treatise he is fully at home. For he has spent many years in the study of this particular theme. And the Epistle to the Ephesians, which is here treated, is the keystone of Christian doctrine, and the lens through which we discover the purpose of God for the ages.

Confessedly, the lack of knowledge of the depths of this letter of the great Apostle accounts for the readiness with which, as the Epistle warns, many are even now "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness". If we could put the Doctor's little volume into the hands of every sincere believer, and know that its contents were fully digested, there would g no fear in their case of declensions from the faith.

With the author's usual penetration and accuracy, the Epistle is analyzed and synthecized, so that the orderly arrangement of the teaching may be most easily comprehended. Then, the unfolding of the meaning of special terms is a desirable feature. When we follow the Doctor in his treatment of the wonderful section, embracing chapter 1:17-2:10, wherein the power of our glorified Lord is defined and our union with Him is assured, we lay the book down energized in faith, gladdened in heart.

**Kenneth Mackenzie.**

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GENTLEMEN—THE KING! By John Oxenham, author of "The Hidden Years", "Bees in Amber". Slip covered boards. Pp. 96. Published by the Pilgrim Press, Boston, Mass. Price, 75 cents.

Those who can recall the flowering of the Victorian Age in literary fragrance, appreciate that both time for poetry and a taste for it, marked that era. John Oxenham seems to recall us to the order then existent. His previous compositions also link us to that age. We are so rushed, the fever of life is so highly temperatured, our terminology is so sketchy, running at times into almost vulgar slang, that we are won away from the muses to the sordid commonplace. We may well be ashamed of our hurly-burly goings and doings, our slouchly consideration for personal culture and aspiration.

In this little volume the author, well-known to many readers of the best literature, leads us into the most precious of all themes, the life of our Lord, from His boyhood to His ascension. With majestic measure and sweetening cadences we are carried forward into realms of high thought and devout contemplation.

**Kenneth Mackenzie.**

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FACTS AND OPINIONS CONCERNING THE BRITISH-ISRAEL THEORY: By the Rev. Arthur Simmons, M. A. Paper. Pp. 19. Published by Charles J. Thynne and Jarvis, Ltd., 28-30 Whitefriars Street, Fleet Street, London, E. C. 4. Price, three-pence.

Books dealing with this abstruse and so much discussed problem are usually so heavily-weighted with formidable argument as well as voluminous treatment, that the ordinary reader is reluctant to pursue the study of the question. Almost numberless were the volumes sent forth by Lieutenant Totten in our own land the latter part of the century past. And many were won or antagonized by his ardent espousal of the theory.

Here is a succinct treatise which has boiled down the objections to the claim that Britain comprised the tribe of Ephraim, the United States the tribe of Manassah, though this author omits America, which others include. The language is simple and the viewpoint thoroughly sincere. Mrs. Jessie Sage Robertson, Piedmont, Cal., is also conducting a campaign with equal emphasis and simplicity. Unquestionably, there are arguments on both sides.

While the British-Israel adherents are most enthusiastic in their discovery of texts which bolster the postulate, those who cannot grasp the norm of the ideal are hard-pressed to understand what value it has upon Christian culture. We may and do love them for their devotion to the Word as they understand it; and they certainly have an important place in our day, standing as they do for an unmutilated Bible. They do believe in prophecy; they do hold to the faith. And for that we may thank God. But what does this theory do for our souls? The perplexity is further involved when we consider that though England is a separate nation, ethnologically, America is fast departing from the Anglo-Saxon heritage, soon to become such a conglommeration of races as to defy any distinct individuality. That it should be the tribe of Manassah is hard to conceive. As there is no American publishing house indicated on this pamphlet, American readers will have to order direct from London or through some dealer in foreign publications. The book is worth-while for those who would pursue the subject.

**Kenneth Mackenzie.**

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### ENCOURAGEMENT.

Mr. Editor:

. . . . . Each issue of The Southern Churchman is filled to its brim with rich spiritual food. I am a subscriber to several Church papers and other magazines, and daily papers, but I get more spiritual food, better explanations of Scriptural writings and as much information from other fields as from any I read.

I save each issue and pass it on to other members of our parish and hope to inspire or encourage quite a few of them to become regular subscribers. I don't want my home to be without it again, for it brings sunshine and wholesome thoughts for the entire week. * * * *

Again thanking you heartily for this great gift and congratulating you and the other members of our editorial staff for the very fine material published.

I am very gratefully yours,

**(Mrs.) Nannie V. Boyd.**

La Crosse, Va.

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### THE ONLY WAY.

Mr. Editor:

I am glad to hear about The Southern Churchman; we pray the Lord's blessing upon that ministry.

Every problem in life, whether it be international, national or local, can be completely solved on the basis of the Word of God, and outside of that none can be solved: It is the only way.

In line with the ministry of the Word, I am enclosing a few circulars which show the value of this ministry. The anti-Bible society circular is causing more requests for Bibles than we can supply. I am harassed on every side with speaking engagements and requests from hotel managers for Bibles for guest rooms.

We take the liberty of sending you the Gideon magazine, with our compliments, each month. I am sure you will be interested in the editorials by S. A. Fulton, our President; he is one of the largest automobile accessory manufacturers in America; he writes from the standpoint of a business man.

**Samuel R. Boggs.**

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### ANTIPATHY.

Mr. Editor:

The "Articles of Religion" in our Prayer Book, which originated in reign of Edward VI (mostly Cranmer's work and forty-two in number, though condensed later in Elizabeth's reign into the present thirty-nine), were suppressed in Queen Mary's reign, showing the Roman Church's antipathy to them.

It were well to bear this carefully in mind now, when the same antipathy to these Articles is shown by that

element in our Protestant Episcopal Church, which leans toward Rome, and would draw our Church away from the other Protestant bodies. If they cannot suppress them, they would fain put them as much out of sight as possible.

Berkeley Minor, Sr.

Charlottesville, Va.

### LET THE RIENNIAL CONVENTION KNOW.

Mr. Editor:

If Protestant Evangelical Churchmen in our Church, both clergy and laity, would stand together, and let the Triennial Convention know that they will not use the Revised Prayer Book if it contains popish teachings, etc., and that they will continue to use the present Book of Common Prayer, I believe the proposals of the Catholic Party would be voted down.

Unless a bold stand is made at the coming Convention against the plot of the Pro-Roman party to introduce popish teachings in our Church, loyal Protestant Evangelical Churchmen will be compelled to withdraw from our Communion.

I do hope that old Virginia will let her voice be heard at the Convention. This is our hope and prayer.

D. D.

# DIOCESAN COUNCILS AND CONVENTIONS

### DIOCESE OF ARKANSAS.

The Fifty-sixth Annual Convention of the Diocese of Arkansas was held in Christ Church, Little Rock, on May 2-3, and was especially blessed with the presence of the Most Rev. John G. Murray, D. D., Presiding Bishop, who preached the Convention sermon, also two others at missionary services on Wednesday and Thursday nights.

The keynote of the Convention was thanksgiving to God for the return of the Diocesan, the Rt. Rev. James R. Winchester, D. D., who, though much benefited in health, on the advice of his physicians, was not present at the Convention. The Rt. Rev. E. W. Saphore, D. D., Suffragan Bishop of the Diocese, presided throughout.

The annual address of Bishop Winchester was read to the Convention by Mr. Thomas E. Wood, Secretary of the Diocese. The annual meeting of the Convention was changed from April to the third Wednesday in January.

Election results are as follows:

Standing Committee—The Revs. G. F. Collins, C. C. Burke, H. A. Stowell, John Williamson and Messrs. R. E. Lee, R. W. Newell, A. L. Ferguson.

Diocesan Executive Council—The Revs. W. P. Witsell, D. D., C. F. Collins, Louis Tucker, D. D., J. H. Boosey, C. C. Burke and Messrs. Thomas E. Wood, J. D. Barlow, R. E. Lee, S. A. Pernot, C. E. Ratcliff, Charles D. James, H. J. Coomber.

Deputies to the General Convention —The Very Rev. John Williams, Little Rock; the Rev. C. F. Collins, Hot Springs; the Rev. W. P. Witsell, D. D., Little Rock; the Rev. H. A. Stowell, Pine Bluff; Messrs. John D. Barlow, Hope; Thomas E. Wood, Little Rock; Charles D. James, Eureka Springs; J. Conway Fitzhugh, Batesville.

Alternate Deputies—The Rev. C. C. Burke, Marianna; the Rev. J. H. Boosey, Batesville; the Rev. Louis Tucker, D. D., Fort Smith; the Rev. R. R. Claiborne, Camden; Messrs. D. H. Cantrell, Little Rock; H. W. Wells, Monticello; S. B. Matteson, Foreman; A. L. Ferguson, Fort Smith.

Mr. Thomas E. Wood, 315 Moore and Turner Building ,Little Rock, was elected secretary of the Diocese.

T. E. W.

### DIOCESE OF WEST TEXAS.

The Twenty-fourth Annual Council of this Diocese was held at the Church of the Good Shepherd, Corpus Christi, May 1-3.

The Bishop delivered a portion of his Council address at the opening service, Wednesday morning. Every active presbyter of the Diocese was present, and a majority of the parishes and missions of the Diocese were represented by lay delegates.

Elections for General Convention follow:

Clerical Deputies—The Rev. Dr. John W. Sykes, rector of the Church of the Good Shepherd, Corpus Christi; the Rev. Rolfe P. Crum, rector of St. Mark's Church, San Antonio; the Rev. Charles W. Cook, rector of Christ Church, Laredo; the Rev. L. B. Richards, rector of Christ Church, San Antonio.

Lay Deputies—Hon. Roy Miller, of the Parish of the Church of the Good Shepherd; Mr. Albert Steves, Jr., of St. Mark's Parish, San Antonio; Mr. Walter A. Springall, of St. Mark's Parish, San Antonio; Mr. Jesse A. Chase, of St. Philip's Mission, Beeville.

The Provisional Clerical Deputies are —the Rev. J. S. Budlong, rector of St. John's Church, San Antonio; the Rev. James T. McCaa, Missionary of Fort McKevett District, postoffice, Brady; the Rev. Samuel Orr Capers, Missionary of the Rio Grande Valley, postoffice, Pharr; the Rev. Everett H. Jones, rector of Grace Church, Cuero.

Provisional Lay Deputies—Mr. Hiram Partee, of St. Mark's Parish, San Antonio; Judge E. B. Cookwood, of the Parish of the Church of the Messiah, Lockhart; Dr. E. Galbraith, of St. Peter's Parish, Kerrville; and Mr. A. M. Ramsey, of St. Mark's Parish, San Marcos.

The members of the Standing Committee were reelected.

At the close of a banquet given in honor of the Bishop of the Diocese, an Episcopal ring was presented to the Bishop with a highly ornamented Book of Remembrances, and Letters Patent from the College of Arms, London, covering Grant issued to the Diocese of West Texas for its Coat of Arms. This gives the Diocese of West Texas the distinction of being the second Diocese among the Dioceses of the United States that has its Coat of Arms registered in the College of Arms, London.

Dr. John W. Sykes, rector of the Church of the Good Shepherd, made the presentation address on behalf of the clergy and lay members of the Diocese of West Texas.

This Council discharged a tremendous volume of business, all of which had to do with advance work in the Diocese. A revision of the Canons of the Diocese was completed. A resolution was unanimously passed asking the Church people of the Diocese to commemorate the fifteenth anniversary of the Bishop's Consecration to the Episcopate by increasing the Endowment Fund from $70,000 to $100,000. The spirit of the Council was characterized by brotherly love and a common purpose to advance the Church's interest in the rapidly-growing portion of the state which coincides exactly with the meets and bounds of the Diocese of West Texas.

The Thirty-third Annual Meeting of the Woman's Auxiliary of the Diocese met coincidently with the Council of the Diocese and its delegates were also the guests of the Church of the Good Shepherd. The Rev. Mr. Trelease made the annual address. Mrs. J. H. Moore, of San Antonio, was elected president of the Auxiliary in succession to Mrs. J. Muir.

### DIOCESE OF NEW YORK.

The One Hundred and Forty-fifth Annual Convention of the Diocese of New York was held May 8, 1928, in the Cathedral of St. John the Divine.

The following items from Bishop Manning's annual address may be of special interest:

1. The Bishop states that the minimum salary of missionary clergymen in the Diocese of New York has been increased from $1,200 and house in 1911 to $2,-000 and house in 1928, and urges necessity of further increase.

2. Commends affiliation of St. Stephen's College with Columbia University as "of singular interest and high importance in the field of education".

3. Calls for increase in number of candidates for holy orders and of young women to serve as missionaries and deaconesses.

4. States that gifts for work of the Diocese and General Church have been larger during progress of Cathedral campaign than ever before.

5. Announces gifts aggregating $900,-000 for tower of West Front of Cathedral to match conditional gift of same amount for other tower announced few weeks ago. This assures erection of West Front.

6. Deprecates controversy over Thirty-nine Articles as waste of time; says: "They have little relation to the religious lives of any of us," and doubts "if any great number of people have ever read them. No one in the Protestant Episcopal Church is required to subscribe to them."

7. Discusses obligations resting upon those ordained to ministry of Protestant Episcopal Church and declares that to deny or cast doubt upon Creed of Church whose commission has been accepted is inconsistent with ordination vows.

The Convention adopted a resolution favoring the retention of the Thirty-nine Articles in the Prayer Book and suggesting the appointment of a Joint Commission by the next General Convention to examine the subject and report to the next triennial Convention.

The elections were as follows:

Trustees of the Cathedral—Bishop Herbert Shipman, George W. Wickersham and Le Roy King. Secretary of the Convention—The Rev. Dr. Charles K. Gilbert. Treasurer—Mr. R. M. Pott. Standing Committee—The Rev. Dr. F. W. Crowder and Mr. R. B. Elliott. Deputies to the General Convention: Clerical—The Very Rev. Howard C. Robbins, the Rev. Dr. Percy Silver, the Rev. Dr. Caleb R. Stetson, and the Rev. E. Clowes Chorley. Drs. Stetson and Chorley served at the last General Convention. Drs. Silver and Robbins will attend for the first time. Lay Deputies—Stephen Baker, George W. Wickersham and George Zabriskis, all of

New York City, and Samuel Thorne of All Saints' Church, Harrison. Provisional Deputies to the General Convention: Clerical—The Rev. Dr. Charles K. Gilbert, the Rev. Dr. Octavius Applegate, Dean Fosbroke of the General Theological Seminary, and Dr. F. W. Crowder. Lay—Messrs. Frank Polk, Haley Fiske, R. B. W. Elliott and Lawson Purdy. Deputies to the Provisional Synod—The Rev. Messrs. John Wade and De Witt Pelton, Messrs. William Kissam and H. P. Robbins. Provisional Deputies—Dr. Leighton Williams and the Rev. S. Brown-Serman, with Messrs. Adrian A. Buck and Elon S. Hobbs. Social Service Commission—The Rev. Dr. R. H. Brooks, Vandervilt Webb and Mrs. Arthur Choate.

### DIOCESE OF FLORIDA.

The Eighty-fifth Annual Council of the Diocese of Florida convened in historic Christ Church, Pensacola, May 22-23. Meeting at the same time and place, the Diocesan Assembly of the Daughters of the King and the Diocesan Branch of the Woman's Auxiliary to the National Council, shared in the opening service of the Council and to them, as well as to the clergy and laity of the Council, was addressed the annual charge of the Bishop of the Diocese.

Bishop Juhan reported an increase during the past year of thirteen per cent in confirmations which, he said, he believed to be an actual evidence of the activity and power of lay evangelism, stirred up during the successive steps of the Bishops' Crusade. He also reported that during the past year he had licensed more lay readers than ever before. "These two facts," said the Bishop, "are significant; they are testimony to a growing realization among the laity that confirmation is lay-ordination for service, and among the clergy, they are evidences of their ability to multiply themselves and their sacred ministry through their communicant members." The Bishop stressed especially the need for the erection of adequate student centers at the University of Florida, in Gainsville, and at the Florida State College for Women, in Tallahassee. At both of these institutions the two Florida Dioceses combine in maintaining student workers.

During the sessions of the Council resolutions were adopted which it is felt will assure the realization of the above plans during the coming year. The Women of the Auxiliary are pledged to the sum of $10,000 for the equipment of the Chapel at Weed Hall, Gainesville, which they will give in memory of the late Bishop Edwin Gardner Weed, $5,084.15 being already in hand.

Bishop Juhan also made a strong plea for more missionaries in the rural field and for more adequate stipends for the rural clergy, this increase in support to be partially assumed by the missions themselves as an evidence of growth and self-respect and in order to release money from diocesan funds that new fields might be opened for the Church's ministrations.

Financially, the Diocese was found to be in a healthy condition. Florida paid its full quota for 1927 to the National Council and has already guaranteed the same amount for 1928.

The Eighty-sixth Annual Council of the Diocese of Florida will be held in Holy Trinity Church, Gainesville, in January 1929. The change from a May to a January Council was made upon the recommendation and resolution of the Chairman of the Department of Finance.

The Council memorialized the General Convention of next October to retain the Thirty-nine Articles in their place in the Prayer Book, but it was made clear that in adopting the resolution which provided for the sending of this Memorial, the deputies to the Convention were not sent under instructions with regard to the Thirty-nine Articles, or any other issue before the Church.

The Deputies elected to the General Convention are: Clerical—The Revs. L. Fitz-James Hindry, G. Hendree Harrison, Charles A. Ashby and Edgar L. Pennington. Lay—F. P. Dearing, R. A. Yockey, W. W. Hampton and I. K. Aiken.

Other elections were: Chancellor, the Hon. W. W. Hampton; Registrar, Harry B. Hoyt; Actuary, Herbert Lamson; Treasurer, R. A. Yockey; Secretary, the Rev. Mellville E. Johnson; the Standing Committee, the Revs. L. F. J. Hindry, Harris Mallinckrodt, and George E. Benedict, George E. Bedell, R. D. Knight and Judge S. D. Clarke.

### SOUTHWESTERN VIRGINIA.

The Ninth Annual Council of the Diocese of Southwestern Virginia was held in St. John's Church, Lynchburg, the Rev. Thomas M. Browne, rector, on May 15 and 16, 1928. The Rt. Rev. Robert Carter Jett, D. D., Bishop of the Diocese, presided.

Transactions of the Council of general interest were:

1. Ratifications of changes in the Diocesan Constitution and Canons so that the Diocese resumes the system of geographical definition of "parishes", with separate congregation", etc. In 1923 and 1924 a Constitution had been adopted in which "parish" definitions were determined by communicant and financial strength rather than by geographical boundaries. Consequent to the readoption of the former system at this Council, a committee was formed whose duty it will be to define the geographical boundaries of all the parishes in the Diocese as they existed prior to the Council of 1924.

2. Adoption of a resolution relative to Prayer Book Revision as follows:

Resolved, The Diocese of Southwestern Virginia . . . . hereby goes on record that it is opposed to the removal of the said Thirty-nine Articles from the Book of Common Prayer.

Further, The Diocese is opposed to the adoption of the Collect, Epistle and Gospel for the Burial of the Dead, the deletion of the word "militant" from the title, and the addition of an obligatory prayer for the departed as a part of the prayer now known as the prayer "for the whole state of Christ's Church militant", and the addition of the anthem, "Blessed is he that cometh in the name of the Lord", before the prayer of consecration in the Holy Communion office.

And lastly, it is opposed to the proposed omission of certain words from the Baptismal office (p. 247), relative to the principle of covenant in the said office.

3. The assumption by the Diocese of ownership and control of the Virginia Episcopal School at Lynchburg, this action being taken at the request of the present Trustees of the school.

4. The adoption of resolutions requesting the General Convention to officially define the word "Communicant" for the purposes of the Parochial Reports and to issue, through the proper officials, a manual of instructions for use in filling in the report forms, so that there may be uniformity in these matters so far as possible throughout the Church.

5. The adoption of resolutions providing certain changes in the method of electing Trustees for Stuart Hall at Staunton.

6. The acceptance of an invitation to hold the next annual Council in St. Paul's Church at Salem, the Rev. Roland J. Moncure, rector.

7. Elections as follows:

Deputies to the General Convention: Clergy—The Rev. John J. Gravatt, Jr., Staunton, Va.; the Rev. Alfred R. Berkeley, Box 1057, Roanoke, Va.; the Rev. Devall L. Gwathmey, Wytheville, Va.; the Rev. Carleton Barnwell, Lynchburg, Va. Laity—Mr. C. Edwin Michael, Drawer 925, Roanoke, Va.; Mr. C. Francis Cocke, Box 565, Roanoke, Va.; Mr. Charles P. Macgill, Pulaski, Va.; Col. William King, Jr., Lynchburg, Va.

Alternates: Clergy—The Rev. Thos M. Browne, 320 Woodland Avenue, Lynchburg, Va.; the Rev. Thomas D. Lewis, D. D., Amherst, Va.; the Rev. Herbert H. Young, Bluefield, Va.; the Rev. J. Manly Cobb, Blacksburg, Va. Laity—Mr. E. G. Hirons, Covington, Va.; Col. Wm. M. Brodie, Blacksburg, Va.; Mr. Robert L. Peirce, Wytheville, Va.; Mr. John A. Muse, Dante, Va.

Members of Diocesan Executive Board (to serve three years): Clergy—The Rev. Alfred R. Berkeley, the Rev. Carleton Barnwell. Laity—Mr. Charles P. Macgill, Mr. W. D. Tyler; (to fill present vacancies and serve one year): Clergy—The Rev. Ernest Warren. Laity—Captain E. Walton Opie.

Standing Committee: Clergy—The Rev. Thos. D. Lewis, D. D., the Rev. Thos. M. Browne, the Rev. W. G. Pendleton, D. D. , Laity—Col. Wm. King, Jr., Mr. C. S. Hutter, Colonel W. M. Brodie.

Trustees of Boys' Home at Covington (to serve three years)—The Rev. John J. Gravatt, Jr., and Mr. E. G. Hirons; (to fill a vacancy and serve two years)—the Rev. Alfred R. Berkeley.

Treasurer and Executive Secretary—Mr. Thomas A. Scott, Box 1063, Roanoke, Va.; Historiographer, Hon. Don P. Halsey, Lynchburg, Va.; Chancellor, Mr. Charles Francis Cocke, Box 565, Roanoke, Va.; Trustees of Diocesan Funds (to fill vacancies), Messrs. J. C. Terry and C. Shelburne Spindle.

**T. A. S.**

### DIOCESE OF NORTH DAKOTA.

A resolution commending the National Council for its stand on the Naval Bill was adopted unanimously by the Annual Convocation of the Missionary District of North Dakota, meeting in St. Paul's Church, Frank Forks, N. D., May 20 to 22. Deputies to the General Convention were elected: the Rev. N. E. Elsworth, Jamestown, and Mr. H. T. Alsop of Fargo; alternates, the Rev. G. H. Swift, Minot, and Mr. W. B. Overson, Williston. The Convocation was exceptionally well attended. Dr. Gillette of the University of North Dakota conducted a splendid conference on the Social Needs of North Dakota. The Rev. B. T. Kemmerer, rector of St. Paul's Church, Duluth, Minn., conducted conferences on the General Church Program. The Bishop, the Rt. Rev. J. Poyntz Tyler, D. D., presided at all the meetings. Ven. H. R. Harrington of Fargo was reelected Secretary of Convocation. The Convocation will meet in Fargo in 1929.

**H. R. H.**

# SUMMER SCHOOLS AND CONFERFNCES

**BLUE MOUNTAIN CONFERENCE.**

The third consecutive season for the Blue Mountain Summer Conference will open on July 9 and continue twelve days. As heretofore, the Conference will meet in Hood College, Frederick, Md.

Candidates for admission in the Blue Mountain Conference this summer are to be registered by designated persons in each diocese and not at a central office. It is expected that this will result in securing students from a wider territory than heretofore, as well as prevent the unwise registration of persons not sufficiently trained or experienced to profit by the courses.

Requests for Reservations should be made to:

Those residing in:

The Diocese of Bethlehem, apply to Major William Radford Coyle, Box A, Moravian Station, Bethlehem, Pa.

The Diocese of Maryland, apply to Mrs. Hartman K. Harrison, Poplar Hill Road, Roland Park, Baltimore, Md.

The Diocese of Pennsylvania, apply to Miss Lily Cheston, Chestnut Hill, Philadelphia, Pa.

The Diocese of Virginia, apply to the Rev. B. Duvall Chambers, Millwood, Va.

The Diocese of West Virginia, apply to Miss Etta Ambler, 112 Beech Street, Grafton, W. Va.

The Diocese of Washington, apply to the Rev. A. A. McCallum, 917 Twenty-third Street, N. W., Washington, D. C.

Sunbury, Pa., apply to the Rev. B. Talbot Rogers, D. D., Sunbury, Pa.

Williamsport, Pa., apply to the Rev. Hiram R. Bennett, Williamsport, Pa.

All others, apply to the Rev. C. E. McCoy, 844 West Fourth Street, Williamsport, Pa.

Note.—The registration fee is $4, and should accompany registration blank. No fees will be refunded, except that in case of necessity the registration fee may be transferred to another applicant not later than two weeks before the opening date. Programs may be obtained from the local registrars, or from Miss Helen Washburn, Secretary, 2030 DeLancey Place, Philadelphia, Pa.

The buildings will be open for the Conference after 2 P. M., on Monday, July 9. Registration Cards must be presented on arrival.

**CHURCH TRAINING SCHOOL, KANUGA LAKE, HENDERSONVILLE, N. C.**

The Summer School, known in past as Valle Crucis Summer School for Religious Education will meet this year as the Church Training School, July 2-13, at Kanuga Lake, Hendersonville, N. C., continuing under the direction of the Departments of Religious Education for the five Carolina Dioceses, the Bishops of the Diocese serving as an advisory board and the chairman of the Department of Religious Education in these Dioceses forming the Executive Committee of the School. The officers of the school are the Rev. J. W. C. Johnson, Director, Gastonia, N. C.; the Rev. W. H. K. Pendleton, Vice-Director, Spartanburg, S. C.; and the Rev. H. W. Starr, Ph. D., Dean, Charleston, S. C.

Kanuga Lake, situated in the most popular section of the West North Carolina mountains, has become the center of Church interests in the Southeast for the summer of 1928. A number of Conferences and Camps have been arranged. This attractive resort has the prospect of becoming permanent Assembly Grounds for the Church. With hotel annexes and thirty-nine cottages fronting on a lake of thirty acres, within an hours' ride of Asheville, the inducement for permanent possession and for participation in this year's Camp, Training School and Conference is very great.

The Faculty of the Church Training School includes the Rt. Rev. K. G. Finlay, D. D.; Mrs. A. J. Gammack; the Rev. Elwood Lindsay Haines; Mrs. M. B. Hutchinson; the Rev. Cantey Johnson; Mrs. Jean S. Knight; the Rev. Edmund J. Lee; Mrs. John Loman; the Rev. Homer W. Starr; Mrs. D. D. Taber; Miss Amy Burt; the Rev. Gardiner Tucker, D. D.; the Rev. John Moore Walker; Miss Margaret G. Weed, and the Rev. Louis G. Wood, D. D.

The nineteen courses, based on N. A. T. A. standards, have been carefully chosen to advance the training of Church Workers in Church Schools, of educational leaders of the Woman's Auxiliary, Church Workers generally, all Bible students, and other men and women of the Church who are seeking intelligent training for better service for Christ. Special training is arranged for the Y. P. S. L. work.

The entire cost for the period of the Summer School will be $20. Address inquiries to the Rev. J. W. C. Johnson, Director, Gastonia, N. C.

Many of the clergy will attend the Summer School as well as the Clergy Conference which will be held at a later date, July 16-25. Other Kanuga Camps and conferences under the direction of Bishop Finlay, will be held, including the Young People's Camp, June 16-29; Junior Boys' Camp, July 2-13; and Junior Girls' Camp, July 2-13.

**"LOS ANGELES—1928."**

Reservations are now being made on at least twenty-five Special Trains through the various State Secretaries for delegates to the Tenth Convention of the World's Sunday School Association, which will be held in Los Angeles, July 11-18, 1928. Some Secretaries report that at least a half train load is assured now. May and June will, of course, be the big months for registrations and reservations. The registration fee is $5 and should be sent either to the State or Provincial Secretary, the International Council of Religious Education, 5 South Wabash Avenue, Chicago, or to the World's Sunday School Association, 216 Metropolitan Tower, New York City.

Sheikh Metry S. Dewairy, Field Secretary in Egypt, is coming. He is a national of remarkable ability and will speak on numerous occasions.

# Church Intelligence

**Meeting of the National Council.**

A special meeting of the National Council was held in New York, May 31, with meetings of the Departments of Missions, Religious Education and Finance on May 30. This meeting was held to clear up important business connected with the budgets, the proposed quotas and the Program, all of which must be presented to the meeting of the General Convention in Washington in October.

For the first time in the history of the Church, not only the bishops of the Continental Domestic Missionary Fields, but also many of the bishops of the dioceses receiving appropriations, met for the purpose of going over their prospective budgets in order to make recommendation to the National Council. In some of these budgets, such as that of Oklahoma, Sacramento, Oregon, Kansas and Springfield, much larger appropriations than those in force were recommended by the bishops. It was felt that in these fields opportunities faced the Church which justify a larger investment by the General Church than had been the case in the past. In each of these cases the bishop expressed the desire to have the National Council send a committee to make a survey of the situation, in order that accurate detailed report might be brought back before the increased appropriations were granted. It was possible to make these surveys in only two cases—Oklahoma and Sacramento.

Dr. Franklin was the only member of the committee of Bishop Burleson, Dr. Wood and himself, who was able to visit Oklahoma.

The Finance Department had spent a great deal of time at its meeting in April considering the budgets of the various mission fields, and the departments, but had not been able to finish its task. It took them up again at its meeting May 30, and recommended to the Council an appropriation totalling $4,337,958. This compares with a budget totalling $4,250,400 approved by the Council for the year 1928. This increase is partly accounted for in the normal increase due to the contract with our missionaries covering increase in salary due to term of service, and also to small increases in the salaries of our missionaries in the Foreign and Latin American fields, made necessary by the greatly increased cost of living. There was also an increase in the children's allowances made to missionaries in all fields where such allowances are now in force. These advances account for more than $50,000 in the increase of appropriations. Even with this small increase over the year 1928, the budgets were cut literally to the bone, and every possible item that could be reduced or eliminated was scrutinized and action taken thereon.

The adoption of the budget naturally led to the question of the quotas to be recommended to the General Convention for assignment to the various dioceses for the coming triennium. As will be recalled, the last General Convention asked the Presiding Bishop to appoint a special committee to consider the question of a revision of the method of figuring the quotas, and this committee reported at the December, 1927, meeting. The Council felt that it was not prepared to accept the recommendation of the committee, and appointed a committee to bring in a recommendation to the Council as to a method of determining the quotas that should be recommended to General Convention. This committee brought in its report and by a majority vote of the committee recommended that the sliding scale method be continued, but that a new scale be adopted which would result in a lessened difference in the percentages. The Council adopted the report of the committee. This action has the effect of reducing the quotas to the larger dioceses, and increasing the quotas of the smaller dioceses, but not in such a large amount as would have been true in the case of the adoption of

(Continued on page 22.)

# Family Department

JUNE.

1. Friday.
1, 2, Ember Days.
3. Trinity Sunday.
10. First Sunday after Trinity.
11. Monday. S. Barnabas.
17. Second Sunday after Trinity.
24. Third Sunday after Trinity. Nativity of S. John Baptist.
29. Friday. S. Peter.
30. Saturday.

### COLLECT FOR FIRST SUNDAY AFTER TRINITY.

O God, the strength of all those who put their trust in Thee; Mercifully accept our prayers; and because through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee both in will and deed; through Jesus Christ Our Lord. Amen.

### COLLECT FOR ST. BARNABAS THE APOSTLE.

O Lord God Almighty, Who didst endue Thy Holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honor and glory; through Jesus Christ Our Lord. Amen.

For The Southern Churchman.

### TO SIMON THE CYRENIAN.

Edith Mirick.

Spring it was, Simon, when you came
In from the country. I can see the way
Made sweet with flowers and with song or bird
Under blue skies—into Jerusalem for the holiday.
And then they took you to bear up a Cross
To Calvary. I can sense the stir
As Caesar's soldiers lay their hands on you.
Your glad face flushes, falls and you demur.
You are a man of brawn and might;
You clench your fists;
You do not fear a fight—
When suddenly your eye falls on Him there,
Thorn-crowned, weak, white—but proud,
With something in His eyes—
Things blur a bit, then some one cries,
"Pick up the cross, Cyrenian"! You bend your dark back
Taut with suppled muscle, lift His cross and fling
Your head high as you walk to hide the sting
Of unused tears—**They laid hold upon on Simon**
**Of Cyrene, coming in from the country and laid**
**On him the cross.** It is a simple record, Simon,
Is it not, in all that chronicle
That he who runs may read. No touch
Of David's glory here, nor Solomon's. You carried
Christ's cross up to Calvary. Who boasts as much?

### Dean Inge on Protestantism.

A protestant should mean one who makes a "protestation", which Dr. Johnson defines as "a solemn declaration of resolution, fact, or opinion". The verb had the same meaning in Shakespeare, and later. "I have a wife whom I protest I love." "Do me right, or I will protest your cowardice." The negative meaning, of an expression of dissent, is later than the original application of the name to the Reformed Churches, which dates from 1529. This "protestation" of the Lutheran princes and others was merely an assertion of the liberty of Reforming Diets. It is ignorance which restricts the word to the attitude of an objector.

The name does not much matter, but it is important to recognize that Protestantism is a permanent factor in the evolution of religion, not merely a historical accident of the sixteenth century. There have been Protestant movements in all the great religions; Christianity itself began as a Protestant movement within the Jewish Church. On the other hand, there is much in the Reformed Churches which is not essentially Protestant.

Protestantism is essentially an attempt to check the tendency to corruption and degeneration which attacks every religious institution. Institutional religion is like those chemical substances which are never found pure. The revelation which gave it birth, the inspiration which vitalized it, partly congeals and partly evaporates; the religion mingles itself with earlier forms of belief; it is entangled in the tortuous politics of a hiararchy greedy of power and pelf, in national ambitions and social movements. The natural disintegrations of religion, as Plutarch says, are atheism and superstition—atheotes and deisidaimonia; and the two flourish together. Protestantism is the revolt of genuine religion against this apostacy. Almost always we find it advocating ethical purity in the place of ceremonial scrupulousness, and individual freedom against ecclesiastical discipline; we find it claiming the right of immediate access to God, without any priestly mediators; we find it insisting on inner conviction in the place of obedience and surrender of private judgment.

Protestantism is always in intention a return to an earlier simplicity. It is doubtless true that revivals are always attempts to restore something that never existed. The Reformation was not really a return to primitive Christianity, still less to the religion of the old Hebrews. And yet Protestantism is a genuine attempt to recover the spirit of the Gospel, even at the cost of throwing away the greater part of what the masses, especially in the Mediterranean countries, mean and always have meant by religion.

The Prophets were the Protestants of the Old Testament. They were unable to prevent the victory of the priests, but they succeeded in recording their protests against sacrifice and ritual, and against the burden of unethical regulations, which always bring with them a neglect of justice, mercy, and truth. The famous declaration of Micah ("Wherewith shall I come before the Lord? . . .") and Psalms like the Fiftieth, are entirely in the spirit of the sixteenth century Reformers.

Our Lord deliberately placed Himself in the prophetic succession. He lived as a prophet; He taught as a prophet; He died as a prophet. But whereas the earlier prophets had aimed at a reform, Christ, with full consciousness, made a revolution. He abolished at a stroke the principle of religious hierarchies. His disciples were to be a band of brothers; none of them was to be called Master or Teacher; there was to be no precedence except in service. With sovereign confidence He sets aside Moses and the Tradition. "It was said to them of old time . . . but I say to you"—something quite different. The old garments and the old wineskins must be discarded; they cannot be used with the new cloth, or hold the new wine. The whole system of ritual purifications is abolished by the principle that only that which comes out of the heart of man can either cleanse or defile him. "This He said, making all meats clean." Nay, if the Temple, with all that it stood for, were destroyed, the dynamic of a spiritual religion could rebuild it—or an invisible Temple in the hearts of men—"in three days". This is the teaching of an emancipator who is not afraid to be an iconoclast.

It was at once felt that here was "a new covenant"; and men were not slow to remember the splendid prophecies of Jeremiah and Joel, which were now fulfilled. The centre of this new dispensation is the Spirit; that is to say, God as imminent and self-revealing in the hearts of all the faithful—of lay folk, servants and handmaids. This gift of the Spirit is a continuation of the Incarnation under another form. As Bengel said: "Conversio fit ad Dominum ut Spiritum."

All barriers, except between right and wrong, are ignored or abolished. Jewish exclusiveness is torn up by the roots. There is an end of all material sacrifices. The law of Love embraces all that is left of the old legislation. Whatever organization may be required must grow from within outwards. It is perhaps the primary error of Catholicism to suppose that an instituton can be wiser and holier than its members.

This being the essential character of the Gospel, every Protestant movement may justly claim to be a return to it. But few Reformers have ventured to claim the "Liberty of a Christian Man" in its entirety.

It is quite true that without discipline and organization the gains of an outpouring of the Spirit are left unharvested and soon lost. The medieval Church, with all its monstrous corruptions and almost total apostacy, may have been a historical necessity, like the post-Maccabean hierarchy whom Christ denounced so fiercely. But if the Church very early became Catholic, as we are often told, the Gospel was indubitably Protestant. No ingenuity of controversialists can refute so patent a fact. And if, as I believe myself, the time is come for a new Evangelical revival, we shall find in the New Testament a call to great confidence and courage, and we shall understand the joy with which St. Paul exclaimed, "Where the Spirit of the Lord is, there is liberty". Why should we be ashamed of the name Protestant? Archbishop Laud claimed it for himself.—Dean Inge, in C. of E. Newspaper.

### Patience.

Part II.

Let us look at the matter in another way. In the past great emphasis has been laid on the transcendence of God. He was thought of as far above the world, ruling it from outside. The attempt to reconcile the love of God with suffering and calamities supported the view that God sent such things as chastisements and visitations for the individual's good. In modern days the discoveries of Science, especially the perception of a gradual development throughout the whole course of nature, have led Theologians to stress the immanence of God, i. e., to think of Him

not only as transcendent, but as being in some sense in the created world, unceasingly at work to produce perfection, and therefore as bearing His share, if we may say it with reverence, in the pain and sufferings of His creatures. On either view an attitude of patience is possible. But there is an important difference. The patience which springs from the former view tends to be resignation to what we believe to be God's will: evils are borne patiently just because we believe that they are God's will. This is good as far as it goes. But is there not a higher conception of patience emerging from the second view? For if we think of God as immanent, then we learn that He is sharing the pain and suffering with us, even if they be the results (and even in that sense the punishment) of our own wilfulness and folly and, because this is so we learn to bear them with God and in His way and with active patience enter into the joy of sharing with Him in the working out of His loving will: not a will which visits us with suffering to produce in us a spirit of unmurmuring resignation, but the will to share at all cost with us in the struggle to overcome evil, and which therefore gives us the privilege of, nay more, calls upon us to cooperate patiently with Him in the working out of good. And surely this was the way of God and Christ.

Finally to put the matter in a more practical way, it may be said that true patience is the means between two extremes. In face of the evils which beset life one man will doubt the love or the power of God or both, rebel and be ready to curse God even though he die. Another with a more religious temperament will not dream of questioning God's will, but will submit patiently and try to find strength to say, "Thy Will be done": some will even seek suffering in order to increase resignation. But both of these attitudes are the result of a mistaken conception of God's will. The two types reach in different ways to the conception; but they both believe, the one perhaps more explicitly than the other, that God directly wills pain and suffering and other evils for the individual. And in both cases, though in different ways and in different degrees, the result is detrimental to fulness of life. True patience lies between these two extremes. It is neither rebellion nor dull apathetic resignation. Nor is it a negative virtue, whose perfect work is the stilling of all murmurings. It is strong and active. It is a way of living, based on an unfaltering belief in the love and goodness of God in face of all difficulties, which enables the believer, because he knows that God is sharing with him, not only to endure with quiet confidence, but to direct all his energies towards cooperating with the ceaseless self-sacrificing activity of the loving will of God in destroying the forces of evil. And if it be felt by some that they find the strength to endure, just because they believe that their suffering is God's will for them, will they not find in the view of patience suggested above a more vivid sense of the love of God, a greater comfort in thinking of God as sharing their burden with them, and a greater hope and joy in consciously seeking to link up their suffering with the great self-sacrificing activity of God and to share with Him in His work of overcoming evil?—H. B. Gooding, in Barbadoes Diocesan Magazine.

### How War Comes.

War does not originate from time to time simply in a sudden and uncontrollable impulse on the part of one of these great national masses to go out and slaughter another. . . .

The maneuvering is done by little groups of men called governments. These little groups seek constantly and naturally to gain supposed advantages of one sort and another for their own nationals.

Out of their efforts to enlarge or to strengthen or to maintain the interests intrusted to their charge the masses they represent are gradually maneuvered into positions which, to say the least, cannot easily be surrendered. If the process continues, sooner or later a situation arises in which an agreement between these small groups becomes impossible. Then, on the ground that their lives and families and property are somehow involved and endangered, these great masses of men and women, roused by every power of organized appeal and propaganda, are ordered under arms, and war follows.

The entire process is in control of the smaller groups.

They make the issue.

They declare war.

The masses they control simpley obey.

Having put this power or left this power in the hands of their governments, they find themselves at the critical moment substantially helpless. And so, as individuals, they merely accept the decision and go out to pay the bills of war with their bodies, and perhaps with their souls, in the hope that if not they, then those who come after them may reap a benefit in some measure proportionate to its cost—Alanson B. Houghton, U. S. Ambassador to Great Britain.

For The Southern Churchman.

### A GARDEN IS NEVER SO FAIR.

Anna Hamilton Wood.

A garden is never so fair—so fair,
As when the fresh raindrops cling;
When ferns shake moisture out of their hair
On a butterfly's spreading wing.

A garden is never so utterly sweet
As just when a storm moves on,
And drenched green heads are raised to greet
A grey sky, bruised and torn.

A garden is never so real a place
For a man to meet his God
As when wet flowers reflect His face,
And He moves on the soft moist sod!

### Guidance.

"In my earlier years I spent much time on the prairie looking up routes for railroad lines. With my watch and compass by day and the stars at night I traveled to my destination. God's sun and stars were perfectly trustworthy and guided me aright. In later years, with the roads and fences, I have frequently lost my way, by reason of breaks in the roads." Most of the time the fences help to keep one in the road. So, I think, most of the great definitions of faith made by devout men are a help. But there come cross-roads of decision, where only the direct influence of Christ, mediated both by Scripture and prayer, will suffice.

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." So still says Jesus.—Presbyterian Banner.

### How to Receive the Holy Spirit.

We may receive the power of the indwelling Christ today so as to live a witnessing life, if we will fulfill the conditions. We must believe that the power is promised to us, and we must expect to receive it. We must also fulfill the conditions by a complete surrender of our bodies, our minds, our talents, and every cent of our property. Our whole being—our desires, our aims, our habits, our pleasures, all we are and have, must be given to God. Then he will fill us and possess us and work through us, and we shall witness to His indwelling power. We must exalt Him and not ourselves, and give all the glory to Him, for it is He that is to witness through us. Then we may and must expect to produce conviction and conversions and the transforming of other lives. The humblest may become the most powerful. No life is really Christian unless it witnesses to the indwelling Christ. And no church has any reason for existence unless it is a witnessing church.—Homer F. Yale.

### I Know.

"I know" that if the religion of Jesus Christ is best for the great world, it is best for my little world: the circle which I can influence; and chiefest of all, my own home. I know that my children will have a better chance to live a worth-while life if they will regularly spend a part of Sabbath mornin which this same Apostle Paul teaches us: "Let all bitterness and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice, and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you". There is no doubt there. I know in my heart, whether I confess it or not, that I am not doing the right thing by them when I take them picnic hunting on Sabbath morning instead of going with them to the quiet peace of God's house and joining with them in its character-making service.

And finally, "I know" that if the religion of Jesus Christ is the best for the great world and the best for my little world, it is the best for me.—Rev. George Thomas Dowling.

### The Branches.

We are too prone to forget the significance and application of Christ's words when He said: "I am the vine, ye are the branches". We need to walk out frequently to the arbor and contemplate those words anew in the presence of the growing vine. How easily, how perfectly naturally, even how inevitably, those branches bring forth fruit so long as they have healthy connection with the vine, with a proper amount of the lifeblood of the vine coursing through their vines. But how soon they are stunted and how restricted and imperfect is their fruit when some stricture is bound around them that limits the floow of that vital sap! And how quickly they wither and die when cut off from the vine altogether! Even so is it with Christians. How scarce and poor the fruit when riches or pleasure or selfishness fastens around and squeezes the Christ blood out of the soul. And how futile it is to strain and pull at such folks when what they need is that the flow of Jesus Christ be released anew into their lives. Consider the branches, how they grow and bear fruit.—Selected.

The stars shine over the earth,
The stars shine over the sea;
The stars look up to God above,
The stars look down on me.
The stars shall shine for a thousand years,
A thousand years and a day;
But God and I will love and live
When the stars are passed away.
—Trench.

# For the Young Folks

**GREAT HEART.**

Where are you going, Great Heart,
With your eager face and your fiery grace?
Where are you going, Great Heart?
"To fight a fight with all my might,
For Truth and Justice, God and Right;
To grace all Life with His fair Light."
Then God go with you, Great Heart!

Where are you going, Great Heart?
"To beard the Devil in his den;
To smite him with the strength of ten;
To set at large the souls of men."
Then God go with you, Great Heart!

Where are you going, Great Heart?
"To hurl high-stationed evil down;
To set the cross above the crown;
To spread abroad My King's renown."
Then God go with you, Great Heart!

Where are you going, Great Heart?
"To lift Today above the Past;
To make tomorrow sure and fast;
To nail God's colours to the mast."
Then God go with you, Great Heart!

Where are you going, Great Heart?
"To break down old dividing-lines;
To carry out My Lord's designs;
To build again His broken shrines."
Then God go with you, Great Heart.

—John Oxenham.

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**What Changed Jessie?**

"Oh, here you are," cried Nellie Jones, as she stepped from the little steamer. "I was looking for you. It's kind of you to meet me."

"What's the news from home?" asked Jessie. "I presume everything is all right. Mildred will see that things are kept going."

"Yes," smiled Nellie, "nothing unusual. What could go wrong with your sister Mildred in charge? I never knew a more competent and dependable girl. Here's a letter your mother sent. It must be important; she asked me to deliver it immediately."

The girls sat down near the dock where the little steamer landed provisions and mail for the Girl Scout camp Reading her letter, Jessie's face lighted with a happy smile, and at the end she exclaimed, "O Nellie, what do you think, I may go to Europe for three months! Won't that be fine?"

"When?" asked Nellie.

"In a week. Aunt Martha, who lives in Chicago, is going and wants either Mildred or me to accompany her. She pays all expenses and knows how to give one a good time. I traveled with her last summer. I am to go home tomorrow. We'll have a family conflab to decide who goes."

"It will be you, I'm sure," said Nellie. "Mildred is so busy, we all depend on her so. What would we do without her in the Young People's Society? The Blue Birds, those young girls would all flutter away and be lost to the Sunday school without her guiding and inspiring presence. You're more used to travel. Mildred might be homesick, she lives so at home. Tell her for me not to think of going."

"There's no objection to my going, I suppose," said Jessie dryly.

"Oh, of course, you would be greatly missed," replied Nellie, with a quick glance, "but we will all be glad for you to go. It's such an opportunity. Mildred is different."

"Yes, I suppose so," commented Jessie.

The next day on the train, Jessie made many plans and discussed Europe with herself; furtively rejoicing that Mildred was so capable and willing.

Two men entered the car and sat just behind her. Continuing their conversation, she heard one say: "For once I misjudged. I picked Joe for the place. He is popular and able. He has served the party many ways and deserved the promotion. Judge Graham was to appoint the man, and asked the boys at home to choose.

"It lay between Joe and Fred, and Joe seemed to have the best of it. But it didn't work out the way you'd expect. The boys put their heads together and decided Joe was so strong at home, and the party depended so on him, he could not be spared. That's the reason Fred was appointed. He's a selfish man and never lifts his hand in any public affair unless he sees something in it for him. Cold as an iceberg, but a schemer."

"Rather hard on Joe, don't you think?" commented his companion.

Brother Harvey met Jessie at the station and walking home said: "You'll be sure to go. We've talked it over. At first mother said Mildred should go, and she did think she would, but after awhile she began wondering how we could get on without her. Father and mother perked up considerably when she definitely decided to refuse. I don't know what I would do without her help in my studies. I'd never make the debating team, if I didn't have her keen suggestions."

"You do rely on her a good deal, don't you?" asked Jessie.

"Yes," acknowledged Harvey, "and I'm not the only one. She is first aid to a lot of us."

When Jessie reached home Mildred was out to supper and to spend the evening helping the Blue Birds to prepare a class play.

"It's as good as settled," asserted mother. "Mildred does not care particularly to go, she is such a home body and so busy."

"Yes," declared Jessie, "she's a home body and always will be if her friends and family have their way. It's a case of the people decided. We're willing to let her faithful service and unselfishness cost her a trip to Europe. It's a case of Joe and Fred."

"Who's Joe and Fred?" asked Harvey.

"Oh, sometimes I'll tell you, perhaps," laughed Jessie, "but I'll tell you this. I think we've let Mildred work and serve and do for us, and not shown any too much appreciation. I'll be the home body for awhile. It will do me good. Harvey, don't you think I can help you in your lessons and debating? Mother, I need to learn to be unselfish. Perhaps I can take part of Mildred's place. I want her to go."

"There you are, Joe," she continued, as Mildred opened the door, "and you're going to Europe with Aunt Martha."

"Why am I Joe, and why am I going to Europe?" asked Mildred.

"Because," said Jessie with a trembling voice, but a happy smile, "because the chance is yours of right, and because I've just seen I'm a selfish Fred, and because I need just three months to change into an unselfish Joe."—Kind Words.

**Overheard in a Garden.**

One morning in the early spring a Blackberry bush remarked to a Strawberry vine at his feet, "I have just found out that you and I belong to the same family as the rose".

"it seems hardly possible!" exclaimed the Strawberry vine. "I did not even know before that you and I are related. You are much the taller and you also have brambles. In that respect you resemble the Rose."

This made the Blackberry bush indignant, but before he could decide what to reply the Raspberry bush observed:

"I look more like the Blackberry bush than you do, Strawberry vine. Yet the three of us are related. But you are the shortest member of our whole family. You are not even so tall as Five-Finger."

"Five-Finger has an insignificant yellow blossom and no fruit worth mentioning," replied the Strawberry vine tartly. "I can't imagine why you should say I resemble that weed."

"I was merely speaking of height," explained the Raspberry bush.

"Meadowsweet is of our family," continued the Blackberry bush.

"Meadowsweet is quite pretty," conceded the Strawberry vine, "but she's of no special use."

"That might be said of the Rose," observed the Raspberry plant. "Yet all of us are secretly jealous of her."

"Of course she is the queen of flowers," allowed the Strawberry vine. "But that's the most one can say of her."

"Well, there's Choke-Cherry, a distant relative of ours," said the Blackberry.

"And just imagine Choke-Cherries with cream!" scoffed the Strawberry vine.

The others laughed. "People say that Choke-Cherry jelly is nice," observed the Raspberry.

"Our fruit makes nice jelly, too," affirmed the Strawberry vine. "But I don't mind admitting I'd like to be taller."

"The Apple and the Pear are both related to us," continued the Blackberry bush.

"I'd like to be as tall as an Apple tree," declared the Strawberry vine.

"I wish my blossoms were as pretty!" sighed the Raspberry plant.

"And mine!" echoed the Strawberry vine.

"Yet when a tree bears good fruit I've noticed that people do not pick its blossoms," remarked the Blackberry bush. "They care more for the fruit."

"And nobody would prefer even a Rose always to strawberries and cream," declared the Raspberry bush, looking kindly down at the little vine.

The Strawberry plant was much pleased with this compliment.

"I think we ought to try to be the best of our kind," remarked the Blackberry bush, "and not wish we were somebody else. No one expects roses of us, and if our modest blossoms are followed by good fruit, that is all one could wish."

The others were of the same opinion. And they must have tried very hard to do their best that year, for the owner of the garden said his berries had never before been so large and so sweet.—Zion's Herald.

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**Seeing Both Sides.**

"I just hate that old teacher, she gets so hard!" exclaimed ten-year-old Tom, as he rushed in at noon, giving his cap a spiteful jerk as he removed it from his head. "I just wish I didn't have to go to school another day, to her. Do I, Mother? Can't I go to M . . . to finish this term?" naming a near-by town.

"Wait a few moments, Son, until we

find out just what's wrong," quietly answering his mother. "You are putting it pretty strong; it must feel dreadful to really hate anybody. I always thought Miss Larson so pleasant and sweet-appearing. What's the trouble?"

"Well," replied the lad more quietly, "this morning she put a problem on the board for us sixth graders, and she put one figure down wrong, then gave us zero because we had the answer wrong."

"Why didn't some of you point out her mistake to her?" asked his mother.

"We couldn't 'cause she erased the problem as soon as we had it copied," replied Tom.

"Then how do you know she had it wrong, instead of you boys and girls?"

" 'Cause, we do know, for we all had it alike, the problem and answers, and we looked in the book, and found where she made the mistake, so we know," answered the boy with conviction.

"All right, Son, if you know, you know, and that settles that part of it. Did any of you go to Miss Larson and tell her of her mistake?"

"Yes, Don Thomas tried to, but she would not listen—just told him to go to his seat and keep still," heatedly replied the lad.

"Well Tom, no use to worry and get all fussed up over a little thing like that; it will all come out right, I'm sure," soothed his mother. She felt puzzled, however, for Miss Larson had nearly always seemed fair-minded, and patient. The error, in itself, was small, but results would be serious should she insist she was right when the children all knew she was wrong. They would lose confidence in her. The mother decided to try and prevent that if she could. After a few moments' silence, she asked, "Tom, how did Miss Larson look this morning? Sweet as ever"?

"No, she didn't," answered Tom, "she looked white and her eyes and nose were red as anything, and her hair wasn't one bit pretty like it usually is, and she held her hand to her head so much."

"There is the cause of your trouble then, Son; your teacher is either not well or has troubles of her own. Were you all pretty good this morning, in school?"

"I guess not very," answered the boy, beginning to laugh, "we had lots of fun. Roy stuck a bent pin in the toe of his shoe, and, say, you'd ought to have seen Sam rise when he stuck him."

"And what did Tom do?" asked his mother.

"Well, I threw a paper wad, and took Roy whang in the ear. He sure jumped.

"Say, Sonny, suppose you were a teacher with eighteen or twenty boys around, all acting as you were, and you just had to try to teach them something, whether you were sick or well, don't you think you'd be cross and unfair sometimes?"

"Yes, I s'pose I would," answered Tom.

"Mother," spoke up Tom's big brother, who was a senior in high school, "one of the finest things you ever taught me was to see both sides."—Lila M. Marshall.

### The Beloved Clown.

Elizabeth B. Thomas.

The first time I saw him, he was standing in a roomy box-stall in a sales-stable, calmly scratching his ear with one hind foot. Scratching completed, he yawned, stretched, and moved to the stall door to look at his visitors. He was just a "little feller for a cent", weight not over 900 pounds, bright bay, with one white hind foot, a white star, and a white splash on his nose that looked as if some one had thrown a brushful of white-wash at him which had landed sideways, and two twinkling brown eyes that fairly radiated mischief. The minute I looked at him I knew that he was just the horse I wanted, and after some preliminary argument over the price I bought him.

The next thing was to get him to my home, which was nearly twenty miles from the stable. It was spring and the frost was just coming out of our New England roads, and I did not relish the thought of my long ride home on a strange horse. But I asked the stable boy to saddle up for me. The bay submitted to the saddling process mildly enough, watching me with a speculative eye all the while.

Somehow, with the saddle and bridle on, the horse looked much larger and more formidable than he had in the stall, particularly after they informed me that he had never been ridden. Quite a crowd had gathered to see "that fresh girl get her neck broke", and I wasn't at all sure that they weren't going to see something of the sort. The audience was entirely too large to permit me to back down, so I mentally rolled up my sleeves and grasping the bridle with what I fondly hoped was an air of ease and unconcern, I swung into the saddle. Nothing happened. I became slightly bolder and tapped him lightly with the end of the reins. Still nothing happened, and I tapped him again, harder, and he turned an interested eye towards me and started out of the stable. Alas, he began to back up and finally sat down in the ditch and started to eat grass! My position was undignified, to say the least, and my audience was much amused. I tried coaxing, punished him a little, and nearly tried swearing and still that horse sat calmly and appeared to have forgotten that I was there. Then, suddenly, he tired of the sport, stood up on his hind legs, shook himself and started running down the street, fortunately in the direction that I wished to go. His burst of speed carried him well out of the town and into the muddy district where he was forced to slow down. His play over, he settled down to business in earnest and carried me very well. The roads were terrible and it was a very weary little horse that I unsaddled in my barn that night.

The next day I harnessed him into a light road cart and drove him to town, wishing to show off his speed and style. He went splendidly until I got right into the village where I wanted him to be his handsome best, and then he hung his head and stumbled, walked sideways and behaved generally like somebody's old plow-horse. Going home along the country roads where nobody could see him he went like a flash with his head in the air.

I soon learned that his sense of humor was unusually well developed, and ceased to try to make him show off. He had an uncanny way of doing just what I didn't want him to do at all times when people could see him. I never knew whether he was going to sit down on the main street or untie his halter and go into a store to steal apples. But there was something so lovable about him that I could not bear to punish him, and he had his own way most of the time. The storekeepers learned to know the white splashed nose and the impish eyes and I am afraid encouraged him in his pranks.

Because of his beauty people used to want to hire him to ride, but they seldom came a second time. After being backed all over town and taken calling on people to whom they had never been introduced, most people gave up. Another trick of his was to run along nicely for about a mile and then think of something important that had to do at home, whirl like a flash and start back to attend to it. He soon got over trying his tricks on me, but outsiders were never safe a minute with him. I used to be bothered by people who wished to borrow him to ride in parades, but after he had backed into the band several times they gave it up.

I used to turn him loose and let him run around a bit to get grass, but I heard such bad reports of him that I had to give it up. Once he chased one old lady up on her piazza and refused to let her come down to the ground, once he went to a neighbor's house and took all her clean clothes carefully off the line and laid them on the ground, and once he rolled right in the middle of a newly planted garden.

The little horse is over twenty now, but as playful as ever.—Our Dumb Animals.

For The Southern Churchman.

### THE YOUNG CONTRIBUTOR.

Robert James Clark.

He was only a child of tender years;
But near to the Christ he drew.
There in the midst of the multitude,
He was almost hidden from view.

Then some one from him, his basket took.
And I think perhaps he cried.
But the little eyes that shed the tears
Soon shone with joyful pride.

How his little face lit with wonder
As he sat at Christ's command.
And he saw his loaves and fishes
Being blessed in the Master's hands.

Around him the crowd was eating,
In the midst stood God's own Son,
Yet the boy ate not but wondered
What his gift through Christ had done.

Like that boy each one has a portion
And the world is just as that crowd,
If we give of our share through the Master
We, too, will have cause to be proud.

### A Crooked Day.

"Mother, what has been the matter with the day? It has been the longest day of my life, and such a very crooked one."

"It is very easy for me to see where the fault lies. Can you not see it also?"

"I know, dear mother, that I was very naughty to read the book," Abby answered gently.

"But what did you omit to do today?"

Abby said: "What do you mean, mother? I know everything has gone wrong."

"My darling, did you ask your Heavenly Father to forgive your disobedience to me? Did you ask His loving care of you today? Did you ask to be helped through the day?"

Abby hung her head, and confessed that she was in such a hurry to get to breakfast that she forgot the prayer.

"Ah, little girl, there is reason enough for a crooked day. I and all grown-up folks who love God have to ask for help all the time, and they may be shown how to take each step, as well as how to live each moment. And I know you do not forget the dear Saviour listens to the little children when they call upon Him."

Abby has lived a good many years since she had that talk with her mother,

and she does not forget her morning prayer.—Selected.

### The King's Emerald.

Rupert stood by the side of the road watching an unusual number of people hurry past. At length he saw some one he knew, little Giovanni who came to play with him sometimes. "Where are you going in such a hurry?" Rupert asked.

Giovanni paused and gazed at him in surprise. "Haven't you heard?" he asked.

"I have heard nothing," Rupert answered eagerly. "What is this news?"

"Why, the king has lost the royal emerald!"

"Yes, the king's emerald," Giovanni went on. "Yesterday he attended a wedding of the nobility and wore the emerald on the slender golden chain around his throat. In some way the emerald became loosened from the ring that holds it to the chain, and it must have dropped into the road. All the countryside is searching, for the king has offered a reward of ten pieces of gold to the one who finds it. Come, we must hurry."

"But I can't go without asking grandmother," Rupert faltered.

"Then I can not wait. Join us later. Who knows but that you or I might be the one to find the emerald!"

Rupert's eyes sparkled as he hurried back to the cabin at the edge of the woods. How splendid it would be to find the precious royal gem and earn not only the reward of ten pieces of gold, but the gratitude of the king as well. His feet fairly flew over the ground.

But at the cabin disappointment awaited him. From within came the sound of soft groaning. "It is the misery in my bones," his grandmother groaned as Rupert opened the door.

"Once again it has come upon me. I must stay in the house today."

Rupert almost groaned with her. "The king has lost his emerald, grandmother," he said. "He offers a reward to the one that finds it. If I could go and help in the search perhaps I might find it and then we could leave this hut with its dampness and buy a piece of land high up on the hillside."

His grandmother shook her head. "What would the sheep do?" she asked. "Already they are restless in the pen. You must take them into the fields to feed on the green grass and do not forget to take them to water when the sun shines high in the heavens."

Very slowly Rupert drove the sheep from the pen and into the wood and very listlessly he walked after them. If only he could have helped in the search for the emerald! "Other boys have their chances but I never do," he said sadly. "There is always something that I must do—the sheep to herd or the sticks to gather for the fire or the weeds to pull from the garden patch."

But sad and disappointed as he felt, he was gentle with the stupid sheep and when the sun was high in the heavens he drove them toward the brook that flowed through the wood.

Rupert sat down on a large stone by the stream. "If I could only have had a chance to look for the king's emerald!"

Turning his head he gazed down into the sandy bottom of the brook. Suddenly he started and stared into the water. What was it—it couldn't be! He leaped suddenly into the stream and reached down into the water.

His dripping fingers held something—something that was green with delicate threads of yellow, slender strands of gold woven into a crest.

"The king's emerald!" shouted Rupert. "It must have been flung from the chain when the king was crossing the bridge on the highway and the water washed it here! I have found the king's emerald! I would never have had a chance to find the emerald if I had not been following my duty!"

With shining eyes, the king's emerald clutched in his hand, he drove the sheep homeward.—Dew Drops.

### The Snowy Day.

There had been a heavy snowstorm all night. In the clear morning, Jimmy looked out and saw the fields piled high with great drifts.

"You'd better not go to school today, Jimmy," said his mother, across the breakfast table.

"Oh, mother—please! I've never missed a day yet."

"All right, dear, you can try. But the drifts are dreadfully deep; I wish father were here to drive you."

So after breakfast Jimmy got on his knee-rubber boots. His mother tied his scarf around his neck, gave him his primer, a box of lunch, slipped a soft pair of shoes into his pocket for indoors wear, she kissed him good-by and he started out.

All the way up the hill he made the first tracks. There was not another boy or girl in sight, only smoke going up from the chimneys in the still air. Mr. Jackson had been over and built the fire in the schoolhouse, and in a few minutes the teacher come on snowshoes.

There was nobody else there all day! Jimmy and the teacher had the loveliest time. Lessons were soon done and, after they ate their lunches at noon, she read him stories ond helped him draw and paint. She even let him work his sums on the big blackboard.

At night, when they came home from school, the breaking-out teams were going by.

"I'll shovel a path for you, Miss Kilburn," offered one young fellow, jumping off his sled.

"Give you a ride home, Miss Kilburn!" called another.

The big snow-plow was in front.

"Come, get on here," said the man driving it, to Jimmy.

So Jimmy rode home on the snow-plow behind two spans of horses, and the man let him hold the reins.

"Oh, mother," said he, coming into the house with his eyes shining, "I like snowy days best of all!"—Greta Gaskin Bidlake, in The Presbyterian Advance.

### Why the Evergreen is Always Green.

There was once growing on the bank of a small stream a fig bush and an evergreen vine. This was an ugly red bank and it seemed that nothing would make it beautiful. Now, this was when the evergreen was only green in the summer and the fig bush had beautiful pink flowers. The fig bush was very much discontented and said, "I will not do anything to try to make this old ugly bank beautiful."

But the evergreen said, "I will grow and grow and cover the bank with pretty green leaves."

"You will never be able to do it; besides who will see it?" grumbled the fig bush. "I am not going to blossom my prettiest because no one ever sees us."

But the evergreen went to work and began to grow. It worked and grew until the whole bank was covered with its beautiful green leaves. And it was really beautiful.

"Now that you have done that, what are you going to do? It doesn't do any good," growled the fig bush.

"I am going to climb to the other side and spread my vines there," replied the little evergreen vine.

"Why, you will never be able to grow to the other side," said the discouraging fig bush.

"But I shall try," said the vine.

"Yes, I will help you," said an old oak tree that was growing on the other side.

So the little evergreen vine went to work. She stretched and grew and grew. The old oak tree threw out her roots to meet the evergreen. It seemed at one time that they would not meet and the old fig bush began to laugh. But at last they made it and the evergreen vine was very happy. The vine grew up the roots of the old tree and then all over the bank. The old oak tree was very happy. She told the evergreen vine that she had never had any pretty new green dress to put on at Easter time, like all the other trees, because her dress had been killed by lightning one summer.

"But this Easter you shall have a new dress," promised the evergreen vine. So the vine grew and covered the whole tree. When Easter came, the old oak tree had a pretty new Easter dress just like all the other trees.

The godmother of all the trees and flowers came by and saw the beautiful tree, covered with bright green leaves and she was pleased, and said, "Little evergreen vine, you shall be green all the year. Frost will not be able to kill your leaves."

And to the fig bush the godmother said, "Because you were selfish, your pretty pink flowers will be hid from the world".

And if you look in a fig today you will find its pink blossom on the inside and the evergreen stays pretty and green all the whole year through—Selected.

For The Southern Churchman.

### RAIN AND SHOWERS.

Maude Mumma.

Oh, how we need the rain and showers,
To give a drink to thirsty flowers;
See how each one lifts its head,
To catch the blessings on it spread!

And when tomorrow's sun shall come,
How they glisten—every one;
Filled with radiant life anew
Eager to blush and bloom for you!

### "Yam, Too."

Billy looked after his mother, with big, half-timid eyes. Aunt Edith and Uncle John were almost strangers to him yet for all his little life he had lived in the West until now. Mother had been called away from the house just as they were about to sit down to supper.

"Oh, you darling!" cried nine-year-old Sue, as she hugged her small cousin. "Mother, please let me have his chair right next to me."

"Yes, dear, Billy may sit between us."

It was a very good supper, and little Billy was oh, so hungry. There was a great platter of lamb stew, one of his favorite dishes, and there were peas and mashed potato, and a dish of big moist sweet potatoes, which Uncle John, who served them, called "yams".

Sue tied on Billy's Peter Rabbit bib with motherly fingers, and Uncle John piled the little boy's plate with good things. At first Billy ate rather shyly, but he was so hungry that his plate was soon emptied.

"What can I give you, Billy?" asked his uncle.

"Some more yam, please," said Billy shyly.

"Good for you," said Uncle John, as he selected a nice, fat, golden-brown sweet potato from the dish. "I raised these yams in my own garden, Billy."

Billy looked expectantly at the platter of meat, but he said nothing.

"Well, Billy boy, what can I do for you?" asked his uncle, who had just helped himself to another sweet potato.

"Some yam 'tew, please," murmured Billy.

"You'll have some yam, too? Good!" said his uncle "I'm glad you like them."

"Are you sure mother lets you eat so much sweet potato, darling?" asked Aunt Edith. "Wouldn't you rather have mashed potato?"

"No thank you," said little Billy. "I —I don't want any potato—I want some yam, please."

"Let him have it, how could it hurt the child, Edith?" asked Uncle John.

It was Sue, who had been three and a half years old herself, not so very, very long before, who suddenly discovered that Billy's lip was quivering and he was not eating his yam.

"What's the matter, darling?" she whispered. "Tell Sue. What was it you wanted?"

"I—I wanted yam—yam 'tew," he said, with a catch in his breath. And then it all flashed over Sue.

"Why, of course, you darling!" Sue's blue eyes signaled mother, over Billy's head. "He wants some lamb stew—we —we just didn't understand."

"Why, of course," repeated Aunt Edith quickly, "how stupid we were! John, he would like some stew!"

"But he said—" Uncle John began, then stopped short at the look in Aunt Edith's face. (How could they have forgotten that little Billy couldn't say all his words plainly yet?) "Let me have your plate, old man!"

Under the tablecloth Sue's hand found Billy's chubby fingers and squeezed them tight. "After supper," she said, "we'll have some fun with the bean-bag game, won't we, Billy?"—By Bertha Gerneaux Woods, in Christian Advocate.

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### CLOSING THE DOORS.

I have closed the door on Doubt,
I will go by what light I can find,
And hold up my hands and reach them out
To the glimmer of God in the dark, and call,
I am Thine, though I grope and stumble and fall,
I serve, and Thy service is kind.
I have closed the door on Fear.
He has lived with me far too long.
If he were to break forth and reappear,
I should lift up my eyes and look at the sky,
And sing aloud, and run lightly by;
He will never follow a song.

---

I have closed the door on Gloom,
His house has too narrow a view;
I must seek for my soul a wider room
With windows to open and let in the sun.
And radiant lamps when the da yis done,
And the breeze of the world blowing through.

**COMPANIATE MARRIAGE: A public debate between Judge Ben Lindsey and G. C. Brewer, Christian minister, held in Memphis, Tenn., April 2, 1928. This was Judge Lindsey's third defeat; so decided by open vote at the close of the debate. Fifty-four pages, twenty-five cents; five for one dollar. The CHRISTIAN LEADER CORPORATION, 422 Elm St., Cincinnati, Ohio.**

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A portion of a letter from one of our active workers reads: "You will be glad to know that 4,073 new members of the Pocket Testament League are reported for the year 1927 in our Women's Home Missionary Society, making a total membership to date of 33,464. It is a joy to cooperate in a work so evidently used of God for the extension of His Kingdom." This society has set as its goal 50,000 members for the League.

We could recite numerous incidents where God has wrought wonders with His Word. Join now and become an active worker. Tell your friends about it and adopt the plan in your local church.

Literature, information and membership cards will be supplied gratis by writing to the national headquarters, The Pocket Testament League, 156 Fifth Avenue, New York City.


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### HELP WANTED.

WANTED, TEACHER FOR A RURAL Mission School. Term eight months. Salary $75. Address E. C. M., Southern Churchman.

## Deaths

**CHASE:** Died, May 6, 1928, KORA MASON, widow of Theodore L. Chase, of Fairfax county, Virginia, and daughter of George Mason, Senior, of "Spring Bank", Fairfax county, Va.

**SMITH:** Passed into life eternal on the morning of May 18, 1928, MRS. ALICE HAGLEY SMITH. She is survived by one son and one daughter.
"Blessed are the pure in heart for they shall see God."

### WILLIAM E. STONE.

At the annual meeting of the Board of Trustees of Saint Mary's School, held on Tuesday, May 29, 1928, the Rector made reference to the death of the late Mr. WILLIAM E. STONE, who for almost 25 years had been a teacher in the school. The Trustees requested the Rector to have his appreciation printed in the Church papers just as given.

**An Appreciation.**

On Saturday, January 14, 1928, Mr. William E. Stone passed away to his rest after a sharp but short illness of only one week. I trust it is not out of place for me to say that his death leaves in my heart a continuous sense of keen loss. If I should try to say in words what his friendship meant to me it might seem to one who did not know him, his rare worth and rare charm, the language of exaggeration. His loss to the school is irreparable in the sense that no one can do what he did for almost 25 years with such beautiful fidelity to duty and such distinction of refinement. We thank God for his services; for the memory of his stainless name; for the example of his life and for the hope of a happy reunion in the day of Jesus Christ.

Saint Mary's School, Raleigh, N. C.

### CHURCH INTELLIGENCE
(Continued from page 19.)

the flat rate.

A telegram was received from the Rev. Mr. Knickerbocker, representative from the Province of the Northwest, announcing that the Diocese of Minnesota had, at its Convention held a few days before, voted to assume its share of the deficit. This amounts to $10,800. The Presiding Bishop stated that the bishops of only three dioceses which had not so far contributed toward the deficit have written that they cannot make any contributions toward this fund; that the bishops of all other dioceses have written that they will contribute, and that it was his hope and expectation that this deficit, which was reported to the General Convention in 1925, would be entirely liquidated before the opening of the General Convention of 1928.

The situation as of May 29, 1928, was:

| | |
|---|---|
| Deficit as of December 31, 1925 | $1,534,303 |
| Assumed by dioceses and districts | 1,417,650 |
| Subscriptions and definite assurances | 1,403,985 |
| Of which there has been paid in cash | 1,314,067 |

### VIRGINIA

**Rt. Rev. H. St. George Tucker, Bishop.**

**Virginia Theological Seminary.**

Commencement exercises were held at the Virginia Theological Seminary, Alexandria, Va., on June 6, 7 and 8. The Rt. Rev. John G. Murray, D. D., made the address at the Annual Missionary Service Wednesday evening. Thursday morning there was an early service of Holy Communion. The Rt. Rev. Clinton S. Quin, D. D., addressed the graduating class at 11:30 A. M., following the regular commencement exercises. An Alumni meeting and Alumni dinner concluded Thursday's program.

Ordination service was held Friday at 11 A. M. The ordination sermon was preached by the Rev. H. H. Covington, D. D.

**Reopening of Colonial Church.**

Old St. John's Church, near West Point, Va., was reopened for service on Sunday, May 27, after having been closed for repairs for nearly a year.

The church, which was erected in the early years of the Eighteenth Century, stood abandoned and desolate for many years, until it was partially restored, and opened for service in 1926. It was closed again in 1927 because the building was found to be in imminent danger of collapse.

The work of preservation has now been completed and the venerable old building now stands with new roof, the walls strengthened, the interior replastered and repainted, and will stand, it is hoped, for many generations.

The preacher at the reopening service was the Rev. John Y. Downman, D. D., rector of All Saints' Church, Richmond, who, forty-five years ago was the rector of St. John's Parish, in which the old church stands. Other clergymen taking part in the service were the Rev. Coakley C. Graves, rector of St. John's Parish, and the Rev. G. MacLaren Brydon, Executive Secretary of the Diocese.

G. M. B.

**Dr. Peter Resigns.**

During the past week the Rev. George Freeland Peter, D. D., has resigned as rector of St. James' Church, Richmond, and has accepted a call from the Bishop of Washington to become Canon of the National Cathedral in Washington. Last Sunday, in a short announcement to his congregation of his decision and of his reluctance in breaking old ties to accept this larger field of service, Dr. Peter enumerated a few of the forward steps of the church during his thirteen years as rector. Statistics show —Baptisms, 366; Confirmations, 460; transfers accepted from other Protestant Episcopal parishes, 359; total number of persons confirmed together with those received from other Protestant Episcopal parishes, 819. The enrollment of the Sunday school numbers, 475, this being the next to the largest Sunday school enrollment in the diocese. For the year 1927 St. James' Church contributed for General Missions at Home and Abroad, between $18,000 and $19,000. Dr. Peter has devoted valuable, earnest service to St. James' Church and he will be greatly missed by his congregation.

### WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

**New Canon for Washington Cathedral.**

The Rev. George Freeland Peter, D. D., rector of St. James' Church, Richmond, Va., during the past thirteen years, has accepted a call to become Canon of Washington Cathedral. The return of Dr. Peter to Washington is in reality coming home, for born in historic Tudor Place, Georgetown, most of his active ministry has been spent in the national capital.

He was chaplain to the late Rt. Rev. Henry Yates Satterlee for several years and was connected with the Pro-Cathedral at St. Mark's Church. Later, he became assistant rector at St. Mark's when the Rev. Dr. William Levering De Vries, now chancellor of Washington Cathedral, was rector of the church.

The Rev. Dr. Peter was associate rector to the Rev. Dr. Randolph Harrison McKim, rector of Epiphany Church, and from there he went as rector to Wheeling, W. Va. From there he was called to St. James' Church in Richmond.

He was educated at Columbia College, the University of the South, the General Theological Seminary and Hampden-Sidney College, Virginia, and in his student days, attended Oxford University, England.

Dr. Peter was married to Mrs. Lulie Whitlock Nolting, July 20, 1916, and they have one son, George Freeland Peter, Jr.

The new Canon of Washington is the son of Armistead and Martha Custis (Kennon) Peter and is a descendant of the Martha Custis and Lee families. He is a great-great-great-grandson of Mrs. Martha Washington; a cousin of Gen. Robert E. Lee, as well as being a descendant of Lord Baltimore, and is a grandson of Mrs. Beverley Kennon of Tudor Place, Georgetown. His father was the well known physician of Georgetown.

The Rev. Dr. Peter has two brothers and one sister, all living in Washington—Armistead Peter, Jr., of Tudor Place; Walter Peter, architect, and Miss Agnes Peter.

**Lay Services.**

The Laymen's Service Association will continue the good work inaugurated last summer and endeavor by lay services to keep all churches in the Diocese open on Sundays during the summer. Ten such services have already been conducted by the Association and a pilgrimage to St. Peter's Church, Poolesville, Md., is planned for June 10. Members of the Woman's Auxiliary and any others interested in the rural work are invited to assemble in front of the Cathedral on that day at 9 A. M. and drive to Poolesville. All are requested to bring lunch. Services will be had at 11 A. M. and again at 3:30 P. M. with conferences in the early afternoon for men, women and young children. The rectorate of this church has been made vacant by the recent death of its rector, the Rev. George C. Shears.

**St. Alexander's Holy Eastern Orthodox Catholic and Apostolic Church,** which holds services regularly every Sunday in rented quarters, held a service on May 30 in Epiphany Church, in memory of all American, Serbian and Russian sailors and soldiers who have made the "Supreme Sacrifice". The Rev. Father Viachislav Gindlin, rector of the parish in Washington, was the celebrant, and the sermon was preached by the Rev. Robert Shores of St. Margaret's Church. The services were said in the ancient Russian liturgical language and interpreted in English.

St. Andrew's Parish, which is under the jurisdiction of the metropolitan-archbishop Platon, is undertaking an elaborate program of expansion and Americanization. The parish is preparing to purchase a new church building, is establishing a social service bureau and forming several parochial societies. A parish school and old people's home will be opened in the near future.

The Orthodox Catholic Church at large expects to open a seminary for the training of priests in Washington this fall.

**The Rev. Henry Lubeck,** of New York City, honorary canon of Washington Cathedral, has been in Washington for a visit of more than a week and has been the preacher at Epiphany Church and leader of a quiet hour for the Woman's Auxiliary during that time.

**M. M. W.**

## NEW YORK.

**Rt. Rev. W. T. Manning, D. D., Bishop.**
**Rt. Rev. A. S. Lloyd, D. D., Suffragan**
**Rt. Rev. Herbert Shipman, D. D., Suffragan.**

**To Confer on Church Follow-up Problems for Anglicans in This Country.**

As a representative of the Rt. Rev. William T. Manning, D. D., Bishop of New York, the Rev. Dr. L. Ernest Sunderland sailed on the night of June 2 on the Red Star Liner, Arabic, for England, to confer with authorities of the Anglican Church on Problems of Church follow-up for migrating members.

The Episcopal City Mission Society, of which Bishop Manning is President and Dr. Sunderland Superintendent, has, through its workers at Ellis Island and elsewhere, been receiving for years immigrants from the Anglican Church, assisting them at the port of entry and referring them to the nearest Episcopal Parish in the community of their destination. In discharging this responsibility, the Diocese of New York, through its City Mission Society, has been acting for the Protestant Episcopal Church in the United States.

"In the last four years," stated Dr. Sunderland last night, "the facilities of this Society for referring these immigrants to Episcopal parishes all over the country has been considerably increased. There is need, however, for closer working relationship with authorities on the other side, so that immigrants coming here may always find us, who are ready to assist them, and may feel a welcome when they reach the towns chosen for their new homes."

## MARYLAND.

**Rt. Rev. J. G. Murray, D. D., Bishop.**
**Rt. Rev. E. T. Helfenstein, D. D., Coadjutor**

**Special Service for Guild for Nurses.**

A special service for the Baltimore Branch of St. Barnabas Guild for Nurses was held on the evening of Sunday, May 13, at Emmanuel Church, the Rev. Hugh Birckhead, rector. In the chancel were the Rt. Rev. Edward T. Helfenstein, Bishop Coadjutor, and the Rev. S. Tagart Steele, Jr., Chaplain of the Guild. The First Lesson in the service was read by Dr. A. J. Lomas, Superintendent of the University of Maryland Hospital, the Second Lesson by Dr. Winford H. Smith, Director of Johns Hopkins Hospital. A special musical program was rendered by the choir and the rector preached on "The Ministration by Women".

**Annual Meeting of the Church Service League.**

The annual meeting of the Church Service League of the Diocese of Maryland was held at the Pro-Cathedral on Tuesday, May 22. Holy Communion was celebrated by Bishop Murray, and the Bi-yearly United Thank Offering of the Woman's Auxiliary was presented. This amounted to more than $4,000, making a total of more than $20,000 to be presented from Maryland at the General Convention. It is hoped to raise this up to $30,000 before fall.

Luncheon was served at one o'clock, after which the many departmental organizations of the Service League made their reports for the year. An address on "Religion in College Life" was delivered by Mr. Lewis B. Franklin, D. C. L., Vice-President and Treasurer of the National Council of the Church.

## PENNSYLVANIA.

**Rt. Rev. Thomas J. Garland, D. D., Bishop.**

**Ground Broken for Resurrection Mission.**

Ground was broken Saturday afternoon, June 2, for the first unit of a group of church buildings to house the newly-organized Protestant Episcopal Mission of the Resurrection in the Englewood section of Northeast Philadelphia.

Englewood is a new section in the city that is being rapidly developed as a residential district. It is between Frankford and Holmesburg in the vicinity of the Old Forrest Home. Bishop Garland, as a result of the 1926 campaign of the Episcopal Church to provide for the needs of its institutions and missions, purchased for the Resurrection Mission a large piece of ground, which will permit room for the erection of a church, parish house and rectory, and Saturday afternoon the first step was taken in providing building needs.

The congregation of the Resurrection is now worshipping in a private residence. The Rev. A. R. Van Meter, Dean of the Germantown Convocation and Executive Secretary of the Diocese, represented the Bishop at this ceremony. The Rev. L. N. Caley, Chairman of the Diocesan Department of Missions, turned the first spade-full of earth. The clergy and members of the parishes in the Germantown Convocation took part in the ceremonies. The Resurrection Mission is in charge of the Rev. C. Sydney Goodman, rector of Emmanuel Church, Holmesburg.

**R. R. W.**

## Personal Notes

The Rt. Rev. W. A. Guerry, D. D., Bishop of South Carolina, is in a serious condition in a Charleston hospital as a result of a bullet wound received June 5. The Rev. J. H. Woodward, of Brunswick, Ga., who fired the shot and then fatally wounded himself, is thought to have been mentally unbalanced.

The Rev. Edward McCrady, formerly rector of Grace Church, Lake Providence, La., has accepted a call to the rectorate of St. Peter's Church, Oxford, Miss.


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# Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 93. RICHMOND, VA., JUNE 16, 1928. No. 24.

## THE PRAYER BOOK REVISION

By the Rev. Canon G. Osborne Troop, Toronto, Canada.

(The proposed revision of the Prayer Book of the Church of England has precipitated in the Old Land one of the most violent religious controversies of recent years. Just why evangelical Churchmen object to the proposed changes is here clearly set forth by Canon Troop):

AS a lifelong loyalist and lover of Old England and of England's Church, I am naturally keenly interested in the proposed revision of the English Book of Common Prayer. With all due respect for the Archbishops and Bishops, who have by a very large majority recommended the new Book for adoption, I share the conviction of Bishop Knox and other leading evangelicals that the Bishops' proposal is a hopeless attempt to face in two opposite directions at the same time, and to speak with two contradictory voices. The matter under discussion is of vital interest, not only to England, but to the whole English-speaking world.

The crux of the whole situation is found in the Holy Communion; and Evangelical Churchmen view with gravest apprehension alterations in the Communion service, which, in their judgment, tend toward an abandonment of the Scriptural position and the restoration of the Sacrifice of the Mass. I have, therefore, concentrated attention upon the great subject of the Real Presence of our Lord Jesus Christ. Everything centres here, and in a very real sense our Christian liberty is at stake.

**The Real Presence.**

The consideration of this sacred subject must inevitably lead us into the region of age-long controversy; but the present writer can truthfully affirm that he is not contending for party triumph, but simply for the Truth as it is revealed in Christ Jesus our Lord. The true evangelical is not a party man. He is a follower of Christ, first, last and all the time. To him Christ's Word is final, as revealed in the Sacred Scriptures. Beyond that Word there is for him no appeal. He stands or falls with Christ as his all in all. He can do no other.

What then does Christ Himself tell us of His Real Presence? It is very remarkable that while He was here upon earth, and before His death and resurrection, He gave the great promise—"Where two or three are gathered together in My name, there am I in the midst of them". It is obvious that, in the nature of things, the Presence promised in these words must be understood as a spiritual presence. Again, in the famous discourse on Himself as the Bread of Life, when He solemnly tells us that "Except we eat the Flesh of the Son of Man and drink His Blood, we have no life in us". He is careful to explain that "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life".

Stronger language could not be used than is found in the definite statement: "The flesh profiteth nothing." Even if we were able literally to eat the Flesh of the Son of Man, and to drink His Blood, it would do us no good whatever. If we would "profit" we must feed upon Him spiritually, not in the mouth, but in the heart, which we can only do by faith.

**Presence in the Heart.**

It thus becomes clear that when we turn to the Holy Communion the Presence of the Lord Jesus is not to be looked for in the consecrated Bread and Wine, but, as Hooker so well expressed it, "in the heart of the believer". To this the Church of England commits itself in the carefully chosen words of administration. It is matter of common knowledge, though not always borne in mind, that the words of administration in our present Prayer Book consist of two distinct sentences. These sentences were in previous editions of the Prayer Book used separately, but are now combined. The first sentence is a definite prayer referring to the offering of the Body of Christ once for all upon the cross:

(a) "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life."

(b) "Take and eat this in remembrance that Christ died for thee; and feed upon Him in thine heart, by faith, with thanksgiving."

These last words may be reverently paraphrased to bring out their meaning:

"Take and eat this Bread in remembrance that Christ died for thee, and feed upon Him, not in thy mouth, but in thine heart, by faith, with thanksgiving."

The words used in giving the Cup follow the same lines, and need not be further quoted.

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(Continued on page 14.)

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorials | 5 |
| Sunday—Rev. Dyson Hague | 6 |
| Plain Bible Studies—J. T. Bougher | 6 |
| Short Family Prayers—Rev. Joshua Peterkin, D. D. | 7 |
| Second Sunday After Trinity—Berkeley Minor | 7 |
| Favorite Scripture Verses | 9 |
| Great Commission | 9 |
| Letters to the Editor | 10 |
| Diocesan Councils and Conventions | 11 |
| Church Intelligence | 14 |
| Family Department | 17 |
| Children's Department | 19 |
| Personal Notes | 23 |



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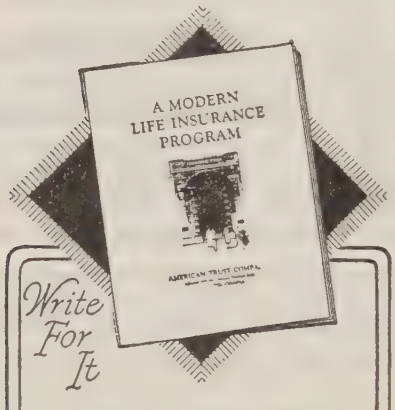
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## Thoughts For the Thoughtful

There are needs in our nature not fully satisfied here; there are prayers not completely answered while we are on the earth. Every hunger and thirst of our souls is prophetic. What we now receive is but an earnest of an inheritance yet held in reserve for us. Here we see the riches of the glory of God as the belated traveler coming over the hill sees the sparks rising from the chimney of his home, a glimmer of its light in the window, and catches faint snatches of the children awaiting his coming. It is satisfying to see it, to know that the light and the warmth are in preparation for him. But when he gets into the home and stands in the full blaze of the light and warmth of the hearth every need of mind and body is fully satisfied. We are on our way to our Father's home where there awaits us the exceeding and eternal weight of glory.—Selected.

That which is not honest with men is not honorable with God.

"O God! how beautiful the thought,
How merciful the blessed decree;
That grace can e'er be found, when sought
And naught shut out the soul from Thee."

One man's happiness can never be built out of another's misery.

Blessed Lord, teach me to be generous, teach me to serve Thee as Thou deservest, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not seek reward, save that of feeling that I do Thy will. Amen.

Words fail us when we begin to describe God's goodness to us. How could we put into words what the promises of Christ have meant to us? What a note of confidence has been put in our lives ever since we appropriated them! Are our lives as serene as theirs should be to whom God's word has been pledged?—B. T. Badley.

There must be a serene commitment of the soul to the strong keeping of the Eternal God. He committed Himself to Him that judgeth righteously. This is the way of peace, as this is the way of victory. If ever the enemy is to be conquered this must be the mode of the conquest.—J. H. Jowett.

They who have the Giver have all gifts.

Let the dawn of morning be to you as the beginning of life, and every setting sun be to you as its close; then let every one of those short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourself.—John Ruskin.

If we desire a definition of holiness, it would be something more than a play on words to say that it consists in the perfect possession of those qualities which are wholesome for the whole body of faithful people.—The Guardian.

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# SOUTHERN CHURCHMAN

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## EDITORIALS

Vol. 93. RICHMOND, VA., JUNE 16, 1928. No. 24.


## DANGER

Perhaps it is fortunate for the Church that the triennial convention this year will meet after the political parties have nominated their candidates for the Presidency. Apparently, there is determined and widespread purpose to thrust the Protestant denominations into politics.

A clergyman at convocation or convention of his denomination is forced into a cruelly embarrassing position when a resolution is presented endorsing or denouncing, directly or indirectly, an aspirant for high political place on the prohibition issue or because of religious faith. The most conscientious clergyman, however strong and clear his principles and opinions against intermingling of Church and State, injection of politics into religion or questions of religion into politics, must consider the effect of his vote on his own congregation and community. He is confronted with what is declared a moral issue and compelled to realize the harm he may do to his own denomination, his individual charge and the public by appearing to place himself on the side of immorality or of a religious organization regarded by many sincere people as a menace to our liberties and institutions.

We may not know how many scores or hundreds of faithful, devout, men are thus practically coerced to vote contrary to their judgment. Resolutions are adopted and the Protestants of the United States are put in serious danger of repeating the mistakes and incurring the disasters of the Roman Catholic Church in Europe, the Puritans in Old and New England and the Church of England in Virginia. All these experiences have proved that the great body of the laity resent and resist ecclesiastical interference in secular and political affairs. History tells us the Church of Rome probably would have retained dominance and Luther would have commanded small following if Pope Clement had concentrated attention on purifying his Church and making his clergy, of all grades, loyal soldiers of the Cross instead of meddling in politics, and trying to govern kings and nobles with excommunications. Cromwell might have made his commonwealth permanent and a huge blessing to the world if the Presbyterians had not insisted on Church regulation of politics and had been less rigid in regulating personal habits of the masses. New England Puritans brought overthrow of their power when they undertook to require by law invariable and universal attendance at church. In Virginia the Church of England and the Episcopal Church lay years at point of death because they had been established by law as State Churches.

Logic unchecked by common sense leads to extreme conclusions and unguided by faith in the Almighty and our finer emotions, instincts and cravings leads to darkness and hopelessness. Perhaps the strongest evidence of the existence and continuing power of God and of the share of His divinity we have is the survival of our confident belief in so much we cannot prove and which logic based entirely on the material seems to disprove. We can persuade ourselves easily and logically that almost any issue involves a moral question demanding decisive action. Good Episcopalians in Virginia in the Eighteenth Century considered the teachings of the Baptists immoral and destructive and concluded that it was a Christian duty to lock Baptist preachers in jails. Fifty years ago the "foot-washing Baptists of the South Carolina mountains—many of them entirely sincere men—assembled in convention, decided, with flawless logic, that it was an inherent right of the citizen to make his corn into whiskey and his fruit into brandy and to have his cattle run free wherever there was grass. Therefore, they adopted resolutions to expel from membership anybody reporting a moonshine distillery or voting for the "fence law", requiring owners of cattle to fence them in. Early in the last century the Episcopal Church in Virginia decreed denial of the Sacrament to all who attended a horse race or a public ball or theatrical performance. The decree became a dead letter and encouraged the habit of disregarding Church ordinances and the Church itself. Many clergymen at the North in the fifties demonstrated logically that slavery was a moral issue on which there could be no compromise or conciliation. They were potently instrumental in forcing horribly tragic determination of a political complication which could have been adjusted peacefully and fairly. Of course, there was fault on both sides of the Potomac. The tragedy illustrated fearfully the ease of self-deception and the vast harm that may be done by sincerely pious, well-meaning individuals and organizations using logic to stimulate their own prejudices and passions.

Conditions force us to general tolerance and use of common sense in our business and social relations. When we buy or sell or seek employment or employ labor we do not ask of religious beliefs nor opinions on the Eighteenth Amendment. We do not as hosts or guests regulate our invitations or attendance by Church membership nor approval or disapproval of prohibition. Good citizens discountenance violations of the moral laws that are based on the Commandments, respect for which is necessary not only for the service of God, but for preservation of civilization and society, and avoid contact with cheats, tricksters and liars who may evade the statutes. It is the duty of the Church to labor to elevate and purify public sentiment and conduct and to teach strict allegiance to the civil authorities and existing laws of the land. When a religious organization undertakes to control opinions or to intrude, on any pretext, in politics, it enters an endless labyrinth of peril, renews past errors, invites repetition of past failures and evil results. It strengthens the foes of religion by giving them new occasions for scoffing and derision, new material on which to base charges of "ecclesiastical tyranny", and arouses resentment among many thousands who instinctively revolt against attempts to dictate to them how or for or against what or whom they may vote.

Doubtless the Pharisees had convinced some of them-

selves, and many others, that payment of tribute to Caesar was a moral question. They met from the Highest and Holiest of all Authority a stinging, epigrammatic lesson on the separation of religion and politics. Some of us can recall old-fashioned Episcopal clergymen so sensitive on this subject that they never expressed a political opinion or even voted until the emergency of the reconstruction period made voting an urgent, unquestionable duty.

The churches have burdens enough to carry, obstacles enough to encounter, in trying to do the work given them to do and clearly and always before them, bringing people to love and obey God and seek salvation of their souls through Christ. When they go beyond the standards of Christian and godly life and conduct established by the Scriptures, common sense usage and common sense they are on ground which plain facts and lessons of history tell us is dangerous for churches and people alike.

The twentieth of the thirty-nine Articles of Religion, adopted 1801, seems to decide the case so far as the Episcopal Church is concerned:

"Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation."

**Alfred B. Williams.**

# SUNDAY

(A Message From The Reverend Dyson Hague, Toronto, Canada.)

I THINK the great thing for us to remember about Sunday is that it is the Lord's Day. It is stamped with God's Image and superscription as a totally different day from the other six. It is sacred, sanctified, divine. It began at the creation when God Himself blessed the seventh day and sanctified it for our sake, and for the glory of His Name (Gen. 2:3), and it rose into newness of life with Christ at the resurrection (John 20:19 and Rev. 1:10). With the coming of the summer one is impressed with the fact that Church Christians will have to make a firmer stand if they are going to keep the Lord's own day for Christ and Church and Country. "Sunday," said Emerson, "is the core of civilization." "Sunday," said Disraeli, "is of all divine institutions the most divine; the most valuable blessing ever conceded to man." It's not only the core of civilization, it's the core of Christianity. Voltaire knew that. He is said to have remarked that there was no hope of destroying the Christian religion until the Sabbath was abolished. There is little change, thank God, in our country of secularism abolishing the Lord's Day, but there is a subtler peril. It is that stream of alien and worldly influence will lead men to forget its origin, and its object; its claims and its value. The first and great thing is for men to remember that Sunday is an essentially different day from any other day in the week. Like the Bible amongst books, it stands in a class by itself. Compared with the six other days, it is altogether high, holy, heavenly. It's the Lord's Day. It's not a thing of Jewish tradition. From creation it was made by God Himself, for the physical, mental, moral and spiritual good of man as men. Never was the day so sorely needed and, as the summer days come on, it comes with a high call to parents and teachers to strenuously guard the day and pay the price of its observance. For, after all, it rests with the members of the Church. It is they who have got to pay the price of self-sacrifice, obey the call of duty, and stand out against the spirit of the age. For the great mass of people today who go off in their autos, or desert the churches for parks and riversides, or lounge on their sofas or easy chairs to listen to some orator or musicians in Washington or Chicago are nominally members of the Church. It is Church people who have capitulated to the spirit of the world without putting up the semblance of a fight for the Lord and His cause. A fine story is told of a leading politician who was asked by some of his constituents to meet them on a Sunday afternoon for conference. He replied, "I regret that I am unable to comply with your request for a Sunday meeting. I must have one day in which I am at liberty to think of the claims of God and the soul". It was Gladstone, who gave to the gramophone years ago the famous message: "I owe my life to the Sabbath Day with its blessed surcease from toil." To honor it and hold it will mean a fight and perhaps a sacrifice, especially on the part of the young, but it's worth it. To have only sacred music, to cut out secular visiting and Sunday travel, to make it a conscience rule to attend God's House, to hear God's Word, and worship Him—these are part of the price. It would be a great thing if we all would remember what the little boy said to his father: "Father, is it really Sunday if we don't go to Church?" It is said that in the days of the persecutions of the primitive Church, the one standard question put to Christians as a test of their religion was "dominicum servasti", "Hast thou kept the Lord's Day"? And it is said that the answer nobly given, which meant death if not torture, was "Christianus sum intermittere non possum", "I am a Christian. I cannot give up observing it". Oh, members of our beloved Church, try and realize for the Master's sake that to remember the Sabbath Day and keep it holy must mean sacrifice, especially on the part of the young. But it's worth it.

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher. Reading Terminal, Philadelphia, Pa.**

**Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.**

**Lesson.—No. 39.**

**Topic.—THE VARIOUS NAMES AND TITLES OF CHRIST JESUS OUR LORD.**

A subject of great interest is that of the different names and titles of our Saviour. In fact, so wonderful is the person and work of the beloved Son of God, it would seem that the Holy Spirit in causing the Bible to be written, used this method as one means of expressing His greatness and glory.

We shall dwell briefly upon but one of these titles, "the Bright and Morning Star", and leave to the reader the interesting study and pictured meaning of each of the names shown below. The characteristics of the morning star enables us to readily grasp the significance of this name as applied to our Lord as we remember it is the brightest of stars and shines most brilliant when the night is darkest, and is also a harbinger of approaching morn.

The world is passing through its night of sin, and to the true believer our Saviour is becoming increasingly precious. Dispensationally, we know that the night is far spent, and this title appearing as it does in the last message of the Holy Book, affords a special interest to believers, who as "pilgrims of the night", eagerly await the dawn of their eternal morn,

1. Author and finisher of our faith.
2. Alpha and Omega.
3. Altogether lovely One.
4. Advocate (Our).
5. Amen. Almighty.
6. Bread of Life.
7. Beloved.
8. Bright and Morning Star.
9. Christ Jesus.
10. Chief Cornerstone.
11. Chief Shepherd.
12. Counsellor.
13. Captain of our Salvation.
14. Deliverer.
15. Dayspring.
16. Emmanuel.
17. First and Last.
18. Faithful and True.
19. Fairest of Ten Thousand.
20. God and Saviour.
21. Governor.
22. Good Shepherd.
23. Great Shepherd.
24. High Priest.
25. Holy One. I Am.
26. Jehovah.

27. Jesus.
28. King of the Jews.
29. King of Glory.
30. King of Kings.
31. Lord of Lords.
32. Lord Jesus.
33. Lily of the Valley.
34. Light of the World.
35. Lamb of God.
36. Messiah.
37. Mediator.
38. Messenger.
39. Prince of Peace.
40. Rock.
41. Rose of Sharon.
42. Redeemer.
43. Saviour.
44. Son of Man.
45. Son of God.
46. Son of Righteousnes.
47. Shepherd.
48. The Vine.
49. The Life.
50. The Way. The Truth.
51. The Mighty God.
52. The Just One.
53. The Word.
54. Teacher.
55. Wonderful.
56. Wisdom.

"This is indeed the Christ" (John 4:22). Oh, magnify the Lord with me, and let us exalt His name together (Ps. 34:3). Blessed be His glorious name forever (Ps. 72:19).

# SHORT FAMILY PRAYERS

## Reverend Joshua Peterkin, D. D.

### TUESDAY MORNING.

ALMIGHTY and everlasting God, we, Thy dependent creatures, come before Thee to thank Thee for the many mercies Thou hast bestowed upon us.

We adore Thee for the gift of Thy Son, Jesus Christ, by whose gospel life and immortality are brought to light, and we are instructed in those things which concern our salvation. We bless Thee for the pardon of our sins through faith in His atoning blood. We thank Thee for the guidance of Thy Providence and the consolations of Thy Spirit, as well as for Thy written word, and all the other means of grace which Thou hast afforded us.

Grant, we beseech Thee, that we may this day perform with diligence and fidelity whatever work Thou hast given us to do, and that amid all our worldly labours we may preserve a spiritual frame of mind. May we remember, too, that in the midst of life we are in death; and may we live habitually under the influence of this solemn truth.

Save us from the sins which most easily beset us. Leave us not to our natural inclinations, which so often prompt us to evil, but put Thy Spirit within our hearts, and enable us to cultivate a Christian temper, and abound in every good work. Strengthen our faith, we beseech Thee, and impart to our souls that peace which this world can neither give nor take away.

May we bear adversity with patience, and in prosperity may we be watchful over ourselves and moderate in our enjoyments, being always ready to share with others the blessings Thou hast bestowed upon us. Inspire us with zeal in the fulfilment of our duties, with integrity in our dealings, and with a spirit of kindness toward all men.

We pray for Thy blessing on all our relations and friends, that being endued with wisdom and spiritual understanding they may know and do Thy holy will.

Have mercy on the poor and the afflicted, strengthen the weak, succor the tempted, and guide the ignorant into the way of knowledge.

We offer up these, our imperfect prayers, in the name of Jesus Christ, our Lord and Saviour. Amen.

Our Father, &c.
grace of our Lord Jesus Christ, &c.

### TUESDAY EVENING.

Almighty God, maker of all things and judge of all men, we Thy creatures who live on Thy daily bounty, desire to come before Thee with our evening sacrifice of prayer and praise.

Pardon, we beseech Thee, whatever evil we have either said, or thought, or done this day. Enable us, also, to examine ourselves by the light of Thine unerring word, and vouchsafe unto us true repentance and faith in Jesus Christ.

Grant unto us the assistance of Thy Holy Spirit, that we may amend our ways, and walk in newness of life. Let us not live with our hearts set upon vain and unprofitable things, but may we be useful in that state of life in which Thou hast placed us. May we be full of meekness and patience, kindness and forbearance, benevolence and charity. May our faith prove itself by our works, so that we may abound in the fruits of righteousness, which are by Jesus Christ, to the praise and glory of Thy name.

We also beseech Thee to bless unto us the various events of Thy providence, and so to order all things that they may work together for our eternal good.

We may not know what a day may bring forth. O sanctify to us our prosperity and our adversity; our sickness and our health; and whatever the changes Thou mayest be pleased to send, may we consider them as coming from Thy fatherly hand, and humbly submit ourselves to Thy holy will. May we be enabled to preserve cheerful and contented minds; and being reconciled to Thee, our God, may we enjoy peace within ourselves, and be in charity with all men.

These our imperfect supplications, we present before Thee, in the name of Jesus Christ our Lord. Amen.

Our Father, &c.

The grace of our Lord Jesus Christ, &c.

# SECOND SUNDAY AFTER TRINITY

## By Berkeley Minor

Collect.—O Lord, who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love, keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy Holy Name; through Jesus Christ our Lord. Amen.

FIVE of the six usual parts of a collect are here; the first, the attribute, being omitted. The address is simply, "O Lord!" evidently God the Father, as there is the usual fifth part, the mediation, through Jesus Christ our Lord. The second part, the ascription, is an acknowledgment on our part of God's never-failing care to help and govern those whom He brings up in His steadfast fear and love. The third part, the petition, is double, asking for that protection of His "good providence", which the ascription speaks of and that we may "have a perpetual fear and love of His Holy Name"; and it ends, as always, with the Amen.

In this collect God's **government** of His loved ones is made prominent in the ascription. In our weakness and insufficiency to guide our wandering feet wisely, to dwell upon this government is very helpful and consoling. This lack of power to guide our feet wisely is often dwelt upon in Holy Scripture, e. g. (Jer. 10:23): "It is not in man that walketh to direct his steps"; (2 Cor. 3:5): "Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is of God." Our Book of Common Prayer dwells often on the powerlessness of God's people to keep in the right way without guiding grace, in which it follows the Psalter, which abounds in such passages. The fourth petition in the "Te Deum Laudamus" is "**Govern** them (Thy people), and lift them up forever". In the "collect for grace" (in Morning Prayer) we pray "that all our doings, being **ordered** by Thy **government**, may be righteous in Thy sight". In the collect for Second Sunday in Lent (in the ascription) we acknowledge "that we have no power of ourselves to help ourselves", ask Almighty God to "keep us both outwardly in our bodies and inwardly in our souls; that we may be defended from

all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul"; and the petition of the collect for Fifth Sunday in Lent is, "that by Thy great goodness they (Thy people) may be **governed** and preserved evermore, both in body and soul". In the ascription of the collect for Fourth Sunday after Easter is again an acknowledgment that Almighty God alone can "order the unruly wills and affections of sinful men".

I have said that the "Psalter abounds" in such passages, showing the great need of God's people not only for guidance but for governance. Some passages from the Psalms showing this will interest us, e. g., Ps. 5:8, where David asks God to lead him: "Lead me, O Lord, in Thy righteousness, because of mine enemies; make Thy way plain before my face." Says the Cambridge Bible (Dr. Kirkpatrick): "It is a prayer for guidance which is the main object and central thought of the Psalm."

Many hymns contain such prayers for guidance, e. g.: "Lead, Kindly Light" and "Guide me, O Thou great Jehovah". The Twenty-third Psalm shows David's entire dependence on the Lord, "my Shepherd", and the many paraphrases of this beautiful Psalm show how many devout souls have felt the same dependence and sympathize fully with the Psalmist's need of guidance, such as poor, helpless, foolish sheep constantly need at the hands of their good Shepherd, who careth for His sheep and lays down His life for them (John 10:11). In the Eighth Psalm we find David singing sweetly on two themes specially, the dominion of man over the works of God's hands and God governing all. The Psalm begins and ends with the government of God, and its excellence: "O Lord, our Governor, how excellent is Thy name in all the world." The Cambridge Bible (Dr. Kirkpatrick) says of this beautiful song: "It has been suggested that David composed it as a shepherd on the plains of Bethlehem. With all its marvelous depth of meaning, it certainly possesses a striking freshness and simplicity . . ." "The appropriateness of this Psalm, as one of the Proper Psalms for Ascension Day, is obvious. It is in the Ascension of Christ that we see man, in the person of his personal representative, crowned with glory and honor" (so the C. B.). Verse twenty-three of Psalm 37 says: "The Lord **ordereth** a good man's going, and maketh his way acceptable to Himself. Though he fall, he shall not be cast away; for the Lord upholdeth him with His hand." Even if he fall, so loving is the Lord, He will not leave him fallen; but will uphold and restore him. But, oh! let us not presume upon such kindness; only just find comfort in a belief in the final perseverance of His saints. Note, too, how often in the Psalter His chosen people are compared to sheep, e. g., Psalm 77:20: "Thou leddest Thy people like sheep, by the hand of Moses and Aaron," and Psalm 77:14: "So we that are Thy people, and sheep of Thy pasture shall give Thee thanks forever"; and the One hundred and nineteenth Psalm, verse one hundred and seventy-sixth (its last verse), says: "I have gone astray like a sheep that is lost; Oh, seek Thy servant", so familiar to us by our use of it in the general confession at Morning and Evening Prayer.

THE Epistle for the Second Sunday after Trinity is 1 John 3:13-24. The first portion of this Epistle dwells on the hatred the Christian must expect from the world, and the love he owes to his fellow-Christians. Love coupled with fear was made prominent in the ascription and petition of collect, but there it was fear and love addressed to Him and His Holy Name; here in the Epistle both His love for us, who laid down His life for us, and our love for the brethren, which should make us willing to lay down our lives for them, are urged. Our love for a Christian brother is not often exposed to so severe a test as this, to lay down life for him; yet it is well for us at times to consider the matter, and at least commune with ourselves and with God as to how we may have grace to make such sacrifice, were occasion to offer. Some have attained grace to imitate our blessed Lord Himself in laying down life for enemies; many missionaries have done so, and many have put themselves in places so dangerous as to show their perfect willingness to die for His cause, and for the hostile heathen, to whom they often offer the Gospel at the imminent risk of their lives. A notable example of such sacrifice of life for enemies' sake, is that of Bishop John Coleridge Patteson. He labored among the islands of Polynesia and did much good. He feared he might be killed in retaliation for islanders, kidnapped and carried off as slaves by traders in such nefarious business; and so it came to pass. Miss Charlotte Yonge's account of her young kinsman's death is very touching. He was about forty-five years old. He had said that he hoped, if he should be killed, no steps would be taken to punish those who killed him; for he was sure they would do it only as vengeance on the white men who had injured them, and by mistake.

While the Christian is rarely called upon to lay down his life for a fellow-Christian, yet the opportunities offered to show his love for the brethren in other ways are numberless, and so St. John in an emphatic, rhetorical question asks how can the love of God be in him, who, having this world's goods, and seeing his brother in need, shuts up his bowels of compassion from him? And that class to which the Apostle refers here, those who have this world's goods, must not be limited to the rich or the well-to-do; but includes all who have any portion of this world's goods, however small. The brother **in need** has a claim on us for some portion of our goods, and the less we have of such, and the more we devote to such pious uses, the more pleasing is it in **His** sight, as is shown by His recorded approval of the poor widow's offering. The necessity of some degree of self-denial in giving, if it is to be pleasing in God's sight, or productive of any growth in grace, cannot be emphasized too strongly. Giving what costs us nothing is of no profit to the giver, **spiritually.** Thomas Hood's definition of true charity (or love) is excellent: "When poverty giveth to want, **that** is charity." The inspiring motive must be love, the same love in **kind,** however small in **degree,** with which God so loved the world that He gave His only-begotten Son . . . that we might not perish, but have everlasting life. Doubtless this is one of the chief dangers that threaten the Christian, who, in spite of many warnings both in Old and New Testaments, but especially in the New, allows himself to be handicapped in the heavenly race by too large an income. It is hard to give a sufficiently large proportion of his means to **feel** it, and such self-denial and discipline are absolutely essential to growth in grace. The man who has, say, an income of $10,000 a year, and gives to pious uses one-tenth of it, would be thought by many to be giving liberally; yet what is left gives him all, and more than all, that he needs, or can reasonably want, and is a sad hindrance to holy living, and to that holy dying which belong only to Him who by His grace is enabled to deny himself and take up his cross and follow Him (Mark 8:34).

Let us consider for a moment that passion, the opposite of love, of which St. John speaks in our Epistle, which begins: "Marvel not, my brethren, if the word hate you." The word is used in the Scripture, both Old and New, of various degrees of dislike, and, sometimes, of no dislike at all, only a less degree of love, as in that remarkable saying of Jesus (Luke 14:26), that a man cannot be His disciple, if he "**hate** not his father, and mother, and wife and children, and brethren, and sisters, yea, and his own life also"; clearly meaning that the Christian's love of Christ must surpass and overshadow all other loves as far as love surpasses hate. This hatred of the world, which we must expect according to our Lord's teaching, if we live His life, has in these more civilized times been changed mostly into dislike and contempt; active persecution is rarely seen now; even a friendliness toward Christianity on the part of the world, seems in some measure to prevail now; a patronizing attitude is very common from the wise according to this world toward those who seek "heavenly wisdom's narrow way", that wisdom which St. James says (Chapter 1:5): "If any man lack, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him," a wisdom in comparison with which God has called worldly wisdom, foolish (1 Cor. 3: 19); "for the wisdom of this world is foolishness with God . . . ." Our Lord's words (according to St. John 15 et seq.) are very significant in these days, especially when the churches are so honey-combed with worldliness: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you . . ." and again (Luke 6:22 and 6:25): "Blessed are ye when men shall hate you . . ." And, "Woe unto you, when all men shall speak well of you; for so did their fathers to the false prophets". A persecuted Church (as in those Apostolic times, and for long years after) is, and must necessarily be, a Church **not** of the world, a Church entirely free from worldly members; for none such will enter it, or remain in it under the fires of persecution. But the world now as always loves its own, and self-indulgence of many of its members. How shall the Church be purified and sanctified, and win that hatred of the world that St. John expects and speaks of here? Judging by its history since its foundation in the First Century of our era, the only periods in which it has been in any way worthy of its vocation, have been periods of its persecution. When freed from persecution, and in a sense prosperous, it has invariably become corrupt, and often become a persecuting Church, casting out of its pale many of whom neither she nor the world was worthy. Her only hope would then seem to be in a return of persecution or in a return of Him, "the Church's one foundation", Jesus Christ our Lord. At His first Advent He found the Church of God so hopelessly corrupt, that it was doomed. It may be so when He comes again, as St. Paul says He will (1 Thess. 4:16-17): "For the Lord Himself shall descend from heaven with a shout,

with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." And St. John, speaking of this First Resurrection of the dead in Christ, says: "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God, and of Christ, and shall reign with Him a thousand years. Only the dead in Christ are so blessed, whether in the visible Church or cast out of it, as many have been by a corrupt and persecuting Church. Only such are described in the following verses:

"For the vision of the Bridegroom
Waits the well-beloved Bride,
Severed only for a season
From her well-beloved's side.
For the hour when morn ascendeth,
And the shadows disappear;
For the signs of heavenly glory,
She is waiting, waiting here.

For the coming of the Bridegroom,
Whom, tho' yet unseen, we love;
For the King of saints returning
In His glory from above;
For the shout that shakes the prison,
For the trumpet loud and clear,
For the voice of the archangel,
She is waiting, waiting here.

For the light beyond the darkness,
When the reign of sin is done;
When the storm has ceased its raging,
And the haven has been won;
For the joy beyond the sorrow,
Joy of the eternal year,
For the resurrection splendor,
She is waiting, waiting here."

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Mrs. J. P. S., of Memphis, Tenn.:

"Casting all your care upon Him; for He careth for you."—1 Peter 5:7.

Who will send one from the far-away places, as well as very near us?

# The Great Commission

## A VISIT TO THE NORTHEAST MISSION.

**W. Leigh Ribble, Porto Alegre, Brazil.**

Nearly fifty miles north of the City of Porto Alegre rises a great plateau, three thousand feet high, which covers the northeastern part of the State of Rio Grande do Sul and extends northward hundreds of miles along the coast of Brazil. This upland, the Serra do Mar, is almost entirely devoted to cattle raising and consequently is sparsely settled. There are few villages and the houses of the cattle-men, or gauchos, are far apart. There are but few good roads on the Serra and traveling is chiefly done on horseback. Due largely to their isolation and the difficulties of travel, the people have been cut off from adequate spiritual ministration for generations.

Our work on the Serra is known as the Northeast Mission. It covers that part of the Serra in the extreme northeast portion of the State of Rio Grande do Sul and also embraces the village of Praia Grande, which lies at the foot of the plateau within the State of Santa Catharina.

The Northeast Mission got its start twenty years ago when a Sr. Baptista dos Santos, then living in the village of Sao Francisco, requested a clergyman of the Brazilian Episcopal Church to come up and baptize his children. As a consequence a mission station was established at Sao Francisco. Sr. Baptista has contributed greatly to the expansion of the work on the Serra. He is a devoted member of the Church and has imparted this same devotion to his fourteen children, who are distributed in many places and have formed the nuclei of several congregations.

Sr. Baptista has moved several times, but wherever he has gone the Brazilian Church has been established. Thus he made possible the founding of missions at Sao Francisco, Cedro, Lageado and Praia Grande. In recent years he moved to the shores of Lake Sombrio, several leagues from Praia Grande, and is now asking the Church to follow him there.

Some time ago, I had the good fortune of being able to accompany Bishop Thomas and Archdeacon Cabral, when the Bishop made a visitation to the Northeast Mission.

We first visited the village of Sao Francisco where a Communion service was held in our little chapel, which was well attended by one hundred people.

Heavy rains prevented our departure from Sao Francisco for three days. During our enforced stay there, we visited our little parochial school, which is in the charge of a lay-reader. This school, in spite of handicaps, has been running successfully for five years and at present has an enrollment of fifty pupils.

As soon as the weather permitted, we left Sao Francisco on mules furnished us by Church members. After a four-hour ride, we reached Cerrito and went to the fazenda of Sr. Manoel dos Reis, where we were expected for service. This service was held that night and was attended by twenty people. The region around Cerrito is very sparsely settled and most of the congregation, having come from a distance, were forced to spend the night at the fazenda.

Casinhas was our next destination. Accordingly, in the morning we made an early start and arrived in Casinhas at noon. Half-way, we were met by a party of horsemen, who had ridden to greet us and to escort us to the fazenda of Sr. Lopez dos Reis, where we were to be entertained. Arriving we were met by a crowd of fifty people who had come to the fazenda for service. At 3 P. M., the Bishop and the Archdeacon held a Communion service in the house of Sr. Lopez.

The next morning, escorted by two gauchos, we set out for the village of Lageado, a day's journey distant. Before leaving Casinhas we stopped to inspect a little chapel which was built secretly as a surprise for the Bishop. The Casinhas people had hoped to have it ready for service but were unable to do so. Soon after we left the chapel a torrential rain set in. For four hours we rode on in the downpour and in spite of our coverings we were drenched. Finally we caught sight of a lonely fazenda and decided to seek its shelter at once. On the Serra every fazenda is open to the wayfarer. No invitations of shelter are given and none are asked. Every traveler in need can go to the nearest fazenda and be assured of a warm welcome. Accordingly, without asking permission, we rode up to the fazenda and put our animals into the stables. The owner immediately received us most cordially and, taking us into the house, saw that our wants were cared for. Though we were strangers, the best rooms of the house were placed at our disposal and were allowed to lack nothing that the fazenda could supply. A good example of gaucho hospitality!

The next day we rode on and at noon arrived at the house of Sr. Paulino da Luz, one of the many sons-in-law of Sr. Baptista dos Santos. Here we stopped to rest awhile and later went on to Lageado accompanied by the household and some of the members of Sr. Paulino. Every member of the party was on horseback and our cavalcade made an impressive sight as it wound its way among the hills to Lageado. In two hours we reached Lageado and put up at one of the hotels there. After supper, the Bishop and Mr. Cabral conducted a service in the hotel which attracted a crowd of more than two hundred people.

In the morning a Communion service was held in the house of a daughter of Sr. Baptista, after which we rode back to the home of Sr. Paulino at Cedro. That night a service was held at the house. During the service five people were confirmed and five baptized.

The Bishop's next engagement was at Praia Grande, one hundred miles distant. Three days were required to make the trip. At the end of the first day, we camped beside a small stream. Near us were encamped two young gauchos who were conducting a train of pack-mules, loaded with merchandise, from Praia Grande to Lageado. It developed that the man in charge of the train had expected to be confirmed at Praia Grande, but was forced to leave on business before the Bishop's arrival. He requested to be confirmed there beside the road. Praia Grande is far from Porto Alegre and difficult to reach. Due to the uncertainty of his future visits to a point so remote, the Bishop decided to grant the request of the young man.

Early the next morning, just after sunrise as the sun mounted higher, I was struck by the beauty of the stream and the hills around us and it seemed that the place was ideal for such a service. Somehow, we all felt God very close to us that morning.

Soon after the service, we bade the young man goodbye and resumed our journey. That night we camped beside the river Camizas. Hearing of our arrival, a local doctor paid us a visit and invited us to stop at the house of his daughter for service on our return. So insistent was he that the Bishop agreed to do so.

The next day, we made the dangerous descent of the Serra without mishap and reached Praia Grande after nightfall. The following afternoon, as we have no chapel in Praia Grande, service was held in the house of our lay-reader. In spite of bad weather the services attracted a large and interested congregation. The Bishop confirmed a class of six people. The class was an interesting one in that it consisted of two married couples and a daughter of each couple.

In the morning the tedious return journey was begun. By riding hard all day we managed to reach before dark the house of the doctor's daughter, where we had promised to stop. As we rode up to the house, we were greeted by the singing of a hymn and entering found a crowd of forty-five people who had been awaiting us for hours. After supper the Bishop held service alone as Mr. Cabral was indisposed. Several children were baptized and one couple was married. It was the first time that the Episcopal service had been held in this locality and our visit, meeting with such an enthusiastic response, opened up the possibility of establishing a new preaching point there.

The next day, we continued our journey to Sao Francisco and, after a ride of ten hours, reached the village thoroughly worn out. Thus our visit to the Serra came to an end. Its apparent results may be summarized as follows: Twelve services were held; six hundred people heard the Gospel; ninety received Communion; there were twenty-four baptisms and thirteen confirmations.

It is useless to say that trip made a great impression on me, as I am still new to the field. Everywhere we were heartily welcomed and found the people of the Serra eager for the Gospel and the ministrations of the Church. I could easily see that our opportunities in the Northeast Mission was unlimited and I confidently believe that had we the men and the money we could sweep the field. The work is in a flourishing condition and the credit is largely due to the consecrated efforts of the Venerable A. V. Cabral, who has had charge of the work for many years.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### SIGNIFICANCE CAN HARDLY BE OVER-ESTIMATED.

Mr. Editor:

I do not think the laity, as a whole, begin to realize the situation regarding the proposal to drop the Thirty-nine Articles of Religion from our Prayer Book.

This is another move by the Anglo-Catholic party in the Church, whose significance can hardly be over-estimated.

I have watched the Catholic workings for years and especially since 1914 (in the attempt to change the name of our Church to "The American Catholic") and the following year, 1915 (The Panama Conference Controversy) and after seeing what I did at our General Convention at New Orleans in 1925, am fully convinced they are infringing more and more on the rights and privileges of Evangelicals and Protestants in the Church.

There is and has been for years, a decided tendency to introduce more and more of the Roman Catholic ideas into the Church, and we wonder what will be the end.

Believing the overwhelming majority feel as I do, and that we have been silent long enough, I am sending this calling your special attention to this danger (for I feel that we are already on the very edge of the precipice) that you may mention this to those interested.

These Articles of Religion are the one outstanding bulwark that we have against the medieval and Romanish tendencies in the Church, as indicated by repeated items in our Church papers, such as The Southern Churchman and The New York Churchman.

Perhaps we Laymen do not read our Church papers closely enough to realize how things have drifted in recent years, and right here, beg to suggest reading them more in this crisis and threatened upheaval and especially just now and prior and during our next triennial Convention in Washington this coming October.

The Anglo-Catholic Party is waging a very bitter fight, their intent being apparently to change our services as near as possible to the Roman ritual.

The present service is most beautiful. Is loved and revered by many (if not all) of our devoted Churchmen and Churchwomen and to make some of the proposed changes would, I am sure, create serious dissenson, cause heavy loss in membership, drive away many prospective members, and I really think disrupt the Church.

There is a great deal more I could say and some things I could talk better than I could write.

Silence and Patience have long ceased to be virtues, and I am at last writing this after all sober reflection, much reluctance and deliberation.

Hoping and praying that this break may be averted, I am, with all good wishes.

**Erwin A. Holt.**

Burlington, N. C.

### APPRECIATION.

Mr. Editor:

Pages, five, six and seven of last Southern Churchman (April 14) please me so much that I write this to tell you so. God bless the Southern Churchman! It takes me back some fifty or more years in old Virginia. "Macte virtute esto." **H.**

Charlottesville, Va.

# Book Reviews

THE PERMANENT VALUE OF THE TEN COMMANDMENTS: By H. J. Flowers, B. A., B. D. Morehouse Publishing Company, Milwaukee. Cloth. Pp. 283. Price, $3.00.

This book sprang out of sermons, addresses and lectures delivered to ordinary congregations of Christian people. With the removal of the purely preaching matter and the expansion somewhat along the historical and critical side, the matter and method have not been otherwise changed.

The Decalogue has been put in its historical context and the social significance of the institutions defended by it, such as the Sabbath, property, the family, and so on, has been shown. The matter gathered from many sources is put in a form that will be useful to preachers as well as to laity interested in the growth and meaning of Old Testament religion and morals.

**E. L. W.**

THE LIFE ABUNDANT; A MANUAL OF LIVING: By the Rev. Robert B. H. Bell, M. A. Cloth. Pp. 186. Published by the Morehouse Publishing Company, Milwaukee, Wis. Price, $1.75.

Dr. Bell's healing missions throughout the land will prepare a welcome for this book, which may be said to be a well-fitted accompanient to his spoken messages.

Unquestionably, the call for an ebullent faith, springing from the imparted joy of the Lord; the testimony of praise through the indwelling of the Holy Spirit, are imperatively sounding out the challenge to a deeper walk with God. We may have our different methods of approach to this end. Dr. Bell has his. We may question some of his theological positions; but the earnestness of his appeal outweighs any differences.

His "Manual of Living" section is admirably presented. We opine that no such attempt has yet been made by a teacher of spiritual healing. In former days, faith for bodily needs was thought to exclude all dietetic regulations and hygienic precautions. If the ancients regarded the human frame as a vile encumbrance, none too soon to be consigned to the grave, modern believers in divine life for the body, rightly esteeming it the temple of the Holy Spirit, saw no place for the wholesome consideration of the physical economy in relation to the laws by which it is governed. There is every reason why we should know about our glands, our nerves, our organs, our digestive processes and eliminations. And the author has presented

a most valuable contribution in the list of the precious salts of which we are composed, auxiliary to blood, muscles, cells and bones. By this means he shows us what foods are best calculated to supply these organic elements. Few of us know that magnesium is a part of us. Here we find that the citrus fruits, tomatoes, sundry grains and figs are serviceable. This is illustrative of the others.

Then we are helped by his contention that the mind is a factor in health or disease. The very fluids of the body are changed in color and composition by its action. Even a criminal, inwardly tortured by a sense of his guilt will betray himself by the odor of his perspiration. So, worry, fear, grudges, sensitiveness, putrifying grievances, hatreds and undying animosities turn the sweet juices of our lives into the gall of bitterness and the decay of living organisms.

When the author declares that "the secret of His (Jesus) success was His imaginative mind" we fear he loses the very point of what might be his strongest appeal. For St. Peter tells us that our Lord's healing work was through the anointing of the Holy Spirit and of power, divinely conferred (Acts 10:38). And so far as our present privileges and potentialities are concerned, unless we are knit indissolubly into the Body of Christ by the same spiritual conferment as qualified Him, so that His life, that of the risen and glorified Head, flows through us, we may have some kind of healing, but it is not His own. The tendency of modern healing movements is to mix psychological processes with those distinctly and Scripturally spiritual. They are not capable of assimilation. The Apostle makes this clear in the second chapter of First Corinthians. And the believers who know the fellowship of the Spirit will be keen to discern this distinction. Coue, the little chemist of Nancy, France, whose healing achievements were the admiration of the world, repudiated any relation of his work to divine sources. He did allow, "You may say, 'By the grace of God', but I see Turks and Hindoos healed by my system, as well as Christians". So we may affirm that the Cosmic Life, the Universal Life, the Life of the Oversoul, or any other cult may be effective; but it is not the "abundant life" our Lord is pledged to impart. What gives unction to our faith is not that Jesus once did live on earth; but that He now lives in His sovereign relation to His own, able to bestow life through the illimitable power wrought by God in His resurrection. See Eph. 1:18-2:10.

**Kenneth Mackenzie.**

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THE PILGRIM'S PROGRESS AND GRACE ABOUNDING: By John Bunyan. Special Tercentenary Edition. American Tract Society, New York. Cloth. Twenty-three full-page illustrations. Pp. 651. Price $2.00 postpaid.

This very attractive edition contains The Pilgrim's Progress, first and second parts, and Grace Abounding. The "Christian" of Pilgrim's Progress is Bunyan of Grace Abounding. The one is necessary for the complete understanding of the other. The Pilgrim's Progress, next to the Bible, is said to be the most widely read and circulated book in the world. Bunyan ranks with Milton and Shakespeare as a master of English diction. He is unsurpassed in delineating with skill and sympathy the life and experiences of the common people. He is unique in interpreting the struggles of the human soul to realize through defeats and victories the higher life. He touches the universal note of human experience, and attunes the soul to the infinite.

**E. L. W.**

# DIOCESAN COUNCILS AND CONVENTIONS

### HARRISBURG.

Religious Education and Christian Social Service were the dominant themes at the twenty-fourth annual convention of the Diocese of Harrisburg, held in St. Stephen's Church, Harrisburg, on May 8-9.

Before the convention was opened a Laymen's Conference on Social Service was held under the leadership of Mr. Clinton Rogers Woodruff, of Philadelphia. He urged the endorsement of the $50,000,000 Welfare Bond issue, which is now receiving the consideration of the Legislature of the Commonwealth of Pennsylvania.

The convention opened with shortened Evensong. The annual Churchmen's dinner was held in the Pythian Castle, the Rev. Oscar F. R. Treder, D. D., acting as toastmaster.

The Rev. B. Talbot Rogers, D. D., of Sunbury, Pa., advocated the establishment of Church Industrial Schools in every Province of the Church in America.

The closing address was made by Bishop Darlington.

The elections resulted as follows:

Secretary—Rev. A. M. Judd.

Treasurer—Richard M. H. Wharton.

Chancellor—General Charles M. Clement.

Registrar—Rev. A. A. Hughes.

Standing Committee—The Ven. Paul S. Atkins, Rev. Alexander McMillan, Rev. Clifford G. Twombly, Rev. Oscar F. R. Treder, D. D., Rev. Lewis Nichols, Thomas J. Brown, Thomas H. Hammond, Abram Bosler, John Lloyd, Jr., and F. K. Lukenbach.

Deputies to the General Convention—Rev. A. M. Judd, Ven. Paul S. Atkins, Ven. Charles E. McCoy, Rev. Lewis Nichols, General Charles M. Clement, Sunbury; Herbert W. Hartman, Lancaster; Richard M. H. Wharton, Harrisburg; Thomas H. Hammond, Williamsport.

Alternate Deputies to the General Convention—Rev. B. Talbot Rogers, D. D., Sunbury; Rev. W. E. Kunkel, Jersey Shore; Rev. Herbert Cannop, Selinsgrove; Rev. Charles E. Berghaus, Marietta; A. Thomas Page, Williamsport; John Langdon, Huntingdon; E. P. Brinton, Lancaster; James H. Spotts, Lancaster.

The Rev. Frederick P. Houghton, of Lancaster, and the Rev. Oscar F. R. Treder, D. D., of Harrisburg, were elected to vacancies in the Executive Council.

The Rev. Harwick A. Lollis, of Huntingdon, was elected to a vacancy on the Board of Examining Chaplains.

The next convention will be held in Trinity Church, Williamsport, the Ven. Charles E. McCoy, rector.

**A. A. H.**

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### SPRINGFIELD (ILL.)

The fifty-first annual Synod of the Diocese of Springfield met at St. Paul's Church, East St. Louis, May 9-10.

More than three hundred people were in attendance at the opening of the Synod, when the Bishop was the celebrant. Never before had a Bishop of the Diocese been able in his annual address to render such an inspiring account of gains, spirituality and otherwise as was the privilege of Bishop White for the past year.

Mr. Franklin H. Spencer, of Christ Church, Springfield, was elected Secretary of the Diocese, and the Rev. H. F. Selcer, rector of St. George's Church, Belleville, was appointed by Mr. Spencer as Assistant Secretary. Mr. S. Raymond Tingley, of St. Paul's Church, Alton, was elected Treasurer. All members of the Standing Committee were re-elected, and these are the Rev. J. G. Wright, of Grace Church, Greenville; the Ven. Edward Haughton, rector of St. Paul's Church, Springfield; the Rev. Jerry Wallace, rector of Christ Church, Springfield; the Rev. Robert H. Atchison, rector of St. Paul's Church, Alton; and Messrs. H. M. Andre, of Trinity Church, Jacksonville; F. N. Morgan, St. Paul's Church, Springfield; D. G. Swannell, Emmanuel Memorial Church, Champaign; and P. E. Hatch, of Christ Church, Springfield.

Elected deputies to the General Convention are: the Rev. Edward Haughton, the Rev. Jerry Wallace, the Rev. Robt. H. Atchison, the Rev. Raymond M. Gunn and Messrs. H. M. Andre, F. N. Morgan, D. G. Swannell and J. W. Schultz (of Mt. Carmel).

The Bishop announced the appointments on the Bishop and Council of the Diocese as follows: Executive Secretary, Mr. Franklin H. Spencer; Chairman of the Department of Missions, the Ven. Edward Haughton; Chairman of the Department of Religious Education, the Rev. Robert Y. Barber; Chairman of the Department of Christian Social Service, the Rev. Jerry Wallace; Chairman of the Department of Publicity, the Executive Secretary; Chairman of the Finance Department, Mr. Pascal E. Hatch; Chairman of the Field Department, the Rev. Robert H. Atchison.

The Trustees of the Diocese are: Mr. W. S. Troxell, Mr. D. G. Swannell, Dr. I. W. Metz, Mr. Pascal E. Hatch and Mr. J. H. Holbrook.

The Bishop and Synod recommended a change in the name of the Orphanage of the Holy Child to that of the Home of the Holy Child and referred the matter to the Board of Trustees.

**I. H. S.**

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### NORTHERN INDIANA.

The thirtieth annual council of the Diocese of Northern Indiana was convened in St. Paul's Pro-Cathedral, Mishawaka, on Wednesday, May 9.

At 7 A. M. there was a Requiem for Bishop White, the celebrant being Dean Rogers, who was assisted by the Rev. Cleon E. Bigler, of Kokomo.

At 10 A. M. the procession entered the Pro-Cathedral. The Conciliar Eucharist was sung, with full ceremonial, the Bishop of the Diocese being the celebrant; the Rev. Forest B. B. Johnston, Deacon; the Rev. Wm. E. Hoffenbacher, Sub-Deacon; the Very Rev. L. C. Rogers, Chaplain; the Rev. A. L. Schrock, Master of Ceremonies; the Rev. E. E. Smith, of Trinity (Hungarian) Church, South Bend, Thurifer; the Ven. H. R. White, of South Bend and the Rev. J. Raymond Lemert, of Indiana Harbor, Chaplains to the Presiding Bishop.

The Bishop of the Diocese first greeted

the Presiding Bishop and welcomed both Bishop and Mrs. Murray to the Diocese, and then read his annual address, which was later referred to committees for consideration. Sections from his address are of general interest, particularly his "Program of Advance Work" and "General Convention".

Transaction of business as provided by Rules of Order followed.

Elections resulted as follows:

Standing Committee—The Very Rev. Lewis C. Rogers, the Rev. W. J. Cordick, the Rev. W. J. Lockton, the Rev. C. H. Young, S. T. D., the Rev. Edward L. Roland.

Deputies to General Convention—Clerical (Deputies): The Very Rev. L. C. Rogers, the Rev. A. L. Schrock, the Rev. C. H. Young, S. T. D, the Rev. J. E. Foster. Lay (Deputies): H. P. Conkey, M. V. Starr, W. G. Elliott, H. J. McSheehy. Clerical (Alternates): the Rev. W. J. Lockton, the Rev. Peter Langendorff, the Rev. W. J. Cordick, the Rev. C. E. Bigler. Lay (Alternates): R. C. Schermerhorn, C. H. Reding, John Sweeney, Harry Hall.

Bishop and Council (for a term of three years)—Clerical: the Rev. E. L. Roland, the Rev. A. L. Schrock, the Rev. C. H. Young, S. T. D. Lay: G. R. Sawyer, H. P. Conkey, J. A. Johnson.

The Presiding Bishop addressed the Diocesan Council in the afternoon.

On the preceding day (Tuesday) at the meeting of the women of the diocese, election for delegates to the Triennial resulted as follows:

Mrs. George F. Hitchcock, Plymouth, Diocesan Auxiliary President; Mrs. Jennie Meade, East Chicago; Miss Alice Goldthwaite, Marion; Mrs. W. J. Cordick, Plymouth: Alternates: Mrs. W. J. Lockton, Elkhart; Miss Nellie Mullinex, South Bend; Mrs. D. J. Campbell, Mishawaka; Mrs. Robert Happ, South Bend; Mrs. C. E. Bigler, Kokomo.

## DELAWARE.

"When the Revision of the Prayer Book was inaugurated the resolution creating the Commission stated that there was to be no revision which involved change of doctrine. I cannot see that the dropping of these Articles does involve a change of doctrine. But that is not for me or others who would drop them to determine."

"If those who desire them to be retained think this involves a change of doctrinal position of this Church I personally will vote for their retention, and I predict that the General Convention will do the same, because that has been the experience in matters of this kind in the past. The General Convention is very careful of people's conscientious scruples"—such was the general sentiment running through that portion of Bishop Cook's annual address which dealt with the question of the Thirty-nine Articles. The address was delivered at a joint session of the convention and the annual meeting of the Diocesan Woman's Auxiliary.

The convention met in St. Andrew's Church, Wilmington, May 8-9.

The work of the Department of Religious Education is increasing so that the Bishop said it would be necessary to employ a Religious Educational Secretary for the Diocese.

At the service for the Presentation of the Lenten Offerings the banner was again awarded to the school of Immanuel Church, Wilmington. This school had raised over eight dollars per capita during the year.

A very large Thank Offering was given by the women at their Corporate Communion. One member, Mrs. P. B. Lightner, of Immanuel Church, New Castle, by personally visiting each home in the parish with a little bag into which she let each woman pour the contents of her blue box, has during the year increased the amount of the United Thank Offering of the parish from an average of about twenty-five dollars to well over two hundred dollars.

Elections resulted as follows:

Standing Committee: the Rev. Charles W. Clash, the Rev. Joseph H. Earp, the Rev. Jenjamin F. Thompson, A. Felix du Pont, Victor C. Records.

Secretary—Hon. Charles M. Curtis.

Treasurer—Frederick Bringhurst.

Registrar—George W. Hollett.

Chancellor—Hon. Charles M. Curtis.

Examining Chaplains—the Rev. Charles W. Clash, the Rev. George C. Graham, D. D., the Rev. Rupert B. Mathews, D. D.

Trustee—Hon. Charles M. Curtis.

Constitution and Canons—the Rev. Frederick T. Ashton.

Executive Council (to succeed those whose terms had expired)—the Rev. Frederick M. Kirkus, D. D., the Rev. Richard W. Trapnell, D. D., the Rev. Joseph H. Earp, A. Felix duPont, Walter J. Laird and Walter Hullihen, Ph. D.

Deputies to the General Convention—Clerical: the Rev. Richard W. Trapnell, D. D., Eighth and Shipley Streets, Wilmington, Del.; the Rev. Frederick M. Kirkus, D. D., 1106 Adams St., Wilmington, Del.; the Rev. Alban Richey, D. D., Concord Ave. and Tatnall St., Wilmington, Del.; the Rev. Joseph H. Earp, New Castle, Del. Alternates: the Rev. Benj. F. Thompson, Dover, Del.; the Rev. P. L. Donaghay, Middletown, Del.; the Rev. Charles A. Rant, Claymont, Del.; the Rev. George C. Graham, Fourth and Rodney Sts., Wilmington, Del. Lay Delegates: Hon. Richard S. Rodney, New Castle, Del.; George A. Elliott, Esq., 1 Red Oak, Wilmington, Del.; J. Wiley Trought, Laurel, Del.; Hon. William H. Boyce, Dover, Del.

Lay Alternates: Hon. Edmund S. Hellings, 508 West Nineteenth St., Wilmington, Del.; Macmillan Hoopes, Brindley Road, Wilmington, Del.; J. Thompson Brown, Montchanin, Del.; Harry V. Holloway, Ph. D., Dover, Del.

The next annual convention will be held in St. Luke's Church, Seaford, Del., May 7, 1929.

## WESTERN NORTH CAROLINA.

Meeting at Kanuga Lake, near Hendersonville, N. C., the Diocese of Western North Carolina, assembled May 9-10, the Woman's Auxiliary in session at the same time and place, under novel and, for the future of the Church's life, somewhat prophetic conditions. Special visitors were the Rt. Rev. Kirkman G. Finlay, D. D., Bishop of the Diocese of Upper South Carolina; Mr. Robert S. Barrett, of Washington, Associate Field Secretary of the National Council; Canon A. A. Abbott, D. D., of Cleveland; Mrs. L. F. Kent, President of the Woman's Auxiliary of Alaska, and Mrs. John R. Wheeler, President Woman's Auxiliary, Diocese of Tennessee.

At a joint session of the two conventions, Bishop Finlay spoke of the definite progress made towards the Church's ownership of the Kanuga Lake property, that half of the sum requisite had been secured in the Carolinas, and that this summer the four hundred acre property was in the use of the Church with its well-equipped and attractive hotel, four annexes, thirty-nine cottages, and thirty-acre lake. Programs have been announced for young people's camps, summer schools, Woman's Auxiliary conferences, and a clergy conference; that there will be demonstrated this summer at Kanuga Lake the use the Church can make of an assembly ground for Church training and conferences.

The convention endorsed plans for a survey of the institutional and mission property of the diocese, and provided for supervision of mission insurance. The convention gave a vote of loyalty to Bishop Finlay as President of the Kanuga Lake Camps and Conferences in this fine undertaking.

Bishop Horner, in his address, dwelt upon the increasing necessity for self-dependency of the diocese with the continuous dropping of the amount that the National Council afforded for the advance of the four notable church boarding schools, and the missionary enterprises in the diocese. These last yet represent more than two-thirds of the churches of the diocese, with only ten parishes out of seventy churches self-supporting. The Bishop closed his address with an appeal for the value of the Lausanne Conference, calling attention to the recent message of the Bishop of California, and referred to the Lausanne Conference on Church Unity as "the most significant event in the Christian world of the past year".

Mr. Robert S. Barrett urged the work of the whole Church from the standpoint of a layman of long life abroad and subsequent chosen travel contact with the Church's Mission. The responsibility of the Church, he said, is not to be weighed in Council whether diocesan or national. "The pay-as-you-go plan has its dangers; it is a reversal of our Lord's plan: Go in the power of a sustained faith."

Elections:

Executive Council: the Rev. A. W. Farnum, the Rev. S. R. Guignard, the Rev L. A .Jahn, Mr. Harry M. Roberts, Dr. Philip Moale.

Deputies to the General Convention—Clerical: the Rev. J. W. C. Johnson, the Rev. G. Floyd Rogers, the Rev. Sanders R. Guignard, the Rev. S. B. Stroup. Lay: Wm. L. Balthis, Haywood Parker, H. V. Smedberg, John H. Pearson.

Alternate Deputies—Clerical: the Rev. J. Preston Burke, Albert New, L. A. John, R. R. Harris. Lay: Sheldon Leavitt, C. R. Thomas, S. E. Elmore, Michael Schenck.

Standing Committee—Clerical: the Rev. G. F. Rogers, J. W. C. Johnson, S. B. Stroup, C. P. Burnett. Lay: Haywood Parker, W. L. Balthis, Kingsland VanWinkle, John M. Shoolbred.

Delegates to the Triennial of the Woman's Auxiliary are: Mrs. F. W. Thomas, President; Mrs. R. E. Simpson, U. T. O. Custodian; Miss Martha Justice, Mrs. J. W. C. Johnson, Miss Clara Holmes.

J. W. C. J.

## COLORED COUNCIL OF DIOCESE OF GEORGIA.

Three outstanding advances marked the twenty-third annual meeting of the Colored Council of the Diocese of Georgia, which met in St. Augustine's Church, Savannah, May 8, 9 and 10. First was the awarding of a scholarship to a Savannah girl for training in Christian social service at the Bishop Tuttle Training School, Raleigh, N. C.; second was the recognition of the splendid work of the Laymen's League, which made donations of $75 to the building fund of a rural chapel at Pennick, Glynn Co.; $25 for the children's work at St. Luke's Mission, Hawkinsville, and $29 for advance work at Blackshear; and third, the completion of the new St. Mary's Church, Augusta, where the Rev. E. F. Barrow has recently become vicar. The Rev. W. B. Crittenden, D. D., Secretary of the Field Department of the National Council, was the visiting speaker, and besides the Bishop of the Diocese, President of the Council, made his annual address, others who addressed the Council and the members of the Woman's

Auxiliary were: the Rev. David Cady Wright, D. D., rector of Christ Church, Savannah; Mr. George W. Urquhart, Chairman of the Lay Readers' Association, Chatham Co.; Mrs. J. W. Griffeth, Executive Secretary of the Diocesan Department of Religious Education, and Miss Edith D. Johnston, Diocesan Director of the Publicity Department. The following members of the Council also made addresses: the Rev. J. Clyde Perry, rector of St. Athanasius' Church, Brunswick; J. S. Peterson, President of the Laymen's League; Miss Cornelia McDowell, Director of the Council's Christian Social Service Committee, and Miss O. H. Lee, Publicity Agent of the Council.

The Rev. J. Henry Brown, Vice-President of the Council, when making his annual report, gave a resume of his ten years' service as Archdeacon of the Colored Work of the Diocese. He stated that in that time the Negro Communicants had raised for self-support the sum of $100,000, and that $9,500 had been given to the Church's Program. Three chapels have been built and six men have been ordained to the ministry. In ten years' time the Woman's Auxiliary has given to mission work $2,000. Gifts made by the Woman's Auxiliary at this year's meeting were $25 for the building fund for the Pennick chapel, $25 towards the children's chapel at Hawkinsville, and $10 for a young student in the Bishop Payne Divinity School. The work among the Negroes in the Diocese of Georgia is one of the best organized in the South, and the Colored Council which legislates on its own business affairs, has a forward-looking program closely allied to the programs of the Diocese and the General Church.

## LONG ISLAND.

The Convention of the Diocese of Long Island held, at the Cathedral of the Incarnation, Garden City, May 22 and 23, was declared by Bishop Stires at the time of adjournment to have approximated an ideal diocesan convention.

At the celebration of Holy Communion, with which the convention opened, the Bishop was celebrant and preacher.

The convention confirmed a change in the Constitution, passed a year ago, by which each mission congregation in the diocese was given representation by one lay delegate in the convention. Many of the missions, anticipating this action, had chosen and sent a lay representative, and these were seated as soon as their credentials were approved. Senator Wm. J. Tully announced that his voluntary pledge of $100,000 toward the National Council's deficit, made at New Orleans in 1925 as a thank offering for Dr. Stires' acceptance of our bishopric, had been completely made good. In his annual address the Bishop dwelt with especial appreciation upon the successful campaign of last October when more than a million dollars was raised for the new St. John's Hospital. He presented the unique and tremendous missionary opportunity and responsibility manifested in the unparalled increase of population in the diocese, especially in the counties of Queens and Nassau. He declared that the time would soon come, surely not later than the next convention, perhaps even sooner, when a suffragan bishop must be chosen for the diocese; and a second suffragan would probably be necessary a year or two later. In this connection the Bishop disclosed his hope that an endowment of a million dollars could soon be provided, one-half the income for the support of the Episcopate, the other half for use in meeting the great problem of building and supporting new churches in the rapidly developing sections of the diocese.

After completing his address and resuming the chair, Bishop Stires announced that since his address had been prepared he had come to the conclusion that the election of a suffragan bishop need no longer be delayed; if the convention was sympathetic to the request, he was prepared to put it forward. The Rev. Dr. J. Clarence Jones immediately moved that the convention proceed at once to the election of a suffragan. When this motion had been passed, Mr. Mortimer W. Byers, lay delegate from the Church of the Messiah, Brooklyn, inquired whether the Bishop would not be willing to nominate a man who would be acceptable to him for the new office. This was at once recognized as a startling proposal. The Bishop, with the breathless attention of the convention, replied that he would by no means infringe upon the convention's right to nominate, or upon the right of every member to vote for whom he would; yet if the Convention desired him to do so he would have the courage to make a nomination. Thereupon the convention by an almost unanimous vote requested the Bishop to nominate a candidate; and the Bishop in a very few words named the Rev. George P. Atwater, D. D., rector of Grace Church, Brooklyn Heights. It was promptly voted to close the nominations, and it was with difficulty that a few conservative members prevented the convention from electing by acclamation. After solemn prayers had been offered by the Bishop, the ballot was taken, and it was announced that Dr. Atwater had received all except four of the votes cast. Dr. Atwater was deeply affected by this sudden and overwhelming honor, but pleaded that he must have time to consider the matter in all its aspects before making his answer. Was ever a bishop in the Anglican Church chosen with such promptness and unanimity?

The routine business of the convention brought out a good deal of discussion. Various amendments to the canons were adopted, the most important of which made the members of the Diocesan Council subject to election by the convention instead of appointment by the Bishop. A new form of constitution, presented a year ago, not intended to contain any new provisions, was nevertheless questioned as to certain phraseology and referred for further study. The budget presented by the Finance Committee was adopted after considerable discussion. Committees were appointed to make provision for the meeting of the Provincial Synod in Garden City in January next.

The Rev. Duncan M. Genns, rector of St. Thomas', Brooklyn, presented a petition to General Convention against the confirmation of the vote of 1925 to omit the Thirty-nine Articles from the Prayer Book. A motion to table this resolution was promptly offered, but lost sixty-one to ninety-one. The Rev. Dr. Jones made a forceful speech against the petition, but when the vote was taken the resolution was carried eighty-six to seventy-eight.

The election of Deputies to General Convention resulted in the choice of the Rev. J. Clarence Jones, S. T. D., the Rev. Robert Rogers, Ph. D., the Ven. Roy F. Duffield, B. D. and the Rev. Charles A. Brown; and of Messrs. Wm. J. Tully, Raymond F. Barnes, Wm. M. Baldwin and Frank Gulden. The Rev. Dr. Jones and the Hon. Townsend Scudder were reelected to the Standing Committee, and the deputies to the Provincial Synod were also reelected. On the Diocesan Council the Rev. Wm. Grainger was substituted for the Rev. Sanuael C. Fish.

C. H. W.

## BETHLEHEM.

The fifty-seventh annual convention of the diocese met in the Church of the Good Shepherd, Scranton, on Tuesday evening, May 22, 1928. Mr. Harold D. Deemer, a prominent business man of Wilkes-Barre and a vestryman of St. Stephen's Church, was elected Secretary. The Rev. Dr. Walter Archbold was made Assistant Secretary. The rest of the officers were reelected. The Rev. George McKinley was elected to the Bishop and Executive Council to fill an unexpired term.

Election of Deputies to the General Convention:

Clerical—The Rev. Robert P. Kreitler, St. Luke's Church, Scranton; Dean Howard W. Diller, Trinity Church, Pottsville; the Rev. Frederick A. MacMillen, Christ Church, Reading; Dean E. G. N. Holmes, Trinity Church, Carbondale.

Lay—Mr. R. P. Hutchinson, Rodney A. Mercur, Esq., L. B. Jones, Chancellor, Major W. R. Coyle.

Alternates, Clerical—Dean D. Wilmot Gateson of the Pro-Cathedral; the Rev. Dr. F. L. Flinchbaugh, St. Stephen's, Wilkes-barre; Archdeacon Harvey P. Walter; the Rev. Dr. Thomas E. Winecoff, Good Shepherd, Scranton.

Alternates, Lay—Mr. Wingfield Martin, Col. C. J. Smith, Mr. A. N. Cleaver, Mr. Leonard Peckitt.

The Archdeacon was elected by the convention to attend the sessions of the General Convention to study and learn at first hand what the missionary program of the General Church shall be for the next triennium, so that as Chairman of the Field Department of the Diocese he may be able more accurately to present it to the people of the diocse.

The Committee on the Church Pension Fund reported that all pension assessments for the clergy of the diocese were paid up to January 1, 1928. This happy report was made possible by the Bishop and Executive paying up a number of back assessments, so that the grants of the Pension Fund might not be prejudiced in the case of the death of any clergyman.

Because this was necessary a resolution was presented, requesting the Bishop not to receive a clergyman from any other diocese until he can present a certificate that all his pension assessments in the past years have been paid.

The Social Service Department presented a resolution petitioning the members of the convention to work and vote for the fifty million bond issue to provide more adequate room for the State's indigent and insane people. Every one of the institutions are dreadfully overcrowded. Next November the people will be asked to vote on "Amendment 10". The resolution was unanimously adopted.

The recommendation of the Bishop that the convention take under consideration the founding of a home for old people in the diocese, was favorably received and the Bishop was asked to appoint a committee. The Social Service Department was appointed to look into the matter of place, buildings, maintenance, necessity, endowment, etc., of such a home.

A beautiful tribute appeared in the report of the Finance Committee in regard to the death of Bishop Talbot. This was the first convention for thirty long years in which his genial presecnce was absent.

The author of the tribute, Rodney A. Mercur, Esq., the former Chancellor, was asked to read it to the convention while the members of the same were standing, after which the Bishop read the prayer for All Saints' Day.

A fine pre-convention program was

presented. May 21 a largely attended mass meeting was held, at which Mr. Leon C. Palmer, Executive Secretary of the Brotherhood of St. Andrew, spoke on the "Imperative Need of the Church "Lay Evangelism". The Rev. Royden K. Yerkes, D. D., of the Philadelphia Divinity School, spoke of "Religion—What is the Norm"? He said the Catechism outlines it, but not in the proper order. It should be The Lord's Prayer or worship.

The Creed or a reason for worship;

The Ten Commandments or Christian Conduct.

On Tuesday morning the different Departments of the Bishop and Executive Council held mass meetings. Miss Jane Milliken, Superintendent of Teacher-Training of the Diocese of Maryland, and Miss Zettan Gordon spoke for the Department of Religious Education. Miss Miliken asked, "What should a cirriculum do for the Child"? Teach him to worship God, a reasonable faith and right relations to his fellowmen. Miss Gordon spoke of the coming Summer School of the diocese and her book display on religious educational literature. For the Social Service Department, Miss Agnes Penrose, of the Church Mission of Help, Diocese of Albany, spoke of "Case Work in Rural Communities". Mr. George R. Bedinger, Executive Secretary of the State Organization of Public Charities, told of the tremendous necessity for more buildings and better equipment to care for the State's unfortunate wards. Hence vote for the fifty million bond issue. The Field Department had the Rev. J. Franklin Clark and the Archdeacon of the Diocese speak of the General and Diocesan programs of the Church's work.

Bishop Thomas, representing the Philadelphia Divinity School, was a guest of the convention and made an address on the necessity for better boys, better equipped, better prepared for the Church's ministry. He outlined the new vision of Religious Education for Divinity students and hopes that soon the course can be lengthened to four years in the seminaries.

H. P. W.

### MINNESOTA.

Following a resolution adopted by the Bishop and Directorate just preceding the seventy-first annual council of the Diocese of Minnesota, held in St. Paul's Church, Winona, May 23 and 24, urgent reference to the matter in Bishop McElwain's annual address and an appeal from Bishop Burleson, of South Dakota, representing the National Council, the Rev. F. D. Butler, rector of the Church of St. John the Evangelist, acting for the Bishop and Directorate, presented a resolution to the Council to pay in full Minnesota's share $12,000 of the National Church deficit of the last Triennium, and to also raise an additional $8,000 to pay off loans which the diocese has been compelled to make the last two years and to create a revolving fund to care for the diocesan missionary pay roll. The resolution was unanimously adopted and at least one-fourth of the total of $20,000 to be raised was pledged from the floor of the Council. This was undoubtedly the outstanding feature of the Council.

Deputies to the Triennial General Convention were elected as follows: Clerical—the Rev. Dr. Phillips E. Osgood and the Rev. Addison E. Knickerbocker of Minneapolis, the Rev. Frederick D. Butler of St. Paul, and the Rev. Guy C. Menefee of Rochester. Lay—Henry S. Gregg and John C. Wade of Minneapolis, William H. Lightner of St. Paul, and Herbert C. Theopold of Faribault. Clerical Alternates—the Rev. Douglas H. Atwill of St. Paul, the Rev. Frederick D. Tyner and the Rev. Don F. Fenn of Minneapolis, the Rev. Arthur Chard of Hastings. Lay Alternates—John R. Van Derlip and George A. N. King of Minneapolis, C. M. Morse of Winona, and C. A. Rasmussen of Red Wing.

Newly-elected members of the Bishop and Directorate for three years were the Rev. Messrs. P. E. Osgood, F. D. Butler and John Temple, and Messrs. J. D. Bronson, C. B. Lyon and E. H. Davidson.

The entire Standing Committee was reelected. Mr. John C. Wade was elected Diocesan Treasurer for the eighth year, and the Rev. Walter B. Keiter Secretary for the seventh year.

On the invitation of St. Clements' Parish, St. Paul, the seventy-second annual council will be held in that church on the last Wednesday of May, 1929.

A missionary mass meeting was held in St. Paul's Church on the evening of the first day of the Council at which Bishop Burleson of Sioux Falls, S. D., gave a splendid presentation of missionary work in the domestic field, and the Rev. Frederick G. Deis, of New York, gave personal experiences of his work while a missionary in China.

W. B. K.

### THE PRAYER BOOK REVISION.

(Continued from Page 1.)

Presence is not to be looked for in the consecrated elements we have only to recall our Lord's Own Words, as recorded by both St. Luke and St. Paul, when He gave the Cup:

"This Cup is the New Covenant in My Blood," which can only mean:

**The New Covenant.**

This Cup represents the New Covenant, which is sealed in My Blood. No reasonable student can possibly believe that the Cup is transubstantiated into the Covenant. St. Luke and St. Paul thus clear up the meaning of the shorter sentence used by St. Matthew and St. Mark: "This is My Blood."

We must interpret the shorter sentence by the longer and not the longer sentence by the shorter. Nor should we overlook the startling words of our Blessed Lord as recorded in St. John 5:57 (R. V.): "As the living Father sent me, and I live because of the Father; so he that eateth Me, he also shall live because of Me." Here we are clearly taught that our Saviour would have us feed on Him, as He fed on His Father, which could only be in a heavenly and spiritual manner. This is further illustrated by the familiar words of the prophet Jeremiah: "Thy words were found, and I did eat them; and Thy words were unto me as the joy and the rejoicing of my heart."

The Real Presence, therefore, in the heart of the feeding believer is a constant and abiding reality, as truly with the enlightened Christian in his home and in his business life, as in the Church or at the Lord's Table. Christ is with us at the Holy Communion as the living Master of the Feast, not as a lifeless sacrifice upon an altar. The Church of England, in complete harmony with the Scriptures, knows no altar except the Cross.

**The Holy Spirit's Presence.**

All this is summed up for us in Christ's great promise: "I will pray the Father and He shall give you another Comforter that He may be with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you, and shall be in you." The Holy Spirit is Christ's only Vicegerent upon earth. He has come, not to take the place of an absent Christ, but to bring the Presence of the living and glorified Redeemer into the heart of every believer.

The Holy Spirit is Himself, in perfection, the Real Presence of our ascended and reigning Lord. "If any man have not the Spirit of Christ," says St. Paul, "he is none of His." And the great Apostle adds: "The Spirit Himself beareth witness with our spirit that we are children of God; and if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together."

The Holy Spirit is also the believer's viaticum. He is dependent upon no other; for the Spirit goes with Him through life and through death, all the way Home. He sheds abroad in our hearts God's love in Christ, which casts out all our fears. How eminently practical this Presence is in our daily life is expressed in the beautiful words of John Keble:

"There are in this loud, stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime:
Who carry music in their heart
Through dusky lane, or wrangling mart,
Plying their daily task with busier feet
Because their secret souls a holy strain repeat."

# Church Intelligence

### Bishop Guerry Dies.

The Rt. Rev. William A. Guerry, D. D., Bishop of South Carolina, died the night of June 9 at the Roper Hospital in Charleston, as a result of a bullet wound received on June 4. The bullet struck his lung and caused pneumonia infection.

The Rev. J. H. Woodward, who fired the shot and immediately turned the fatal pistol upon himself, was a supply minister at St. Mark's Church in Brunswick, Ga., and a retired minister of the Diocese of South Carolina. He is supposed to have been demented for several years.

Bishop Guerry was born in Clarendon County, S. C., on July 7, 1861. As a youth he studied at the Porter Military Academy. At the University of the South he received both his B. A. and M. A. degrees in 1884. From the same university he received his B. D. degree in 1888 and his D. D. degree in 1907. He was ordained deacon in 1888, and priest in 1889 by Bishop Howe. On September 15, 1907, he was consecrated Bishop by Bishops Tuttle, Weed, Gailor, Cheshire, Horner, Bratton and Strange. After serving one year as bishop coadjutor of the Diocese of South Carolina, he became its Bishop in 1908. In 1889 he married Miss Anne McBee. He served as rector of parishies in the cities of Florence, Marion and Darlington, South Carolina. From 1893 until his consecration as Bishop, he served at the University of the South as Chaplain and

Professor. From 1917 to 1926, he served as President of the Provincial Board of Social Service of the Fourth Province. Bishop Guerry was much interested in the work among the Negroes and, in 1918, obtained an assistant in his diocese for this work, in spite of opposition, in which Mr. Woodward, who was in the end to cause his death, was very active.

The present move for the unity of all denominations of Christ's Church was a subject close to Bishop Guerry's heart, and in this interest he inaugurated his League for Church Unity, which he stressed should promote peace and visible unity among all Christian people without involving uniformity of religious rites and ceremonies.

The funeral was held in St. Michael's Church, Charleston, Tuesday afternoon, June 12.

After services conducted by the Rev. Albert Thomas, rector, assisted by visiting bishops, Bishop Guerry's body was placed to rest in the churchyard of St. Phillip's nearby.

The clergy of the diocese and the senior wardens of the parishes composed the honorary escort at the funeral. Thec lerical members of the standing committee of the church and officers of the diocese were the active pall-bearers.

Laity and clergy throughout the State shared with members of the family the deep grief at the death of the leader of the church in the diocese for twenty years. From this state and others an almost countless number of messages of condolence poured in upon the bereaved family.

## ATTENTION, CHURCHMEN!

### A Message From the Presiding Bishop to the Men of the Church.

My Dear Brethren:

On October 5 to 9, immediately preceding General Convention, there will be held in the City of Washington the Forty-second National Convention of Brotherhood of St. Andrew, to which all Churchmen, irrespective of Brotherhood membership, are invited. This gathering will be in the nature of a National Conference on Evangelism, and the program is being planned in close cooperation with leaders of our National Commission on Evangelism. It is my earnest hope and prayer that many of you will use this opportunity to gain new inspiration and information for the effective discharge of your responsibilities in the spread of Christ's Kingdom on earth.

The principles of definite prayer and personal service for which the Brotherhood stands represent duties that are not peculiar to this organization but are incumbent upon all of us, and the function of the Brotherhood is to provide a method and plan for the practical fulfilment of these universal Christian obligations.

Consecration of life and a mobilization of our forces for the task of evangelism is a present positive need of the Church. This need cannot be met by the efforts of the clergy alone; there must be general cooperative enlistment and active endeavor of the laity. It is therefore my very positive conviction that there is a real work for the Brotherhood to accomplish in the Church at the present time, and I earnestly hope that Brotherhood members, deputies to General Convention, and Churchmen univerally will avail themselves of the spiritual privileges afforded through attendance upon the Brotherhood Convention, and receive such inspiration as will prompt them to faithful, persevering endeavor for God and fellow man.

Faithfully yours,
**John G. Murray,**
Presiding Bishop.

### Reduced Railroad Rates.

Delegates to the Brotherhood Convention purchasing tickets should ask for certificate (not receipt) to General Convention, the Brotherhood not being listed separately, but included in the General Convention. This certificate. when duly validated, entitles the holder to half-fare on the return trip.

Dates of sale have been fixed to allow Brotherhood Convention delegates to reach Washington by October 5.

### Attendance Banners.

Two Attendance Banners will be awarded, one to the diocese and one to the Chapter, for the largest number of registered delegates in attendance upon the Convention in proportion to the distance traveled. In computing this award, the number present will be multiplied by the distance traveled, so that Chapters and Dioceses at a distance will stand on an equal footing with those nearby.

### The Junior Convention.

Parallel with the sessions of the Convention for men there will be a separate Convention for Junior Brotherhood members and other boys, with an equally a /tractive program. Two Junior Attendance Banners will be awarded, on the same basis as the Seniors. Special announcement of the Junior Convention will be sent on request.

For further information about the Convention address the national office of the Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia, or

**Brotherhood Convention Committee,**
925 Fifteenth St., N. W.,
Washington, D. C.

**General Headquarters,** Hotel Mayflower, Connecticut Avenue at DeSales Street, is Washington's finest hotel. Senior business sessions and conferences will be held there. All rooms have outside windows and private bath. Prices per day European plan for our Convention:

Single rooms, $5.

Double rooms with double bed, $6 for two persons.

Double rooms with twin beds, $9 for two persons.

Suites consisting of bedroom, large sitting room and bath, if occupied by four or five persons (individual beds), $2.50 per person.

First-class restaurant in the Mayflower, also Coffee Shop. Excellent cafeteria across street.

**Junior Headquarters** will be at St. Thomas' Parish House, 1772 Church Street, N. W. St. Thomas' is a beautiful Gothic church just off DuPont Circle. Only two blocks distant is the Hotel Cairo, 1615 Que Street, N. W., one of the better residential hotels of Washington. The rates at the Cairo, per day, European plan:

Single rooms with bath, $3.50.

Double rooms with bath, double bed or twin beds, $5 for two persons.

Single rooms with running water, $2.

Double rooms with running water, double bed or twin beds, $3 for two persons.

Double rooms with running water, when occupied by four persons, double bed and two daybeds, $1.25 per person.

Rooms without private bath all have public bathroom a few feet away, serving four rooms only.

Table d'hote breakfast at the Cairo, 50 cents to 75 cents, luncheons 75 cents and evening dinners $1.25.

Hotels Mayflower and Cairo are ten minutes walk apart, with St. Thomas' Church and Parish House in between.

**On Arrival** Seniors please go direct to Mayflower, Juniors to St. Thomas', to register for the Convention. Mt. Pleasant Street cars go to both. Get off at DeSales Street for the Mayflower, at Que Street for St. Thomas' and Hotel Cairo.

For the greatests uccess of the Convention all guests are asked to live at either the Mayflower or the Cairo rather than at other hotels. Previous Conventions have proved that community life is both helpful and enjoyable.

We cannot guarantee you proper accommodations unless you reserve them well in advance.

### Elected Bishop.

A cable from Japan, on June 11, announced that the Rev. Yonetaro Matsui has been elected Bishop of the Diocese of Tokyo to succeed the late Bishop Motoda. The Bishop-elect is rector of St. Paul's Church in the City of Tokyo, one of the churches which was originally established by the Church Missionary Society of England, and formerly a part of the English Diocese of South Tokyo.

Mr. Matsui received his preliminary education in Japan and took post-graduate work in theology at Wycliffe College, Toronto, where he was graduated in 1898. His congregation is one of the self-supporting congregations of the Nippon Sei Ko Kwei.

### Half-Million Gain in Church Rolls.

From the Washington Evening Star we print the following encouraging statistics:

There is no stunt in the growth of the Churches in the United States. The Churches persist in showing good gains in membership, according to Dr. John T. Brabner Smith, Chicago, Ill., in charge of secular press publicity of the World Service Commission of the Methodist Episcopal Church.

The figures for the larger Churches and groups of Churches are as follows: Catholic, three bodies. 18,854,691 members, a gain of 183,889 in 1927; Methodists, sixteen bodies, 9,119,575, gain 150,910; Baptists, fourteen bodies, 8,-712,607, gain 41,712; Lutherans, twenty bodies, 2,656,158, gain 67,879; Presbyterians, nine bodies, 2,597,136, gain 13,-580; Protestant Episcopal, 1,190,938, gain 17,269; Disciples of Christ, two bodies, 553,641, gain 6,617; United Brethren, two bodies, 413,818, gain 3,-187. The grand total membership of all denominations is 48,594,163, with a total gain of 573,723.

Membership in Churches, Dr. Smith said, is not dying and, while not a test of Christian religion, it is a complete answer to pessimists, who deny the growth of the churches who believe in Jesus Christ.

"The net growth is not large, but it must be remembered that the churches suffer terribly by the loss of thousands of members by death and removals. In spite of this tremendous loss, which is made up by increase by conversion and reception into membership by confession of faith, the Church grows and increases steadily in members and power," says Dr. Smith.

## VIRGINIA

**Rt. Rev. H. St. George Tucker, Bishop.**

### St. Mark's Parish, Culpeper.

Little Fork Church, which celebrated its sesqui-centennial last summer (1777-127), was repaired and opened for worship in 1870, under the rector-

ship of the Rev. George W. Peterkin, afterwards Bishop of West Virginia.

Chancel floor, windows and pews were restored; communion table, pulpit, reading desk and railing were given; and services regularly held, the first since the Civil War.

The old church received further repairs in 1915 to foundation, walls and roof and windows; and monthly services were regularly held every summer from June to September, inclusive.

This summer a quaint triangular cornice which had been removed from the reredos at some unknown date, and stored in the loft of the building, was restored to its place; the decalogue, Creed and Lord's Prayer in antique letters of gold leaf, were placed on four tablets in the reredos, in places where these must have been in 1777; and all the wood-work was painted white.

On the evening of June 2 the first wedding held in the old church, far as is known, since 1848, brought together a happy group of friends, filling the building, when Margaret Robinson Lewis, daughter of James R. Lewis, a vestryman of St. Mark's Parish, was married to James Marion Dyer, of Culpeper County.

K. J. H.

## SOUTHERN VIRGINIA.

**Rt. Rev. B. D. Tucker, D. D., Bishop.**
**Rt. Rev. A. C Thomson, D. D., Coadjutor**

**St. Paul Normal and Industrial School.**

The fortieth anniversary exercises of the St. Paul Normal and Industrial School, which began Sunday, May 27, with the preaching of the baccalaureate sermon by the Rev. Anson Phelps-Stokes, D. D., National Cathedral, Washington, D. C., and ended Wednesday evening with the alumni reception, brought together one of the largest and most widely dispersed audiences in the history of the school. Some came from Massachusetts, from Florida, and Detroit, Mich. All of the principal Virginia cities were represented as well as nearby towns.

Sixty young people received the honors of the school—diplomas and certificates. The Normal School had twelve graduates from the senior class, who received Normal professional teachers' certificates. Seven members of the Junior Normal class received Elementary certificates. The High School had twenty-four graduates and the trade school eighteen. Sunday night the religious societies rendered a program. Monday night the literary societies debated the question: Resolved, "That the United States is justified in sending Marines to Nicaragua".

Tuesday was "Virginia Day". The principal speaker was Mr. R. Lee Chambliss, Superintendent of Schools for Brunswick County. Thomas J. Bliss, a former student of 1889-90, was the ex-student speaker. Wednesday morning, Class Day exercises were held. Wednesday, 2 P. M., the commencement exercises. The Rev. G. Warfield Hobbs was the commencement speaker in lieu of the Rt. Rev. John Gardner Murray, D. D., Presiding Bishop, who was to have delivered the commenceement address, but was prevented from coming by a conflicting engagement. The Rev. Mr. Hobbs paid a glowing tribute to Archdeacon Russell and the result of forty years' work in the school. Diplomas and certificates were presented by Bishop Tucker. Mr. William Anthony Aery, Director of the Hampton Institute High School, also made some very appropriate and encouraging remarks Miss Ella Hudson was the alumni speaker.

The principal's report disclosed that the year was one of the most successful in the history of the school; that the enrollment approximated eight hundred. Other accomplishments noted were the completion of the school's $200,000 building program, new $40,000 Practice School Building under construction, ground broken May 15 for the Girls' Dormitory; gift of $10,000 for administration building, payment of Julius Rosenwald's conditional pledge of $10,000 and also that of the General Education Board of $33,333.36, besides several smaller donations and legacies.

## WESTERN NEW YORK.

**Rt. Rev. Chas. L. Brent, D. D., Bishop.**
**Rt Rev. D. L. Ferris, D. D., Coadjutor.**

**The new St. Matthews' Church,** East Aurora, N. Y., the Rev. Henry de Mauriac, rector, was formally opened with a dedication service on Sunday, May 27, with the Rev. Floyd Van Keuren and the rector officiating. A pleasing feature of the dedicatory program carried out during the following week was daily evening service, conducted by ministers of the different churches in the village. A parish supper, followed by an organ recital, was held on Wednesday. The Rev. Mr. de Mauriac and his congregation are to be congratulated on the completion of this beautiful church.

**Bishop Ferris** recently visited St. Mark's Church, Orchard Park, N. Y., the Rev. Paul B. Hoffman, rector, and confirmed a class of five boys.

M. Y. T.

**Columbia University Gives Degree to Hobart's President:** At the one hundred and seventy-fourth commencement of Columbia University, Tuesday, June 5, the Rev. Murray Bartlett, President of Hobart College, was one of seven recipients of honorary degrees. President Butler, in presenting the degree, gave the following citation:

"Murray Bartlett, Theologian and Educational Administrator. Born in New York; graduated at Harvard College with the Class of 1892, and in theology from the General Theological Seminary with the Class of 1896; widely experienced in the work of religion and education, both in these United States and in the Philippine Islands; serving with distinction until wounded on the field of battle in the great war; guiding with large ability and wisdom the administration of Hobart College; I gladly admit you to the degree of Doctor of Sacred Theology."

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

**Commencement Exercises.**

Mt. St. Alban has been the scene of much activity recently, with the exercises and services in connection with the graduation of classes from the two Church Schools there, the National Cathedral School for Girls and St. Alban's School for Boys. Bishop Freeman delivered the address at the commencement exercises of the boys, held in Bethlehem Chapel, and presented the diplomas. The commencement address for the girls was made by the Rt. Rev. Clinton S. Quin, Bishop Coadjutor of Texas. Bishop Quin's daughter ,a member of the graduating class, was the winner of the flag which, according to custom of the school, is given to the honor graduate.

Exercises, on the occasion of this award, usually held in the beautiful outdoors of Mt. St. Alban, were held in Whitby Hall, on account of rain, but with much of the beauty of the ceremony brought inside. The Rev. Z. B. Phillips, D. D., rector of Epiphany Church, presented the flag to Miss Quin.

**Bishop Freeman Endorses Central Union Mission.**

The Rt. Rev. James E. Freeman, D. D., by a letter to its Superintendent, praises the fine work of the Central Union Mission, and gives his endorsement to the effort being made to relieve the mission of the indebtedness now resting on its men's building.

The Central Union Mission is a sort of clearing house for some of the social work of all the Protestant Churches, and appeals to all to assist in quickly removing this debt.

M. M. W.

## PENNSYLVANIA.

**Rt. Rev. Thomas J. Garland, D. D., Bishop.**

**Declined Election.**

Bishop Garland has sent out a letter in which he says:

Dear Brethren of the Clergy and Laity: The Rev. Henry Knox Sherrill, having declined his election as Bishop Coadjutor of this Diocese, and the official notice of said declination having been sent to me by the President of the Standing Committee, who was the Chairman of the Committee on Notification;

Therefore, in accordance with the provision of Article III of the Constitution, I have decided to call a Special Convention of the Diocese to meet in the Church of The Holy Trinity on Tuesday, October 2, at 9:30 A. M., for the purpose of electing a Bishop Coadjutor.

## MARYLAND.

**Rt. Rev. J. G. Murray, D. D., Bishop.**
**Rt. Rev. E. T. Helfenstein, D. D., Coadjutor**

**Portrait of Dr. Eccleston Presented.**

A portrait of the late Rev. Dr. Eccleston, rector of Emmanuel Church for many years, was presented to the church on May 16, and will be hung in the Great Hall. An address by his nephew, the Rev. Samuel M. Shoemaker, Jr., brought back a vivid memory of the personality and charm of the "Parson". Judge Harlan's reception of the portrait in behalf of the parish recalled, among other things, the sense of poignant regret all over the city expressed at the time of Dr. Eccleston's death, showing clearly what he had meant to all sorts and conditions of men who came within the radiance of his presence and the love and humanity in his face. The portrait is a vivid and striking likeness. The artist was Mr. Thomas Corner.

J. A. M.

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

**Declines Election.**

The Rev. George P. Atwater has declined his election to be Suffragan Bishop of this Diocese. In a letter dated June 5, addressed to Bishop Stires and the members of the convention, he expressed his deep sense of the honor done him by his election, and sets forth the obligations that bind him to his parish. "The members of Grace Church," he says, "have fulfilled their part of a mutual undertaking with exceptional devotion, while the fulfillment of my share of that enterprise is still in its initial stages. . . . I am convinced beyond the shadow of a doubt that I cannot honorably relinquish my rectorship of Grace Church. Therefore, not by a choice between possible alternatives, but by an obligation which binds me to my present office, I must decline my election

(Continued on page 22.)

# Family Department

**JUNE.**

1. Friday.
1, 2, Ember Days.
3. Trinity Sunday.
10. First Sunday after Trinity.
11. Monday. S. Barnabas.
17. Second Sunday after Trinity.
24. Third Sunday after Trinity. Nativity of S. John Baptist.
29. Friday. S. Peter.
30. Saturday.

**COLLECT FOR SECOND SUNDAY AFTER TRINITY.**

O Lord, Who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy Holy Name; through Jesus Christ Our Lord. Amen.

**"DOE YE NEXTE THYNGE."**

From an old English parsonage
Down by the sea
There came in the twilight
A message for me;
Its quaint Saxon legend,
Deeply engraven,
Hath, as it seemed to me
Teaching from Heaven;
And on through the hours
The quiet words ring,
Like a low inspiration,
"Doe ye nexte thynge".

Many a questioning,
Many a fear,
Many a doubt
Hath its quieting here;
Moment by moment,
Let down from Heaven,
Time, opportunity
Guidance are given,
Fear not tomorrows,
Child of the King,
Trust them with Jesus,
"Doe ye nexte thynge."

Oh, He would have thee
Daily move free,
Knowing the might
Of thy royal degree.
Ever in waiting,
Glad for His call,
Tranquil in chastening,
Trusting through all.
Comings and goings
No turmoil need bring,
His all the future
"Doe ye nexte thynge".

Do it immediate,
Do it with prayer,
Do it reliantly,
Casting all care;
Do it with reverence,
Tracing His hand,
Who hath placed it before thee
With earnest command;
Stayed on Omnipotence,
Safe 'neath His wing,
Leave all resultings,
"Doe ye nexte thynge".

Looking to Jesus,
Ever serious,
Working or suffering,
Be thy demeanor;
In the shade of His presence,
In the rest of His calm,
In the light of His countenance,
Live out Thy psalm;
Strong in His faithfulness,
Praise Him and sing,
Then as He beckons thee,
"Doe ye nexte thynge".

—Selected.

**The Privilege and Joy of the Ministry.**

Some time ago I visited a young pastor on his first charge. It was a joy and an inspiration to be with him. He serves one of the poorest circuits in the Conference. His salary is very small and his work heavy. But it was not of these I heard. He was bubbling over with good humor and optimism. He mentioned several times how glad he was that he was in the ministry and he said this year had been the happiest of his life as he preached to his people and visited in their homes.

This young man had no criticism for his church. Not one word came from him that would suggest he felt his charge was not good enough for him. He did not seem to know any other charges paid more salary than he was receiving. His mind was on other things. His heart was full of his call to preach the Gospel and the church had given him a big kingdom all his own. To him his field was not a hard circuit, it was a kingdom. Of course he was doing something. Any young man who enters the ministry that way will do something. He has just received twelve new members into the church on profession of faith. It was his first harvest for his Lord and his eyes shone with joy when he spoke of it. The young folks, old folks and children believe in this young man. It was a pleasure to be with this young preacher. May God raise more like him in our Zion.—Dr. J. M. Rowland, in The Richmond Christian Advocate.

**Can Human Nature Be Changed?**

One of the greatest of those associated with that most efficient of all organizations for the discovery of criminals, Scotland Yard, said not so many years ago, that, in his judgment, there was little if any hope of reforming a criminal. Probably the most of those whose business it is to apprehend the criminal would say the same. Once a criminal, always a criminal. And indeed there is lacking no little evidence to bear this out. If any of us will think back over our associations we will discover that in the great majority of cases the boy has been the father of the man. If the boy be lazy, the man will be lazy; if untruthful, when small, he is very apt to lie always. If selfish and little of nature in the home, or with his playmates, there is generally not much change in after life. If the girl is vain, the woman will be proud and jealous of others like or more favored. However imperfectly, in his confusion at the startling response of Jesus, Nicodemus sensed the import of his interrogation, what it means is this: Can a person of mature years, who has faced life with selfish abandon, be changed so that his whole desire and performance will be directed to living for others? That is a big question.

In seeking to find an answer we have recourse to a threefold evidence.

There are many of us who know what a change has been wrought in our own lives by the incoming of Christ. We know that things have been marvelously altered. Life can never be the same again. The former things have passed away; behold all things have become new. That change has been both unmistakable and radical. Nor can we possibly go against our own consciousness of an undreamed of transformation. Tennyson is scarcely good psychologist when he says:

"For knowledge is of things we see."

It is impossible to deny experience, both in ourselves and in others. Christianity's great appeal is to conduct; and when we see other lives changed, and realize what transformations are wrought there, the weight of evidence is unthinkably strong.

And that brings us to the second evidence we have that human nature can be changed, viz.: the testimony of others. One has only to read the confessions of St. Augustine, the brilliant but sensual youth, who became the greatest apologist for the Church; of St. Francis of Assissi, the rich and gay young man who forsook all for a life of voluntary poverty and helpfulness; of Jerry McAuley, or the Rose of Mulberry Bend; of John B. Gough or John G. Wooley or the ten thousand others who have experienced this revolution of life and have been glad to witness to the change and the moving cause. Indeed, one only need to go into a prayer meeting to hear it at any time. Here are facts with which we must deal. We cannot shun them and lay claim to be careful investigators or searchers for the truth.

To this must be added the testimony of Scripture. The doctrine of a fundamental change of heart and life pervades the whole of the New Testament. Nor indeed is it absent from the old, which declares "God will give you a new heart", though the approach makes it less noticeable here.

The Apostle Paul, the first to express in a recorded form the Christian concept, says: "If any man is in Jesus Christ he is a new creation." Paul is constantly contrasting the life of sin and righteousness, defining the one as a life in the flesh and the other a life of the spirit. He urges men to crucify the old man in order that a new man may come forth. He exhausts language in order to emphasize the change that Christ makes in the life.

Peter exhorts his disciples and Christians everywhere, as children of obedience, no longer to fashion themselves according to their former lusts in the time of their ignorance. While John, writing at the close of the century, declares that whosoever is begotten of God sinneth not, for God keepeth him and the evil one toucheth him not.

It remained, however, for Jesus to express the fact of possible transformation in His own way when He declared that "Whosoever heareth my words and believeth on him that sent me. . . . is passed from death into life". We must never forget Jesus found Himself limited by speech. Words always settle into fixed meanings. The development of truth demands new language forms. Jesus had to use the words at His command, carrying as they did traditional signification. His words here are intended to convey the meaning he would have made plain to Nicodemus, when He said, "Unless one be born from above (or again, or of the Spirit) he cannot see the Kingdom of God"; he has no conception of the joys and the changed purpose and desire that one experiences when he gives over his life to the domination of the Spirit.

Doubtless there are many whose lives have been gradually changed, "transformed from glory unto glory", and who have never known or will know this sudden and amazing transformation

the few experience in later life, and most assuredly the former is the normal process. But we are far too apt to lay the emphasis upon the degraded sinner, the outcast of society. We must increasingly take into account the respectable sinners, for the world is filled with them. They do not drink, they do not steal, they abstain from fleshly lusts, at least so far as the world can see; but they are selfish, proud, narrow, intolerant, living for themselves and careless of others, save as the dictates of society demand. They have fine homes and stay there—in a word, they are respectable, and everywhere received as members of society. They give to church and charity when their social standing requires it, but would never think of doing so otherwise. They are the people who are living for what life can bring them rather than what they can give to life.

The change we are discussing here is that which has taken place in a life which swings from a self-centre to a Christ-centre. It is the change which Paul experienced when, after his bitter persecution of those who followed Christ, he wrote: "For me to live is Christ." It is a change from selfishness to unselfishness. Death or life lies here. Christ changes life by giving it a new center, a new dynamic. "I will draw all men unto myself." It is not a case of environment or the reorganization of society or the more just distribution of wealth; it is not even a case of waiting patiently for the race to grow by its own impulsion out of its undeniably selfish mood. It is the experience of a new life of freedom to do the right, and consequent emancipation from the power of sin, through the domination of the Spirit, inspiring and illuminating and giving strength when we face the higher set over against the lower. The spiritual person of whom Jesus is speaking here to Nicodemus is one in whom the Spirit of God can work. Life becomes single now. It has one motive, and that motive is pure and unselfish—it springs from devotion to a person. It is new with the incoming of that person into life. So Jesus stands at the door and knocks that He may come in and change the old into the new. The individual sets his face determinedly in the way of right and unselfish endeavor.

Yes, human life can be changed. It is the same I. But direction and experience are different. My approach to it is on a different plain. I have taken to myself wings and mount where the atmosphere is not thick with the darkness of self. I am following, and the life that leads me on is wondrous fair and bright. I can see and hear now. I have, with the transformation, been given new sight, and new hearing. Sight has been given to the blind and hearing to the deaf, as the prophet long ago foretold. For this new-old self is born both of blood and the Spirit, and the new element is the domination of the Spirit.

Nor is this in any sense an esoteric fact. It is not for the elect, but for those who choose. The lowliest may walk in light with the most erudite. The wretched, broken, sin-soiled life may be clothed in white. One thing only is necessary—surrender to Jesus Christ. But that is necessary. No one has been able to devise any other way. This is more than a way; it is the way. "There is no work of mine for him to do, who is not wholly mine." Herbert Spencer said: "Perfect correspondence would be perfect life," and in that the philosopher has again spoken the truth of the Christian faith. Jesus put it this way: "This is life eternal to know thee, the only true God, and him whom thou didst send, even Jesus Christ." Perfect correspondence would be perfect life.

What a gospel has been entrusted to us! Would that stark conviction might take the place of the vacillation of our time and mood. We hold the truth that will change a world. And there is no other.—Rev. Dr. W. G. Sargent, in Herald of Gospel Liberty.

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**HOUSES AND HOMES.**

It chills my heart to see a room
  Too orderly and neat—
Never a plaything on the rug
  Nor marks of puppy feet;
No open book or magazine
  Left on a window seat.

I like to see a chair or two
  Out of the usual place,
Declaring "Here some happy friends
  Have chatted face to face".
A pipe, a sewing basket, lend
  To all a touch of grace.

Some houses are like men who need
  Love's hand to muss their hair—
A kewpie doll, a catcher's mit
  On a dignified hall chair;
The gloomy house has learned to smile
  And lost that haughty stare.

A house may be the grandest built
  From Jacksonville to Nome—
Hold store of treasures very rare,
  The art of Greece and Rome,
Yet lack the touch of human love
  Which makes a dwelling home.

—Maud Frazer, in
The Congregationalist.

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**The Wedding Hour.**

In the village during these months past, after the little joiner's shop has been closed in the evening, there has been the sturdy tread of the owner down the side street to the little house at the end. Just there the lane meanders out to the freedom of the fields. The village little ones have often trod that silent path in search of a new opened flower. Older hearts have gone its way to see the sky glory of sunset. It has been the path young joiner Ben has passed with eager feet, to keep fond tryst as a lover may. And now he has taken his maiden as a bride to create anew another circle of the great life. This week has seen their wedding day.

The carpenter was honored guest, with his little mother and their friends. It was all so like the interwoven friendships of another village and another land. So like the scenes of a carefree day at Cana. So like that hour which prompted thoughts that Mother Mary kept close within her heart.

I wonder whether the Master ever went back to the carpenter shop after those days of testing in the wilderness. I wonder whether His hands ever longed for the grip of the saw and the plane . . . whether His feet ever forgot the feel of the brittle shavings. He was ever a builder. He was ever one for turning rough lumber into finished and fitting form. He was ever one for using up all seeming waste. . . . Did He ever go back? Did He ever steal quietly by the closed shop and linger a little in His progress ere He made His way to the hill beyond and to prayer? Did He not often return in spirit to the boyhood scenes when His weary body was otherwhere?

Certain His purpose never was to withdraw far from the commerce of life's need, nor from its social joys. There must often have been laughter round the wayside fire when these friendly, earnest fellows rested from the dust for pilgrimage. Here was a friend being married—He had not forgotten. Why should He not go? True, His was no easy choice. The role of a prophet is no easy role. The role of a prophet who prefers to wear the normal garb of his day, is harder still. The religion of the Master was the religion of a divine heart beneath human clothes . . . of a divine greeting by the glad free human way. The days of the Master were such as His religion would demand. There was only one place He might not go. Only one environment which must be shunned by His disciples . . . that place where He might lose His consciousness of the all-pervading spirit of all Good Life. He sought the growth of beauty, of goodness and of truth. His cause was the cause of Life and Light and Love. Wherever these were, there was the Master of Man.

But this Cana wedding had its meaning deeper even than this. There was the little group of followers of a newfound Teacher, the Teacher Himself, and the friendly circle of the well-loved countryside. How sweetly and simply human it all is. Were these the first joys of the building of a world religion? Were these the scenes that must be interwoven with the propagation of a universal faith? Indeed they were. Sorry that religion, that faith, that fails to feel the meaning of such a quiet simple hour as that when Jesus forgot not the wedding of a friend.

A man of sorrows! Yes, it may be. But the Master too was a man of joy. His thought was never far from the lisp of little children, the shy glances and lingering reticences of youthful lovers, the quiet gladness of home-born hearts. How could it be? In every man He saw the divine life reaching up to come to a consciousness likewise divine. In every human eventuality He was aware of the spirit forces that make for the wonder of a higher destiny.

At the outset of His ministry He must choose. His friends missed not the meaning of His choice. He spake as one having authority, but He walked the paths of intermingled joy and human need.

So it must ever be. The wind bloweth where it listeth and we hear the sound thereof. With the Spirit it is likewise. Glad in humble ways the quietude of God is found; Glad in simple hours of simple, kindly folk. Love is not bound by circumstance, and the Master is the Son of Love . . . no more, no less. As the sun rising in golden splendor to illumine the very filth of earth looses no least moiety of its glory, so Love's golden gleam searches each human turning and brings to birth the warm throb of heart's content.

As I linger again at noon or eventide, and look fondly along the cottage path in its way to the open fields and the hills beyond, it seems I look along the way to Cana. It seems that every human meeting born of Love has within it somewhat of the touch of miracle and is gladdened by the presence of the Spirit Lord of all good life.—J. E. Ward in Canadian Churchman.

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With Henry Van Dyke we sing:

"Could every time-worn heart but see
  Thee once again
A happy human child, among the
  homes of men,
The age of doubt would pass—the
  vision of Thy face
Would silently restore the child-hood
  of the race."

# For the Young Folks

For The Southern Churchman.

### USE THEM AS THINE.

F. B. Stone.

Use my lips that they may speak,
Words of life to help the weak.
Words of love to speed the strong,
Words of power to right the wrong.

Bless my hands, use them as Thine,
May they heal with touch divine;
Loving ministry fulfill,
In accordance with Thy will.
Keep my mind pure, keen, alert,
Thinking naught for other's hurt.
Quick to see and use for Thee
Every opportunity.

Keep Thy fire deep in my soul—
Glowing like a living coal.
Setting fire to other hearts
With the power Thy love imparts.

Thus Thy will not mine be done,
Witnessing Thy victory won;
Led by Thee where'er I go,
Giving Thee the life I owe.

### To One Who Goes Singing.

Artha Parker made a discovery, a wonderful one destined to change the whole course of her thinking, her life—to transform drudgery into a means towards success.

Artha's days were busy ones. She kept house for an older brother whose wife had died, leaving two little children. And in the first place, if Artha had not been the capable, efficient, conscientious girl she was, Ben's mind would not have turned so quickly to her in the time when he needed a most capable, efficient and conscientious person in his house. Of course, Artha was proud to be chosen, and happy, too; for the funny things that little Ben and Baby Esther did kept her laughing many times when she was tired and discouraged.

It had been Artha's desire to take music lessons, first piano and then later, when she progressed in her knowledge of music, to begin cultivating her very nice singing voice. It was giving up this dear desire that made the worry lines down the middle of her forehead that nobody liked to see on so young a face as Artha's.

"Of course, I'll have to give it up for years and years. And then, when Benny and Esther are old enough to take care of themselves, my voice will be so stiff it will crack the first time I try to use it," she mourned, as she went through the routine of the day, telling Hattie in the kitchen what to have for dinner, the next day's breakfast and lunch, dressing and undressing the babies, dusting, picking up playthings, putting them away and getting them out again.

"There is never any end to this kind of work. You do it and then you do it again, over and over and over."

It was not until about six weeks of her "drudgery" that Artha made her discovery.

"I have not sung since I came into this house," she remembered suddenly one day. It was one of the busiest of all her days. It had rained and the children had gone out on the veranda and gotten their shoes wet three different times. Artha was at her bottom depth of discouragement that day. It seemed to her that she would never come to the end of taking care of little wet shoes and stockings.

"No path seems rough to one who goes singing."

Where had she heard those words? She could not have told whether she had read them or put them together herself. Anyway, it was the message she needed for the moment, and fitted into her thoughts in a wonderful way.

"Maybe if I tried to sing a little—not singing lesson singing, but just my best plain, every day singing—it would help make things easier."

And it worked.

Whenever troublesome times thickened around her, when Hattie was sick and Artha had to cook and serve the meals, when rainy days kept the children inside making incessant demands, when she was the very weariest, Artha made herself sing.

"Pity! Pity!" Baby Esther would exclaim, leaving off some mischievousness to listen.

"Sing it seventeen times more," little Ben would insist, when she came to the end of one of the songs he liked.

"It's mighty sweet of you, sis, to take all this hard work so angelically," big Ben would say, when he was there to hear.

"I'm keeping up my practice," Artha herself realized, joyous over the realization.

Her homekeeping toil had become very dear to her now. She loved every duty. Her enthusiasm made it grow easier and easier and she found little gaps of time in between the flying hours, and knew that she was ready to go on with her music lessons seriously.

"It's your fine common sense," her teacher told her one day, "that is going to make a real musician out of you. You are not afraid of work, and you understand that there is work ahead that has got to be done. You will succeed, yes. You have worked out the problem of success already."—Kind Words.

### Polly Speaks.

Little Dorothy Adams and her parrot were the best of friends. And they were just as happy as they could be.

It happened that Dorothy's daddy was a shoe dealer. He sold lots of fine shoes to little children, and to big folks, too And his small daughter, Dorothy, was very fond of shoes; especially, new ones.

On this particular forenoon, Dorothy was reading an interesting book. But Polly didn't like books. She could not read, you know, and she wanted Dorothy to talk to her.

So, to attract Dorothy's attention, she began to talk as fast as any bird could possibly talk.

"Set the table, Dottie!" she called, but Dorothy went on reading. "Naughty bo-o-k! Daddy coming! Daddy bring—shoes! Shoes!"

"No, daddy won't bring me any shoes today," Dorothy finally declared, as she stopped reading for a few seconds.

Polly was delighted, so she went on repeating all the things that her small mistress had taught her to say. She wished Dorothy would put up that book.

From where Polly sat near the wide window, she could see lots and lots of things. She often saw Dorothy at her play, and she almost always saw her when she returned from school. She could see a long way down the street. That it how it happened that she frequently saw Dorothy's daddy coming home to dinner. On such occasions, she would perk her head and call: "Daddy coming! Set the table, Dottie!"

This morning, Polly wanted to talk about shoes all the time, so she kept calling over and over again: "Daddy bring shoes!"

"Now, look here!" Dorothy exclaimed, shaking her finger at her pet. "I'm going to finish this book, Miss Polly, and you're going to keep quiet. Do you know what you are, Polly Parrot? You are a big chatterbox!"

Polly looked at Dorothy, and put her head over on one side. Then with just one eye she gazed at the little girl. Polly didn't know just what a chatterbox was, but she knew Dorothy called her by that name only when she wanted her to be quiet.

Polly kept still for a minute or two, but that was all. "Daddy bring shoes!" she said. Then, "Naughty Poll"!

Dorothy laughed. "You're a darling old Poll," she exclaimed, "but listen!"

Polly looked right at the small finger that Dorothy shook at her, and kept as quiet as a mouse.

"Now, Miss Polly, you must keep quiet. Don't you speak again, unless it's really necessary. Not a word, unit's really and truly necessary."

"Dorothy," said mother as she looked into the room, "when you see daddy coming, set the table, won't you, dear?"

"Yes, Mother," Dorothy replied, as she moved her chair up close to the window.

Polly knew Dorothy very well, but she didn't speak. She just kept her eyes on the road, while Dorothy continued wth her reading. But Polly was getting a bit anxious. It certainly took a long time to read that story. Suddenly, she saw a familiar figure coming up the street.

"Yes," said Polly to herself, "that's daddy! My! I must speak. I just cannot keep still another second."

So she turned her head, and looking at Dorothy called: "Set the table, Dottie! Daddy coming. Daddy bring shoes! Set the table!"

Dorothy looked up in amazement. Yes, sure enough! There was daddy coming, and she hadn't put a single thing on the table. She had forgotten all about it.

"You darling old Polly!" she exclaimed, as she hastily closed her book. "You remembered what I told you, didn't you? And Dottie forgot all about the table. You're a darling old Polly."

Polly was happy indeed. She perked her head once more. "Pretty Poll," she said. "Naugh-ty bo-o-k!"—Margaret B. Elms in Zion's Herald.

### Betty's Playtime.

"Oh, dear," said Betty, when mamma called her from play, "somebody's always a-wantin' me to do something!" and she ran into the house with a frown on her face.

"Betty," said mamma, "if you can't obey cheerfully—"

"But I always have to be doin' somethin'," burst out Betty. "I never can play—"

"You may play this whole day long," said mamma, quietly.

"And not do anything else?" said Betty.

"Not do anything," said mamma.

"Oh, goody!" cried Betty, as she ran out and got her doll things, and began making a dress for Cora May, her new doll.

Grandma came into the room while she was sewing.

"Betty," she said, "will you run up-

stairs and get my spectacles?"

"Yes, ma'am," cried Betty, jumping in a hurry, for she dearly loved to do things for grandma.

"No, Betty," said mamma; "you keep on with your doll things. I'll get grandma's glasses myself."

Betty returned to her sewing, but somehow it wasn't so interesting as it had been. She threw it down the minute little Benjamin waked from his nap and ran to take him.

"Nursing is too much like work," said mamma, taking the baby out of her arms; "you must not do any today."

Betty's cheeks turned rosy. She thought of the times she had grumbled when mamma had asked her to hold the baby. Now she would have given anything to hold him one minute.

Mary Sue, Betty's friend, came by to get her to go on an errand with her.

"I am sorry, but you can't go," said mamma. "Running errands is not play, you know."

When father came home to dinner, Betty started as usual, to open the front door for him. But mamma called her back.

"You forget, Betty," she said in her pleasantest way, "that you are not to do anything for anybody today."

"Then I guess I had better not ask her to drop my letter in the mail box," said Cousin Kate, "it might interfere with her play."

"I'm tired of play!" cried Betty. She ran out into the kitchen. Dinah, the cook, would let her help her, she knew. But for a wonder, not even black Dinah would let her do anything.

"I'se agwine ter a fun-eral," she said, "an' I'se in a mighty big hurry to git off. But, law, honey! I wouldn't hab you interrupted in your play for nothin'!" Poor Betty; she thought the day would never end.

"Oh, mamma!" she cried, as she kissed her at bedtime, "do wake me up early in the morning. I want to get a good start. Helping is so much better than playing all the time."—Selected.

### New Life.

When I was a boy, I lived in Canada, and was in the habit of studying my lessons out in the huge kitchen. And, one night, when all was still and I was poring over my books, there suddenly came to my ears a sound that frightened me.

It was a weird, mysterious sound, like the brushing of unseen, ghostly wings upon the bare walls. I trembled in alarm, as I tried to locate the noise—and could not.

Swish—swish—swish! From everywhere, and yet from nowhere, it seemed to come. In a panic of terror, I fled from the room, and sought out my mother in another part of the house.

And she came to the kitchen with me. It was still there. Swish—swish—swish!

After a search she located the source of the strange brushing of unseen wings. The sound emanated from a little pasteboard box, hidden far back on the very top shelf of the pantry. The container was punched across the top with tiny holes. And, when we opened it, there fluttered forth a great, beautiful butterfly.

Some time before, my older sister had taken the chrysalis of a caterpillar, attached to a dead twig, placed it in the box on the pantry shelf, and forgotten it.

And from that sepulchre had arisen to new life and glory the marvel of the vari-colored butterfly.—J. S .Lodge, in Our Dumb Animals.

For The Southern Churchman.

### WOULD YOU LOVE GOD?

Gene Scott Wright.

Would you love God? Then seek His face,
Draw near Him while He may be found;
To prayer and praise give each its place,
Then shall your love to Him abound.

Go to His house each Sabbath,
And kneel at His communion feast;
Turn from the world sometimes away,
From bondage be your soul released.

Companionship the heart awakes—
You cannot love an unknown friend;.
Love ever gives, Love ever takes,
And will go with you to the end.

A treasure sought is treasure found,
No jewels store the careless hand:
In Him both Life and Joy abound—
"Seek, knock, and ask," is His command.

### The Three Verbs.

Once upon a time there were three children—two brothers and a sister—and one night a fairy came to them. And the fairy said, "Children, I have got here three verbs—to be, to do and to have—and you can choose which you will take; only, mind this—whichever you choose will have an influence on your after life!" The children, first of all, did not know whether they would like to choose either; it sounded too much like a grammar lesson. But—when the fairy assured them that it had nothing to do with lessons, the eldest boy, who was rather a greedy boy, said: "Oh, I'll take 'to have'—that will just suit me," and the second boy, who was a restless sort of a youngster, said: "And I'll take 'to do'." "Well," said the fairy to the little girl, "There's only "to be' left, so you must have that." "That's all right," said the little maid, "it's the very one I wanted."

When the eldest boy woke the next morning, he was more greedy than ever. He wanted everything he could get, and a great deal more. And he found he got a good many things. If he played at marbles he generally won. He lent his pennies and charged for lending them. Things seemed to fall into his hands in a wonderful way. He saved all his money and got richer and richer. When he grew up he started in business and it prospered. His one thought was always to get, and often he was not very particular how he did get, or who was made poor. So you may be sure that nobody loved him. And at last he died and left all he had for somebody else to spend.

The second boy woke up more energetic than ever. He was out of bed first, and washed and dressed before the others were up. As soon as breakfast was


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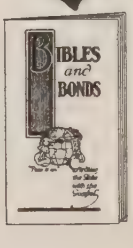
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over he began to look about for something to do, and he generally found plenty. Some of it was useful and some of it was mischief. And he grew up to be a very busy man. He was on all sorts of committees and societies, and if there wasn't one he would start one. He came home late at night, and sat up half the night and wore himself out. And at last he died, and had to go and leave it all behind.

When the little girl woke up the thought came to her, "I have to be good, I have to be kind". And she tried to be good and she found it easy, you see, that was what she had chosen.

She didn't mind much about getting things and she wasn't particularly busy, but everywhere she went she carried the sunshine. Everybody loved her and when they were sick or in trouble they sent for her—not for what she said or did, but what she was. They loved to have her near, just like we love to have the flowers and the sunshine. She had very little to give, but they loved her for what she was. And when she died she left the memory of what she was behind and she took what she was with her, too.

Children, the best thing of all is "to be". If you make sure of that, "to have" and "to do" will take care of themselves. Jesus once said that eight sorts of people were to be blessed, and they were all of them people who had learned "to be".—The Sunday School Herald.

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**Those Punctuation Marks.**

"Oh, dear!" sighed Warren, as he came in from school one day; "I wish we didn't have to learn so much about periods and commas and semi-colons and such things, I hate them."

Mamma laid down her sewing and said: "Why do you hate them, Warren?"

"I hate to use them, and, besides, I don't think they are of much use. I don't see why we can't write sentences without putting in any punctuation marks."

Mamma smiled, and then, rising from her chair, she went over to the desk and got out a piece of paper and a pencil. Then she wrote: "The little turkey strutted about the yard and ate corn half an hour after his head was cut off."

"Why, mummie, how funny!" exclaimed Warren when he read it. "How can a turkey walk around eating corn without a head."

"He couldn't," replied mamma, "and yet I have written just what I intended to write. I have, however, left out all punctuation marks."

Then she bent down and punctuated the sentence. It read: "The little turkey strutted about the yard and ate corn; half an hour after, his head was cut off."

"Oh, I see," cried Warren and then and there he resolved to learn all he could about punctuation marks.—The Evangelist.

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The more earnestly we seek the strength of the Lord the clearer will our own weakness be.

True greatness is never anything but seeing the ideal as intensely practical. —Ray Stannard Baker.

Ah, why should we wear black for the guests of God?—Ruskin.

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# TO THE LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

There is in circulation among the laity of the Protestant Episcopal Church a petition, prepared by one of our Bishops, to the General Convention which will assemble in Washington next October, asking that body to refuse its assent to the proposal to eliminate the Thirty-nine Articles of Religion from the Book of Common Prayer, which would mean their abrogation.

"WHEREAS, the last General Convention adopted tentatively a resolution to revise the Book of Common Prayer by omitting the publication in connection therewith of the Articles of Religion; and

"WHEREAS, there is no provision for publishing elsewhere or for recognizing in any other way the Articles of Religion except in connection with the Book of Common Prayer; and

"WHEREAS, the Constitution of this Church has ever since 1801 recognized in this way the Articles of Religion; and

"WHEREAS, the Articles of Religion define the Church and state clearly the historic doctrinal differences between the Anglican Communion and the Roman Catholic Church;

"THEREFORE, we the undersigned adult communicants of the Protestant Episcopal Church do most earnestly memorialize our Right Reverend Fathers-in-God, our Reverend Clerical Deputies and Honorable Lay Deputies, in General Convention assembled in their respective Houses, to vote against the resolution to omit the Articles of Religion from publication in connection with the Book of Common Prayer and to vote against any proposed amendment to the Constitution that would omit reference to the Articles of Religion.

"AND we do further memorialize our Fathers-in-God, the Bishops, to send us a message of assurance that the name, the doctrine, the ceremonies and nomenclature of our Church and her missionary purpose and her fraternal love for all Christian people are and should be as expressed in the Book of Common Prayer.

"So we believe you will bring comfort and peace to the hearts of many, give confidence to those within our Communion and make clear to all men the true Catholic nature and Protestant heritage of our dear Church and revive zeal for the salvation of souls through Jesus Christ Our Lord. Amen."

We believe that a great majority of the communicants of the Church are opposed to the elimination of these Articles of Religion, established by the Church in 1801, and are likewise opposed to the introduction into the Church of the Mass, Reservation and Adoration of the Sacrament Prayers to the Virgin Mary, Invocation of Saints, Worship of Images and Relics, Auricular Confession, Penance, use of the Rosary, Holy Water and other doctrines and ceremonies peculiar to the Church of Rome.

We therefore heartily endorse this petition and express the hope that all Protestant Episcopalians will signify their approval of it by their signatures and by aiding in the widest possible circulation of it.

Copies of this petition may be procured without cost from Latsch & Arnold, 97 N. Second Street, Memphis, Tenn.

(Signatures of Laymen)

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**Please Sign and Mail to SOUTHERN CHURCHMAN Richmond, Va.**

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# Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### SPECIAL NOTICES.

**ANTIQUES.**
**WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 309 East Franklin Street. Richmond, Va.**

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**COUNTRY BOARD.**
COUNTRY HOME WILL ACCOMMODATE SMALL number of boarders, transient, or permanent. Modern conveniences, private baths. References. Address "Tilikum", Rte. 1, Hollins, Va.

**COUNTRY BOARD.**
WOODFARM ON PIANKATANK RIVER, modern conveniences, good board, large shady lawn. Terms reasonable. Ideal place for children. Mrs. W. C. Segar, Stormont, Middlesex county, Virginia.

### SITUATION WANTED.

WANTED—BY CHURCHWOMAN OF EXperience, position as matron in institution or orphanage. References and testimonials. Address "M. F.", care of Southern Churchman.

A LADY OF REFINEMENT AND EXECUtive ability desires position as managing housekeeper, companion or helper in private home, institution or school. Successful with children. Excellent references. Address Mrs. Robert Neal, 804 Maple Street, Staunton, Va.

LADY OF REFINEMENT AND EXPERIENCE desires position as matron, or chaperon, in a first class boarding school, or in private home as companion, or managing housekeeper. Excellent testimonials and references. Address "A", care of Southern Churchman.

### HELP WANTED.

WANTED, TEACHER FOR A RURAL Mission School. Term eight months. Salary $75. Address E. C. M., Southern Churchman.

WANTED, A LADY AS COMPANION-HOUSEKEEPER and to drive car for elderly couple in Virginia country town. State salary required and when available to "G. H. C.", care of Southern Churchman.

WANTED—A GENTLEWOMAN, FOND OF CHILDREN, and industrious, to assist in the care of children and make herself generally useful in a small home school. Small salary, but a delightful home to right party. Address P. O. Box 355. Manassas, Va.

# Deaths

**PEMBERTON:** Passed into life eternal, in the early morn of May 26, 1928, MRS. MARGARET GIBBONEY PEMBERTON, widow of J. A. Pemberton, Jr., of Fayetteville, N. C., daughter of William and Caroline Kyle Gibboney, of Wytheville, Va.

"In life, in death, O Lord, abide with me."

### A TRIBUTE.

**Miss Eliza Breckinridge.**

In the passing from this world of MISS ELIZA BRECKENRIDGE, who recently died in Roanoke, Va., one finds no plea for mourning. Her days had run their course in all piety and dignity for eighty years and more. Rather one gives thanks for the example of this Thy servant who has departed this life in the true faith of Thy holy name". Miss Breckinridge passed her childhood and middle life at Grove Hill, Botetourt Co., Va., the home of her family for several generations. She then moved to Roanoke, where she lived with her sister-in-law, the late Mrs. Julia A. Breckinridge, and later with her niece, Mrs. W. Gordon Robertson.

Miss Breckinridge's unassuming, yet marked personality, her intellectual gifts, and, above all, the beauty of her Christian character whose "very pulse was God's praise" even in this transitory world will linger as an influence for good.

AN AFFECTIONATE RELATIVE.

### REV. HENRY V. SAUNDERS.

THE REV. HENRY V. SAUNDERS, rector of Christ Church, St. Michaels, Maryland, died at a Baltimore hospital, on May 29, after an illness lasting only two weeks. Funeral services were held by the Rev. George W. Davenport, D. D., assisted by the Rev. Dr. Sutton and the Rev. S. R. MacEwan, on Thursday, May 29, in the presence of nearly all the clergy of the Diocese of Easton, parishioners and friends of the deceased.

The Rev. Mr. Saunders was graduated from St. Stephen's College, Annandale, N. Y., in 1905, with the degree of B. A. and three years later from the Virginia Theological Seminary. He was ordained deacon in 1908 by Bishop Paret, of Maryland, and priest in 1909 by Bishop Harding of Washington. He was rector of various parishes in the Diocese of Maryland, and in 1923 accepted Christ Church, St. Michaels, Diocese of Easton, where he remained until his death, a beloved and faithful pastor and friend to every one.

Mr. Saunders held several prominent and important offices in the diocese. He was one of the examining chaplains, a member of the Board of Diocesan Clergy Relief, member of the Executive Council, and chairman of the Committee on Religious Education.

The interment was in St. Michaels, Md.

### MRS. NATILLIA HORNER HURXTHAL.

MRS. NATILLIA HORNER HURXTHAL, widow of the late George A. Hurzthal, died at Warrenton, Va., at the home of her sister, Mrs. F. B. Britton, on Tuesday morning, March 27, after an illness of several weeks, at the age of eighty-two.

Mrs. Hurzthal was a devoted communicant of St. James' Church, which she had served faithfully in the Sunday School, Chancel Guild, Parish Aid and Woman's Auxiliary. For some years, while living in New York, she had been a communicant of St. Agnes' Church. She was one of the first members of the Daughters of the King of St. Agnes' Church, and retained her membership in that organization until her death.

Always faithful to her Church and kind and generous to all, she had won the love and respect of all who knew her. By her life all men knew that she must indeed be one of our Blessed Lord's beloved disciples.

"For all the saints, who from their labors rest,
Who thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest.
Alleluia."

### MRS. ANNIE CLYMER McKIM.

ANNIE CLYMER McKIM, widow of the Rev. Dr. Randolph Harrison McKim, departed this life on Saturday, May 19, 1928, at her late residence, 1623 K Street, N. W., Washington, D. C. The service, held in the Church of the Epiphany on Tuesday morning, May 22, was conducted by the Rt. Rev. James E. Freeman, D. D., LL. D., Bishop of Washington, assisted by the Rev. Henry Lubeck, D. C. L., and the rector, the Rev. Z. B. Phillips, D. D. The interment was at her old home at Birdsboro, Pa., at which the Rev. A. B. Vossler officiated, assisted by Dr. Phillips.

In the death of Mrs. McKim, the Church of the Epiphany and the City of Washington have sustained an irreparable loss. Gracious and dignified in her bearing, she manifested to the very last the deepest, personal interest in everything pertaining to the upbuilding of the Kingdom of God in Church and Nation, never losing touch with those whose circumstances in later years may have consigned them to a greater or less degree of obscurity. It has been truly said of her, that she was "steadfast, unmovable, always abounding in the work of the Lord", but only those who knew her best realized how utterly selfless was her devotion to her Lord and Master in sharing the burdens of others, and instanding firmly for the right wherever duty called. Her interest in the Church, her devotion to its services, her unfailing presence at regular Celebrations of the Holy Communion revealed the source of her inspiration and the far-reaching power of her example. With matchless faith and unflinching courage she set her face to the Light and with entire confidence walked with God, and "was not, for God took her".

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father in Thy gracious keeping
Leave we now Thy servant, sleeping."

### MISS ELIZA W. BRECKINRIDGE.

MISS ELIZA WATTS BRECKINRIDGE entered into life eternal at Roanoke, Va., on the twenty-fourth day of May, 1928, in the eighty-eighth year of her life.

Miss Breckinridge was one of nine children of the late Captain Cary Breckinridge and Emma Gilmer, his wife, of Grove Hill, Botetourt Co., Va., and, although never of a robust physique, she survived all the other members of her immediate family. She was the grand-daughter of General James Breckinridge of Revolutionary fame and who later became prominent in politics, serving as a delegate from his native county in the General Assembly of Virginia for many years and afterwards as Representative in Congress from the Botetourt District. In 1795 he erected the grand old mansion known as "Grove Hill", and this home at once became widely known for its charming Southern hospitality and the resort of men who were prominent in State and National affairs. Jefferson, Madison, Monroe, Clay and many lesser notables spent happy hours in its halls and on its spacious lawns, and their host, having preserved his large and varied correspondence with these men, "Grove Hill" became a treasure house of much historical data of great value. Broad culture, unstinted hospitality and far-seeing, self-effacing patriotism had been the spirit of the place; but this beautiful home with all its treasures was entirely destroyed by fire on October 24, 1909. Miss Breckinridge thus graphically expressed her feelings in regard to this catsastrophe: "But the glory of the Past and the cherished memories of the beautiful lives that had perished could never return. The cry from the heart was always, 'Oh, for the touch of a vanished hand and the sound of a voice that is still'. When its walls fell and the great roof collapsed, it was like a sob from the heart of the Past." This house has been the home of the Breckinridge family for more than one hundred years, and a connecting link between the first and fifth generations of that family in Botetourt County. It may be said that Miss Breckinridge lived through four of her country's wars, and it is a tragic fact that of her five brothers who went out to battle for their country in the Confederate Cause, three of them never returned.

After the death of her mother in 1893, Miss Breckinridge moved with her sister-in-law, the late Mrs. Julia Breckinridge, to Roanoke, and these ladies later made their home with Miss Breckinridge's niece, Mrs. William Gordon Robertson, until the time of their respective deaths.

Nurtured in a home of such rare culture and refinement, Miss Breckinridge exhibited to a marked degree all those qualities of mind and character naturally derived from such a source. A devoted Christian, she was a regular attendant at the services and other meetings of St. John's Church, of which she was the oldest member in point of age and service, until an unfortunate accident occurred last fall deprived her of this comfort. Possessing a sublime faith in the mercy and wisdom of God, in times of trouble or adversity she resigned herself uncomplainingly to His tender mercies, finding com-

fort and consolation in the firm belief that He knew best and that He would never forsake her. Being of a naturally cheerful disposition, with a bright intellect and a great fund of sparkling humor, she was a charming companion, always showing a deep and sympathetic interest [illegible] others and thus endearing herself to every one with whom she came in contact. The large congregation which attended the funeral service at the church and the gorgeous display of beautiful flowers bore evidence to the love and esteem in which she was held by her many friends. As a student of literature, she was a lover of good books and took special delight in the study and interpretation of the Bible and Shakespeare. During the latter years of her life she spent much time in copying short gems of poetry or other quotations in her own inimitable hand-writing and sending them to her friends—a small but loving tribute which was greatly appreciated by those who received them. An ardent lover of Nature, she derived great pleasure from its beauties and was always greatly interested in the various flowers and trees of the countryside. Her life was like a beautiful flower, which, though often buffeted by the cruel winds of adversity, cast a fragrance of love and joy on all who came within its reach, and although now transplanted to the fields of Paradise, the influence of her beautiful character will live on to make this world much sweeter for her having lived in it.

"Fold up the Tent!
Above the mountain's crest.
I hear a clear voice calling, calling clear,
To rest! to rest!
And I am glad to go,
For the sweet oil is low,
And rest is best!"

### IN MEMORIAM.

**Phillip Francis du Pont.**

Entered into rest at his residence at Wilmington, Del., Thursday, May 17, 1928. The funeral services were conducted by the Rt. Rev. Phillip Cooke, Bishop of Delaware, assisted by the Rev. F. T. Ashton, rector of Christ Church, Christiana Hundred. The interment was in the du Pont Cemetery, overlooking the Brandywine and beneath the ancient trees of which all members of this great family have been laid to rest for over a hundred years.

Phillip du Pont was the oldest son of Dr. and Mrs. Alexis du Pont and was born in Louisville, Ky., in 1879. His family later moved to Wilmington and resided at their beautiful country seat, "Rencourt", Greenville, Del., where he grew to manhood and where he was living when the writer first knew him, just before his marriage.

He was educated at the University of Virginia, where he was a student and where he made an excellent and enviable record as student and man.

He married Elizabeth Braxton Horner, daughter of Dr. and Mrs. Frederick Horner, U. S. N., of Marshall, Va., and sister of Mrs. John S. Bunting of St. Louis, and of Frederick C. and Leonard S. Horner of New York. Besides his widow, he is survived by two daughters, Mrs. Richard D. Morgan and Mary Jane du Pont.

Phillip du Pont was a splendid man a gentleman of culture and ability, a loyal and genial and true friend, a devoted husband and father, sparing neither time nor expense in the care and comfort of his family.

He was wildly and variously read in general literature and in some periods he was an authority. Well acquainted with the best things in human letters, his finely equipped library always showed upon their shelves the best editions of the best masters.

The present writer, who also officiated at his wedding, knew him long and pleasantly, and well recalls many a long walk over the attractive roads or through the fields that lay all around his beautiful home, talking of kindred enthusiasms in literature with the best things of which his mind was so variously enriched. We do not know of any one who knew the works of Robert Louis Stevenson better than he, or who could quote more readily from his poems or recall more aptly chosen bits of his prose. He was the author of several small volumes of verse which were privately printed and many of which his best friends will long cherish, reflecting, as they do, the spirit of the writer.

He was beloved by his chosen friends who knew him best. He cared but little for the glare of noon-day popularity and the superficial interests of society and the hurry and drive of mere material interests. He loved his family and his beautiful home, which he carefully planned, delighted in a day's hunt in the fields or down the Chesapeake. He was a devoted and loyal and affectionate father, and his kindnesses were as numerous as they were nameless, his left hand not knowing what his right hand did.

He was confirmed in Christ Church, Christiana Hundred and died a communicant of that Church.

His going seemed most untimely, so young and so capable of great good in years to come. A bad attack of influenza earlier in the spring had left him weak and finally complications set in that called for a major operation, which he was not able to survive.

We mourn his going, the best service to humanity was hardly more than begun. Our thoughts of love and sorrow and regret are with his lovely wife and daughters in tender consideration for whom we grieve, and our prayers rise to our Heavenly Father that eternal light and rest and peace may be his portion even forevermore.

J. S. B.

### CHURCH INTELLIGENCE
(Continued from page 19.)

as Suffragan Bishop of Long Island." Bishop Stires, in a letter which accompanies that of Dr. Atwater, says: ". . . I am fully convinced that his decision is actuated solely by the very highest motives. I am compelled to confess that at present he cannot come to our aid. . . ." Bishop Stires intimates in the same letter that at an appropriate time he will request a special convention to "consider what we ought to do". There is great regret throughout the diocese at Dr. Atwater's decision, but only increased respect for him, in view of the reasons he gives.

C. H. W.

### FLORIDA.

**Rt. Rev. F. A. Juhan, D. D., Bishop.**

#### Wayside Witness.

Florida has recently been blessed with a Crusade of Wayside Witness in Jacksonville and vicinity through a week's visit of six young Evangelists of the English Church Army. These consecrated and spirit-filled young Englishmen came to the Diocese by the invitation of the Bishop and the Chairman of the Commission on Evangelism, the Rev. Charles W. Frazer. Captain Frank Bloxham, the Captain of the group, has his five associates only arrived from England the week previous to their Jacksonville Crusade.

While in Jacksonville from April 28 to May 4, inclusive, the Church Army conducted services in the churches three times daily and in addition to these services many of the institutions of the city, both penal and philanthropic, were given the privilege of sharing in the Crusade. Daily noon-day meetings were also held in Heming Park, a thronging thoroughfare in the heart of the city.

### WEST MISSOURI.

**Rt. Rev. S C. Partridge, D. D., Bishop.**

#### Consecration.

Consecration of Trinity Church, Marshall, the Rev. W. J. Gratton, minister-in-charge, took place on Sunday, June 10, with Bishop Partridge as officiant and preacher. The mission at Marshall has had a continuous and active existence since 1872. It is now housed in a substantial and well-appointed church, built five years ago, during the incumbency of the Rev. W. T. Travis, now rector of St. Simon's Parish, Chicago. Discharge of last obligations for the cost of building was recently made through receipt of a gift of five thousand dollars from the American Church Building Fund Commission.

#### New Clergy.

Work is being strengthened and developed at a number of parishes and missions by the advent of four new clergy now beginning or about to begin their labors in the diocese: the Rev. Oliver F. Crawford at St. Mark's, Kansas City, and Trinity Church, Independence; the Rev. B. G. Whitlock at St. Augustine's Church, Kansas City, and St. Matthias', St. Joseph; the Rev. W. G. Harter at Calvary Church, Sedalia; and Mr. Benjamin H. Smith, who is to be ordained on the Festival of St. John the Baptist for work at All Saints', Nevada, and Trinity Church, Lamar. Seven new clergy began work in the diocese during 1927.

H. N. H.

## Personal Notes

At the recent commencement of Roanoke College, June 5 ,the degree of Doctor of Divinity was conferred upon the Rev. George P. Mayo, Principal of the Blue Ridge Industrial School, Dyke, Va., and the Rev. George McLaren Brydon, Executive Secretary of the Diocese of Virginia, Richmond, Va.

The Rev. Edward Gabler, formerly of the Cathedral of the Incarnation at Garden City, Long Island, has accepted a call to become rector of Christ Church, Washington Parish. He expects to assume his duties at Christ Church, July 8. The Rev. Calvert E. Buck has recently resigned this position, to become Superintendent of the Episcopal Eye, Ear and Throat Hospital.

The Rev. Samuel B. Chilton has accepted the charge of St. Peter's Parish, New Kent County, Va., in addition to his present charge of St. Paul's Parish, Hanover County, Va.

The Rev. Mr. Bram will be in charge of Christ Church, Milford, Del., during the summer, and will return for his senior year at the Virginia Seminary in the fall.

The Rev. Joseph M. Waterman, Vicar of the Church of the Resurrection, Baltimore, Md., will be in charge also over summer of Christ Church, Baltimore.

### ORDINATIONS.

The Bishop of Minnesota ordained Mr. Paul Hamilton Baker as a Deacon in St. Mark's Church, Minneapolis, on Whitsunday, May 27, 1928. The Rev. Dr. Osgood presented the candidate and preached the sermon.

On Sunday, May 20, at 11 o'clock, a triple ordination was held at the Church of the Prince of Peace, Baltimore, Md., the Rev. Christopher P. Spalding, rector, by the Most Rev. John Gardner Murray, the sermon being preached by the Rev. Jackson L. Cole. All three men have been serving as deacons in the Diocese of Maryland, and were advanced to the Priesthood in this service and will be placed in charge of parishes. Paul G. Linaweaver has been serving at St. Matthew's, Oakland. He was presented by the Rev. T. S. Will. John Wilson Hunter has been in charge of St. Barnabas, Sykesville. He was presented by the Rev. C. P. Spalding. Brinley R. Madge, who was presented by Dean Berryman Green, has been working at Deer Creek Parish, and will now have charge of St. Mark's, Highland, Howard County.

The Rev. John Raymond Crosby, in charge of Grace Church, Hulmerville, Bucks County, Pa., was advanced to the priesthood by Bishop Garland in the Church House Chapel, on Saturday morning, May 21. The Rev. Richard J. Morris was presenter, and the ordination sermon was preached by the Rev. James M. Bullitt.

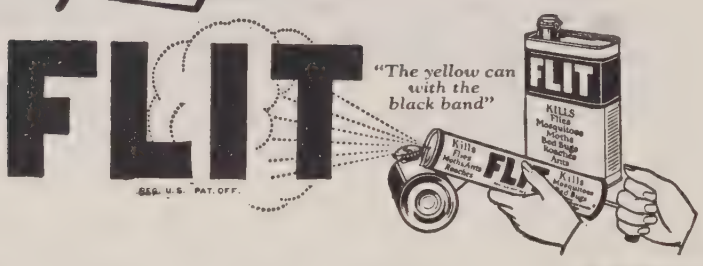


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# Southern Churchman

Vol. 93. RICHMOND, VA., JUNE 23, 1928. No. 25.

"OLD DARKY SONG"

"Everybody talking 'bout heaven,
Ain't gwine dar;"

A lot of our misleaders in the church will cause many to be missed in heaven.

## BACK TO THE PRAYER BOOK

Mr. Editor:

In my humble opinion, the Diocese of Virginia, indeed the Church at large, is greatly to be congratulated on the sane and safe personnel of the delegation elected at the last Council to represent Virginia at the coming General Convention. They go imbued with the spirit of Virginia—Virginia churchmanship, if you please—in all matters vital to the best Protestant interest of the Church, and, unless I am much mistaken, will do much to correct the false position, through neglect, indifference or worse, into which the old Diocese had fallen—such as favoring prayers for the dead, omission of the Articles from the Prayer Book, etc. It will be heartening to many of us to get the record straightened out in such matters—vital to the Church's retaining her Protestant name and nature.

Judge Marsilliot has done a great work for the Protestant Episcopal Church in arousing the laity and many of the clergy to see the impending danger in the omission of the Articles from the Prayer Book.

I doubt mightily if we have yet caught the true purpose and intent of these disrupters of our Church's peace—even the Anglo-Catholics. That purpose is, I believe firmly, to eliminate the Articles, and then get rid of the Protestant name and nature of the Church. Thus having paved the way, they can set themselves vigorously to work—these Anglo-Catholics, with the LIVING CHURCH in the forefront as usual—to eliminate the Prayer Book, and substitute therefor an American Missal, running *pari passu* with the Roman Missal, differing with it in no wise in rites and ceremonies, and only differing where it must perforce in language, one being printed in English while the other is in Latin.

If you think this a pipe-dream, test the matter by getting one of the Service Books of one of the 300 churches which to-day, as currently stated in the Church Papers, are having Mass every Sunday in the Protestant Episcopal Churches in the United States.

While this is being done see how Virginians—old-time Prayer Book lovers—are neglecting this dear old book which has admittedly made the Church in Virginia and steeled and nerved the men who made the Commonwealth. As proof of this neglect or intentional omission notice at your next service the omissions and mutilations of the Prayer Book at that service. Look (in vain) for the Prayer Book in the assembly rooms of your Episcopal Sunday Schools in the city. Much more might be said and will be in my next letter in proof of my statement.

Think on these things, and meantime let us who do really love the Prayer Book (and their name is legion)—let us adopt as our slogan the heading of this article, "Back to the Prayer Book" and do our part earnestly to rescue the dear old book from the fast-approaching oblivion towards which it is headed, unless something is done to halt its downward progress in that direction.

JOSIAH R. ELLIS.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| Where There Is No Vision—Rev. C. Leslie Glenn | 6 |
| Short Family Prayers—Rev. Joshua Peterkin D. D. | 7 |
| The Surrendered Life in Christ—Rev. Frank Cox | 7 |
| The True Church—Rt. Rev. J. L. Ryle, D. D. | 8 |
| Plain Bible Studies—J. T. Bougher | 9 |
| Third Sunday After Trinity—Berkeley Minor | 9 |
| Favorite Scripture Verses | 11 |
| Letters to the Editor | 11 |
| Book Reviews | 11 |
| Diocesan Councils and Conventions | 12 |
| Church Intelligence | 13 |
| Family Department | 17 |
| Children's Department | 19 |
| Personal Notes | 22 |



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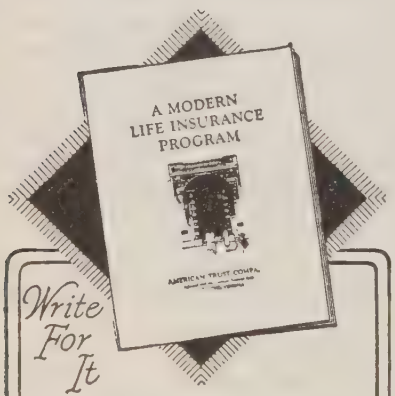
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## Thoughts For the Thoughtful

For The Southern Churchman.

**MY HOMELAND.**

Eugenie du Maurier Meredith.

The sun may shine in other skies,
With radiance more bright;
The constellations' guardian eyes
Watch through the tropic night:

In other lands, by other seas,
My wandering feet oft roam;
But 'midst strange songs and melodies
My heart will sing of home:

Though silver streams, like threads of light,
Haste purling to the sea,
And mountain peaks, in pride and might,
Stand like eternity:

Though weary feet by stranger fires
Find transient peace and rest,
Yet memory fond my heart inspires;
The dear homeland is best!

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When I'm a grown-up man, I'll do
The things I've always wanted to.
I'll hunt rhinoceros and deer,
And go barefooted all the year.

I'll live in tents and swim all day,
And give my dress-up things away.
I'll never, never do the chores!
I'll always eat my meals outdoors.

And call for one whole choc-late cake
The very minute that I wake.
But, still, 'twould be such lots of joy
To be an elevator boy.

Fly up and down from floor to floor,
And, oh, what fun to slam the door!
I guess that's what I'd do some day—
When I'm a man, grown-up and gray.

—Daisy D. Stephenson, in the Churchman.




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Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., JUNE 23, 1928. No. 25.


## MISLEADERS

**The Present Faculty at the Virginia Seminary.**

It is rather hard to frame specific charges against the teaching of our Virginia Seminary, unless you are a student listening daily to the Professors. When, however, one of the Professors (Dr. Bell) delivers a specially prepared paper before the Church Congress and makes in it this statement, "The cross no longer a device for the appeasement of God becomes our supreme earthly instance of that enduring atonement for sin which makes God the perpetual sacrificial Saviour of the world", it looks to me like a categorical denial of the blood ransom of Christ. Appeasement and propitiation are synonymous. St. John says: "If any man sin we have an advocate with the Father and He is the **propitiation** for our sins." I don't believe God is an "enduring atonement". The Scripture says: "This man after he had offered **one sacrifice** for sins forever," etc. If you deny the blood atonement, the life ransom of Christ, you take the heart and motive power from the Christian religion. Without this all the rest is impotence itself. Jesus Christ came to make an **appeasement** to God for our sins. He Himself says He came for that: "The Son of man came . . . to give His life a **ransom** for many."

Besides this Christ says: "By their fruits ye shall know them." Luke White, a comparatively recent graduate of the Seminary, says before the Church Congress: "Jesus was essentially a human being born into the world like any other human being is born, the product of the love of man and woman." Another at a Clerical gathering suggests that the Creed be rewritten and the articles on the Virgin Birth and the Resurrection of the Body be left out. Of course, you ought not to hold an institution responsible for the vagaries of one or two of its graduates, but when you see and hear the same thing from most of them and the Seminary never utters a protest, it does look like acquiescence on the part of the Seminary in this expression of erroneous doctrine. The above statement of Professor Bell regarding the atonement, and the Seminary's failure to protest Unitarian teaching on the part of so many of its graduates, caused the Richmond Convocation to lay upon the table a resolution offered at its recent meeting to endorse the teaching of the Seminary. Until the Seminary gives evidence of a change in its teaching, neither the Convocation nor the Clericus will be able to pass such a resolution unanimously.

We must keep up the work of protest and contend for the faith which we know is true, and call on the Virginia Seminary to displace some of its present faculty who do not seem to us to believe in some of the most vital truths of the Bible, which they were appointed to teach.

"Enlighten our minds more and more with the light of the everlasting Gospel. Increase in us true religion. Nourish us with all goodness and of Thy great mercy keep us in the same through Jesus Christ our Saviour Who art with the Father and the Holy Ghost one God, World without end."

**Langbourne M. Williams.**

## PUBLICITY

"Easy come, easy go" is a pithy old proverb intended to apply to money. It applies with equal truth to the publicity, which is one of the crazes, temptations, causes of demoralization and destruction, of this time.

The craving to be a little or much more prominent than the average, ordinary mass of our fellows is natural. It is an element of the ambition which is one of the awakening and driving forces of life, the force that has brought to the world vast good and, when misdirected, vast evil. Selfish ambitions backed by vigorous minds and determination have brought gigantic crime and caused suffering and woe to countless millions through successive generations. Similar ambitions in small and narrow minds or in restricted spheres, or lacking strong force to sustain them, have resulted in some harm, much absurdity and speedy oblivion.

Among people of slight capacities the struggle to escape obscurity is sometimes funny, sometimes tragic, often very pathetic. We may see evidences of it every day, everywhere, in all ages and ranks. A child becomes pert and "forward", seeking to be more important than other children. A young man impatient of steady, hard work, or incapable of it, eagerly advertises blatant skepticism, iconoclasm, contempt for sacred things, insolence, endeavoring to leap into prominence; or ostentatiously gets drunk or poses as a "bad man", preferring the distinction of a bad reputation to no distinction. Girls, discontented with the ordinary level of decency and propriety, attire themselves with flagrant immodesty and in language and manners imitate the poor painted creatures of the street, striving to attract attention, mistaking notoriety for admiration. Men and women plan and scheme and spend and endure tortures of suspense and humiliation, trying to place themselves in "high society" and to be conspicuous in flashy and vulgar newspapers. Politicians cringe to popular crazes, thunder and mouthe, betray friends, fawn on foes, forsake principles, to attain offices and achieve paragraphs in print. In almost every village doddering old men demand deference and flattery for something they are supposed to have done, or said, or been, years before and which new generations have forgotten. Even in the churches some preachers endeavor by eccentricities or radicalisms of doctrine or demeanor to have themselves talked or written about, pictured, and given prominence to which neither their talents nor labors entitle them. Outside the Church young and old men and women, for money and fame, much or little of either, scoff loudly at all the real beauties and substantials of life, or, on the other hand, affect such absorption in transcendentals and serenities that they can waste none of their precious thought on realities. Profound professors, doctors, pretentious scientists, proclaim new and incomprehensible theories of crea-

tion, biology, psychology, and write ponderous books and magazine articles with apparent trust that because nobody can understand them, everybody will revere them.

Very far above all these and well-deserving the far greater newspaper space given them, are the actors and actresses, baseball players and prize-fighters who win the space and publicity by actual hard work, self-denial, courage and endurance. Yet, their fame, too, is speeding, fleeting. Who remembers the foremost figure on the American stage six years ago, what pitcher headed the National Baseball League in 1920, or who was heavy or light-weight champion of the ring in 1915? When we look back over newspaper files of a hundred, fifty, fifteen, years ago, most of the names appearing most frequently and prominently are strange to us or awaken dim memories. The immortals of the last nineteen hundred years—persons whose names and work are familiar throughout civilization—are hardly more than a hundred of all the billions who have lived and died in that time; and some of these are immortally infamous.

"Fret not thyself because of the ungodly," nor because of the distinguished or conspicuous, or even the justly eminent. "Life is the verb to do," not the desire to be talked about or noticed a few days or months or years. The vast majority of us are doomed from birth to obliteration in this world, at the best to be remembered briefly by our names on tombstones, or in books, records or newspaper files which nobody will be reading in, say, the year 2000. It is what we do that will live on the earth and after the earth is gone and the heavens have been rolled up as a scroll. Let us be cheerfully content and hopeful and trustful in obscurity and under the sentence of oblivion. The humblest and poorest and least known of us may do or say tomorrow something that will be yielding good fruit for the will of God and the blessing of humanity centuries hence. Much of the piety, the real achievement, the righteousness and nobility, of today originated with the words or deeds of men or women of centuries ago who are long since forgotten; and much of the evil of now comes from roots planted further back than any of us know. It is what we do that will live while we are destined to go hence and be forgotten here. And while we are doing we may laugh, charitably and good humoredly and pityingly, at the multitudes striving, by fair means and foul, by soul racking, nerve straining, labor, or by ostentation, folly, absurdities, affectation, extravagances, villainies to be noticed and advertised.

**Alfred B. Williams.**

# WHERE THERE IS NO VISION

## Reverend C. Leslie Glenn

**Secretary for College Work in the Department of Religious Education of the National Council.**

RELIGIOUS conditions in the American Colleges are more alarming than most people suspect. Visitors to our colleges see them at Commencement time when an inspiring religious service, or at least an invocation and a blessing, are part of the proper order of events; Bishops and prominent clergymen always can get a hearing and awaken student interest; parents whose sons and daughters return for the brief holidays do not find any particular difficulty in taking them to church on Sunday morning. College religion is sometimes judged by these occasions, and its more normal aspect never studied. Rumors do occasionally reach the outside world of a complete absence of church attendance, except where it is compulsory, of a general lack of interest in the missionary enterprise, except in the less sophisticated colleges, and of an amazing idealism that scorns almost all forms of organized religion. In general, however, people are not alive to the seriousness of the problem.

It is dangerous to generalize because there are notable exceptions to everything that could be said, but certain facts stand out and certain results in the Church's life are clearly seen from the present college situation.

To begin with, conditions vary widely. One is apt to find, for example, a large college which has never heard of companionate marriage. In some parts of the South, church attendance is almost a habit. Here the Church seems to flourish in a community that welcomes it, which is quite the opposite of the situation in the Northwest. There is in many places a conventional Christianity which never touches student morals at such points as cheating in examinations, fraternity politics and dirty athletics, as contrasted in other places with an intense moral earnestness that rather looks down on religion as being sentimental. A group of outstanding students writing a Christian Creed for Students left out all mention of the Church because they felt, as one of them put it, that "there was more of Christ's spirit in the Labor Movement than in the Church".

In contrast to this, another group of students said that they did not like to go to conferences of the Student Christian Movement, where all that was discussed was war and peace, industrial relations, and campus ethics, but preferred to attend Church conferences where they learned songs and had a good time and saw Bishops and other clergy in a more informal way. (This was said in all seriousness.) Students vary, as do people outside of college, depending upon their religious leadership.

The important fact is that there is no religious leadership in the colleges themselves, with few exceptions. Whatever may have been the religious impulses that led to the founding of the great Eastern colleges, they have long ceased to play any important part in the policy of the colleges. Faculties, for the most part, are apt to be anti-Christian in the field of psychology, sociology and philosophy. There is even at times a mild persecution, as for example, that of a Professor of Psychology who threatened with failure in his course any girl who cut her class to go to a Good Friday three-hour service. No girl cared especially about going to the service, and they regarded as rather silly the attempt to keep them away.

### Disloyalty to God.

A girl writes to a friend: "In Sociology today, I wrote a page and a half of exactly what I do not believe. I gave in order the reasons why religion is a destructive factor in the advancement of moral standards: 1, It holds to ancient, traditional and outworn codes. 2, It excludes scientific enlightenment. 3, It forbids individual liberty. 4, It binds people together by emotional bonds which leave no place for reason. . . For last week I got ninety-one for saying that religion is a glorified form of magic. Is this disloyal to God?"

This is an example of the anti-religious point of view that many students must memorize and on which they must pass examinations. There is nothing wrong with it, since it represents the sincere conviction of the professor, and the college is fearlessly open to all points of view. The solution is not to forbid this, to teach only the Christian point of view, and to return to obscurantist education. The solution is to give the Church a fair opportunity to present its answer to these questions. Students ought to face all the facts, and the difficulty today is, that the Christian facts and philosophy are not being presented along with those against them. Because the Church is not effectively represented on our college campuses, students do not have an opportunity to consider all of the facts of life. They are not being challenged by Christianity.

The tragedy of the present situation is that there are not enough men and women on our campuses who really are facing undergraduates with the implications of the Gospel. There is not enough sacrificial living which owes its motive to Christ, and students do not see what He means for them. "How shall they believe in Him of whom they have not heard?"

In our Church, there is an average of one full-time clergyman on the campuses for every five hundred and seventy-four students. This means that each one is expected to reach twice as many people as the average parish priest, in a field which is more difficult, since people are not bound by family ties. There are twenty-six colleges having over one hundred Church students in which no work at all is done.

### Outstanding Men Needed.

It should be said, in this connection that student work requires an outstanding man. No program or machinery or plant will make up for a man. It may be possible in a parish to work without inspiring leadership, but with students it cannot be done. They see things either black or white—there is no gray. A parish may survive a mediocre man, because its families are rooted in the soil, and there is a love for a Church that can outlive the incumbency of a rector, but this is not true in student work.

In student work, the Church is reduced to the essentials of the Gospel. The appeal must primarily be a religious one. The paraphernalia of the Church has no attraction, as the Church has learned at great expense. Dormitories are built and it is found that Episcopal students don't care anything more about living together than do red-haired students; recreational centers are built and it is found that Church students would just as soon play on the Y. M. C. A. pool table as on the Episcopal pool table; it is hoped that the erection of more beautiful church edifices will draw the students, and yet some of the oldest colleges in the East are surrounded by lovely Church buildings, empty of students. Nothing can be done without **a person plus God.**

Men and women, consecrated personalities, are the one essential factor in student work. Whether as president of a college, as a professor, as rector of the local church, the quality of the life in contact with the students is the only thing that counts.

There is an inspiring group of such people in the Church's student work, but they are hopelessly in the minority. The religious condition in our colleges is a direct result of the smallness of this group and the failure of the Church to make possible a larger number of workers.

The full effect of the Church's lack of effort in the colleges is not yet seen. One hears on every side from Christian faculty members and from others in touch with the colleges, that the results will be more drastic than any one can realize. The president of one of our Church Colleges says that the Episcopal Church today is being supported by men whose sons and grandsons don't care a snap of their fingers about it.

It may well be asked what will be the attitude of the graduates of our women's colleges. The tone in them is more agnostic and more critical of religious institutions than it is in the men's colleges. Will the increased numbers of educated women mean that the higher proportion of women in the Church will be reduced? What of the great Teachers' Colleges all over the country out of which are coming the Public School teachers of the next generation?

One result which is already clear is the quality and quantity of candidates for the ministry. Only two of the Church Seminaries are full. Of the men in the Seminaries this year, only two-thirds have college degrees. Less than two-thirds were brought up in our Church. Less than four per cent of them went to Church Schools, and this is not the fault of the schools, but of the colleges to which their graduates go afterwards.

The slight influences of the religious work at the colleges in sending men into the ministry is shown by the fact that only fifteen per cent of them decided to enter the ministry while at college. In a day when nearly every man can go to college if he wants to, eighty-five per cent of the Church's ministry is thus being recruited from sources outside the colleges, because in the colleges there is no challenge to full-time Christian service.

Perhaps those students who lose their faith in college come back to the Church afterwards, but it is generally a long time afterwards, when their children are old enough to go to Church School and some one must bring them. Can the Church afford to wait until they return? Doesn't the Church need men between the ages of eighteen and thirty-five? It does not have many college men between those ages. The young college graduate, who is just beginning his business or professional career, is not the most active member of our home parishes. It is because the Church has lost him in college.

It is time that the Church stopped this waste of young life. It is conceivable that it may some day be too late. The Church can not permanently go on with the enormous loss that occurs each year in the communicant list at the college age. It is a race with catastrophe.

It is time that Church people insisted that the Church minister to their sons and daughters at college. Working with students is not impossible. We need not be resigned to the loss of the majority of those who attend college. We may well hope to hold them if only we care enough to go with them.

The religious situation in our colleges is alarming today because we have not gone with them; because there is no challenge. Students don't hear the word that they are ready to respond to, the demand of the Master for their lives.—The Spirit of Missions.

# SHORT FAMILY PRAYERS

## Reverend Joshua Peterkin, D. D.

### WEDNESDAY MORNING.

O GOD, our Father, look down upon us this morning in mercy and love. We pray Thee to fill our hearts with thankfulness for all blessings, especially for the redemption of the world by our Lord Jesus Christ. And we beseech Thee give us that due sense of all Thy mercies, that we may show forth Thy praise not only with our lips but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days.

We pray Thee, O Lord, to bless us during the day now begun. Teach us to live as true disciples of Christ, desiring to do His will, and to follow His example in all things. May Thy word be our counsellor and guide. May we continue in Thy fear all the day long. May we have grace to deny ourselves and to take up our cross and follow our blessed Master. Suffer us not by any carelessness of conduct to bring reproach upon our Christian profesison. May we go about doing good, and be useful to all around us as we have opportunity.

We beseech Thee to look favorably upon our country. Guide those in authority, and give them true wisdom. Make us a happy people, fearing and loving Thee. Give unto Thy Son the heathen for his inheritance, and the uttermost parts of the earth for His possession. Bless Thy servants who are gone forth into distant lands to proclaim the message of salvation. Endue them with Thy Holy Spirit; prosper them in all their labours, and give them many souls as their reward.

And O, Thou Lord of the harvest, we pray Thee to send forth more laborers into Thy harvest. Enable them both to sow the seed and reap the fruit of their labours.

And now, O Heavenly Father, as Thou hast promised to hear the prayers of those who ask in Thy Son's name, fulfill the desires of Thy servants as may be most expedient for us, granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

Our Father, &c.
The grace of our Lord Jesus Christ, &c.

### WEDNESDAY EVENING.

Almighty and most merciful God, we are sure that Thou dost know all things and understand the secrets of every heart. We pray Thee, therefore, to grant unto us such blessings as Thou seest we chiefly need.

We beseech Thee to bring our minds into full obedience to the Gospel of Christ. Take away from us all ignorance and hardness of heart, all undue love of this present world, and all evil and inordinate desires.

May we humble ourselves as little children in Thy sight, and receive in simplicity and sincerity all the teachings of Thy holy word. May we be patient and contented, thankful for every mercy; and may we desire, above all things, the continuance of Thy favour. Make us sincere in our speech, strict in our integrity, faithful in every trust, and diligent in every duty.

May we have such knowledge of our infirmities that we may the more patiently bear with the infirmities of others; and may we have courage to exhort one another daily, lest any of us be hardened through the deceitfulness of sin.

And now, O Lord, wherever we have failed this day in the performance of our duty, we humbly implore Thy pardon in the name of Jesus Christ. We ask also the assistance of Thy Holy Spirit, that we may be kept by the power of God, through faith, unto salvation.

Take us under Thy protection this night. May the promises of the Gospel be our consolation, in our lying down, and in our rising up; and under the influence of a good hope, through grace, may our hearts ever be filled with thankfulness and our lips with praise.

We ask every blessing in the name of Jesus Christ, our only Mediator and Redeemer. Amen.

Our Father, &c.
The grace of our Lord Jesus Christ, &c.

# THE SURRENDERED LIFE---IN CHRIST

## Conducted by the Reverend Frank Cox

PROFESSOR ERNEST SELLIN, the great archaeologist of Berlin University, said recently to a scholarly friend as together they were examining the buried records of Palestine: "As we examine together these buried records of Bible truth it is as if I heard a voice that sayeth, 'The Word of God endureth forever'."

This is a hopeful sign. For some time the leaders of the Christian forces in too many places have been uncertain as to their basis of authority. The leaders of a past day had no such uncertainty. They may have felt their own unworthiness, but underneath they felt buoyed by the Eternal Word of God that could not fail. With the Word as a standing ground they could move the world. Today, on the contrary, many Christian leaders are advocating a change of front with every shifting wind of human opinion. Man's thought is to become the arbiter. We must adjust our message to meet the appeal of the modern mind. The tragedy of that idea is that while the Word of the Lord will not suffer, the people, who have been led away from it, will.

Some even go as far as to suggest that we make Experience the basis of our authority. What an authority! Changing, shifting experience, never the same! What bitter awakening awaits the man who makes such shifting sand the foundation of his life.

Whenever men are driven back to bed-rock fact they turn to the Word of God, and whenever we come in contact with fact we find that it never contradicts the Word. These buried cities, good, cold facts are changing the unfettered speculation that passed as historical criticism of the Bible not so long ago. Man's fine-spun theories about the Scripture receive hard usage at the hands of these facts out of the past, but the Scripture emerges with undimmed lustre. Another archaeologist, writing a few years ago in a secular magazine, announced that not one discovery had disturbed the Bible and that he for his part did not believe that one ever would.

So when calamity overwhelms and when the dreams that men have built up of their own self-sufficiency and greatness lie humbled in the dust, then the forgotten Scripture speaks to the heart with a new authority. After all, a humbled and contrite heart is of more value in Bible study than the sharpest brain. The heart often sees what the head forgets.

It is well enough for men in the day of their prosperity to bow the Bible out of court and to pretend to tell it just how it may go, but God has more than once written history in the dust. Proud races have passed but the Word of our God endures. We find that true in a chastened Germany. These men who fondly imagined the possibility of a German Bible to take the place of their father's stay are silent, and the wiser have seen the light, and are returning to the Word of God.

It is so when the man has gotten down to the bed-rock facts of his own life, when with defeat staring him in the face, or unconquered habits taking their toll of his life unchecked, that he comes to feel the real value of the Book. When he comes to the place where self-righteousness lies shattered, and he knows himself to be "chief of sinners", then the promises of God's Word break forth with new life. Other things may alter, sin remains. The same foul things that haunted men when the Pyramids were new, are troubling them today. God's Word remains the only book that can deal with sin. "I, even I, am He that blotteth out, as a cloud thy sin, and as a thick cloud thy transgression."

That we may be strong, let us return to the foundation on which our fathers built. Then once more we may expect to see the enemy being scattered like chaff.

The seas shall waste, the skies to smoke decay,
Rocks fall to dust and mountains melt away,
But fixed His Word, His saving power remains,
Thy truth shall last, Thine Own Messiah reign.

# THE TRUE CHURCH

## By the Right Reverend J. C. Ryle, D. D.

I WANT you to belong to the one true Church: to the Church outside of which there is no salvation. I do not ask where you go on a Sunday; only ask, "Do you belong to the one true Church?"

Where is this one true Church? What is this one true Church like? What are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention, and I will provide you with some answers.

The one true Church **is composed of all believers in the Lord Jesus.** It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

It is a Church **of which all the members have the same marks.** They are all born again of the Spirit; they all possess "repentance towards God, faith towards our Lord Jesus Christ", and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently, and after various fashions; some worship with a form of prayer, and some with none; some worship kneeling, and some standing; but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single book—that is the Bible. They are all joined to one great centre—that is Jesus Christ. They all even now can say with one heart, "Hallelujah"; and they can all respond with one heart and voice, Amen and Amen.

It is a Church **which is dependent upon no ministers upon earth,** however much it values those who preach the Gospel to its members. The life of its members does not hang upon Church-membership, and baptism and the Lord's Supper—although they highly value these things, when they are to be had. But it has only one Great Head—one Shepherd, one chief Bishop—and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may show the door. Till He opens the door no man on earth can open it—neither bishops, nor presbyters, nor convocations, nor synods. Once let a man repent and believe the Gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized; but he has that which is far better than any water-baptism—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church; but all the ordained men in the world cannot shut him out of the true Church.

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates or any act of favour whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it; it has often been driven into the wilderness or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

This is the Church to which the Scriptural **titles** of present honor and privilege, and the **promises** of future glory especially belong; this is the body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's foundation, and the temple of the Holy Ghost. This is the Church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt and the wheat of the earth; this is the "Holy Catholic Church" of the Apostle's Creed; this is the "One Catholic and Apostolic Church" of the Nicene Creed; this is that Church to which the Lord Jesus promises "the gates of hell shall not prevail against it", and to which He says, "I am with you always, even unto the end of the world" (Matt. 16:18: 28, 20).

This is the only Church which possesses true **unity.** Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one spirit. About God, and Christ, and the Spirit, and sin, and their own

hearts, and faith, and repentance, and necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points: you will find them all of one judgment.

This is the only Church which possesses true **sanctity.** Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly **catholic.** It is not the Church of any one nation or people: its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, in the last day, and will be of every name and tongue—but all one in Jesus Christ.

This is the only Church which is truly **apostolic.** It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim, are apostolic faith and apostolic practice; and they consider the man who talks of following the Apostles without possessing these two things to be no better than sounding brass and a tinkling cymbal.

This is the only Church **which is certain to endure unto the end.** Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned; but the true Church is never altogether extinguished; it rises again from its afflictions; it lives on through fire and water. When crushed in one land it springs up in another. The Pharaohs, the Herods, the Neros, the Bloody Marys, have labored in vain to put down this Church; they slay their thousands, and then pass away and go to their own place. The true Church outlives them all and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which is often burning, and yet is not consumed.

This is the only Church **of which no one member can perish.** Once enrolled in the lists of this Church, sinners are safe for eternity; they are never cast away. The election of God the Father, the continual intercession of God the Son, the daily renewing and sanctifying power of God the Holy Ghost, surround and fence them in like a garden enclosed. Not one bone of Christ's mystical body shall ever be broken; not one lamb of Christ's flock shall ever be plucked out of His hand.

This is the Church **which does the work of Christ upon earth.** Its members are a little flock, and few in number compared with the children of the world; one or two here, and two or three there—a few in this parish and a few in that. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country, the shield, the defence, the stay, and the support of any nation to which they belong.

This is the Church **which shall be truly glorious at the end.** When all earthly glory is passed away then shall this Church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing; dignities and offices, and endowments shall all pass away; but the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing. When the Lord's Jewels are made up, and the manifestation of the sons of God takes place, episcopacy, and presbyterianism, and congregationalism will not be mentioned; one Church only will be named, and that is the Church of the elect.

Reader, **this is the true Church to which a man must belong, if he would be saved.** Till you belong to this, you are nothing better than a lost soul. You may have the form, the husk, the skin, and the shell of religion, but you have not got the substance and the life. Yes; you may have countless outward privileges; you may enjoy great light, and knowledge—but if you do not belong to the body of Christ, your life, and knowledge, and privileges, will not save your soul. Alas, for the ignorance that prevails on this point! Men fancy if they join this Church or that Church, and become communicants, and go through certain forms, that all must be right with their souls. It is an utter delusion; it is a gross mistake. All were not Israel who were called Israel, and all are not members of Christ's body who profess themselves Christian. **Take notice,** you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother—and yet not belong to the true Church. And if you do not, it will be better at last if you had never been born.—Copy of leaflet first published in Madras, India. For additional copies, address H. E. A. Gibbs, 220 West Nineteenth Street, New York.

# PLAIN BIBLE STUDIES

**Prepared by J. T. Bougher. Reading Terminal, Philadelphia, Pa.**

**Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.**

**Lesson No. 40.**
**Topic: THE CHRISTIAN'S SERVICE.**
(Read Rom. 12:1-21.)

After becoming a Christian through being born again, into the family of God there are three duties that should never be neglected. First, Feasting upon the Word; second, communing often with the Lord; third, being a true and faithful Ambassador for Christ.

The first two are essential for spiritual growth and qualification for service, while the third is not only a happy duty, but the highest privilege that can come to the believer while occupying the house of his or her earthly pilgrimage. To be a true Ambassador for Christ involves various forms of Christian service, but more directly the salvation of precious souls (2 Cor. 5:17-20). The Holy Spirit extends to every believer a gift for service in some form, "for all have not the same gift", and all about us are opportunities to exercise these gifts to the glory of our Redeemer.

The slightest act or word at times, like the pebble cast into the pond and sending its ripples to the farther shore, God can expand into waves of motion that shall roll on through eternity. As there may be those among our readers who long to serve their Lord, but have not been clear as to just where to start, we list below a few ways in which the Lord's people may be used, and while immediate results may not always be seen the harvest of our seed sowing can always be safely left to time and eternity. Even a cup of cold water given in the name of our Lord does not escape His notice and shall have its reward (Mark 9:4-1).

1. Be a faithful witness. God often uses a faithful witness even in lonely places. "Ye are my witnesses."
2. Start a small Bible study class in your own home. Work of this kind is attended by special blessings.
3. Purchase a supply of Gospels of St. John and distribute them. Your name on the fly-leaf may bring in precious echoes later on.
4. Obtain a supply of choice tracts, and enclose with your letters.
5. Start a brief Gospel service some Sunday afternoon in summer in the open air.
6. Ask your pastor what you can do to aid him in his labor for lost souls.
7. Ask those about you if they are saved (Rom. 10:9).

The writer knows of many instances where there have been marvelous results from each of the above simple methods of activity. Start something today, for Christ and eternity, "for the night cometh when no man can work".

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As previously announced this fortieth lesson concludes the series of Plain Bible Studies by Mr. J. T. Bougher, which have now run their course and which we hope to reproduce shortly in pamphlet form to meet the call.

In our next issue will commence a series of Bible Studies by Mr. W. W. Pugh, Associate Dean of the Bible Institute of Pennsylvania located at 1418 North Sixteenth Street, Philadelphia

# THIRD SUNDAY AFTER TRINITY

## By Berkeley Minor

**COLLECT.**

O Lord, we beseech Thee mercifully to hear us, and grant that we, to whom Thou hast given a hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

THIS collect lacks the first part, the attribute, the second part, the address being simply "O Lord"; the third part, the ascription, being included in the petition, the fourth part. This address, "O Lord", is evidently to God the Father, or God the Holy Ghost, as is shown by the mediation (the fifth part), "through Jesus Christ our Lord". And it may be addressed to God the Holy Ghost, for the ascription, to "whom Thou hast given a hearty desire to pray", speaks of the special work of the Holy Spirit in our hearts. We can hardly over-estimate the value of this "hearty desire to pray" in giving force to our petitions to our Heavenly Father, and in rendering possible that nearness to the mercy-seat and to God Himself, without which our prayers must fail of their chief object, the strengthening and refreshing of the earnest soul, seeking close communion with a merciful and loving Father.

Many betake themselves to prayer for material blessings in time of great need, and trouble, having a hearty desire for the things they need, (or think they need) most. They come with a hearty desire that God may give them what they **want**, rather than what they really **need**, which **He** knows far better than **they** can know, with their limited, finite vision, and so fail to realize and get the real blessing, the chief blessing of prayer, the complete submission of their wills to His will.

With this full acquiescence in His wisdom and willingness to give us much more than we ask or think, comes "peace, perfect peace", whether the specific thing asked for be granted or not. One of the best helps to prayer is old John Newton's hymn:

"Come, my soul, thy suit prepare,
Jesus loves to answer prayer;
He Himself has bid thee pray,
Therefore will not say thee nay."

I have often used this hymn as preface to prayer in my closet, as well-fitted to place me in the right frame of mind with which to come to the mercy seat. This "hearty desire to pray" is certainly the gift of the Holy Spirit, who prompts it in our hearts; yet it is also much prompted by any reasonable consideration of the willingness and ability to give, of Him who is "the Author and Giver of all good things", and "from whom cometh every good and perfect gift", and "who spared not His own Son, but delivered Him up for us all; how shall He not with Him also freely give us all things"?

The Bible is full of such declarations and promises, and this "hearty desire to pray" would oftener come to us if we would use a concordance and look out some of the many texts, bearing on this subject. "Gift" and "Give" and "Giver", and "Good", furnish a large number of such. A prayerful consideration of even a few of these will help us much in getting into a right frame of mind with which to approach Him who is able and willing to give far more than we can either desire or deserve. The uppermost thought in the mind of one who comes to God in prayer, **with hearty desire to pray**, is of the burden of sin. The Church teaches this in her formulas generally and especially in the General Confession, placed **first**, at Morning and Evening Prayer.

Heaven is doubtless a place of active employment, most cheerfully and happily done in His service, and under His guidance; but to our wearied bodies and souls here on earth the promise of rest and "perfect peace", often becomes one of the most precious of the many He has given us, when we "labor and are heavy laden". The following verse well expresses the chief feeling of every soul gifted by the Holy Spirit with this "desire to pray":

O, wondrous love, to bleed and die,
"To bear the cross and shame,
That guilty sinners such as I
Might plead Thy gracious name."

THE Epistle for the Third Sunday after Trinity is 1 Peter 5:12 and suits well the petition of the collect, that "by Thy mighty aid we may be defended and comforted in all dangers and adversaries"; for in it St. Peter urges the necessity of being "clothed with humility", all pride and selfsufficiency being cast aside, if we hope in due time to be exalted, that is, delivered from, and exalted above, the wiles of our adversary, the devil, who as a "roaring lion walketh about seeking whom he may devour".

The Epistle begins in the middle of a verse, and loses something of its force in the chapter where it stands, closely connected with previous verses. In these previous verses Peter has been urging this virtue of humility on the elders, who are not to be "Lords over God's heritage, but ensamples to the flock"; then the fifth verse begins, "Likewise ye younger, submit yourselves unto the elder, yea, all of you be subject one to another and be clothed with humility". So many fail to attain to this humility, so becoming to the Christian who recognizes himself as "under the mighty hand of God", and so common is that pride which Peter here declares that God resisteth, that the "pride which apes humility" has become a proverb, and a common theme of satire and ridicule.

Few portions of Scripture have furnished more texts for sermons than these five verses and a fraction in this Epistle. Let us briefly consider some of them not already noted by us:

"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him, for He careth for you." The Christian who has been enabled by divine grace to obey this command of Peter has found out the true secret of happiness in the Christian life. I suppose from my own experience and observation that no Christian has ever succeeded in casting **all** his care on Him who cares so much for us, nor ever will; for that would make a heaven upon earth; but surely the more nearly he approximates to obedience in this, the happier he must be. If we could have perfect faith in **Him**, we should be entirely free from **care**, as Jesus bids us do in the Sermon on the Mount, "Be not anxious for the morrow". Care in the sense of a burden, however, is not inconsistent with perfect faith in Him, who, by the Holy Spirit, speaking through the mouth of Paul bids us, "Bear ye one another's burdens, and so fulfil the law of Christ", and again, "For every man shall bear his own burden". We may and must "fulfil the law of Christ", by bearing one another's burdens; though there are some burdens which in this vale of tears and sin each one must carry for himself. Others' anxieties we cannot take from them; only Christ can do that, in His infinite love and tenderness.

The reason the Christian must bear some burdens here in this valley of Baca is well shown in Parson Dale's sermon, given in Bulwer's "My Novel". The text is: "For every man shall bear his own burden," and the sermon begins thus: "Brethren, every man has his burden. If God designed our lives to end at the grave, may we not believe that He would have freed an existence so brief from the cares and sorrows to which, since the beginning of the world, mankind has been subjected? Suppose that I am a kind father, and have a child whom I dearly love, but I know by a divine revelation that he will die at eight years, surely I should not vex his infancy by needless preparations for the duties of life. If I am a rich man, I should not send him from the caresses of his mother to the stern discipline of school. If I am a poor man, I should not take him with me to hedge and dig, to scorch in the sun, to freeze in the winter's cold: why inflict on his childhood hardships for the purpose of fitting him for manhood, when I know that he is doomed not to grow into man? But if, on the other hand, I believe my child is reserved for a more durable existence, then should I not out of the very love I bear him, prepare his childhood for the struggle of life, according to that station to which he is born, giving him many a toil, many a pain to the infant in order to rear and strengthen him for his duties as man? So it is with our Father that is in heaven. Viewing this life as our infancy, and the next as our spiritual maturity, where in the ages to come He may show the exceeding riches of His grace, it is in His tenderness as in His wisdom, to permit the toil and the pain which in tasking the powers and developing the virtues of the soul, prepare it for the earnest of our inheritance. Hence it is that every man has his burden. Brethren, if you believe that God is good, yea, but as tender as a human father, you will know that your troubles in life are a proof that you are reared for an eternity." Later on in the sermon the Parson takes up the text, the other text, bearing on this subject of burden bearing: "Every man shall bear his own burden." "True (says the Parson), but now turn to an earlier verse in the

same chapter: "Bear ye one another's burden, and so fulfil the law of Christ". Yes, while heaven ordains to each his peculiar suffering, it connects the family of man into one household by that feeling which, more perhaps than any other, distinguishes us from the brute creation—I mean the feeling to which we give the name of **sympathy**, the feeling for (or rather with) each other. The herd of deer shun the stag, that is marked by the gunner; the flock heedeth not the sheep that creeps into the shade to die; but man has sorrow and joy not in himself alone, but in the joy and sorrow of those around him. He who feels only for himself abjures his very nature as man; for do we not say of one who has no tenderness for mankind that he is **inhuman**? And do we not call him who sorrows with the sorrowful, **humane**? Now, brethren, that which especially marked the divine mission of our Lord, is the direct appeal to this sympathy which distinguishes us from the brutes. He seizes, not upon some faculty of genius, given to but few, but upon that ready impulse of heart which is given to us all; and in saying, "Love one another, Bear ye one another's burdens", He elevates the most delightful of our emotions into the most sacred of His laws. The lawyer asks our Lord, Who is my neighbor? Our Lord replies by the parable of the Good Samaritan.

THE Gospel for the Third Sunday after Trinity, which is St. Luke 15:1-10, gives us two parables: "The Lost Sheep" and "The Lost Coin".

When we consider the "saved", the one out of ten in the second parable, and the one out of a hundred in the first; naturally we are led to think of the nine pieces that were **not** lost, and of the ninety-nine sheep that went **not** astray. Did Jesus intend that these should teach us anything as to the eternal destiny of those who "need no repentance"? To answer this question, we must turn to the Sermon on the Mount and read verses 13, 14, 21-23 of chapter 7 of St. Matthew. Though no proportion is given there of the lost and the saved, yet it is plain that Jesus taught that many (of those the Gospel reached) would be lost and few saved. He says plainly that many go by the wide gate and broad way to destruction and few find the straight gate and narrow way that "leadeth unto life". And so we are brought to face one of the insoluble problems of life; why in this age, as well as in past ages God has made so large a part of the human race apparently for naught. It was so in the antediluvian age, "And it repented the Lord that he had made man on the earth, and it grieved Him at His heart". And of His chosen people of Israel only a remnant are faithful, and worthy to be allowed to enter the Promised Land, and Elijah thought himself the only faithful one left that had not bowed unto Baal, and had not kissed him, and though the Lord showed him his mistake, yet He who knew the hearts of men, could tell Elijah of only 7,000 faithful ones among the many thousands of Judah and Ephraim. So on throughout the history of the Old Testament. In the New Testament it is the same story, many are called, but few chosen. Of "the chosen" how few were there found to stand by Him on that first Good Friday in Jerusalem, when nearly all, even His chosen Apostles, forsook Him and fled, and two followed Him after His arrest, but "afar off"? When at Pentecost the Church received the promised Comforter, and thousands were converted in a day, how many more thousands resisted even the power of the Holy Ghost, and persecuted the followers of Jesus, just as they had done to the Lord and Master? So it has ever been since, and is so now. Look around you and count up those who show by their conduct that they have been "born again" of the Spirit, and making full allowance for our necessarily imperfect view of the hearts of our neighbors, can we say with any certainty that even one-fourth of those who "profess and call themselves Christians really show the fruits of the Spirit? and our Lord said that "by their fruits we shall know them" (Matt. 7:20).

Evidently the problem is insoluble to us who in this life "see through a glass darkly" (in a mirror, in a riddle), "we can form no just judgment upon so limited a view. The fate of that very large majority who reject the offer of salvation through Christ, must be left in the hands of a faithful Creator. His mercy and justice will both appear, fully reconciled, in His good time. Our Lord's reply to Peter, when too curiously he asked Jesus, "Lord, and what shall this man do"? seems a mild rebuke to such inquiry as to St. John's fate: "If I will that He tarry till I come, what is that to thee? Follow thou me." This incident shows how prone we mortals be to jump to hasty conclusions on subjects of which we have too scant a view to form just judgments; for St. John says: "This saying, therefore, went forth among the brethren that the disciple (St. John) should not die; yet Jesus said not unto him that he should not die; but, if I will that he tarry till I come, what is that to thee"? Strange misapprehension on their part of the destiny of the beloved disciple, to whom they were unconsciously assigning the evil fate of the Wandering Jew ("Le Juif Errant"), who thus would have been separated these many centuries from Him whom he best of all loved, on whose breast he lay at the last Paschal feast.

## FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Mr. Benjamin R. Phelps, of East Orange, N. J.:

> "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

Who will send one from the far-away places, as well as very near us?

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### THE INNER CIRCLE.

Mr. Editor:

You are right about not making any compromise when it comes to the doctrines of the Church. I have traveled a good deal, and have met **many Christians** of all denominations, and it appears to me that in each church, whether large or small, there is a small inner circle who live close to God, and whenever one of that inner circle meets with one of the others of the inner circle they are surprised to find how well they understand each other in spite of their differencees in point of worship. It is to the humble ones God reveals His Holy Spirit, and Christ found only twelve to whom He could entrust the founding of His Church, and there were some mysteries that even they could not understand—"Thou shalt not know now but thou shalt know hereafter".

Personally, I love our Prayer Book as it is a dignified, reverent service, but I have found **many** a more sacrificing Christian than I am in other churches, and some **few** Jews with Christian virtues, though they did not acknowledge the Master, because we do not try to convert them.

"Reader."

New Orleans, La.

### CITY MISSION SOCIETY.

Mr. Editor:

Not in many seasons has the Fresh Air Staff of this Society come down to its preparation for the summer with as many applications for country outings.

During the winter just passed the amount of unemployment has been greater than in many seasons previous. Men have come to us in desperation, never having turned to a charitable organization before for help.

In consequence, many families who have heretofore been able to provide their own vacancies, have nothing saved this year on which to draw.

And it has been only as the spring has advanced that long periods of under-feeding and deprivation have been reacting—in devastating illness. Little children have been unable to withstand the rigors of children's diseases. Mothers who have gone without things themselves, that their little ones might have food, have found the spring here and their frail bodies too weak for their burdens.

Many a wistful mother on our list has brought her little

flock to us in the hope that some of them at least can have a glimpse of the country—a breath of fresh air through the kindliness of City Mission friends. Last year 1,249 mothers and children vacationed at Sarah Schermerhorn House at Milford, Conn.; at our Boys' Camp; and at Rethmore Home at Tenafly. We have places this year for 1,550, if necessary funds can be secured. It costs $17.50 to provide each two-week outing.

In view of the increased number looking to us this year, we must begin earlier to make our plans.

Help us not to disappoint these frail mothers and little children, many of whom need this interlude of change and rest so pitifully this year.

All checks should be made payable to Harry P. Robbins, Treasurer.

**L. E. Sunderland,** Superintendent,
..Episcopal City Mission Society, 38 Bleeckner Street.
Sumner, 1928.

### COMFORT.

Mr. Editor:

People need comfort! Recently bereaved, I realize it more than ever. And we not only miss our saints, but we wonder if we can ever be like them.

I gather little crumbs here and there where I find them, and I feel like passing them on.

Here is one I found today: "Neither is our Father grieved that we know so little of what consecration means in all the sweep and fullness of it. All He asks is that we give ourselves to Him **as best we know.**

And however stumbling, faltering and feeble our consecration may seem to us, yet if it comes from an honest, earnest, loving heart it is to Him a living sacrifice holy, acceptable."

I am reminded of the comfort the best of husbands gave me one day years ago. I had just finished embroidering some napkins. They were not much to boast of! I had been struggling for months with a nervous breakdown, and the work (put away many times and then taken up again) was uneven.

"Look! they are not much like Nelly Cherry's," I said; "see how even and perfect hers are."

"I think yours are far more beautiful than Nelly Cherry's," said my husband.

"But why? Hers are perfect."

"Yes, but hers were done for pay, and yours were done for love, they are far more beautiful to me." This benediction has been cherished through all the years. And why not apply it? Our Lord Jesus Christ has given us all a perfect gift when He said, "IT IS FINISHED", yet we can come with confidence and with love to offer Him our imperfect gifts.

**G. W. H.**

## Book Reviews

THE LAWS AND PRINCIPLES OF THE KINGDOM OF HEAVEN: By the Rev. E. L. Hamilton, with Forewood by the Rev. J. Stuart Holden, D. D. Marshall Brothers, Lt., London. Cloth. Pp. 139. Index. Price 3/6 net.

"Why call ye me Lord, Lord, and do not the things which I say?" is the challenge flung forth by this volume of striking addresses. In these pages will be found a startlingly clear, uncompromising exposition of our Lord's commands. The ineffectiveness of the Church of Christ today, due primarily, the author believes, to the failure of Christians to understand and to obey God's commands, has become a by-word. In this little book, rightly understood, we have the secret of Revival, the only hope for the world today.

**E. L. W.**

GOD AND COMPANY, UNLIMITED: By the Rev. Dr. Frank D. Adams. Pp. 191. Cloth. Published by The Murray Press, 176 Newbury Street, Boston, Mass. Price, $1.25.

An exceptional book. With the perspicacity of F. W. Boreham, this writer gets under the skin of things; or, as Studdert Kennedy would say, discloses "a great idea". We are all won to such a pathway; and Dr. Adams has blazed it with skill.

His contention, which we must all freely admit, is that in our dependence upon God, which is so universally emphasized, we have missed that other side of the truth, that God has need of us. Certainly, we know that there are things which God cannot do, unless He has the cooperation of mankind. No man can be saved against his will; and true service is God working in us that which is well-pleasing in His sight. Far afield was that doughty Scotch minister, who fiercely cried to William Carey, flaming with zeal to take the Gospel to India, "Sit down young man, sit down. If God wants to convert the heathen, He will do it without you." But that is just what God does not do. He waits for hands and feet, heart and mind, to manifest His graciousness to the whole wide world. The chapter, "The Kingdom by Transmutation", is vitally expressive of this divine purpose. Incidentally, this chapter betrays the author's bondage to the popular idea that Mary of Magdala was a "woman of the streets". This libel upon that pure-minded lover of our Lord will not down. Great is the pity. All Scriptural evidence, weighed in the scales of consistency, denies the traditional theory which has so long stained her name.

Many of us have found the truth which Dr. Adams is so well defining, based upon the resurrection of the Son of God, who, in Ephesians, chapters one and two, is described as Head over all things to the Church; the dynamics of His glorified and all-embracing potentiality awaiting the dedication of the members of the Body for the out-flowing of His life. Just as the physical body cannot live without the head and the head is powerless without the body as the medium of organic expression, so our Lord patiently seeks to find willing agents, bound to Him by His exalted place in the heavenlies, for the manifestation of His unlimited life. We regret Dr. Adams' missing that point.

Every writer seeks to bring his book to an alluring climax. The final words should ring with captivating conviction and commensurate enthusiasm. Our author's last chapter, singularly, though quite appropriately named, "What Remains"? is a dirge over his assumed collapse of historic Christianity, from which unknowingly he obtains the very essence of his message. Those things "most surely believed among us", treasurable for the power they have wrought in lives long agone and now blessedly known to myriads, are consigned to the scrap-heap. Certainly, Dr. Adams must have apprehended that his readers would be found far beyond the borders of his own communion (where he might expect sympathy with his iconoclasm). Surely, he could not be unmindful that his assault upon "the faith once for all delivered to the saints" would wound the hearts of many to whom his splendid message might otherwise be a blessing. Why did he fail to regard this? We may devoutly hope that a possible second edition may be issued without this disappointing chapter.

However, the discriminating reader, charitably disposed to this unwelcome conclusion, will find in the book an impulse to lofty thought and devout consecration, which according to his own position and reception may be used of the Holy Spirit for edification and service.

**Kenneth Mackenzie.**

## DIOCESAN COUNCILS AND CONVENTIONS

### WESTERN NEW YORK.

The ninety-first annual convention of the diocese was held May 14-15, in Grace Church, Lockport. Our two Bishops, ninety of the Clergy entitled to seats and seventy-one of the parishes and missions (with one hundred and twenty-eight lay delegates) were present. The return to the diocese of our beloved Diocesan and the absorbing interest in the question of division undoubtedly had much to do with this unusual attendance.

The opening session on Monday evening was preceded by a Churchman's Dinner in the Masonic Temple. After dinner adjournment was made to the church where, after shortened Evensong, Bishop Brent and Bishop Ferris read Convention Addresses. Immediately after the service, the first session of Convention was held, Bishop Ferris being chosen as Chairman. The convention organized by the election of Dr. Burrows as Secretary and Dr. Smith as Assistant. Assembling at 9 A. M. Tuesday in the Church, after devotions the reading of the Minutes, the tellers reported as to the result of the first ballot and then a second ballot was taken. The Report of the Committee on proposed lines of division was then read by Rev. Mr. Davis.

In his Convention Address, Bishop Brent, while advocating division himself, had expressed a decided wish that the convention should not act favorably upon the report of the Committee unless its adoption represented at least a two-thirds vote of approval by the convention.

Late in the afternoon the Committee of the whole rose and Bishop Ferris taking the Chair, Dr. Jessup reported that after taking two ballots the decision of the Committee failed of a two-thirds vote of approval. The Convention, then, as required by the Constitu-

tion, proceeded to vote by Orders and, while the Clerical vote was more than the necessary two-thirds, it failed in the Lay vote and by motion the matter was laid on the table for future consideration. The revised edition of the Constitution and Canons (upon which a special Committee has been at work for two years) was adopted.

The Convention unanimously adopted a resolution to place itself on record as in favor of the holding of a second Conference on Faith and Order of the Church and that copies of this preamble and resolution be sent to the Secretary of the House of Bishops and to the Secretary of the House of Deputies of the General Convention, with the request that suitable action be taken, to the end that this Church may be represented in such a World Conference when it may be held.

The following were elected Deputies to General Convention: The Rev. M. Bartlett, D. D., the Rev. Chas. A. Jessup, D. D., the Rev. C. J. Davis, D. D., the Rev. Samuel Tyler, D. D., Mr. Frank B. Baird, Mr. Benj. B. Chace, M. M. Ludlow, Jr., Esq., Mr. Harper Sibley. Alternates—The Rev. W. C. Compton, the Rev. Geo. E. Norton, D. D., the Rev. J. W. D. Cooper, the Rev. C. D. Broughton, Mr. J. M. Prophet, Mr. G. H. Hawkes, Mr. G. T. Ballachey, Mr. J. K. Walker.

Deputies to Provincial Synod: The Rev. C. R. Allison, the Rev. C. D. Broughton, the Rev. G. S. Burrows, D. D., the Rev. W. C. Compton, the Rev. Jerome Kates, the Rev. A. S. Priddis, Mr. G. T. Ballachey, Mr. E. H. Boynton, Mr. Benj. B. Chase, Mr. J. M. Prophet, G. S. Tinklepaugh, Esq., Mr. G. W. Whedon. Alternates—The Rev. W. R. McKim, the Rev. E. B. Jermin, the Rev. C. E. Hill, Rev. J. R. Harding, Rev. E. B. Jermin, the Rev. C. E. Hill, the Rev. Edm. Sills, the Rev. Jno. Dennis, Mr. F. W. Crandall, Mr. M. S. Burns, Mr. G. J. Dawson, Mr. R. Dorey, Mr. J. L. Humphrey, Mr. G. F. Maltby.

### IOWA.

"One of the best Conventions I ever attended." This was the general expression of delegates and visitors to the seventy-sixth annual convention of the Church in the Diocese of Iowa, held at Trinity Cathedral, Davenport, May 13, 14 and 15.

The usual pre-convention meetings of the Brotherhood of St. Andrew, Girls' Friendly Society and Young People's Fellowship were held on Saturday, reaching a climax in the dinner and program of the Department of Religious Education in the evening.

Two banners are awarded each year, one for the parish having the largest attendance of Church School Workers, and the other for the parish having the largest number of Young People's Fellowship members in attendance. Both were won this year by Grace Church, Clinton (Lyons). St. John's, Clinton, were second with nine Church School Workers, and St. Luke's, Ft. Madison second in members of Young People's Fellowship with seven present. The banners were therefore awarded to Grace Church, Clinton (Lyons) for Church School Workers, and to St. Luke's, Ft. Madison, for Young People's Fellowship, Grace Church declining to take both banners.

The new plan of the Bishops delivering their annual addresses and starting the Convention on Sunday seems very satisfactory, and aids greatly in the transaction of the business of the Diocese on Monday.

In commemoration of the Seventy-fifth Anniversary of the Founding of the Diocese, a special meeting with an inspiring program was held in Trinity Cathedral Parish House on Monday evening, in charge of the Bishop of the Diocese.

In the election of officers, Mr. Charles R. Henderson, who has been Treasurer of the Diocese for many years, was re-elected by the unanimous vote of the Convention as an appreciation of his faithful work during those years. The Rev. W. Ernest Stockley was reelected Secretary, and the Rev. R. J. Campbell, the Very Rev. Marmaduke Hare, the Rev. C. F. Hinton and Messrs. C. M. Cochrane, J. K. Deming and Ira R. Tabor were elected members of the Standing Committee. On the nomination of the Bishop, the Hon. George F. Henry, LL. D., was elected Chancellor, and the Rev. Thomas Horton, Registrar. The following were elected Deputies to the General Convention: Clerical, the Very Rev. Marmaduke Hare, the Rev. Messrs. W. Ernest Stockley, Robert S. Flockhart and Gowan C. Williams; Lay, the Hon. George F. Henry and Messrs. John L. Powers, W. T. Shepherd and Dr. John W. Marsh. The Delegates elected to the Provincial Synod are: Clerical, the Rev. Messrs. L. H. Matheus, L. S. Burroughs, R. S. Flockhart, E. B. Mounsey, G. C. Williams and R. J. Campbell; Lay, Messrs. E. B. Soper, Dr. J. W. Marsh, J. K. Deming, J. L. Powers, J. A. Thompson and C. O. Lamson.

The members elected on the Bishop and Council were: Clerical, the Rev. Messrs. L. H. Matheus, L. S. Burroughs and G. C. Williams; Lay, Messrs. W. T. Shepherd, J. K. Deming and J. L. Powers.

The Rev. R. S. Flockhart was elected to fill an unexpired term on the Bishop and Council.

A resolution to change the time of of meeting of Convention from the third Sunday in January to the third Sunday in May was defeated, and the Seventy-seventh Annual Convention is to be held in St. Paul's Church, Des Moines, on the third Sunday in January, 1929.

### NEW JERSEY.

The one hundred and fifty-eighth Convention of the Diocese of New Jersey was held in St. Paul's Church, Camden, May 8-9. Owing to the illness of Bishop Matthews, Bishop Knight presided. Canon Moor was elected Secretary and the Rev. Samuel Hardman, assistant secretary.

The Tuesday morning session adjourned to the front of the church for the dedication of the Church Army Van which is a gift of Bishop Matthews. Bishop Knight read the service of dedication and gave his blessing to the two men who are going forth on this Van to hold Mission services in many places, Captain James Hunt and Captain Edward Hodgkinson.

The Convention adopted resolutions that it should recognize the Laymen's Conference of the Diocese as a Laymen's Organization engaged in the work of the Church and that the Bishop be asked to appoint one of the clergymen of the Diocese as Director of the Conference under such rules.

Resolutions were also adopted in regard to plans for the observation of the one hundred and fiftieth anniversary of the Diocese of New Jersey, and that there be a "permanent memorial" of the one hundred and fifty years of the Diocese in accordance with the suggestion of the Committee, namely—the establishment of an Anniversary Fund, the minimum of which should be $1,000,000; which fund is to be held by Special Trustees and the income from which is to be expended under the direction of the Bishop and the Cathedral Foundation.

The following deputies were elected to the General Convention: Clerical—The Rev. R. E. Brestell, the Ven. R. Bowden Shepherd, the Rev. John H. Schwacke, and the Rev. Harold Morse. Lay—Mr. Wm. F. Stroud, Mr. Frederick M. P. Pearse, Mr. Charles H. DeVoe, and Mr. James Tattersall.

The following were elected Deputies to the Synod: The Rev. Ralph E. Urban, Ven. R. Bowden Shepherd, Rev. Sam'l G. Welles, the Rev. Chas. S. Lewis, the Rev. Thos. A. Conover, the Rev. Wm. Reid Cross. Lay—Major C. M. Duncan, Mr. Wm. F. Stroud, Mr. Wm. S. F. Pierce, Mr. Charles H. DeVoe, Mr. J. C. Beatty, Mr. Charles M. Phillips.

# Church Intelligence

### The Church of St. Ethelburga the Virgin.

By S. H. Grover, Hudson's Bay Company, London, England.

On April 19, 1928, a ceremony of great interest took place at the Church of St. Ethelburga the Virgin in Bishopsgate. It was the occasion of the unveiling and dedication of the fine stained glass window presented to the Church by the Governor and Committee of the Hudson's Bay Company in memory of Henry Hudson, the English navigator, whose name, in virtue of his discoveries, is indissolubly connected with that of our grand old Company.

This little church—little, for it holds only about two hundred people—dates from the first half of the fifteenth century. It has passed through many stirring times in English history, and was one of the six city churches to survive the Great Fire in 1666. Further back, before the present building was erected, history is not quite clear, although there is reason to believe that a place of worship has occupied the site on which the present edifice stands since the year 1180.

On April 19, 1607, Henry Hudson with his crew received holy communion in this church before starting on his first voyage of exploration, and on April 19, of this year, three hundred and twenty-one years afterwards, the window given in his memory was unveiled.

A short service was conducted by the rector, Dr. W. F. Geikie-Cobb, after which the window was unveiled by Mr. Charles V. Sale, the Governor, who gave a concise and most interesting account of Henry Hudson's voyages. This instructive address was listened to with the greatest attention by all privileged to hear it. To members of the Company's staff who had the good fortune to be present, and to those of the fur trade department in particular, it was of peculiar interest. Some fifty years after Hudson's voyage, other pioneers, in the service of our first Royal Governor and the company of adventurers associated with him, followed in Hudson's footsteps and founded the first trading post in Hudson's Bay, bringing out the first shipload of furs to be graded and sold in London.

St. Ethelburga's Church nestles between two large buildings, one of which is our own head office. In this way, after a lapse of over three centuries, by a curious coincidence the past and the present have become the closest of neighbors.

Members of the Company's staff are

proud of the fact that the window was unveiled by the Governor, as it is to his guidance that we owe the two fine buildings in London and the magnificent structures in Canadian cities, as well as recent developments in all directions of the Company's business. It seems very appropriate that to him should have fallen the honor of unveiling the window.

**Interesting Experiments.**

For the past four years Dr. William S. Keller of Cincinnati, has been making an interesting experiment in the training of the clergy. He gathered a small group of helpers and took a few selected seminarians for training during the summer vacation. These men, eight each summer, worked in the community agencies under the supervision of the professional workers on the same basis as any employee. In addition to this work they met twice a week for round-table discussions and to hear some authority lecture on certain technical phases of social work. The experiment has so justified itself that the National Council, through the Department of Social Service, has expanded the scope of the course this summer. Sixteen men, four from Cambridge, six from Virginia, two from Sewanee, one from General, one from Berkeley, one from Philadelphia and one from Union, will take the course this year. The object of the course is to enable the seminarian to make the technique of modern social work a part of his own equipment for pastoral work, and to give him an adequate conception of what resources he has at his command for the betterment of his community.

Another experiment is to be tried in New York. Seven men, three from General, two from Cambridge, and one each from Berkeley and Virginia, will take the regular summer-quarter work in the New York School of Social Work. From a comparison of the results of these two experiments, the Department of Social Service hopes eventually to work out an adequate method of training the clergy for a larger usefulness under modern conditions. The problem is how to put at the disposal of the clergyman the results of the best research in psychology, sociology and the allied fields of human relations, in such a way that he can use them. These two courses are attempts to find an answer to the problem.

**Convocation of the American Churches in Europe.**

The Convocation of the American Churches in Europe was held in the Guild Hall of the American Cathedral Church of the Holy Trinity, May 29.

Previous to the opening session, the Holy Eucharist was celebrated by Bishop Lawrence, assisted by the Rev. Dr. Beekman and the Rev. Everett P. Smith.

After the service, Bishop Lawrence addressed the clergy, lay delegates and a goodly number of the parishioners, urging, by aid of the Holy Spirit a greater effort of service to the accomplishment of the work of the American Churches in Europe.

It was an inspiring address, delivered in the Bishop's quiet but forceful manner, and most helpful, as all present felt that they were listening to one who understood their needs, difficulties, and sympathies with the efforts of the clergy in caring for Americans in a foreign country, their sole reason for being here, and promoting friendly relations with other Communions.

In regard to our having a permanent Bishop, all members of the Convocation are perfectly sure that Bishop Lawrence will present our case clearly before the Presiding Bishop and General Convention in October.

The session began at 11 A. M., with prayer followed by the regular order of business, the most important features of which are the following:

As clerical members: Dr. Beekman, the Rev. John M. Page, the Rev. Everett P. Smith, the Rev. Killian A. Stimpson were elected on the Council of Advice, the lay members being: Mr. Herbert L. Kean, Mr. F. G. Fenton, Mr. Charles B. Curtis, Mr. F. B. Keene, of Rome.

After the adjournment of the morning session the delegates were invited to lunch by the Dean and Vestry of Holy Trinity at the Hotel George V.

The afternoon session was taken up largely with five-minute talks by each of the clergy on work done in their respective parishes, and discussion of Administration of the Churches in Europe.

In regard to the latter, after much discussion, the following resolution was unanimously adopted:

Resolved, That the members of this Convocation reaffirm their belief that the principles of our Memorial of the year 1922, repeated in 1924, and presented to the General Convention in 1925 still hold good; and we are convinced that the continued supervision of the situation in Europe by a Bishop of wide sympathies and hopes for Church Unity is needed, giving full-time or, if the General Convention feels that the plan of our Memorial has not as yet been fully tested, we urge that the outstanding character of a Bishop of special qualifications is the most important factor to be considered.

The following resolution, offered by the Rev. R. H. Wadleigh, was also adopted:

Resolved, That this Convocation recommends to the rectors of the nine churches a careful study of the reasons for and against the use of intinction.

After the close of the session, tea was served in the Deanery.

**G. H. K.**

**The Company of Candidates in Waiting: Church Army Looking to Youth.**

So frequently in their work up and down the different Dioceses the Officers of the Church Army meet youths to whom the adventure of Pioneer Evangelism strongly appears, that there has been called into existence a Sub-Department to be known as The Company of Candidates in Waiting. This Company consists of Confirmed youths, but who are as yet too young to enter the Church Army Training Centre. Captain C. J. Atkinson is the Secretary of this Group, and he will be glad to hear from Clergy, and Leaders of work amongst youths, Y. P. F.'s, and Junior Chapters of St. Andrews Brotherhood of suitable candidates.

The lads will be guided in their reading, and encouraged in Church activities, with a view to them either becoming Church Army Evangelists, or Candidates for Holy Orders. There are no fees or subscriptions, and inquiries concerning this should be addressed to Diocesan House, 416 Lafayette Street, New York City.

**Brazil.**

The Thirtieth Council of the Brazilian Church met in the city of Rio Grande, April 19-22, and was attended by twenty clerical and four lay delegates. The meetings were held at the Church of the Saviour in the beautiful Parish Hall, which was completed last year.

Of the many important results of the Council, two deserve special mention. The Brazilian Church has been handicapped by a lack of Prayer Books, as the old edition of the Prayer Book was exhausted six years ago. A commission was appointed to revise the language of the old Prayer Book and publish a new edition as soon as possible. Within the next few years, a more comprehensive revision will be undertaken. The Missionary Society of the Brazilian Church announced its intention of increasing its activities. Heretofore, the Society has supported a Japanese catechist in the State of Sao Paulo and paid the expenses of one student at the Theological Seminary in Porto Alegre. In the future, it will also aid in the preparation of teachers for rural schools and will undertake the establishment of missions among the Indians living in the forests of the State of Rio Grande do Sul. This ambitious program is indicative of the rapidly increasing strength of the Brazilian Episcopal Church.

On Council Sunday, Bishop Thomas advanced to the priesthood the Rev. Euclydes Deslandes and the Rev. Iassoje Ito. A brilliant sermon for the occasion was preached by the Rev. Solomao Ferraz. The Rev. E. Deslandes is rector of St. Paul's Church, Rio de Janeiro, and also the national chaplain of the Evangelical Boy Scouts of Brazil. The Rev. Ito is in charge of the Japanese Mission in the State of Sao Paulo. The astounding growth of this Mission bears witness to the consecrated and self-sacrificing labors of the Rev. Mr. Ito among his fellow countrymen in Brazil.

**Watkins Leigh Ribble.**

**New Prayer Book Lost in Commons.**

London, June 15 (By The Associated Press).—The House of Commons has dealt a death blow to the second revision of the Book of Common Prayer. Various results were predicted in debate and by newspaper commentators today. They included:

Eventual disestablishment of the State Church, the resignation of the Archbishop of Canterbury, a lessening of the authority of the bishops.

The vote was two hundred and twenty for and two hundred and sixty-six against. The first revision was defeated last December by thirty-three votes.

The split came mainly on the question of reservation of the sacrament. Opponents of revision said this would lead inevitably to adoration of the consecrated elements and thus give entrance to the Roman Catholic doctrine of transubstantiation. Advocates of the revision denied this and emphasized that the reservation of the consecrated bread and wine would be permitted only for the benefit of the sick and the dying.

Warning against "rash or irregular action" and a plea for patience was made after the rejection in a joint statement by the Archbishops of York and Canterbury.

Winston Churchill, chancellor of the exchequer, warned the house that rejection of the book would bring disestablishment of the Church nearer.

Newspapers commented that the rejection might hasten the resignation of the Archbishop of Canterbury. This has long been forecast. He has been archbishop for twenty-five years and is eighty years old.

Premier Baldwin said rejection would weaken the hands of all those in authority in the Church for a long time to come.

Sir William Joynson-Hicks asserted the Bishops of Manchester and Lincoln had announced their refusal to prosecute clergy who might infringe regulations in the Prayer Book.

The House of Bishops will probably

meet to discuss the position in which the rejection has placed them.

It was regarded as probable that Sir William Joynson-Hicks and the Bishop of Norwich and a half a dozen other prelates who opposed the book might cooperate in an alternative revision.—Washington Evening Star.

### Thank You!

Diocesan Treasurers have made a good response to the request of the National Council relative to forwarding all of the Church School Lenten offering. As a result our receipts to June 1 are $36,727.67 larger than last year, though still below 1926.

Out of ninety-seven dioceses and districts, forty-one have sent in one hundred per cent of the amount due. This compares with forty-two last year and forty-four in 1926.

I hope you have written your parish treasurers to remind pledgers of the necessity of providing for the payments due this summer. No vacation for the Church!

Much of our worry and trouble in December is due to the carelessness of our people in July and August.

Faithfully yours,
**Lewis B. Franklin,**
Treasurer.

## VIRGINIA

**Rt. Rev. H. St. George Tucker, Bishop.**

### Chinese Clergyman Speaks.

Sunday, May 13, the Rev. Bernard B. Ts'en, a native Chinaman and an ordained clergyman of the Episcopal Church, addressed the children of St. James Parish, Leesburg, Loudoun Co., Va. After the death of Matthew Harrison, who was Superintendent of St. James' Sunday School, part of the children's Easter offering was given as a memorial to him to the Boone University of Woochang, China, for the "Matthew Harrison Scholarship". Mr. Ts'en was the first student in this scholarship and later took his theological training at the university. Therefore, he readily accepted the invitation of the Rev. G. P. Craighill, rector of St. James, to address the school. Notwithstanding the present disturbance in China, Mr. Ts'en gave an encouraging account of religious and church conditions there. Dr. Woodward, of Virginia, once medical missionary in China, Mr. Craighill and the Rev. Edmund Lee, of Virginia, all knew Mr. Ts'en well in that country.

## BETHLEHEM.

**Rt. Rev. F. W. Sterrett, D. D., Coadjutor.**

### Missions Held.

The Rev. Horace W. Stowell, of Towanda, Pa., recently closed two very successful missions. One at St. Paul's Church, Peckville, where he organized a new Church School of forty-five pupils and seven teachers.

St. James, Jermyn, was full every night for eight days. His children's services in the afternoon were the talk of the town.

At Christ Church, Forest City, he organized an E. Y. P. F. which continues to flourish. All these places are vacant at present, but ready to start with a vim with the new men who are coming soon.

### Confirmation Class.

On Tuesday in Whitsun Week, Bishop Sterrett confirmed the largest class in the history of the Church of the Redeemer, Sayre, forty-seven from Sayre and three from Towanda, the Rev. Glen B. Walter, rector. The class included all classes, doctors, nurses, business men, teachers, engineers, conductors, laborers and politicians—the mayor of the town being in the class.

### Clergy Conferences.

A number of clergy have asked the Program Committee to provide a series of conferences for clergy alone during the session of the Bethlehem Summer School from June 25 to 30.

The committee is happy to announce that Bishop Sterrett has consented to conduct such conferences during the week on "Practical Parish Problems".

### Commencement Address.

Archdeacon Walter delivered the commencement address to the graduating class of the Lebanon High School this year. A grandniece of his stood highest in the class and wrote the class song, as well as an oration on "Mussolini—The Man of Destiny".

**H. P. W.**

## ATLANTA.

**Rt. Rev. H. J. Mikell, D. D., Bishop.**

Sunday morning, June 3, Trinity Sunday, the Rev. G. W. Gasque, rector of the Church of the Incarnation, Atlanta, conducted the first memorial service in the history of the parish.

Trinity Sunday was selected because it was nearest the National Memorial Day. On Saturday before the ladies of the Daughters of the King were at the church to receive the many flowers which were placed on the altar and in the chancel, in the windows on either side of the reredos, before the memorial windows and font, the litany desk, etc.

The sermon, "The Communion of Saints", and much of the music were chosen with the memorial service in mind. The offertory anthem and all hymns except the sermon hymn were Trinity music.

At the conclusion of the celebration of the Holy Communion the rector read the names of all who had been buried from the church.

**B. M.**

## MICHIGAN.

**Rt. Rev. Herman Page, D. D., Bishop.**

The most successful Young People's Conference ever held in the Diocese of Michigan took place May 25-6-7 at Trinity Church, Bay City. Over three hundred were in attendance, representing all parts of the Diocese and nearly every parish. In accordance with the policy adopted by a recently appointed Commission on Young People's Work, the attendance at this, the first of a series of semi-annual diocesan-wide conferences, were not merely delegates from this or that local association, but young people chosen at large from each parish.

The program opened on Friday evening with a great public service at which Bishop Overs, formerly of Liberia supplied his hearers with vivid pictures of one of the most interesting of our mission fields. This service was followed by a "Get-Acquainted Reception". Saturday was largely spent in inspirational conferences, the leaders being Bishop Page, the Rev. H. J. Pearson of the Detroit Episcopal City Mission, representing the social service interest; Mr. Francis T. Smith, a student of the University of Michigan and a prominent leader of the younger set; and the Rev. R. B. Kimber and Mr. I. C. Johnson, Chairman and Secretary, respectively, of the Young People's Commission. At a Corporation Communion at eight A. M. on Sunday, practically the whole body was present. The proceedings closed with a great festival service at eleven A. M., conducted by the Rev. Harold McCausland, rector of the church, with Bishop Overs as the preacher.

**McE.**

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

### Church Celebrates One Hundred and Thirty-fourth Anniversary.

The one hundred and thirty-fourth anniversary of the founding of Christ Church, Washington City, was celebrated on Sunday, May 27, with special services in the church, now at 620 G Street, Northwest, beginning with the Holy Communion at 7:30 A. M. The Rev. Harry C. Goodman, the rector, preached at eleven o'clock on "The New Testament vs. the Papal Government".

### Baccalaureate Sermons.

The Rev. Z. B. Phillips, rector of Epiphany Church, Washington, preached the baccalaureate sermon to the graduating class of the Young Men's Christian Association Law College in the church at evensong service the evening of May 27. The baccalaureate to the graduating class of the Gunston Hall School was preached by the Rev. Dr. H. P. Alman-Abbott, of Baltimore, at the morning service at St. Margaret's Church the same day.

**A. B. W.**

### The College of Preachers.

Among the fifty-seven clergymen attending the fourth Summer Annual Conference of the College of Preachers, held in the memorial reading room of the Washington Cathedral library last week, were the Rev. Richard Henry Baker, Jr., rector of St. John's Church, Waynesboro; the Rev. William R. Moody, rector of St. Andrew's Church, Lawrenceville; the Rev. Thomas L. Ridout, rector of Galilee Church, Virginia Beach, and the Rev. Alexander C. Zabriskie, lecturer of the Virginia Theological Seminary, all of Virginia, and the Rev. John L. Oldham, rector of Trinity Church, Martinsburg, W. Va. Bishop Freeman, of Washington, and former Bishop Rhinelander, of Pennsylvania, were the principal speakers. The Rev. Dr. Cosby Bell, of the Virginia Theological Seminary, made two talks on the "Making of Man". The Rev. Dr. E. Gordon Selwyn, canon of Portsmouth Cathedral, England, spoke on "The Risen Lord and His Church". Rev. Dr. Henry Sloane Coffin spoke on "The Preaching of the Cross". Rectors were in attendance from as far West as Arizona and as far East as Massachusetts.

### Mission Debt Paid.

Much enthusiasm was aroused in Washington the night of June 13 by announcement that by a ten days' campaign the debt of nearly $55,000 on the Central Union Mission, sustained by all the Protestant churches of the city, had been cleared. President Coolidge contributed a generous check. George Cockerell, twelve years old, of the Mt. Vernon Methodist Church, South, raised $1,000 by his own work.

**A. B. W.**

### Drive on for St. Stephen and the Incarnation.

The Building Committee of the Parish of St. Stephen and the Incarnation have arranged a drive to be conducted in

June, to raise $100,000, to aid in the erection of a new church building and parish house at Newton and Center Streets. The work of building has been started and it is expected that the church will be ready for worship, on or before Christmas.

**Commencement Exercises.**

A service of unusual interest and inspiration was held in Christ Church, Georgetown, on Sunday morning, June 17, the occasion being the commencement exercises of the Church School. This plan of bringing the work of the Sunday School before the adults of the parish, at least once a year, was inaugurated at Christ Church by the Rev. E. Pinkney Wroth, rector, and has met with whole-hearted interest and support. In addition to awards of various kinds in the several classes, certificates and pins were awarded to a large number of children who had earned them by performance of five acts of service in each of the five fields of service as outlined by the Church School Service League Program. Commander C. T. Jewell, representing the Diocesan Church School Service League, made the awards and conducted with the children who received them, a form of service prepared for the Church School Service League. In commenting upon the work, Commander Jewell said that Christ Church School leads in this work of the Church School Service League, in the Diocese of Washington, and would more than likely lead in a national way, if it were possible to make any such count or tabulation.

M. M. W.

## NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

**Happy Days for Choir Boys.**

Choir boys of St. James' (Episcopal) Parish, including St. James' Church and the Church of the Holy Trinity, are looking forward to two weeks' vacation during the summer at Camp Pequot, situated on one of the finest sites of Bear Mountain. The Camp is on a wooded promontory on the shore of Lake Stahahee, and the fine swimming and diving facilities are among the outstanding features of the vacation sports. A crib in shallow water affords a safe place for those learning to swim. The boys will sleep in tents and meet for meals and social activities in the large pavilion. Special canoe races, archery contests and handicraft will be attractions in the summer's program.

The Camp Director is J. Clyde Barrington, who is director of boys' work at Holy Trinity; and the Rev. Dudley S. Stark, vicar of Holy Trinity, is treasurer. The camp, which has a capacity for eighty-five boys, will be open June 30 to August 25.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

**Summer Conferences.**

This is the open season for summer conferences. Maryland is fortunate in having both the ocean and the mountains and takes advantage of this happy geography by holding conferences in both locations. The Peninsula Summer Conference, held at Ocean City on the blue Atlantic, the last week in June, draws a faculty from many quarters of the compass and affords splendid opportunity to the members of the four adjoining dioceses; Delaware, Easton, Maryland and Virginia. This is the tenth annual session of the conference, and it grows more popular and more efficient each year.

But if one prefers the mountains to the sea and desires two solid weeks of mental and physical invigoration, then there is the Blue Mountain Conference, held at Hood College in Frederick, Md., from July 9 to the 21. Here the course of study is more ambitious and the student body drawn from an even larger field, at least six dioceses being compassed.

In addition, this year the Commission on Young People's Work of the Diocese of Maryland is attempting a Vacation Causerie at St. James' School in Hagerstown, from June 25 to July 1. No schedule of classes is promised here, but informal religious discussions and recreational features.

J. A. M.

## EASTON.

Rt. Rev. G. W. Davenport, D. D., Bishop.

On Trinity Sunday, in Trinity Church, Elkton, five memorial stained glass windows were unveiled and dedicated. These with the two unveiled three years ago complete the memorial windows in the nave of the church.

The windows were given by Miss Julia and Miss Marion Young in memory of Alfred Wetherill; Mrs. William H. Mackall, one to the memory of Richard Covington Mackall, and another to the memory of William Hollingsworth Mackall; Miss Lillie E. Tuite, to the memory of Brevet Brigadier General Andrew Wallace Evans, and another to the memory of Mary Elizabeth Tuite.

The Rev. William Schouler, for thirty-seven years rector of the parish, and now its beloved rector-emeritus, was present, and gave his greeting and blessing. The rector of the parish, the Rev. J. Fredrick Virgin, dedicated the windows and preached the sermon. The windows were from the Nillet Studios in Philadelphia.

F. V.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

**Urging One Diocese for South Carolina.**

Since the deeply lamented, tragic death of Bishop Guerry, of the Diocese of South Carolina, active discussion has developed on the proposition to reunite that diocese with Upper South Carolina, of which the Rt. Rev. Kirkman G. Finlay, resident at Columbia, is the Bishop. The South Carolina, or lower Carolina, Diocese has no bishop coadjutor and is without a head. Both clergy and laity there are divided on the question of reunion. Some of the secular newspapers of the state have participated in the debate. The Charleston Evening Post says the subject is of interest and importance outside the Church, because of the historic relationship of the Church and the State and the place traditionally held in the religious and social life of the people by the Church, far greater than the proportion of its membership to that of other denominations.

The Post says, further, that the reasons for division of the old diocese, effected but six years ago, "never were wholly convincing". The chief of these, it is said, was the extent and diversity of the territory, making it difficult for one bishop to supervise and visit it properly. Improvements of transportation and community facilities, the Post contends, have removed much of this difficulty.

Division of the old diocese was completed in 1922, after twenty-five years of discussion and when Bishop Guerry had been administering its affairs fourteen years. After six years' observation of the division, Bishop Guerry, in his last annual report, declared it to be a distinct improvement as the old diocese required more work than one man could do properly. The two dioceses in 1927 had nearly doubled the number of communicants, white and colored, that the one diocese had in 1907.

Former Governor Richard Manning, one of the leading Churchmen of the state, thinks that sentiment in Charleston and the lower and older counties and parishes favors reunion, while the dominant feeling in the upper counties is against it. Published interviews, however, indicated that a number of rectors and leading laymen in Charleston and elsewhere in that part of the State are outspoken in opposing reunion, although others are equally emphatic in its favor.

## DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

**Old Swedes', Wilmington, Celebrates.**

On June 3 Old Swedes' Church, Wilmington, Del., celebrated the two hundred and ninetieth year of its founding and the two hundred and twenty-ninth year of its consecration. The Rev. Fraicis M. Taitt, D. D., rector of St. Paul's Church, Chester, Pa., was the morning preacher, and the Rev. Joseph H. Earp, rector of Immanuel Church, New Castle, Del., preached in the evening. A Baptist minister, the Rev. George D. Allison, and his choir, were invited to conduct the service in the afternoon. The vicar, the Rev. Robert Bell, had charge of the services during the day.

Old Swedes' was designed and built by the Rev. Eric Bjork, a Swedish Lutheran priest, who came to this country in 1679. The first stone was laid May 28, 1698, and the church was dedicated on Trinity Sunday, 1699. It was finally agreed by the wardens that the church should be "sixty feet long and thirty feet wide, but "the height shall remain uncertain till we see how it will compare with the other dimensions".

In 1798 a request was made to the King of Sweden to send a new priest to the church, one who could speak English. For a time it was under the care of the rector of Immanuel Church, New Castle, but in time it was organized under the laws of Delaware and the Rev. William Price, of Milford, Del., a clergyman of the Church of England, became its first rector.

J. H. E.

## TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

**Rural Church School, Nashville, Tenn.**

Attended with favorable weather, animated by a true spirit of comradeship, each man pledged to the promotion of the Church's work in country places, the Rural Church School, under the auspices of the School of Religion, of the Vanderbilt University, Nashville, Tenn., wrote for itself a memorable page in the history of the movement, starting Monday night, April 9 and ending at Friday noon, April 20.

The school enrolled three hundred and seventy-five students from twenty different denominations and seventeen states, thus establishing, by far the largest school of rural ministers ever held in America. Moreover, notwithstanding the large enrollment of the school, each

(Continued on page 23.)

# Family Department

**JUNE.**

1. Friday.
1, 2, Ember Days.
3. Trinity Sunday.
10. First Sunday after Trinity.
11. Monday. S. Barnabas.
17. Second Sunday after Trinity.
24. Third Sunday after Trinity. Nativity of S. John Baptist.
29. Friday. S. Peter.
30. Saturday.

**COLLECT FOR THIRD SUNDAY AFTER TRINITY.**

O Lord, we beseech Thee mercifully to hear us and grant that we, to whom Thou hast given a hearty desire to pray, may by Thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

**COLECT FOR ST. JOHN BAPTIST'S DAY.**

Almighty God, by Whose providence Thy servant, John Baptist, was wonderfully born, and sent to prepare the way of Thy Son, Our Saviour, by preaching repentance; Make us so to follow his doctrine and holy life that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ Our Lord. Amen.

**COLLECT FOR ST. PETER'S DAY.**

O Almighty God, Who by Thy Son Jesus Christ, didst give to Thy Apostle St. Peter many excellent gifts, and commandest him earnestly to feed Thy flock; Make, we beseech Thee, all bishops and pastors diligently to preach Thy holy word and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ Our Lord. Amen.

**REST.**

The banners of the sunset are too bright,
Fairer the after-hour.
When all the sky is flushed by fainter light
To a mysterious flower.
These robin troubadours are shill as pain.
Sweeter the vespers where
Some thistle-bird lets slip a drowsy strain,
Soft as a baby's prayer.

The mighty bards will not read tonight.
Their passionate desire
Would put the brooding wings of peace to flight,
Wake the tormenting fire.
A quiet poem in a household voice,
A child to nestle by.
We would not suffer now, would not rejoice,
But taste tranquility.

—Katharine Lee Bates.

For The Southern Churchman.

**St. Peter's Day—June 29.**

Myrtle Humphreys.

St. Peter was first brought to Our Blessed Lord by his own brother, St. Andrew. He was present at the Transfiguration, and also when the daughter of Jarus was raised from the dead. On the night when Christ was arrested, Peter denied Him three times, but afterward he confessed Him three times.

There is a most interesting tradition concerning St. Peter. A tradition is a story handed down from father to son. It may or may not be true.

When Nero became Emperor of Rome, he was very cruel to the Christians. Some were chained to stakes, and burned as torches to lighten a garden party in the grounds of the palace. Others were fed to lions in the amphitheatre, and still others were crucified.

It is said that Peter was in Rome at this time. He was now an old man, and the Christians feared he would be arrested and executed. They tried to induce him to leave the city and hide himself. At first he refused, as he knew he should not leave the other Christians to suffer alone; but finally he permitted himself to be persuaded.

In the dim gray light of early morning, this tired old man left Rome. They sent a young man with him to help him on his way. As they went along the Appian Way, the sun rose, and a strange brightness advanced down the mountain side, and came along the road to meet them. Peter stopped and shaded his eyes.

"Some figure is approaching us in the gleam of the sun," he said.

"I see nothing," replied the young man.

Suddenly Peter dropped his staff and fell upon his knees. "O Christ! O Christ!" he cried. He said afterward that he saw Our Bleseed Lord carrying His cross and going toward Rome. The young man was alarmed. He, too, saw the wonderful life, but did not fully comprehend. Then he heard Peter say:

"Quo Vadis Domine?" (whither goest Thou, O Lord?)

The young man could not understand the answer; but Peter heard a sad Voice say: "As thou art deserting my people, I go to Rome to be crucified a second time."

Then Peter rose suddenly to his feet, and turned back toward the city he had just left. The young man anxiously asked him where he was going.

"To Rome," answered Peter; and he returned. Shortly afterward he was arrested and condemned to be crucified. It is said that when the time came for him to be nailed to the cross, he asked if he might be crucified with his head downward, as he did not feel worthy to die in exactly the same manner as our Lord had died. Peter's day is June 29, and the color for the day is red—meaning a martyr's blood.

**The Odyssey of Hubert.**

This is the saga of Hubert, aged thirteen, who disentangled himself from his mother's apron strings to follow the call of the sea in the role of mess-boy on a freighter bound from Norfolk to New York. With all due respect for any prior claims of the apron strings, mother was not informed of the contemplated flight.

Being his mother, however, she knew that the sea held first place in Hubert's heart. She knew with reasonable certainty that he had taken ship. She figured it all out that sooner or later every sailor makes the Port of New York, and due consultation with the sea-going populace of Norfolk led her to believe that Hubert would inevitably eventually gravitate to the Seamen's Church Institute at 25 South Street.

So, having been Hubert's mother for thirteen eventful years, she philosophically decided to possess her soul in patience, meanwhile registering a request with the Institute that we be on the lookout for her progeny.

He came sooner than we had hoped, at the end of a two weeks' Odyssey. A fortnight after all, is a long time to be away from your mother even if you can be a mess-boy during that period. Thus Hubert came to the Institute post office hardly daring to hope that there might by some trick of magic be a letter from home, although he had given them no address. Anyhow, all the other fellows were asking for mail, so Hubert sauntered up to the window.

There was a letter from his mother, to be sure, also an incriminating bright pink slip that indicated Hubert was wanted by our police department.

He was duly apprehended and taken to our police office. There he read his mother's letter, and rolled his big eyes at our kindly Lieutenant whilst he telephoned to Norfolk. Hubert, couldn't see for the life of him what all the fuss was about, but of course you have to be more or less tolerant of these grown-ups.

The Lieutenant gave Hubert the message from home. His father would arrive on the morrow. In the meantime, did he need any money?

Hubert was disdainful. Why should he need money? Hadn't he just been paid off after two weeks as mess boy?

"Oh, so you've been paid off? Quit your job, did you?" we asked. "What was the trouble?"

"Aw, I hired on as a regular mess boy. You know how it is. I was supposed to wait on the engineers and the crew, and what did they do to me?—Stuck me in the officers' mess—that's what they did!"

"But wasn't that a promotion?"

"Naw," indignantly. "The officers have real dishes—the kind you can break. The crew have tin plates—the kind you can throw around and nothing happens. I wasn't going to work in any officers' mess. So the steward told me if I didn't like my job, I could quit and I told him all right, I would. Of course I didn't say it just like that because that steward was bigger than me."

Our Lieutenant was once a cabin boy himself, and through the long years that have elapsed since that time, he has carried the poignant memory of his first voyage—140 heart-breaking days away from home!

"Tell you what, Hubert," he said with a fraternal thump on the youngster's back, "you and I'll just have supper together and go see a movie. What do you say?"

Hubert rolled his big eyes in anticipation—

Now, two days later, our kindly Lieutenant smiles reminiscently over the happiest evening he has had in a long time; a subdued mess boy rests in the bosom of his family in Norfolk contemplating more school; and his mother—well, one can imagine!—The Lookout.

**Willing to Wash Windows.**

A neat, rather prepossessing young man applied to John Wanamaker for a job a number of years ago, in Philadelphia, and when told that there was no job for him, said, "I am willing to do anything".

Thinking to get rid of him, Mr. Wanamaker said, "The only job I have is a job of washing windows." "I will take it," said the young man. He washed those windows as they never had been washed. In time he became the manager of the great store.

When this manager died, after twenty-five years of splendid service, Mr. Wanamaker said, "I am willing to pay as high as one hundred thousand dollars a year for a manager who can fill the place of the one I lost".

What the Church needs is men and

women who are willing to "wash windows" for the sake of the Kingdom.—St. Andrew's Cross, February, 1928.

**THE BEAM AND THE MOTE.**

Mrs. F. B. Stone.

The beam that lingers in my eyes,
That hinders vision, so denies
Just estimate of other's acts,
Distorts my views of truth and facts,
Help me, my Lord, to cast it out.

So may I see no more awry
Motes lying in a brother's eye;
The little things within his soul
That need removal ere 'tis whole,
Lord, help him now to cast them out.

Then both will see with sight more clear
The things that each of us holds dear,
For others' virtues often hide
Behind the beam of one's own pride.
Till Jesus helps to cast it out.

And with a vision clarified
We see the evil of our pride;
With humbled hearts Lord, help us pray,
Till sins of both are washed away,
And by our Father blotted out.

**Hospitality.**

Few graces are more beautiful or more helpful than the grace of hospitality. Like Mercy, according to Shakespeare, it blesseth him that gives as well as him that takes.

In the Orient it has always been most highly developed and, wrapped up with it, was the ancient covenant of salt. This covenant obliged the host to defend, at any risk, the safety of his guest. We see reference to this ancient custom in Psalm 23, 'Thou preparest a table before me in the presence of mine enemies'. It was likely this covenant also that inspired Leonardo de Vinci to depict Judas overturning the salt with his arm, the hand of which clutched the money bag. And doubtless on this picture is based the superstition that it is bad luck to upset the salt.

Our Lord availed himself frequently of the hospitality of his friends. He lodged with Zacchaeus, was a guest at the wedding in Cana and a frequent visitor to that ideal home at Bethany. Frequently in the Epistles the early Church is exhorted to hospitality. And it was the hospitality of the early Christians which evoked from their heathen neighbors the compliment—"See how these Christians love one another".

Hospitality is a great power in the Church to this day. Happy is the rector and blessed is the congregation when the people are "given to hospitality". We once heard an old doctor who had studied in Edinburgh, say that all through his medical course there he went to the same church and sat in the same pew, but the people whose pew it was never once asked him to their home. We trust that such a thing could not happen in our Church in Canada. We know one Canadian rector very well and have often heard him say both privately and publicly what a great service the women do who are hospitable, who ask strangers to their homes, who have little teas and little parties (little ones are far better in this connection than big ones) and ask the new comers in the parish to them.

But the benefit is not all to the parish and the new comers. The woman and the home that is hospitable is enriched sometimes in a most remarkable way.

It must also be admitted that hospitality is peculiarly the woman's sphere. Unless the wife is behind the effort, the guest will sit on thorns. The burden also falls on the wife so, if she stands mumb and silent while her husband is profuse in invitation, the prospective guest will likely equal the profusion of the husband in his thanks but find it quite impossible to accept. Our husbands know this well, hence the frequent prods they give to invite their friends to a meal.

And now that summer is at hand, we may say that summer hospitality can be as great a boon as the winter kind. It enables us to share the beauties and joys of the summer home with those who are not so fortunate as ourselves But—and you can write that "but" so large that it will hold up all thoughtless people. But summer hospitality can be thoughtless and cruel. They say that some people have greatness thrust upon them and they are not usually averse to it, but to have hospitality thrust upon you is a different matter. It can be a well nigh heartbreaking burden. We saw a letter in the Daily Press to this end. It told of a farmer's wife and daughter, already loaded with work, whose life was made miserable, a veritable slavery by city people with their motor cars who "dropped in" to meals, who camped on her at meal time. One woman told how she seldom could attend church for on many Sundays several carloads would land in on her, depriving her of her day of rest and bringing no provisions towards feeding themselves. We know also a city family who had to give up going to their country home and sell it because too many people "dropped in" to meals. The wife had no maid (and even if she had, a maid has some rights). So all ye who own motors and who say "Let us go for a ride". Go, by all means, but take your meals in the car with you. Be as hospitable as possible yourself, but surely by the work it costs you, you will have a heart to defend your fellow housekeeper from being made miserable by inundations of uninvited guests. Time your arrival so that it will be just after lunch instead of just before. Around 4:30 or 5 in the afternoon have a pressing engagement some distance up the shore or along the road and eat your own meal under the open canopy of heaven. If you like, call in again on your way back and conclude your visit. All visitors who are thoughtful in this way may rest assured that their women friends will rise up and call them blessed.—Hope Smithson, in Canadian Churchman.

**Thyself.**

This decade justly glories in the results that have been achieved by system and cooperation. The distinctive quality of our great modern inventions lies in the way they permit a multitude to divide and subdivide labor into processes which each individual has a place, and where all can contribute toward the quantitative making of needed products. Not only factories and cities, but also schools and societies are a means by which one person obtains the benefits of a mass of helpers.

This manner of living tends to merge individuals into a sort of composite human being. Dependent as we are on others for food, raiment, employment, housing, government and social customs, we are not stimulated in the direction of self-initiative and self-valuation. We drift with the crowd. We do not use and thus develop the qualities of mind and heart that are our own specific endowments. We not only become creatures of habit, but we allow the groups with which we are associated to form our habits for us. We become "standardized".

But personal happiness is not thus attained. Satisfaction and content cannot be made by intricate machinery nor can they be bestowed by a crowd of people. They must be produced by oneself. They are strictly individual qualities.

We must therefore seek out, find and cultivate our particular resources. The exhortation credited to the Greek philosopher Plato, "Know thyself", needs a new and general emphasis. The Christian religion, however, is much more specific in its revelation of "individual gifts" than any philosophy, ancient or modern. The early disciples learned how to distil happiness within themselves in the midst of circumstances far more difficult and uncomfortable than we meet today. No generation of Christians lacks similar examples.

Two ways of self-valuation can be suggested. One is by meditation, in which one's ability and disability are found. We can then choose amongst surroundings and accept 'what is good for us". Such meditation should be partly in loneliness and partly in the small company that is sympathetic. The second method is that which gathers wisdom from the study of great and good men. Our own age has many admirable characters. History describes the lives of many more. What was the secret of their self-dependence? None of them was the product of his times to the exclusion of his own distinctive powers of character.—The Lutheran.

**The Risen Christ in Risen Lives.**

The Christian consciousness is not the memory of a historic and dead Christ, but it is a communion with a risen and living Christ. Here is a fundamental fact, that good men and women, in all the history of the faith, from every condition of life, in every circumstances, at all hazards and agonies, have declared that they held immediate communion if not communication with the risen and glorified Jesus. You cannot easily dismiss these historic witnesses. You cannot disown the mighty army of faithful witnesses to the invisible reality. From Irenaeus to Bunyan, from Polycarp to Wesley, from Augustine to Moody, from prince and priest and peasant, from scholar and statesman and scientist, from warrior and artist and artisan, there is the cumulative witness of human hearts, that they, too, have seen the Lord. Sometimes the Presence poured like multitudinous music through the organ soul of Sebastian Bach. Sometimes there were elevations to the third heaven as of Paul; sometimes the stern voice of terrible duty as in Cromwell. But the hand of Jesus is no dead hand from history's sepulchre; it is the hand of living power, of sceptered command, of medicinal healing, of benign blessing, to every believing life. He is alive; we have felt the touch of His hand on ours; we have seen the majesty of His eyes after conquering death; we have melted to the charm of His voice; we have sensed with all the saints the living Presence of our Lord, who was dead and is alive and lives forever more. Here is the witness of the Christian consciousness; it cannot be ruled out of court.—The Rev. Mark Wayne Williams, D. D., in "The Master Song". Published by Doubleday, Doran and Co.

**The Retort Courteous.**

An Irishman was sitting in a depot smoking when a woman came in, and, sitting down beside him, remarked:

"Sir, if you were a gentleman, you would not smoke so near a lady."

"Mum," he said, "if you wuz a lady ye'd sit farther away."

Pretty soon the woman burst forth again:

"If you were my husband I'd give you poison."

"Well, mum," returned the Irishman, as he puffed away at his pipe, "if you wuz my wife (puff, puff), I'd take it."

# For the Young Folks

**NEW LESSONS.**

"No more school!" said the boy one day,
As he hastened to put his books away.
And he laughed as he gave his cap a turn—
"School's out! No more lessons to learn!"

The June wind smiled as he softly blew;
"Such a silly boy I never knew!"
He chuckled aloud, "Why, I can show
Him a thousand things he ought to know!"

Then a honey bee buzzed as he passed him by,
And glanced at him with a puzzled eye:
"No more lessons? How can that be
When I know a great deal more than he!"

And a robin aloft on a leafy spray,
Laughed as the boy put his books away;
"Does he think all knowledge is writ in those?
Why, he knows not the life of a single rose!"

And a wind-blown daisy, swaying low,
Winked her golden eye as she saw him go—
"Oh, the school is small and the world is wide!
He'll find most lessons are taught outside."

So the boy put his books safe away on the shelf,
And into the field he went himself—
Learning new lessons (unguessed) from the breeze
And the birds, and the flowers, and the honey bees!

—Authr Unknown.

**Where Betty Found Pet.**

By S. L. Bacon.

"Betty," said mamma, "I am going out for a little while; now, don't let any rabbits steal in to lay eggs while I'm gone."

Betty laughed. "I shall take splendid care, mamma; but oh, how I do wish it was Monday, the time goes so slowly!"

"Think what a beautiful day tomorrow will be, said mamma, placing a big bunch of roses and sweet peas in a basket.

Betty's little face grew grave. "Miss Lizzie said she thought that Easter was the loveliest time of all the year; an' she told us of lots of interest'n' things about it."

"I am sure she did," replied mamma. "Well, dear, suppose you look over your lesson for tomorrow."

She kissed Betty and took up her basket. "I must hurry now, or I will be late."

Betty felt a trifle lonely after mamma had gone; she wished that she had a cat or dog to play with and to be company. There were very few children living near.

After what seemed a very long time to a little girl, she saw mamma coming up the walk. She did not have any flowers this time, but a queer-shaped box.

But mamma shook her head, smiling. "I can't tell; it's a secret, Betty."

Betty clapped her hands—mamma's "secrets" were always nice. She kept wondering what it could be, but mamma only smiled.

When Monday finally did come, Betty hunted all over the big yard among the bushes for eggs. She found a great many pretty colored ones, and several made of chocolate and pink cream candy.

"The rabbits have been so good to me, mamma," exclaimed the little girl, munching a big cream egg. "I've found a lot, and there's no use looking for any more.

"How about the 'secret', Betty?"

"Oh, I forgot the delicious secret," cried Betty.

She hunted and hunted, and when she was just ready to give up she caught sight of the queer box hidden away under the syringa bush. Betty opened it eagerly, and there lay a little white rabbit fast asleep.

"Oh, mamma!" cried Betty, skipping about the yard, "i am so happy! I wanted a pet more'n anything! I'm going to name it Pet!"

Betty played with her new treasure a great deal. She said it was wonderful how much Pet understood, and she was no longer lonely when mamma went out.

A week passed and Sabbath morning Betty came running to mamma in great distress.

"Oh, what do you think, mamma." I can't find Pet anywhere; I've looked an' looked."

"Why, I'm sorry, dear! Don't stop to hunt for the rabbit now—it's time to get ready for Sabbath school; I was just going to call you."

"Oh, I couldn't go today, and Pet lost! I want to hunt again."

Mamma looked grave. "I am sorry about the rabbit, Betty, but I don't think you ought to miss Sunday School."

Betty stood still in the middle of the room; she was thinking hard and fast. She remembered how Miss Lizzie had begged the children not to miss coming, and how she had promised that nothing, not a single thing, should keep her at home. Was she keeping her word?

She turned to mamma very slowly. "I guess I'll be thinking about Pet all the time," she said in a sober voice, "but I guess that's better than not going at all."

"Yes," said mamma, "when you have promised." Then she fastened Betty's pretty little white coat. "Get your hat dear," she said.

Betty ran to open the cupboard door, where her big hat box was kept. Then she screamed: "O mamma, come and look!"

The box was on the floor, and it was open; and there, right on top of Betty's hat lay Pet, pink eyes blinking.

Betty seized him in her arms, and danced about the floor. "However did the darling get in? I must have left the top open, and in he jumped. O Mamma, I am glad I decided to go to Sunday School! Suppose I hadn't, I might have hunted and hunted and hunted before I found Pet."—Pittsburgh Christian Advocate.

**The Needed Letter.**

"I always have the worst luck," complained Evelyn. "Here is Lucy's letter, just come in this morning's mail, and she wants me to come and spend today and Sunday with her. It would have been wonderful."

"Well, why don't you do it?" said Tom.

"Do it? Why ,it's nearly nine, and I would have to get the ten o'clock train. I can't pack and get off like that. No; it's just my luck to have a thing happen like that."

"If you get a move on you could do it," said Tom, who was fond of his sister. "I'll run you down to the station in the Ford."

"What is the use of talking, Tom?" said Evelyn severely. "I can't make it, and I don't want to talk about it, I feel so upset.

So Evelyn went about with an injured air all day, and had a headache in the afternoon. The next week she hoped that Lucy might invite her again, but Lucy was going off for the week-end herself. That Sunday Evelyn came home from Sunday school with a grievance.

"More bad luck," she murmured. "They made up the committees, and I am on the book committee. Nothing but to dust books and keep things in order, and buy blank books and give out lesson papers. I hate it."

"But I heard you complain this year that the entertainment committee was too hard work." said her mother.

"Yes, they gave me too much to do, and I told them so. But that has nothing to do with it. It is a matter of luck. I'm unlucky, and everybody know it."

"The trouble with you, sis, is that you spell it wrong," said Tom, looking wise. "You'll always have the worst sort of luck unless you add another letter to it."

"There's only one way to spell it. I'm a good speller, Tom, and you never were. Luck doesn't need any more letters'."

"That's your mistake, sis. It needs P before it badly. Add that, and you'll find things will change. If you had added P last week, you'd have packed your suitcase in a jiffy, skipped to the station with me and gone off to Lucy's and you would have had a thoroughly good time. If you had put on that extra letter, and done your work cheerfully on the entertainment committee, you would have been the chairman of it by this time. P added to Luck gives Pluck, and no one has permanent luck without it. Your luck is bad because you've left out the principal letter."

Evelyn stared. She was trying to take in the idea. Then she went off without saying anything. But there is no doubt that her luck is better nowadays, and she never complains any more. Tom gave her a four-leaf clover gold pin on her last birthday.

"The extra leaf is for Pluck, you know," he said.

**The Topmost eLaf.**

he Topmost Leaf uttered stiffly in the breeze and stood straight up on her stem, looking intently at the sky. This little leaf was proud because she was the highest leaf on the tree. Sometimes she would call out to a passing cloud, "Look at me! See where I am." Of course, the cloud floated gently on and made no reply, but the Topmost Leaf did not mind.

As the autumn days came, many leaves blew away, but the Topmost Leaf was undisturbed. "What difference does it make where those leaves go? Nobody ever did notice them. How could old Mr. Tree let me go? I'm too important!"

But alas! one cold November day, when the wind was blowing in strong blasts, the Topmost Leaf felt a dreadful pull on her stem and she, like all the rest, floated down down, down! "How terrible this is!" thought teh terror-stricken leaf. "Where am I going? What will become of me?"

Of course, because she was the Topmost Leaf she had a long way to fall,

but at last she lay on the ground with the other leaves. She was too unhappy even to turn over. She heard some leaves around her gossiping gayly, but she did not listen until she heard some one say excitedly, "Look, even the Topmost Leaf has blown away! Now Winter will soon be here."

Then a laughing voice said, "I wonder how that lofty leaf likes lying on the ground?"

The Topmost Leaf groaned. (You see the leaves did not even recognize her.)

Just at that moment caterpillar came inching along. "What are you fussing about?" said Fuzzy-Wuzzy. "Are you sick?"

At first the Topmost Leaf forgot where she was and was going to give herself a proud toss, and not reply. But she was so lonely that she changed her mind. "I am miserable," she said, "because I who used to be higher than any other leaf on the tree am lying on the dusty ground with all the rest."

"You poor little thing,"s said Mr. Fuzzy-Wuzzy, "don't let a trifle like that trouble you. Why, I used to look up at you and pity you because you could never have any fun. I always meant to climb up and have a chat with you, but I am a slow-moving fellow and used to talk to so many of my friends on the way up that I never had a chance to tell you how sorry we all were for you—so far away and alone."

The little leaf lay perfectly still, too surprised to flutter, as Mr. Fuzzy-Wuzy ambled along. How foolish she had been! The leaves had been pitying her when she thought they had been green with envy.

Around the corner came a jolly breeze. "Get up, get up, you lazy leaves," he said laughingly. "You'll get old and crisp if you bake any longer in the sunshine. Dance around now and be merry!"

The leaves began to rustle and jump about. Before she knew what she was doing, the Topmost Leaf hopped up and joined the circle. She danced madly around and around and had the best time she had ever had in all her life. She did not stop until she was out of breath, and then she nestled among the leaves, laughing and talking as gaily as any of them.

Nobody guessed who she was, for let me tell you a secret: This wise little leaf was very careful to keep her stem bent sharply, so that no one would chance to recognize her as that haughty and disagreeable Topmost Leaf!—Edith Marsh, in The Christian Register.

### Two Insect Carpenters.

Think of boring a hole almost four inches deep in a tree trunk with a horsehair! That is something that no one really could do, but on a summer day you may see some one who seems to be doing it.

That "some one" is Mrs. Ichneumon Fly. She has four gauzy wings and six legs, and what looks like a horsehair tail three or four inches long. But it isn't a tail, and it isn't horsehair. It is the most wonderful gimlet in the world.

When Mrs. Ichneumon gets ready to lay her eggs, she goes to the trunk of a tree, perhaps a big maple, and begins boring a hole with this wonderful gimlet of hers. When she thinks she has made the hole deep enough, she sends an egg down through the middle of the gimlet, which is hollow, and leaves it at the end of the hole which she has made.

Perhaps some one else is living in that maple tree, for there is another insect carpenter that lays her eggs there. The other carpenter is Mrs. Horntail. She, too, has a strong, sharp gimlet, but it is a much shorter gimlet than Mrs. Ichneumon's, so that her eggs are laid nearer the outside of the tree.

When the little Horntails hatch, they begin knawing their way into the tree, for there is nothing in the world that little Horntails like to eat better than wood. And there is nothing that a little Ichneumon Fly likes to eat better than a little Horntail. In order that her children shall have food which they like best, Mrs. Ichneumon Fly bores those deep, deep holes, which she hopes Horntail is making.

For The Southern Churchman.

### CATBIRD SOLUS.

Charles Ballard.

In a Willow—in a willow-tree
See me—see me,
Swinging on a willow-whip
Swinging!

In the tree—in the willow-tree.
Hear me singing:
Whip-poor-will, whip!
Cheerily, cheerily!
Polly-polly-polly!
O hear, hear, hear!

Kitty-kitty, kitty-kitty!
Me-e-e-yu!
Singing on a willow-whip,
Sweet-sweet-sweet,
Purity, purity!

In a willow—in a willowtree,
See me! See me!
On a wet whip, on a wet whip,
Hear me call!

Chick, chick, chick!
Peep-peep, peep-peep!
Phee-ee-be!
Phee-ee-be!

Little owl,
Little Oowlette:
Scree-ee-eech!
Whee-yoo! Whee-yoo!
Bobolink-bobolink-bobolink
Jay! Jay!
Sing 'em all

### Lucile and the Gander.

Five-year-old Lucile Storm liked to play among the chickens and ducks. Some of them became very tame, and Lucille was never afraid of any of them. So when her mother and father went farther out into the country to live and some one had left a gander on the place, Lucile was not afraid of him. She thought it was very funny to see him running after the chickens and ducks and, stretching his long neck, make a hissing sound.

One day Birdie, Lucile's little dog, came trotting along behind her as she came acress the chicken yard. All of a sudden the gander, with his neck stretched far out, came running toward Birdie. In a minute he was flying at the little dog and pecking him with his heavy bill.

Screaming with fright, Lucile ran and, reaching the gate around the chicken yard, climbed to its top. Seeing that she was out of reach of the gander, Lucile began laughing at poor little Birdie trying to escape from his wrathful tormentor. Birdie started running around the pen trying to find a place to get out, but the faster he ran the harder ran the gander. The bird stopped biting only long enough to make a terrible hissing sound.

By and by Birdie saw a little hole in the bottom part of the fence, and, crouching together, he jumped through it, away from the gander. The angry bird tried to follow the little dog, but his eyes were so blinded with rage that he could not find the hole.

With a gleeful laugh Lucile clambered down from the gate and ran to the house, where she found Birdie shivering on the porch. "O Mamma," she cried, "I've got the funniest thing to tell you!" Then she told her mother about the fight, and she wondered why her mother did not laugh.

"But that wasn't funny," protested her mother, "for it probably hurt Birdie. Didn't you think about that?"

Lucile had not thought about that, for as long as nothing was hurting her the little girl could not understand why she should care if any one else was hurt.

Several days later Lucile was in the chicken yard when she heard a dreadful hissing beside her, and the next minute the gander was picking at her. She started to call for help and run, but the gander only followed and picked the harder. Lucile started to cry, so she did not notice that Birdie crawled in through the hole from which he had escaped a few days before and started running about the gander, barking. The little dog tried in every way he knew how to keep the big bird from attacking his little mistress, and at last the gander started fighting him.

Lucile started running for the gate, but, remembering her mother's words, she turned back to help her little dog just as her mother reached them, and quickly put the gander to flight.

"Birdie came to help me," Lucile explained to her mother. "I'm so sorry I didn't help him the other time, but I was going to now."—Exchange.

For The Southern Churchman.

### Miracle.

Helen Bayley Davis.

I hold a wealth og blossoms in my hand—
A cherry tree ablaze with spring's white flame,
Tenderly fanned
By golden winds that dip low
Over the new green land.

And pendant clusters of red-black cherries that bleed
Their crimson juice when slashed by hun-
That rob to feed . . . .
All this is lying on my
Palm in one small seed.
EIGHT FAMILY—
gry birds

### Health May Mean Success.

Health means a whole lot more than being an athlete at school or college. Sometimes I wonder how many men have lost their jobs, or a chance to go on up, because they lack the ordinary health that might have kept them competent and quiet and confident during the last half hour of a trying day.

Every time you hear some one say "Howjadoo"? you can get an idea of how important health is.

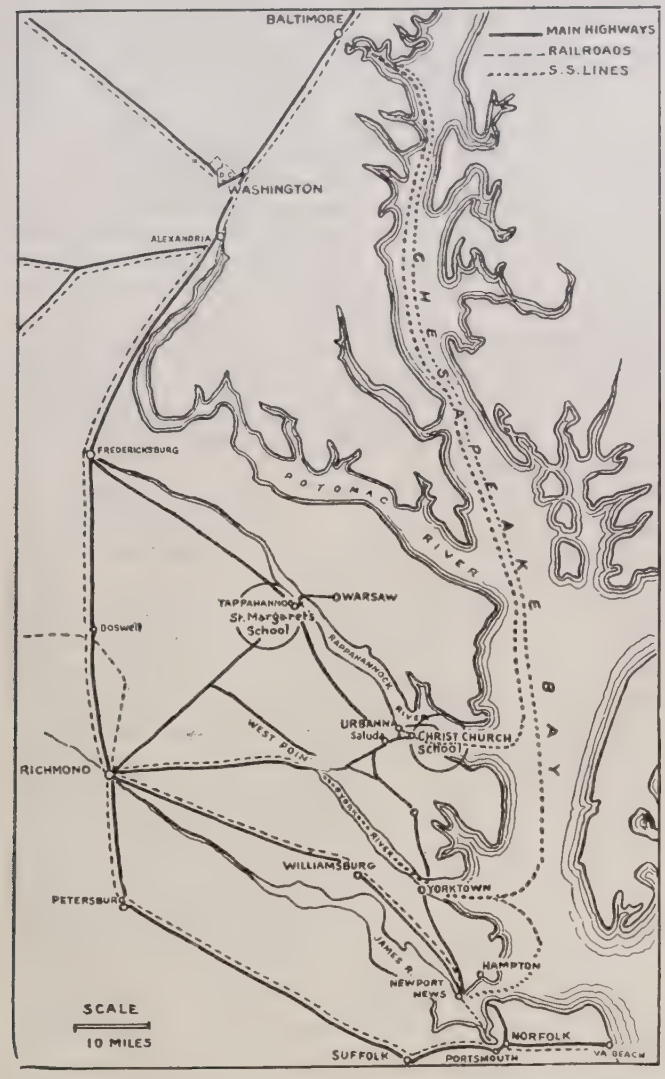
"How do you do?" and "How's your health?" have come to be mere formalities; but, when you get right down to it, they mean just about the same thing as the garage mechanic's question, "How many is she hitting on"? And you know as well as I do that if she's not hitting on all four, or six, or eight, or whatever number of cylinders she's built with, she's not in shape to makes any grades.—Dr. A. H. Sutherland, in the American Boy.

### DOMINUS VOBISCUM.

When going out and coming in,
Amidst the strife, and grief, and sin,
May God thy life forever bless,
And shield thy heart from all distress,
And send his angels to defend,
And guide thee to the very end.

—F. N. Atkin.

# TWO GOOD SCHOOLS IN TIDEWATER VIRGINIA




## For GIRLS of Character and Ability

ST. MARGARET'S is the companion school to CHRISTCHURCH. It is located thirty miles further up the Rappahannock River at the quiet village of Tappahannock. Accommodating sixty boarding pupils, the School is an institution of the Episcopal Church, but is open to all girls who meet the entrance requirements. It supplies the great need for an inexpensive Virginia school of high standards and simple life for girls of character and ability.

The location is unusually healthful and has great natural beauty. There are ample athletic grounds with a well-appointed gymnasium. The School owns a safe beach, offering opportunity for supervised water sports.

The distinctively homelike atmosphere is enhanced by the grouping of the girls, generally by age, in three dormitories.

The School is Intermediate and College Preparatory. It is on the accredited list of the State Board of Education, and its graduates enter by certificate all colleges except those admitting only by examination. St. Margaret's fits girls for a career, for home, or for higher education.

Tappahannock is easily accessible. It has steamer connections with Baltimore, Fredericksburg and Norfolk. The new government highway from Washington through Fredericksburg to Newport News and Norfolk passes through Tappahannock. Busses meet daily trains at Fredericksburg. Bus service twice daily gives direct communication with Richmond, forty-two miles southwest. (See map.)

The terms are $500, including laundry and books (music, etc., extra.), the low rate being made possible by Church ownership.

**For the School Catalog and other information address**

MISS EDITH LATANE, A. B., Headmistress
TAPPAHANNOCK, VA.

## For BOYS of Promise and Pluck

CHRISTCHURCH is an accredited country boarding School with high standards. On a ninety-five acre farm, overlooking the Rappahannock River near Chesapeake Bay, it insures for boys (ages 10 to 18) good health as a foundation for academic work.

Individual training is the secret of the School's success. Because it is limited to one hundred students housed in four groups, it is easy for the masters to supervise the welfare of each boy.

The School buildings are well equipped; the living quarters are attractive and homelike. The new gymnasium, athletic fields and tennis courts provide the usual recreation under an experienced coach. There are also supervised sports of woodland, of salt water bathing, boating and fishing.

The School is easily accessible from Richmond (fifty miles) by Bus line to the School door; from Baltimore and Norfolk by steamer to West Point, Va., thence (twenty miles to the School door by Bus. (See map.)

High standards, healthful environment and moderate rates make it one of the most attractive schools in the East. Operated by the Episcopal Church, it is yet open to all boys who meet the entrance requirements. Rate for ALL School charges, $600 (new pupils, $610). The low rate is made possible by Church ownership.

**For the School Catalog and other information address**

REV. WILLIAM PAGE DAME, D. D., Headmaster
CHRISTCHURCH, VA.

The following boys and girls may be interested if your schools be brought to the attention of their parents or guardians:

| Pupil's Name and Approximate Age | Parent or Guardian | Home Adress |
|---|---|---|
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |

Sig. (Optional) ..... P. O. .....

Detach and mail to either school.

# Classified Advertising and Notices

**All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.**

**Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.**

### SPECIAL NOTICES.

**ANTIQUES.**

**WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 207 East Franklin Street. Richmond, Va.**

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MARY FAWCETT CO.,
350 Broadway, New York City.

**BOARDERS WANTED.**

LARGE ROOM, PRIVATE BATH, GOOD TABLE, near Washington Highway. Terms, $12.00 per week. Address, "Airwell", Rte. 2, Beaver Dam, Va.

**ORGAN FOR SALE.**

EPIPHANY CHURCH, DANVILLE, VA., having installed a new organ desires to sell former two manual organ. Bargain to quick purchaser. Write C. L. Scott, Jr., Chairman, Danville, Va.

**COUNTRY BOARD.**

WOODFARM ON PIANKATANK RIVER, modern conveniences, good board, large shady lawn. Terms reasonable. Ideal place for children. Mrs. W. C. Segar, Stormont, Middlesex county, Virginia.

### SITUATION WANTED.

A LADY OF REFINEMENT AND EXECUTIVE ability desires position as managing housekeeper, companion or helper in private home, institution or school. Successful with children. Excellent references. Address Mrs. Robert Neal, 804 Maple Street, Staunton, Va.

LADY OF REFINEMENT AND EXPERIENCE desires position as matron, or chaperon, in a first class boarding school, or in private home as companion, or managing housekeeper. Excellent testimonials and references. Address "A", care of Southern Churchman.

YOUNG WOMAN WHO HAS FINISHED Secretarial course, desires position as secretary to clergyman. Address Box 10, Southern Churchman.

### HELP WANTED.

WANTED—A GENTLEWOMAN, FOND OF CHILDREN, and industrious, to assist in the care of children and make herself generally useful in a small home school. Small salary, but a delightful home to right party. Address P. O. Box 355, Manassas, Va.

# Deaths

**ELLIOTT:** Passed into life eternal, June 12, 1928, MISS RACILLA ELLIOTT, age eighty, daughter of the late Teakle Elliott, of Locustville, Accomac county, Va.

### MRS. THOMAS WALLACE.

Almost as the sun went down on the first of May, 1928, at the home of her nephew, Judge R. H. L. Chichester, at Glencairne, Stafford County, Virginia, there passed from this world to the next one who had lived gloriously for eighty-two years, MRS. THOMAS WALLACE—Harriet Eustace Moncure Wallace.

Mrs. Wallace was next to the youngest daughter of the late Judge R. C. L. Moncure and his wife, Mary Washington (Conway) Moncure, and in December, 1880 had married the late Thomas Wallace, of Stafford county. From being almost the youngest member of her own family she had lived to become the matriarchal head of the Moncure clan of old Stafford, and was much sought after for her fund of information along family and historical lines.

Her life spanned epochal periods in American history, beginning some years before the upheaval of the War Between the States, continuing through momentous changes and extending well beyond the cataclysm of the World War, a fine, alert mind and strong character like hers were sure to bear the imprint of those varied and stirring experiences. And she had lived all of her life with zest, the developing sorrows as well as the expanding joys. It is granted to but few to possess such a magnetic personality and at the same time to have been the vital inspiring force in as many lives as she was. All of these devoted ones mourn her loss, but as for her, who can regret the perfect ending of a rich, full life, without invalidism, dependence or mental incapacity of one whose joy of living and giving and loving was so remarkable?

FANNY MONCURE MARBURG.

### RESOLUTIONS

on the death of the Right Reverend William Cabell Brown, D. D., late Bishop of the Diocese of Virginia, by the Board of Trustees of the St. Paul Normal and Industrial School.

Whereas, the Dispensation of Almighty God has removed from our midst our beloved colleague and fellow trustee, the RIGHT REVEREND WM. CABELL BROWN, D. D., Bishop of the Diocese of Virginia, a man of the highest Christian character and one who upheld the finest traditions of the ministry of the Church, filling his exalted office with becoming dignity, rare ability, fine discrimination and consecrated zeal. He was a Bishop of the Church in the truest and best sense of the word, exemplifying in his own walk and daily relations with his fellowmen, the words of our Blessed Lord and Saviour: "I came not to be ministered unto, but to minister."

Filled with the true missionary spirit, he carried the Word to Brail, and for over two decades devoted himself so assiduously to the work of spreading the Gospel among the benighted of that country that when he left the Church in Brazil it was well established as the result of his labors. It is his monument and for all time he will be enshrined in the hearts of his faithful and most beloved parishioners. He then turned to this country and gave himself to the work of building up the Church's oldest Diocese—the Diocese of Virginia, until in London last July he heard the blessed Master's voice saying: "Enough, come up higher! Well done, thou good and faithful servant; enter thou into the joy of thy Lord." Therefore be it

Resolved, That while we bow in humble submission to the will of Almighty God, who doeth all things well, we cannot refrain from expressing our sense of sorrow and personal loss at the death of our colleague and fellow worker.

Resolved, That we tender our heartfelt sympathy to the bereaved widow and family and commend them to the infinite mercy and tender compassion of that God, who tempers even the wind to the shorn lamb, for that consolation and peace of mind that only He can give.

Resolved, further and finally, That a copy of this preamble and these resolutions be sent to the family of our late colleague, one spread upon the minutes of this body and one sent to the Southern Missioner and other Church papers for publication.

A. C. THOMSON,
DAVID W. HOWARD,
JAMES S. RUSSELL,
Committee.

### MRS. SOPHIE DE BUTTS CARTER.

Entered into the life Eternal, at "Credual", near Upperville, Virginia, on May 30, 1928, MRS. SOPHIE DE BUTTS CARTER, in the eighty-eighth year of her life. She was the daughter of Major Richard Henry Carter (of Eighth Virginia Infantry, Hunter's Brigade) and Mary Welby De Butts, and was born in Upperville, Va., 1841, in the house which is now the Rectory of Trinity Episcopal Church. Her husband, the late Colonel Richard Welby Carter (Colonel First Virginia Cavalry, C. S. A.), died December 21, 1888. With this exception, and that of two children, who died in infancy, the family of six daughters and two sons, remain unbroken. Those who survive are Mrs. H. Gordon Moore, Lynchburg, Virginia, Mrs. A. C. Marshall, of "Credual", Upperville, Virginia, Mrs. M. G. Richardson, of "Corotoman", Upperville, Virginia, Mrs. J. M. Tabb, of Middlebury, Virginia, Mrs. Paul Whiten Northridge, Mass., Mrs. P. B. Wood, of Baltimore, Maryland, Mr. J. Armistead Carter, of Norfolk, Vigrnia, Mr. R. Welby Carter, of Washington, D. C.

She was buried in the private cemetery at "Credual", and a feature of the large funeral was the impressive singing of her colored friends. It was inspiring, attesting to their estimation and devotion to her, and her children. She was one of the noted beauties of "Glen Welby", of the period of the Civil War and possessed a wonderful attractive personality, combining the graceful poise and dignity of the typical Southern lady, with a lovely life of unselfish Christian fortitude, a charming attractiveness that drew all to her and held them in her wide circle of friends. Such gifted characters are rare these days and leave a mighty impress on those left behind and are a challenge to the rising generation to move up to the higher plane of unselfish, self-denial on which her life was lived.

R. B.

### CHURCH INTELLIGENCE
(Continued from page 19.)

student enjoyed a scholarship which defrayed railroad fare and all essential expenses connected with two weeks' residence study.

In addition to the collective study of those problems that rural pastors have in common, the school's program provided for denominational group meetings for the consideration of such problems as are peculiar to each communion.

The Episcopal group, under the direction of the Rev. F. D. Goodwin and the Ven. V. G. Lowery, had an enrollment of thirty-two churchmen, consisting of sixteen clergy from the Dioceses of Mississippi, South Carolina, Kentucky, Alabama, Virginia, Atlanta, South Florida and Florida, as well as one theologue from the University of the South, Sewanee, Tenn., and the entire student body of the Theological Department of the DuBose School, Monteagle, Tenn.

The breadth of subjects that constituted each day's program may be defined as an effort to fathom the larger possibilities of the country church, embracing the sphere of sociology, problems affecting rural social and farm life, the potent question of our country youth, the possibilities of the Sunday School, religious education, human relations, social hygiene, the missioner sphere, suitable sermons, personal evangelism, rural church publicity, education and community recreation.

Findings of the Episcopal Group in part:

1. As a result of our study and conferences we are convinced that the mere holding of services, either weekly or monthly, does not fully meet the needs of the rural districts in the matter of religion, because religion is concerned with the whole man and the whole of life, morally, socially ,economically and spiritually.

We, therefore, recommend that in every community where the Church is at work a definite program of social service be adopted and carried out by the cooperation of the clergy and laity.

2. We believe that one of the greatest reasons for the weakness of the Church in rural districts is the lack of any special organization for the promotion of an effective program.

We, therefore, recommend that in each diocese a committee or commission be appointed to study the possibilities and to plan a program for the diocese.

3. We find that effective work in rural fields is, for various reasons, being greatly hampered by the constant changing of the clergy.

We, therefore, recommend that steps be taken to remedy this condition by placing the rural work on a par with city work, both in salary and prestige.

4. We find that the rural clergy are suffering from a lack of special training in the solution of the problems of rural work.

We, therefore, recommend that the

dioceses take advantage of the splendid opportunity offered by the Rural Church School of Vanderbilt University by using all the scholarships allotted to them, and by making provision for the attendance of as many more clergymen as possible.

We further recommend that every influence be exerted to persuade the seminaries to include in their curricula special training for rural workers.

**F. B. Wakefield**, Chairman.
**W. T. Moses.**
**G. H. Harris.**
**R. I. Brown.**

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

**Cathedral Day of the Church Schools.**

Rain interfered with the program arranged for the annual Cathedral Day of the Church Schools of the Diocese, and elaborate out-door features planned for the morning had to be cancelled. Before noon, however, the weather cleared, and at half-past two the Cathedral was filled with children and their teachers, assembled for the formal presentation of their missionary offerings, and for the awards to the most successful schools. The Rev. Charles H. Ricker, rector of Christ Church, Manhasset, and president of the Diocesan Board of Religious Education, presided. Dean Sargent made a brief address of welcome. Bishop Stires addressed the children and made the awards. These awards were given on a new basis. Five standards were determined, and each school was measured in respect of each standard. The awards were for the largest total attainment, and not for achievement in one line alone. The five requirements were: high percentage of average attendance, new members added proportion of teachers trained or in training, increase in missionary giving, and excellence of organization. The highest awards on this composite basis were: in the group of schools with less than fifty scholars, the Church of the Incarnation, Brooklyn; from fifty to a hundred and fifty in membership, St. Luke's, Brooklyn; one hundred and fifty to two hundred and fifty, the Church of the Epiphany, Brooklyn; over two hundred and fifty, the Church of the Resurrection, Richmond Hill.

**U. T. O. Larger Than Ever.**

The total of the United Thank Offering presented by the Woman's Auxiliary of the Diocese recently at the Cathedral was $18,715. This is the largest amount yet presented for this purpose, and it will certainly be larger still, perhaps as large as $20,000, by the time it is presented in Washington at the General Convention.

**"Accumulative Endowments" Attempted**

The Church of the Epiphany, Brooklyn, and St. Paul's, Flatbush, have each announced the beginning of an endowment to be gathered in a way that seems to be the same plan that the Rev. Dr. Atwater calls the "cumulative endowment" plan, that is, it gives people of moderate means an opportunity to add during their life-time a substantial sum to the parish endowment by making cumulative contributions. An individual account is opened with each contributor, and every donation that he makes subsequently is added to the original gift, and the accumulated total is designated by any name which the contributor wishes. In this way names may be perpetuated by givers who could never make a suitable gift at any one time. In St. Paul's the new endowment is called the "Remembrance Foundation".

**C. H. W.**

# Personal Notes

The Rev. Raymond L. Wolven has been elected as minor canon of Washington Cathedral, Mt. St. Alban. He will continue to serve as chaplain to the Bishop of Washington.

The Rev. Joseph Rogers Walker, formerly minister-in-charge at St. Paul's Foley, Ala.; St. John's, Robertsdale, Ala.; St. Alban's, Loxley, Ala.; St. Paul's, Daphne, Ala.; place of residence, Daphne (Baldwin County) Alabama, has accepted a call to be rector of Trinity, Demopolis, Ala.; St. Michael's, Faunsdale, Ala., with new address, Demopolis, Ala., after August 1, 1928.

The Rev. Walter E. Bentley, missioner of Port Washington, L. I., has sailed for Iceland and the North Cape to return late in August. Address, care American Express, Haymarket, London, England.

The Ven. Benjamin Franklin Root, A. M., B. D., Archdeacon of West Tennessee at the commencement received the degree of Doctor of Divinity from the Southwestern Presbyterian University, located in Memphis, Tenn. Dr. Root came to the diocese in 1923 from St. Stephen's Church, Brooklyn.

## ORDINATIONS.

On Thursday, June 14, the Rt. Rev. John Gardner Murray ordained to the diaconate J. Arnold Velasco in St. Peter's Church, Ellicott City. The candidate was presented by the Rev. Theodore S. Will and the sermon was preached by the Rev. H. P. Almon Abbott. Holy Communion was celebrated by the Rt. Rev. Edward T. Helfenstein.

J. McNeal Wheatley was ordained to the diaconate in Trinity Church, Ten Hills, on June 14, by the Rt. Rev. John G. Murray. The candidate was presented by his rector, the Rev. Edmund H. Gibson, and the sermon was preached by the Rev. Wm. A. McClenthen. Holy Communion was celebrated by the Rt. Rev. Edward T. Helfenstein.

Mr. Martin J. Bram was ordained Deacon by the Rt. Rev. Philip Cook, D. D., in St. James' Church, Stanton Del., on June 3, 1928. The Rev. Ernest A. Rich presented the candidate, and Bishop Cook preached the ordination sermon.

Bishop Garland officiated at a special service for Ordination of Priests and Deacons on May 28, at 10:30 o'clock in the Memorial Church of the Advocate, Philadelphia, when five men in Deacons' Orders were advanced to the Priesthood and four other men were ordained to the Diaconate. The Rev. T. Leslie Goseling, rector of the Advocate, preached the Ordination sermon.

Deacons advanced to the Priesthood and their Presenters were:

The Rev. Joseph Rockhill Clair, in charge of All Saints, Williamsport; presenter, the Rev. Carl E. Grammer, rector of St. Stephen's, Philadelphia.

The Rev. Albert William Eastburn, "Padre" of Philadelphia "Toc H"; presenter, the Rev. John E. Hill, rector of All Saints, Philadelphia.

The Rev. Jesse Hutchinson Hawkes, assistant at Advocate, Philadelphia; presenter, the Rev. T. Leslie Goseling, rector of the Advocate.

The Rev. Robert Colsher Hubbs, assistant at St. Bartholomew's, New York; presenter, the Rev. Gilbert E. Pember, rector of St. Michael's, Germantown.

The Rev. William Powell, in charge of St. Joseph's Mission, Gladwyn; presenter, the Rev. George R. Miller, rector of St. Nathanael's, Philadelphia.

Those Ordained to the Diaconate and their Presenters were:

Charles Harold Harrison; presenter, the Rev. Franklin Joiner, rector of St. Clement's, Philadelphia.

Arthur Trent Helms; presenter, the Rev. Floyd W. Tomkins, rector of Holy Trinity, Rittenhouse Square.

Frederick John Gibbs Kepler; presenter, the Rev. Charles B. Long, rector of Zion, Philadelphia.

Hugh Latimer Willson; presenter, the Rev. John R. Hart, rector of Transfiguration (Students Church), West Philadelphia.

On Wednesday June 13 the Rt. Rev. H. St. George Tucker ordained to the diaconate Walter H. Gray in St. James' Church Richmond Va. The candidate was presented by the Rev. Alexander C. Zabriskie, and the sermon was preached by the Rev. G. Freeland Peter, D. D., rector of St. James.

On June 9, 1928, at St. George's Church, Newburgh, the Missionary Bishop of Liberia, at the request of the Bishop of New York, advanced to the Priesthood the Rev. Leopold Kroll, Jr.

Clifford Leland Stanley, Robert Theodore Shellenberger, and Earl Miller Honaman, were ordained to the diaconate on Tuesday, June 5, in St. Paul's Church, Harrisburg, by the Rt. Rev. James Henry Darlington, D. D., Bishop of Harrisburg. The litany was read by the Rev. Stuart F. Gast, of St. John's Church, Bellefonte, the Epistle by the Rev. Lewis Nichols of St. Paul's Church, Lock Haven, and the sermon was preached by the Rev. Frederick P. Houghton, of St. John's Church, Lancaster. The Rev. Hollis W. Colwell, of St. Andrew's, Harrisburg, acted as Bishop's Chaplain, and the Rev. Archibald M. Judd was Master of Ceremonies.

Mr. Stanley, who was presented by his rector, the Rev. Hiram R. Bennett, is a graduate of the Virginia Theological Seminary, and has accepted a call to Trinity Church, Tyrone; Mr. Shellenger, a graduate of the General Theological Seminary, presented by his rector, the Rev. Charles E. Berghaus, of Marietta, is to be Deacon-in-Charge of Christ Church, Lykens, and adjacent missions: and Mr. Honaman, presented by the Rev. Dr. Charles H. Arndt, of Germantown, is a graduate of the Philadelphia Divinity School. He has been appointed to the charge of St. Luke's Church, Mechanicsburg, and adjacent missions.

## DEATHS.

The Rev. George S. Aldridge, missionary of the Church of the Good Shepherd, Milford, Pa., and St. John's, Dingman's Ferry, died very suddenly on Saturday, May 19, 1928, of angina pectoris. He leaves a wife and two children. Mr. Aldridge did excellent work in his mission. The diocese suffers a real loss.

He was buried on Tuesday, May 22, 1928, in Milford, Pa. Bishop Sterrett, assisted by Dean Holmes, of Cardondale, the Rev. Messrs. Kreutler of St. Luke's, Scranton, and Allen of Grace Church, Honesdale, conducted the burial service.

Most of the clergy were attending the pre-convention meetings and could not go to the funeral.

**H. P. W.**

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# Southern Churchman

Vol. 93. RICHMOND, VA., JUNE 30, 1928. No. 26.

## ENCOURAGEMENT AND COMFORT FOR GOD'S PEOPLE

### "Be of Good Cheer"

"When I see the blood, I will pass over you; I have redeemed thee—thou art mine; I have loved thee with an everlasting love; I will never leave thee nor forsake thee. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Fear thou not; for I am with thee. Be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Be strong and of a good courage."

"He which hath begun a good work in you will perform it until the day of Christ. He will not suffer thy foot to be moved. He that keepeth thee will not slumber. The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore. The beloved of the Lord shall dwell in safety by him. No weapon that is formed against thee shall prosper. If God be for us, who can be against us? All things work together for good to them that love God, to them who are the called according to His purpose."

"The silver is mine, and the gold is mine. Your heavenly Father knoweth that ye have need of all these things. He shall supply all your needs. I am the Lord that healeth thee. I am the Almighty God. My grace is sufficient for thee, for my strength is made perfect in weakness. I am the Lord, the God of all flesh; is there anything too hard for me? Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me. As thy days, so shall thy strength be. God is faithful."

"Your labor is not in vain in the Lord. God is not unrighteous to forget your work and labor of love, which ye have showed toward His name. His reward is with Him. Let not your heart be troubled; I will come again and receive you unto myself."

---

Isa. 43:1, 2; Jer. 31:3; Isa. 41:10; Josh. 1:9; Phil. 1:6; Ps. 121:2, 3, 8; Deut. 33:12; Isa. 54:17; Rom. 8:31, 28; Hag. 2:8; Matt. 6:32; Phil. 4:19; Ex. 15:26; Gen. 17:1; 2 Cor. 12:9; Jer. 32:27; Ps. 50:15; Deut. 33:25; 1 Cor. 10:13; 15:58; Heb. 6:10; Isa. 40:10; Jno. 14:13.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorials | 5, 6 |
| Some Higher Critics and the Hebrew Language—B. A. M. Schapiro | 7 |
| Rays of Light from God's Lamp—W. W. Rugh | 10 |
| Favorite Scripture Verses | 10 |
| Our National Hymn—H. H. Smith. | 11 |
| Short Family Prayers—Rev. Joshua Peterkin, D. D. | 11 |
| Fourth Sunday After Trinity—Berkley Minor | 11 |
| Book Reviews | 13 |
| Letters to the Editor | 13 |
| Church Inelligence | 14 |
| Family Department | 17 |
| Children's Department | 19 |
| Personal Notes | 23 |



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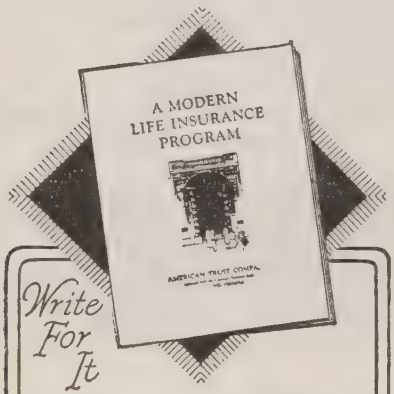
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It is pleasing to our pride to count ourselves better than others and think that we must keep separate from the common crowd. But this spirit is in deadly antagonism with the spirit of Christ.—Exchange.

Let me die, working.
Still tackling plans unfinished, tasks undone!
Clean to its end, swift may my race be run.
No laggard steps, no faltering, no shirking;
Let me die, working!
—S. H. Young.

The law of the harvest is to reap more than you sow.

There is always a spot in our sunshine; it is the shadow of ourselves.—Carlyle.

The bow cannot possibly stand always bent, nor can human nature or human frailty subsist without some lawful recreation.—Cervantes.

He who believes in goodness has the essence of all faith. He is a man of "cheerful yesterdays and confident tomorrows".—J. F. Clarke.

"A jeweler can tell at a glance the difference between gold and pinchbeck. So the Christian should seek out the right thing were he not in the habit of trifling with conscience. Small questionings should have little, if any, place in our larger life. The growing boy outgrows his clothes. The best proof of growth is when a man gets beyond small scruples and meets his responsibilities."

It is the folly of earthly wisdom that men limit the idea of newness to that which is novel—experienced for the first time. In truth, the familiar trees and grass and sky are new—not because they are different from what they always were, but because he himself is made new by an inward transformation. —Selected.

He who meets sorrow without bitterness and is not coarsened by prosperity, who is defeated but fights on, or is triumphant but remains humble, who carries the hopefulness of youth into the deepening shadows of age, and when the sun is setting is confident of the morn—this is the man who has lived well.—F. W. Norwood.

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EDITORIALS

Vol. 93. RICHMOND, VA., JUNE 30, 1928. No. 26.


## JEWS

"For East is East and West is West,
And never the two shall meet
Till two strong men stand face to face
At God's great judgment seat."

Kipling's declaration of deeply planted spiritual and mental differences between the people of the Eastern and Western parts of the world is based on intimate personal acquaintance with both. His prediction of mutual understanding and friendship is based on sound philosophy and knowledge of human nature—which is the foundation of all useful and practical philosophy. Declaration and prophecy apply exactly to the Gentiles and Jews, especially those of the United States. Instead of two strong men many strong men of the much mixed Gentiles and the straight strain Jew must meet, face to face, eye to eye, here on earth, but with consciousness of standing before God's great judgment seat, with mutual sense of responsibility to the God worshipped by both, mutual zeal to serve Him, earnest concurrence in the prayer that His Kingdom shall come, His will be done on earth as it is in Heaven, that the Annunciation promise of universal good will and unbroken peace among men shall be fulfilled soon.

Through centuries of the past Gentile and Jew have been widely, fiercely, apart and antagonistic, spiritually, mentally, socially, commercially, politically. The economic and political hostilities are gone from most of the civilized countries. The old laws of England and Europe which forced the Jew to monopolize money-lending by forbidding him from owning land, restricting him as a merchant, forbidding Christians from lending money at interest, have disappeared. Prejudices and customs which banned the Jew's literature and art have vanished before the genius of members of his race. He has been given full political rights, long denied him. Spiritually and religiously the separation remains. If we believe the Scriptures, from the promises of the Almighty made and iterated and reiterated through the voices of the oldest prophets to the confident, triumphant prophecy of St. Paul that "all Israel shall be saved", we must believe that this separation shall end, that the Jews shall know that their Messiah has come, that His redemption is theirs.

It is a stupendous task, but when it is accomplished the results will be stupendous. In this country we have three million six hundred thousand Jews by descent and nominally in religion, fewer than a tenth of them members of Jewish congregations. More than half of them are concentrated in three or four great cities. The others are scattered among us, many of them our friends and neighbors, constantly in contact with us, strong and respected powers in our intellectual, commercial and community lives. Yet between us and them in spiritual and religious life—the supremely important life—the hitherto inflexible and impossible barrier stands. It is built of inherited prejudices and bitter facts. We Christians inherit dislike and distrust of the Jew from long lines of ancestry, trained to despise him, first, as of the race that crucified the Saviour of man, afterward as the race identified with extortion and petty and unfair trading. We allow these feelings to cling to us, regardless of the clean living, high thinking, broadly charitable, patriotic, widely useful Jews most of us are so fortunate as to know. We visualize the Jew as Shylock and Fagin and forget Nathan Straus. On the other side, the Jew, looking back on his own history, viewing present conditions, has abundant provocation to hate Gentiles and Christians and to scoff at Christianity. His race has been persecuted, oppressed, massacred, by all the older Gentile and Christian nations and governments. Christians professing the faith of the Loving and Merciful Son of God, sent on earth as of the house and lineage of the Jew David, have slain, robbed and cruelly tortured the descendants of the chosen people of God. Today we Christians spend millions of dollars and devote many lives sending the Gospel to Chinese, Turks, Hottentots, and forbear to offer invitation or welcome to these people who are among us, part of us. To the educated, enterprising, kindly and valuable citizen who is a Jew and to the Jew in the slums living in squalor and, without religious guidance or restraint, drifting to crime and anarchy and becoming a menace to orderly government and the public peace, we stand alike indifferent and aloof.

It may be that in this age of wonders the time has come, or is very near, for the miracle of the final salvation of Israel. The strong and honest Jew and the strong and honest Christian may stand face to face before God's great judgment seat and with mutual manly confession of old wrongs and sins, mutual contrition and mutual forgiveness, melt away the barrier that has stood so long. Hundreds of thousands of the best class of Jews are adrift spiritually, forced by modern circumstances from their old rituals and faith, yet unwilling to accept the faith that has been represented by so much suffering inflicted on their people. These may be convinced that the hypocrisies, the cruelties, the coldness, the sins of omission and commission of which they read and see so much are not products of the real Christianity. They may be made to realize the huge work for the good of man and the glory of God done by faithful followers of Christ, and in Christ's name, and so brought to understand that our Christ is indeed their Messiah.

That is work and result worthy of all the prayer and fervor and labor and patience and self-sacrifice that can be given. The bringing of a million Jews, representing so much spiritual and intellectual power, under the banner of the Cross would mean the mightiest reinforcement God's armies have received since the time of the apostles.

B. A. M. Schapiro, a Christianized Jew, head of the Hebrew-Christian Publication Society, 405 Bible House, New York City, has published in The Southern Churchman an article demonstrating the fallacies of leading representatives, of the "Higher Criticism", which gives abundant evidence of his ability, his profound knowledge of Hebrew and his zeal in the Saviour's cause. He is an Episcopalian

and for years has been working, in face of many discouragements from Jew and Gentile, to bring his own people to accept Christ. The Protestant Episcopal Church, among the Christian denominations, should lead in supporting this work, the mightiest enterprise before the religious world. The majestically simple, dignified, ritual and clear-cut doctrines of the Church, its share of the intellectual, social and financial strength of the country, so far beyond its numerical proportions, alike appeal to the Jew. Certainly it can find no nobler or greater work than earnest, generous, tireless, cooperation in this well-led and wisely directed effort to bring in our time fulfillment of the Almighty's promise to His People; a new evidence of the truth of the Scriptures; a supreme miracle climaxing the vast miracle of the preservation of the Jewish race, scattered about the earth through nineteen centuries, trampled and slaughtered, but always surviving and rising from every attempt at its annihilation to new life and potency.

**Alfred B. Williams.**

---

# SHALL WE PRAY FOR THE DEAD?

### IS THERE ANYTHING IN SCRIPTURE AGAINST PRAYERS FOR THE DEAD?

Touching for the moment on the possibility of prayer for those who have passed from this life without Christ, we would point to the clear and unmistakable teaching of the New Testament, on the decisiveness and finality of the present life for those who have had the opportunity of accepting God's salvation. "Today, if ye will hear His voice, harden not your hearts" (Heb. 4:7). "Now is the accepted time, behold now is the day of salvation" (2 Cor. 6:2).

There are many who have died without clear evidence of a Christian life and who, though not hostile, were yet indifferent to the claims of Christ, and passed into the unseen world without any visible signs of having accepted Him as their Saviour. If their sorrowing and perplexed relatives and friends are praying for them as in danger of being lost, we would earnestly counsel such not to pray, but simply to leave their beloved ones in the hands of a perfectly righteous God, fully assured that "the Judge of all the earth will do right". Prayer for them can bring no real assurance and solid satisfaction to the heart of the one who prays; for the simple reason that in the absence of any revelation of God's will on this matter there are no promises and no assurances which faith can plead and on which the heart can rest. In such circumstances the call is for simple trust rather than for prayer. Nor is this absence of warrant for prayer for the departed surprising when we recollect that the New Testament is a revelation intended for **this** life and directed towards the immediate impression and prompt decision of the soul for Christ. The whole stress of the New Testament is on the present life, for the simple reason that it is God's revelation for man's present needs. We are to pray for others **now**, work for them **now**, endeavor to save them **now**, and when we have done this we should leave the rest with God. There is not a line of Scripture that our prayers for them when they are dead can effect any change in them, or even affect them at all.

As to the Christian dead, the real question is, **What need have we to pray for them?**

Where are they? "Present with the Lord" (2 Cor. 5:8).

Where are they? "With me in Paradise" (Luke 23:43).

Where are they? "In the Lord" (Rev. 14:13).

Where are they? "With Christ; which is very far better" (Phil. 1:23, R. V.).

What are they? Blessed. "Blessed are the dead" (Rev. 14:13).

What are they? At rest. " That they may rest from their labors" (Rev. 14:13).

Where then is the place for prayer that they may "rest in peace" when, as a blessed and glorious fact, they are resting? Why should we pray for "light perpetual" to shine on them when they are in the immediate presence of the light of the world? Surely the whole teaching of the New Testament on the blessedness, peace, joy and satisfaction of the Christian dead in the presence of their Lord is a clear and unmistakable proof that prayer for the dead is not only unnecessary, but even cruel, since it is a reflection on their present unspeakable privilege and joy in the Paradise of God.

### ARE THERE ANY OTHER REASONS AGAINST PRAYER FOR THE DEAD?

1. Yes; it is a reflection on the Christian life here below of those who have now passed away. To pray "May he rest in peace" is not only to question his present peace with Christ above, but his experience of the Gospel of peace all through his Christian pilgrimage, for "being justified by faith', we **have peace** with God" (Rom. 5:1).

2. Prayer for the dead has often proved to be spiritually unhealthy and dangerous. It is sometimes said that prayer for the departed is an outcome of natural affection, and we would speak with all respect and tenderness of the love that prompts the continued remembrance in prayer of the dear ones who have passed within the veil. Nevertheless we would venture to put to those who thus pray these two questions: (1) Are you quite sure you are doing that which is true to the revealed will of God in Holy Scripture? (2) Are you not all the time omitting the very thing that will give you the truest satisfaction of soul in relation to your beloved one who is now with Christ? With all sympathy and yet with all plainness, we would dare to say that prayer for the dead is really based on an insufficient knowledge of the joy and glory of the Christian life. To one who knows the real meaning of the Christianity of the New Testament the removal of a dear one to be with Christ is not a reason for prayer, but for thanksgiving and praise. And in the course of Church history this practice of prayer for the dead has led to error and danger: for from praying **for** them men were led to pray **to** them, and from this came by slow degrees the fully developed Roman Catholic doctrines of the Invocation of Saints and Purgatory. Men's minds were not satisfied with general prayers for light and peace; their practice of definite prayer for others during this life led them to demand something equally definite when they prayed for the dead. So they began to feel instinctively that prayer implied need, and then need suggested imperfection, and imperfection involved progress, and progress demanded purification and purification required suffering. And thus from suffering came at length the idea of Purgatory. All this only goes to show that men are never safe if they leave the sure foundation of the Word of God.

3. Prayer for the dead is really beyond the limits of prayer as revealed in Holy Scripture. It is impossible to argue from the need of prayer **here** to the need of prayer **there.** The conditions of life are of course entirely different. In this world we have sin, sorrow, suffering, temptation, weakness, ignorance, all of which are reasons for definite, earnest, intercessory prayers. But in the world to come there are none of these things. How, therefore, and for what, can we pray?

4. Prayer for the dead reflects on the glorious hope of Christians. In the New Testament believers are bidden to look forward with joy, expectation, and satisfaction to their departure from this world. Can any one imagine that the martyr Stephen when he prayed, "Lord Jesus, receive my spirit", was going to a place where he had to be purified from the stains of sin? Surely not. Prayer for the dead clouds the Christian's joy and darkens his glorious hope. Besides, what about those who are alive when the Lord comes? Scripture says they are to be changed in a moment (1 Cor. 15:52; 1 Thess. 4:15-17).

and not to enter upon a long process of purification. Yet if these are to be changed in a moment, why may it not be so with all other believers who died in the Lord?

**WHAT IS THE GREAT SAFEGUARD AGAINST PRAYERS FOR THE DEAD?**

There is one glorious New Testament truth which is the very opposite of this practice and reveals the utter needlessness of it. It is the blessed and satisfying truth of **Justification by Christ through faith.** This means that at and from the moment of the repentant and believing sinner's acceptance of Christ Jesus as his Saviour he is "justified from all things" (Acts 13:39). The Lord Jesus Christ becomes his righteousness, and in Christ the believer becomes God's righteousness (2 Cor. 5:21). This righteousness of God gives him a perfect and permanent spiritual standing before the presence of God. Our position with God which was lost by sin and involved us in guilt, condemnation, and separation, is now more than restored in the Lord Jesus Christ. The Lord as our Righteousness covers the whole of our sin-stained past, meets the various needs of our present life, and gives us our title to everlasting glory. The soul thus united to Christ is able to say:

"Who shall lay anything to the charge of God's elect?" (No guilt.)

"Who is he that condemneth?" (No condemnation.)

"Who shall separate us from the love of Christ?" (No separation.)

The soul believes the inspired word of the Apostle, who says: "Giving thanks unto the Father, who **Hath Made** us meet to be partakers of the inheritance of the saints in light" (Col. 1:12), for the simple reason that the work of our Lords' Atonement covers everything, past, present, and future. "By one offering He hath perfected for ever them that are sanctified" (Heb. 10:14). The believer rejoices to know that already he has come into union with "the spirits of just men **Made Perfect**" (Heb. 12:23). His **title** to heaven is a matter of free gift by the grace of God, though his **place** in heaven will depend on his faithfulness to that grace of God since his conversion. But so far as his title is concerned it is assured and guaranteed in Christ, because our justification is perfect, permanent and everlasting, enabling the soul to look upward and forward, saying:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Mid flaming worlds in these arrayed ,
With joy shall I lift up my head."

In the midst of this blessed assurance, this glorious experience, this bright expectation, where is prayer for the dead? **It is excluded.**

And all this blessedness and glory may be ours from this moment if we will in simple repentance and humble trust accept God's gift in Christ, for "the righteousness of God is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22).—Rev. W. H. Griffeth Thomas, D. D. Reprinted from "The Wonderful Word".

# SOME HIGHER CRITICS AND THE HEBREW LANGUAGE

## By B. A. M. Schapiro

Managing Director Hebrew-Christian Publication Society,

KINDLY respect for the dead is demanded by universally accepted ethics and righteous human instinct. When the dead have been of high character and ability and have won and held the admiration and confidence of the public, reverence for their qualities and achievements is a sacred duty. Nevertheless, when such dead have left behind them record of mistakes and misapprehensions likely to cause harm to multitudes of the living, those mistakes should be corrected. Words and teachings live to work injury or blessing after those who have spoken or written them are buried. If the words and teachings are fallacious and tend to deprive thousands of people of faith giving comfort and guidance by which to live and hope by which to die, the fallacies must be exposed. Our errors are not interred with our bodies and do not take flight from earth with our souls. Unless combatted, they remain here to work evil. The fact that Macauley, most brilliant of historians, is dead, does not prevent other historians from demonstrating that sometimes he was wrong, both in assertion and deduction. Doctrines and policies of every statesman and president of this country, from Washington and Jefferson to Wilson and Harding, are analyzed and criticized. It would be weak and cowardly sentimentality to permit dangers to souls and hearts to ravage unchallenged and unresisted under protection of any names, however justly honored.

Representatives of that which is called the "Higher Criticism" systematically and ruthlessly assail and accuse the dead of long ago, the fathers, leaders, patient laborers and servants of the Christian Church, transcribing the Holy Scriptures. These long dead men, some forgotten because they had no care for distinction or earthly honors, others remembered but dimly, are charged by the higher critics with forgeries, deceit, transgressing the injunction and incurring the malediction at the end of the Book of Revelation—"If any man shall add to these things, God shall add to him the plagues that are written in this Book; and if any man should take away from the words of the book of this prophecy, God shall take away His part of the book of life." The translators of the King James Version of the Scriptures, intrusted with the highest and most solemn duties because of their exalted characters, strong intellects and profound learning and now dead more than three hundred years, are charged with negligence and ignorance. In their dedicatory epistle to the king they predicted that they would be "Maligned by self-conceited brethren who run their own ways and give liking unto nothing but what is procured by themselves or hammered on their anvil."

Death does not confer infallibility nor immunity from correction of harmful error. With abundant charity and full recognition of the frailties by which even the wisest and best of human beings are beset, I feel it to be an imperative duty to consider and dissent from assertions publicly made and widely circulated by two gentlemen whose lamented deaths were comparatively recent—the Rev. Dr. Lyman Abbot and Dr. Charles A. Briggs. I would be derelict if I refrained from presenting evidence to sustain the integrity and inspiration of the Holy Scriptures in view of the fact that men of such exalted position and reputation for scholarship sowed seeds of doubt which may sprout—probably have sprouted to noxious and poisonous weeds of skepticism and infidelity.

### The Hebrew Texts.

All must concede that the Christian religion is a mighty power, if not the one dependable agency we have, for the preservation of civilization and continuance of progress toward universal brotherhood and the establishment of peace for which all good and thoughtful people long. All that tends to impair its strength, whether by open onslaught or honest misinterpretation of misunderstanding, menaces the welfare of our race and must be met and defeated.

It may seem presumptuous, if not profane, to some, for a humble and comparatively obscure person, such as I am, to question the conclusions and assertions of shining and polished scholars so long known as masters and leaders of thought. I am, however, a Hebrew—a Jew and very proud of being one—and have the enquiring and analytical tendencies of my race. It happens, too, that if I know anything I know Hebrew, by inheritance, tradition, habit and study. Consequently, I have sought the sources to know what those who thought they had discovered in the Scriptures perversions, defects, mis-statements, deceptions, really had discovered, how far and deeply the explorers have explored; whether the actual, written records sustain or contradict the critics, confirm or discredit the truth and authority of the Scriptures.

Necessarily, I must use Hebrew texts, words, characters,

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unintelligible to many readers. They need not be uninteresting nor continue to be incomprehensible to any. Whether you, Reader, be Christian or Hebrew, sceptic, or hitherto not concerned, you should, as a citizen trying to be intelligent, seek to understand this tremendously important subject. I invite you, urge you, to submit my Hebrew citations, interpretations, translations, to any one having knowledge of that language—any rabbi, fairly well educated Jew, or graduate of a theological seminary—to say if they are correct. Nobody has denied the truth of what I have written and published. My case stands established. By all rules of law and evidence and practice in the courts, what I shall present must be accepted as true, indisputable, proved beyond question.

Let us begin with Dr. Abbott.

In a course of lectures in Plymouth Church, Brooklyn, on "The Bible as Literature", he was asked:

"Is it not the central teaching of the story of Eden that God created Adam upright and that he afterward fell from the higher conditions of the Law?"

Dr. Abbott replied: "Yes; creeds are founded on that idea. However, there is no mention of the fall of Adam throughout the Old Testament. No prophet, no psalmist, no historian, refers to it; the only mention being in the New Testament: 'Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned' (Rom. 5:12). This, however, is an interpolation."

This was a direct charge that some early, long dead Christian father, dedicating his life to the work of translating the Scriptures, deliberately committed a forgery by inserting an invention and sentence of his own as the language of St. Paul. How far Dr. Abbott allowed his opinion or the statement or opinion of somebody else, to obscure his recollection, may be seen by consulting the original, written, definite, undisputed record. Note and remember his words—"No prophet, no psalmist, no historian, refers to the fall in the Old Testament".

**Contradictory Evidence.**

And here is evidence contradicting him directly, absolutely, completely, that would drive him from the witness stand in any court, taken straight from the original Hebrew:

Hosea certainly is listed among the prophets. The seventh verse of the six chapter of Hosea says: "They like Adam have transgressed the covenant." והמה כאדם עברו ברית

"Covenant" in this connection means a law, a command. Adam was forbidden to eat the fruit from the tree of knowledge. For this use of the word see Jer. 31:33. את־בריתי It was unlike the covenant between God and Abraham (Gen. 15:18). ברית This was an agreement.

Evidently forgetting this, Dr. Abbott told his audience and the public and left behind him to be told to the world that no prophet refers to the fall, that the first reference to it was interpolated ages afterward in an epistle of St. Paul by an unknown person, that, therefore, there is no authority in Scriptures, aside from Genesis, for the story of the fall; by plain implication, that the theory of Christianity is based on a foundation of forgery by a translator.

Ezekiel also is named and recorded and regarded as one of the prophets. In the Hebrew text, thirty-first chapter, fourteenth verse, he declared, as fulfilled prophecy against Egypt: "They are all delivered unto death, to the nether parts of the earth in the midst of the children of Adam: כי כלם נתנו למות אל־ארץ תחתית בתוך בני אדם אל־יורדי בור:

David, Psalm 82:7, said: "But like Adam ye shall die." אכן כאדם תמותון

"But" refers here to a former well-known fact. The Psalmist there obviously had in mind God's judgment of death for sin pronounced upon Adam.

"No psalmist," he told his audience, and leaves recorded as his words, "refers to the fall."

Reader! take these texts I have given to anybody you can reach who has studied Hebrew and ask if I have translated them correctly. Then judge for yourself how much dependence is to be put on the proclamation of these "higher critics" in a matter involving your faith, your soul, your future after death, your hopes for your children and family, your aspirations for better and higher life, your natural yearnings to see again those you have loved who have gone in the grave, the welfare of your country and the world.

The Jewish historians wrote history, events, successions. I have given quotations from prophets and psalmist, living and writing many years apart, proving that the fall of Adam, said by Dr. Abbott to be largely an invention of a translator, was a familiar, accepted fact among the ancient Hebrews, referred to incidently as something too well known and understood to require explanation. Then comes Job. In his misery and searching for comfort he exclaims —see Job 31:33: "If I covered my transgression as Adam by hiding mine iniquity in my bosom." אם־כסיתי כאדם פשעי לטמן בחבי עוני:

Prophets, psalmist, sorely smitten servant of God and splendid poet, widely divided by circumstance and time, all knowing, recognizing and referring to the fall of man as a known fact; and yet this trusted authority telling us that no prophet, historian or psalmist referred to the fall and that the reference to it in St. Paul's Epistle was an after thought; that our foundations are rotten and our faith is honeycombed with falsehood. And from such assertions apostles of despair and foes of order and righteousness manufacture the propaganda of destruction.

All these writers from whom I have quoted used the word "Adam" אדם instead of "Enos" אנוש as found in Ps. 8:4, "What is man that thou art mindful of him or the son of man that thou visitest him"?

מה אנוש כי תזכרנו ובן אדם כי תפקדנו.

Or the name Gever גבר as used in Lam. 3:39, "Wherefore doth a living man complain, a man for the punishment of his sins"? מה יתאונן אדם חי גבר על חטאיו

**Dr. Briggs and the Facts.**

Dr. Abbott, perhaps, not assuming to be a profound Hebrew scholar, trusted too much to others. With Dr. Briggs it was different. He described himself as a Biblical critic, who "made special studies with Dr. Emil Rodiger, of Berlin"—"with", observe, not "under"—that famous Hebraist, who, as a scholar, "for over thirty years has given much attention to Hebrew poetry", and "has had to battle for it along against unreasoning prejudice". Yet Dr. Briggs wandered in the intricacies of reserve and Hebrew literature and language as distressfully as did Dr. Abbott and with about the same average of straying from the facts and realities. It is painful and startling to think of the number of students he may have misled. Let us hope that many of them sent from his instruction to confusion, darkness, the dismal desolation of belief in nothing and no hope anywhere, found light presently by kindly leading of God, clearing reason and the power of earlier training. That was a wise and hopeful old teacher who lifted his hat always to his pupils, partly, he explained, in recognition of possible future greatness—and one of those pupils was Martin Luther. There is comfort in the thought that perhaps in some minds, strong, dauntless and restless as Luther's, Dr. Briggs may have wakened the impulse to enquiry and searching of the Scriptures from which will develop fervent zeal for Christ and splendid proclamation of truth will reach far. If rejection of the Bible as the Word of God should become general, rejection of God and Christ and their commandments and teaching would follow, logically and inevitably, and we would adapt for ourselves the wild irreligious condition the Soviet government is trying to impose on the unhappy people of Russia.

Dr. Briggs was led into grievous injustice and another illustration of the shortcomings and misdirection of his researches by crediting his own nationality with the discovery of the rythmn, the pentimeters and the trimeteers of the Old Testament poetry, denying the Germans all part in it and ignoring us Jews entirely. His thought and research seem to have led him to imitation of all the radical higher critics in using every opportunity for thrusts at the descendants of those to whom, were committed "the oracles of God"; to insinuate, with covert sneer, that the **kultur** of the Jews, like the clothes in which some of them deal, was all second hand. Nevertheless, be it remembered that our forefathers knew the poetic value of the Hebrew Psalms long before Columbus discovered America! And, notwithstanding the unfriendly attitude of the scholars towards our people and their bias against everything Jewish, it must be conceded that we have ever been zealous, vigilant custodians of the Old Testament. Each word, nay, more, each letter, has been carefully preserved; and thus God's Word in all its fulness has been handed down to the Christian Church. God has made our people the defence, the bulwark, of the truth in all ages. In us He has provided an irrefragable argument against that form of skepticism prevailing in our day, known as "The Higher Criticism". Take away from the Bible the historical statements, and the glorious light of our blessed Christianity would be shrouded in Egyptian darkness! Our knowledge, now clear as the light of day, concerning God, the Holy Spirit, the atoning work of Christ, and the everlasting life beyond the grave, would all be turned into dreary, endless night. The very existence of our people is an unanswerable argument against these attacks upon the Bible!

**The Twenty-seventh Psalm.**

One of the special objects of Dr. Briggs' study and discussion was the twenty-seventh psalm. His investigation led him, like Dr. Abbott, to announcement of an interpolation, to the conviction that the tenth verse could not have been written by David, must have been inserted by some one at least a thousand years after David's death. Such alleged discoveries and deductions from them involve the whole question whether the Scriptures are the Word of God, inspired and directed by Him, or a mere patchwork of fancies, random additions and expurgations by irrespon-

sible individuals, from time to time as moods and opportunities suggested. The Psalm under consideration is a superb outburst of the faith and hope and supplication of a courageous and strong man, realizing and recognizing the Almighty power, trusting to its mercy and justice. From the announced opinion of Dr. Briggs on its validity we may judge the real value of the reasoning and information on which those eager to believe nothing and to escape the restraints on conduct imposed by belief and conscience base their suggestion or demand that we abandon faith and hope, the foundations of our civilization and the mainspring of our upward progress. Because I intend that consideration of this special point shall be thorough and my conclusions convincing of the weakness of the "Higher Criticism", it is necessary to martial much evidence and to ask attention to cumulative facts and details.

It is but fair to recall that Dr. Briggs, in the preface to his book, "The International Commentary on The Psalms", which I am now considering, confesses his lack of full confidence in his own deductions. He says:

"If I could spend more years in preparation, doubtless I would do much better work. . . . . Whatever is true and sound in this work will endure; whatever is mistaken will soon be detected and perish. I would not have it otherwise."

It is deplorable that the doubts here indicated did not prevent publication and utterance tending to disturb that faith in the Scriptures as the Word of God which has given the world so much of its beauty, so many beautiful and richly fruitful lives, so much heroism and splendour of character and achievement. His assertions, however, have been written and printed, may be read by many and are beyond recall or amendment. All that can be done to prevent their working injury is to disprove them. Therefore, I assert and shall undertake to demonstrate that Dr. Briggs' conclusions regarding this Psalm are as essentially and exactly contrary to the facts as was Dr. Abbott's denial of allusion to the fall of man, by prophet, psalmist or historian. Taking direct issue with Dr. Briggs, I assert that neither the Twenty-seventh Psalm nor the tenth verse of it was written in the Maccabean period, as Dr. Briggs said they were;

That David wrote both psalm and verse, as Dr. Briggs said he did not.

Dr. Briggs, in the preface already quoted, said that in addition to being "professor of Hebrew, he also was professor of cognate Bible languages". It seems, therefore, he should have known that at the time of the Maccabees the oral and written language of the Jews was Aramaic, and that he should have been acquainted with that language. Had the verse been a gloss, as Dr. Briggs charges, the writer would not have used the Hebrew כי־אבי ואמי עזבוני but the Aramaic, which is כי אבא ואמא שבקנא or the verb קבלנא for "take me up". As an illustration in point, we cite Daniel 2:44, "Thy kingdom shall not be left to other people" ומלכותה לעם אחרן לא תשתבק Another illustration is Daniel 4:23, "Leave the stump ודי אמרו למשבק עקר שרשוהי In the same way, Christ on the Cross used the Aramaic "sabachthani", שבקתני instead of the Hebrew, עזבתני "azabthani".

### The Use of Aramaic.

If the writer of this verse had lived and written during the Maccabean period he would not have said, "Then will Jahweh take me up"; that is, he would not have said "Jahweh", יהוה but "Elohu". אלהא For at the time of the Maccabees the name Jahweh, had ceased to be employed, and nowhere does it appear as the name for God when the Aramaic is used. Witness, in the first nine chapters of Daniel which are in Aramaic, only **Elohu** is found. At the Maccabean period—much later than that of Daniel—the superstitious reverence for the name Jahweh had become intensified and universal; hence it is inconceivable, first, that the writer would have used Hebrew and not Aramaic; and, if Aramaic, certainly Wvahweh יהוה would not have been employed as the name for God, but Welohu, ואלהא.

It is contrary to all human experience and observation that the sons should be more faithful to and observant of the forms of the religious faith of their ancestors than the fathers, more eager than the elders to preserve the old faith and to maintain the old religion with its obligations and hard discipline, and that it was the old people, the fathers and mothers, who hastened to adopt the new religion with its Hellenistic tendencies. Pope's couplet tells an age old, universal truth—

> "We think our fathers fools, so wise we grow;
> Our wiser sons will doubtless think us so".

In religion, as in all other affairs of life, the young and not the old are the seekers after new things. Dr. Briggs, perhaps yielding to the human weakness of anxiety to uphold a theory adopted, to disprove the authorship of David and bring the tenth verse a thousand years later than its real origin, reversed this established rule of human nature and would have the elders seeking the new, the young adhering to the old. Further, he forgot, ignored, overlooked or disregarded facts which should be familiar to any industrious and diligent student of the Hebrew Scripture. He passed by the above unanswerable objections to his translation of "take me up", and declared it to belong to "a time not earlier than the Maccabean period". "Take me up," he says, "is a late meaning of the Hebrew word." He does not state what meaning was in his mind. We presume that he meant the use of the verb in the sense of **adoption**—the Jahweh will "take me up", i. e., "will adopt me". It is true that ילד שנאסף מן השוק ואינו מכיר לא אביו used in this sense in the Talmud. When speaking of "a child that is taken up from the street and does not know its father and mother", the word used is "asufe", אסופי (see Babylonian Talmud, under "K'dishin").

So far from the word "asaph" being a late word, it occurs frequently in many of the older books of the Bible, including Job; indeed, that it is one of the common early Bible words.

Professor Briggs first imposed a late meaning upon the word יאספני and then insisted that the passage in which it occurs must necessarily belong to a late period, no matter what happens.

Since, as we have shown, this verse can not belong to the Maccabean period; but, because of the use of Aramaic and of Jahweh, must belong to a much earlier period, we are abundantly justified in giving to the verb יאספני "take me up", its earlier and more common significance, viz.: "to gather together", with the idea of protection. In that sense it is used early and frequently in the Hebrew Scripture—a fact overlooked by Dr. Briggs.

"And he shall set up an ensign for the nations and shall assemble the outcasts of Judah from the four corners of the earth," ונשא נס לגוים ונאסף נדחי ישראל (Isa. 11:12). Here the word יאספני is used in connection with a military figure ("an ensign"), and means that the Lord will take up the stragglers of Judah under the banner of His protection. Isa. 57:1, "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come". Isa. 52:12 reads, "For we shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rearward", יהוה ומאספכם אלהי ישראל. Isa. 58:8, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward". כי הלך לפניכם כבוד יהוה מאספך.

It is to be noted that the noun takes the place of the verb, and is a military term signifying **rearguard**, whose function it was to gather in the stragglers and protect the army: "Then the armed men went before the priests and blew the trumpets, and the **rearward** went after the Ark (Josh. 6:9), והמאסף הלך אחרי הארון.

"And the standard of Dan was in the **rearward** of all the camps" (Num. 10:25). ונסע דגל מחנה בני דן מאסף לכל המחנה

It is, consequently, certain beyond all controversy, that the verb יאספני used in the tenth verse of Psalm 27 was employed at an early date in a military sense, that of "gathering together for protection". How natural, therefore, that David should use it—he who was preeminently a warrior, and acquainted with military terms; just as a sailor is expected to use, almost unconsciously, nautical terms.

### Imagination for Fact.

The natural pride of opinion most of us have, the allurement of allegiance to our own theories and fancied discoveries, seem to have tempted Dr. Briggs, as they tempt so many of the higher critics, to shut his eyes and his mind against opposing evidence and authority and seek confirmation and support for positions from imagination, supposition, or what he thought should be the fact; forgetting the fearful consequences of destruction of the Bible as guide and promise.

We venture to suggest what we think to have been the time and occasion of the utterance of this verse. We believe that it was written by David when he was in the Wilderness, hunted by Saul, and the news of the death of his father Jesse was brought to him. We are led to the conclusion—because of the small number of generations between him and his ancestor Salmon who lived during the Exodus—that when David was born Jesse was about fifty years old. Accordingly, the death of Jesse might reasonably be expected to occur about the time that David was in hiding from Saul in the Wilderness. The news of his father's death might well lead David to pour out his troubled soul by penning this Twenty-seventh Psalm—an early Psalm, be it noted—and to introduce into it the pathetic verse on which we have commented, "When my father and my mother have forsaken me, then will Jahweh take me under His protection".

The pathos, the dramatic appeal, the poetry, the music and the beauty of the Psalm, the unfaltering faith of the strong, splendid, sometimes sinful and bitterly repentant man, triumphing over loneliness, desolation and danger, mean nothing to those peering and searching for a flaw, regardless of the confusion and depravity they may plant in weak and wandering minds.

One other instance of obviously erroneous results from the delving of the Higher Critics in the Psalms, in effort to discredit the Bible as we have it—

Dr. Briggs undertook to translate the Eighteenth Psalm and he concluded it should be rendered as follows:

"SHEPHERD of Israel, O give ear.
Leader of Joseph as a flock;
Throned upon the Cherubim, O shine forth.
Before Ephraim and Manasseh.
Oh, stir up thy might,
And, Oh, come for salvation to us."

**The Original Text.**

למנצח אל־ששנים עדות לאסף מזמור:
רעה ישראל האזינה נהג כצאן יוסף ישב הכרבים הופיעה:
לפני אפרים ובנימן ומנשה עוררה את־גבורתך ולכה לישעתה לנו:

**The Literal Translation of the Original Hebrew.**

O Shepherd of Israel, give ear,
Thou who leddest forth Joseph like a flock,
Thou who art throned on the cherubim, appear!
Before Ephraim and Benjamin and Manasseh stir up thy strength,
And come! to our salvation.

The literal translation, as well as the original Hebrew the name "Benjamin" follows that of Ephraim in the fourth line. Dr. Briggs concluded that "Benjamin" was an interpolation, subsequent insertion, gloss, because Ephraim and Manasseh were the tribes that dwelt in the North, while Benjamin was in the South. That means they did not border on each other, as Benjamin belonged to the Judah. If Dr. Briggs had looked up in Numbers, second chapter, verses 18-24, he would have seen that Ephraim, Benjamin and Manasseh, journeyed in the Wilderness under the same flag. Besides that, he overlooked the fact that the Eightieth Psalm is a priestly Psalm and refers to the Tabernacle, "Thou that dwellest between the Cherubim shine forth", an allusion, of course, to the pillar that preceded the tribes in their journey. Yet, Dr. Briggs would attribute this passage to a later editor. So it is the Higher Critics are ever ready to do away with facts, if the facts are against them. Even though this be comparatively a trifle, it illustrates the shallowness of the delving, supposed to unearth argument against the authenticity of the Bible, the superficial character of the study that produces doubt of its origin and authorship. Very casual analysis of the International Critical Commentary of the Psalms by comparison of its contents with facts easily obtainable must convince any student that it is full of flaws as a sieve is of holes.

The "deceitfulness of riches" applies to intellectual as to material possessions. Much learning often carries with it ambitions to clear new heights, literary gymnastics, devise new things, destroy the most sacred and valuable of old things, to make the multitude gape and marvel with revelations and revolutionary declarations. Such ambitions have stirred in strong and active minds since the beginning of the human race and lured them to errors, sometimes perilous to humanity, sometimes merely absurd. For the stored mind there is the temptation, also, to concentrate on detail, in endeavor to be profound, while forgetting the large purposes and wide meanings—large and wide as eternity and the firmament. This type of pedant was known to Bunyan, three hundred years ago, described accurately by him as the man at Interpreter's house disregarding the heavenly crown offered to him, absorbed with raking together useless bits of stick and straw.

There is no need to rely on sentiment, on holy and lovely memories or inherited or instilled loyalty, to sustain the Holy Scriptures as the Word and Revelation of the Almighty Creator. They will endure triumphantly every test of reason and research, if the research be honest pursuit of truth. Lord Bacon, one of the wisest and most deeply learned men in history, said that a little philosophy might incline a man to atheism, but "depth in philosophy bringeth man back to religion". I hope and believe the array of facts and records I present here confirm exactly the conclusion of that great philosopher.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate of the Bible Institute of Pennsylvania 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

### INTRODUCTION.

### I. What Is the Bible?

Is the Bible the Word of God, or is it the word of man?

1. God declares that the Bible is His Word, that He has spoken and written it (Heb. 1:1, 2; 2:1-3; Ps. 119: 89; 2 Peter 1:21; 2 Tim. 3:16).

2. Of the thirty-six or more men of God inspired by the Spirit to write the different portions of the Bible, not one ever claimed that what he wrote was his own word, but they declare that they spoke and wrote the Word of God (Lev. 27:34; Num. 36:13; Deut. 31:24-26; Josh. 24:26; Ezra 7:6; Jer. 1:1-10; Ezek. 1:3; Hosea 1:1; Joel 1:1; Zech. 1:1; Gal. 1:1, 11-5).

3. Human history, in every age, proves that the Bible is the Word of God, because all men, saints or sinners, individuals or nations, speak and act according to the Bible, the mirror of their character and conduct. It contains every man's photograph from infancy to old age, true to life (Jas. 1:22-24; Jer. 17:9; Rom. 1:18 to 3:18; Eph. 2:1-3; Acts 2:23; Matt. 24:7; Dan. 7:11; Prov. 11:15, 25, 26; 28:13).

4. Satan, the enemy of God and His people, proves that the Bible is the Word of God, by acting in conformity with his character and ways as revealed therein (John 8: 44; Gen. 3:1, 2; Job 1:9; 2:5; Rev. 12:9, 10; Eph. 6:12; Rev. 20:7, 8).

5. God's works, in creation and redemption, because in harmony with the Bible, prove that it is His Word (Job 37:10-13; Ps. 104:24-30; 19:1-10; Isa. 55:11; 53:6; Acts 2:23; Matt. 12:40; 27:63; 28:6).

6. Jesus Christ, by His words and works, in His life death and resurrection, proved all of the Old Testament to be the Word of God (Matt. 1:18-22; 2:15, 23; 3:16; Isa. 61:1; Acts 10:38; Luke 4:18-21; Matt. 8:17; 26:56; 27:9, 35; Luke 24:25-27, 44-46; John 3:14; 19:36, 37; 20:9; Ps. 16:10; Acts 2:25-31).

7. The life and service of every true believer in this "present evil age" prove that the New Testament is the Word of God (2 Cor. 3:1-3; Acts 1:8; John 17:18; Gal. 2:20; 1:15; Rom. 1:16; 10:9, 10; 6:4; 1 Cor. 15:3, 4; 2 Cor. 3:18).

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Mrs. Leona Castlen, of San Francisco, Cal.:

"I have set the Lord always before me: because he is at my right hand, I shall not be moved" (Psalm 16:8).

Who will send one from the far-away places, as well as very near us?

# OUR NATIONAL HYMN

## By H. H. Smith

WHILE "The Star-Spangled Banner" is prescribed by army and navy regulations as our national anthem, "My Country, 'Tis of Thee", is our popular national hymn. Samuel Francis Smith, who was a class-mate of Oliver Wendell Holmes at Harvard, is the author of "My Country, 'Tis of Thee". In a class poem, Dr. Holmes once described him thus:

"And there's a fine youngster of excellent pith,
Fate tried to conceal him by naming him Smith;
But he shouted a song for the brave and the free—
Just read on his medal, 'my country', 'of thee'."

Later in life, when Smith's hymn had become universally admired as our patriotic air, Dr. Holmes said to him: "Your name and fame will live when I and my works are forgotten."

It was while he was a student for the Baptist ministry at Andover Theological Seminary, that he wrote "America". It was written in less than a half an hour. Dr. Tillett, in "The Methodist Hymnal Annotated", says: "The author had not the remotest idea that the words he dashed off thus hurriedly would ever become a favorite with any lovers of music and song, much less become the national hymn of a great and growing nation. National hymns do not become such by virtue of their loftiness of poetic thought and expression, but because they have in them that indefinable, simple something that gets into the hearts of the people. Greater national songs than this have been written—hymns surpassing it in dignity and nobility of thought—but it is doubtful if we shall ever have in America a national hymn more popular with the people than this."

When some one expressed regret in the presence of Dr. Smith that our national hymn should have the same meter and tune as the national hymn of England, he replied: "I don't share this regret. On the contrary, I deem it a new and beautiful bond between the mother country and her daughter."

It was written in 1832, and was first sung that year at a children's Fourth of July celebration in Park Street Church, Boston.

The following verses, published in the Boston Courier in 1885, indicate the wide use our public schools have made of this national song:

**Passing the Primary School.**

"Again each morning as we pass
The city streets along,
We hear the voices of the class
Ring out the nation's song.

The small boys' treble piping clear,
The bigger boys' low growl,
And from the boy who has no ear
A weird, discordant howl.

With swelling hearts we hear them sing
'My country, 'tis of thee—'
From childish throats the anthem ring,
'Sweet land of liberty!'

Their little hearts aglow with pride,
Each with exultant tongue
Proclaims: 'From every mountain side
Let Freedom's song be sung.'

Let him who'd criticise the time,
Or scout the harmony,
Betake him to some other clime—
No patriot is he!

From scenes like these our grandeur springs,
And we shall e'er be strong,
While o'er the land the schoolhouse rings
Each day with Freedom's song."

Dr. Ninde, author of "The Story of the American Hymn", quotes Dr. Smith as saying late in life: "I have heard 'America' sung half way round the world. I have heard it on the Atlantic Ocean, on the Baltic Sea, and on the Mediterranean; in London, Liverpool, Stockholm, Copenhagen, Paris, Rome, Naples, in the baths at Pompeii, in Athens, Calcutta, and Rangoon. On the earth I have heard it on Pike's Peake, and under the earth in the caverns at Manitou, Colorado, where it was played on the stalactites."

# SHORT FAMILY PRAYERS

## Reverend Joshua Peterkin, D. D.

### THURSDAY MORNING.

ALMIGHTY and everlasting God, we are now met together to thank Thee for the mercies of the past night, and to acknowledge that it is by Thy goodness that we are preserved from day to day.

O Lord, protect us this day from evil. Go forth with us to the several duties of our stations. Let Thy blessing rest upon the employments in which we shall engage; may we undertake nothing contrary to Thy will; and do Thou enable us to do all things in Thy fear and to Thy glory. We would bear in mind that without the assistance of Thy grace we can do no good thing; that without the concurrence of Thy phovidence we can fulfill no purpose of our minds; unto Thee, therefore, may our eyes be continually lifted up. Put Thy Spirit into our hearts that we may not depart from Thee. May we lay aside every weight, and the sins which do most easily beset us, ever looking unto Him who is the author and finisher of our faith, and pressing towards the mark for the prize of our high calling, in Christ Jesus. May we not be weary in well doing, but remember that in due season we shall reap if we faint not.

Bless, O Lord, every member of this family; grant that each of us by Thy mercy may obtain everlasting life. Have mercy on our friends and relations. Comfort the poor and afflicted; and supply the various wants of all Thy creatures. We ask every blessing in the name of Jesus Christ. Amen.

Our Father, &c.

The grace of our Lord Jesus Christ, &c.

### THURSDAY EVENING.

Almighty God, our creator and preserver, may we come before Thee this evening under a due sense of our dependence upon Thee, and do Thou enable us to commit ourselves to Thy care with full confidence in Thy never-failing goodness and in Thy divine power.

We desire to remember that Thine eye is always upon us, that Thou art about our bed and about our path, and spiest out all our ways. We pray, Thee, for our Lord Jesus Christ's sake to pardon whatever we have done wrong this day. We trust in the mediation of that Saviour who died for our sins, and rose again for our justification.

Send down upon us, we beseech Thee, the influences of Thy Holy Spirit to strengthen us in the performance of every duty, and to console us in every trouble. Enable us to repress every evil passion, all selfishness, vanity and pride. May we be clothed with humility, and abound in love both toward Thee, our Father in Heaven, and toward our brethren of mankind. And whereinsoever we fail, may it be our constant effort to amend our lives according to Thy holy word. We pray Thee to accept our thanks for the mercies of the past day. We praise Thee for every blessing which Thou hast bestowed upon us, and for every deliverance from sorrow and danger, from sickness and pain. Be with us, we beseech Thee, in all time to come, and bless to us the various conditions of life through which we may pass. Make us humble in prosperity and patient in adversity, grateful for all Thy mercies, especially for Thine unspeakable love in our redemption through Jesus Christ.

We commit to Thy gracious care all our relations and friends, beseeching Thee to take them and us into Thy holy keeping, and to give us, at last, an abundant entrance into Thine everlasting kingdom. All of which we humbly ask in the name of Jesus Christ, our only mediator and advocate. Amen.

Our Father, &c.

The grace of our Lord Jesus Christ, &c.

# FOURTH SUNDAY AFTER TRINITY

## By Berkeley Minor

**COLLECT.**

O God, the Protector of all that trust in Thee, without whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy, that, Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake, our Lord. Amen.

THIS Collect lacks one of the six parts, the attribute, the address being simply "O God;" then comes the ascription, a most beautiful one, ascribing to God all strength and holiness; then a petition for a fuller exercise of that most noble attribute of deity, His mercy, "whose compassions fail not, but are new every morning", so great is His faithfulness (Lam. 3:22-23).

It is noteworthy how often is this attribute of mercy in our Heavenly Father appealed to in our Prayer Book prayers, and especially in the ejaculatory utterances, such as we find in the Litanies, the Penitential Office, and the Burial of the Dead; e. g. (in the Lesser Litany), "Lord, have mercy upon us; Christ, have mercy upon us"; repeated, twice. And it is often appealed to in the collects, e. g.: those for the Epiphany and in the First, Second and Third Sundays after Easter.

If one notes in a Concordance the words "mercy", "mercies", "merciful", "tender mercies", etc., he will find numberless cases in prayer and praise of ascription of mercy to God, and appeals to it and not less in the Old Testament than in the New; though we should expect more in the New, as the saints of old in that Testament and dispensation knew not as fully as we do, who have the Gospel fully revealed, God's crowning mercy, in giving His Son, His only Son, to suffer death on the cross for our redemption. The collect concludes with the usual mediation, and Amen.

THE Epistle for this Sunday is Romans 8:18-23. The chapter from which our Epistle comes is full of comfort; its promises are so precious, and so full. However safe we may be (and I believe that many true Christians are entirely "safe in the arms of Jesus" without a full assurance of it), yet without that assurance and full consciousness of our safety in His care, our Christian pilgrimage must lack more or less the happiness He **means** us to enjoy "in the wilderness of this world". For happiness and **full** enjoyment of the Christian life we may, and must, have that testimony of the Spirit, given us by St. Paul in verses 16 and 17: "The Spirit **Himself** (not **itself**, as in the A. V.) beareth witness with our spirit that we are children of God; and if children, then heirs, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him." John Wesley had not this assurance until some years after he had been a communicant and presbyter, and had been an earnest worker in the vineyard of the Lord, both as layman and ordained minister. When under the guidance of the Moravian brethren, who asked him if he had this testimony of the Holy Spirit to his spirit, that he was a child of God, born from above, he had it not, he thought, because in a great storm on the Atlantic (as he went to Georgia, and again on his return) he feared death, while the Moravians on board were fearless. I think Wesley was mistaken, for the test of the new birth applied by the Moravian bishop (Spangenberg), and of genuine conversion, is the best and surest; but it is not the only one. The fruits of the Spirit may appear and be good proof, as in Wesley's case, that he is an heir of God, a joint-heir with Christ. Galations 5:22 and Matthew 7:16 show us that these "fruits of the Spirit" are an excellent proof of that new birth so necessary for salvation. In Galations 5 the manifold works of the flesh are set forth in contrast with the fruits of the Spirit. Seventeen "works of the flesh" are given as specimens, "adultery, fornication, uncleanness, etc.," and nine of the fruits of the Spirit, e. g.: "love, **joy**, peace, etc."; in St. Matthew 7:16 we find "by their fruits ye shall know them" (the false prophets). So we have both a positive and a negative test. Observe that 'joy" is given as one of the fruits of the Spirit, and surely the weakest, saddest Christian who may despair of reaching that happy height of assurance, does have times of joy in his Christian pilgrimages, gets glimpses of the gates of the celestial city, as Christian and Hopeful in the Pilgrim's Progress do, on the Delectable Mountains in Immanuel's land, whence they saw them faintly.

The Christian's great aim and object must be "the kingdom of God and His righteousness, and all these things shall be added" unto them; and earnest, prayerful work for this kingdom of God, with faith to believe that it will surely come in His good time, will bring assurance, doubly sure, of entrance into that kingdom, as an "heir of God and a joint-heir of Christ" (Rom. 8:17).

For those who are striving with all their might to follow the steps of their Lord and Saviour and still have not yet gotten that testimony of the Holy Spirit to their spirits, let the last two verses of this chapter of Romans (not taken into our Epistle for this Sunday) be a careful study, with earnest prayer for full belief in it, which full belief will assuredly bring the assurance we long for, that we are "heirs of God, and joint-heirs with Christ". In these last verses of the chapter St. Paul has used all his power of expression in words to prove his conviction and confidence that nothing in heaven or earth, or under the earth can separate us, faithful believers, "from the love of God, which is in Christ Jesus our Lord". Hear his ringing words: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord".

THE Gospel for this Fourth Sunday after Trinity is St. Luke 6:36-42, and is a portion of the Sermon on the Mount, as reported by that Evangelist. Luke gives us much less of Jesus' sermon than Matthew, only four of the nine Beatitudes given by Matthew, the first, second, fourth and ninth, the blessings invoked on the poor, the mourners, the hungry, and the reviled and evil-spoken of. The other five are omitted by Luke: the third (the meek), the fifth (the merciful), the sixth (the pure in heart), the seventh (the peace-makers) and the eighth (the persecuted for righteousness' sake).

But though Luke does not place the merciful among the blessed, he gives the injunction of Jesus (with which our Gospel begins): "Be ye therefore merciful, as your Father also is merciful", which probably led the composer of the collect to "collect", and place in the collect its petition: "Increase and multiply upon us Thy mercy . . ." St. Luke expands the teaching of Jesus in two places, as to treatment of our enemies, and as to rash judgment, and too high self-esteem; but adds nothing to what St. Matthew gives, except the four woes denounced on "the rich", the "full", those that "laugh now" and those "of whom all men speak well".

There is so much in the Bible of warning against the accumulation of this world's good things, that one cannot wonder that Jesus here denounces a woe to the rich. Although there have been, are still, some men of wealth who use it entirely as a trust from God, yet the temptation to selfishness and self-indulgence in wealth is so great that it is hard to see how a Christian can use the petition in the Lord's Prayer, "Lead us not into temptation", while he allows himself (or herself) to grow rich and like the "rich fool" to "pull down his barns and build greater". But what is wealth? We could be very sure of Jesus' approval if we followed strictly in His footsteps, where "walked those blessed feet, which fourteen (now nineteen) hundred years ago were nailed for our advantage to the bitter cross"; the footsteps of Him who said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." But does He require, or wish, of us such a simple and abstemious life as He led? I cannot believe that our Lord requires or wishes of us a **literal** following of Him in this. There is enough told us in the Gospels to justify us in gratifying appetite, to some extent at least, beyond what is absolutely necessary for the maintenance of sound health. Jesus would not have given that abundant supply of the best wine for the wedding at Cana, if He disapproved of all such indulgence; and His presence on such an occasion shows His approval of such festivals. The parable of the marriage of the King's Son sanctions feasting on proper occasions. The King of the Kingdom of Heaven sends out a general invitation to this feast, saying that the "Oxen and fatlings are killed, and all things are ready". 'Tis plain that there must have been much there, more than was needed simply for the sustenance of the body. Jesus, too, sought figs on the leafy fig-tree, a wholesome, nourishing food, but more gratifying to appetite than the simple fare He twice deemed sufficient for the thousands whose hunger He thought proper to satisfy with only bread and fish, though He could just as easily have provided a sumptuous banquet. He gave them no doubt what was the common food of all, or nearly all of them; to give them more would have been catering to appetite, and

tending to make them dissatisfied with that way of life unto which it had pleased God to call them, and to make them more ready, even than they were, after these miracles, to rise in rebellion against Rome, and make Him their temporal king.

But if our dear Lord and Saviour does not call upon His followers to follow strictly in His footsteps, in this matter, He surely does teach us to practice self-denial; and so the income which makes it difficult or impossible for the Christian to use such self-denial, as He approves and requires, must be too large, large enough at least to make a Christian of such income fear lest he be included in the class of "the rich" upon whom Jesus denounces the first "woe".

Let me dwell a little on the parable of this Gospel, "Can the blind lead the blind? Shall they not both fall into the ditch?" (or better, as in R. V.: "Can the blind guide the blind? Shall they not both fall into the pit?") It is one of the shortest of Jesus' parable, and one of the most expressive and useful. The fatal consequences of following blind guides, is best illustrated in the woes denounced upon the hypocritical Scribes and Pharisees by Jesus in Jerusalem on the Tuesday or Wednesday before His crucifixion. Eight of these woes are given by St. Matthew. Twice He calls them "blind guides", and five times calls them "blind", and seven times "hypocrites". Surely this should make us careful to avoid the guidance of blind guides, however high their position and rank in Church or State. Since those days of hypocritical Scribes and Pharisees how many blind guides have misled thousands, nay, millions, among them many bishops, popes and patriarchs!

But how shall we recognize blind guides? For the great body of mankind are not only like sheep in going astray, but are like them in their tendency to follow some leader. First of all, we must bear in mind that no mere man can be trusted entirely as leader and guide. There is no infallibility in popes or councils, however ecumenical. All have erred, and will continue to do so. There has been only one infallible Man-guide, Jesus of Nazareth; and any other man-guide we must test by likeness to Him; and so on All Saints' Day we pray for grace "to follow Thy blessed sains in all virtuous and Godly living"; so acknowledging their blindness as guides, in some respects. To discern in what respects they are blind, and not to be followed implicitly, is not always easy, though generally we may do so by careful comparison with what Jesus did and taught. But to profit by His teaching, and be rightly guided by it, can only be by the guidance of the Comforter whom Jesus has sent to take His place in the world, for whose aid we should pray constantly in the words of the Whit-sunday collect, asking for a "right judgment in all things, and evermore to rejoice in His holy comfort".

How even the best of men, the saints of God, may be blind guides in some matters, is well shown by what is recorded of St. Augustine, who justified religious persecution of a certain sort, by the parable of the Great Supper, wherein we read that the Master bade His servants "go out into the highways and hedges, and compel them to come in". If such a one as he could so greatly misunderstand Jesus' teaching, it surely becomes us to distrust greatly the best of human teaching, and to pray constantly: "That it may please Thee to bring into the way of truth all such as have erred and are deceived; we beseech Thee to hear us, Good Lord." All, ourselves included.

# Book Reviews

A HARMONY OF THE LIFE OF ST. PAUL: By Frank J. Gordon, D. D. Cloth. Pp. 240. Published by American Tract Society, 7 West Forty-fifth, New York City. Price, $1.50. New Revised Second Edition.

Certainly a most desirable volume. Designed for divinity students and Bible teachers, it has the charm of the Harmony of the Life of our Lord with which we are generally acquainted. Whoever shall digest this simple and attractive arrangement of the great Apostle's life and work will have a treasury of knowledge that will stimulate to spiritual culture as well as his fund of information.

Especially commendable are the tables and maps, as well as the seventeen appendices which conclude the work. In short, it would seem that nothing is lacking to perfect this contribution to the literature of the missionary, doctrinal and ethical portion of the history of the New Testament Church. All lovers of St. Paul should own this book.

**Kenneth Mackenzie.**

THE CHRIST-LIKE CHRISTIAN: By an Unknown Christion. Publishers, Marshall Brothers, Ltd., London. Boards. Pp. 144. Price 2/6 net.

A book at small cost worthy of the widest circulation as setting forth with persuasive appeal to average people of serious-mindedness the Way of Life. The background is that of Evangelical Christianity and there are innumerable illustrative sidelights and anecdotes aptly chosen.

**E. L. W.**

DO YOU KNOW YOUR BIBLE? A Bible Question Book: By George A. Birmingham. Published by Payson & Clarke, Ltd., New York. Cloth. Pp. 160. Price, $1.50.

The book deals with the Old and the New Testaments. Besides the general and the children's divisions, there are a number of special papers dealing with such subjects as the animals of the Bible, the mountains of the Bible, etc. The questions for children are easy; those for adults are not too hard for any one with a fair knowledge of the Bible. And the Answer section renders it simple to find by reference the proper answer where it occurs in the Bible giving the answer as well. Great care guards against irreverent usage.

**E. L. W.**

**BOOKS RECEIVED.**

**Doubleday, Doran & Co., Garden City, New York.**
HOW TO STUDY THE CITY CHURCH: by H. P. Douglass.

**The Fellowship Forum, 339-341 Pennsylvania Avenue, Washington, D. C.**
AMERICAN POLITICAL REFERENCE BOOK.

**Cokesbury Press, Nashville, Tenn.**
CHRIST AND THE NEW WOMAN: by C. G. Chappell.

**Charles Scribner's Sons, 597 Fifth Avenue, New York, N. Y.**
BELIEFS THAT MAATER: By W. A. Brown.

**American Tract Society, 7 West Forty-fifth Street, New York, N. Y.**
INSPIRATION HISTORY THEORIES AND FACTS: By W. A. Ericson.

**Church Missions Publishing Co., 31-45 Church Street, Hartford, Conn.**
SIMON PETER'S BROTHER: By Frederick D. Graves.
FOLLOWERS OF THE TRAILS: By Sarah Lowrie.

**Columbus Insttiute, Poughkeepsie, N. Y.**
THE ENGLISH IN ENGLISH BIBLES.

**Fleming H. Revell Co., 158 Fifth Avenue, New York, N. Y.**
RELIGION THAT WORKS: By S. M. Shoemaker.
THE CHRIST OF THE BY-WAYS: By James E. Freeman, D. D., LL. D.

**Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.**

THE MARRIAGE SERVICE AND AFTER: By H. C. Parke.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

**DELIBERATE MISREPRESENTATION.**

Mr. Editor:

In the issue of the "Living Church" of May 19, under the caption, "Blue Monday Musings", appears an article by "Presbyter Ignotus", in which he makes the following statements:

> "I have been looking over some of the documents sent out from various sources in the futile endeavor to waken a kind of negative enthusiasm

for 'the Protestant faith' as distinguished from the Christian faith. All of them smell of the Ku Klux Klan and the Orange Order, which societies are pretty thoroughly discredited among us.

* * * * *

"One is the desperate attempt to use sainted old Bishop Tuttle as a Protagonist. His picture, in rochet and chimere, is printed above a group of Bishops in copes and mitres.

* * * * *

"Where on earth do these crusaders for the K. K. K. live, that they have so little knowledge? They evidently know nothing of England; for, if they did, they might have seen the Bishop of Birmingham arrayed in 'gorgeous vestments' such as those shown in the second picture, the said bishop being worthy of standing with two Episcopal guarantors of Judge Marsilliot's 'movement'."

In the first place, the insinuation that Protestant Episcopalians are contending for doctrines contrary to the Christian faith is nothing short of a deliberate misrepresentation. No one knows better than "Presbyter Ignotus" (whoever he is) that Protestant Episcopalians are insisting upon respect for and conformity to the doctrines and worship of the Church as she has set them forth in her Constitution and Prayer Book. Are the pronouncements of the Church with respect to her doctrine and worship contrary to the Christian faith? If they are, why did "Presbyter Ignotus", at ordination, promise conformity to them?

When loyal Protestant Episcopalians object to the attempt of the "Anglo-Catholic" party to overturn the Constitution and doctrine and worship of the Church, they are told that they "smell of the Ku Klux Klan and the Orange Order, which societies are pretty thoroughly discredited among us", and this is a fair sample of what may be expected from the "Anglo-Catholic" party if it is permitted, through the apathy and neglect of the laity, to gain control of the Church.

The worst offences justifiably laid at the door of the Ku Klux Klan are not comparable to the perfidy of any man who is ordained in the Church, who takes a solemn oath to conform to its "doctrine, discipline and worship", who holds himself out as a spiritual leader and then proceeds not only to introduce into the Church which has ordained him doctrines and ceremonies forbidden by its plainly expressed law, but to enter into an organized effort to overturn its Constitution and worship.

The same spirit which brought forth this abuse from "Presbyter Ignotus", in its logical and natural development, produced the events of St. Bartholomew's Day. It is the same spirit which actuated one Oldra, a Roman Jesuit, to deliver an address in the Church of the Holy Martyr, at Turin, Italy, **as late as January 23 in the good year of our Lord 1927,** in which, among other things, he said:

> When the Church has exhausted all its resources of Christian patience, when every attempt to persuade and every spiritual and material stimulus fails, and the guilty one deprived of his goods and separated from society, which he infects by his contagion, head-strong in his evil ways, continuing in his heretical propaganda, stubbornly persisting in wishing to compromise public order and the peace of Christian consciences, then there remains nothing else for the Church to do in order to defend itself and its subjects, and to compel the heretic to accept the true interpretation and obedience of the Catholic Church, except to inflict the penalty of death."

With regard to the reference by "Presbyter Ignotus' to the vestments worn by the Bishop of Birmingham, two things may be said. Whatever vestments may be worn in the Church of **England** is one thing, but the custom, which has made law, in the Protestant Episcopal Church in the **United States of America** is quite another. Moreover, the Bishop of Birmingham has never been a party to the disloyal attempt to drag into his Church the Mass, Purgatory, Invocation of Saints, Worship of Images and Relics (such as the whisker from the beard of Charles I) in violation of his consecration oath and contrary to the law of his Church.

When "Presbyter Ignotus" referred to "Judge Marsilliot's movement", he was bound to know that he was misrepresenting the fact. The writer has no "movement". One hundred and four laymen and laywomen, hailing from all sections of the country, among them Justices of Supreme Courts, railroad presidents, bankers, lawyers of national reputation (except the writer) and women who have given the best years of their lives to faithful and loving service to the Church, united in an address to the laity, directing their attention to the effort of the "Anglo-Catholic" to subvert the Constitution, doctrine and worship of the Church, and urging them to unite in a courteous and respectful petition to their General Convention, asking it to vote down the resolution now before it to do away with the law against Mass, Purgatory, Invocation of Saints, Adoration of the Sacrament, Worship of Whiskers, etc. The petition was prepared by an able, godly and distinguished Bishop of the Church, who is now classed, by intimation, with "the Ku Klux Klan and the Orange Order, which societies are pretty thoroughly discredited among us". If the courageous and loyal Bishop of North Texas is "discredited" because of his great service in preparing this petition, he may well glory in the opprobrium attached thereto, for hundreds of thousands of Protestant Episcopalians are following his lead, as evidenced by the immense stack of letters in my office, coming from all parts of the country.

This outbreak from "Presbyter Ignotus" is obviously caused by alarm in the camp of the "Anglo-Catholic" party, due to the fact that the petition is being widely circulated throughout the country, and that loyal Protestant Episcopalians, from ocean to ocean and from the Lakes to the Gulf, are becoming aroused to the "Anglo-Catholic" attempt to deprive them of their Protestant heritage and to drive them from their spiritual home.

This attack on loyal Bishops, Clergy and Laity ought to convince Protestant Episcopalians everywhere of the exact character and purpose of this "Anglo-Catholic" movement in the Church and that there should be neither faltering nor lagging until it is placed where it belongs, in oblivion, if the Church is to be preserved as handed down to us through the sacrifices of blood and treasure of those who have gone before.

If the petition is thoroughly circulated through the countryside and in every hamlet, village and city in this broad land of ours and generally signed by Protestant Episcopalians, they have every reason to believe that their voice will be heard and heeded by their General Convention.

**C. L. Marsilliot.**

Memphis, Tenn.

# Church Intelligence

**The Chinese Christians and Missionaries Appeal to the Christians of America to Save the Starving Children.**

The Chinese Christians and missionaries have organized the National Association with headquarters in Shanghai to handle all funds sent them to save the starving children in the famine and war districts. Hon. H. H. Kung, Minister of Agriculture and Commerce in the Nationalist Government, a noted Christian leader, is president; Mrs. P. W. Kuo is secretary, and F. T. Kao is treasurer. These and other leading Christians and missionaries have formed this association to safeguard and wisely administer all gifts sent them to rescue the starving children. They cabled their appeal to hasten relief.

In various sections in the famine provinces and elsewhere in China, there are Christian centers or Homes where these homeless and helpless little ones are saved from starvation and fitted for lives of usefulness. The Christian forces in China are conducting this work for His sake. Our love for Him and for the children of China is revealed in the work of this association.

The Association for the Welfare of the Children of China, 150 Fifth Avenue, New York City, has been organized and duly incorporated to cooperate with these Chinese Christian leaders and missionaries in meeting the terrible distress of China's childhood. Dr. Howard A. Kelly, Wm. Albert Harbison, Dr. W. M. Turnbull, Mrs. Helen Barrett Montgomery, Bishop James Cannon, Jr., and many other friends of China are cooperating in conducting the Association.

**This Association and General Famine Relief Committee.**

These two groups are working at the same great problem, but with two distinct phases. The General Famine Relief Committee by giving work to the adults through building roads, dykes, etc., help keep the family together. Our Association is seeking to save the children of the wrecked homes, working through the Christian centers or Homes.

**The Suffering of the Children is the Most Distressing.**

Roy Allison, Presbyterian missionary in Shantung, writes: "Boys and girls

are being sold for $1 apiece; also are abandoned on the streets. It is truly pitiful to see two little tots going hand in hand who have been abandoned by their parents."

"See that ye despise not one of these little ones." What we do now to save the children will mightily influence future China for our Lord and Master.

Write for literature. Gifts may be sent to Association For the Welfare of the Children of China, or W. Albert Harbison, Treasurer, 150 Fifth Avenue, New York City.

**Mid-West Meeting at Washington.**

At a meeting of the President and Council of the Mid-West held in May, the President of the Synod, the Rt. Rev. Campbell Gray, presented plans for a dinner to be held in Washington during the time of the General Convention, to which all of the Bishops, the clerical and lay deputies, the Woman's Auxiliary delegates, together with visitors from the twelve dioceses included in the Province, are to be invited. The Presiding Bishop of the Church and the Bishop of Washington have accepted invitations to be guests on the occasion, and the date has been set for Monday evening, October 15.

The President and Council of the Province unanimously indorsed the plan and asked the Secretary of the Synod, the Venerable Archdeacon Patterson of 2241 Prospect Avenue, Cleveland, to make the initial announcements and record the names of those who may wish to make reservations for this interesting occasion. Full details will be announced later.

**National Church Club for Women, Inc.**

During the General Convention in Washington, beginning October 10, the National Church Club for Women will maintain headquarters in a room in the Arlington Hotel, given through the hotel is most conveniently situated, on courtesy of Mr. J. T. Howard. This Vermont Avenue, at K and Fifteenth Streets. The headquarters will be for the convenience of members, and of those desiring to become members of the Club. It is important that all Churchwomen should have the address —the Arlington Hotel.

**Brotherhood of St. Andrew Preparing For National Convention.**

The Washington Committee of the Brotherhood of St. Andrew is actively at work in preparation for the coming National Convention, which meets in Washington in October, just prior to the General Convention. Luncheon meetings are held each week. Mr. H. Lawrence Choate, as chairman of the committee, is assisted by: John H. Finney, Vice-Chairman; F. Granville Munson, Secretary; Bruce Baird, Treasurer; H. W. Atkinson, Transportation; W. Sinclair Bowen, Halls and Churches; Wm. Earl Clark, Registration; Wm. R. Ellis, Hospitality; J. Harris Franklin, Music; Donald E. Gerow, Juniors; Wm. J. Moore, Hotels; Rev. Chas. T. Warren, Clergy; J. Bernard Wyckoff, Publicity.

Working with the Washington Committee and representing cooperating bodies are: Marcus Benjamin, Churchman's League; L. W. Glazebrook, Laymen's Service Association; Arthur C. Houghton, St. Stephen's Men's Club; Coleman Jennings, Toc H; Leslie Rucker, Diocesan Young People.

The National Committee for the Forty-second Convention is made up of the Rt. Rev. Philip Cook, Bishop of Delaware; Courtenay Barber, Leon C. Palmer and H. Lawrence Choate. The National Headquarters of the Brotherhood are now in Philadelphia, and the General Secretary is Mr. Leon C. Palmer, B. D.

Edward H. Bonsall, whose unselfish interest and continued devotion to the work of the Brotherhood has been largely responsible for much of the organization's success, is President of the Brotherhood. The Rt. Rev. John G. Murray, D. D., Presiding Bishop, is Honorary President. Vice-Presidents are Courtenay Barber, Walter Kidde, Benjamin F. Finney and G. Frank Shelby.

M. M. W.

**English and American Prayer Book Revisions.**

Bishop Slattery, of Boston, Chairman of the Joint Committee having in charge proposed revisions of the Prayer Book of the Protestant Episcopal Church of America, thinks the Thirty-nine Articles will be retained in the book by the Triennial Convention to meet at Washington in October. In a statement published by the secular press he says the Articles are "cordially disliked" by the Modernists and extreme High Churchmen, but as many believe their removal would mean repudiation of traditional doctrines of the Church, they probably will be retained in deference to this feeling.

Bishop Slattery continued:

"The chief difference between the English and American revision of the Prayer Book is that the English Church is providing for the reservation of the consecrated bread and wine of the holy communion, and the American Church, in its book, makes no such provision. At the Convention of 1925 the House of Bishops adopted a measure allowing for reservations under certain conditions, but it was defeated in the House of Clerical and Lay Deputies. This defeat came from the same groups which today in England are reopening rubrics on reservation—namely, the extreme low Churchmen—who refuse to allow any recognition of reservation whatever, and the extreme High Churchmen, who wish no limiting of their use of reservation."

Pointing out the differences of procedure in revisions between Great Britain, where changes must be passed upon by both houses of parliament, and this country, the Bishop recites that with us "the recommendations of the Prayer Book Commission must be passed by two successive Conventions before they can be adopted, and in the final vote the clergy and the laity of the House of Deputies vote separately, so that, even if all the Bishops and all the clerical deputies voted for a measure, one less than a majority of the laymen would defeat it."

Regarding the changes he thinks likely to be adopted, the Bishop says:

"The Commission appointed in 1913 finishes its work in 1928. The Convention in Washington next October will, it is expected, quickly vote upon the items accepted in 1925, and most of them will be adopted. We shall then have a greatly improved book. Without losing the power of Archbishop Cranmer's prose, we shall be freed from many archaic expressions which have lost meaning for our time or are misunderstood. Larger responsibility will be put upon the clergy, and they can make the services of the Church more real, more appealing.

"Baptism is lifted into the expression of God's loving care for His children; the marriage service makes the wife equal with the man in privilege and responsibility; the burial service substitutes New Testament trust for Old Testament fear; aspirations of our time for social justice, good government and world brotherhood are recognized; services may be made shorter, and, with hymns and sermon, may have a new force and a new unity. In a word, without ceasing to be the book of the ages, the Prayer Book becomes also the book of this generation." A. B. W.

**Fifth Province Holds Religious Education Conference.**

The first meeting of leaders in Religious Education for the Fifth Province was opened June 5, 1928, in St. Paul's Church, Kenwood, Chicago, by the Chairman of the Provincial Board of Religious Education, the Rev. Lewis B. Whittemore, of Grace Church, Grand Rapids. Every diocese in the Province but that of Indianapolis was represented.

The Rt. Rev. Campbell Gray, Bishop of Northern Indiana, and President of the Fifth Province, outlined very clearly the purpose of the conference, this being to some way fill the vacancy left by the cancelling of the National Conference, which was to have been held in Minneapolis.

After addresses on various subjects, the Rev. C. E. Bigler, of St. Andrew's, Kokomo, Ind., made the following motion: "That the Conference recommend to the Department of Religious Education of the Fifth Province that we put on a Crusade of the Church's Youth within the Fifth Province and that it be called to the attention of the whole Church at the General Convention in Washington, D. C., in October." This received a second by the Rev. H. F. Selcer, St. George's, Bellesville, Ill., and was unanimously adopted.

A suggestion was made that the Bishops of the Committee on the Children's Crusade be responsible for the presentation of the idea at the General Convention.

In the report of the Curriculum Committee there were recommendations to the National Department of Religious Education in regard to the revision of the Christian Nurture Series; also an expression of confidence in Dr. Ludlow and his plans for the promotion of Adult Education in the Church.

Much time of the Conference was devoted to the subject of Week-day Religious Education.

It was recommended that this conference go on record as approving of making this type of meeting an annual affair as it was felt that the Conference was a definite demonstration of the usefulness of the Province. Some have questioned this usefulness and have thought that the money spent by the diocese did not bring adequate returns. All present expressed themselves as feeling that this Conference had proven the justification and possibilities of the whole provincial idea.

**Helen R. Stevens,**
Conference Secretary.

## PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.

**"Gloria Dei" Celebrates Anniversary.**

Nearly a century before the United States came into existence and several years before William Penn landed at the site of Philadelphia, a tiny blockhouse was built on the banks of the Delaware River. To celebrate the two hundred and fifty-first anniversary of that tiny place of worship, grown into the historic old Gloria Dei (Old Swedes) Church of today, two hundred and fifty persons crowded the oldest church in the State Sunday afternoon, June 17, to hear the historical address of Rev. Dr. Carl E. Grammer, rector of St. Stephen's Church, and to witness the unveiling of a tablet in memory of Mrs.

Susanna Richardson, who had been a member of the teaching staff of the Sunday School for over sixty years. The rector, the Rev. John Lowry Hady, also had charge of the dedication of a pew in memory of Mrs. Sarah Kindle, formerly one of the prominent and most earnest workers for the church.

R. R. W.

## VIRGINIA

Rt. Rev. H. St. George Tucker, Bishop.

### The Commencement Exercises of the Seminary in Virginia.

In his missionary sermon preached at the commencement of the Virginia Seminary, Bishop Murray urged the duty of every man to make that one contribution to the Kingdom of God which nobody else can, and stressed the fact that those who try to do this will be adequately empowered. If men consent to be God-placed they must agree to the conditions laid down; and the chief of these is "Go ye into all the world and preach the Gospel to every creature". The glory of the Virginia Seminary has been its acceptance of this missionary obligation, for its alumni have led the way in China, Japan, Brazil and Liberia. All told it has sent one hundred and thirty-five men to the various mission fields.

At the present time all the missionary fields need men, and they need the men with the greatest mental and spiritual gifts. "The place for **ordinary** men today is at home." Above all does the missionary work of today demand patience, humility, and deep spirituality. There is no thought of quitting China, though nobody can say what tomorrow may bring; within the next two years, however, each of our three dioceses in China will require three or four new men. Liberia needs one man a year; the Philippines need three men; Brazil requires one or two men each year. India is calling to us to take over a diocese. If we go there we shall have to have several men in the next five years. Every mission field needs replacements to succeed men who are about to retire. The Bishop concluded with a strong plea for volunteers.

At the graduating exercises of the Seminary held the morning of June 7, five members of the senior class received certificates of graduation; sixteen were given the degree of Bachelor of Divinity. This degree was also awarded to four men who, having completed their course in previous years, had subsequently written the required theses. The doctorate in Divinity was awarded to the Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, Ala.; and to the Rev. Richard Trapnell, rector of St. Andrew's Church, Wilmington, Del.

The address was made by the Rt. Rev. Clinton S. Quin, D. D., Bishop Coadjutor of Texas. His theme was the need for clergymen to live a Christ-like life, and the way to do it.

Though insisting on the need of strong and progressively enlightened intellect to proclaim successfully the Christian Philosophy and to defend it and the Bible, Bishop Quin asserted most emphatically that for one person who needed intellectual help the present-day clergyman met a hundred who required from him **leading** and **faith.** In the past men have been frightened and driven and even fooled into religion, but now they can only be led. A parson can lead only so far as he has gone himself and that means that he has got to have faith and a reserve of power. There is no place for childishness in the ministry, but great demand for a child-like faith. The Bishop rapidly outlined the bases of his own faith. Into this faith must be built a spiritual reserve. Innumerable things try a clergyman's patience and hope and vision. And unless he has something to fall back on in times of extra stress he will soon break. That reserve can be built up in one way, the practice of the presence of God.

At the alumni meeting, for which approximately two hundred graduates had returned, the following resolution was unanimously passed: "Be it resolved, in view of certain criticisms of the Seminary which have found voice during the past year, we, the alumni, in annual meeting assembled, wish to express our utmost confidence and trust in the present administration of the Seminary. Further, we ask that a copy of this resolution be published in The Southern Churchman and other Church papers in connection with the report of the Seminary commencement."

At the ordinations on Friday morning the sermon was preached by the Rev. H. H. Covington, D. D., of Norfolk, Va.

## SOUTHWESTERN VIRGINIA.

Rt. Rev Robert C. Jett. D. D., Bishop

### Reorganization of the Executive Board.

Under the rotation system used in the Diocese of Southwestern Virginia in electing the Executive Board, two clergymen and two laymen retire from the Board at each Council and successors are elected to take their places. At the close of the Council held May 15-16, 1928, the make-up of the Board was as follows: Ex-officio, the Rt. Rev. Robert Carter Jett, D. D., and Mr. Charles Francis Cocke, the Chancellor. Members whose terms expire with the Council of 1929: the Rev. G. Otis Mead, the Rev. F. Ernest Warren, Mr. Charles M. Hunter and Captain E. Walton Opie. Terms expiring in 1930: the Rev. Thos. M. Browne, the Rev. John J. Gravatt, Jr., Col. W. M. Brodie, Mr. C. Edwin Michael. Terms expiring in 1931: the Rev. Carleton Barnwell, the Rev. Alfred R. Berkeley, Mr. Charles P. Macgill, Mr. W. D. Tyler.

In addition to the above, the President of the Woman's Auxiliary, Mrs. W. H. B. Loving, is ex-officio a member of the board, with seat and voice, but without vote.

The first meeting of the new board was held May 29, when the departments were organized and their various chairmen and members elected. Several persons were elected as associate members of departments from outside the membership of the board, at the special request of the chairmen of these respective departments. Terms of office of all associate members expire at the time of the annual Council and new associates are elected at the first meeting of the board thereafter, or at succeeding meetings.

The Executive Board has no Department of Missions; the entire Board serving in this capacity.

Several interesting items of business were transacted at this first meeting of the new Executive Board; these chiefly having to do with the Virginia Episcopal School, the active control of which was taken over by the diocese at the recent session of Council.

The Council delegated to the Executive Board the duty of electing the first Board of Directors of the Virginia Episcopal School, but it was not possible to perform this duty at the first meeting of the Board. Initial steps, however, were taken toward the selection of a rector of the school to succeed the Rev. Dr. W. G. Pendleton, who has resigned that position effective August 1, to become rector of Grace Memorial Church, Lynchburg. It is hoped that the name of a new rector of the school can be announced within the next few weeks.

## NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

### Commencement Exercises of St. Stephen's College.

The sixty-eighth commencement exercises of St. Stephen's College, Annandale-on-Hudson, which has lately become a member college of Columbia University, began on Sunday, June 10, with the baccalaureate service at which the preacher was the Rt. Rev. Charles Lewis Slattery, D. D., Bishop of Massachusetts, and formerly rector of Grace Church, New York City. Dr. Bernard Iddings Bell, Warden of the College, presided at the service and the choir rendered completely the Medieval service known as Missa Marialis. This evening the Senior Class were hosts at a dinner to the trustees, faculty, students and alumni in Preston Hall.

The commencement exercises were held on Tuesday afternoon. The Bachelor's degree was conferred upon eighteen candidates.

The honorary degree of Doctor of Laws was conferred upon the Hon. Edward R. Finch, Judge of the Supreme Court, State of New York; the Honorary degrees of Doctor of Divinity upon the Rev. Charles Lathrop, Social Service Secretary of the Episcopal Church, New York City, and the Rev. Rudolph Brestell, rector of St. Paul's Church, Camden, N. J.

The commencement address was delivered by Dr. James Lukens McConaughy, President of Wesleyan University, Middletown, Conn.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

### In Memory of Bishop Satterlee.

The cornerstone of the Henry Yates Satterlee Parish House, attached to St. Alban's Church, Washington City, and named in honor of the first bishop of the Diocese of Washington, was laid the afternoon of June 17. The Rt. Rev. Charles T. Warner, who was nine years secretary to Bishop Satterlee and now is rector of St. Alban's, was the principal speaker. The stone was laid by the Very Rev. G. C. F. Bratenahl, dean of the diocese, formerly rector of St. Alban's, which was the first free church in Washington. The new building will be used for parish purposes, especially for the Sunday School, and will be opened in September.

### New St. Andrew's Church.

Municipal permit has been issued for a two-story brick church, St. Andrew's, and parish house at 1525 Newton St., Washington City, at cost of $185,000. These buildings are for the congregation of St. Andrew's Church, Fourteenth Street near Columbia Road, the buildings and lot of which have been sold, the building torn down, because of encroachments of commerce.

### Brotherhood of St. Andrew National Convention.

The Forty-second National Convention of the Brotherhood of St. Andrew will be held at Washington October 5-9. The Brotherhood was started in Chicago in 1886, largely through the efforts

(Continued on page 23.)

# Family Department

**JUNE.**

1. Friday.
1, 2, Ember Days.
3. Trinity Sunday.
10. First Sunday after Trinity.
11. Monday. S. Barnabas.
17. Second Sunday after Trinity.
24. Third Sunday after Trinity. Nativity of S. John Baptist.
29. Friday. S. Peter.
30. Saturday.

**COLLECT FOR FOURTH SUNDAY AFTER TRINITY.**

O God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being Our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake, Our Lord. Amen.

For The Southern Churchman.

**UNHEARD MELODIES.**

Anna Hamilton Wood.

How sweet the melodies we never hear
Because our hearts receive them, or our eyes.
Too sacred and ephemeral for the ear,
They creep into the spirit as replies
To life's eternal questioning and stress;
Angelic symphonies in muted strain,
Tearing the heart with voiceless loveliness,
Bridging the distance between joy and pain.

A new-born child, a sunrise, and the sweep
Of wind clouds on the sky; great cliffs, brown nosed,
Teasing the edging sea; the steady creep
Of Spring's unfolding life-force; love's repose
In surety—a myriad silent things
Through which the melody of heaven swings!

**Sincerity.**

Sincerity is a primary element of right character, a fundamental virtue that is the soul of every other virtue, without which the most beautiful grace, however fair it may seem, is only an empty mockery and offence. To be sincere is to be real, just what one professes and seems, free from deception and affectation and falsity, from all unreality, presenting not a painted or veneered surface but solid wood which, however it may be shaped and polished, chiselled or split open, is the same all the way through.

The etymology of the word in English, Latin and Greek is obscure, but it may help us to understand it. The word sincere has been thought to be from sine, without, and cera, wax, meaning without wax. This has been supposed to refer to honey from which all the wax has been strained out leaving it pure, or to wax used as putty to fill up cracks and holes in furniture. Another derivation is from two Latin words meaning to be wholly separated, presumably from all impure or fictitious elements. Turning to the Greek word translated sincere in Phil. 1:10, where Paul prays for the Philippians that they "may be sincere", we find two suggested derivations giving equally interesting meanings. One is from a root that means "tested by sunlight" as of something that is held up to the light and its searching rays are sent into every part of it, proving its purity and genuineness. Another suggested derivation is from a root meaning "turned around" or shaken so as to sift out all chaff or other impurities. A sincere person, then, is pure honey without wax or one out of whom adulterations have been strained so as to leave pure sweetness; or one in whom there are no holes or cracks covered up and concealed; or one who can be searched with penetrating sunlight, or turned around and shaken and found to contain no defect. An insincere person is one that is waxed and puttied and painted until you cannot tell what is reality and what is appearance, what is genuine and what is false. Or the insincere man when shaken up, say in some social snarl or business complication, will reveal some deception or misrepresentation or cunning shrewdness or fraud that you never suspected was in him. The general principle of sincerity, then, is reality as opposed to appearance, fact as opposed to falsity, truth as opposed to deception.

Now this principle we should apply and cultivate at every point in life. First, in our personal manner. See affectation of air and behavior, gesture and smile, how surely we detect it and how unpleasantly it affects us. We know it is not genuine, but is put on like so much paint and will easily rub off. Of course we should study our manners and seek to improve them. We will not excuse a boor because his rough manners are unaffected and honest; we say he should smooth off the rough places of his nature and polish it. But we do not want him to color and gild himself with artificial paints and pretensions. Let us cultivate good manners by all means, but let them be simple and unaffected and come from the heart. The plainest manners that are sincere are pleasing, while pompous affected airs are offensive and ridiculous.

Sincerity of speech is a vital virtue. Truth should be the warp and woof of every uttered word and acted sign. We should say what we mean and mean what we say. Positive deception is plain lying, which is one of the wickedest of sins, for it cuts up the roots of human society and renders all intercourse and fellowship impossible. But insincerity of speech may assume less shocking forms than lying, such as exaggeration, misrepresentation, deception, misleading words, phrases, hints, innuendoes, and all the subtle forms and shades of speech by which we may deceive others. These play the part of paint and putty to cover up our meaning and present a false appearance. These impregnate and saturate the stream of speech that should be clear and beautiful as a mountain spring and make it foul and poisonous. We should intensify and exercise a strong and fine sense of truthfulness and honor and make our speech sincere, exactly fitting facts and so conveying reality to others. This puts our social life on a basis of truth and then trust becomes possible.

Sincerity of character and conduct is a fundamental virtue. All our social relations and business transactions should be based upon honesty and reality. Sincerity of character is the fountain whence all true life must flow. If what we seem to be on the surface is different from what we are in the core of the heart, if our practice is at variance with our profession, if our conduct is at war with our creed, if we get people to believe that we are one thing while in our hearts we are another thing, all our life is on a false foundation, its root is rottenness and its blossom shall go up as the dust.

Especially should our religion be reality, the same inside and outside and through and through. If it is a creed that is put on as a mask, if it consists mainly of putty and paint that cover up holes and rotten places in our character and conduct, then it is insincerity of the worst kind and degree. No doubt there are some persons that profess religion and join the church for the deliberate purpose of using their religion as a cloak of respectability to conceal their rottenness. But most of us are in danger of a less shocking but more subtle insincerity. In so far as we willingly are worse than our religion, as we let our practice lag behind our profession, we are guilty of this sin. We should strive to make our practice fit our profession, and our character to approach and attain unto our ideal and thus we shall ever seem and be sincere.

The demand for sincerity is a dominant note of our day. We are insisting on it in every field, in teaching, in the professions, in the newspapers, in business and in all the relations of life. When the young people in one of our universities were asked to put down a list of virtues in the order of their importance, most of them put sincerity first. Especially do they want sincerity in religion, that our professions may be genuine and may then issue in the realities of life. Pretenses and mere professions, deceptions and humbugs of all kinds are out of date and we must know and tell and live the truth. So shall we "be sincere and void of offence unto the day of Christ".—Presbyterian Banner.

**Family Prayer.**

"More things are wrought by prayer
than this world dreams of;
Wherefore let thy voice rise like a
fountain night and day
For what are men better than sheep
or goats
That nourish a blind life within the
brain
If knowing God they lift not hands of
prayer
Both for themselves and those who
call them friend.
For so the whole round earth is every
way
Bound by gold chains about the feet
of God."

Should Christian hearts, then, be strangers to this sweet exercise? Should Christian homes be silent as to prayers? Ah, not only in the sanctuary, but in individual hearts and homes, should this breath of faith go up to God. Morning by morning, or evening by evening should the family meet in this blessed exercise and ask God's blessings upon the day's work done, or guidance in the duties forth to which they go. It would be a strength and blessing to the parents' hearts in the midst of their care and their responsibility. It will be like a sheet-anchor to those young souls whom God has given you, holding them fast in all the storms of life, or if they should break away from their early moorings, then like a beacon would it stand to guide them safely back to port. The old home, the family altar, the voice of prayer—how much they mean and how deep their influence upon the wayward and the wandering! The old Church, God's holy

day, the means of grace in praise and prayer, how much these mean to the weary, the burdened and oppressed! How much this blessed intercourse with God means to every heart, whether expressed in public or in private, for where prayer is offered, God is there ready to hear and bless.—William Carter, Ph. D., D. D., in "The Other Side of the Door".

For The Southern Churchman.

### NO OTHER WAY.

By F. B. Stone.

We strive and fail, and vainly strive again,
To solve the problems in the lives of men,
Forgetting Thou didst solve them long ago,
When Thou to men the Way of Life didst show,
We think the minds that Thou to us didst give,
Themselves must find a way for men to live.

The way is through obedience unto Thee,
To do Thy will, through our eyes may not see
Just how Thy power can bring the change about,
Ours to obey, in face of every doubt.

"Ye cannot serve the world and serve Me too,"
These words to men forevermore are true;
For old and young the way to God must be,
'Deny thyself and follow, follow Me."

The while our minds are searching for the key,
Thy lambs are straying further, Lord, from Thee,
O help us all to grasp the truth today,
Thou hadst not died, had there been other way;
So clear our minds they cannot fail to see,
That all are lost who come not unto Thee.

### Do You Encourage Your Children?

"You'll never mend that wagon," said a mother to her twelve-year-old son. He was trying to repair his sister's toy wagon.

"Why not?" asked the boy.

"It's too difficult," replied the mother. "Father will do it when he comes home.'

"I'll do it myself," answered the boy. "I promised Doris I would, and I'm going to do it."

The boy was certainly made of the right stuff. It was not long before he brought the wagon to his little sister, "repaired as well as Father could have done it". This showed unusual persistency, in the face of opposition. Many a boy would have given up—not because the task was hard but because his mother had said it was hard.

We mothers have a grave responsibility. If we put doubt into our children's hearts, how can we expect them to succeed?

"You cannot do it," says a mother, and generally the child leaves it alone.

"You can do it," says another mother, and straightway renewed ardor comes to the child, and he does it.

We ought to know, by our own feelings, that when a person says we cannot do a thing, we do not feel inclined to continue trying. Children are even more sensitive than we are.

Many a man owes his success in life to his mother's early encouragement. A child generally has implicit belief in his mother, therefore when she says he can't he thinks he can't. I believe this is even more true of girls than of boys. Sometimes a boy will stick to his purpose, even when he has to fight for it but a girl does not rough it so much, and as she is under her mother's influence longer, she is more likely to be swayed by her.

I knew a woman who imagined her child was good for nothing simply because she was a girl. She was always lamenting the fact that she had no boys. Of course, the girl never tried to do anything out of the common, so when she was left alone she could only go as a general helper. I often thought the girl was ambitious, but what chance had she against such a mother? Of course, in years to come she may throw off this unfortunate influence of her mother, but think of the years wasted before she does so!

My little girl tries the most extraordinary things, so it seems to me! She shows talent for painting, whereas I cannot draw a straight line! I encourage her in every undertaking. I always tell her that she will succeed, if she keeps on trying. At four and a half she received a prize for painting, and since then she has had other prizes, some for writing stories! She is only twelve years of age and I expect great things from her, because she never gives up once she has undertaken something. I encourage her all I can. I consider it a mother's duty to encourage her children.

After all, when you tell a child she can do things, you are only showing your belief in her. It would be a poor mother who would not believe in her own child!—Mrs. Nestor Noel.

### The Indian's Twenty-third Psalm.

The Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is the translation of the twenty-third Psalm, which can be easily interpreted in sign language:

The Great Father above is a Shepherd Chief. I am His, and with Him I want not.

He throws out to me a rope, and the name of the rope is love, and He draws me to where the grass is green and the water is not dangerous and I eat and lie down satisfied.

Sometimes my heart is very weak and I fall down, but He lifts me up again and draws me into a good road. His name is Wonderful.

Some time, it may be very soon, it may be longer, it may be long, long time, He will draw me into a place between the mountains. It is dark, there, but I will not draw back. I will be afraid not, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hand upon my head, and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true, I lie not. These roads that are away ahead will stay with me through this life, and afterwards I will go to live in the "Big Tepee" and sit down with Shepherd Chief forever.—Selected.

### An Indian's Thoughts of God.

"Be a man of good and honest and God will always be ready help you out. Many men and women claiming to be good and honest are selfish in heart. God knows it and some day he or she will deep sorry when God punish to them. Be good and honest, think of God and you will have true help from our Father who is above our heads.

"Wicked men, women never live long. People that has no help from God never get along well. A good man has big help from God. If you do your best to others for nothing, no payment. Why! They is bigger and brighter payment for which you cannot see it. This is like a puzzle. You understand it. It is your gift from God. He will reward you in your good health. Some day you will notice something seems to help you which is help from the air. You will feel it. That's God's payment to you. God will never let you feel sorry; He will let you do what you attempt to do early. A man without help from God never learns his lessons well.

"I do no afraid of anything because I spend so much of times to talk with our Father in heaven. When I am in trouble I think of God, that I spend greatly a asking to help me. We all know that it is great, great to pray to God. He hears alright, He let us do what we ask for, that's His answer to us. If you pray to God for what you want, He will let you do, then you will be surprised and want to try again. God is our good Father, we are all children of His, you will never sorry if you keen on pray.—"Ka-wach (Packbasket)."

### "I Know That My Redeemer Liveth."

The story is told that many years ago, in an old French church in Berne, Switzerland, a great choir, under the famous old leader, Reichel, was having its final rehearsal for the production of "The Messiah". The chorus had triumphantly sung through the place where the soprano solo takes the refrain, "I know that my Redeemer liveth." The singer was a beautiful woman whose voice had been faultlessly trained. As the tones came out high and clear, the listeners were filled with wonder at her perfect technique. Her breathing was faultless; her note placing was perfect; her enunciation was beyond all criticism.

After the final note there was a pause and all eyes were turned toward the old conductor to catch his look of approval. Great was the surprise, however, when with a look of sorrow the leader said to the singer: "My daughter, you do not really know that your Redeemer lives, do you?"

She replied: "Why, yes, I think I do."

"Then sing it," he said. "Sing it from your heart. Tell it to me so I and all who hear you will know, and know that you know the joy and the power of it."

This time the young woman sang with no thought of herself or of technique and applause from her hearers. She sang the truth that she knew in her heart and experienced in her life, and that she wished to send home to the hearts of the listeners. As the last notes died away there was no wonder at the craftman's work, but there were quickened hearts that had been moved by the glorious message that they had received. As the singer stood forgetful of applause, the old master said with tears: "You do know, for now you have told me."—Selected.

### GOOD FRIENDS.

Our flags are bright and beautiful,
They stand so straight and tall,
Each one loves his own the best
And now we love them all.
We love to see the colors blend,
And feel a friendly thrill
As each waves high the other's flag,
In token of good will.
We're all acquainted, we are friends,
Let's stay good friends for life,
For so we'll help good will and peace,
To end all bitter strife.

—Selected.

# For the Young Folks

### A PRAYER IN VERSE.

Make me too brave to lie or be unkind,
Make me too understanding, too, to mind
The little hurts companions give and friends,
The careless hurts that no one quite intends
Make me too thoughtful to hurt others so.
Help me to know
The inmost hearts of those for whom I care,
Their secret wishes, all the loads they bear,
That I may add my courage to their own.
May I make lonely folks feel less alone,
And happier ones a little happier, yet.
May I forget
What ought to be forgotten, and recall
Unfailing all
That ought to be recalled, each kindly thing,
Forgetting what might sing.
To all upon my way
Day after day
Let me be joy, be hope. Let my life sing!

—Mary Carolyn Davies.

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### Inspiration.

Haydn died at the age of eighty-eight in the year 1809, but not before he had received from his friends in Vienna the most signal appreciation of his life's work. Haydn was not only a great musician, but he was a great Christian. On many of his manuscripts he has inscribed a brief petition or prayer to the God his heart adored. "In the Name of the Lord," "Praise be to God," "To God all the glory" are some of the brief expressions which he has written down with his music. When he was engaged in the composition of the oratorio "Creation" his friends grew impatient with the delay and insisted on his bringing his work to a completion. "I can't make haste," he said, "I am writing all the time." When a friend called his attention to the brightness and excessive cheerfulness of his music, he said, "I can't help it. I give forth what is in me. When I think of the Divine Being, my heart is so full of the joy that the notes fly off from a spindle, and as I have a cheerful heart He will pardon me if I serve Him with cheerfulness." Not long before he died the citizens of Vienna arranged for a wonderful performance of the "Creation". It was held in the Princess Palace. The orchestra was led by an old friend. People of all classes of society greeted him with the fondest admiration and all eyes were upon the old man, who frequently wept with joy at the demonstration of affection. When the magnificent chorus "Let There Be Light" came to its majestic close, there was a deafening applause, and the old man rose and bowed in appreciation of the honor done him. Then lifting his hand and pointing upward he exclaimed, "It came from thence". He raised his other hand as if in benediction, and then left the hall.

In the olden days God put His Spirit in men and made them workmen in brass and iron and all manner of cunning work. His Spirit inspires all work, as well as all worship, and is not degraded by cooperating with the humblest servant in the humblest task, but ennobles by His very presence both the worker and the work.—Dr. Hugh Kerr, in Presbyterian Banner.

### A Royal Patriot.

Billy was just like any other healthy boy, he loved to think of the Fourth of July. How he loved to see the rockets trying to pierce the very sky; and as for the popping noises—why Billy's heart went pit-a-pat every time he thought of it!

Now the Fourth was near at hand and in Billy's treasure box lay four shining silver quarters. They were his to do just as he chose with. Every day, and sometimes several times a day, Billy would run up to his room, and place them on the window sill where he could watch them glisten in the sunlight. Four of them, and all his very own.

Billy decided as the Fourth drew near, that the whole amount should be spent for fireworks. No one should celebrate with more noise or redder crackers than he would. He knew exactly what he would buy, for he had looked into the windows every time he had passed the shops.

On the afternoon of the third he received permission to go out and make his purchases. He skipped along jingling the coins and whistling a martial air.

"Rex, oh, poor, poor Rex! Oh, oh—" sobbed a voice right behind him.

Billy looked up startled. He had been so intent upon his own thoughts that he had not been conscious of what was going on about him. There in the road, almost opposite to where he was standing, huddled the figure of a ragged little boy, crooning softly to something which he held in his arms. Then Billy noted a racing automobile disappearing in a cloud of dust.

Going to the boy, he helped him to rise, suggesting that they go over to the curbing. Then he inquired: "Did the car knock you down?"

"Oh, no," snuffled the boy, "I wish et had been me! Ets Rex. See, his leg is broken!" and a ragged sleeve was drawn across his tearful eyes.

When the curbing was reached Billy examined the dog's leg. "If that is all that's the matter with him, you can have that fixed," he comforted.

"But—" sobbed the lad, "I ain't got no money. I sell papers and I spent all I made ter-day a-buyin' us somethin' ter eat."

Billy sat very still. The dog turned his soft brown eyes upon him. They were full of suffering, and the boy, who held him, began to croon softly to him once more. "Of course," Billy reasoned, "he can sell more papers tomorrow. But the dog was suffering and might be dead by that time.

"I wonder—" suddenly the face of the ragged boy grew bright, "ef some doctor wouldn't fix him up and let me work et out afterwards. My, I'd work all night and go 'twout eats to git et don!" he declared.

Billy's hand touched the shining quarters which hid in his pockets. Doctors charged two dollars a visit, he reasoned, and no telling how much for setting a leg. After all, his money wouldn't do any good. But as he watched he saw the tears drop from the lashes of the ragged boy, drop down upon his dirty cheek, and this time he was too busy with the poor doggie to wipe them upon his ragged sleeve. A cracker sounded off in the distance. Already they were beginning to celebrate. What would a Fourth of July be without any crackers to pop?

"Well," the ragged boy said presently, "I'm going ter take Rex to some doctor, anyhow. Maybe some of 'em will do et on credit," and hugging the dog up closely in his arms, he started off.

Billy sat very still. Then as he saw them going, something rose up in his throat. He was afraid the doctor would not pay any attention to a dog and especially if he knew he could not be paid for it. He saw the ragged boy bury his face in the dog's shaggy neck, and some bits of the crooning words he uttered still reached Billy.

"Wait!" he called suddenly. "I have a dollar, and we'll get the doctor to charge the rest until we can get it! Why, if both of us work it won't take any time to make it."

"You'd do this for Rex?" gulped the ragged boy in admiration.

"Yes, and for you," smiled Billy, suddenly feeling very happy.

The strange trio marched into the doctor's office, and when he had heard the story he took Rex up kindly in his own arms and set and bandaged his broken leg as tenderly as if he had been a little child.

The boys stood by and watched, and when the ragged little fellow received his beloved doggie back into his arms his face was wreathed in smiles, and after giving him a real, real hug, he handed him to Billy with the suggestion that he feel how soft and nice he was

When Billy's arms closed about the helpless dog, and he saw the look of thankfulness in his lovely brown eyes, his heart beat faster than ever a cracker had made it, and his eyes were bright as soaring rockets.

The doctor smiled, and then taking the four shining quarters from the table where Billy had placed them, he said: "I am glad to be of service, young gentlemen; and hope that you will celebrate the Fourth tomorrow in proper style," and the quarters were once more resting in Billy's pockets.

Side by side the happy boys marched on down the street. Billy presently entering a shop, emerging not with packages of fireworks, however, but with bread and meat for the ragged boy, and a tiny little red, white and blue flag for Rex.

Off in the distance came reports of more celebrating, but Billy heeded not. He was tasting the joys of being a royal patriot—one who serves both God and his fellow man.—The Child's Hour.

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### The Prize.

Johnnie was quite excited. In the school to which he went, a prize of one dollar was offered for the most perfectly woven mat.

All of the children were eager to earn that dollar, so they took a great deal of pains with their mat-making. Besides there was to be an exhibition of all the hand-work of the school in a few days.

The girls were to show the nice things they had made. These were to be fastened up on screens and on the wall, and the boys had many different things over which they had spent a good deal of time.

It took several days to make a mat, for they only worked a little while each day. The first day Johnnie took much pains with his. At the close of the period, the teacher collected the mats.

The next day Johnnie wasn't quite sure whether he got his own mat or not, but the one he took was the same in color as the one he had worked on the day before. The third day Johnnie was rather doubtful, but the one on top

of the box surely resembled his own mat, and it was nearly finished and nicely done, so he took it and said nothing.

When the time for the Exhibit came, Johnnie was delighted to find that the mat he had finished had won the prize. He had made up his mind before, he would buy a rubber doll for his baby sister with part of the money, but the rest of it he would spend for a little sail-boat for himself. It would be lots of fun to take this down to the shallow creek where the children sometimes played, or to the basin of the fountain in the Public Square.

Just then he heard some one sobbing.

"Teacher, teacher!" cried Rosie Smithers, "the prize mat is partly mine. I started it and worked two days on it. Then I couldn't find it, and somebody else has finished it. I know it's mine because it has R-o-s-i-e printed under the end where the pieces cross."

And sure enough, there were the letters just as Rosie said!

"Dear me," cried the teacher, "what shall I do? I supposed every child would know his or her own mat!"

Johnnie stood silently looking first at the teacher and then at Rosie, for several minutes. He didn't like to give up that dollar—and why should he? Hadn't somebody else got HIS mat, and why didn't Rosie make a fuss and demand her mat yesterday? She might have spoiled it anyway.

Then the thought came to Johnnie that he would feel sort of sneaky to have people say, "What a beautiful mat, Johnnie Huntley. You surely deserved the prize"—when he had made only a little of it.

Then Johnnie did a very brave and fair thing.

"Teacher," he said sturdily. "Rosie started the mat and I finished it. I did not know it was her mat, and she didn't say that she had lost hers. Suppose we each have half of the money."

Rosie's face brightened.

"Will you be satisfied if we decide the matter that way?" inquired the teacher.

Rosie nodded.

"That's fine!" beamed Miss Bessie who, you see, was the teacher.

"Now, Johnnie, tell me what you are going to do with your fifty cents?"

"I'm going to buy a rubber doll for my baby sister, Jean," Johnnie replied at once with a happy smile. "I promised it to her if I won the prize."

"That's right," approved Miss Bessie, "always keep your word!"

"And Rosie, what are you going to do with your fifty cents?"

Rosie traced a pattern on the floor with the stubby toe of her little shoe.

"I'm going to buy a nice little sail-boat," she admitted at last, "and ask Johnnie to come up to our cottage and play with it. Tomorrow is my birthday an' we can sail the boat in the shallow water at the edge of the lake."

"And you'll have a wonderful time, I know," smiled Miss Bessie.

And sure enough the children did, and Baby Jean and Mrs. Huntley went along, and even the rubber doll went swimming.—Baptist Standard.

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**Mr. and Mrs. Bird.**

Cheer-up! cheer-up! cheer-up!
We're as happy as happy as can be,
For a fine little house have we
In the top of the old apple tree.

Early one morning Mrs. Bird was wakened by something drip, drip, dripping on her tail. She peeped out from under her wing.

"Peep! peep! peep!" chirped Mrs. Bird. Which meant, "What in the world is the matter? What is this dripping on my tail?"

She felt it again—drip, drip, drip.

# TO THE LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

There is in circulation among the laity of the Protestant Episcopal Church a petition, prepared by one of our Bishops, to the General Convention which will assemble in Washington next October, asking that body to refuse its assent to the proposal to eliminate the Thirty-nine Articles of Religion from the Book of Common Prayer, which would mean their abrogation.

"WHEREAS, the last General Convention adopted tentatively a resolution to revise the Book of Common Prayer by omitting the publication in connection therewith of the Articles of Religion; and

"WHEREAS, there is no provision for publishing elsewhere or for recognizing in any other way the Articles of Religion except in connection with the Book of Common Prayer; and

"WHEREAS, the Constitution of this Church has ever since 1801 recognized in this way the Articles of Religion; and

"WHEREAS, the Articles of Religion define the Church and state clearly the historic doctrinal differences between the Anglican Communion and the Roman Catholic Church;

"THEREFORE, we the undersigned adult communicants of the Protestant Episcopal Church do most earnestly memorialize our Right Reverend Fathers-in-God, our Reverend Clerical Deputies and Honorable Lay Deputies, in General Convention assembled in their respective Houses, to vote against the resolution to omit the Articles of Religion from publication in connection with the Book of Common Prayer and to vote against any proposed amendment to the Constitution that would omit reference to the Articles of Religion.

"AND we do further memorialize our Fathers-in-God, the Bishops, to send us a message of assurance that the name, the doctrine, the ceremonies and nomenclature of our Church and her missionary purpose and her fraternal love for all Christian people are and should be as expressed in the Book of Common Prayer.

"So we believe you will bring comfort and peace to the hearts of many, give confidence to those within our Communion and make clear to all men the true Catholic nature and Protestant heritage of our dear Church and revive zeal for the salvation of souls through Jesus Christ Our Lord. Amen."

We believe that a great majority of the communicants of the Church are opposed to the elimination of these Articles of Religion, established by the Church in 1801, and are likewise opposed to the introduction into the Church of the Mass, Reservation and Adoration of the Sacrament Prayers to the Virgin Mary, Invocation of Saints, Worship of Images and Relics, Auricular Confession, Penance, use of the Rosary, Holy Water and other doctrines and ceremonies peculiar to the Church of Rome.

We therefore heartily endorse this petition and express the hope that all Protestant Episcopalians will signify their approval of it by their signatures and by aiding in the widest possible circulation of it.

Copies of this petition may be procured without cost from Latsch & Arnold, 97 N. Second Street, Memphis, Tenn.

(Signatures of Laymen)

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**Please Sign and Mail to**
**SOUTHERN CHURCHMAN**
**Richmond, Va.**

Mrs. Bird shook herself and water sprinkled all over her. Then she looked up to see where the water came from. She found the wind had torn away part of the roof of their cozy nest.

"Peep! peep! peep!" chirped Mrs. Bird. Which meant, "Wake up, daddy! wake up!"

Mr. Bird peeped out from under his little wing and chirped, "Peep, peep! peep!" Which meant, "Oh! my dear, it is too early to wake up. Go to sleep."

But Mrs. Bird pecked him with her sharp little bill until he chirped, "Oh! very well, my dear, I'll wake up."

Mrs. Bird pointed with her little claw to the top of their nest.

"Peep! peep! peep!" chirped Mrs. Bird. Which meant, "See what has happened to our roof. It is leaking".

"Peep! peep! peep!" chirped Mr. Bird. "What a pity! What a pity! What shall we do?"

"As soon as it stops raining we must find a place to build a new nest," chirped Mrs. Bird.

But after a little while it stopped raining and Mr. and Mrs. Bird hurried out to get some breakfast. They found a nice fat worm. After they ate it, they started out to hunt for a place to build a new nest.

They hunted all day, and when evening came they were hot and tired, but they had not found a place for their nest. The other birds had taken all the good places.

They perched upon a branch of the old apple tree to rest.

Mrs. Bird fanned herself with a leaf.

"Peep! peep! peep!" chirped Mrs. Bird. "We'll have to sleep in the old nest tonight and hunt again tomorrow."

"I hope it doesn't rain tonight," chirped Mr. Bird. "I'll take a look at the sky to see if there are any clouds." Mr. Bird hopped up to a higher branch and looked up. Then he gave an astonished chirp. "What in the world do I see!"

"What do you see that is so strange?" asked Mrs. Bird.

Mr. Bird pointed with his little claw. Mrs. Bird looked up and what do you suppose she saw?

Don't wink till I tell you.

It was a house—a real little house up in the apple tree.

"A house! a lovely little house!" exclaimed Mrs. Bird.

"Do you suppose it grew in the tree?"

"No; I think Teddy Burnett put it there. Teddy is the little boy who lives in the brown house nearby. I saw him making one yesterday. It looked just like this one."

"Let us go and look at it," chirped Mr. Bird. So they flew up to where the little house was. When they got there they saw something written over the door. It said, "For Mr. and Mrs. Bird, from Teddy Burnett".

"Oh, daddy!" chirped Mrs. Bird, "Teddy put the little house here for us! Isn't that lovely! What a dear little house! We'll move in right away."

They did move in right away, and none too soon, for that night it rained again. It just poured. But Mr. and Mrs. Bird were snug and dry in their little new house.

They chirped, "Peep! peep! peep! cheep! cheer-ee! Thank you, Teddy, for our lovely dry little house."

By and by there were five darling little baby birds in the new house. They kept Mr. and Mrs. Bird busy feeding their five little mouths.

Every morning Mr. Bird perched by the door of the house and sang:

Cheer-up! cheer-up! cheer-ee!
We're as happy as happy as can be,
For a fine little house have we
In the top of the old apple tree.

—Our Little Ones.

---

**THAT HAPPY LITTLE THOUGHT.**

A helpful little Happy Thought went hastening on its way,
All in the early morning of a long and busy day.
"I've neither hands, nor feet, nor tongue," it mused, "but I'll not sorrow,
For boys and girls are plentiful, and so I'll merely borrow."

Now little Nell was skipping by to visit little Jane.
Presto! the little Happy Thought was beaming in her brain.
And so she turned and hurried back, and stayed at home instead,
Reading, with merry, tripping tongue, to poor blind cousin Ned.

Off went the little Happy Thought, and saw some idle feet
Drumming their heels against the step upon a quiet street.
And soon those feet were carrying, upon an errand hot,
Their smiling owner who had whined, and said he'd rather not."

If "Satan finds some mischief still for idle hands to do",
Why, then, a little Happy Thought can set them working, too.
And, judging from a-many things I notice every day,
That helpful little Happy Thought is still upon its way.

—St. Nicholas.


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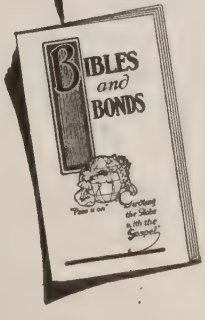
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# Deaths

### REV. JAMES H. W. BLAKE.

**A Tribute.**

At a meeting of the Vestry of Christ Church, Georgetown, the following was adopted as the unanimous sentiment of the Rector, Wardens and Vestry on the death of the REVEREND JAMES H. W. BLAKE, who was called away on the 27th day of April, 1928:

For over twenty years of active ministration in this Parish Mr. Blake was a preacher of the pure word of God. His reverent and impressive manner of conducting the rites and ceremonies of the church reflected the depth of his belief in the saving doctrines which they set forth. His life was a daily example of the gospel which he professed and preached. He was a friend to each and every member of his flock. He was above all things a godly and saintly man and an example of the precepts of our Lord eJsus Christ in action. His memory will long be cherished by those of us who knew him so well during all those years.

### DR. JOHN R. WHEAT.

Entered into life on Sunday, June 3, 1928, DR. JOHN R. WHEAT, beloved physician.

It may be truly said by the lowly and the great who are numbered among the many friends of Dr. Wheat, that "his walk was close with God". His long and useful life was given in ministering to the sick in body and in spirit, and, even as his Lord upon whom he leant and patterned all his acts, he served unmindful of reward.

In Dr. Wheat was combined a great humility and gentleness, linked with wide pity and the gift to heal, and no service he could render those who suffered was ever shirked; but rather was it sought with eagerness and performed with fidelity and gladness.

Now that those slender bonds which linked him to this world are parted, and he has gone forward into the white light of eternity, the many upon whom his healing touch was laid remember him with love and reverence; realizing that again for awhile a great spirit has walked the ways of earth.

A life given in service to mankind is a life hid with God and precious in His sight.

E. V. M.

## CHURCH INTELLIGENCE
(Continued from page 19.)

of James H. Houghteling, a banker of that city, beginning in his own Bible Class of St. James' Church with a dozen men from seventeen to nineteen years old. The Brotherhood practically originated and has fostered the noon-day Lenten services in eleven of the most important cities of the country, including Washington, Chicago, Richmond, New Orleans, Louisville, Philadelphia and San Francisco.

**Rector of Venerable Church Dead.**

The Rev. Reginald Ripley, rector of St. Matthew's Episcopal Church at Seat Pleasant, Maryland, died June 10, at Emergency Hospital, Washington City, after a very brief illness of acute indigestion. He had been rector many years of St. Matthew's, which dates back to 1692, when it was founded as Addison Chapel. In 1923 services commemorating two hundred and thirty-one years of history were conducted, Mr. Ripley delivering the commemorative sermon. A paper prepared by Mr. Ripley, probably the last work he did, was read before the Washington Clericus at its meeting of June 18.

A. B. W.

### MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

**Nine Men From One Church Preparing for the Ministry.**

St. Michael and All Angels' Church, Baltimore, the Rev. Wyatt Brown, rector, has nine men preparing for the ministry and one recently ordained. On Sunday, June 10, the services at the church were turned over to these ten men, each having some part. The early Communion was a corporate service for men and boys. At eleven o'clock the sermon was preached by Mr. Charles A. Brocklebank of the Virginia Seminary and the evening sermon was preached by Mr. J. Moulton Thomas of the same seminary. Other institutions represented by the candidates were the University of the South, Union Seminary, University of Virginia, William and Mary College, Johns Hopkins University and Baltimore City College.

**Survey of Diocese Being Made.**

In accordance with a plan decided upon at the last Diocesan Convention a complete survey of the Diocese of Maryland is now under way. The General Committee is headed by the Rev. John I. Yellott, and the active survey is in the hands of an expert from the Field Department of the National Council, the Rev. Elmer M. Schmuck. It is intended that this intensive study of the diocese shall be thorough and far-reaching. Full questionnaires have been sent to every rector; personal investigation will follow these reports and special committees have been appointed to survey carefully each field where there is any possibility of expansion and each parish which presents a problem.

A recent survey by the Baltimore Federation of Churches, in one section of the city, has disclosed the pressing need in at least one aspect of the situation. It was disclosed that the growth in population in this particular Guilford and Roland Park section was not balanced by the growth in church membership, there being some hundreds of families identified with churches elsewhere who had not established religious associations in Baltimore. It was found also that more families in this region claimed Episcopal affiliation, past and present, than to any one other denomination.

J. A. M.

### MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor.

**The Sixth Annual Rural Parsons' Conference.**

The Sixth Annual Rural Parsons' Conference of the Diocese of Mississippi was held in early May at Gulfport, Miss., in St. Peter's Episcopal Church, was one of the most successful conferences ever held. There were one hundred and twenty-five representatives from all parts of the State of Mississippi. The Rev. Val. H. Sessions, Dean of the Rural Convocation, presided at all meetings of the Parsons. Mrs. W. S. Welch presided over the Rural Women Workers' Conference. Both conferences were joint sessions for the lectures of Prof. R. J. Colbert, University of Wisconsin, Madison, Wis., and for a lead on the Isolated by Mrs. W. S. Welch of Laurel, Miss.

These rural conferences have been a great help to the work of the Church not only in Mississippi, but to the Church as a whole. As the Rev. Walter B. Capers, rector of the largest city parish in the Diocese of Mississippi, said: "Such conferences not only help to a better understanding of the rural opportunities in Rural Work, but the Conferences makes possible the setting up of the program for the accomplishment of such work. When I began my ministry in Virginia, they just threw me out into the country, so to speak, and said, in effect, "Go to it!" Naturally the question rose in my mind: to what? Well, I had to find out for myself. But today in dioceses like Mississippi the rural clergy are receiving recognition and sympathetic cooperation —not all they deserve—but still an ever increasing amount."

The Report of the Findings Committee included the following findings:

1. Dealing with Mr. Bush's address on the Church and Farm Organizations. It is the sense of the committee that the Rural Clergyman should familiarize himself with the life and work of those he has to serve, and that he should be a leader in all forms of farm organizations—especially those that work for character building as for instnace the 4H Clubs. While so familiarizing himself he should fit himself so that he can talk in a language understood by the farmer.

2. Dealing with the Bishops' Crusade. Your committee would urge the contin-

uance of cooperation with the aims and efforts of the Bishops' Crusade.

3. Dealing with the Vanderbilt School of Religion. We rejoice in the Vanderbilt School of Religion and its splendid opportunity and would urge Mississippi's complete cooperation. We approve the findings of the Episcopal group in the school of 1928.

4. Dealing with the 1929 Regional Conference. The Committee would express the happiness of this body that the Regional Conference of Rural Workers, the first of its kind in the South, is to be held in this Diocese in 1929. We would pledge our support and looking forward to that conference and desiring to promote the efficiency of our work would urge the study of tanetahrd work would urge the study of tentative subjects as suggested by Professor Colbert.

It is especially urged that all our clergy make it the practice of following up our College students following Professor Colbert's suggestion. This deals with the study of Church extension through correspondence which we all should study.

V. H. S.

## Personal Notes

The Rev. W. H. A. Hall has been appointed minister-in-charge of the Church of the Annunciation, Glendale, and has taken up his residence there.

The Rev. Charles Pittman, recently ordained deacon after some years in the ministry of the Reformed Episcopal Church, has been appointed in charge of St. Elizabeth's, Floral Park.

Bishop Stires and Mrs. Stires sailed for Europe on Saturday, June 23.

The Rev. Frederick A. MacMillan, the rector of Christ Church, Reading, Pa., was honored at the recent commencement of Franklin and Marshall College, Lancaster, Pa., by having conferred upon him the degree of Doctor of Divinity, Franklin and Marshall College belongs to the Reformed Church. It is the denomination's best known college in the east. Dr. MacMillan also preached the alumni sermon at the Philadelphia School.

### ORDINATIONS.

On Friday, June 15, 1928, the Rt. Rev. A. C. Thomson, D. D., Bishop Coadjutor of Southern Virginia, advanced to the Priesthood the Rev. F. P. Thornton, deacon, in Brandon Church, Burrowsville, Va. The sermon was preached by the Rev. E. R. Carter, D. D., of Christ Church, Petersburg, Va., and the candidate was presented by the Rev. Myron B. Marshall, of Halifax, Va. Others who assisted in the laying on of hands were the Rev. Herbert N. Tucker, the Rev. T. Carter Page, the Rev. George S. Gresham, the Rev. Richard H. Lee, the Rev. David C. George, the Rev. Wm. A. Brayshaw, the Rev. Charles E. Stewart and the Rev. Hugh B. Sublett, D. D. The Rev. Mr. Thornton will continue as rector of Martin's Brandon Parish, together with Christ Church, Waverly, Ritchie Memorial, Claremont, and Grace, Cabin Point.

On June 3, 1928, at the Cathedral of St. John the Divine the Bishop of New York celebrated the Holy Communion, ordained to the diaconate Mr. Daniel Morse Welton, presented by the Rev. Wm. H. Owen, and advanced to the priesthood the Rev. Paul Duliver Wilbur, presented by the Dean; the Rev. Clarence Van Buchanan, B. A., presented by the Rev. Wm. H. Owen.

The Rev. William Henry Owen preached the sermon and united with the Dean, the Presenter and the Sacrist, in the laying on of hands.

On the first Sunday after Trinity, June 10, 1928, the Bishop of Minnesota, ordained to the diaconate Mr. William James Spicer, in St. John's Church, Mankato. The Rev. Lewis D. Smith presented the candidate, and the Bishop preached the sermon.

The Rev. Mr. Spicer will act as a special missionary, under the direction of the Archdeacon, during the summer months.

### DEATHS.

The Rev. Stephen Elliott Prentiss, a retired priest of the Diocese of Southern Virginia, died suddenly in Richmond on June 22. The funeral was held from Grace and Holy Trinity Church on June 23, conducted by the Rev. G. MacLaren Brydon, D. D., Executive Secretary of the Diocese of Virginia, the Rev. Reginald G. Davis and the Rev. S. S. Spathey.

Mr. Prentiss was born in Charleston, S. C., March 6, 1862, and was ordained deacon in 1892 and priest in 1893 by Bishop Knickerbacker. The bulk of Mr. Prentiss' ministry was spent in the Diocese of South Carolina and Virginia. He retired from active work on account of ill health in 1923. He leaves a widow and one son.


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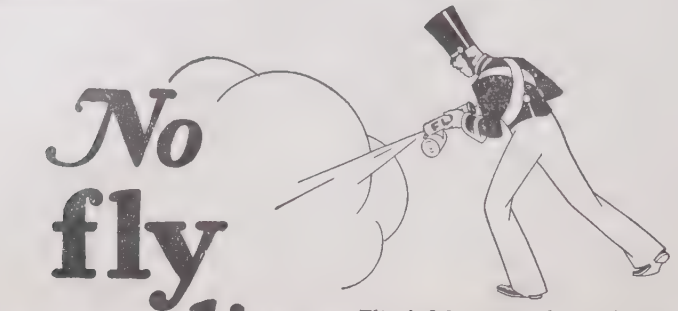
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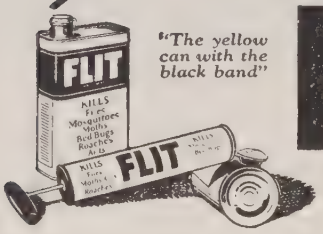


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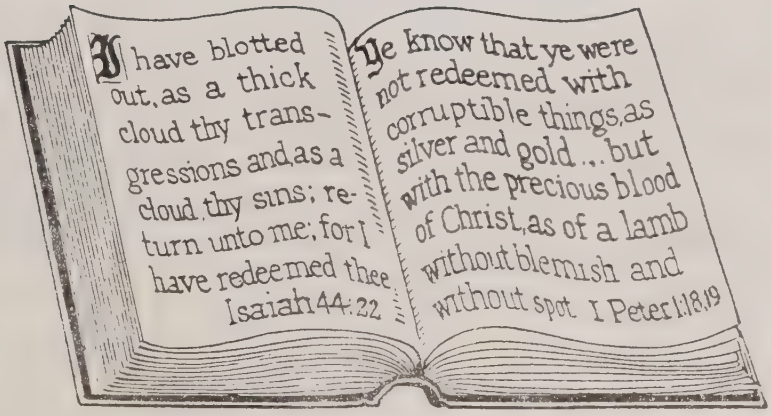
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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| The Story of a Curate Who Was Nearly Dismissed—Canon Dyson Hague | 6 |
| Short Family Prayers—The Rev. Joshua Peterkin, D. D. | 7 |
| Rays of Light From God's Lamp—W. W. Rugh | 7 |
| A Remarkable Sunday School Teacher—Eliza C. A. Blackford | 9 |
| The Surrendered Life: In Christ—The Rev. Frank Cox | 8 |
| Fifth Sunday After Trinity—Berkeley Minor | 9 |
| Favorite Scripture Verses | 10 |
| A Feeble Protest | 10 |
| Book Reviews | 10 |
| Letters to the Editor | 11 |
| Church Intelligence | 13 |
| Family Department | 17 |
| Children's Department | 19 |
| Personal Notes | 23 |



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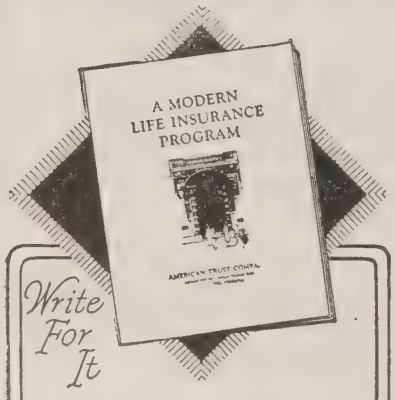
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## Thoughts For the Thoughtful

Ingratitude is treason to mankind.—Thomson.

Temptation means nothing more than experience, proof or trial.—Calvin.

Even when the bird walks we see that he has wings.—Lemoine.

"Hast thou named all the birds without a gun?
Loved the wood rose and left it on its stalk?"

—Emerson.

What God wants is men great enough to be small enough to be used. Moses was such a man.—Webb Peploe.

"What marks each one within the fold
Is faith that does not see;
And yet as if it did behold,
Trusts, unseen, Lord, to Thee."

The blessed work of helping the world forward, happily does not wait to be done by perfect men.—George Eliot.

Church-going, the keeping of the Sabbath, are not religion; but religion hardly lives without them.—F. W. Robertson.

Jesus was the first great teacher of men who showed a genuine sympathy for childhood. When "He said, of such is the Kingdom of Heaven", it was a revelation.—Eggleston.

Never try to arouse faith from within. You cannot stir up faith from the depths of your heart. Leave your heart and look into the face of Jesus Christ, and listen to what He tells you about how He will keep you.—Andrew Murray.

The soul in its highest sense, is a vast capacity for God. It is like a curious chamber added on to being and somehow involving being—a chamber with elastic and controlled walls, which can be expanded, with God as its guest, illimitably, but which, without God, shrinks until every vestige of the Divine is gone and God's image is left without God's Spirit.—Heun Drummond.

Courage is not lack of fear; it is standing your ground in spite of fear.—H. C. King.

Progress has only been possible because of the emergence of revolutionary spirit, isolated men and women and groups of men and women who have not been content with the slow, upward climb, but have risen on wings as eagles, who have been so much before their times that they have been called madmen and fools, but whose folly has been the most potent factor in creating the moral atmosphere into which the world has occasionally moved on.—Henry T. Hodgkin.


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EDITORIALS

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## AFTER

"Just think—to step ashore, and that shore HEAVEN;
To clasp a hand outstretched, and that God's hand;
To breathe new air, and that celestial air;
To feel refreshed, and know it **immortality**;
Just think—to pass from stress and strain,
To one unbroken calm. To wake, and find it GLORY!"

Each of us knows that on some day, near or distant, we must depart from this world. Many of us who use the sense and strength required to think seriously and honestly of that inevitable day fix too much of our thought on where and to what we shall go into the hidden realm and too little of it on what we shall leave after us in this known and familiar life. We know we must go where extinction, however it may be longed for, is as impossible as what we call death is unavoidable. We are prone to forget that when we have gone hence works and words of our's will be living here and in eternity, in their consequences, for good or ill.

Everywhere there are suicides over whom no inquests are held and who physically are alive and healthy. The old monks and hermits so intent on saving their own souls that they shunned contact with humanity and in sequestered and gloomy caves, with companionship of skulls and bones and whips for their own backs, occupied themselves with prayers and tears and penances, were suicides. So were the gay worldlings, so reckless or hopeless of their souls that their days and nights were used for drunkenness, gluttony and debaucheries, dancing, music and laughter. Counterparts of these extremes, modified by modern conditions, are all about us. We have men and women who refuse spiritual contact with their fellow creatures, who trust for salvation to their own austerities, deny themselves innocent pleasures, fearing touch of the unclean, sternly banish from their hearts tolerance and sympathy, pity and interest reaching the erring, sinful and weak. We have the opposite kind, living by and for frivolities, tawdry little ambitions, gross lusts, the laughter of today, to be followed tomorrow by mocking echo in groans and brooding spectres of remorse and despair. When, on any pretext or yielding to any impulse, we cease from working and striving as we may for the widening and establishment of God's kingdom on earth and the helping and betterment of God's creatures we are suicides, slayers of all the better part of ourselves, of the real meaning and purpose of the life entrusted to us to use as we will.

Uselessness is suicide. Usefulness to God and man is life and the purpose of life. St. Simeon Stylites, who, according to the legend, spent thirty years atop a pillar in Syria, torturing himself all day with ceaseless genuflexions, and King Charles the Second, who spent twenty-five years on the throne of England in profligacy, cunning treacheries, self-indulgence, were alike ridiculous and deplorable suicides. The certain poor widow who cast in her mite, the miserable thief hanging on his cross and in his dying agonies doing all he could to express his new-born faith and to honor and comfort the Sinless Sufferer at his side, yet live in the messages of consolation and hope and inspiration which through nineteen centuries have reached millions of hearts and added to the hosts of the redeemed. A minute, perhaps, for the widow's bountiful gift of all her scanty living; three or four hours for the malefactor's penitence and protest and plea; days and nights of patient toil and danger braved for the shepherd searching the mountains for his sheep astray—all of their works live after them. The cup of cold water given in His name may nourish to glorious fruition dormant seed of gratitude and high aspiration. In the infallible, inexorable, unswerving balances of God, held eternally in clear, never fading light, things beyond the reach of our senses and our knowledge are weighed with exact justice. A word spoken an act or gift too small for human notice or hidden from human observation, may be of far greater importance before the Final Judge than the winning of a decisive battle in a righteous cause or any achievement of statesmanship or sagacity, may give happiness and beauty to live forever, long after this planet and all the transient things of it have vanished. We need not be great in the eyes of this world to leave behind us footprints to put new courage and noble impulse in the hearts of the wrecked and forlorn.

Our human instinct impels us to shrink from being forgotten here after we have passed on. The instinct that is part of our share of divinity urges us to look to a new and higher life on the further side of the curtain of darkness. Honest facing of familiar facts tells us we may not hope to live in memories many years after we go to our graves. Walter Reed, the Virginian, and Dr. Gorgas, who together conquered yellow fever, will be forgotten presently by the general public, but will continue to save thousands of lives and prevent suffering, destitution and misery. So with Pasteur, so with many of the splendid discoverers, inventors, benefactors. They go hence and most of them are forgotten; but their work lives and shines in endless additions to human happiness and knowledge, lessening of human pain, the growth and strengthening of human brotherhood, the doing of God's will on earth.

It is impossible to imagine sweeter or more joyful reward for the redeemed in Heaven than that they may see and know effects and results of good done here, extending perhaps through centuries of our time and generations of human life and on endlessly through eternity. Certainly no punishment could be more frightful than enforced knowledge to those who have left evil heritage of the endless, awful consequences of the wrongs they did, of long successions of sorrows and horrors caused by them. If it should be so ordered, there would be a bottomless gulf of contrast between the obscure faithful preacher, the pious humble woman, the God-fearing, God-serving poor man, their souls bathed in the light of God's glory and serenely blissful in contemplation of good work done, far beyond their hopes, and Napoleon, compelled to see and feel the bitter tears of women, excrutiating agonies of men, the waste of lives, attending his march to power.

We may not know of this. We do know that short as the life here is, it is crowded not only with disappointments, alternating joys and griefs, hopes and fears, but also with opportunity and responsibility. We know we must go to everlasting life somewhere; but however brief our conscious working time here, we must leave after us seeeds hlpful or hurtful. Countless men and women have gone to their last earthly sleep rejoicing in assurance of waking to rest and happiness. Every man or woman considering honestly the years lived, has known the discontent born of the divinity within us, the conviction of so much left undone that should have been done, so much done that should not have been done. Self-satisfaction is self-destruction. To leave after us the t
of good of which we are capable and the least evil to which our mortal weaknesses and passions can be restrained, is work and watchfulness and humility and humble supplication for help and guidance, day by day, hour by hour.

**Alfred B. Williams.**

# SHORT FAMILY PRAYERS

## Reverend Joshua Peterkin, D. D.

### FRIDAY MORNING.

ALMIGHTY and most merciful God, we are assembled together this morning to thank Thee for Thy preservation of us during the past night, and to pray Thee to continue Thy wonted care of us during the coming day—guarding both our souls and bodies from all evil.

We are about to enter on the duties of our several callings—enable each of us to be faithful and diligent in them, as those who must hereafter give "account of all things done in the body" to Him who is the Judge of quick and dead.

We desire to remember that Thine eye is continually upon us; that Thou canst pierce into our inmost thoughts —grant, therefore, that our most secret ways may be pleasing unto Thee.

Give us grace to overcome our sinful appetites and passions, and to bring every member of our bodies, and every faculty of our souls, into captivity to the law of Christ.

We pray Thee to bless the events which shall befall us this day. Sanctify to us our prosperity and our adversity. Purify our hearts more and more by the dispensations of Thy providence, and the influence of Thy Holy Spirit; and fit us for that great and final change which we must all soon experience.

Pardon our many offences—may the remembrance of Thy goodness lead us to repentance; and grant us perfect remission of our sins, we beseech Thee, for the sake of Jesus Christ.

We commend to Thy Fatherly care our friends and relations, and all for whom it is our duty to pray.

Hear these, our prayers, which we offer before Thee, trusting in the merits of our only Mediator and Redeemer. Amen.

Our Father, &c.

The grace of our Lord Jesus Christ, &c.

### FRIDAY EVENING.

Almighty God, the King eternal, immortal and invisible, we bow humbly before Thy divine majesty, and acknowledge our obligations to Thy goodness and mercy.

We bless Thee for all the comforts of this life, and especially for thine inestimable love in sending Thy Son from heaven to be the Saviour of our souls. For His sake we beseech Thee to grant us the pardon of our sins and vouchsafe unto us the assistance of Thy Holy Spirit, that we may hereafter be more effectually restrained from sin, and excited to our duty.

We would commit all our concerns into Thy hands. May Thy watchful Providence defend us by night and by day, in adversity and prosperity, in sickness and in health, and when the hour of death shall come, may our consolations in Christ abound.

We must humbly address Thee in behalf of all for whom it is our duty to pray. We beseech Thee that our country may be more and more favored with the light of the gospel. Bless those who are in authority over us, and give them wisdom to fulfill the arduous duties to which they are called. Have mercy upon all who are in any trouble, and be pleased to visit and relieve them. Be merciful to those who are near and dear to us; may they be near and dear to Thee. Take them and us into Thy holy keeping this night. We cannot protect ourselves, but we trust in Thy goodness, love and power.

Hear us in heaven, Thy dwelling place, and accept us and these our imperfect services, for the sake of Jesus Christ, our only Mediator and Redeemer. Amen.

Our Father, &c.

The grace of our Lord Jesus Christ, &c.

# THE STORY OF A CURATE THAT WAS NEARLY DISMISSED

## By Canon Dyson Hague of Canada

YEARS ago when I was appointed rector of St. Paul's Church, Halifax, the oldest Protestant Church in Canada, my dear friend Canon Troop said to me: "One of the first things I want you to do when you go to Nova Scotia, is to go into old St. Paul's Church, Halifax, and go up the right aisle and read a marble tablet there. It is erected to the memory of the Rev. William Cogswell, and I think you will say it is remarkable when I tell you about it. The story as I was told it is this:

The Honorable Mr. Cogswell, of Halifax, had a son who decided to enter the ministry. In due time he was ordained, and became the assistant minister at St. Paul's Church, Halifax, the foremost Anglican Church in Canada, which in those days had a splendid congregation, and was attended not only by the most influential citizens of the city, but also by the army officers and distinguished visitors from England. Prince William Henry, afterwards King William the Fourth, and the Duke of Kent, the father of Queen Victoria, used to go there. The new curate preached the Gospel with great earnestness, and, as such preaching in those days was rare, so startled the staid Church-going people of the day that he was looked upon almost in the light of a fanatic.

When the first Easter vestry meeting came around, and the old rector took the chair, a prominent and somewhat pompous Churchman got up and spoke as follows: "Mr. Rector, I have a motion to make. It is with regard to the new curate, your assistant, Mr. Cogswell. He is no doubt a very estimable young man, and does his duty according to his light. But the kind of sermon he preaches is, in my opinion, altogether unsuited for this church. He seems to look upon us all as if we were a lot of sinners, and had never been baptized. He says we need salvation and personal conversion. In fact, I think he is not at all fitted for a position such as that of the assistant minister of St. Paul's Church, and I beg to move, if anybody will second it, that the salary of the Rev. William Cogswell be discontinued from this day three months."

As may be imagined, there was not a little commotion in the meeting when this bombshell kind of a motion was made and seconded. A feeling of awkwardness was apparent. The old rector was visibly preplexed, and there was not a little whispering and talking amongst the members of the vestry, who seemed for the moment quite nonplussed and uncertain what to do.

At last, however, a very prominent man got up. He was a British officer—a blustery, autocratic kind of a man, not at all notorious for his religious convictions, and more familiar with claret and port wine than Church doctrine. As he stood up he said: "Mr. Rector, I quite agree with the previous speaker with regard to Mr. Cogswell. I do not like the kind of sermons he preaches at all. I think he looks upon us as a lot of heathen, and talks to us about conversion and the spiritual life as if we had never been to church in our lives. But—but—but—I must say I do not like this way of treating him. I like fair play, and I do not think this is fair play. We may say what we like, but he is a good man. He is a true Christian, and he preaches God's Word. And, in fact," and here he blurted out the words with difficulty, "in fact, Mr. Rector, I am

going to move an amendment that the salary of the Rev. William Cogswell be increased $300 a year from this day forward."

A feeling that was almost electric swept over the meeting. The appeal to their better and more generous instincts touched them. The whole body rose to their feet. A seconder was immediately found and that motion was carried unanimously.

"And," said Canon Troop, "instead of Mr. Cogswell's being dismissed, he rose higher and higher in the estimation of the people, died at the early age of thirty-seven, and left behind him a name that to this day is a name of the deepest affection and of the highest esteem. Now you be sure and go and see his monument."

So, as the reader may well imagine, when I first entered the portals of that venerable building, the oldest Protestant Church in the Dominion, the Westminster Abbey of Canada, I said to the sexton: "Show me the tablet of the Rev. William Cogswell. I want to see nothing else until I see that." He led me up to it. It was a plain marble mural tablet on the southwest wall. And you can well imagine that an insuppressible tear arose in my eye and my heart was surcharged with emotion as I read these beautiful words:

Erected to the memory of
THE REV. WILLIAM COGSWELL, A. M.,
Who departed this life on the 5th day of
June, A. D. 1847,
Aged 37 years.
This Faithful Minister of the Gospel was Born, Baptized,
Confirmed and Admitted to Holy Orders in this Parish.
Educated in King's College, Windsor, he was Curate of
St. Paul's Parish upwards of Fourteen years—
the Whole Term of his Ministry.

He was a Most Zealous Labourer in the Lord's Vineyard, and ever preached Jesus Christ and Him Crucified as the sole foundation of every sinner's hope of salvation, as the only channel through which pardon and peace could be extended to any of our fallen race. By the eloquence of his preaching, and the purity of his life, he enforced and exemplified the doctrine and the fruits of faith. No monument is required to perpetuate his memory in the minds of those who had the happiness to know and the privilege to hear him; but the inhabitants of the parish feel it a duty to record their sense of the value of his services while living, and their grief for their loss by his death.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate of the Bible Institute of Pennsylvania 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

### II. Who is the Author of the Bible?

The Bible, the Word of the living God, being "God breathed", reveals, in its very nature, as well as in its declarations, the character of God, its Author.

1. Declaring the end from the beginning, the Word of God reveals the fact that the Author is **Omniscient** (knowing all things) (Isa. 46:9, 10; Eph. 1:4; Heb. 4:12, 13; Ps. 139; Eph. 1:10, 11; Prov. 3:19; Rom. 11:33-36; 16:27; Gen. 3:15; Heb. 2:14).

He who reveals His will and who works all things according to the counsel of His own will, has a purpose and plan for the life of every believer, which He fulfills by His Word and Spirit, as we yield to Him (Rom. 8:29; Acts 1:8; Eph. 2:10; Rom. 12:1, 2.)

2. Being the "word of power", the Bible reveals the fact that its Author is **Omnipotent** (having all power) (Matt. 28:18; Heb. 1:3; Rom. 1:16; 4:21).

When God speaks to our weak and trembling hearts in some message from His Word we can say like Daniel, "Thou hast strengthened me" (Dan. 10:19; 2 Cor. 12:9, 10; Eph. 6:10, 11; Isa. 40:28-31).

3. Because God's Word is brought nigh to the hearts of all men to convict of sin, and to reveal the Saviour to all who call upon His name, it declares that the Author is **Omnipresent,** that, in the person of His Spirit, His "eyes run to and fro throughout the whole earth to show Himself strong in behalf of them whose heart is perfect toward Him" (who trust in Him) (Rom. 10:8-13; 2 Chron. 16:9; Rev. 5:6; Ps. 139: Prov. 15:3).

What sweet comfort it brings to our hearts to know that the Author of this wonderful love letter (God's Word) dwells in the heart of every true believer and will never leave nor forsake him (Jno. 14:23; Eph. 3:17; Heb. 13: 5, 6; Jno. 14:16, 17).

4. Abiding forever, the Word of the Lord mirrors the Author as the **Eternal** One, who gives His eternal life to all who believe His word (1 Peter 1:23-25; Ps. 119:89; Matt. 24:36; Ex. 3:14, 15; Ps. 90:2; Jno. 1:12; 3:36).

Oh, what a joy to live forever and ever in the presence of the One whose everlasting arms continually uphold us (Deut. 33:27).

5. Unchanged by time or translations, God's Word reveals the Author as the **Unchangeable** God, the Faithful One (Mal. 3:6; Heb. 13:8; Jas. 1:17; Heb. 6:16, 17; Rom. 11:29; Heb. 10:23).

What blessed assurance this gives us that God's love toward us in Christ changes not (Rom. 8:31-39; Jno. 13:1).

6. Unfathomable and unsearchable in its depths, inexhaustible as a storehouse, incomprehensible as a fountain of blessing and unlimited in its application, His Word reveals the Author as the **Infinite** God (Ps. 31:19; Rom. 11:33-36; Eph. 3:20; 3:8).

Love that passeth knowledge, peace that passeth all understanding and joy unspeakable is the possession of all who believe the exceeding great and precious promises of God's Word (Eph. 3:19; Phil. 4:6, 7; 1 Peter 1:8; 2 Peter 1:4).

7. Having power to beget a holy life in the heart of every sinner who believes, and power to keep the believer from sin, the incorruptible Word of God makes known the fact that its Author is **Incorruptible,** absolutely and eternally holy (1 Peter 1:23; Ps. 119:11; Rom. 1:23 R. V.)

Born again of the incorruptible God, through the incorruptible inheritance, as His witnesses here clothed with an incorruptible apparel, given an incorruptible body when Christ comes for His Church, and crowned with an incorruptible crown, we shall reign forever with an incorruptible King (Rom. 1:23 R. V.; 1 Peter 1:23; 1:4; 3:4 R. V.; 1 Cor. 15:52; 9:25; 1 Tim. 1:17 R. V.)

# A REMARKABLE SUNDAY SCHOOL

## By Eliza C. A. Blackford

MAY I be allowed to add my tribute to the memory of Miss Julia Johns, of whom my honored friend, Bishop Winchester, has lately written in your paper?

After the years of which he has told, she had a Bible Class of girls, later embracing many of the young married ladies of the Seminary Hill, and I was one of those privileged to be on intimate terms with her, both in her class and in her private life.

When in my early girlhood I had a letter from my father telling me of one of his parishioners, Mrs. McG., who was in dire need, I took the letter to Miss Julia, sure of her sympathy, and equally sure that neither she nor I had any command of money. We were both distressed and I felt powerless. She told me to leave the letter with her, and join with her in praying over the matter.

A few days later she sent for me and told me she had sent that letter to a wealthy friend, who at once replied that she and Mrs. McG. had been schoolmates and friends, but had not heard of each other for many years. She grieved to hear of her troubles and sent a check for fifty dollars. It was a great relief to my father and to the troubled lady he was so anxious to help. It is right to add that neither Miss Julia nor I knew of the girlish affection of these ladies. We felt she had written, divinely guided, to the right person.

Miss Julia Johns' life was one of **Adventures in Prayer.**

It was her great wish to establish in Alexandria a much-needed hospital. She told me she had so often asked aid for those who needed it that she felt ashamed to appeal further to earthly friends, and in this undertaking she meant to ask assistance only from God.

Her heart was so full of the subject that she spoke of it constantly, but made no direct appeal.

Soon a building was placed at her disposal and friends began to contribute. In a few years the "Alexandria Infirmary", as it was then called, began to function. There came a matron and a few nurses, depending for their salaries and literally for their daily bread solely on Faith and Prayer.

It was a hard struggle, but good work was done, and every one began to help.

The bakers sent bread left over from day to day, confectioners sent ice cream left on their hands, country people sent milk, eggs, butter, fruit, etc. A few well-wishers sent regular subscriptions.

Then the Alexandria people decided to have a bazaar and every one worked for it. Some fair young Hebrew maidens were asked to serve at the bazaar tables. They replied in a beautiful note that "the daughters of their people" could not consistently take part, but they and their families wished to contribute. They sent five hundred dollars.

Some Negroes sent a touching letter, saying many of them had been nursed in the ward assigned to them, and they wished to show their gratitude by a contribution. They sent some hundreds, but the sum is forgotten. The bazaar was a great success.

Colonel Arthur Herbert and a few other fine Christian men became treasurers of the funds collected, and some benevolent ladies were organized into a Board of Managers.

The work went on, but with great trials of Faith.

One day the matron wrote Miss Julia that she simply could not "carry on", she needed thirty-five dollars at once and without it, she would have to give up the struggle. Miss Julia told me she could not send the money—but, oh! how she prayed for it! When her mail came in that day, it brought the exact sum needed.

Mrs. Adamson, late head of the Infirmary, told me that Colonel Herbert told her this story.

Their treasury was almost empty and he and his fellow trustees sent for Miss Julia to give her their resignations; they said, as business men, it was absurd to call themselves treasurers of an empty treasury. Her reply was a request for them to wait half an hour while she could be alone. There can be no doubt how that half hour was spent. When she returned to them they had all reconsidered and promised to stand by her.

Miss Julia Johns died in December, 1883.

That interview of which Colonel Herbert told, was a turning point in the Infirmary's career. The Hospital has prospered and been enlarged and has extended its circle of usefulness beyond Miss Julia Johns' dreams. To me it stands as a monument to her Faith and Prayer.

# THE SURRENDERED LIFE---IN CHRIST

## Conducted by the Reverend Frank Cox

### HAVE YOU RECEIVED YOUR B. A.?

I AM not speaking now about the B. A. from below, admitting to earthly privileges, I mean the one from above, Born Again. The one is good, the heavenly is best. Men can succeed without the one from earth. They have gained fortunes, and honors without it, but without the other no man can be eternally successful. We have the words of our Lord for it, "Except a man be born again he cannot see the Kingdom of God".

Why must we be born again? The Once Born lives in the sphere of the natural, his life is under the control of self, self is the center of his thought. Man cannot raise himself out of this selfish and self-centered state any more than he can lift himself by tugging at his own shoes. There must be a power from above to lift him out of himself.

Again the Once Born is under the control of sin. It may be the polished sin of the Pharisee or the gutter variety of the Publican, but it is all sin. All snakes are snakes, the Indian said, and all sinners are displeasing to God. Self-reformation does not meet the need. Many people have made resolutions to do better, but they are soon broken. The very effort to keep the resolution seems to focus the attention even more strongly on the temptation and failure results. The way of resolution is the way of struggle, struggle in the flesh that fails. You need a new power from on high to strengthen your weakened will. You must be born again.

What does it mean to be born again, and what are the results? It means that Jesus Christ enters the heart as Saviour, and that He transforms the heart. The change is so radical that the Bible calls it passing from death to life. No man really lives until he is born again. He may have existed before, but he was not alive unto God.

The Lord works from the inside out, man tries to reverse the process. The Psychologist tries to influence the heart by changing the habit. Christ transforms the heart and the habits take care of themselves. He makes us love His way. That is the reason why His yoke is easy and His burden light. The outsider imagines that the sinner has a good time while the Christian is miserable. He thinks that living a good life consists of doing a lot of things you do not want to do and missing a lot of good times that you would like to enjoy. God says that the way of the transgressor is hard. He shows that the one who spends his life in running after a "good time" is chasing a phantom, buying bubbles with a "whole soul's tasking", that the world which he foolishly thinks he is gaining is not worth one soul, and that it will soon pass. On the other hand God teaches us that the twice born man will enjoy to the fullest his new life.

The new birth saves from sin. The drunkard that was not able to stop, the victim of self-indulgence, or the possessor of an evil temper are able to conquer these things by the power of Christ, given to them in the new birth. The same power that saves can keep. Christ said, "Greater is he that is in you, than he that is in the world". The lives of men like Jerry MacAuley have proved this to be absolutely true.

How may we receive the new birth? By receiving Christ into our hearts. The Apostles answered the question of the Philippian jailor, "What must I do to be saved?" by the words, "Believe on the Lord Jesus Christ and thou shalt be saved". Such belief implies reception of Christ as Saviour.

Some have the idea that we have to seek God. The truth of the matter is that God has all the time been seeking us. To be born again, we need only to realize that Christ has been standing outside of our hearts all the time and that he has been knocking there waiting patiently, in His great love, for us to open the door. Being born again is just as simple as that. Turn from your ways, open wide your heart to the One who has called you so long and from the depths of your heart say, "Come into my heart, Lord Jesus", and the transaction is done.

Some one will ask, "Is there not something I must do to prepare the way first? Do I not have to improve myself, before I can invite Him to come in?" The answer is that you cannot. You have tried before to improve and have failed, now let Him do the work. As the old hymn says:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come."

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Mrs. Joseph Baker, of Fredericksburg, Va.:

"In all thy ways acknowledge him and he shall direct thy paths."—Proverbs 3:6.

Who will send one from the far-away places, as well as very near us?

# FIFTH SUNDAY AFTER TRINITY

## By Berkley Minor

THE Epistle for this Sunday (fifth after Trinity) is 1 Peter 3:8-13. This Epistle gives us rules for holy and happy living to guide us, if we would "love life", and would "see good days", and would "inherit a blessing". We must ever bear in mind that these rules, and all such in the Bible, though dictated to the writer by the Holy Spirit, will not help us to the end we have in view, unless the same Holy Spirit that speaks in them shall be our Guide and Comforter in observing them; whose ears are open to the prayers of "the righteous" only, and whose "face is against them that do evil". Who are "the righteous", and who are those that do not do evil? Such a gracious promise from God, the Holy Ghost, to this favored class should make us earnestly desire to be of that number, and to be sure that we are in it. We have Solomon's inspired words (1 Kings 8:46): "There is no man that sinneth not," and our own hearts testify to their truth. To whom then are His ears open? One of the sentences at Evening Prayer helps us here (2 Cor. 5:21): "He hath made Him to be sin for us who knew no sin that we might be made the **righteousness** of God in Him". And those who are "made the righteousness of God in Him" are given us in verse 20, "the reconciled to God" through Christ. To these the ears of God are ever open; for He is even more ready to hear than we to pray. We then, "the reconciled to God" in Christ, who have accepted Him as our Saviour, and are righteous in God's sight, may "come boldly to the throne of grace, and "obtain mercy and final grace to help in time of need" (Heb. 4:16). With this assurance we may by His assistance, get much help and comfort from the teaching here given by St. Peter.

Let us consider this teaching. The first sentence of our Epistle (verses eight and nine of the chapter), tells us, "the reconciled to God", "to whom His ears are open", how we shall inherit a blessing; by bestowing blessing, and not "rendering evil for evil, or railing for railing", by one-mindedness, or better (R. V.) by like-mindedness, by compassion, by brotherly love, by pity, by courtesy, or (R. V.) by humble-mindedness. In the preceding chapter this is enforced by Christ's example (verses 21-23), "because Christ also suffered for us, leaving us an example, that ye should follow His steps, . . . who when He was reviled, reviled not again; when He suffered, He threatened not . . ."

St. Peter's teaching here shows how he had profited by the Sermon on the Mount; for one of the Beatitudes is for those who accept reviling: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matt. 5:11); and again (verse 44): "Bless them that curse you." No blessing is more difficult to earn than this, a right attitude of mind toward enemies, whether public or private (hostes or inimici.) That one-mindedness, or like-minded, of St. Peter's teaching does not of course mean that all Christians should think and judge alike; that were impossible, with power of judgment so different, and such different evidence before the minds of different people; but our minds may by God's grace be in complete harmony through that "most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead" before Him. The second sentence in the Epistle is (R. V.): "He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; and let him turn away from evil and do good; let him seek and pursue it." Certainly we should enjoy life and see good days by observing these three rules. Let us pray for guidance to observe them. A large part of the third chapter of St. James' Epistle is given to the tongue, the great evil of an unbridled tongue, and the great difficulty of bridling this unruly member. The Apostle goes so far as to say that if a man "stumbleth not in word, the same is a perfect man, and able to bridle the whole body also" (R. V.). So forcible is his language here as to the danger of, and difficulty in, bridling the tongue, that I quote it in the R. V.: "Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth.. So the tongue also is a little member, and boasteth great things. Behold how much wood is kindled by how small a fire! And the tongue, well illustrating the evil of an 'unbridled" tongue. is the tongue which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beasts and birds, of creeping things and things in the sea, is tamed and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, and it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God: out of the same mouth cometh blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? Can a fig-tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet."

Of the one hundred and thirty-one uses of the word tongue (or tongues) in the Bible, fifty-two are in a bad sense, e. g., a "lying", or a "deceitful", or a "backbiting tongue, well illustrating the evil of an "unabridged" tongue. As a prayer for grace to control this unruly member we should do well to use Ps. 19:14 and 15 (sentence in both Morning and Evening Prayer): "Let the words of my mouth and the meditation of my heart be alway acceptable in Thy sight, O Lord, my strength and my Redeemer."

A beautiful rhetorical question, equivalent to a strong negative, comes in our Epistles, "and who is he that will harm you, if ye be followers of that which is good"? To follow the good we must **know** it; hence the petition in the collect for the Fifth Sunday after Easter: "Grant to us, Thy humble servants, that by Thy Holy inspiration we may **think** those things that are good, and by Thy merciful guiding may perform the same, through our Lord Jesus Christ"; so, too, in the petition of the collect for the First Sunday after the Epiphany: "Grant that they (Thy people that call upon Thee', may both **perceive** and **know** what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord."

THE GOSPEL for this Sunday is St. Luke 5:1-11. This miracle and its results have often been compared with that recorded in John 21:1-11, when the risen Lord again, and for the second time gives His fisher Apostles a great draught of fishes, after a fruitless, all-night fish, when (as John says) "they (the seven, Peter, Thomas, Nathaniel, the sons of Zebedee, and two others) that night took nothing". On this first occasion, however, the attitude of the four fishers, Peter and Andrew, whom Matthew and Mark mention, though Luke in our Gospel does not) James and John, is very different, quite despairing, indeed; for Peter says: "Master, we have toiled all the night and taken nothing; nevertheless at Thy word I will let down the net." This first miracle of this kind is made more familiar to the world by one of Raphael's celebrated cartoons, The Miraculous Draught of Fishes.

We will not dwell now on the second miracle, but upon the first occasion, when for lack of proper care, or skill, or **faith**, "their net brake" for "the great multitude of the fishes"; in such marked contrast with the success won on the second occasion, when the great haul of "an hundred and fifty and three great fishes" was made, "and for all there were so many, yet was not the net broken".

It were will to consider here why the seven fishers of the second miracle were more successful in their fishing, and what hindered four of them on the first occasion from landing so successfully the great haul of fish, given them by their kind Lord and Master. A careful reading of the accounts given in the three synoptic Gospels, brings out some facts bearing on this question. Luke describes the attitude of the people as much in earnest "to hear the word of God"; so much so as to force Him to address them from Simon's boat, thrust out "a little from the land"; while from all three accounts we gather that the four fishermen were more intent on the business of their craft, than to hear the word of God. They had not yet heard His Sermon on the Mount, wherein He told them, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you". They were evidently much occupied in net-casting and cleaning and mending, and Peter's cry of "mea culpa" is best explained by supposing him to be reproaching himself for neglect of Jesus' teaching. We have not a word of Jesus' teaching on that occasion; would that we had! No doubt it had a message for these four whom he saw poor listeners, and whom He planned to make "fishers of men". Perhaps the three writers of the story got no sufficient report of the Lord's words from these less attentive hearers. At least one of the four felt himself utterly unworthy of such bounty. Then their mismanagement of the great catch, filling the boats too full, lifting the too heavily loaded nets to the strain of breaking, when they might have done, as on the second occasion, dragged the net to the shore and emptied it safely there; all this points to an awkwardness and confusion naturally consequent to a sense of failure in duty to their kind Master and Teacher. No wonder, then,

that "they forsook all and followed Him", feeling that the things of this world had had too strong a hold upon them, which must be broken once and for all, at the call of Jesus. Oh, how effectual is this "call" of Jesus on some, how wasted, it would seem, on others, on many, as here it seems to have reached the hearts of only these four, apparently less eager to hear than those who "pressed upon Him to hear the word of God, "making Jesus use Simon's boat for a pulpit. But from that day to this often great crowds have pressed to hear the preaching of orators, to be entertained, and called in vain. One of the greatest mysteries is Christ's moral drawn from the eleventh hour laborers, in the householder's vineyard: "Many be called but few chosen" (Matt. 20:16).

I must not go into that difficult question of an "effectual calling"; but surely there is enough of such teaching as to election, and effectual calling, and perseverance of saints in the Bible to make us read with tender feelings those verses of Elizabeth Codner, bearing on the subject:

"Pass me not, O tender Saviour,
Let me love and cling to Thee;
I am longing for Thy favour,
Whilst Thou art calling, Oh, call me, Even me.

Pass me not, O mighty Spirit,
Thou canst make the blind to see;
Witnesser of Jesus' merit,
Speak the word of power to me, Even me.

Have I long in sin been sleeping?
Long been slighting, grieving Thee?
Has the world my heart been keeping?
Oh, forgive, and rescue me, Even me.

Love of God, so pure and changeless,
Blood of God, so rich and free;
Grace of God, so strong and boundless,
Magnify it all in me, Even me."

Surely that mighty Spirit inspired these glowing verses.

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**A FEEBLE PROTEST.**

1309 Irving Street,
Washington, May 10, 1928.

To the Editor of the Black Swan:

In the last number of your magazine—which it is a luxury to read and a delight because of its real artistry, even to look at—you publish an absorbing article on the "Three Chop"—as we old Richmonders of the vernacular call it—road. In this occurs the assertion that "little Alfred Williams ran into this road and presented to the Marquis Lafayette a basket of apples".

About three weeks ago Washington newspapers published announcement of the death of "Alfred B. Williams" and results have demonstrated to me the interest my demise will arouse. Evidently my name was looked up in the directories. Sympathetic florists wrote sympathetic letters to my house, or on the telephone in hushed tones expressive of deep sorrow, offered to supply for the funeral flowers to any amount, woven into emblems, symbols or designs according to order and at reasonable rates. Letter after letter has come directed to "Estate of Alfred B. Williams", proffering tomb stones, head stones, monuments of any material or form and bearing any inscriptions desired and done in the most artistic and workmanlike manner and delivered promptly at lowest possible prices. But yesterday a man called on the telephone and, with voice trembling with anguish, enquired whether I had made arrangements for permanent care of my grave. Before I could explain that I am trying to keep out of the grave as long as permitted to do so, he hurried on to say that it would be a melancholy pleasure for him to fix me up so that family and friends would have real enjoyment in contemplating my last resting place and the beauty and security of my interment.

Now, I confess that I am getting pretty well along and I have no matrimonial nor amatory projects; but I do like to pick up now and then a small job of special newspaper writing. To be advertised in one community as dead and in another as more than one hundred and three years old is not helpful to me in that modest avocation. Therefore, I write to say, not that I shall sue anybody for libel, but that the Alfred B. Williams who died was about thirty years my junior and a stranger to me and that the Alfred Williams who presented the apples to Lafayette was my honored father, then three years old. He did not remember much about the incident, but my grandmother has told me that the Marquis rewarded him with a caressing pat on the head and "God bless you, my son".

Sincerely,

**Alfred B. Williams.**

—Reprinted from The Black Swan.

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# Book Reviews

A SIMPLE BOOK FOR THE YOUNG: By B. Young. Marshall Brothers, Ltd., London, England.

This is as the title indicates a book for the young, and it tells of the relationship that should exist between Christ and the young disciple. It presents and illustrates Christ under the several Biblical figures of the Door, the Good Shepherd, the Dew, etc. Much of it conveys good teaching. Parts are unfortunately worded. One can imagine the effect that it would have upon the realistic imagination of the child who is told that the holes were made in Jesus that we might be grafted into His side, the figure then being illustrated by the process of grafting. Sanctified common sense is as necessary as it is rare.

**F. C.**

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PASTORS, POLITICIANS, PACIFISTS: By LeRoy F. Smith and E. B. Johns. Cloth. Pp. 206, with topical and personal indeces. Published by The Constructive Educational Publishing Company, 5421 Ridgewood Court, Chicago. Price $1.00.

The Introduction to this book pleads that "the authors are steadfast in their support of organized religion—that is, the churches. The citizen who neglects to support organized religion is not performing his whole moral citizenship obligation. . . The Church's true job is to make the State better by making better the individuals who compose the State". But the book is directed against the idea that "the Church should make good citizens by commandeering the functions of the State. . . . If the Church has failed to 'sell' the ideals of morality, Christianity, good will or integrity to the individual, it is not possible, and in the United States it is not legal, for the Church to attempt to 'deliver' these ideals to the citizenship, en masse, by means of ecclesiastical power."

This contribution to the now burning problem, seems to us like the breaking of the long-festering ulcer which has been frothing under the surface. Some of us have for years earnestly contended that the spirit of our Lord's injunction, "Render unto Caesar the things that are Caesar's," has been violated by the interference of the Christian Church in the domain of which it has fundamentally no functional part. The ideality growing out of this mistaken notion has caused endless suspicion, irritable unrest and has disastrously affected the true presentation of the Gospel. It generated the challenging interrogation, during the late war, "Where is the Church? Why does it not stop this thing?" Truth to tell, the very day the bomb of war burst, the delegates to the Peace Conference at Geneva were sent scooting hither and thither to escape being engulfed in the zones of conflagration. It was not then up to the Church. It had failed in the primary stages of the office it is here to fulfil. Financiers, commercial magnates, statesmen, kings and rulers otherwise had taken the thing out of the hands of the Church; and God must wait until the avalanche of selfishness, hatred, unbridled passion and heartless injustice to all classes had exhausted its devilish purpose.

The mission of the Church, if the New Testament has any binding force, is just what it always was, the proclamation of the love of God through the personality and work of His Son, to a world lost in sin and in need of redemption. That message embraces the new birth by the Holy Spirit, through whom the compassion of God flows from the resurrected Lord Jesus into every willing heart, flooding society with the streams of divine affection "for all sorts and conditions of men". If that process is repudiated or perverted by the Church, we may not be surprised if the Church becomes a misnomer and a misfit.

This volume is strikingly suggestive in the prevailing crisis. We may not find space to treat of its varied lines of discussion, but mention one feature. Its arraignment of the Federal Council of Churches should stimulate those who are identified with that organization to seek the vital

truth. It shows plainly, that while the Council may have representatives from all the recognized Protestant communions, it cannot authoritatively speak for the entire twenty millions of which those bodies are composed. The authors do not aspire to dictate as to what procedure the Council shall spursue. Rather they irritate in order to provoke a mending of its ways. And their contention is voiced by a sarcastic diatribe from the pen of Lloyd C. Douglass in the **Christian Century**: "You churches have been given the right of way, eminent domain, priority privileges, that you might demonstrate how Christianity as a great moral motive, could offer a remedy (for our social ills). You are not merely marking time and accomplishing nothing. You are in the way! But for your unkept promises, we might have devised some other expedient. Hand over the torch!" Mr. Douglass writes as an unbeliever in Christian doctrine and truly represents the world from which our Lord prayed His disciples to be alienated (John 17:15, 16). It is high time we should get back to His ideal and let the world run its own way.

If this book could be studied (not merely read) by the many who need illumination on the so-provoking complexity of our social order, a right comprehension would reward the effort.

**Kenneth Mackenzie.**

# Letters to the Editor

***In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.***

***No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.***

### CHURCH AND POLITICS.

Mr. Editor:

In your recent article, "Danger", you have sounded a warning about Protestants mixing politics and religion, but omitted sounding an alarm about Roman Catholics getting an opportunity to do the same thing in a worse way.

According to quotations from one of the recent Roman Catholic text books, their old-time doctrine is emphatically asserted. It is the duty of the State Government to uphold and aid the Roman Catholic Church even to the point of **proscribing** (which means even to inflict the death penalty) Protestants and Protestantism. It is the knowledge of this fact that has started the opposition against having a Roman Catholic President.

It is not "Intolerance" (the newspaper cry about the Protestant opposition), but a lawful desire not to have a man in power who believes that it is his duty to exterminate Protestantism. Protestants do not now believe in exterminating Catholics nor have they had in our country (as far as I know) a doctrine similar to that above mentioned as being held by the Catholics about us.

This proscription of Protestants is an approved article of faith with the Roman Catholics, but it is not an article of faith among the Protestants to proscribe them.

The present movement has been on hand (as you doubtless know) for several years. I have kept in some touch with it, and have never seen anything about suppressing Roman religion. It is their view about the State serving their Church that has stirred the opposition. It is not intolerance for a Protestant to oppose having a man in office (especially the presidential) who holds to the belief that he is to use his office to proscribe them! It is self-preservation as to their religious principles and worship.

**Minister.**

Publication of the above letter is in accordance with The Southern Churchman's policy and teaching of tolerance, fairness and encouragement of freedom of thought and expression. The letter is from a conscientious and earnest gentleman and presents opinions which history and reason prove exactly wrong.

True to the belief described in the editorial to which our correspondent refers, The Southern Churchman distinctly and emphatically disavows intent to help or injure any political party or representative of a party. We continue to oppose, with all the power we have, all attempts to intrude into the Protestant Episcopal Church doctrines, forms and beliefs of the Roman Catholic Church which our Church has rejected and repudiated. That is a subject strictly spiritual and proper for consideration and action within the Church. With equal earnestness and for reasons hitherto stated, and many more, we oppose instrusion by any religious organization into political and governmental affairs.

We find in the assertions of "Minister" nothing to justify, or excuse, in the most remote way or to suggest, interference by any Church or denomination in pending political contests or attempt by any Church to coerce or direct the votes and political alliances of its members. Speeches, or pamphlets or books by fanatical, extreme, Roman Catholics are no more evidence of conspiracy by the sixteen million Roman Catholics of the United States to destroy the seventy odd millions of Protestants or force this country under dominion of the Pope than occasional sermons, speeches and books by extreme and fanatical Protestants or Ku Klux Klan proclamations are of determination by the majority of the American people to disfranchise and expel all Roman Catholics.

Fanatics and extremists are products of logic and unrestrained and unguided by common sense or the teachings of the Saviour and are wisely distrusted as witnesses and leaders. They caused the horrors of the Spanish inquisition and the massacre of St. Bartholomew on one side, the murders, confiscations and persecutions following the prejuries of Titus Oates on the Rye House plot, three hundred years of disfranchisement and denial of civil rights to Roman Catholics in Great Britain, the "No Popery" riots in London, in the Eighteenth Century, the burning of convents and churches in this country in the forties, the Know Nothing lunacy of the fifties, stamped to death by Virginian Protestants under Henry A. Wise.

We have had at least one Unitarian President, now Chief Justice of the Supreme Court of the United States, one associate justice of that court is a Jew and another is a Roman Catholic and several States have had Roman Catholic governors. None of these has done anything to destroy Christianity or to force the neck of this republic under the yoke of the Pope. To the contrary, the first declaration of religious freedom in this country was by Lord Baltimore, proprietor and governor of Maryland, who offered haven to the Quakers, regarded as outlaws in New England, and to dissenters, regarded as criminals in Virginia. Here in Richmond we have had at least one Roman Catholic mayor, elected by Protestant votes, and he was an excellent official and did not burn one Protestant church nor destroy one public school. We never have seen nor heard a plausible theory of how a Roman Catholic President of the United States would go about setting up his denomination as the State Church or putting the Pope in possession of our government.

The position of The Southern Churchman is that churches as organizations have no more right to attempt to control the votes and political action of their members than they have to give instructions on what stores or banks shall be patronized or what crops shall be grown. Our contention, based on innumerable facts of history, is that such attempts invariably and inevitably stir those at whom they are directed to resentment and revolt against the churches and Christianity generally and strengthen the ranks of infidelity and atheism. Thomas Jefferson's real religious convictions and sentiments are subjects of dispute a hundred years after his death. The Southern Churchman believes he did incalculable and permanent service for Christianity generally and the Protestant Episcopal Church especially when he successfully demanded absolute divorcement of Church and State, full liberty of religious opinion and prohibition of interference by any religious body, on any pretext, in politics or political issues and questions. Yet in his day thousands of pious, orthodox, zealous Protestants denounced him as antichrist.—Editor.

### "DANGER."

Mr. Editor:

"Danger," by Alfred B. Williams, in the June 16 issue of The Southern Churchman, is, in my judgment, a very significant and timely article, showing as it so graphically does, the unholy alliance between the Church and politics that exists in this country today, and the grave menace of this alliance both to the Church and the State. This same unholy alliance, I regret to say, exists also in the Anti-Saloon League, where it is not only a menace to the Church and State, but also to the cause of temperance. As there is a striking analogy between the present conditions in the Church and the Anti-Saloon League, and as Mr. Williams has stated the case so clearly for the Church, I hope he may later see fit to write another article stating the case for the Anti-Saloon League.

Again this injection of politics into religious and temperance questions, not only creates an impossible condition for the clergy, but also for the laity. We are placed in the position of choosing between the Scylla of voting

our own convictions and the Charybodis of misleading others by appearing in a false position: to chose between being a hypocrite or appearing to be one. This holds both in Church and temperance matters, so long as the politicians dominate the situation.

I will illustrate my point by a concrete example. I have been a temperance worker since my childhood and for many years a member of the Anti-Saloon League. Recently I found that certain prominent men whose life work and habits had been **against** temperance, were being held up as apostles of temperance, by the League, as men "in answer to whose prayers the present temperance movement originated". Knowing the **facts** in the lives of these men, I marvelled greatly at this performance, and took this matter up directly with Dr. David Hepburn of Richmond, also with the National Anti-Saloon authorities at Westerville, Ohio, Dr. Cherrington and Mr. Richardson, and furnished them these FACTS, but all to no avail. Whereupon, I withdrew from the League with this explanation: That as I considered sincerity outranked temperance as a Christian virtue, I could no longer remain in the League and share the responsibility for this state of things, but that I would have to do my temperance work on the outside. I also stated that I greatly feared that this insincerity would react later on the temperance work of the League, and, I regret to say, that my fears have been realized. Later I found out that there was a strong political influence that dominated the policies of the League, and the temperance feature of the League's program was subordinated to the vote-getting feature.

At the time of the death of Wayne B. Wheeler, last summer, there appeared an article in The Literary Digest (the June 18 issue, I think), that threw much light on this subject. Mr. Wheeler was quoted as saying: That the temperance work could not win out on its merits alone, that the League, in order to achieve a victory, would have to line up with one of the major political parties in this country; therefore, he had decided to line it up with the political party with which he was affiliated and also to use the political tactics of this party in putting through the temperance program of the League. Any one who has followed the tactics of the Anti-Saloon League under Mr. Wheeler's guidance, will realize that this was no idle threat. There were a number of editorials in this Literary Digest article, some deploring the passing of Mr. Wheeler, and others hailing it as a good omen for the temperance work itself, as that now, with him out of the work, the political influence, that many deplored as a liability, might be done away with. But so far this hope has not been realized. The same political influences seem to be at work, creating fictitious temperance values for any politician in the Wayne B. Wheeler camp, whose influence might be helpful, and at the same time, putting a much more objectionable insincerity through, by creating fictitious anti-temperance values for any politician who may happen to be in the opposing political camp. In other words, if a man is in one political camp, without reference to his personal habits or official record, he is a temperance man, but if he happens to be in the other camp, he is of necessity a foe to temperance.

One of the secular papers, after observing the political antics and predilections of the Anti-Salooners for some time, and noting their ability to create or destroy temperance values at will, is quoted as putting **this** remark into the mouths of the political group the League is boosting:

> "We will vote for prohibition as long as we can stagger to the polls."

Again, we find this editorial paragraph in The Tulsa Daily World, as sizing up the situation:

> "The Anti-Saloon League," says Senator Bruce, of Maryland, "is partly ecclesiastical and partly political. It is ecclesiastical enough to be a menace to the State and political enough to be a discredit to the Church." We can't think of any supplementary remarks to be added to this statement."

I am not the only person who has been forced out of the Anti-Saloon League on account of this situation. There are others, and this number will grow, as the policy of the League becomes better understood, and the value of the temperance work will decline, unless there can be found some means of effectually ridding the League of this political incubus.

**M. D. Carter.**

Upperville, Va.

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## AS THEY SHOULD STAND.

Mr. Editor:

I have read your editorial (June 23) in The Southern Churchman. It is a searching letter. I hope that the faculty at the Theological Seminary, stands just where Bishops Meade, Johns, Whittle, etc., stood and if they do stand there as they should stand your questions will give no embarrassment at all.

**"Judex".**

Richmond, Va.

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## THE CREEDS.

Mr. Editor:

I have read the article to which you called my attention with interest. There may be some real meaning in the "poetry of religious emotions" as applied to those great creeds, but if so, I lack the ability to understand it. I am no more ready to discard the truth embodied in the creeds than I am to discard the truth embodied in the multiplication table. There is plenty of room in this present world for the men who are out of sympathy, yea, who disbelieve the creeds of the Church, as I formally said in the address I wrote for our General Conference two years ago; but as I understand honesty there is no room in the orthodox Churches for the men who have given up the essence of their faith. I still recall those words of Homer's in the ninth book of his Iliad—he puts them in the mouth of Achilles: "More hateful to me than the gates of hell is the man who hides one thing in his heart and says another."

**Collins Denny.**

Richmond, Va.

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## "MISLEADING."

Mr. Editor:

I read in your editorial headed "Misleaders" in the June 23 issue the statement: "The above statement of Professor Bell regarding the atonement, and the Seminary's failure to protest Unitarian teaching on the part of so many of its graduates, caused the Richmond Convocation to lay upon the table a resolution offered at its recent meeting to endorse the teaching of the Seminary."

This statement is so utterly misleading that I feel it is necessary to correct it. The Richmond Convocation has had two recent meetings, the regular meeting late in April and a called meeting early in May; at the regular meeting a resolution was proposed expressing the complete confidence of the Richmond Convocation in the Virginia Seminary. This resolution was referred to a committee and the committee reported recommending that while the large majority of the members of the Richmond Convocation would approve of such a resolution of endorsement, there were a few ministers who would not approve it and in view of the fact that the majority did not desire to force through a resolution of endorsement when they knew that some would be willing to accede to it they recommended that the resolution be laid on the table with the understanding that each individual minister might express his own confidence in the Seminary if he so desired.

At the May meeting of the Convocation, which was called to consider an entirely different matter, the question of expression of approval of the Seminary by members of the Convocation was raised by one minister who was opposed to any such expression or approval. The matter was, therefore, taken from the table where it had lain since the last meeting and the vote on this question showed convincingly that a majority of the members of the Convocation desired to express their confidence in the teaching of the Virginia Seminary.

After being taken from the table the matter was laid upon the table again by the majority with a definite and explicit statement that their reason for laying it on the table was their unwillingness to force clergymen in the minority into the position of seeming to endorse the Seminary.

Instead, therefore, of passing a resolution by the Convocation a statement expressing confidence in the teaching of the Seminary was prepared to be signed by those who desired to do so. It will be seen that a clear majority of the clergy in and around Richmond have signed it. The statement with attached signatures is enclosed herewith.

**G. MacLaren Brydon.**

The following statement has been signed by fifteen members of the Convocation, eight members declining to sign same:

> We, the undersigned clergy, resident in the city of Richmond and its neighborhood, desire to place on record our complete confidence in the faculty of the Virginia Seminary, its teaching and missionary zeal, and ask for it God's continued blessing and guidance.

The above letter from Rev. Mr. Brydon has been submitted to our friend and informant who is a member of the Richmond Convocation, and he writes us in reply to Mr. Brydon's letter as follows:

"Mr. Brydon's letter records the situation correctly in the main. But he makes certain statements which are just as 'misleading' as the statement he complains of in the editorial. That editorial did not intend to leave the impression that the resolution was laid on the table because the Convocation did not have sufficient strength to be otherwise; all present knew to the contrary.

It was laid on the table as the best solution of the situation which was this: A resolution was offered in Convocation to endorse the teaching of the Virginia Seminary. It was referred to a committee, which favored the resolution two to one, but every one of them loving the Seminary devotedly and knowing that a discussion would not make for peace decided to report in favor of laying the resolution on the table. The Convocation saw it this way and without a word of discussion so voted.

That probably would have ended the matter had it not been for the action of certain members who violated (unwittingly, no doubt) the understanding of the Convocation, which had declared against further **'concerted'** action in the matter. These brethren sent a letter to the Richmond clergy asking them to sign practically the same resolution which the Convocation in the interest of peace and harmony, and love for the Seminary, had laid on the table.

This letter stated that the opportunity was given 'to **all** of the clergy in the city' to sign it. The fact that this opportunity was not given to **all** brought the matter again before the clergy and also to discussion. This discussion developed such pronounced opposition to the resolution that it is a question in the minds of many whether, with the membership then present, the resolution could have been passed had it come to a vote.

At any rate, those favoring the resolution proposed that it should continue to lie on the table and that all who chose might together sign any commendatory letter desired. To say, then, that the matter was laid on the table because of the 'unwillingness to force clergymen in the minority into the position of seeming to endorse the Seminary', is, to say the least, misleading. There was nothing said to lead the minority to believe this. The minority did not want any such concession. Any one might commend the teaching at the Seminary who chose so to do. But they did not intend that the organization to which they belong should do it **'unanimously'**, and so carry them along with it in the face of specific charges which have not been specifically denied. Besides this, it is a poor compliment, indeed, no compliment at all, when a body of alumni of an institution cannot pass a resolution commendatory of the teaching of their alma mater without a respectable minority protesting.

What a pity such a state of things should exist! Whose fault is it? Is the Seminary really evangelistic? Does it believe and teach the truth for which it was founded and for which those now dead gave their time and money? Or has the Seminary surrendered to 'Modern thought' and 'advanced scholarship' and thrown over the truth for which it stood for three quarters of a century?

Mr. J. G. Blakesdale said in a letter to The Southern Churchman last May that the Seminary could answer this in fifty words. Let the Seminary do it. Let it rise nobly and courageously to the occasion and take and maintain its place and its stand for the Truth as this Church has found it in Holy Scripture and so declares it."

# Church Intelligence

**Sewanee Summer School Notes.**

The Rev. Moultrie Guerry, of South Carolina, Assistant Director of Adult Division, and also Treasurer of the Summer School, is in Sewanee, and may be addressed there throughout the months of July and August.

The Rev. William H. Milton, D. D., of North Carolina, has consented to act as Director of the School of the Prophets. Bishop Guerry had already formed his program, and had written a circular letter to be sent out with a bulletin. These were all sent out as the Bishop's last message.

Special railroad rates to Sewanee will be sold for one fare plus $1, and on the following dates: July 1, 2, 3, 9, 10, 11, 16, 23; August 1, 2, 8, 9, 13, 16, 23, and good for twenty days, in addition to the date of sale. If any one should desire to stay longer, they can see agent at Sewanee, and have ticket changed to regular summer excursion ticket.

"The School of the Prophets," planned by the late Bishop Guerry in connection with the Summer School at Sewanee, Tenn., August 2 to 16, will hold its sessions as planned by Bishop Guerry. The course will be as follows:

"Christian Mysticism," by Dean Wm. H. Nes, of Christ Church Cathedral, New Orleans, La.

"The Christian Ministry for Today," by the Rev. Wm. H. Milton, D. D., of St. James' Church, Wilmington, N. C.

"The Preachers' Use of the Bible," by Rev. C. B. Wilmer, D. D., Professor of Pastoral Theology, University of the South, Sewanee, Tenn.

"Evangelism," by Bishop T. C. Darst, D. D., the Rev. W. J. Loaring-Clark, D. D., and Dr. Larkin W. Glazebrook.

It is hoped that the delay in sending out notice of the plans for these courses, caused by Bishop Guerry's tragic death, and the possible uncertainty in the minds of those interested may not prevent a large attendance at the School.

Those of the clergy who expect to attend will kindly notify Miss Emma Twiggs, Executive Secretary, No. 2015 Sixth Avenue, North, Birmingham, Ala. Failure, however, to make this notification need not prevent the attendance of any persons deciding at the last moment to attend the School."

W. H. M.

**Coolidge Approves Golden Rule Sunday.**

General James G. Harbord presided at a meeting of the American section of the International Golden Rule Committee, at the Bankers' Club in New York City on June 27, at which time plans were made for the observance of Golden Rule Sunday on December 2, this date being selected in conjunction with the international committee, which will hold its annual meeting in Geneva.

Charles V. Vickrey, Secretary of the International Committee, reported that Golden Rule Sunday was observed last year by probably a million people representing fifty different countries, and that in the two months following that observance the offerings made for the underprivileged children of Bible Lands amounted to $820,591. Strong endorsements of the movement were read from friends who could not be present, including Governors Dan Moody of Texas, Austin Peay of Tennessee, and Victor Donahey of Ohio, and from ex-Governor Lowden of Illinois and ex-Governor Allen of Kansas. A message from President Coolidge states: "I hope the voluntary observance of Golden Rule Sunday may become increasingly prevalent in America and throughout the world. Its practical help is the best expression of friendship."

**Mahan School, Yangchow: Report on Conditions Found Upon Evacuation.**

This place was first occupied by the military on March 29 or 30, 1927, and has been occupied almost continuously since, by various armies, until evacuated on April 7, 1928.

Every building has been stripped of all metal-ware equipment: locks, bolts, books, electric light fixtures, etc. In many cases even window-glass had been removed; also many doors, and some floors, removed; said to have been used for fuel. Many shutters are gone.

Interior walls are all damaged and defaced, much of it beyond cleaning or ordinary repair. In many places, notably in the School Chapel, the plaster will have to be removed and done over. Of lath-and-plaster partitions in the school (residence not so bad) seventy-five per cent are broken beyond repair. Outside structural walls are in at least two places broken through. The parts having cement floors were mostly used for stables, and much damaged. Some out buildings have been so damaged that they can only be demolished. And the whole place is filthy beyond possibility of description. A ring of filth girdles every house, and tons of lime will be required for a preliminary purification.

Many trees and valuable plants and shrubs have been destroyed; many trees have been cut down and used for fuel. Brick walkways are in ruins. The compound hall was broken down in several places. The expensive artesian well is destroyed. Two of our four native wells are ruined; one by defilement from horses and men, and another, the best of all the dug wells and the only one with unfailing dry-weather flow, has been filled up, it having been within the space developed for a drill ground. A large cement cistern for rainwater, appertaining to one of the foreign residences, is full of a slimy pollution, whose very disposal without pestilential consequences is a problem. It can of course never be redeemed to its proper use.

Of the personal property of missionaries, in the school and two foreign residences, a small part was salvaged by friends and servants and sent to Shanghai. Of the rest, nothing whatever remains except fragments. Of school furniture a part, perhaps a scanty fourth, remains, but all in damaged condition. The two safes were both broken open

and rifled, and all school records, which were complete, for the nineteen years of the School's existence, are destroyed.

B. L. Ancell.

### Dr. Mott Resigns as General Secretary of Y. M. C. A.

Dr. John R. Mott, the General Secretary of the National Council of the Young Men's Christian Association, who has been related to this movement for forty years, placed in the hands of the General Board at its meeting at Meridale Farms on the twenty-second of June, his resignation to take effect at the October meeting of the National Council.

The call to a higher and larger service in the presidency of the International Missionary Council which unites the missionary forces of the world, including those of the Association, made it necessary for him to sever his official relation as Secretary of the American Y. M. C. A.

His resignation was received with deep regret but not without a recognition of the force of the larger call.

Since his resignation, if accepted, will not take effect until October, no action or official consideration has been given to a possible successor.

Adrian Lyon,

## VIRGINIA

Rt. Rev. H. St. George Tucker, Bishop.

### The Spirit of Richmond.

The Spirit of St. Louis linked continents together in a closer spirit of international brotherhood. Recently Richmond showed its spirit in linking up the denominations in a closer spirit of interdenominational brotherhood. On Sunday, June 10, there was an exchange of pulpits of all denominations arranged by the committee on Christian Cooperation of the Ministerial Union. It was very gratifying the way the pastors cooperated and the plan was citywide and embraced the largest churches. It struck a responsive chord in the hearts of all the people and the echoes reveal that this was more than a friendly gesture of goodwill, that a deeper unity existed than we realized. In some cases a Presbyterian minister was told that he preached like a Baptist and Episcopalian like a Methodist and so on. We think it was a notable achievement for a city of of 200,000 to carry through such a program and trust that other communities will do likewise.

### St. Timothy's Herndon.

Bishop Tucker paid his first visit to Upper Truro Parish the evening of June 17, confirming a class of five persons in St. Timothy's Church, the Rev. Alexander Galt, rector.

On Tuesday, June 19, at the same place was held an all-day meeting of the Woman's Auxiliary, the Chantilly and Herndon branches uniting to welcome the Educational Secretary, Mrs. H. B. Soule, of Annandale, Va. The services began with the celebration of the Holy Communion, after which Mrs. Soule gave an interesting summary of "The Church Awake". The congregation adjourned to the rectory for luncheon and the social hour, after which Mrs. Soule resumed her devotional talks on Service, Prayer and Stewardship.

The President of the St. Timothy's Woman's Auxiliary, Miss Ida Lee Castleman, voiced the thanks of the members to Mrs. Soule for her visit; and to the Christ Church, Chantilly oWman's Auxiliary, of which Mrs. Alexander Galt is President, for their attendance, interest and helpfulness in making the joint meeting a success.

V. C. C.

## NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Herbert Shipman, D. D., Suffragan.

On Sunday, July 1, the first of a series of meetings was held in Madison Square, by the staff of Calvary Episcopal Church. This church believes that there is as much need for active work in the summer as in winter. The myth that nobody is in New York in the summer is disproved in the city squares and streets on any week night.

The clergy, followed by a full vested choir, led by a trumpeter, marches singing from the church at Twenty-first Street and Fourth Avenue, to Twenty-fourth Street and Madison Avenue. There, on an improvised platform, lay men and women give brief testimonies of what Christ has done in their own lives. The meeting lasts a little short of an hour, when they return again singing, followed by any one in the square who is interested, and march through the wide-open doors of the church, up the aisle into the chancel. the crowd falling into the pews on either side. There a shortened form of evening prayer is said, with many well-known hymns.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

### Cathedral Receives Gift From Brotherhood of St. Andrew.

Washington Cathedral has again been chosen by the Brotherhood of St. Andrew as a fitting place to record the patriotic services rendered by Episcopalians in all branches of the service of the U. S. during the World War.

Mr. H. Lawrence Choate, Chairman of the Committee in charge of the National Convention of the Brotherhood of St. Andrew, which is to meet in Washington October 5-9, recently made an official presentation to the Cathedral of the World War Records of the members of the Protestant Episcopal Church serving in all branches of the service. Dr. Anson Phelps-Stokes, Canon of Washington, and Dr. Joseph Fletcher, Canon Librarian, representing the Cathedral authorities, gratefully accepted this gift of national interest and significance. The ceremony was held informally, in the memorial reading room of the Cathedral Library.

In his brief remarks, Mr. Choate reviewed the work done by representatives of the Brotherhood in the camps during the World War, stressing the importance of getting groups of men together for fellowship in observing the organization's two cardinal rules of prayer and personal service. He said the national officers of the Brotherhood had decided that the proper place for the war service records of the men and women of the Episcopal Church was in the Cathedral now rising in the Capital of the National. In addition to the records in the files he presented the Cathedral Library a copy of an interesting book entitled "Army and Navy Department of the Brotherhood of St. Andrew During the Great War".

The Pageant and Drama Society of the Diocese of Washington held its last meeting of the season at the charming and picturesque sylvan theatre of Mrs. Marieta Minnegerode Andrews, on Seminary Hill on the afternoon of Saturday, June 30.

A pageant was presented by the children of St. John's Church, Bethesda, Md., under the direction of the Rev. Clarence Parker, rector of St. John's Church. A short business meeting, following the pageant, was presided over by the Rev. Mr. Stevens, rector of Brookland Parish and Chairman of this Drama Society. A pageant contest was announced for next fall, and announcement was made that "The Cross Triumphant", Mrs. Minnegerode Andrews' beautiful and inspiring religious pageant,would be presented October 19 and 20 in Washington Auditorium for the benefit of the delegates and visitors to the General Convention. Committees in preparation for the work of the fall were appointed at this meeting, and after adjournment, a box supper was enjoyed by a number of people attending.

Mrs. Andrews very graciously welcomed all them to her woodland theatre, and extended a general invitation to any who descired the use of the theare for drama and pageantry work.

The whole occasion was a delight to all who made the journey. The next meeting of the Society will be held the second Tuesday in November.

M. M. W.

## PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.

### Union Patriotic Service.

The annual Union Patriotic Service in Old Christ Church, Philadelphia, was held July 4. The speakers were the Rev. Dr. E. P. Pfatteicher, president of the Lutheran Ministerium of Pennsylvania, and the Rev. Dr. Ivan Murray Rose, pastor of the First Baptist Church, Philadelphia.

The service which has become an annual religious feature of the Independence Day celebration is fostered by Rev. Dr. Washburn, rector of Christ Church.

### Former Lutheran Candidate for Holy Orders.

The Rev. Arthur C. Carty, for more than twenty years a member of the Lutheran Ministerium of Pennsylvania, and for the greater part of that time prominently identified with the missionary and other work of the Lutheran Church in Philadelphia and vicinity, and a member of important Boards and Committees, has been admitted as a candidate for Holy Orders in the Protestant Episcopal Church.

Mr. Carty was recently received into full communicant membership of the Episcopal Church by Bishop Garland in Old Christ Church, Philadelphia. Following that ceremony Mr. Carty, with the approval of the Bishop and the Standing Committee of the Diocese, was admitted as a candidate for Holy Orders.

During his ministry, Mr. Carty has served a number of parishes of the Lutheran Church. Aside from his parochial duties he has also been one of the leaders in considerable work of a pioneer character in the Lutheran communion, particularly in work among boys and in the development of religious publicity. He was the founder of the Lutheran Church Book and Literature Society, and for fifteen years directed Lutheran Noon Day Lenten Services. For ten years he was secretary of the Jewish Mission Board of the Lutheran Church and one of the founders of the Jewish Mission stations in this city and Baltimore, and was one of the founders also of the Kensington Dispensary for the Treatment of Tuberculosis.

### Cornerstone Laid.

Saturday, June 30, the Rev. A. R. Van Meter, Dean of the Convocation of Germantown and Executive Secretary of the Diocese, acting for Bishop Gar-

land, laid the cornerstone of the new parish house of St. Bartholomew's Church, at Comly and Dittman Streets, in Wissinoming, of which the Rev. John R. McCrory is rector. The parish house is to be the beginning of a new group of buildings, which will include a church and a rectory to take the place of the present property which is inadequate to meet parish needs.

In addition to the clergy and members of Episcopal churches in the Germantown Convocation, clergy and representatives of the Presbyterian, Baptist, Methodist and other communions in the Wissinoming section of the city participated.

St. Bartholomew's had its beginning in Wissinoming about twenty-five years ago as a parochial mission of St. Mark's.

**New Church of the Redeemer.**

The Rev. Francis M. Taitt, Dean of the Convocation of Chester, acted for the Bishop Sunday, July 1, in the laying of the cornerstone of the new Episcopal Church of the Redeemer, Hillcrest and Springfield Avenues, Springfield, Delaware County. For several years the congregation of the Redeemer has been worshipping in the Woman's Club of Springfield. The new church is to be the first unit of an impressive group of buildings which will occupy an outstanding site. The entire vested choir of historic Old St. Paul's Church in Chester, of which parish Dean Taitt is rector, joined with the choir of the Redeemer in the musical program and took part in the open-air processional of clergy of the Convocation and parish organizations from the Woman's Club to the church site. Speakers included Dean Taitt, the Rev. Richard H. Gurley, rector of St. Martin's, Radnor, and the Rev. George R. Bishop, in charge of the Springfield congregation. The plans for the new group of buildings for St. Bartholomew's and for the Redeemer at Springfield were prepared by the Philadelphia firm of architects, Watson, Thompson and Edkins.

R. R. W.

## SOUTH CAROLINA.

### The Pee Dee Convocation of South Carolina.

By Mrs. T. S. Hemingway.

Seldom can it be said that a convocation is held amid such historic environment as that of the Pee Dee which convened in the Church of the Holy Cross at Statesburg, S. C., May 17 and 18.

The little village of Statesburg, only about two hours from the historic city of Charleston, and an hour still nearer Columbia, the state capital, is made up of a dozen or more homes dating back to colonial days or the ante-bellum period. It requires only a casual glance for the traveler to determine the kind of people such homes must have contributed to the world's affairs. Indeed, it was from these dwelling places that many of the men who made the history of this proud little State came.

The Church of the Holy Cross, nestling in the midst of these fine old dwellings, traces its origin back to early colonial days. It was as early as 1788 that the General Assembly in Charleston passed an act to incorporate vestries and church wardens of the Episcopal churches in the parishes of St. Luke, St. Matthew, Prince George Winyah, St. Stephen, St. James' at Goose Creek, and the vestries of the Episcopal Churches at Claremont and St. Helena Island. This resulted in the organization of a vestry at Statesburg, which was called the vestry of the Claremont Church.

Statesburg chanced to be located in the hill section of the Santee River, one of the largest water highways of the coastal section. After the Revolutionary War the settlers in the lowlands began to congregate in higher sections where they thought malaria, at that time a curse, to be less prevalent. When they began to move into the hill country around Statesburg, they found no church within easy access.

Realizing the need of a convenient place of worship, the vestry and church wardens of the Parish of St. Mark in the year 1770 petitioned the legislature to grant a sum of money for the building of a chapel in this hill country. A chapel some ten miles below the present site of the church was the result of this petition. It was built as a chapel of ease. It was sold in 1788 to Edward Richardson by the vestry of the Claremont Church. This vestry was composed of such men as General Thomas Sumter, George Joor, Isham Moore, J. McNair, William Bracey, William Rees, and William Murrell, with J. G. Guignard and B. Waring as wardens.

These gentlemen decided to build at once a church of certain specified dimensions. The rector at that time was the Rev. Matthew Tate. General Sumter donated the land for this purpose. In the old church records may be found the deed for this grant. These records also contain the names of many representatives of South Carolina's distinguished families and makers of history as pew holders and vestrymen.

In the interesting churchyard are to be found the last resting places of more than one who held high rank in the army of the Confederacy, as well as others of note. Here lies the body of Joel R. Poinsett, LL. D., South Carolina's famous statesman, diplomat, scientist, and botanist. It was for him our far-famed Christmas flower was named. He first introduced the poinsetta into this country.

In time, as the population in this part of the hill country increased, the congregation outgrew the little church and it became necessary to remove it and build in its place a more pretentious edifice. The cornerstone to the new building was laid September 11, 1850. The name of the new church was changed to that of the Church of the Holy Cross by an amendment of the act of incorporation.

The present house of worship is of Gothic architecture that blends in a gratifying manner with the setting furnished by a luxuriance of nature's gift peculiar to this section of country bordering on the lowland and that of the hills.

The Church of the Holy Cross was consecrated July 14, 1852, by the Rev. Francis Huger Rutledge, in the absence of the bishop who was ill. It has fittingly been called "The crowning jewel upon the high hills of the Santee".

It was in this historic setting that the spring meeting of the Pee Dee Convocation was called to order on May 17. There were a number of outstanding clergymen in the country present to participate in the program. Chief among these were the Rev. H. W. Foreman, of New York, National Secretary for Rural Work; the Rev. Bertram E. Brown, of Tarboro, N. C.; and the late Rt. Rev. William A. Guerry, Bishop of the Diocese of South Carolina, each of whom made addresses.

During the afternoon session the report of the Rev. H. D. Bull, rector of the historic Prince George Winyah, of Georgetown, formed the principal topic of discussion. Mr. Bull's survey of the rural work done in the diocese showed that there has been an increase in communicants in the diocese of 7,028 in the year 1927 over 2,849 in the year 1880. Yet the figures for the rural communicants show a sharp decrease in percentage since 1880. Then it stood at twenty-five per cent as compared with eighteen per cent last year. The figures speak for the exodus from the country to town.

An interesting feature of the reports was that of the Rev. Moultrie Guerry. He told of services held each Sunday at the State farms and Camp Alice, a tuberculosis resort nearby by laymen, laying stress upon the fact that this additional work would be a physical impossibility for one minister.

The Rev. Bertram Brown spoke of twelve churches he is now sponsoring in rural districts. He seeks out a barn, school building, or private residence in places where there is no church, and begins with a Sunday School. Today many of such beginnings have grown to substantial missions.

Mr. Brown made a plea for clergymen to remain in the country when needed. He called attention to the number of men God had called from rural districts to carry on His work.

Bishop Guerry, speaking for the Charleston Convocation, extended the invitation for the Pee Dee Convocation to meet with them the first week in November in Orangeburg, which was accepted.

Bishop Guerry in his address spoke of the undeveloped places in this diocese, and suggested that Episcopalians select some points that show promise, concentrate on them, and put men and money to work there. The Bishop suggested that it might be a good thing to have a "Gospel Bus" equipped with an altar and organ and two young clergymen and let them go from place to place, preaching the gospel and distributing literature and giving communion to those who live in remote places out of touch with the church.

The conference closed with a vote of thanks to the Rev. H. W. Foreman, the Rev. Moultrie Guerry and his parish, and to others who helped assure its success. The visitors returned to their homes carrying with them impressions of a place hallowed by memories of days that went into the making of the history of their little State.

## SOUTHERN VIRGINIA.

**Rt. Rev. B. D. Tucker, D. D., Bishop.**
**Rt. Rev. A. C Thomson, D. D., Coadjutor.**

### Commencement Exercises of the Bishop Payne Divinity School, Petersburg, Virginia.

The fiftieth session of the Bishop Payne Divinity School closed on Wednesday, May 30. The baccalaureate sermon was preached in Emmanuel Chapel, Sunday afternoon, May 28, by the Rev. J. L. Taylor, D. D., rector of St. Philip's Church, Richmond, Va. The Alumni Association held its annual business meeting Wednesday morning. The address to the graduating class was delivered by the Rev. G. MacLaren Brydon, D. D., Richmond, Va. The senior class essay was read by Mr. James W. Mitchell of the Diocese of Massachusetts, his subject being "The Ministry of Reconciliation". The diplomas and certificates were delivered by Bishop Tucker of Southern Virginia, who also made a short address. Mr. James W. Mitchell, of Massachusetts, received the diploma of a full graduate, and Mr. Joseph L. Lavington a certificate of partial graduation.

The Board of Trustees held its annual

meeting in Whittle Hall Thursday morning, Bishop Tucker presiding. The Rev. H. St. George Tucker, D. D., Bishop of Virginia, was elected vice-president to succeed the late Bishop Brown. The Board endorsed the suggestion that an educational society for Negro candidates for the ministry be organized and $400 was raised at the meeting for this important and pressing need.

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

### Historic Church Sees New Period of Usefulness.

A picturesque and historic Long Island Church, after having been closed for fifty years (except for a very few services at rare intervals), was reopened for worship on the afternoon of Trinity Sunday, and will be in use every Sunday at 4:30, at least through the summer season. A large congregation, more than could crowd into the little edifice, came together to celebrate the reopening; and it is expected that there will be sufficient attendance every Sunday to justify the reestablishment of services.

The church is St. John's, Oakdale. It was erected in 1765, and is the second oldest of our Suffolk County churches, antedated only by Caroline Church, Setauket. St. John's was built to serve a wide countryside, long before the villages which now lie to east and west of it had their beginnings. When these villages became centers of activity, St. John's, left desolate, was closed about 1875, as being inaccessible and unnecessary. One by one the vestrymen died off, and none were elected in their places. One day a dozen years ago, or thereabout, Admiral Nicoll Ludlow came to Bishop Burgess to bring him the massive key of the old church and a deed to the property. Admiral Ludlow was the sole survivor of the rector, church wardens and vestrymen of the parish, and he believed that all the powers of the corporation resided in him. He had tested this theory in the courts, and with the able assistance of his attorney, Mr. Joseph P. Wood, of Sayville, had carried his contention to the Court of Appeals of the State of New York, which had upheld his claim. By this courageous action of Admiral Ludlow this property was thus saved to the diocese, for the use to which it had been consecrated by Bishop Onderdonk in 1843.

In the last few years an occasional service has been held, and the building has been kept in a fair state of repair. Many will rejoice that it is now put again to its holy use, and will hope that it will be kept in use. The old building is quaint and picturesque, rather than beautiful. It remains for the most part as originally constructed, though there have been some alterations. Though the building is only about twenty feet wide, there is a gallery down both sides as well as across the west end. It is believed that the gallery was for slaves and servants. A pipe organ, much too large, stands near the door. A white sandstone font, large enough for the immersion of a small child, is near the chancel. The doors of the pews fasten securely from within. The exterior is still covered with the original hand-split pine shingles. A graveyard surrounds the church, in which about seventy-five graves are still marked. Doubtless there are others unmarked. Here Admiral Ludlow is buried in the Ludlow family plot.

The property is in the Montaul Highway, on the north side of the road, between the villages of Oakdale and West Sayville. Many motorists pass it on Sunday. May some of them find it convenient to stop and worship here!

The Rev. John Tilly, of Central Ispil, is in charge.

### Novel Plan of Worship.

Contrasting with the preceding story of a venerable church that is entering a new period of usefulness, is the account of the dedication of a new and rather novel place of worship in the midst of a newly-settled and rapidly-increasing population. One of the recent centers of growth in Queens County has been the territory to the north and west of Queens Village. On the Rocky Hill road, just above where it runs into Jamaica Avenue, and on many newly-made streets laid like a great gridiron upon the truck farms that flourished there just a few brief years ago, hundreds of houses have been built, and hundreds of families live there. A little chapel known as St. Andrew's, Creedmore, had ministered to a few people in a little hamlet half a mile back of this newly-populated district. Archdeacon Duffield determined to make his resources of use in the new circumstances; closed up the chapel; transferred the congregation, as a nucleus, into a rented room in the new settlement; and started St. Andrew's into a new and larger life. The wisdom of the change was soon evident. A committee of twenty-one business men of the new community have bought property, supervised alterations, and made a chapel and meeting rooms out of a dwelling house. The chapel occupies the lower floor, the parish rooms the upper. The Rev. Thomas C. Johnson has been appointed in charge, and on Tuesday evening, June 5, Bishop Stires and Archdeacon Duffield dedicated that remodeled dwelling to its new uses, and installed the new pastor. The location is at Ninety-third Avenue and Two Hundred and Twenty-fourth Street, Queens Village.

**The Rev. John Henry Fitzgerald,** rector of Christ Church, Bay Ridge, Brooklyn, was taken with appendicitis recently, and an operation was found to be necessary at once. This was performed successfully, and the patient is doing well in the Norwegian Hospital in Brooklyn. His marriage, however, which was set for Saturday, June 16, has had to be postponed. In this great disappointment to Mr. Fitzgerald and his fiance, a host of friends share; and are reassured to know that his recovery is so far progressed that a new date for the wedding has been set on Saturday, June 30.

## PITTSBURGH.

**Rt. Rev. Alexander Mann, D. D., Bishop.**

### Trinity Cathedral.

Old Trinity Church became the Cathedral of the Diocese of Pittsburgh with an impressive service of inauguration, Trinity Sunday, June 3, 1928. The chancel and choir were beautifully decorated with ferns and flowers. The three galleries, in fact every inch of room, in the church were jammed long before the organ prelude, "Cathedrals'" began the service. The procession was led by the vested boy choir of Trinity, followed by the Diocesan Board of Trustees, the vestry of Trinity Church, the lay order of the Brotherhood of St. Barnabas, the Laymen's Missionary League, the clergymen representing other denominations, the clergy from the missions and parishes of the diocese and the Bishop.

The transfer of the properties of the Church to the diocese was a brief ceremony, in which the Senior Warden, H. Lee Mason, Jr., read the act of transfer and handed the agreement of merger and decree of court, together with the keys of the church buildings to the Rt. Rev. Alexander Mann, D. D., who accepted them on behalf of the diocese and placed them on the altar.

In his address, Bishop Mann expressed his gratification at the splendid attendance at this service—truly it was a diocesan, for there were representatives present from every mission and parish in the diocese. He especially welcomed the representatives of other denominations that had come to share in the glory of this inauguration service. Bishop Mann then briefly traced the history of religious development in Western Pennsylvania since the journeyings of George Washington into this country, and particularly the part taken by Trinity Church in the history of Pittsburgh since the parish was established here as a land grant from the heirs of William Penn.

Dean Kammerer spoke of the realization of a dream which many former members of Old Trinity had longed to see. He stressed the place Trinity should hold in the diocese as its Cathedral. Further he expressed the hope that the messages from the pulpit of Trinity Cathedral would be the means of bringing nearer the breach between the two extremes of our great Christian fellowship.

Trinity Church was established in 1787, and the present church building is the third to be erected on the property located in the downtown business district of Pittsburgh.

### Conneaut Summer School.

The fifteenth annual session of the Conneaut Lake Summer Conference for Church Workers of the Dioceses of Pittsburgh and Erie will be held this year between the dates of July 8 and 15. The conference will open with an informal service in the Crystal Room Sunday, July 8, 1928.

The Rev. Churchill Gibson, D. D., rector of St. Mary's, Ardmore, Pa., will have charge of the Sunset Services; also the Rev. Charles B. Ackley, D. D., will give an illustrated lecture on Great Cathedrals. July 11 there will be a joint diocesan picnic, in which it is expected many of the Church Schools from the two dioceses (Erie and Pittsburgh) will participate. A program of sports will be arranged. Dr. Austin P. Hutchinson will look after the social and play periods.

Two orchestra concerts will be given daily. The details for the music festival have not yet been announced, but the tentative program of the orchestra and festival chorus provides a rendition of the prize opera, of Faust, and of the Messiah.

Sunday, July 15, 11 A. M., there will be a great service in the music hall. The choirs of Northwestern Pennsylvania will join in this service.

## MARYLAND.

**Rt. Rev. J. G. Murray, D. D., Bishop.**
**Rt. Rev. E. T. Helfenstein, D. D., Coadjutor**

### St. Christopher's-By-the-Sea.

Baltimore has a thriving summer colony, thirty miles down the Chesapeake Bay, on an island in the mouth of the Magothy River, where the "leisure class" spend the summer or week-ends. The Gibson Island Club, which has practical control of the island colony, has been very much in the public eye be-

(Continued on page 22.)

# Family Department

**JULY.**

1. Fourth Sunday after Trinity.
8. Fifth Sunday after Trinity.
15. Sixth Sunday after Trinity.
22. Seventh Sunday after Trinity.
25. Wednesday. S. James.
29. Eighth Sunday after Trinity.
31. Tuesday.

**COLLECT FOR FIFTH SUNDAY AFTER TRINITY.**

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ Our Lord. Amen.

For The Southern Churchman.

**GOD, REMEMBER THIS.**

Edith Mirick.

God, remember this for him, the rough centurion;
He who is trained to murder and to lust—
That, when upon His cross, Your Son
Hung dying and there passed below
The cultured and the righteous
To their meat and drink,
He it was who held up to parching lips,
Upon a spear, a sop of vinegar.
God, remember this for him.

God, remember this for her, the harlot;
She who gives her body for a price—
That when upon His cross, Your Son
Hung dying and there passed below
The sinless and the virtuous
With robes drawn tight,
She it was, crouched beneath His feet,
Who wept for Him,
God, remember this for her.

God, remember this for him, the thief;
He who has broken stone-carved law—
That when upon His cross, Your Son
Hung dying and there passed below
The Scribe and Pharisee,
Pausing a space to jibe,
He it was asked a place within
His coming Kingdom.
God, remember this for him.

**"The Homelessness of Christ."**

To state our difficulties plainly is always the best way. One has difficulties about our Lord's homelessness during the three years of His Ministry. We are told to imitate Christ. How can we imitate Him here? Should we not, my correspondent says, be in danger of being arrested for "wandering without visible means of support"? Why was He homeless? He had worked as a carpenter, thus setting us all a splendid example; and He had a Mother to support. Why did He leave the carpenter's shop? And what are we to say, either here or in connection with what my correspondent (surely rather strangely) calls His "temporary desertion of His Mother in the Temple when He was twelve years old", as to His treatment of His Mother?

One thing is surely clear. He Who, in the intense agony of crucifixion, had thought for His Mother and her future was not One lacking in natural affection or in the duty of a son. As to the incident in the Temple, it has always appeared to me one of the most natural and beautiful in all that lovely third gospel. There is no reason to suppose that Jesus knew that His party had left Jerusalem so quickly after the feast. Absorbed, as such a boy would naturally be, in the first sight of the Temple and its solemn services, He simply waited for His Mother to call Him to come with her. When she spoke to Him of her anxious seeking of Him, He replied quite naturally, "Seek me? Why did you seek me? Did you not know that I should be in my Father's house?" For that, and not "about my Father's business" is, I am sure, the right translation.

The main question is whether He was right to leave the carpenter's shop during the three years of His ministry. But can there be any question about it? He was come "to reveal the Father". He was come "to give His life a ransom for many". Can any one dream for a moment that it was His duty to turn away from the great task to which He had been called by His Father, in order to continue at the carpenter's bench? There is not the slightest reason to suppose that the Blessed Virgin was left destitute. Whether, with Dr. Glover, we regard the "Brethren of the Lord" as younger sons of Joseph and Mary, sons now old enough to support her, or whether (as I think is the right view) we regard them as sons of Joseph by an earlier wife, the Virgin was certainly not homeless. And, had she had no one else, she had her sister Salome, the wife of a well-to-do master-fisherman. Jesus taught that, when any one has clearly heard God's call, neither father nor mother, brothers nor sisters, wife nor children, home nor country must be allowed to stand in the way. And surely He was right. Would any one say that a young man today who heard God's call to the mission field should be deaf to that call because of a mother who had plenty of other people to support her? I myself would go much further, and say that there seems to me no way in which selfishness masquerades as love with more fatal results than when old people interfere with the career in life of son or daughter, under the pretense that his or her "first duty is to the old people". It has always been more common with daughters than with sons, and is perhaps less common with either today than it used to be. But I know not a few ruined lives due to this cause.

As for the point about any one who has given up home and property incurring today the danger of being arrested for wandering without visible means of support, we surely need not take seriously. We must not regard the conditions of our modern, highly artificial and unnatural civilization as presenting the ideal of what must be and ought to be. It was not the condition of things which obtained in our Lord's time; it is not the condition of things found in India today, as every reader, of Mr. Kipling's lovely story, The Miracle of Purun Bhagat, or of Kim knows. It may not be possible to follow our Lord's example in this particular today. That does not prove that it ought not to be possible, or that the example is a bad one. It may never be possible for the great majority of people. But it is worth noting that there are not a few people who believe that we shall never convert India till our missionaries follow it quite literally.—Canon Peter Green, in The Guardian (English).

**The Power of Prayer.**

Prayer is the most potential and the most neglected of all the forces at the control of the disciple. It is like electricity, at once the great illuminator, messenger, motive power and therapeutic. It is encouraged by promises more numerous and more absolute than attach to any other one act and privilege of the believer's life. God's universal terms are peculiarly associated with it, "whosoever", "whatsoever", "wheresoever", "whensoever", "all", "any", "every", and the unequivocal "shall" that leaves no doubt of His purpose to answer true prayer.

And yet it remains true that of all the potentialities and possibilities of a godly life, this is the least put into vigorous and powerful exercise. We have not, because we ask not; and we ask and receive not, because we ask amiss. To quicken, arouse, and revive the prayer spirit means advance all along the lines. Every other form of holy living, doing, serving, waits for holy praying to give it life and power. Why is it that we resort to prayer last of all and least of all in the crises of life?—A. T. Pierson.

**On the Other Side of Death.**

Part I.

Death is everywhere. Continually neighbors and friends and loved ones are passing into the strange mystery. Over each one of us the shadow hangs all the while, for we know we must die.

But the gospel of Christ brings light to shine in upon this gloom. It sets its lamps in the grave—there is no valley of shadows. It speaks its comfort by the side of the coffin. Death is not an eternal farewell. As Christians we ought to know all that the gospel has to tell us about death, that we may think of it intelligently and without fear. Let us remember the words of Revelation 14:13. 'I heard a voice from heaven saying, Write, Blessed are the dead, who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

"Blessed are the dead." But what dead? Not all the dead. There are two other worlds. There is a prison for the lost; there is a Father's house. Death does not mean the same for those who have served Christ and those who have rejected Him. Blessedness is not for all the dead. "Blessed are the dead who die in the Lord."

But what is it to "die in the Lord"? This phrase, "in the Lord", is used all through the New Testament to describe believers. "I knew a man in Christ," Paul says. "There is therefore now no condemnation to them that are in Christ." "If any man be in Christ, he is a new creature." We are in Christ when we believe on Him. We enter then into all the blessing of His redemption. His death is ours, and all its benefits are ours. His resurrection is ours; for us He rose. His ascension is ours; He is before God for us; He intercedes for us; His life is ours. We are in Christ in all His work as a Redeemer.

We are in Christ actually. He Himself calls us branches in the Vine. No less truly and actually does the life of the Vine flow through the believer's heart. If you are a Christian your love is Christ's love in you; your patience is the patience of Christ in you; your whole new life is Christ living in you.

Again, we are in Christ in the sense that all our interests are His. We carry our children in our heart, in our affections. They live in us so really that we suffer in their sufferings, and rejoice in their joys. In their trouble

our bosom is their refuge. We are wounded in their sinning and bruised in their iniquities. So Christ carries all His people in His heart. There is not a pang in any one of them but He feels it. He is grieved by their sins. He is touched by the feeling of their infirmities. He who feeds one of Christ's little ones feeds Him, and he who withholds a cup of water from the least of His withholds it from Him—so truly is every Christian in Him.

To be in the Lord is therefore to be His follower, His believing one, His obedient servant. In other words, it is to be a Christian indeed. While you live you are in Christ, wrapped up in His love, in His grace, in His life; when you die you are still in Him, in His love, in His bosom. "Blessed are the dead who die in the Lord." We must be in the Lord in this world, or we cannot die in the Lord.

The word "blessed" means happy. Those who die in the Lord are happy. They have no more tears, no more sorrows, no more sins. Theirs is not the fragmentary peace of this earth, but perfect peace. They are blessed immediately. That seems to be the meaning of the words, "from henceforth". Those who die in the Lord are blessed henceforth, at once, from the very moment they die. The soul does not sleep in unconsciousness after leaving the body. It does not lose its consciousness for a moment. It teaches us also that there are no purgatorial fires in which the soul lies for a time, suffering until its sins have been purged out. It is blessed from henceforth, from the very time it leaves the body. There are no dark waters to pass through, where for a time the soul struggles. One moment the eyes close on earth, the next moment they are open on heaven's glories and look into the face of Christ. Bidding farewell, with lingering pressure, now to the friends we leave behind, then an instant later welcomed by loved ones waiting on the other side, and by Christ.

More, the blessed dead rest from their labors. The word "labors" does not mean works, so much as the painful elements in life. It means the cares, the anxieties, the burdens, the things that oft times make work hard and life bitter. It represents whatever is painful, oppressive, wearisome, toilsome, sad, fruitless. Death brings an end of all such labors. Everything painful will be left behind in dying. How sweet death will be for those whose life here has been one long burden! There are many such. They have been great bodily sufferers. Or their condition has been one of wearisome toil, or the sins of others have made their days and nights full of dread, anxiety and endurance. Or they may have had many sorrows. Or their own infirmities have made their very existence an unending struggle. What blessed rest it will be to such to escape from all these labors! There will be no care, no pain, no sickness, no conflict, in that heavenly life. Rest! How sweet the word is!

A fourth element of the blessedness of those who die in the Lord is that "their works do follow them". There is a difference in the words "labors" and "works". "They rest from their labors"—from all that is painful, disappointing, burdensome. "Their works do follow them." The things they have done on the earth have not ceased to have influence. Every good word spoken in this world, every sweet song sung, every holy thought or impulse of blessing started, shall go on and on, until the end of all things. In this sense our works shall follow us. The things we do for Christ here, the inspirations we put in immortal lives, the lessons we teach, the influence of good we start shall not die with us. One plants a tree, and, long after he is dead, weary ones rest at noonday beneath its shade and pluck its fruits to feed their hunger. David has been dead nearly three thousand years, and yet his works are following him in all Christian lands, as his songs are sung, their influence breathing through millions of hearts. Paul has been dead many centuries, but his works are following him wherever his words are read. The humblest believer who lives and sets going even one gentle word or helpful impulse has started works which shall follow him until the end of time. Our life does not die out of this world when we leave it.

Another meaning of this statement is that the reward of their good works shall follow believers who die in the Lord. We have abundant assurance that nothing done for Christ in this world shall fail of reward. "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you he shall in no wise lose his reward." This is our Lord's own word. Thousands of humble saints have no recognition in this world. Their names find a place in no newspaper among those who have made themselves illustrious. No written biography chronicles their deeds of love and faithfulness. They receive no reward on this earth. Yet their lives are full of good and beautiful deeds wrought in the quiet, without thought of praise and reward. By and by they die, and then beside their coffin many eyes drop a tear and many lips speak their words of appreciation. But in the judgment all their good works will be remembered.—The late Dr. J. R. Miller, D. D., in Sunday School Times.

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For The Southern Churchman.

### THE PATHWAY.

May Kidder Chase.

Glow through me, flow through me, Radiant Life!
Still me and thrill me, dissolving all strife!
Glow through me, flow through me, Spirit of Joy!
Fill me and thrill me, and sadness destroy.

Glow through me, flow through me, Spirit of Wealth!
Thrill me and fill me with radiant health!
Glow through me, flow through me, Spirit above!
Fill me and thrill me, enraptured, with Love!

Glow through me, flow through me, Spirit of God!
Thrill me and fill me! The pathway I trod
Caught me and brought me, Father, to Thee;
Take me and make me—and thus let it be.

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### Good Taste.

Katherine was nine. She had just arranged some flowers that one of her mother's guests had brought.

"Where shall I put them, Mother?" she asked.

"Anywhere you like, dear," her mother answered. "You have very good taste, and I feel sure that we shall enjoy them in the place that you select."

So Katherine stood for a minute studying the room and finally placed the blue vase of pink roses on a window sill where the combination contrasted pleasantly with the dull tan curtains.

Anne was also nine. She passionately hated the color purple and all of its "relations", protesting loudly whenever she was asked to wear a lavender gingham dress in her wardrobe.

"What can you know about it?" snapped the annoyed mother, fastening the child into the hated garment. "This is one of Smith and Gordon's nicest styles and I'm sure I think the dress is very pretty."

So Anne, half sobbing, gazed at her pale reflection in the mirror and vowed that never, never, never, if she ever had a little girl would she make her wear anything she disliked, no matter how pretty she herself thought it.

Children have individual preferences and individual tastes. Sometimes their taste is bad, and Mother by precept and example must lead them to see that pink socks really lose all their prettiness when worn with a red dress, and that ruffled, fancy clothes on small girls are a poor choice, excepting on special occasions, because, for one reason, they hamper the freedom of the wearer.

But the wise mother never forces her own personality on her children. Whenever she can, because she wishes them to grow up able to decide wisely, she lets them make decisions. Katherine, selecting a place for the flowers at nine, will at twelve or thirteen, appreciate harmony of color in furniture, hangings and all sorts of things. Her mother is helping her to develop good taste and what is more important still—confidence in her own judgment. Anne, forced to give up her own preferences for her mother's is likely later on to question her own decisions and to be dubious about every choice she is forced to make. It isn't only the lavender dress her mother would force upon her; she would have her accept also the depressing conviction that her opinions are so utterly worthless and unreliable that they must simply be ignored. Probably, this unwise mother will later bewail her child's lack of taste, never thinking that she herself is to blame, while the wise mother will have the double satisfaction and pleasure in her daughter's artistic ability.—Ruth L. Frankel, in National Kindergarten Association.

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For The Southern Churchman.

### SYMBOL.

Eugenie du Maurier Meredith.

Three long days the world has been swathed
In a grey filmy web of fog:
Symbol of the three days Christ lay
In Arimathea's gardens:
Fogs are the travailing of earth
Suing for her sin God's pardon:
After her cleansing earth received,
The sun rose through the mist and the fog:
The whole world in amber was bathed:
Men went forth in gladness that third day
Though the mists of distrust thick did clog:
Then peace among men had a new birth:
God made the sky, and sea, and earth:
God made you, and me, and the fog:
Behold! The birth of light is nigh!
Men oftener cast their eyes to the blue
And beseech God's guidance in the work they do.

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### Attuned.

In tuning an instrument, the musician must set at least one string right and then adjust the others to it. If that one be wrong, all the others will be wrong. If it have not the pitch to make it agree with other instruments, it will be clear out of harmony. The instrument may do a little for itself, but it cannot take part in the concert. To make heavenly music, each of us must be attuned to Christ—one standard, and, to his life, one key. If out of harmony with Him we are out of harmony with one another.

# For the Young Folks

**MY DEBT.**

If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song;
If I can stand when all around my post are falling;
If I can run with speed when needy hearts are calling;
And, if my torch can light the dark of any night,
Then I must pay the debt I owe with living light.

If Heaven's gift has dowered me with some rare gift;
If I can lift some load no other's strength can lift:
If I can heal some wound no other's hand can heal;
If some great truth the speaking skies to me recall;
Then, I must go a broken and a wounded thing,
If to a wounded world my gifts no healing bring.

For any gift God gives to me I cannot pay;
Gifts are most mine when I most give them all away;
God's gifts are like His flowers which show their right to stay,
By giving all their bloom and fragrance away;
Riches are not gold, nor land, estates or marts—
The only wealth that is, is found in human hearts.

—Charles Coke Woods.

For The Southern Churchman.

## Big Brother.

Josephine S. Parker.

It was one of those rare days in Southern Ireland when the sun shone brightly, gilding the thatched roofs with gold and touching with splendor the vivid green of the grass.

But Michael O'Rooke thought not of the day. He sat spinning a top—a pretty red bauble striped red, white and blue, which his brother had sent him from America. It was strange how countries took to color. Ireland was all for the green, but the American flag was red, white and blue.

Wearily and weakly Michael pushed his top aside. He felt sick enough to die today, with strange quivers creeping up and down his spine and his lame leg gripping with pain. Yesterday, while his mother was in the village seeking work, he had gone to gather peat for the fire, when a dark shadow fell across his path. It was the burley red-faced landlord who had come to collect the rent.

"It's the likes of the O'Rooke's that puts the pizen in me blood, fer it's niver convayient yez are," the landlord had said, and he added, that unless the rent was paid in three days he would sell every thing on the place.

Poor Michael was too frightened to speak. He crumpled up like a leaf in a storm. Selling everything meant the loss of the white cow that gave them cream for their oats, which with rye bread was about all they had to eat. Only that morning the cow had looked at Michael with such friendliness in her eyes, that he felt sure she understood and was sorry.

Today Mary O'Rooke plied the shuttle back and forth on the bit of lace that must be done by the morrow and the tears fell upon her work. There were deep furrows in her cheeks, and it seemed to Michael that she had grown pitifully shrunken since he had told her of the landlord's visit.

"Oh, what shall we do?" Mary O'Rooke sighed again and again. The letter, which was to bring the money for the rent, had not come. Had William forgotten them? They wondered. William was Michael's big brother, who had gone to America, in the hope of making money. Many weeks had passed since they had heard from him.

"Don't yez be after worrintin', Mither. We have two days yit to pay the rent. And the fairies are back in Ireland, Jimmy Burke was tellin' me. Says he was sittin' on a log in the dirt, when he heard a noise like the wings of fairies, and he was after looking and there was a basket on the steps, just full to the brim of good things."

"Oh, if it were only true," thought Mary O'Rooke, who recalled the tales her grandmother told as she sat beside the hearth in the long evenings.

She could see even yet the brown face framed in her snowy cap and the pink sheen of her poplin gown, catching the rays from the burning peat, as she puffed away at her old clay pipe. What wonderful tales she told about the fairies. But the most wonderful of all was how they helped the poor folk.

The more Mary O'Rooke thought of these things, the more determined she was to know the truth. Were there fairies in Ireland now? She took her old plaid shawl from the peg and hurried across the field to Jimmy Burke's house.

Meanwhile Michael fell asleep and dreamed that he was straight of limb like Jimmie Burke and could skip and jump with his playmate.

He saw the fairy Queen winging her way from door to door on errands of mercy. She stopped to rest upon the flowering bush that swept the window ledge of his home. Then preening her wings with a graceful motion, she flew through the open door to Michael's room and lit upon the white deal table where she snapped the threads of Mary's loom, which broke into strange harp-like sounds.

After peeping into Mary's larder, the fairy Queen prepared to leave for her home in the woods. And then a strange thing happened. As she lifted her wings for her homeward flight, there fell in her wake a shower of gold, which swept the shadows from each corner and left a strange brilliance in the room at which even the kettle upon the hearth forgot to sputter and sang for joy.

Later when Michael awoke and his mother returned, they found real gold and a basket of goodies, but best of all a note from Big Brother. Then they knew that it was he, who had played Fairy to the poor folks.

## The Shortest Way Home.

"Let's take a short cut home from school this afternoon," said Dave to his younger brother, Joe. "It's most a mile and a half around by the road and takes us half an hour, but I'm sure we could get there in fifteen minutes if we went straight across the lots."

"All right, let's," said Joe. "Are you sure mother won't care?"

"I asked her this morning," replied Dave, "and she told me she didn't think it was a very good plan, but we could try it if we wanted to. And then she said that sometimes the longest way around was the shortest way home. I don't see what she meant by that. The longest way couldn't be the shortest."

"Maybe when mother sees how much sooner we get home this way she'll think it's a good plan, after all," said Joe.

They left the road and crossed the fields in the direction of their home. It was easy walking at first, across a smooth meadow, then over a plowed field. It was April, but spring was late and the ground still frozen.

Over the fence from the field was a stretch of woods. The underbrush was thick, and the boys were forced to go slowly.

"Ouch!" exclaimed Dave, as a climbing green brier scraped across his face. "I'll be glad when we get out of here."

"So will I," said Joe. "My legs are scratched most to pieces, and I've torn a big hole in one stocking."

The woods soon thinned out into a scattered growth of trees, but here the boys found themselves in new trouble. The ground had been sloping down for some time and now might fairly be called a swamp. Here for the first time the boys found ground that was not frozen. Pick their way as carefully as they could, still they made a misstep now and then. In a few minutes both had feet that were wet and muddy to the shoe tops.

"How're we going to get across here, I'd like to know?" demanded Joe. "It's too wide to jump."

"If it were warm weather, we could wade; it isn't deep," said Dave. "But I don't want to get my feet any wetter. They're most frozen now. We'll go along the bank a ways, and maybe we'll find a log we can cross on."

"Wonder what time it is?" said Joe. "Seems to me our short cut isn't so very short. I'm getting tired. We'd have been home long ago if we'd gone around by the road."

"You're right, Joe," agreed his brother. "I begin to understand now what mother meant about the longest way around being the shortest. But cheer up, I see an old tree trunk across the stream ahead, and I guess we can get over on that."

The tree trunk proved to be rather small and did not look very strong, but Joe managed to get safely across. Not so with Dave, however. Though only a year older, he was much heavier than his brother. He was halfway across the stream when there came a sharp crack, and the next instant Dave found himself up to his knees in ice water. It was only a few steps to shore, and he soon scrambled out; but in his excitement he dropped the spelling book and arithmetic which he had been carrying. Before he could get them out they were soaked through and through.

"Well!" exclaimed Dave, putting the dripping books into his lunch box. "Let's hurry up and get home before anything else happens."

They hurried through a short stretch of woods and came out on the edge of a large cleared field.

"Oh, I know where we are now!" cried Dave. "That yellow barn is Mr. Ryder's. The road is just beyond it. But, say," he continued, "I guess we haven't come very straight. We're 'most half a mile past our house."

"Oh, dear!" sighed Joe. "I thought we were 'most home. Well, come on."

They were hardly ten yards from the fence, however, when Dave stopped short; then, seizing his brother by the

arm, he whirled him about. "Run!" he shouted. "Run! Back over the fence! Quick!"

The boys threw themselves over the fence with not a second to spare. Mr. Ryder's big white bulldog was scarcely a yard behind.

"I forgot all about him," panted Dave. "He won't let anybody go across the Ryder farm. We've got to go around."

And go around it they did, over sticks, stones, and briers. They were both tired now, and they stumbled and fell often; but at length two cold, wet, scratched boys tumbled over the last fence and into the road.

"Most home now," said Dave, "and I guess we won't try that short cut again very soon."

"I know I won't," said Joe. "And maybe next time you'll believe mother knows best, even though you don't understand."

"I certainly will," agreed Dave.—Sunday School Times.

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For The Southern Churchman.

### A ROBIN'S CALL.

Maude Mumma.

What is so sweet as a robin's call,
When first in the spring it is heard;
It thrills our hearts and one and all say,
"That was the song of a bird!"

Far out on a branch at the top of a tree,
He calls to his mate, so gay;
Who is hopping around on bush and ground,
Happy as she can be.

For, are they not home from a journey long,
From fairer lands, maybe;
But they could not sing a happier song
Than they sing in our maple tree!

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### Getting Along Nicely!

Beatrice M. Parker.

"I think you are getting along nicely," said Aunt Emma with a smile. "Well, we were," replied Beth, "but now we haven't anything at all to do and it is raining so we cannot go outdoors to play."

"We might get along nicely," said Bob with a laugh, "if we were ducks and could shed water from our backs and swim!"

"Speaking of getting along nicely," and Aunt Emma laid down her sewing as the children came up to her chair, "I wonder what other ways we may find of getting along nicely in this world. See if you can tell!"

The children were thinking. Then Ruth said, "Well, we all of us walk here in our family except when we go out in the auto, but autos are not fair, are they?"

"No," replied Aunt Emma with a laugh, and a shake of her head. "I mean natural ways of getting along. Yes, we walk and ducks swim and birds fly, but how many more ways are there, can you think?"

"About a dozen, I guess," said Charley, "but I'm not sure I can think of them all. A worm crawls and a frog jumps—that makes five."

"Not all worms crawl," exclaimed Ruth, "for don't you remember the one that got on Beth while we were picking blueberries one day?"

"Huh!" and Beth made up a little face as she thought of the inchworm that Aunt Emma had to take off her coat. "Such things ought not to get along nicely at all in this world; they are too scary for me!"

"That is surely another way of getting along." And Aunt Emma laughed. "Sometimes we call them measuring worms, for they measure off just so far at each advance as they move along."

"Jelly-fish!" exclaimed Bob. "I remember the one that stung me a year ago down at the beach. That is another way of getting along, isn't it?"

"Yes, the jelly-fish sort of 'swimswiggly'," said Ruth, and they all laughed at this new term. "But it gets there, and if any one gets in its way it stings good and hard!"

"Are there any other sea creatures that get along nicely in their own peculiar way?" asked Aunt Emma. "Now think hard. I have in mind a poem that was written by a famous poet."

"The chambered nautilus!" Beth's reply was quickly given. "That shell-fish has a sail and gets along very nicely indeed, so the books say."

"Good, and that makes seven so far." Charles was anxious to get the dozen he guessed might be found. "How about combinations like the flying squirrel that jump, walk, run and fly?"

"Yes," and Aunt Emma nodded her head. "I don't know that it is actually flying, but that is another way of getting along and can be counted. Can you think of any more combinations?"

"Some spiders make balloons and fly away with the wind," suggested Ruth, "but perhaps that might not be any more fair than using an auto."

"Surely it is," Bob replied generously. "Man has tools to make things like autos and planes, but the spider has to make a balloon from her own web. We'll count it, anyway. That makes nine. Who has the tenth?"

"Clams and oysters!" came Charley's quick response. "They move their shells back and forth and shoot themselves along through the water."

"Are you sure they are both alike in their movements?" asked Aunt Emma. "For you know if they are not, we want to be able to count two instead of one."

Charley supposed they both moved the same way, but when he looked it up in one of Aunt Emma's books, he found that there are some clams which move by stretching out their long arms, attaching the ends to a rock, and pulling themselves along; so the count was two more, making eleven in all.

"Only one more and we shall have a dozen!" Charley exclaimed as he read what he had found.

The twelfth was the monkey that uses his tail in swinging from place to place, and just after Ruth had suggested this animal, Ruth spoke of the parrots that catch hold of things with their beaks; so they had a "baker's dozen", or thirteen.

If anybody thought that thirteen was an unlucky number, the thought did not have to be expressed. For immediately Aunt Emma named snails and bats and flying fish, which brought the total to sixteen.

They did wish to get it up to twenty if they could, and how they did work and think! Seventeen came when Charley happened to see a book called "An Old Barnacle"—and of course the barnacle, with his attachment to the bottoms of ships was added. This made Ruth think of the remora, a fish that attaches itself to the shell of a turtle and goes along from place to place without needing to swim—so there were only two more to think of.

At last the crab came into mind—the shell-fish which does not go ahead or backward, but sidewise, and gets there so nicely that it takes a lot of skill to catch him in deep water. So only one more remained to find, and when Aunt Emma's fur-trimmed hat, which she had out to see that no moths had got into the box, caught Beth's eye, she exclaimed, "The seals! They both swim and flap along, in water and on land!"

"Yes, that is twenty, and plenty!" exclaimed Aunt Emma. "And now I think we have been able to get along very nicely indeed. For it is after five o'clock and I must get supper ready for some hungry little people!"—Beatrice Parker, in Richmond Christian Advocate.

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### Keep At It.

The girls were resting under the trees after a hearty picnic lunch. The conversation had gradually drifted to school affairs.

"Goodness me!" said Marie, emphatically, "when you begin to talk about arithmetic you might as well count me out of it—I'm going to take a nap."

"Now, Marie, don't give up so easily," remonstrated Ella. "We all know arithmetic is a hard subject for you, but we'll help you what we can this summer if you're willing to keep hammering at it till you conquer it."

"That reminds me of something my brother told us about the other day," remarked Ruth. "He's just returned from a trip to Washington, where he visited a great big steel factory, and he was telling us about a huge bar of steel, weighing some twenty tons, that was suspended from the ceiling. It was almost beyond human power to move this immense bar, yet it was necessary to set it in motion, and I just guess none of you girls can imagine how it was done."

"Oh, we give it up," said Thelma. "We've eaten too much to think. Tell us."

"Very well, then. There was a small cork attached to a piece of common string, that was allowed to swing from the ceiling in such a way that it struck the end of the huge mass of a seemingly immovable steel."

"Oh, go on, Ruth, don't try to tell us that little cork, weighing less than an ounce could possibly move that steel bar weighing twenty tons."

"But it actually did," protested Ruth. "Not at first, you understand, but the repeated striking of that cork against the bar gradually set the particles of which it was composed to vibrating and soon the whole mass of steel began to swing to and fro."

"She's right," assented Elaine, one of the older girls. "We had an illustration in Physics Class last year something like that—besides we've all heard how a drop of water falling constantly on stone will in time wear the stone away."

"It simply shows the power of little things over big," replied Ruth. "And what we want to help Marie to understand is that, if she'll keep everlastingly hammering at her problems—perhaps spending only a few little extra minutes a day at it, in time she is bound to move it out of her way and conquer it."

"Believe I'll take your suggestion," answered Marie, hopefully. "For if a little cork can do such wonders, surely poor me, with the brains and abilities that have been given me, can do even more!"—The Presbyterian Banner.

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Love is a great beautifier—not necessarily romantic love, but the pure love, unselfish love, the Christ love, for one's fellow men. Such love blots out expressions of harshness, criticism, hatred; writing on the face instead the gentle beauty of soul, which transforms ugliness into light and softness.—Exchange.




*"That this may be a sign among you, that when your children ask their fathers in time to come, saying,*

# What mean ye by these stones?

*Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever."* Joshua 4:6-7.

JUST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones build a monument to commemorate the passing over Jordan—So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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WE PAY THE HIGEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street. Richmond, Va.

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EPIPHANY CHURCH, DANVILLE, VA., having installed a new organ desires to sell former two manual organ. Bargain to quick purchaser. Write C. L. Scott, Jr., Chairman, Danville, Va.

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WOODFARM ON PIANKATANK RIVER, modern conveniences, good board, large shady lawn. Terms reasonable. Ideal place for children. Mrs. W. C. Segar, Stormont, Middlesex county, Virginia.

### SITUATION WANTED.

YOUNG WOMAN WHO HAS FINISHED Secretarial course, desires position as secretary to clergyman. Address Box 10, Southern Churchman.

# Deaths

**.. .. MRS. SAMUEL W. ZIMMER.**

At her home, in Petersburg, after more than a year of ill health, MRS. SAMUEL W. ZIMMER entered into rest.

A mother of rare devotion, brilliant and beautiful, often impelled to acts of loving kindness by noble impulses, battling against sickness and pain, she fought a good fight.

Mrs. Zimmer is survived by her husband, Samuel Watts Zimmer, two children, Polly and William and her mother, Mrs. Mary Blair Pryor Walker, and her brother and sister.

The funeral service was conducted by the Rev. Edwin R. Carter, D. D., rector of Christ Church, Petersburg, of which Mr. Zimmer was a member, and Rev. J. M. B. Gill, rector of St. Paul's.

The body was tenderly laid to rest in Blandford Church yard.

Now the laborious task is over,
Now the battle day is past,
Now upon the farther shore
Lands the voyager at last.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

G. F. R.

**CHARLES McILVAINE MILLER.**

CHARLES McILVAINE MILLER, formerly of Swanton, Maryland, died at his home in Keyser, West Virginia, June 4, 1928, in the eighty-third year of his age.

He is survived by five daughters, Miss Jennie L. Miller, of Berkeley Springs, W. Va., Mrs. Henry B. Potter, Mrs. J. P. Jones, and Mrs. Myron G. Tucker, of Rhode Island, and Mrs. William J. Kuykendall, of Keyser, W. Va.

He was born December 31, 1845, in Goochland county, Virginia, the son of Narcissus W. and Kitty E. Miller.

One of a family of ten children and reared in an atmosphere of culture, in a home noted for its hospitality, Mr. Miller's early boyhood was indeed a most fortunate one.

But, as he expressed it, his maturing period was cast in a most unhappy time, "the outbreak of the War Between the States", when the prayers for peace must be lost in the shouts for war.

Every able bodied man must then rise in defense of great armies invading the Virginia soil. In the fall of 1863, his eighteenth year, the boy, Charles M. Miller, with his father's consent, joined the second company of Richmond Howitzers, First Regiment of Virginia Artillery, and Second Corps of the Army of Northern Virginia, sharing the history of the famous Stonewall Jackson Corps until the sun of the Confederacy went down.

He was one of only forty-four left in his company that surrendered the morning of April 9, 1865, at Appomattox.

On the battefied of the Widerness he received the rite of baptism from a rusty tin cup, administered by the Rev. Mr. Page, of the Protestant Episcopal Church, and shortly after the war he renewed the vows made by him in baptism when he was confirmed in the Goochland County Court House by the late Bishop Johns.

After the close of the war, while aiding in every way possible to him the reconstruction of his father's wrecked plantation, he managed to obtain nearly two years of study in the academy of Dr. Charles Morris, in Hanover County, Virginian, engaging afterwards in several positions of trust, including manager of a large cotton farm, in Houston County, Georgia. In 1873 Mr. Miller came to Swanton, Garrett County, Maryland, accepting a position offered by eGneral Joseph R. Anderson, of Richmond, as agent of his tract of fifty thousand acres of land in that county.

In 1875 he was married to Miss Elizabeth Lansdale., of Baltimore, Maryland, and they resided in Swanton until moving to Keyser in November, 1911, Mrs. Miller's death occurring November 27, 1920.

In 1873 Mr. Miller became a charter m-mber of the vestry of St. Matthew's Parish, Oakland, Md., remaining a loyal and active worker in that office as long as his residence was in that Parish. He was instrumental in the building of Anderson Chapel, in Swanton, completed in 1882, and there he and Mrs. Miller kept a Sunday school for thirty years and one which has brought many of its pupils to the Bishop for confirmation.

Besides being a Sunday School worker he was lay reader in his Parish and so frequently were they without a Rector at hand that in the course of years he had read the burial service quite as frequently as the average rector in a small parish.

Wherever he saw an opportunity to lend a helping hand in matters temporal or spiritual he was always ready to give that which was needed, even though it might be only a "glad 'Good morning' as he passed along his way".

What more could his children desire than the heritage of the memory of such a life?

## CHURCH INTELLIGENCE
(Continued from page 19.)

cause of its interest in the revival of yachting on the Bay. Consequently, the whole resort has prospered. Most of the permanent summer residents are Episcopalians and certain devoted ones started religious services very early in the history of the settlement. Two years ago a little thatched roof chapel was built, directly on the Bay, called St. Christopher's-by-the-Sea, and resembling in appearance a South Sea habitation. Here services have been held during the summer through the offices of Baltimore clergy and, this summer, by the cooperation of a committee of residents and the Gibson Island Club, plans have been made for a complete schedule of services. The experiment is unique among Chesapeake Bay resorts and is a tribute to the love of the Church by the summer residents.

**Healing Services.**

For some years Baltimore has had weekly healing services at one of its great down-town churches, Grace and St. Peter's. Also the city has been stirred in the past by the visit of the Hickson Mission. It was therefore appropriate that the Church of the Ascension, the Rev. Robert E. Browning, rector, should recently hold a Mission of Health and Healing. This Mission was under the direction of the Rev. Robert B. H. Bell.

**Chinese Choir.**

Grace and St. Peter's Church, the Rev. H. P. Almon Abbott, rector, has what is thought to be the only vested Chinese choir in the country. The age of the singers, who are of both sexes, ranges from five to twenty-five. Dressed in vestments of scarlet and white with big scarlet bow ties, the choir of twenty-eight voices lustily sings English Church hymns and chants every Sunday afternoon.

**Consecration of Grace Church, Brunswick.**

Grace Church, Brunswick, Md., of St. Mark's Parish, the Rev. Edward E. Burgess, rector, was consecrated May 21 by the Rt. Rev. Edward T. Helfenstein, Bishop-Coadjutor, who preached the sermon. The church, opened in 1923, is of Gothic architecture. It is of native stone construction, and with furnishings, cost about $50,000.

**J. A. M.**

**St. Paul's Boys' School, Baltimore.**

The commencement of St. Paul's Boys' School, Baltimore, came off on the afternoon of June 12 in the new building, which was completely filled. Dr. Wardlaw Miles made the address. The Rev. S. Janney Hutton, Headmaster, announced the graduates and presented the prizes. The graduates were L. P. Temple, R. H. Pembroke, Jr., Clyde B. James, Humphrey W. Garden, Louis M. Wheary, all of whom go to college or the Naval Academy. Temple won the Fellowship, English and Athletic prizes; Pembroke the Alumni Scholarship prize: Wheary that for Progress. L. C. Hastings was awarded the Choir medal, the Mathematics prize and the Tennis cup.

This is a school of sixty boys, with five masters, all college-trained men. High praise was given by the rector, Dr. Kinsolving, to Mr. Hutton, to Miss Sallie H. Barron and Mrs. Noel M. Bush, the two ladies who look after the comfort of the boys so wonderfully, and to the spirit of the School. During the summer a building on the premises is to be converted into a small gymnasium for use in inclement weather.

## ATLANTA.

**Rt. Rev. H. J. Mikell, D. D., Bishop.**

**The Church of the Incarnation,** the Rev. G. W. Gasque, rector, has added one hundred and two communicants, thirty-six by confirmation and sixty-six by transfer, during the ten months beginning the first of last September, and in addition has paid all parish debts anddoubled the attendance at the Sunday school and the eleven o'clock service. During the month of June there were twenty additions by transfer, and twelve confirmations.

**B. M.**

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

**Thirty-seventh Anniversary.**

Members of the clergy and laity of the city of New Orleans joined with the Rt. Rev. Davis Sessums in the celebration of the Holy Communion on June 22, the Cathedral, St. Charles Avenue at Sixth Street, New Orleans, in commemoration of the Bishop's thirty-seventh anniversary as Bishop of the Diocese of Louisiana. After the service, the Rev. R. S. Coupland, D. D., President of the Standing Committee, speaking for the Reverend Clergy of the Diocese of Louisiana; and Mr. R. P. Mead, President of the Church Club of Louisiana, speaking for the laity of the dio-

cese, made brief addresses of congratulation, pledging to the Bishop the loyalty and continued cooperation of both clergy and laity. Being escorted to the front of the Cathedral by the Secretary of the Church Club of Louisiana, Dr. Warren Kearney, the Bishop was presented with a Buick Sedan. The Bishop responded in words of appreciation for the gift and the thought that prompted such generosity as well as for the loyal cooperation of both clergy and laity in the work of the Church.

## Personal Notes

The Rev. Oscar DeWolf Randolph, rector of St. Mary's-on-the-Highlands, Birmingham, Ala., has accepted a call to become rector of Virginia Episcopal School at Lynchburg, Va., effective September 1, 1928. In his new work he will succeed the Rev. William G. Pendleton, D. D., who September 1 will become rector of Grace Memorial Church, Lynchburg.

The Rev. Philip S. Smith, of the Diocese of Arizona, will be in charge of St. Mary's, Brooklyn, during July and August. The Rev. Parker C. Webb, be in charge of that church for these who it was recently announced was to months, will be at Long Beach instead, under the direction of Archdeacon Duffield.

The Rev. Dr. Percy T. Fenn, formerly rector of St. Mark's Church, Syracuse, Henry Pettus is changed from 12 Third Street, Southeast, Washington, D. C., now in London, and will sail for New York on August 3.

The Rev. Thaddeus A. Cheatham, of Pinehurst, N. C., is temporarily associated with Washington Cathedral and will serve as a field representative of the National Cathedral Association during the summer. He will keep appointments in the Diocese of Marquette in Upper Michigan during July and in August and September will be in Connecticut and Massachusetts in the interest of the Cathedral Association.

From July 5to August 20 the summer address of the Rev. Wyatt Brown, D. D., rector of the Church of St. Michael and All Angels', Baltimore, Md., will be Manitou, (Coia Midland), Ontario, Canada.

At the commencement of Western Reserve University, Cleveland, Ohio. the Very Rev. Francis S. White, S. T. D., Dean of Trinity Cathedral, received the degree of Doctor of Divinity.

The address of the Rev. William N. Y., who. with his wife and sister, has been spending the year abroad, is to Grace Church Rectory, 37 Walnut Street, Everett, Mass.

### ORDINATIONS.

Sunday, June 17, in Church of the Holy Spirit, Gambier, Ohio, the Rt. Rev. William Andrew Leonard, D. D., LL. D., Bishop of Ohio, ordained to the diaconate, Maxfield Dowell, Herbert Ralph Higgins, Ernest Risley, George Stanley West, Oran Clyde Zaebst and H. L. Woodward. The candidates were presented by the Rev. Jacob Streibert, D. D., Ph. D. The sermon was preached by the Rev. Kirk B. O'Farrall, rector of Emmanuel Church, Cleveland. Ohio.

On June 25, 1928, the Rt. Rev. Clinton S. Quin ordained to the diaconate Charles Summers, Thomas Summers and Lawrence L. Brown in All Saints' Chapel, Austin, Texas. The candidates were presented by the Rev. Harry Masterson, rector of All Saints, who also preached the sermon. The Rev. Everett H. Jones read the Litany.

Charles Summers was assigned work in St. Stephen's Parish, Houston, Texas; Thomas Summers will have charge of the missions near Texas City. The three deacons are graduates of the Theological Seminary in Virginia.

On St. Barnabas' Day, June 11, 1928, the Bishop of Minnesota ordained to the diaconate Mr. John Eliphalet Rowell in St. Mark's Church, Minneapolis. The Rev. Dr. Phillips E. Osgood presented the candidate, and the Rev. William C. Bimson preached the sermon.

Mr. Rowell comes to the church from business life, but since last fall has been lay missionary-in-charge, under the Archdeacon, of Gethsemane Church, Appleton, and Grace Church, Montevideo, with residence at Appleton. He will continue as minister-in-charge of the same field, spending a part of each week at Seabury Divinity School studying in preparation for advancement to the priesthood.

At the Trinity ordinations last Sunday, six deacons and three priests were ordained. One of the deacons, Mr. A. Grant Noble, was ordained here for the Bishop of Central New York; but the other eight men all belong to this diocese, as do two others ordained deacon about a month ago.

Of the priests ordained last Sunday, the Rev. Charles Lawson Willard, Jr., will continue as assistant to the Rev. E. M. McGuffey at St. James' Church, Elmhurst; the Rev. Philip DuMont Davis is in charge of St. Luke's, Forest Hills; and the Rev. E. Warren Cromey continues in charge of St. Lydia's, Brooklyn. Of the deacons just ordained, the Rev. David Thomas Atwater will assist his father at Grace Church, Brooklyn Heights; the Rev. Roy Lawrence Webber will be assistant to the Rev. Arthur R. Cummings at the Church of the Resurrection, Richmond Hill; the Rev. George Robert Lewis is in charge of Christ Church Mission, Stewart Manor; the Rev. Rexford C. S. Holmes will continue his studies, taking graduate courses next year; and the Rev. Parker C. Webb will be associated for July and August with the Rev. J. Clarence Jones, S. T. D., at St. Mary's, Brooklyn.

On June 12, 1928, the Rt. Rev. A. C. Thomson, D. D., advanced to the Priesthood the Rev. David C. George, deacon, in St. James' Church, Boydton, Va. The sermon was preached by the Rev. H. N. Tucker, rector of St. Paul's, Suffolk, Va., and the candidate was presented by the Rev. E. R. Carter, D. D., rector of Christ Church, Petersburg. Others who assisted in the laying on of hands were the Rev. F. A. Sapp and the Rev. Wm. R. Moody. The Rev. Mr. George will continue as rector of the following churches in Mecklenburg County: St. James, Boydton; St. John's, Chase City; St. Timothy, Clarksville, and Christ Mission.

On June 2, at 11 o'clock, in the Pro-Cathedral Church of the Nativity, Bethlehem, Pa., two cousins were ordained by the Rt. Rev. Frank W. Sterrett, D. D., the Bishop of the Diocese. The Rev. Clark Richard Trumbore was advanced to the Priesthood and Mr. Fred W. Trumbore was made a Deacon. Both of these young men are Bethlehem boys and were brought up in Nativity Church.

The Litany was read by the Rev. Steward F. Custard, rector of Grace Church, Allentown. The Rev. Arthur T. Reasoner, Warden of Leonard Hall, preached the sermon, for it was at Leonard Hall these boys made their academic preparations. The candidates were presented by the Very Rev. D. Wilmot Gateson. The Rev. Gordon T. Jones, a school friend of the Trumbores, read the Epistle. Mr. Clark Trumbore read the Holy Gospel and the Rev. John W. Schmalstieg, curate of the Pro-Cathedral, served.

Both boys are graduates of Liberty High School in Bethlehem, Lehigh University, and the Philadelphia Divinity School. Mr. Clark R. Trumbore is curate of Christ Church, Fitchburg, Mass. The Rev. Fred W. Trumbore has been appointed by the Bishop to take charge of the missions of St. James', Canton, and St. Paul's, Troy, in this diocese.

### DEATHS.

The Synod of the Diocese of Kiangsu was saddened by the sudden death of the Rev. C. K. Wei, deacon-in-charge of the mission at Quinsan. At the morning session of the Synod Mr. Wei spoke at some length upon the troubles of the Church at Quinsan, where the chapel has been seven times occupied by soldiers. Just before he was to sit down with the other delegates to the noon meal after adjournment he was stricken with apoplexy and died on May 25 in St. Luke's Hospital. He was sixty-three years old and as Bishop Graves says, "What a faithful minister."

The Rev. George S. Grange, rector of St. Stephen's Church, Brooklyn, died Friday, June 22, after an illness of only a few days. He officiated in his church the previous Sunday, though he was not well. His funeral was held in his church on Sunday afternoon, June 24, the Rev. Robert Rogers, Ph. D., the Rev. Charles G. Clark, the Rev. F. M. Townley, D. D., the Rev. Herbert J. Glover, and the Rev. Edgar E. Brice officiating. A large number of the clergy were present.

The Rev. Mr. Grange came to Brooklyn from Jamaica, B. W. I., and become rector of St. Stephen's in March, 1824. He leaves a wife and ten children.


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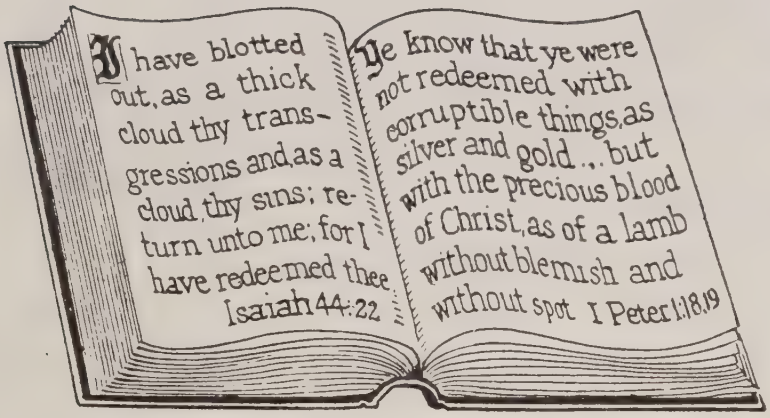
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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| A Review of a Review of the Real Life of Lincoln—By P. S. Whitcomb | 6 |
| Rays of Light From God's Lamp—By W. W. Rugh | 7 |
| Development of Work Among the Negro | 8 |
| Short Family Prayers—By Bishop Peterkin | 9 |
| A Live Church—By the Rev. R. R. Claiborne | 9 |
| Excellent Instruction Course—By Bishop Bickwith | 10 |
| An Orthodox Sermon—By C. D. Smith | 10 |
| Sixth Sunday After Trinity—By Berkeley Minor | 11 |
| Favorite Scripture Verse | 12 |
| Book Reviews | 12 |
| Letters to the Editor | 12 |
| Church Intelligence | 13 |
| Family Department | 17 |
| Children's Department | 19 |
| Personal Notes | 23 |



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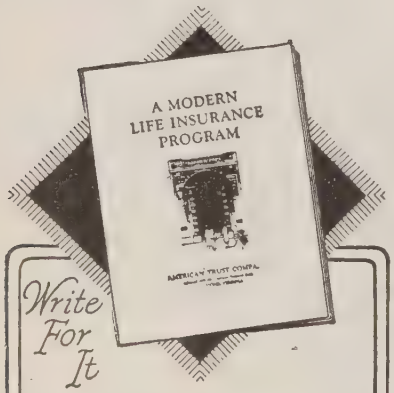
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Our portion of the weight of care
That crushes into dumb despair
One-half the human race.
—Longfellow.

When the first star glitters in the twilight we may begin the grateful testimony, and when all the host burns in silent glory we may challenge every planet to share with the holy duty of praising God.—Joseph Parker.

The only proof of a living faith that you and I can give is to love mankind as Christ loved it, that souls might be won for His kingdom.

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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

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## HIRELINGS

"The hireling fleeth because he is an hireling, and careth not for the sheep." Most of us who have employed people, in small matters or large, have had doleful experiences with the mere hirelings, of the type the Saviour describes in the parable of the faithful and the faithless shepherds. From those experiences we recall answers to our requests, or remonstrances, in varying degrees of good or bad grammar and pronunciation, insolence or suavity, like we may imagine was the argument of the shepherd who fled from the sheep, deserting them when they needed his protection—"I'm not hired—I'm not paid—to fight wolves."

The Saviour had compassion far above our comprehension for all human weaknesses. It is hard for us to understand how He, coming down from heaven to suffer fearfully and die for mankind, could forbear bitter contempt for the cowardly and selfish intent only on getting the most possible for doing the least, avoiding with jealous care rendering the slightest service, whatever the emergency, beyond the exact terms of the bargain. Solomon, accustomed to frank expression of his opinions and observations, said the sluggish and unfaithful employee was as vinegar to the teeth and smoke in the eyes. We of the present may recognize that as graphic and exact. The irritation of being confronted with assertion of the technical, legal, right of the hireling as we ask some small favor or concession makes us realize Solomon's emotions, inclines us to sympathize with the hard master in the parable of the talents. By him the servant so afraid of responsibility that he did nothing was cast into outer darkness.

Yet, in the relations of us human creatures with each other the fault of trouble, discord and disloyalty is usually on both sides. If all employers always had been just, considerate and kindly the labor unions would not have been necessary and their sometimes vexatious and arrogant demands, developed by consciousness of power or memory of old wrongs, long endured, would be impossible. Men and women naturally good natured and inclined to generous loyalty and zeal, are made by impositions or by cold denial of recognition of their good service hirelings, grudging or refusing the slightest concession, shunning a minute or a step beyond the stipulated time or task as a degrading act of servitude. They are chilled or bruised to resentment, become most ready of all with the exasperating "I am not hired to do that—not paid to do that" —good and faithful helpers spoiled by mistreatment, transformed and distorted to hirelings.

Each of us, from highest to humblest, humblest to highest, is charged with the duty of doing, while we are here, something toward bringing that good time, promised and surely coming, as Burns sings it:

> "For a' that an' a' that
> It's comin' yet for a' that,
> That man to man the world o'er
> Shall brithers be for a' that."

Therefore it behooves each of us to study honestly and fearlessly our own lives and words and acts to know how much or little we are doing to diminish or increase the number of mere hirelings in the world, to make of ourselves hirelings or loyal, brave and faithful servants and shepherds. The head of a great corporation may be a mean spirited hireling, cowardly and worthless as the runaway shepherd of the parable, if he be intent only on making a good showing to stockholders and holding his own job, regardless of obligations to the public and the rights, interests, feelings of employees. The lowliest of these employees may be just a hireling or a real man and a real force by disregard of or respect for the welfare of the employer and his fellow employees and earnest desire to serve, to do his best on the job, sometimes a little more than he is paid to do. So it is through all stations of life, all our relations with each other. No matter who we are or what we are, if we do no more for God or man than we expect to be paid for we are abject hirelings, false to that great duty of doing our little parts toward the reign of righteous and peace and brotherhood.

There may be hirelings even in pulpits, men who enter the ministry as a means of living or for social position, without real purposes or principles, ready to join with wolves of infidelity or heresy or to flee before wolves of difficulty or hardship or disappointment. Thanks be to Heaven, they are few, becoming fewer. A hundred and fifty years ago Hogarth painted a picture, funny on its face, tragic in its meaning, of a parson peering through his glasses, perfunctorily earning his salary by droning a perfunctorily written sermon to a congregation fast asleep. It is one of many encouraging signs of the time that this type of hireling preacher is disappearing, or has disappeared. Probably some who enlist as hirelings are made valiant soldiers and faithful shepherds by contact with the spiritual beauty, the spiritual cravings and needs, the fire and light in souls, the clegyman finds among his brethren and in his flock. It is among the laity of all churches and denominations that the hireling pretending duty to God and man—the two inextricably interwoven so that neither can be separately neglected or performed—are many. People calling themselves Christians, attached to parishes and congregations by membership or occasional attendance or family tradition or connection, undertake to make for themselves mean and shifty bargains with the Almighty, giving the least possible service for expected eternal happiness and temporal blessings. These flee from self-denials as from wolves. What they give is given grudgingly and of necessity. Confronted with call for sacrifice of pleasure or inclination, their attitude is that of the insolent, defiant, craven hireling—"I'm not paid for that—not hired for that!" They shirk all responsibility for the Master's sheep, flee to amusement or business or idling, do exactly the shameful part of the hireling who deserted because he was an hireling and had abandoned all ambition and intent to be anything else. Such members, indeed, are as vinegar to the teeth and smoke to the eyes of the diligent and earnest pastor sorely needing help

in caring for his flock, finding sluggards where he hoped for energetic cooperation, runaways when besetting perils bid him seek staunch comrades.

It may not be a question of temporal prosperity and advancement on one side or failure on the other. It may not be a question of Heaven or Hell for the future. Of that we may not know and God is very merciful. It is a question of manhood and womanhood, of courage or cowardice, of generous loyalty or mean, small, narrow selfishness, whether we shall be faithful, zealous, doing our duties to the God who made us and keeps us, the Saviour who died for us and our brother man; or mere base hirelings, giving the least service our own conceptions of decency and the law will permit.

# A REVIEW OF A REVIEW OF THE REAL LINCOLN

## By Paul S. Whitcomb

The article below is a review of a review of The Real Lincoln, by C. L. C. Minor, that appeared in the Book Section of the Boston Evening Transcript, April 28, 1928.

Mr. Whitcomb's treatment of the subject is unusually clear and forceful and is well worth a reading.

Gladstone, Ore., June 6, 1928.

The Boston Transcript, Boston, Mass.

To the Editor:

My Dear Sir.—My attention has been called to a book review which recently appeared in your columns—the book being entitled "The Real Lincoln" and the reviewer thereof signing himself F. B.

The bigoted, unopen minded temper of the reviewer impels me to address a review of the review to the reviewer, inasmuch as the review in question touched upon an article of mine on "Lincoln and Democracy" carried in the appendix of the book.

My first impulse was to ignore the review as unworthy of consideration, as it is not in the least way a critical or constructive review of the book or of my article, but is, on the contrary, the product of a mind dominated by the bigotry of a pseudo-patriotism. Consideration of the prestige and repute to the "Transcript" has, however, induced me to address this letter to those responsible for the review and its publication.

I am keenly aware of the fact that there is only one side to the question at issue in the War Between the States and that is the Union side. The vilest of criminals has the right to present his case, but the secessionist has none. The closed-mind attitude of the average Northerner is well illustrated by some remarks anent Lincoln made several years ago by Dr. Marion Le Roy Burton, late President of Michigan University: "The questions which he considered in his day we need have no hesitation in concluding were finally and definitely settled. There is no difference of opinion, no argument about them now. The conclusions which he drew have since been the settled policy of the country."

I was brought up on that idea—that Lincoln was infallible and that whatever he asserted was to be accepted as final authority without even a sub-conscious mental question mark. Just how people know that Lincoln was an infallible thinker I am unaware, unless it be that those who so consider him have arrived at that conclusion after an examination of his arguments and philosophy or have taken their opinions second-hand from those who have so done. His most ardent admirer has not pretended that Lincoln carried parchment credentials from the Almighty certifying as to his infallible wisdom.

Consequently I believe I am justified in assuming that those who consider Lincoln as infallible and that his judgment upon the question of secession eternally settled the matter beyond the slightest hesitation must have arrived at their conclusion either by the exercise of their judgment and perhaps of their critical faculties or else by accepting the judgment of others.

Either that or else we are to assume that the result of the conflict itself determined the question. This is nothing more than the barbaric mediaeval doctrine of trial by combat—a principle supposed to be utterly alien to civilized society. Force as the arbiter of justice contradicts the fundamental philosophy of our system of jurisprudence.

In any event, Lincoln's reputation is not based upon any supernatural credentials, but upon the more or less critical and infallible judgment of his fellows. But that right, of judgment is not a thing of past. We of today possess the same right to pass judgment upon Lincoln as have those of the past, and as we today know more of the man than did his contemporaries, we are at least as fully qualified to pass judgment upon him.

My critical examination of Lincoln's arguments was induced by the controversy waged, immediately subsequent to the late war, between Lloyd George and the Irish leader, De Valera, in which the Irishman quoted the principles of the Declaration of Independence in favor of Irish freedom and the Englishman quoted Lincoln in rebuttal. Any one could see that the arguments of Lincoln were opposed to the pristine principles of America—those principles for which the Revolutionary War was fought. In fact, if they were not, then there was no point to Lloyd George's argument.

The reviewer accuses me of "glibly refuting . . . Lincoln", or rather "the estimates" of Lincoln. As a matter of fact, I made practically no attempt to refute the estimates of Lincoln, the article being mainly devoted to an analysis and a refutation of Lincoln's logic.

Webster's New International defines "glibly" as being synonymous with fluent, voluble, flippant. As the temper of the reviewer is not complimentary and as the article can hardly be described as voluble, I will assume that by glibly the reviewer had in mind flippant. The assumption fits the bigoted temper of the reviewer—than which there is no more intolerant bigotry than that of the pseudo-patriot.

For bigotry—patriots of the type of the reviewer—have the most tory religionists backed clear off the map. The bigotry of patriotism decries the right to a scientific attitude of mind—the willingness to follow the truth wherever it may lead us. The first thing to learn in patriotism—as some one has said of football—**is to go crazy!**

But Lincoln didn't own the country. He was simply the right he was, and if he was wrong he was. The only way right to his opinion than anybody else. If Lincoln was agent of his fellows, and as such he possessed no more we can know that he was right or wrong is by the critical use of our intellectual faculties, and we are under no a priori obligation to arrive at either conclusion.

The reviewer remarks in regard to my article, "We permit ourselves the comment that the logic is not overwhelming", a comment which I might also make on the review. The review occupies enough space so that an exposé of a typical fallacy could be given, but the reviewer doesn't deign to do so. Perhaps the omission has some significance.

I make no claim to infallibility and my arguments are subject to critical examination and possible refutation.

The article in question was an abridgment of a short article published in Tyler's Quarterly Historical and Genealogical Magazine issue of July, 1927. Dr. Tyler, the editor of the magazine, is president-emeritus of William and Mary College. The original plan of the article was to refute Lincoln's reasoning in regard to secession by his reasoning in regard to slavery principally, but also by the use of principles enunciated in various other addresses. Space compelled a subordination of the plan to a very restricted length.

Now as to my glibness I will call attention to a few of the basic arguments contained in the article, and I ask you to show wherein they are glib, i. e., flippant, and you are welcome to choose any other argument that you consider glib.

On page 252 I state that "he had served in Congress without rising above mediocrity". Webster defines mediocrity as average or ordinary mental development. Applied to his career in Congress, I would define it as average performance. Can you point to anything extraordinary in Lincoln's career in Congress? His spot Resolutions are about the only thing he is known for—coupled with his opposition to the Mexican War—and it is his after reputation which gives them historical interest.

On page 254 I caid that "his waging of the Civil War was the very antithesis of common sense and statesmanship". In what sense is that a mere flippancy? What value do you place upon human life that you assert it to be mere glibness for a person to argue that the retension of six Southern States in the Union was not either moral or social justification for the slaughter of hundreds of thousands of men. Is it nothing more than glibness when I say that the conservation of human values is the function of government—that government exists for man and not man for government? Lincoln said as much. He said that he would save the union if he could do so without throwing "passengers and cargo overboard". And who and

what are the passengers and cargo, if they are not the inhabitants and their property? And did he not throw passengers and cargo overboard when he slaughtered men by the hundreds of thousands and destroyed property by the billions of dollars worth in order that the "nation" might live?

What is the "nation" apart from the people that it is better that the people should be destroyed that the "nation" might live? Suppose the war should have continued until the people—both North and South—were utterly destroyed—of what then would the "nation" have consisted? Those "that died had as much right to live as did those who did not die, and those who lived were as much obligated to die—for the "nation"? as were those who did die. Consequently it is no idle question when I ask of what does the "nation" consist that the people must destroy themselves that it may live.

If, as Lincoln argued, secession would have destroyed the nation—and he did not argue it simply as an abstraction, for he said that if the war was lost there would not be need of another President—then it must be that the "nation" consisted of that which would have been changed by secession.

Secession in itself would not have destroyed a dollar's worth of property or a human life. It simply would have restricted the extent of the territorial jurisdiction of the Federal Government. Is it but mere flippancy to assume that the "nation" consisted in the immutability of the territorial jurisdiction of the Federal Government? Is it mere glibness to state that hundreds of thousands of men were slaughtered and billions in property destroyed that the territorial jurisdiction of a political agency might remain unaltered?

And is that a common sense appraisement of social values? Is territorial jurisdiction an end in itself that it is of more value than hundreds of thousands of men and thousands of homes and fathers? Is it sound statesmanship that political jurisdiction must be conserved regardless of the cost in human life? Are you a humanist or a disciple of Machiavelli in your political morality?

Is it a glib comparison which I make of Washington's and Lincoln's philosophy on page 255? If so, in what way? Is it glibness when I say, if South Carolina had a right to secede she had the right to take Fort Sumter? Is it glibness when I say that to "deny a man . . . the right to defend himself and you deny him all other rights? It is no more flippant than the legal axiom, that a law without a sanction attached is no law.

Is it a flippancy when I compare the Federal Government to a watchman? Lincoln stated that the fort was for the protection of the people of South Carolina. In what way is the argument in the first complete paragraph on page 259 flippant?

Is it a flippancy when I say that "the Southern people of 1860 had never entered into a clear compact of government" (page 263), and that one generation possesses no such authority over another. Is it nothing but glibness when I say on page 264, or rather as I did in my complete article, that a sovereign cannot be held in restraint—in refutation of Lincoln's assertion that "a majority, held in restraint by Constitutional checks and limitations—is the only true sovereign of a free people".

This letter is already unduly long and I will not go further, but I will appreciate your showing specifically just wherein my article either in whole or in part deserves the criticism of being "glib"? **As a matter of intellectual, not to say moral honesty, I hope you will re-examine the matter.** Political bigotry is fully as contemptible as is religious bigotry, and a man who isn't big enough to see the right and do the right—because it doesn't suit his political or religious prejudices doesn't amount to much.

As for your criticism of the book "that the evidence" of these "contemporaries" . . . is wholly without background or textual connection generally—the criticism is purely flippant. Certainly the full text of the quoted authorities could not be given, but the author-volume and page, is given and enough of the text to give the meaning. I challenge you to show that the meaning of the quotation has been altered by an illegitimate severance from the original text. The fact that the foremost Northern authorities favorable to Lincoln were quoted is sufficient to recommend the book.

It simply goes to show that Lincoln has been eulogized at the expense of pertinent and telling facts known to his eulogists. I could quote from many other works on Lincoln to show that he has been eulogized at the expense of facts unfavorable to Lincoln, but which have been minimized by his eulogists.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate of the Bible Institute of Pennsylvania 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

**III. How was the Bible written?**

"All Scripture is given by inspiration of God" (2 Tim. 3:16).

**1. Fact of Inspiration.**

God clearly states in His Word that all Scriptures was inspired by His Holy Spirit and did not come by the will of man (2 Peter 1:21; 2 Tim. 3:16; Ex. 4:10-15; Deut. 4:2; Jer. 1:7-9; Ezek. 3:4; Micah 3:8; 1 Peter 1:10, 11; Acts 1:16; 28:25; 1 Cor. 2:13; 14:37; 1 Thess. 2:13).

Jesus regarded all of the Old Testament as the inspired Word of God, obeying its commands, trusting its promises, and fulfilling its predictions (Matt. 1:22, 23; Isa. 7:14; Matt. 2:17, 18, 23; 4:14-16; 5:17: 8: 17; 13:13-15; 21:16; 26:54-56; Luke 4:4, 8, 12, 18-22; 24:25-27, 44-46).

God is working today according to His purpose and plan for this age as revealed by the Holy Spirit in the New Testament (Acts 1:6-8; Matt. 28:18-20; Mark 16:15-18; Luke 24:48, 49; Acts 15:14; Rom. 11:5).

Every believer during this age has proven that the New Testament, as well as the Old Testament, is inspired ("God breathed") by trusting and obeying it, for all have found that God does exactly what He says in His precious Word (Acts 27:25, 34, 44; Heb. 12:6; 1 Peter 5:7, 10).

**2. Method of Inspiration.**

The Holy Spirit has declared in 2 Peter 1:21 that holy men of God spake as they were moved by Him, and not as they or any man willed. Being holy men, they were yielded to God to do His will, so that the Holy Spirit could inspire, breathe into them or bring to their hearts and minds the message God wished to have spoken or written:

The Spirit employed all of the quickened and illuminated faculties of the writer to express just the thoughts and words God would have men hear in order to know Him and His will.

The Holy Spirit did not destroy the personality of the writer of any book, but used his personality as an aid in revealing the truth of redemption.

A timid, shrinking, reticent priest, who loved the sweet solitude of the presence of the Holy One of Israel, was just the vessel to bear a message of judgment in such a way that the nation of Judah would feel that Jehovah was not a tyrant who delighted in the death of the wicked, but a loving Father whose heart was broken because they refused to have His Mercy and grace (Jer. 1:7; Lam. 3:33, 48). An unfaithful servant like Mark, restored to fellowship through a fuller revelation of the grace of the Servant of God who was "blind" to everything but God's will, became the chosen instrument through which the Spirit could reveal the fathomless grace of the faithful Servant of God (Acts 15:38; 2 Tim. 4:11; Isa. 42:1, 19; Ps. 40:8; Mark 10:45).

**3. Measure of Inspiration.**

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," was our Lord's answer to the Tempter, which overcame his subtle suggestion (Matt. 4:4; Deut. 8:3).

"One jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5:17, 18).

The Spirit reveals in the New Testament how the exact words of the Old Testament have been or will be fulfilled, thus proving that the very words were inspired (Matt. 1:23; Isa. 7:14; Matt. 2:15; Hosea 11:1; Matt. 4:13-16; Isa. 9:1, 2; Acts 2:25-32; Ps. 16:10. 11; Heb. 2:5-8; Ps. 8:4-8).

The words and works of wicked men which are mentioned in the Bible are not inspired, but the record of them is inspired (Josh. 9:3-15; Esth. 3).

**4. A Value of Inspiration.**

Because the Word of God is inspired by the Holy Spirit, spoken by God Himself, who cannot lie, it is a firm, a sure foundation for our faith (Num. 23:19; Titus 1:2; Isa. 55:11).

Because "God breathed", His Word has life-giving power

in it, power to beget the new life, and power to nourish that life in the believing heart (Rom. 1:16; 1 Peter 1: 23-25).

Because God's Word is written by the Holy Spirit through holy men of God, it sanctifies, cleanses from sin and keeps clean the heart in which it is hidden (John 17:17; 1 John 1:9; Ps. 119:9, 11).

Because God has spoken, His oracles empower for fruitful service every consecrated believer (2 Tim. 3:16, 17; 1 Peter 4:11).

# THE DEVELOPMENT OF THE WORK AMONG THE NEGROES IN THE SOUTH

## E. L. Baskerville

IN the program of the development of the work among the Negroes in the Protestant Episcopal Church in the South, there are two phases which should be especially emphasized and advanced at this time:

(1) Educational and (2) Religious or Evangelistic.

I.

**The Educational Phase.**

For the Educational phase, there is an excellent organization, known as the American Church Institute for Negroes, whose mission is to foster vocational training and higher education among the Negroes. It has greatly extended its influence within the last eight or ten years. It does not deal with the parochial schools or mission stations.

The list of schools under the American Church Institute for Negroes is as follows:

1. St. Augustine's School, Raleigh, N. C., which has recently inaugurated a full four-year college course as a part of the work of the Institution. St. Agnes' Hospital and Training School for Nurses, and Bishop Tuttle Training School for Women are located on its campus. President, Rev. Edgar H. Goold, M. A.

2. St. Paul's Normal and Industrial School, Lawrenceville, Va., Principal, the Ven. J. S. Russell, D. D.

3. Bishop Payne Divinity School, Petersburg, Va., Dean, the Rev. F. G. Ribble, D. D.

4. St. Mark's School, Birmingham, Ala., Principal, the Rev. Charles W. Brooks.

5. Fort Valley High and Industrial School, Fort Valley, Ga., Principal, H. A. Hunt.

6. Hoffman-St. Mary's School, Mason, Tenn., Principal, the Rev. George A. Stams.

7. Okolona Industrial School, Okolona, Miss., Acting Principal, Mrs. Wallace A. Battle.

8. Gaudet Normal and Industrial School, New Orleans, La., Principal, the Rev. Joseph N. Carter.

9. Voorhees Normal and Industrial School, Denmark, S. C., Principal, J. E. Blanton.

**The Rev. Robert W. Patton, D. D.**

The Director of the American Church Institute for Negroes is the Rev. Robert W. Patton, D. D., during whose tenure of office the Institute has made rapid progress. He is now engaged in a campaign to raise $215,000 for St. Paul's, Lawrenceville, Va., and $300,000 for Fort Valley, Ga. The money is to be used for buildings and equipment for industrial training. We wish him great success in the campaign.

In the work of the advancement of the schools of the Institute, Dr. Patton has on his Board of Trustees some outstanding friends of the Negro race. Among them are Bishops Lloyd and Stires, and Drs. James H. Dillard, George Foster Peabody and William C. Rives. There are many who are not on the Board of Trustees who are exceedingly interested in the work of the Institute. One of them is the Rt. Rev. William T. Manning, D. D., Bishop of New York, who recently held a great mass meeting in Carnegie Hall to extend the work of the schools.

**Wallace A. Battle.**

The appointment of Wallace A. Battle, former principal of Okolona School, Okolona, Miss., as field secretary of the Institute to assist the Director, should have a telling effect for good in the extending of the work of the schools. His long experience as head of Okolona School makes him competent for the position.

**Bishop Payne Divinity School.**

Of all the schools that are now under the American Church Institute for Negroes, Bishop Payne Divinity School has the hardest struggle. While the school has given a good account of its stewardship in training men for the sacred ministry, it has not had sufficient funds for its physical equipment and life. No special campaigns have been waged for the development of the physical life of this important Seminary. We call it important because the majority of the Negro clergymen at work in the Church received their training within its walls.

For a long time Bishop Payne Divinity School, with a strong and consecrated Faculty, has been rendering a great service for the Church at Petersburg, Va. All that is needed to enable it to do a much greater work is money for its physical equipment and maintenance. Toward the maintenance of the work of the school, we are glad to say, that the General Board of Missions and also the American Church Institute for Negroes have been making an annual appropriation for some time, but on account of lack of funds in hand, they have not been able to make the appropriations large enough to cover the financial needs for the healthy existence of this institution. We are satisfied, however, that the Nation-Wide movement for the welfare of the schools of the Institute will bring relief to Bishop Payne Divinity School in the future. We believe that all the friends of the work among the Negroes need to know is how much money it will take to put it on first-rate running basis.

The plan is to make the schools of the Institute second to none in the South. At present, as to Colleges in the South, the Negro Denominations, especially the Baptist and the Methodist, are ahead of us. However, the making of St. Augustine's a bona fide college will give us a better rating.

II.

**The Religious or Evangelistic Phase**

The other phase of vital importance in the development of the work among the Negroes in the Episcopal Church in the South is the Religious, or Evangelistic phase. Religious training schools hold first place in the work. It is the thing which gives life its luster. It is the anchor to hold men and women to the right. In a word, the Christian religion is the way of life for everything which is enduring and worth while in the world. By its continual enlightening influence of the conscience, man learns to realize his proper relation to God and mankind—God, his loving Father, and man, his brother. Any training in our schools and colleges which leaves out God is doomed to failure. It is the Christian religion which enables man to put honesty and Christian character in all he does—in the home life, in the Church and in the community.

The Bishops of the Episcopal Church in the South, as a whole, have been endeavoring for a long time to carry on a religious and educational program among the large colored population in their Dioceses. What they and many of our white church people in the South have lacked in money to extend this urgent work has been shown in their Christian sympathy and love. Especially is this true in the case of the late Rt. Rev. William A. Guerry, D. D., Bishop of South Carolina.

The lack of funds for missionary work in the Southern Dioceses and the small annual appropriations from the General Church have greatly hampered the program for the advancement of the religious training among the Negroes in the South. There is no money in hand for buildings and equipments and the ministers and teachers, for the most part, are poorly paid. When these and other handicaps in the work are taken into consideration, it will be readily seen that what has been done by the Episcopal Church in the South is remarkable, and the Bishops are entitled to much praise for their part in it. It is a wonder to us that they have done so much with such a little with which to do it.

The Church in the South has also contributed in membership to the life of the Church in the North and the West. Should the registers of the colored congregations of the Episcopal Church in the North and West be examined, it will be found that a large per cent of their communicants comes from the colored Episcopal congregations in the South.

**An Organization Needed.**

To advance and support the religious phase of the work among the Negroes in the South, there is crying need of a **strong** and **active organization** of the **General Church** to cooperate with the Bishops of the Church in the South. This organization could be along the line of the American Church Institute for Negroes to keep before the National Church the religious phase of the work and to raise funds for the success of the same.

The purpose of the organization should be to help the Bishops carry the religious training to the darkest and remotest corners of their respective Dioceses, and to maintain parochial schools in the "back woods" in the rural

districts, which the public school system is not able to reach at this time, and also in places where the public schools run only three or four months during the year. Community centres with trained nurses and other social workers should be established in the neglected communities in the country. The object of these centres should be to carry religious and educational training to the people and to aid in making a satisfying country life. We are striving to put over such a program of uplift in the Diocese of South Carolina. We regret to say, however, that we are greatly hampered for lack of funds.

**Rev. W. B. Crittenden.**

It may be possible to build around our newly appointed General Secretary, for the Negro Work in the Field Department, the Rev. W. B. Crittenden, the kind of organization which could cooperate with the Bishops in the South, and help to advise the line in the religious training of the masses of the Negroes. Something must be done to bring this phase of the development of the work before the National Church. The needs are tremendous.

The Rev. Mr. Crittenden is eminently qualified for the leadership in this important work. In training, he is one of our outstanding clergymen, and he is a deeply spiritual and consecrated man. We believe that his selection as General Secretary will have a wonderful influence in the life and advancement of the work. In fact, it will be epoch-making in the history of our work among the Negroes in our Church. We are certain that the colored clergy throughout the Church will follow his wise leadership and cooperate with him in his work. The Conference of Church Workers among the Colored People has been asking for a general secretary for many years. This request was approved at our General Convention in New Orleans in 1925.

Again, we hope that it may be possible to arrange a special meeting in the interest of the religious phase during the General Convention in Washington, with Mr. Crittenden as the principal speaker. Such a meeting would be far-reaching in its influence and would bring abundant results for good in our work of loving service for the Master. The masses of our people in the country districts need positive Christian teaching, and it is the duty of our Church to help carry it to them.

# SHORT FAMILY PRAYERS

## Reverend Joshua Peterkin, D. D.

**Saturday Morning.**

Almighty God, who has promised to hear the petitions of those who ask in Thy Son's name, let Thy merciful ears be opened to this our morning prayer, and that we may obtain our petitions, make us to ask such things as are pleasing to Thee. And do Thou direct us in all our doing with Thy most gracious favour, and further us with Thy continual help, that in all our works begun, continued and ended in Thee, we may glorify Thy holy name.

We thank Thee that we are again permitted to appear before Thee. O make us Thine in heart and life. And if there be any among us who have erred and strayed from the right path, may it please Thee to bring them back into the way of truth.

We have promised, O God, to renounce the world, the flesh and the devil; give us strength so to do. May Thy Holy Spirit abide with us today, disposing us to every good work, directing all our steps, giving us a right judgment in all things, and helping us to live a godly, righteous and sober life.

We pray Thee, O Lord, to animate our minds with those glorious hopes which are set before us in Thy Word, so that if we have any present sacrifices to make, they may seem small to us in comparison with that inward satisfaction and joy, which the gospel gives in the midst of worldly disappointments, and at the same time deliver us from every false hope. May we examine well our title to heaven, till we know that our foundation is sure, and shall never fail us. We confess that we are daily compassed with infirmity; but we pray that every evil habit may be weakened in us; that every temptation may be overcome, and that every terror may at length be done away. May we thus be brought into the true liberty of the children of God, and serve Thee without fear, in holiness and in righteousness, all the days of our lives.

Hear, O Lord, these our prayers, and supply both our temporal and spiritual wants, for the sake of Jesus Christ, our blessed Saviour. Amen.

Our Father, &c.

The grace of our Lord Jesus Christ, &c.

**Saturday Evening.**

Almighty God, our Creator and Preserver, we come before Thee to thank Thee for the mercies of the past day and of the past week. We are not worthy to take Thy holy name upon our lips; but nevertheless we are invited to come boldly to a throne of grace, that we may obtain mercy and find grace to help in time of need. Do Thou teach us how to pray, to seek from Thee, with contrite hearts, the pardon of our sins and the assistance of Thy Holy Spirit, through Jesus Christ our Lord.

Forgive us, we beseech Thee, whatever evil Thou hast seen in us this day. Pardon our wasted time, our idle words, and our negligence in the performance of our duty. Work in us a sincere repentance, and enable us hereafter to walk before Thee in newness of life. Save us from an unprofitable life. Make us watchful and circumspect, most earnest to know our duty, and more diligent in its fulfilment.

We praise Thee for all the blessings of this life, but above all for the glorious inheritance which thou hast set before us in the life to come. We now beseech Thee to prepare our minds for the services of the coming Lord's Day. Deliver us from all engrossing thoughts concerning the things of this present world, and fill our hearts with longing desires for the blessings of the world above. Enlighten our minds more and more with the light of the everlasting gospel, graft in our hearts a love of the truth, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same.

We commend to Thy gracious protection all our relations and friends. Save them from every evil and danger to which they may be exposed, and prepare them, by the events of Thy providence and the guidance of Thy Spirit, for happiness that shall never end. Have mercy upon the poor, the sick and the afflicted, and be pleased to raise them up friends to succor and relieve them. Bless all those who are in authority over us; and in Thine infinite wisdom so order all the affairs of this life that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.

These great blessings we humbly ask in the name of Jesus Christ our Lord. Amen.

Our Father, &c.

The grace of our Lord Jesus Christ, &c.

# A LIVE CHURCH

**Two Monthly Bulletins of St. John's Church, Camden, Ark.**

**Rev. Randolph R. Claiborne, Rector.**

What have you been doing lately? Working, of course! A blessed thing—work. It stands between many folks and insanity. God spoke in Wisdom: "Six days thou shalt work!" And He also gives us the Ability to work. Men live by work.

But there is another thing that men live by, too. It is Love. God spoke in Wisdom: "Love one another!" Love makes life worth living. It gives keen joy—to Love and be Loved. Not just homefolks; but all folks. The Love that wants them to have the best; wants them to be happy; that wants to Help make folks happy! That is the stamp of the Christ-spirit.

And there is one more thing that men live by; and that is Worship. Worship Lifts a man up; and brings him consciously into the Presence of God. Worship stretches and widens and deepens a man's Spiritual Self. It brings him into Contact with the Source of Life; and Enables him to draw the power that he needs to Work and to Love.

Of course, by Worship, we do not mean merely "going to Church", or "receiving the Holy Communion". These are Means to Worship. They **help** us to Worship. **But** to Worship God means to prostrate our Spirits before Him in Humbleness and Reverence and in conscious emptiness and **need.** We recognize His Greatness, and Goodness, and Loving Kindness to **us.** We are filled with gratitude; and surrender ourselves to Him to be filled with His Spirit.

**So** man is **distinguished** from **other** animals in this, that he lives by Work, and Love and Worship. All three are essential to his **completeness,** and to the **true** development of his manhood.

Wonderful opportunity is given us for **Exercising** ourselves in these. There is so much work to be done that is

worth doing. And there are so many people **longing** to be loved and **needing** it! And there are so many **Means** to help us come **consciously** into the immediate Presence of God!

And then, do you consider seriously the **Job** that Jesus left with His followers at the time of His ascension? In Acts, chapter 1, verse 8: "Ye shall be My Witness bearers," etc. That "gets me". That makes each of us His **Particular** Witness. "Nobody else is responsible for Me!" How too true!

So I have to say to **Myself**: "In the work I do, and in the doing of it, I am His Witness." And: "In the broadness of my Love, in its **quality**; and in the Expression of it, I am His Witness." And: "In my Worship; in the regularity of it; in my **Earnestness**; in the **Example** I set; in my **Attitude** towards Worship; in my **Helpfulness** in leading others to Worship—I am His Witness-bearer!"

**God's Beautiful Time.**

We Need God in Hot weather and in cold weather! Jesus Christ is the Great Compensator. He is the Equalizer and Balancer of Life. Take Him In—and the weather is all **fine**, for Work, and Love, and Worship! In all these we must **get away** from ourselves! The Church provides plenty of exercise in these three essentials of happiness. There is no monopoly. Avail yourself of the Privilege.

Especially on the Lord's Day, see what you can do to exercise your Ability, your Talent, your Gift for work, Love and Worship. The Worship will be conducted by laymen on June 3 and June 10. You are a layman and a Witness-bearer!

**A Thought-Provoking Bulletin.**

Remembering our "Profession" as Christians—

(1) By what **right** do **you call** yourself a Christian? Would the Lord Jesus **agree**?

Do you do anything particularly "For Christ's Sake" or "In His Name"?

A. Are you a Living Member of His Body the Church? That is—Do you worship in His Church regularly? Do you advance His cause by working? What do you do to make the Church association attractive? Are you there in time to welcome cordially visitors? And to greet in a friendly manner your own brethren? Do you avail yourself of the Privilege of ushering? and of assisting visitors in the Service?

B. Did you consider that **you might** help in the choir? That it is Your Duty to do so? That you might offer to help in Sunday School?

C. Do you ever assist some one up or down the steps? Do you notice whether the windows are right for proper ventilation? Whom do you suppose turns on the lights and closes the Church after Service?

D. Have you ever brought one to baptism? or to Confirmation? or to The Holy Communion? How many each week to Worship? Do you feel the empts seats in Church a reproach for you?

E. Is it Correct to say that a Christian is a Christ-believer, a Christ-follower, a Christ-radiator, a Christ-worshipper, a Christ-lover, a Recruiter for Christ's Church and a Worker in His Body?

(2) Or has it been Your Idea that—A Christian is one who has been baptized? One for whom Christ did it **all**? That a Christian does **not** have to belong to Church, or go to Worship? Have you thought that a Christian does **not** have to support the Work, or to **Do** the Work? That a Christian may **Ignore** His Body, the Church? And that he is under **No** Obligation to Do anything?

X. Have you thought that a Christian was a Receiver and Not a Giver? That the Church is put here to baptize Him, Marry Him, Bury Him. Have you thought it the Other Man's business to Keep the Church going for your benefit and Blessing?

Y. And yet You Know a Community is Not Fit to live in without the Church? and that the Church **must die** unless some one cares for it? You know that schools, hospitals and all charities are Fruits of the Church—and Yet you are Indifferent, and say you don't need it, or that you are good, or as **good** as any one in the church?

Z. What would you call yourself then—a Christian? God forbid that Christ's Holy Name should be So blasphemed and Outraged. There are really descriptive names of You if that **is you—but** not "Christian".

(3) Do you **substitute** your business for the Lord's business? Do you suppose that "Making a living" is accepted in place of "Serving the Lord"? Is House-work, or office-work, or School-work, or any other kind of work a Substitute for Church-work and Worship?

K. What is it to "be good"? **Is a man "good" because** he "tends to his own business"? Certainly not in Christ's Mind; rather selfishness is Condemned. Is a man "good" because he does not Kill, Steal, Lie, Slander, etc.? We might say that a "Cabbage is a Christian" according to that definition. **But** a cabbage is good **for** something. It is good for food.

L. Is not a Christian supposed to be good **for** something? Did He not Emphasize: Do good; **Love.** Serve. Help. Make disciples. Preach. Teach. Shine. Work. Give. Worship.

(4) Is it not time for you Christians to Obey His Command. to Make Him known, that His Will may be Done on Earth as in Heaven; and that all men may have the joy of the Life Eternal?

May God Guide us all by His Spirit; and Bless us with the Gift of Himself.

## EXCELLENT INSTRUCTION COURSE BY BISHOP BECKWITH.

Bishop Beckwith's last word in regard to his Course of Church School Instruction follows:

I have written "The Church School in The Book of Common Prayer", not to supplant any Course of Instruction now in use, but as a workable **foundation** for them all. The Church has designated certain fundamental facts as the basis of Christian Education. These must be definitely and accurately learned, if intelligent progress is to be made.

"Apart from the Person of our Blessed Lord, Christianity is a study—a science. No science can be taught **as a whole.** Having learned the multiplication table, mathematics must be taught and learned by **subjects.** When the subjects, Arithmetic, Algebra, etc., have been accurately learned, the science of mathematics has been mastered. In like manner Christianity must be taught by subjects. This is the principle underlying our course of instruction.

"In the Infant Department, among many other things that hold the attention and interest of little children, we secure an accurate committing to memory of the Creed, the Lord's Prayer and the Ten Commandments. These are the first things—the fundamental facts; underlying both the personal Christian life and the study of Christianity.

"Then we carry these on by example, enlargement and illustration through four grades:

"Grade I—The Church Catechism, which is only a development of the Creed, the Lord's Prayer and the Ten Commandments.

"Grade II—The Church Year. The first half, from Advent to Trinity, presents the Great Events of our Lord's life. These are in the **Creed,** as articles of our Faith. The second half of the Church Year, from Trinity to Advent, presents the Moral Law as contained in the Ten Commandments. The Lord's Prayer is involved in both.

"Grade III—The Book of Common Prayer. This carries the Creed, the Lord's Prayer and the Ten Commandments on into the Public Worship of the Church.

"Grade IV—The Collects, Epistles and Gospels. These take us into the introductory study of the Holy Bible, which is the final authority upon which we accept the Creed, the Lord's Prayer and the Ten Commandments.

"This Course of Instruction, compiled from the Book of Common Prayer, we have sent forth as the **foundation** work of our Church Schools. When this primary work is done, any system for advanced study may be used to the best advantage."

Rev. W. N. Claybrook, of Tyler, Texas, writes:

The third course of your System of Church Teaching is superb. I think it is the very finest thing on Church teaching of anything I have ever seen. It is a wonderful improvement over anything you have yet done—which means that it is the finest thing anybody has ever done. My teachers and superintendent are very enthusiastic over the three courses, but especially over the third number, and all of the teachers being enthusiastic, the pupils are doing better than I have ever had them to do. One of the boys (16) said yesterday, "I am going to keep this book as long as I live. It is wonderful." Nearly all of the children know the entire Catechism, and will receive a certificate of proficiency next week. Bishop—This is the greatest piece of work that has ever been done by anybody for the Church. I rejoice in it, and am more than delighted with it, and feel very grateful for it, and predict that it will gradually take first place of all systems of instruction in the Church. The principle that underlies it will never be supplanted nor improved upon.

Rev. E. W. Gamble, of Selma, Ala., writes:

"I consider 'The Church School in the Book of Common Prayer', by the late Bishop of Alabama, to be the best system of instruction I have ever tried. To my mind, there is nothing equal to it in the Church today. I have tried it before most of it was ever put in printed form with remarkable success, and am now using it in my Church School at this time."

Rev. Willis G. Clark, of Tampa, Fla., writes:

"No child should be allowed to graduate from our Church School without the advantage of 'The Church School in the Book of Common Prayer'. It is especially adapted for the instruction of those who are preparing for Confirmation."

# FIFTH SUNDAY AFTER TRINITY

## By Berkeley Minor

**Collect.**

O God, Who hast prepared for those who love Thee such good things as pass man's understanding; pour into our hearts such love toward Thee that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

This collect lacks the attribute, beginning with the address, "O God". A beautiful ascription tells what God has prepared for those who love Him, "such good things as pass man's understanding."

There is nothing in this collect taken from the Epistle or the Gospel for the day; but the ascription comes from Phil. 4:7, the blessing invoked by St. Paul on his beloved disciples of Philippi, "And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus" (or R. V., "Guard your hearts and your thoughts in Christ Jesus".

The "good things" spoken of here in the collect are prepared for those who love Him, and the petition, "Pour into our hearts such love to Thee that we, loving Thee above all things, may obtain Thy promises", shows plainly that the love which is to be so blessed is that love enjoined by Christ, "the first great Commandment", wherein we are told, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind", and inasmuch as no love to God is accepted by Him, except such as includes our neighbor, "Thou shalt love thy neighbor as thyself", is a commandment as binding as the first and great one.

Thus dwelling on His love for us, who first loved us, did seek us strangers, "wandering from the fold of God, and to save our souls from danger" redeemed us with His blood, we shall be able to sing in full sympathy with Mrs. Prentiss that prayerful hymn, "More Love to Thee, O Christ".

The Epistle for the Sixth Sunday after Trinity is Rom. 6:3-12.

We often come on such passages in the Bible as we find in this Gospel, too deep to be fully fathomed. "Baptized into Jesus Christ", "Baptized into His death", "Buried with Him by baptism into death", are good examples of such obscure passages; yet by prayer to the great Interpreter we get at least some inkling as to the truth He designs us to draw from them; and the Church Catechism, through the teaching of the same Spirit, helps us, telling us, even in our childhood, that "the inward and spiritual grace given unto us" in baptism is "A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace". Hence we see that the Church regards the death here spoken of as that death of sin and Satan's power, wrought for us who live and die in Him by His death on Calvary. Then the Apostle goes on to show how important for our full salvation is our belief in His resurrection. "If we be dead with Christ, we believe that we shall also live with Him; knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over Him," and so on through the beautiful sentence of the Easter Festival.

So the Church bids us hope and expect a joyful resurrection only "through the grave and gate of death". But may we not at least hope that we may be among those among whom St. Paul hoped to be, those "which are alive and remain", who shall be caught up together with them (the dead in Christ) at the first resurrection, when "the Lord Himself shall descend with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first! That I, in my seventy-sixth year, should cherish this hope, which cannot be fulfilled, "until the trump of God be heard, until the ancient graves be stirred, and with the great commanding word, the Lord shall come", would hardly seem reasonable. Yet it is a possibility, on which it is pleasing to dwell. It all depends on when He will come, and the only clue He gave us ere He went away is in Matt. 24:14, and its parallel, Mark 13:10, "And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come". And (Mark), "And the Gospel must first be published among all nations". What an encouragement to urge on the work of missions!

My old friend and comrade, Thompson Brooke Maury (died July 15, 1923), understands "the end" of Matt. 24: 14 to be the coming of Christ to judge the world, and not His coming declared by Paul in 1 Thess. 4, when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first ———". "The first resurrection," spoken of by John in Rev. 20:4; and he tells us in verses 4 and 5 who are the "blessed and holy" who have "part in the first resurrection", and "on whom the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years". If my old friend and other pre-millennarians are right (and I incline to think they are), His elect may hope and expect a more speedy return, not to the judgment of the great day, "of the Great White Throne", but to meet His own "in the air"; those who are alive and remain, together with "the dead in Christ". How blest are they who meet Him so, in whichever class they may be found!

The Gospel for the Sixth Sunday after Trinity is Matt. 5:20-26, seven verses of the Sermon on the Mount. In these seven verses there is no material difference between the A. V. and the R. V., save in vs. 22, where the A. V. has, "Whosoever is angry with his brother **without a cause** shall be in danger of the judgment"; while the R. V. admits no such qualification, leaving out "without a cause"; thus forbidding anger altogether; and this is in accordance with nearly all the New Testament teaching in regard to this dangerous passsion. Eph. 4:26 seems to admit the righteousness of anger in some degree; yet I would much rather take it (as some scholars suggest) as a rhetorical question (thus), "Be ye angry and sin not"?

The great danger of anger is that, once admitted, it is almost sure to take possession and go on to excess. We may sum up the matter by saying that, though God Almighty in the Old Testament is often said to be angry, who can never go to excess in His anger, wherein lies the danger for weak mortals, yet Jesus, God manifest in the flesh, is never angry; for though in His perfection, He might be angry and sin not, He, as our good exemplar, would teach frail humanity to avoid a passion almost certain to lead us, by excess, into sin.

The teaching of this portion of the Sermon on the Mount, before us in this Gospel for the Sixth Sunday after Trinity, is about that righteousness that we must have to "enter into the kingdom of heaven".

Jesus very emphatically declares that this righteousness must exceed that "of the Scribes and Pharisees". How and to what degree it must exceed their righteousness we shall consider later; but first let us consider this righteousness, its nature and value in God's sight.

Did Jesus mean the righteousness of these scribes and Pharisees who were persecuting Him, and at last put Him to death, to whom He addressed the eight woes recorded in Matt. 23,13-33, in all but one of which He brands them as "hypocrites", and in that one (the fourth) calls them "blind guides" and "fools and blind". But we must bear in mind that the dark side of Pharisaism, which is brought before us in the Gospels—the common and current Pharisaism, half hypocritical, half mechanical, and wholly selfish, which justly incurred this lighting of Christ's denunciation, was not the only aspect which Pharisaism could wear.

When we speak of Pharisaism we mean obedience petrified into formalism, religion degraded into ritual, morals cankered by casuistry; we mean the triumph and perpetuity of all the worse and weakest elements of party spirit. But there were Pharisees and Pharisees. The New Testament furnishes us with a favorable picture of the candor and wisdom of a Nicodemus and a Gamalial.

Though Durford commands, "But do not after their works; for they say, and do not". And so to such ignorance as theirs their Lord may have thought it necessary to give warning to His disciples of the worthlessness of the righteousness of these leaders of the nation, yet only blind guides and hypocrites.

But these disciples had much more to learn about the righteousness needed to "enter into the kingdom of heaven", in the progress of doctrine through the life of Christ that was yet to be known to them through His death, resurrection and ascension, in the Gospels, and the Pentecostal and other teaching in the Acts, and the teaching of the Spirit in the Epistles; a righteousness exceeding not only that of these Scribes and Pharisees, hypocrites and blind guides, and fools, but of some Pharisees like Paul, when Saul of Tarsus, who was far from being a hypocrite and a fool, but was surely a blind guide before he saw the Light near Damascus, said of himself (Phil. 3:56), "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the Law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless". But even such a strictly moral and upright life as this Pharisee must have led is counted by him as utterly worthless for entrance into the kingdom of heaven set before us by Jesus in this Gospel (by Paul for Jesus).

Let us consider now how and to what degree must our righteousness exceed that of even the most righteous scribes

and Pharisees if we aspire to enter into His kingdom. I say to what degree: but would any righteousness, in any degree to which fallen men can attain, even with His grace, preventing and following, fit us for entrance into the kingdom of heaven? Surely not, as Christ and the whole New Testament teach, "Except a man be born again of water and of the Spirit (John 3:3 and 5), he cannot enter into the kingdom of God". The righteousness put on at this new birth differs entirely in kind from the best that the unregenerate man can have. 'Tis none of his own, viz., "The righteousness which is of faith" (Rom. 10:6); the best of his own is but "filthy rags" in God's sight. See what Isaiah says of such righteousness (ch. 64:6). The regenerate soul has iniquities forgiven and sins covered (Rom. 4:7), covered, no longer seen by God; for being in Christ, and Christ in us, we are accepted of the Godhead. And so to each of us, as to His Church, may be addressed Philip Doddridge's verse:

"Put all Thy beauteous garments on,
And let Thine excellence be known;
Decked in the robes of righteousness,
The world Thy glories shall confess."

### AN ORTHODOX SERMON.

By C. P. Smith.

Day tells us now Mars Adam mout
Hab been de fus real man;
But back ub him, his kinsfolk wus
A rowdy monkey clan;
An' dat dey chattered in de swamps
An' clum de high'st trees,
De spen de're monins huntin grub,
Day're noon time ketchin fleas.

But wen de change cum roun' an' how
De're ain nobody kno;
Er why a monkey can't talk nun,
An wear ee hair fur cloes;
Den—ef one ape wus born a man—
(Now bredren, cum on, shout)
Huccum de monkey family didn't
Cumpletely peter out.

De monkey's here, an' we is here,
An' do we favers sum,
'Cep' wen de possum be's up dar,
De tree do'n seem lak home.
An' yu kin dress a monkey up
In welwet clos' so fine,
He looks sum lak a man, an' yet,
'E tail stick out behin'.

An' do sum man hab monkey ways,
De monkey put on style,
Dere's no mo' chance ob mixin' um
Dan mixin' water an' ile;
So bredren, wat de good book say
'Bout Miss Ebe an Marse Adam
Is all de facs we needs to kno
Or else de Book'd a had um.

En who our great-gran'daddy wus
W'un matter nary a bit
Wen Satan lif dat red hot lid
An' draps us een de pit.
Fur none ob dem he's drapt down dar
Ain' cum back on de bounce;
Tain't de place yu cum from, folks,
It's war yu's goin', dat counts."

## FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Mrs. G. H. G. Greer, of Roanoke, Va.:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. 2:9.

Who will send one from the far-away places, as well as very near us?

## Book Reviews

THE UNITED STATES OF MAN: By H. Wildon Carr. Macmillan Company. Pp. 213. Price ——.

Man is given his unique status by the emergence in modern philosophy of the positive idea of his freedom. This is the thesis of Dr. Carr's lectures in the School of Religion of the University of Southern California in the spring of 1927, which are contained in this book.

This idea of freedom had its origin in the Christian conception of man's relation to God. From this beginning philosophical history is reviewed and the contention of the author is established. Paul interpreted philosophically this new conception of the status of man. Paul's achievement was the "triumphant affirmation of spiritual freedom". Dr. Carr then treats the theological form of the free-will problem. A man when he falls from grace is free to fall, and since the means of salvation are provided he is free to return to grace. This theological aspect introduces the metaphysical form of the free-will problem. The development of modern philosophy had its origin in the seventeenth century, for not until then were philosophers conscious of the new freedom. Late in this period the metaphysical ideas of Spinoza and of Leibniz, although opposed in nature, arrive at the same conclusion and support the conception of man's freedom.

The history of philosophy is examined further by Dr. Carr in order to trace this idea of freedom. The contention of the Empiricist, John Locke, was that nature inspires men with a romantic freedom. The proponents of the idea of natural religion were refuted effectively by Hume, and this free-will reaffirmed.

More recent philosophical developments, such as mechanism, scientific materialism, the principle of relativity, are studied by the author and found to support the Christian freedom idea. Lastly, living activity was considered as a positive conception of freedom.

A scholarly quality is present throughout the book. For most readers, the philosophical subject matter is exceedingly heavy, and implies at least casual knowledge of philosophical history. As well as being a careful dissertation on the free-will problem, the book is an inspiration to a more complete understanding of the fullness of the heritage we have from Christianity.

G.

## Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### WANTED SYMPATHY IN A GREAT CAUSE.

Mr. Editor:

Thirty-six years ago, before the Conference of Church Workers among the Colored People, in St. James' Church, Baltimore, Md., the late Bishop Paret, in addressing the body, said:

"The first difficulty you will have to face in this Conference, as will we who meet in the General Convention, will be the lack of interest and sympathy in the Church at large for this work.

"Another difficulty we have to encounter is the hindrance that comes in the way of reaching the souls that need us.

"A third problem is how to supply the needs of earnest, true and well-trained workers for this field. A high standard of training is necessary, and I should feel that it would be wronging and degrading the race if we set for them a standard lower than that insisted upon for white priests."

The good Bishop was very earnestly urged upon us the

consideration of these difficulties. Very soon we discovered a remedy and "a way of escape". It was, indeed, a discovery, for we soon found that the honored predecessor of the then Bishop of Maryland had originated a plan which precisely and actually met all the difficulties indicated. And this plan was the result of the perplexities of the late Bishops Beckwith and Howe, who sincerely and truly aspired to advance the Kingdom among black people. It meets all the difficulties because it eliminates the real cause of "the lack of interest and sympathy"; and, because of the removal of this serious difficulty, the Episcopal Church at once becomes more attractive to the great body of the colored race; and, because it gives a fixed and honorable "status" to colored communicants, it fully solves the third difficulty, for it opens up an honorable career for the brightest and best, mentally and morally, of the young men of the race.

We believe in the existence of an infinite God of Love, Wisdom and Might. Is it thinkable that while we are much exercised over the Prayer Book and the Thirty-nine Articles, with "the lack of interest and sympathy in the Church at large for this work" still existing, that a holy and good God, who, in His providential operations, brought hither the black man for the Church to effectively reach, can be well pleased?

Fifty years ago this very year Archdeacon Russell, then a young man from the country, came to my father's house, Petersburg, Va., to enter the Bishop Payne Divinity School as its **first pupil.** What he has wrought, and others of the black priesthood, since that time is a challenge to the Church. The Church can never hope for the fullness of God's blessing upon her until she stops "experimenting", and bravely sets herself to win the black man to the Faith. God has shown the way; she needs the will. The door of hope still stands ajar.

GEORGE F. BRAGG, JR.

Baltimore, Md.

### HELP ACKNOWLEDGED.

Mr. Editor:

I think that our Southern Churchman is a wonderful paper. I could not do without it in the home. It has been a great help to me in my study of the Bible. The paper has improved a great deal the past year. With my best wishes for its continual success.

**(Mrs.) Lula J. Lummus.**

**Miami Beach.**

### ORTHODOX.

Mr. Editor:

In conclusion, I want to tell you how much I enjoy the Churchman. In every sense it is orthodox. You go for the very center of truth, and when you do that you can let the chips fly where they please.

**Veteran.**

### PRAYERS FOR DEPARTED.

Mr. Editor:

I notice that a writer in your issue of 30 ulto., page 6, tries to make it an inference from certain texts (which do not bear directly on the subject) that there is scriptural authority (as well as cogent reason) against praying for the departed. But is not this contrary to (1) The Articles, (2) The Book of Common Prayer, (3) Holy Scripture?

(1) Article VI names the Books of the Maccabees as read by the Church for example of life and instruction in manners. It follows that it commends the practices which are commended in those books.

(2) The Book of Common Prayer brings Maccabees under the name of Holy Scripture.

(3) cf. 2 Maccabees 12:43, 44, 45.

Yours truly,

**John Cole McKim.**

### APPRECIATION.

Mr. Editor:

I enjoy reading the Southern Churchman so much, and thoroughly appreciate the common sense views taken on the different questions and opinions expressed in the paper.

**Believer.**

**Macon, Ga.**

### "IN HOC SIGNO VINCES."

Mr. Editor:

Your good letter at hand, but you did not give me any information re Dr. Scroggie that I asked for. Please do.

* * * * *

I am seriously thinking of having your Latin put on my car—"In Hoc Signo Vinces." My dear brother, I glory in your attitude and say Amen, in spite of all opposition.

God bless you and make you more fearless than ever before.

**Isaac Parkin.**

**McAlester, Okla.**

### NEW PRAYER BOOK.

Mr. Editor:

We thank God with all our hearts that the House of Commons, in England, rejected the proposed New Prayer Book, for the second time, by an increased majority. We, as loyal Protestant Evangelical Churchmen, ought to be encouraged by such a victory, and should be more determined than ever to reject the New Prayer Book, which the Popish Party in our Church is craftily trying to force upon an unwilling people.

Why cannot we organize united prayer meetings in our churches throughout this land, and ask God to defeat the efforts of these rebels in our Communion, from achieving the disruption of our beloved Church?

If all loyal Protestant Churchmen, never mind what party churchmen may say, would make a united demand that the Triennial Convention reject the changes proposed in the New Prayer Book, by the Popish Party, and recommend a new revision, without affecting the doctrinal teaching of our Church, I believe their recommendation would be accepted, and passed by the Convention.

Let our voice be heard at the Convention, and let it be clearly understood that we, Protestant Evangelical Churchmen, clergy and laity, will refuse to use the new Prayer Book with its Pro-Roman teachings. We will continue to use the old Prayer Book.

If, God forbid, the proposed Prayer Book with its popish teachings should be passed, and every church should be required to use it, then from the standpoint of conscience we shall be unable to do so, and shall have to withdraw from this Communion.

I can tolerate a Roman Catholic, but I cannot tolerate a counterfeit Roman Catholic in our Communion. If these were honest, truthful men they would go over to Rome, and cease to be a menace in our Communion.

I know there are two Schools of Thought in our Communion, but I am not speaking here of the loyal High-Churchmen, but of the self-styled "Catholic Party", which, of course, is generally known as "the Pro-Roman Party".

**"B. D."**

# Church Intelligence

### Wawasee Conference.

True leadership and a high standard of scholarship were factors which contributed much to the success of the Twelfth Annual Wawasee Conference held at Lake Wawasee, Ind., from June 21 to 27. This was a joint Diocesan Conference of the Diocese of Indianapolis and the Diocese of Northern Indiana. Registrations numbered about sixty besides the faculty, and there were many visitors.

The topic at the Bible Class conducted for the third time by the Rev. E. Ainger Powell, rector of St. Paul's Church, Evansville, was "The Making of the English Bible". Lectures were given on "The Making of the Old Testament", "The Making of the New Testament", "The Anglo-Saxon Versions", "John Wycliffe's Version", "Tyndale's New Testament", and "From Tyndale to Moffatt".

A general course on "Some Problems in Religion", intended to clarify certain intellectual difficulties which hinder many from accepting the teachings of the Christian religion, was given by Dr. Jared S. Moore, Professor of Philosophy, Western Reserve University, Cleveland, Ohio. A course to the clergy on "The Idea of God", also given by Dr. Moore, considered, first, the general theistic conception of God as at the same time transcendent of the world in His eternal reality, and immanent in the world in His works; as King and Father of men, and as at the same time Infinite and Personal; with a special defense of the idea of Divine Personality against some commonly offered objections. The latter and larger portion of the course was devoted to the specific Christian doctrine of the Holy Trinity; its historical background and its rationale; the importance of emphasizing more the Personality of the Holy Spirit; the relation between "Substance" and "Person", and between the "Person" and two "Natures" of our Lord; and the Incarnation and associated doctrines.

Miss Vera Noyes, Secretary of Religious Education of the Diocese of Chicago, conducted a class in Religious Education. The following subjects were touched upon: "The High Pur-

pose of Religious Education", "A Continuous Program of Religious Education", "Answering the Needs of Each Age Level", "Goals to Be Reached by the Pupil", "Techniques to Be Mastered by the Teacher", and "Answering the Learners' Questions". On Sunday morning Miss Noyes conducted a demonstration Church School class, using methods with the children which were explained the next day to those who had observed.

The Mission Study Class was conducted by Mrs. Mary B. Gammack, U. T. O. Field Worker of the Woman's Auxiliary. The purpose of the class was primarily to prepare leaders for the Auxiliary text book for 1929, **The New Africa**, by Donald Frazer.

Deaconess Fuller's course on "Altar Guilds" showed that worship in a sanctuary and at an altar date from the earliest, pre-historic dawn of the life of mankind; that, in the evolution of religion, the service of Christian women, preparatory to the highest form of that worship, is a privilege without comparison in the history of womanhood. The essentials of this service are dependableness, reverence, a truly Catholic spirit of toleration with a friendly spirit of cooperation, making around the service such a home atmosphere as that in which Martha and Mary of Bethany served the Lord.

The Bishop of Northern Indiana served as Chaplain of the Conference, being Celebrant at the Daily Eucharists, and conducting the Sunset Services each day. At these services the sermons were delivered by the Rev. L. B. Ridgely, S. T. D., formerly Dean of the Central Theological School, Nanking, China.

A pageant was given Tuesday evening, the 26th, which had been worked out by the class in pageantry conducted by the Rev. Earl Ray Hart, LL. D., rector of Trinity Church, Michigan City, Diocesan President of the G. F. S. There were also conferences on Christian Nurture and Church School work, and upon other phases of Parish and Diocesan work, held by appointment with the Leaders.

The Conference was under the direction of the Rev. Cleon E. Bigler, of Kokomo, Ind., Chairman of the Executive Committee, and Mrs. Cleon E. Bigler, Chairman of Program Committee.

### English Prayer Book.

The action of the House of Commons in again rejecting the revised Prayer Book has raised the question of the next step, the decision on which rests with the Bishops.

The alternatives which appear to be generally discussed are:

Will the Church now proceed to make the new (or 1927) book the law of the Church by giving it full canonical sanction? Or

Will it adopt the plan of the Bishop of Norwich, delete the disputed Communion Office, and agree to the remaining parts being passed as a relatively non-contentious measure.

The authority of the Bishops has been dealt a heavy blow by a second rebuff at the hands of the House of Commons, and the immediate difficulty will be to restrain individual clergymen from making use of portions of the new book, since it has the impressive moral sanction of the Bishops and is certified by them to involve no change of doctrine.

Before the Canterbury Diocesan Conference, Dr. Davidson, the Archbishop of Canterbury, announced that he would retire in 1930. This year marks his twenty-fifth anniversary as Archbishop.

#### Archbishops Issue Appeal.

Following the rejection of the Prayer Book Measure in the House of Commons, the Archbishops of Canterbury and York have issued the following appeal:

"The Prayer Book Measure has failed to obtain full Parliamentary sanction. Some of those who have eagerly supported it as a right step on the roadway to orderliness, to harmony, and to new freedom for active service at home and overseas, may be led by disappointment or irritation to advocate forthwith rash or irregular action. May we plead for quietness, for a little patience, and for abstention from any angry or unkindly word? The new responsibility laid upon the Bishops by tonight's vote is very grave. They are fully alive to it, and will, with the least possible delay, give such counsel or direction as is required. This must needs take a little time, and meanwhile, prayers will not be lacking that they may be guided to interpret aright God's will and purpose for the Church.

"Randall Cantuar:
"Cosmo Ebor:
"Lambeth Palace, June 14."

### Fair and Warmer.

**The statement is fair, perhaps a bit better than fair. Total receipts show a decrease from last year of $35,844.35 and only thirty-five Dioceses and districts are in the 100 per cent class as compared with forty-four last year, yet 87 per cent of the minimum due July 1 has been paid.**

**The weather is warmer. Some have started on vacations, others are dreaming about vacations to come. The missionary work of the Church takes no vacation. Ask your people to remember the Church at the Master's work while they are enjoying their rest.**

**May all your vacations be happy ones.**

**Lewis B. Franklin,**
**Treasurer.**

**July 6, 1928.**

### Call Special Convention of South Carolina.

Charleston, S. C.—A special convention for the election of a Bishop will be held in St. John's Church, Florence, on Tuesday, September 18, as the result of action taken by the Standing Committee in Charleston recently.

Besides this action, the Standing Committee adopted a resolution expressing the loss of the Diocese through the death of Bishop Guerry, and another extending its sympathy to the family of the Rev. J. H. Woodward, who committed suicide after inflicting the fatal wound upon Bishop Guerry.

### Million Raised for St. Luke's.

The $3,556,500 fund for new facilities of the medical centre type for St. Luke's International Hospital in Tokyo has passed the million dollar mark. The fund was brought to this first objective by an anonymous gift of $100,000.

Of the total realized for the new plant $900,000 was raised in a previous campaign. The American Executive Committee has been reorganized for a new phase of the undertaking and now is composed of the Hon. George W. Wickersham, former United States Attorney General, chairman; Samuel Thorne, secretary; Thomas W. Lamont, treasurer; Edward F. Albee, Stephen Baker, William C. Breed, Norman H. Davis, Martin Egan, Lewis B. Franklin, Judge Augustus N. Hand, Robert C. Hill, Hon. Charles MacVeagh, American Ambassador to Japan; Samuel Mather, William Walker Orr, Percy R. Pyne, Sr., Hon. William J. Tally, Allen Wardwell, Dr. John W. Wood and Eugene C. Worden.

### Florentine Choir.

From the Rev. John Castelli, Vicar of the Italian Church of San Salvatore, maintained by the Episcopal City Mission Society at 359 Broome Street, comes the following announcement:

The Benelli's Florentine Choir, "I Maestri Cantori", have a few open dates during July and August and is willing to cooperate with churches, societies and institutions for concerts, musicales, etc. For information wire or write Marchese Piero M. Petacci de Prossedi, Assistant Manager and Executive Secretary to the Florentine Choir, 204 West 109th Street, New York.

This choir gave a very exquisite concert at the Church of San Salvatore on the evening of June 29 for the benefit of the playground there. Singing in the handsome costumes of their native Florence, they gave to the beauty of their Italian program an old-world charm and loveliness.

Singing with them, under the direction of Sandro Benelli, was the distinguished soprano, Dora Domar, who has had a notable career at LaScale in Milan and in theatres of Vienna and St. Petersburg.

### The Woman's Auxiliary at the General Convention.

The triennial meeting of the Woman's Auxiliary to the National Council has been called to meet in Washington, October 9 to 23. Each Diocesan branch is entitled to five representatives, and, as usual, visitors will be welcome at all sessions. Again, as in many former triennials, a Quiet Hour will be held on the first afternoon; the Corporate Communion with the presentation of the United Thank Offering on Thursday; a closing service on the last day, and—doing again what was done in New Orleans—a Day of Intercession will be held about the middle of the triennial.

Interesting plans have been made, some of which follow old familiar lines, but there are two new ones which it is believed will make the meetings both more interesting and more democratic. In the past most of the subjects suggested for discussion have come through the report of the Executive Secretary. In triennials before 1919 the suggestions did not come before the delegates until the report was presented at the first business meeting. Since then suggestions to be brought to the triennial have been considered first by the Executive Board and then been sent to the Diocesan branches six months before the time of meeting. It is believed that a very real improvement can be made in Washington by stressing two important features.

(1) Consideration at the triennial with the Departments of the National Council regarding the various phases and plans for which they are responsible. Since we are auxiliary to the National Council, this is necessarily our chief concern.

(2) The appointment of a committee to report findings based on suggestions and discussions of previous sessions as well as on suggestions contained in the Executive Secretary's report.

It is impossible to forecast every subject which may be brought up at the triennial by the delegates. Some subjects will be brought out only in meet-

ings, and of course ample opportunity will be given for this, but in order that as much as possible may be known beforehand, the following statement has been sent out in order that branches may be informed of the general plan, which will be the basis of discussion.

**General Plan.**

I. Personal Religion and Evangelism (to be discussed with Bishop Murray and the Commission on Evangelism).

II. Missionary Problems Created by World Conditions (to be discussed with the secretaries of the Department of Missions).

III. Christianizing Relationships (to be discussed with the secretaries of the Department of Social Service).

(1) Home; (2) Social; (3) Church; (4) Industrial; (5) Racial; (6) International.

IV. Gifts (to be discussed with the secretaries of the Departments of Finance, Missions and Field).

(1) Principles of Stewardship; (2) Quota; (3) Advance Work; (4) The United Thank Offering; (5) Supplies.

V. Education (to be discussed with the secretaries of the Department of Religious Education).

(1) The Program of Study for Adults; (2) Plans for Cooperating in Work for College Women; (3) Plans for Cooperating in the Religious Education of Children.

VI. Publicity and Promotion (to be discussed with the secretaries of the Field and Publicity Departments).

(1) Program of Service; (2) Promotional Education; (3) Methods of Publicity; (4) Cooperation in Publicity.

VII. Workers and Training (to be discussed with the secretaries of the Department of Missions).

(1) Recruiting; (2) Training; (a) Tuttle House in Raleigh; (b) Windham House in New York; (c) Taylor Hall in Racine; (d) Summer Conferences; (3) Retiring Allowances.

VIII. Enlisting Others—

(1) Uninterested Women; (2) Younger Women; (3) Business and Professional Women.

In New Orleans study classes were planned for men and women and this arrangement is to develop in Washington into a still larger and more fully cooperative plan, a Training Institute.

The coming triennial should be the best the Woman's Auxiliary has ever known, and as one means of bringing this to pass, the Executive Board has prepared a leaflet, With Christ Where He Is, to be used between now and then. If copies of this leaflet have not been received from Diocesan officers, they can be procured from headquarters at 281 Fourth Avenue, New York. Ask for W. A. No. 43. The price is $1.50 per hundred.

### Council of Diocese of Tokyo Elects Successor to Bishop Motoda.

Twenty-six clergy and thirty-eight delegates met for celebration of Holy Communion in Holy Trinity Church at 11 o'clock on St. Barnabas' Day. The Rev. I. Tagawa preached an impressive sermon from 1 Sam. 16:7. The Bishop was assisted at Holy Communion by the Rev. Y. Matsui and the Rev. S. Yamada as gospeler and epistoler. The Council met for preliminary routine business in the parish house, after which they met in the church for the election, first singing the Veni Creator and offering silent prayer for the guidance of the Holy Spirit.

The ballot box was placed on a small table before the altar, with a clerical and a lay teller standing at either end of the table. There were no nominating speeches. As the secretary called the roll of the clergy each one came forward and placed his ballot in the box, and after a reverence to the altar returned to his seat. After the clergy had balloted the roll of the lay delegates was called and their ballots were cast in like manner as the clergy. The Rev. Yonetaro Matsui was elected by a large majority of both clergy and laity on the fifth ballot. As soon as the election was announced the Bishop called Mr. Matsui to the altar rail, and after praying for God's blessing and guidance for the Bishop-elect, presented him to the congregation, whom he briefly addressed with much emotion. With the signing of the canonical credentials the Council adjourned.

The consent of a majority of the House of Bishops in Japan is all that is necessary to confirm the election. The consent of the Standing Committee is not required as in America. The date of consecration will probably be St. James' Day, July 25.

Mr. Matsui is about sixty years of age. He was baptized in 1888 and was educated for the ministry at Holy Trinity Divinity School, Osaka. After serving several years as instructor in the Divinity School he was sent for postgraduate study to Wickliff College, Toronto. After his return to Japan he was called as rector, some twenty years ago, to St. Paul's Church, Tokyo, of which he is still the beloved and honored pastor. The prayers of our friends in America are earnestly requested for God's guidance and blessing for the Bishop-elect.

J. M.

### University of the South.

At the sixtieth commencement exercises of the University of the South, Sewanee, Tenn., held on June 12, 1928, there were awarded in the College of Arts and Sciences twenty-five Bachelor of Arts degrees, fourteen Bachelor of Science degrees, and one Master of Arts degree; in the Theological Department two Bachelor of Divinity degrees were awarded.

The honorary degree of Doctor of Divinity was awarded to the Rt. Rev. Thomas Casady, Missionary Bishop of Oklahoma; the Rev. James Gamewell Class, Archdeacon of South Florida, Orlando, Fla.; the Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, Ala.; and the Rev. Henry Erskine Hill, provost of St. Andrew's Cathedral, Aberdeen, Scotland.

The honorary degree of Doctor of Civil Law was awarded to Mr. Warren Kearny, of New Orleans, La., and to United States Senator Lawrence D. Tyson, of Knoxville, Tenn.

The honorary degree of Doctor of Literature was awarded to Mr. Archibald R. Hoxton, Principal of the Episcopal High School, of Alexandria, Va.

The Rev. Caleb R. Stetson, rector of Trinity Parish, New York City, and Bishop Robert E. Campbell, of Liberia, were present and had conferred on them the degree of Doctor of Divinity which had been awarded in previous years.

C. W. U.

## VIRGINIA

**Rt. Rev. H. St. George Tucker, Bishop.**

### Laymen's Association Meeting.

The Annual Laymen's Association Meeting of the Rappahannock Valley Convocation took place on Thursday, July 12, at St. Margaret's Summer School in Tappahannock, Va.

The meeting was outlined in the last Virginia Churchman. This meeting had as its object not a call for money, but a call for service, for individual spiritual uplift to rise to a higher plane of individual usefulness and a deeper sense of individual responsibility for service.

The meeting was opened with a Corporate Communion in St. John's Church, with prayers for strength and consecration in the work.

R. B.

## SOUTHWESTERN VIRGINIA.

**Rt. Rev. Robert C. Jett, D. D., Bishop.**

### Rev. G. Otis Mead Resigns Christ Church, Roanoke.

At the morning service on Sunday, July 8th, the Rev. George Otis Mead announced his resignation as rector of Christ Church, Roanoke, effective August 6th next.

Following Mr. Mead's brief statement Mr. C. Edwin Michael, Senior Warden, made a short address to the congregation in the course of which he expressed in a touching way the love of the vestry and people of Christ Church for Mr. Mead and their deep regret that on account of the state of his health he has found it necessary to resign. Mr. Michael also spoke of Mr. Mead's popularity in Roanoke and the intimate association he has with the various movements for the beterment and uplift of the community. Mr. Mead's resignation had been formally presented to and accepted by the vestry at its meeting on Monday night, July 2nd.

Mr. Mead has not enjoyed the best of health for several years and for the greater part of the past twelve months he has been taking a rest in the hope that he might rebuild his strength. This hope, however, has not been realized and he felt that he must surrender his charge.

Under Mr. Mead's leadership since his coming to the work in April, 1913, Christ Church has experienced a splendid progress. A concrete evidence of this is the handsome plant—church and parish house at the corner of Washington Avenue and Franklin Road, S. W. The church is to be consecrated on August 5th next.

Mr Mead has been one of the most active men in the work of the Diocese. Before the Diocese of Southwestern Virginia was formed in 1919 he was prominent in the home mission work of the then Diocese of Southern Virginia. Since the formation of the new Diocese he has been several years a member of the Diocesan Executive Board, as he is at present. He is also one of the Trustees of the Boys' Home at Covington and represented this Diocese in the last two sections of the General Convention.

He is also prominent in civic affairs and is an enthusiastic member of the Roanoke Rotary Club.

Christ Church has at present a communicant list of 574 and its property is valued at $130,000.

In adopting its resolution accepting Mr. Mead's resignation the vestry expressed its great regret at losing him and the hope that many blessings may come to him and to Mrs. Mead and that he may soon be restored to health and strength.

T. A. S.

### Deaconess Adams Retires.

After twenty years' active and faithful service as a Deaconess in what is now the Diocese of Southwestern Virginia, Deaconess Blanche Adams has given up her work as missionary at Keokee, in Lee County, and in future will make her home at No. 26 Elm Avenue, S. W., Roanoke, Virginia.

"The Little Deaconess" is one of the best known and most beloved women workers in this Diocese. Born in England, Miss Blanche Adams came to America in 1893 and settled in Radford, Virginia. She remained there for

about fourteen years, serving most of the time as a teacher in private families.

On Mrch 30, 1908, Bishop Tucker set her apart as a Deaconess and in August of the same year she was appointed as assistant to Deaconess Charlotte, who was in charge of St. Andrew's Mission at the thriving little coal mining town of Keokee. Shortly after this Deaconess Charlotte married and Deaconess Adams succeeded her in 1909 as Missionary-in-Charge. Trained as a nurse before she left England, the Deaconess has done a wonderful work at Keokee, where she has remained during all of her splendid ministry.

The mine at Keokee is now closed and the industrial work of the community being at a low ebb and the population of the place very much smaller than it was, Bishop Jett has decided to close the mission there; certainly for the time being. Lee County, the farthest to the southwest in the State of Virginia, is now entirely without any contact with the Episcopal Church, except as occasional services may be held in the county from time to time by visiting clergymen.

### Activity at Wytheville.

At St. John's Church, of which the Rev. Devall L. Gwathmey is rector, the organ was recently completely overhauled and an electric blower was installed.

On St. John Baptist's Day Mr. Gwathmey celebrated the seventh anniversary of his coming to the parish. The early celebration of the Holy Communion was well attended, esepcially by those who have been confirmed during Mr. Gwathmey's ministry. At the eleven o'clock service the rector accepted and dedicated a cross given in memory of the late Miss Ella R. Goodwin, a devoted and saintly member of the parish. The cross is of copper, covered with gold leaf and will surmount the cupola of the church.

### Clergyman Located at Dante.

The Rev. J. Jaquelin Ambler, who graduated this year at Virginia Seminary and on May 1st was ordained to the diaconate, has been assigned by Bishop Jett to work in the Associate Missions Field with his headquarters at Dante, in Russell County. He entered upon his duties there on June 14th.

**The Rev. Alfred C. Bussingham,** who has been taking special work at Virginia Seminary during the past year, has resumed his activities as Deacon in Charge of St. Peter's Church, Roanoke, Virginia. He and Mrs. Bussingham are now established in their new home at No. 1701 Melrose Avenue, N. W., Roanoke.

### Virginia Seminary Students at Work During Vacation.

Mr. George Purnell Gunn, of Lynchburg, a Candidate for Holy Orders in this Diocese, is serving under special appointment by the Bishop as minister in charge of the churches at Altavista, Evington and Gladys, all in Campbell County, during the summer months. While engaged in this work Mr. Gunn and his mother are making their home in the rectory at Altavista.

Mr. William Charles Baxter, also a Candidate for Holy Orders, is serving as minister to the churches at Buena Vista, Glasgow and Natural Bridge Station, with residence at Buena Vista.

Mr. John A. Winslow, of the Diocese of Southern Ohio, served during the month of June at St. Thomas' Church, Abingdon, Va. This, however, was not Mr. Winslow's first experience in Southwestern Virginia, as last summer he was engaged as one of the assistants of the Rev. H. H. Young in the Associate Missions Field.

T. A. S.

## PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.

### 1680 Anniversary of Old Swedes Church.

The 168th anniversary of Christ Church (Old Swedes) was observed Sunday, June 24. The church, located on River Road, Upper Merion township, had special services for the day, arranged by Rev. James Hart Lamb, Jr., rector.

Coupled with this old edifice are many events which have gone down in history. The church was completed and dedicated in the year 1760—and that on occasion, the sermon was delivered by Rev. Dr. Charles Magnus Wranger, who had been sent to this country by the Archbishop of Upsal, Sweden, the previous year.

At the time of its dedication Christ Church was connected with St. James Church, Kingsessing, Old St. David's, Radnor and under the care of the mother church, Gloria Dei. In the year 1843 Christ Church separated from these churches and became independent.

The last Swedish rector of the church was Rev. Nicholas Collin, of Upsal, Sweden. The first clergyman from the Episcopal call was Rev. Edwin N. Lightner. Since that time the church has had but eleven rectors, including the present rector.

Christ (Old Swedes) has had in its long years of service many distinguished visitors from all parts of the world. George Washington and General Anthony Wayne, while encamped at Valley Forge, worshipped in this old church.

Prince Oscar, of Sweden, and representatives of the Royal Navy. In 1876 while stationed on a vessel in the Delaware River, near Philadelphia, visited the church in Upper Merion.

At the close of the Philadelphia Centennial in 1876 this delegation presented to Christ Swedes flags of Sweden which may be viewed by visitors to the church, June 24.

A baptismal font was sent from the people of Sweden with the inscription on the bowl, "Sweden's Blessing on Sweden's Children".

Another gift was the memorial altar of Caen stone, "To the Glory of God, in loving memory of George Washington Holstein, M. D. 1820-1908." The choir room was also a gift.

Many improvements are being made since Mr. Lamb's restorship. The church interior has been renovated and the outside has been improved. The old church yard, with its quaint stones, is being kept in good condition. Hedges have been planted. And those who visit the historic spot realize the important place the church takes in the community and country today.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

### WASHINGTON.

Edward Gabler, the new rector of Christ Church, Washington Parish, assumed his duties there on Sunday, July 8, conducting the 7:30 and 11 A. M. services. He follows there the Rev. Calvert Buck, who recently resigned to take the position of Superintendent of the Episcopal Eye, Ear and Throat Hospital.

Mr. Gabler comes to Washington from Garden City, N. Y., where he was assistant to the dean of the Cathedral of the Incarnation. He was graduated from the General Theological Seminary in 1912, took charge of All Saints' Church, Scotch Plains, N. Y., in 1913, and from 1914 to 1918 was vicar of St. Mark's Chapel, New York City. From 1918 to 1925 he served as assistant at St. George's Church, New York. In 1923 he received the degree of S. T. B., General Theological Seminary, New York. From 1925 to 1928 he has served as assistant to the dean at the Cathedral of the Incarnation, Garden City, N. Y. This year he was elected President of the Alumni and Former Students' Association of St. Stephen's College.

Mr. Gabler's work has been distinguished for his success with young people's activities.

### Church Workers' Conference.

An unusually large attendance of Washington Church Workers is expected at the Blue Mountain Conference of Church Workers, to be held at Hood College, Frederick, Md., according to registrations coming in to Rev. A. A. McCallum, registrar for the Diocese. The Conference will be in session from July 9 to July 21 and will include fifteen courses of intensive educational work. A school of religious drama will be a feature of the Conference and the social life of the students will also be consciously planned for. Evening lectures at 8 o'clock are open to the public, and this may include some Washington persons who will motor to Frederick for the evening.

### Convention "Forerunner".

The third number of the "Forerunner of the General Convention" has made its appearance, and, like its predecessors, is an interesting publication. It is published under the authority of the Bishop of Washington and the Diocesan Committee of the General Convention, by Canon Robert Johnston, Canon D. Wellington Curran and Mr. Hugh T. Nelson, General Secretary of the Convention Committee.

It contains pictures and accounts of places of interest in Washington—perhaps a sort of lure to far-away people to come and see the wonders of their nation's capital city.

Short sketches, like-word pictures, of clergymen at work in the Diocese and others who will visit here give an intimation of the great gathering in the fall of the Convention.

Historic churches in Southern Maryland and some of the landmarks of interest there are described, being an important part of the life of the Diocese of Washington.

Questions which will be paramount in the deliberations of the Convention are dealt with also. The question of the Thirty-nine Articles is discussed from two opposing viewpoints, by Rev. George C. Foley, D. D., and Rev. Carl E. Grammar, S. T. D. Affiliating organizations to meet in convention in Washington are also discussed. An article about the Woman's Auxiliary, by Mrs. William D. Hurd, and one by the director of the Church Periodical Club in Washington, give some insight of the work outside the Convention itself. These and other worth-while contributions make the "Forerunner" good reading, and it is intimated that the next number, appearing in September, will equal, if not surpass, those which have gone before. Copies of this publication may be procured from Mr. Hugh T. Nelson, 927 Fifteenth Street, N. W.

M. M. W.

### Church Cornerstone Laid.

The cornerstone of the new St. Stephen's Church, including the Chapel of the Incarnation, Sixteenth and Newton Streets, Washington, was laid by Bishop James A. Freeman, of the Diocese of Washington, July 5. The chapel is a memorial to the Rev. William Tayloe Snyder, who was long rector of the Church of the Incarnation. The Rev. Dr. George Fiske Dudley, rector of St. Stephen's, celebrated the thirty-fifth anniversary of his rectorship last week.

# Family Department

**JULY.**

1. Fourth Sunday after Trinity.
8. Fifth Sunday after Trinity.
15. Sixth Sunday after Trinity.
22. Seventh Sunday after Trinity .
25. Wednesday. S. James.
29. Eighth Sunday after Trinity.
31. Tuesday.

**COLLECT FOR SIXTH SUNDAY AFTER TRINITY.**

O God, who hast prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

For The Southern Churchman.

**TO HIM THAT HATH.**

F. R. Stone.

We have a little light!
Oh, let Thy radiance reach each nook within,
So we may see and hate
The hideous thing that tempts us into sin.

We have a little faith!
Oh, multiply that faith a thousandfold!
Increase our little love,
So fill our hearts that they may ne'er grow cold.

And for our mite of joy,
Oh, give Thy joy that naught can take away;
For intermittent peace,
The peace that passeth knowledge, send, we pray.

For The Southern Churchman.

**The Measure of a Life.**

Louis Deschamps.

In an old English churchyard there is a tombstone inscribed: "Here Lies John Spicer, Born a Man, Died a Grocer". Such an epitaph suggests that the measure of a life is often in terms of the task to which one gave himself. Business, profession, or occupation do require the greater part of one's life, yet who would be satisfied to have his life remembered by that alone, as if there were no greater significance of human life at large? To measure lives by purely human standards, as is thoughtlessly done, is to make such perishable things as wealth and fame the standards of merit. On the other hand, to measure lives by spiritual standards is for many a vague and remote idealism, resembling fatalism in that it suggests that a life may be what it may and yet fit into some scheme of religious significance. And so many people lose the inspiration of their own life, blindly hoping amid the daily work that the profound and imponderable question of ultimate measure will take care of itself.

Much needless worry and harmful bitterness would be avoided by striving religiously to derive definite and satisfying conclusions as to the measure of one's life. Great discoveries of science fade in importance beside the experience of a humble Christian beginning to learn the meaning of such a truth as "Whosoever would save his life will lose it, but whosoever would lose his life will save it." God has revealed Himself to man, and a great purpose of religion, Christianity above all, is to give every individual the inspiration and the joy of knowing the measure of his life, the pride and power for good that only an invincible faith can impart. In times of unbelief and skepticism the fact that the essence of real religion is a reverent inward experience from a spiritual vision seems unintelligible to many profound minds and philosophers. Yet little children exceed them in the wisdom of love and faith.

Apart from trade, profession, or daily occupation, there is a common purpose of mortal existence. Regardless of wealth, poverty, obscurity, or misfortune, each individual has within himself the potential knowledge of the divine measure of his life according to his special talent. King and pauper have a common allegiance to God. There are inspiring ideals of manhood and service to fellowmen that are universally effective in every walk of life. It is a world-wide citizenship of all who would make prevail the finer, nobler ideals of Christian living. Every one should be more than an individual working out his own salvation—he should have a mind for the great humanity of which he is a member, an inspiring consciousness of universal duty as "heir of all the ages, foremost in the ranks of time". Narrowness of outlook, petty selfishness, and bitterness vanish in the invigorating atmosphere of such thoughts. Let all who envy; who are embittered with the inequalities of the imperfect social order; who fear the prosperity of wickedness; who disdain the humble duties of their place in the world—let all these follow the human career to its inevitable end and realize that the measure of a life is the same to all: ". . . do justice, love mercy, and walk humbly before thy God."

In the toil and turmoil of work and pleasure, it is every one's duty to keep open one channel of thought for life in the large, life universal, life eternal in God. The brotherhood of man to the glory of God should be a part of every one's prayer. In varied contacts with others it is good to cultivate and cherish a charitable attitude toward all mankind. Let us not be born men, only to die grocers, lawyers, clerks, and business men alone. To provide prosperity and comfort for loved ones is worthy of efforts that demand the greater part of a life, yet thehre is a warning in the words: "Seek first the Kingdom of God . . ." The measure of a life! Sometimes it is immeasurable. The poet Bailey caught the vision when he wrote:

"We live in deeds, not years—in thoughts, not breaths—
In feelings, not in figures on a dial—
We should count time by heart-throbs.
He most lives,
Who thinks most—feels the noblest—acts the best.

**Divine Grace is not Static.**

While the mystery of the Trinity is utterly beyond our comprehension, we know through faith the Father, the Son and the Holy Ghost, three in person, one in essence. Apart from direct connection with the Triune God, there are no uplifting forces, nor saving truths, nor instruments of redemption. Apart from God and His infinite, gracious will, there is no nature human or material. Through Him and for Him. the universe and all that is in it exists and continues.

Because God's highest attribute is that of person, His will is directed toward persons. Everything else of which we know finds its real value only in relation to persons. Abstracts exist only in thought; they have no reality. Persons survive. Persons inherit eternal life. Persons are so much like unto God, their Maker, that He can and does manifest Himself to them and bestows divine grace upon them. Through grace we know Him, the only true God, and Jesus Christ whom He hath sent.

But divine grace is never separated from its source and is efficient only to serve persons. It comes from the living God to living beings. It cannot be isolated from its personal source and its personal objective. You cannot confine it within the covers of a book, nor enshrine it upon an altar, nor bestow it upon a relic, nor bind it into a form or a symbol. The grace of God is never static.

We do not seek it; we seek Him; and while we find Him through the Word and commune with Him according to His Word, and while the Word and sacraments are the instruments by which we attain unto His presence and obtain the life of His Kingdom, we reverence Word and sacraments because through them we have Him. Him only, the Triune God we adore.—Lutheran.

**Power for Self-Sacrifice.**

In New Brunswick the tides rise very high. A friend of mine whose life was spent in the region of St. Johns tells of a river near there which flows with tremendous force into the sea. When the tide rises, however, there begins a fierce battle between the river, drawn down by gravitation, earth's force, and the tides, rising under the influence of the moon, heaven's force. At length the tide proves to be the stronger, and gradually the fresh waters are forced back by the waters of the sea. The salt water has been known to flow up the river a distance of eighty-four miles. As the only force that could turn back the river is the force of the sea, so the only power to turn back the currents of our sin and selfishness is the tide of God's life and love.—S. S. Times.

**On the Other Side of Death.**

Part II.

All who live lives of loving faithfulness, ministering to others in Christ's name, shall have reward according to their works. In this sense their works will follow them. Then the works of believers follow them in their character. Everything we do in this world leaves its impression upon our own life. This is the deeper meaning of Paul's word: "Whatsoever a man soweth, that shall he also reap." The man himself shall reap. "He that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." The reaping will be in the man's own life and character. The things we do affect others, but they also affect ourselves. Our Lord said too: "It is more blessed to give than to receive." Your gifts bless others, but your giving writes its record of divine beauty and produces its enlargement in your own soul. In this sense also will our works follow us. We ourselves when we enter heaven will carry in our own souls all the things we have done upon the earth. The Revised Version seems to suggest this meaning: "Their works follow with them."

Once again, our works fill follow us in the sense that we shall continue in them in heaven. Heaven is not a

place of rest from service. We shall rest from our labors—that is, from all that is painful and burdensome and sad, but our "works" shall follow with us. We shall not cease doing them. Here is a mother who has been loving and interceding for her child on earth. Do you suppose she will cease doing that "work" when she goes into heaven? Will she not love the child truly, tenderly, as ever? Will she not think about it, plan for it, talk to Christ about it, even more than she did when she was on the earth? Those who are busy here in Christ's service, doing good to men in His name, will in some way continue their "works" in heaven. We wonder sometimes why certain useful persons are taken away from their work when they are needed so much. They are not taken from their work—"their works follow with them". I am sure that heaven will be a place of work for Christ. We shall be as the angels, and they are forever busy in the service of their Lord, helping weary souls, delivering tempted ones, guarding children. We shall be like Christ, and Christ is ever doing good. Love shall be perfect in our hearts, and love cannot but serve; it must be ever giving, doing, ministering. Here we only learn to work for Christ, only train our powers for His service; it is there we shall really work.

We have one glimpse in the Scriptures of the ministry of redeemed saints. On the transfiguration mount we see Moses and Elijah, who had come to this earth to comfort and strengthen our blessed Lord Himself, as He set out for His cross. At His temptation and again in the garden, angels ministered to Him, but here the ministrants were redeemed ones from heaven. They talked with Jesus about His work and His sufferings, and cheered Him for the painful journey. May not this be a glimpse, a revealing, of what other redeemed ones may be called to do in heaven? May we not be sent to this earth to help, to comfort, to strengthen, to bless weary ones in their danger or their sorrow? What our work shall be we know not, but we are sure that our work done on earth shall follow us to heaven—that we shall there continue to do the things we have learned to do here.

Note, finally, the emphasis which is put upon the statements in this verse. I do not recall any other passage which is so emphasized. First, it is declared by a voice from heaven. Only a few times have voices spoken thus from the skies. The commandments were given thus. Thus too was our Lord's Sonship declared. It shows the importance of this revelation that it was made by a voice from heaven. Second, it was made by the Holy Spirit. "Blessed are the dead which die in the Lord: yea, saith the Spirit." It was not an angel who said it, but the Spirit Himself. Third, it was to be written. "Write, Blessed are the dead." The truth was too precious to be left merely in tradition; it must be written down among the sacred revelations from God, so that all shall have it.

It ought to comfort us concerning our beloved ones who have died in the Lord. Their hearts shall never have another pang. No thorn shall ever pierce their feet. They rest from their labors. The reward of their toils and services is gathering about them. Why should we not rejoice in their blessedness?

Then this revealing ought to put new hope into our own hearts. Death ought not to have terrors for us, if these things are true. It is not the end of life; it is promotion to a new sphere of life. It is not away from Christ; it is to come yet nearer to Him. It is not into darkness and mystery and loneliness, but into blessedness. It is not the laying down of our work, but is to larger spheres of service. When Austin Phelps was dying he said, "Now I begin to live". Oh, blessed life immortal! Then we shall be free from the infirmities that fetter us, the chains that shackle us. Out of darkness into marvelous light!

Remember, we are making now our own heaven. The life there will be the outcome, the harvest, the reward, of the life here. Let us be earnest, diligent, faithful, in our Lord's work in this world, and then our reward in glory shall be rich and blessed, and we shall go from toilsome, painful service to service of joy, of praise, before the face of the King. 'Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."—Sunday School Times.

### THE LOVE OF CHRIST!

What is Thy love, O Christ? A dew
That falls to comfort and renew;
A sun that flushes into flame
My heart whene'er I hear Thy name.

What is Thy love, O Christ? Ah, this:
A partnership of joy and bliss;
Communion full of tenderness,
And gentle as a child's caress.

What is Thy love, O Christ? A wall
About me to protect my all;
A sword to drive my sin away;
A shield to guard me every day.

What is Thy love, O Christ? Ah, me—
I cannot tell; it's like the sea,
So boundless wide, it has no shore,
We sail its depths for evermore.

—George H. Lorah.

### "No Children Taken."

There is something more than hardness and selfishness in the desire that people have, in choosing their summer home, to go where but few children are taken. One who has had to choose the smaller hotels and boarding houses of our country or seaside resorts, who has had experience of a summer in which the children are allowed "to be happy in their own way"—which means to make the place a bedlam, to make the parlors and the halls their playground, to indulge in unlimited screeching and yelling at their games, to daub their little faces in the process of cramming their little stomachs at the table—will sympathize with the landlord who declines to fill his house with children.

And yet childhood, in the abstract, is lovely. There is no reason why there should not be in America, as well as in other countries, jolly, happy, well-bred, and well-behaved children. There are no brighter children than our own, none more sensitive and susceptible to the best influences. We have lovely families, where the child-life is regulated not only by affection, but by kindly common sense. The poor little things may be shunned, but it is their elders who are to be blamed for the state of things that robs childhood of its sweetness and charm, and changes the love that would naturally go out toward children if not into positive dislike, into thankfulness when they are out of sight. It is the grown people who are the sinners in this whole matter. If we are happier by allowing our children to become torments to everybody but ourselves, our selfishness will naturally stand in the way of any change; but if we have any apprehension of what awaits the children in the future, if we who love them so dearly would secure for them the love of other people, a change is surely needed, and we ought to teach them quite early in life that there are other people in the world to be attracted or repelled, whose dislike will be their punishment or whose love their best reward.—Selected.

For The Southern Churchman.

### SPENT ARROWS.

Marie W. Vandegrift.

Old Time, the archer, draws his bow
And sights his shining mark.
He seeks with slow deliberate aim
Our venturous mounting wings to maim,
Yet here and there he finds one blent
Of flint and flaming fire
Who will not yield his heart's desire,
And so, his arrows spent
He turns with discontented sigh,
Another target needs must try.

### "Our Father."

If our Lord had never spoken other words than the opening words of His immortal prayer, "Our Father", He would have taught men more about God than all other teachers in history. He it is who makes the divine fatherhood actual, real, compelling. If God be our Father, it is enough. Do you recall how your father stood to you in your thought in days of childhood? He was as a God to you. The passing years revealed the fact that he had his limitations of power, or wisdom, and perchance you may have thought sometimes of good will. But Jesus reveals a fatherhood infinite in interest, in goodness, in wisdom, in love, in power. —Selected.

For The Southern Churchman.

### A TRUST SONG.

Mary E. Jones.

"He shall cover thee with His feathers and under His wings shalt thou trust" (Isaiah 91:4).

"Under His wings" we are safe, I said,
Sheltered in sunshine and rain.
"Under His wings," a bird overhead
Eechoed my thought back again.
A little brown bird on her nest in the tree
In the hush of the twilight sang softly to me.

Waiting till morning I bide in my nest,
Rough though the east wind may blow,
Under the wings of my mother I rest
Gently I rock to and fro.
Hidden and safe 'neath her feathers, you see.
Trust is the lesson she's singing to me.

Under His wings thou hast come to trust.
His work thou hast striven to do.
Under His wings then He will and He must
In tender love watch over you.
So sweet is His promise I cannot but sing
God keepeth His loved ones safe under His wing.

I was awakened the other morning about four o'clock by a little voice just behind my bed, asking for a drink. I got the little lad a drink and he lay quiet a moment and then he said, "Father, may I sing myself to sleep"? And I said, "Yes, dear, go ahead". But soon he got up so much enthusiasm that I told him he would better stop, or none of the rest of us could sleep. Then he was quiet awhile, but soon I heard his little voice again in the perfect stillness of the night, "Father, have you got your face turned toward me"? And I said, "Yes, little boy", and the darkness was the light of day to him".—Robert E. Speer.

# For the Young Folks

**"CONSIDER THE LILIES OF THE FIELD."**

Flowers preach to us if we will hear:—
The rose saith in the dewy morn,
"I am most fair;
Yet all my loveliness is born
Upon a thorn."
The poppy saith amid the corn:
"Let but my scarlet head appear
And I am held in scorn;
Yet juice of subtle virtue lies
Within my cup of curious dyes."
The lilies, say: "Behold how we
Preach without words of purity."
The violets whisper from the shade
Which their own leaves have made:
"Men scent our fragrance on the air,
Yet take no heed
Of humble lessons we would read."

But not alone the fairest flowers:
The merest grass
Along the roadside where we pass,
Lichen and moss and sturdy weed,
Tell of His love who sends the dew,
The rain and sunshine, too,
To nourish one small seed.

—Christina Rossetti.

**Christ and Nature.**

Christ loved nature, and He teaches us of God's loving care in providing thus for our bodily needs. The beauty of the flowers comes from the perfect Father who causes the seed to grow and the blossoms to appear and the fruit to ripen. He has a message for us in every flower and tree. We need not worry, but we should pray, as thus declaring our faith in God "from whom all good things do come". From the living beauty comes a call to that beauty of character which God alone can give. From the sown seed comes the assurance that our use of the means of grace will surely bring the harvest of loving faith in word and deed. We are to grow, and the same Father who brings these spring days will bless our daily living and make us good children, redeemed by Christ and made fruitful by the Holy Spirit. Our part is to trust and obey. God's never-failing part is to give the increase.—Rev. Floyd W. Tomkins, D. D., in The Living Church.

**Out of the Storm.**

When Margaret Chester opened the front door the snow blew into her face, almost blinding her.

"Oh, dear!" she said to her younger brother. "It is a terrible storm! I am sure it is the worst we have had this winter. I wish father and mother were home. But they won't be here until dark—they had to go into the city to do some shopping and the train will not be in for a long time yet."

Margaret's eyes had lost their usual merry twinkle, and she closed the door slowly. She did not like the feel of the house, with no one there but herself and Walter, her two years' younger brother. She had been brave enough when Mr. and Mrs. Chester had started out; and had said she would look after the home during their absence, but it was different now with the storm raging outside. It seemed so lonely and friendless.

After gazing soberly out of the window for some time, the two children turned to their playthings, and in the interest of the village they began to build on the dining room floor forgot their uneasiness. It was great fun, making cardboard stores and houses; a cardboard box was utilized to construct a splendid station, and Walter had his mechanical train in its proper place in front of the station platform. Altogether the village and its surroundings were progressing finely, and the afternoon was quickly coming to a close.

"This is going to be a fine store when I have it all finished," said Margaret. "I have the windows and doors cut now, and it is all done but putting a sign over the front. This is to be the main street where it is, and—"

She stopped abruptly, and listened to a faint knocking.

"That sounds like some one knocking at the door," she said. "But it can't be, for no one would come here in this storm today."

"It is a knock." Walter bent his head to one side. "It is a knock, I am sure it is. Listen, Margaret! It is louder and louder."

Margaret rose from the floor and went to the front window.

"There is some one at the door," she whispered to Walter, peering through a crack she had made by lifting the curtain slightly. "And, Walter, it is a man! A great big man. And I don't know who it is."

"Mother said we were not to open the door to any one unless we knew them," Walter whispered back. "Maybe he's a burglar, or a bank robber, or a tramp."

"He hardly looks like a tramp." Margaret craned her neck to have a nearer view of the broad shoulders. "He is dressed most too well for that, though, of course, one cannot tell very much with all that snow on him. But he might be a des—perado, yes, I guess that is what he is."

Meanwhile the knocking proceeded with energy and vehemance. Whoever was at the door was determined to enter.

Margaret and Walter kept still, and watched. They were not going to have a desperado, as Margaret had termed the man, come into their house, if they could help it.

Suddenly Margaret bethought herself of the back door, which she had left unlocked.

"Oh, dear! He may take a notion to try the kitchen door. We must go and lock it."

At once they hurried to the rear of the house and turned the key to the door. Then, as they were half way through the pantry, they heard footsteps stumbling through the drifted snow on the back porch, and presently a resounding knock rattled the panels of the kitchen door.

"Oh, dear!" exclaimed Margaret. "It is a des-perado, I am sure it is! What shall we do?"

"Let us catch him," proposed Walter. "Let us catch him and tell the police."

Margaret shook her head. She had no desire to try anything so daring. Her one thought was for protection for her brother and herself.

"We must go next door and tell them that a terrible man is trying to get in," she said. "Come on, Walter! Put on your things and we'll go out the front door and it will latch behind us. We'll go before he comes back from hammering on the back door."

They donned their coats and toques, and slipped out into the storm. The wind nearly took their breath away, and it seemed a long, long way to the street.

Their next door neighbor did not live very far; at least it appeared a considerable distance to the children, when they had to face the storm. But they pulled their toques father over their foreheads, and struggled bravely on. Before going many yards Margaret turned around to see if she could see the man who had frightened them. Yes! There he was on the veranda at the front and was endeavoring to open the window that belonged to the cloak room off the hall.

"Oh, Walter; he is going to climb in through the window! I am sure he is. Let us hurry!"

They tried to run, but the snow was too deep, and the wind too strong. They had to go step by step and use all their strength to make any headway.

'My! But I am glad we came out," said Walter, puffing with his efforts. "I would like to catch him, but I'd rather not be there to do it. Perhaps he will catch himself, like a mouse does in a trap, and be there when we go back. But, Margaret, I don't think we had better go back until father and mother come, do you?"

"No," agreed his sister. "We will wait for them. They will not be long now, for it is almost train time." She turned in from the street. They had reached their neighbor's house, and were soon inside telling their story.

"A terrible man," Margaret ended her recital. "He is a great, big, huge man, and we didn't let him in."

Margaret and Walter waited until they heard the whistle of the train that was bringing their parents home, and would have gone to meet them, but the kindly neighbor, alone with her small baby, insisted that they remain until her husband returned, when he would escort them. She was not willing for the children to go out into the storm and darkness, especially when they had told such a disturbing story of the stranger at their home.

"He will be here any minute now. You have your things on ready to go with him when he comes," she said to them.

Shortly after, the man of the house returned, and piloted the children through the snow drifts. He went with them to their door, and they almost collided with Mr. Chester, who came hurrying out.

"Why, Margaret and Walter! Where have you been. Your mother and I have only now returned and you were not here. We were alarmed about you."

"Oh, father! A man—a terrible man—a des-perado was trying to get into the house, and we went to tell about it. He banged at the back door and at the front door, but we would not open for him. Then he tried to get in the window." Margaret paused, out of breath.

'And we wanted to catch him," put in Walter. "But we were too 'fraid to stay here and do it. Perhaps he caught himself, like a mouse does. Perhaps he got in the window and couldn't get out."

By this time they were inside the hall, and there, in the doorway leading to the living room stood a tall, broad-shouldered man, divested of his coat and hat, and apparently very much at home.

"Oh, Uncle Harry!" cried Margaret. "Oh, Uncle Harry! Where did you come from?" She ran to give her uncle a hug.

"Out of the storm," was the good-natured reply. "And if you young rascals had only opened the door when I knocked and knocked, I would not have

been obliged to climb in that undersized window—nearly got stuck in it, too."

Margaret and Walter opened their eyes in amazement. "And were you the des-perado, Uncle Harry?" asked Margaret.

"Yes. I fancy I am. I came on a surprise visit, and finding no one at home, at least there seemed to be no one, I decided to enter the best way I could, and wait here, instead of out in the storm."

"Oh!" For a minute that was all the children could say. They had had no idea that the stranger was their uncle and had not recognized him in the swirling snow. Then Margaret said: "I am so sorry we did not open the door. If we had only known who you were we would have. But mother said not to let a person we did not know come in."

"You did quite right," her uncle replied. "Your mother's advice was good, and you were only obeying orders. That is the proper thing to do. It just happened that I came along today, and it might have been some one whom it would not have been wise to let in."—Junior World.

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For The Southern Churchman.

### A WATER LILY.

E. G.

Golden-Hearted water lily
Floating in the sun,
Lifting up your petals
Toward God's Holy One—
Breathe the secret to us,
Tell us how you keep
Your petals shining brightly
While mud is at your feet?

The rains they wash my petals,
And then at night they fold
O'er my heart, dear one,
That is of purest gold.
It's what we pray and think
That keeps us pure and white—
To live the best we can
In God's Holy sight.

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### The Squirrel's Nest.

Sometimes we think that birds are the only wild creatures that build nests, but we are forgetting a large number of our near neighbors. The pretty gray squirrels that become so tame in the city parks are really famous nest-builders. I have seen them at work gathering branches and carrying them into the tree-tops for a summer home while many people passed quite near them. They show no fear of the curious crowd, but keep steadily at their work.

The summer home of the squirrels is a very important place, for it is to hold the tiny baby squirrels until they are big enough to go about. So the parents fashion this nest with much care. They lay a foundation of coarse twigs, which they cut with their own sharp teeth. Inside this outer layer of sticks they place several layers of coarse leaves; then they line all with strips of bark cut very finely. Over the top they place a roof of leaves, arranged like shingles, to keep out the rain, and at one side they leave a little round doorway just large enough for their own use.

The baby squirrels are very small, and, having no fur, they look like baby rats and mice. They grow very fast, however, and soon look more like their pretty gray parents. The nest in the top of the tree makes a good home unless some one bothers them. In case this happens, the babies are quickly moved to another place for safety. When an unwelcome visitor approaches, the parents hurry away and remain at a safe distance until the trouble is over. But they take no second chance, for the babies are moved before another visit can take place.

In the winter the squirrels like a nest in a hollow tree. Sometimes they take possession of boxes built for birds. When none of these can be found they build a rough nest of dry leaves high in a tree-top. They are not so well built as the summer homes, but they serve to protect the little wild creatures from the storms and cold.—Ruby Denon, in Our Dumb Animals.

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For The Southern Churchman.

### LIFE.

Maude Mumma.

Life; it is not good enough.
Is the way too hard and rough?
Do not say such words to me,
When I have seen a bird and tree!

I have seen enough in dreams,
To furnish me a thousand themes;
And, when I behold a rose,
My heart with gladness, overflows!

When I hear the song of wren,
My heart with gladness sings again;
In praise to Him who made for me,
The bird, the flower and the tree!

Glories of the earth and seas,
Are everywhere revealed in these;
And in the glow of sunset skies,
The wonderment of Heaven lies!

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### Patty's Party.

"Mother, may I have a birthday party?" asked Pat. "May I have a birthday party when I have no one to play with me?"

Mother drew Patty to her and whispered something, and Patty clapped her hands and cried, "Oh, goody! goody!"

Then she took her little table and placed it under the big snowball bush. On it she put a white cloth and her pretty gold-and-white dishes, and in the center was a cake with a gold frosting and six little white candles, to match the gold-and-white dishes.

Then Patty called her guests.

The first guest to arrive had a nice biscuit, and when he had finished he trotted away saying, "Bow-wow!" which was his way of saying, "Thank you".

"Come again, Dicky Dog," said Patty.

Next came Kitty Cat with a new pink bow on her collar. She had a nice saucer of cream. After she had finished she licked her little gray paws and washed her face clean. 'Meow! meow! thank you!" she said as she ran away to sleep.

Next Robby Robin flew down near the table. Patty sat very still while he ate a large ripe strawberry. 'Thank you! thank you!" he trilled as he flew away.

Hop, hop. And along came Teddy Toad. Such a nice feast as he had on the flies and bugs that had come to Patty's party. Yes, they had come without being invited, but Teddy Toad thought they were just for him. "What a nice little girl!" he said as he hopped away.

Betty Butterfly spread her golden wings and alighted near a crumb of frosting. She put out her long tongue and ate it all up. "Thank you," she breathed as she spread her wings and flew away.

Then mother and daddy came down the path, and they sat with Patty at the little table, and each had a piece of the cake with gold frosting, and a drink of yellow lemonade that mother brought out in a glass pitcher. It was a very delightful and different kind of party indeed.

"What a lovely birthday party I had!" Patty said.—Emma Florence Bush, in Our Little Ones.

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### Make Some Marguerites.

Marguerites are easy to make—ever so easy. And they're far better for small tummies than candy, for they're not nearly so sweet as candy!

To make them you need some saltine crackers, and some peanuts, and some powdered sugar and some egg whites.

Perhaps two egg whites will be enough unless you want to make ever so many Marguerites!

Beat the egg whites very stiff, indeed, with either an egg beater or a fork. It takes longer to do it with a fork, though. And then add the powdered sugar, enough of it to make the egg whites look like frosting for a cake. And then add the peanuts—that have been shelled, of course! But then nobody would be so silly as to use them with the shells on, would they?

Put a dab of the egg whites, mixed with the sugar and the peanuts, upon each saltine. Quite a good sized dab, in the middle of each cracker. And then (but don't do this unless some grown-up is in the kitchen with you—for it isn't safe to use ovens when you are little!) put the crackers in the part of the oven that browns. And leave them in just long enough for the dab of egg white and peanuts and sugar to get a nice goldy color.

And then put the crackers on a platter and let them cool—it won't take very long.

And, oh, how much you'll enjoy eating them!—Christian Herald.

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### "YOU SLEEP TOO LATE."

A sunbeam touched by little bed.
"Good morning, dear," he gently said.
I opened wide my sleepy eyes,
And said, "Good morning", with surprise;
"I cannot think that night is gone;
And you are sure this is the morn?"

The sunbeam laughed and shook his head:
"Last night you would not go to bed,
And that is why you sleep so late,
And make me climb the window gate
To say, "Wake up, you sleepy dear!
Wake up! God bless you! Morning's here!"

—Selected

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### A Musical Instrument From Old Bottles.

An amusing and clever musical instrument may be made from a number of old bottles, such as we buy lime juice or vinegar in. Even medicine bottles will do, but the bottles should all be the same size.

Having collected our bottles, we take an ordinary broomstick and rest this on the backs of two chairs, placed several feet apart. Then we tie the bottles to this stick, so that they hang loosely and not too close together.

Now comes the work of tuning up, and this we do by pouring water into the bottles, a different quantity in each, putting more water for a low note and less for a high. To get the note of each, we tap it with a stick—the edge of a boxwood rule is a very good thing for this purpose. With patience and perseverance and a little ordinary care and skill, we shall at last have our bottles all tuned and ready for use, and we can now play the curious instrument by striking the bottles with the edge of the rule.

Of course the bottles need to be strong, or the striking would break them; but we need not strike very hard. It will be found that simple tunes can

be played on the bottle-bells, and after some practice we can take two sticks and thus play quicker tunes.

It is, of course, essential that the bottles should be hung at such a distance that they do not knock against each other when struck with a rule or stick.

Much fun can be obtained from this home-made instrument, which should only be used out of doors, as the water runs out on the ground in case the bottles break; although there is no need if care be exercised, to have any such accident.—Virginia Guide.

**Something About Peacocks.**

A very handsome bird is the peacock, which originally came from the East Indies, but which is now common in most parts of the world. In the Bible we read that King Solomon sent ships which came back every three years, bringing gold, silver, ivory, apes and peacocks.

In ancient times the Romans were fond of peacocks and would often cook them and serve them at banquets.

The peacock loses its brilliant plumes at the approach of winter and renews them again in the springtime. For this reason the peacock has been used as a symbol or emblem of the resurrection, and the figure of a peacock carved on a stone was often used to mark the graves of Christians in the Roman cemeteries. Peacocks like to live out in the open air. Even on the coldest nights a peacock prefers to roost upon the branch of a tree or on the top of a house or stack rather than to submit to the confinement of a house.

The peacock has one quality which is not to its credit. It is very proud of its beautiful feathers, and by the way it struts around it shows its vain spirit. This is the reason we sometimes speak of persons as being "vain as a peacock".—Our Dumb Animals.

**Cultivate Bird Friendships.**

In England many of the wild birds have become so tame that they live about houses and gardens. In Paris the flocks of pigeons and other birds about the squares and parks are so numerous that flying and crawling insects are rarely seen even in the small cities.

Why not have a few birds about our gardens? If we cultivate their acquaintance properly, there is no reason why the average country and suburban garden should not be alive with the little, winged creatures. Even in the downtown districts many sorts of birds will make their homes, if they are not disturbed.—Junior Life.

O Thou Great Chief, light a candle in my heart that I may see what is therein and sweep the rubbish from Thy dwelling place.—Prayer of an African Girl.

WASHINGTON, D. C.

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HARRINGTON MILLS, Proprietor.

# TO THE LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

There is in circulation among the laity of the Protestant Episcopal Church a petition, prepared by one of our Bishops, to the General Convention which will assemble in Washington next October, asking that body to refuse its assent to the proposal to eliminate the Thirty-nine Articles of Religion from the Book of Common Prayer, which would mean their abrogation.

"WHEREAS, the last General Convention adopted tentatively a resolution to revise the Book of Common Prayer by omitting the publication in connection therewith of the Articles of Religion; and

"WHEREAS, there is no provision for publishing elsewhere or for recognizing in any other way the Articles of Religion except in connection with the Book of Common Prayer; and

"WHEREAS, the Constitution of this Church has ever since 1801 recognized in this way the Articles of Religion; and

"WHEREAS, the Articles of Religion define the Church and state clearly the historic doctrinal differences between the Anglican Communion and the Roman Catholic Church;

"THEREFORE, we the undersigned adult communicants of the Protestant Episcopal Church do most earnestly memorialize our Right Reverend Fathers-in-God, our Reverend Clerical Deputies and Honorable Lay Deputies, in General Convention assembled in their respective Houses, to vote against the resolution to omit the Articles of Religion from publication in connection with the Book of Common Prayer and to vote against any proposed amendment to the Constitution that would omit reference to the Articles of Religion.

"AND we do further memorialize our Fathers-in-God, the Bishops, to send us a message of assurance that the name, the doctrine, the ceremonies and nomenclature of our Church and her missionary purpose and her fraternal love for all Christian people are and should be as expressed in the Book of Common Prayer.

"So we believe you will bring comfort and peace to the hearts of many, give confidence to those within our Communion and make clear to all men the true Catholic nature and Protestant heritage of our dear Church and revive zeal for the salvation of souls through Jesus Christ Our Lord. Amen."

We believe that a great majority of the communicants of the Church are opposed to the elimination of these Articles of Religion, established by the Church in 1801, and are likewise opposed to the introduction into the Church of the Mass, Reservation and Adoration of the Sacrament Prayers to the Virgin Mary, Invocation of Saints, Worship of Images and Relics, Auricular Confession, Penance, use of the Rosary, Holy Water and other doctrines and ceremonies peculiar to the Church of Rome.

We therefore heartily endorse this petition and express the hope that all Protestant Episcopalians will signify their approval of it by their signatures and by aiding in the widest possible circulation of it.

Copies of this petition may be procured without cost from Latsch & Arnold, 97 N. Second Street, Memphis, Tenn.

(Signatures of Laymen)

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**Please Sign and Mail to SOUTHERN CHURCHMAN Richmond, Va.**

# Classified Advertising and Notices

**All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.**

**Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.**

## SPECIAL NOTICES.

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MISS ALMA BARE, 314 KALORAMA Street, Staunton, Va., wants a position as companion for an elderly person who needs care and attention; or as managing housekeper in private home. Reference. Mrs. W. M. Alexander Barr Stuart Hall, Staunton, Va.

# Deaths

**SCOTT:** Entered into rest eternal, in the evening of February 7, 1928, at Gary, West Virginia, in the seventy-ninth year of her age, MRS. BETTY ANNE SCOTT, daughter of Samuel Scott and Anne Elizabeth Davies Scott, of Amherst County, Virginia, and widow of Charles Alexander Scott, of Buckingham County. Interment at the old family home, "Retirement", near Howardsville, Virginia.

"Blessed are the pure in heart, for they shall see God."

**TOWNSEND:** Entered into the rest of Paradise, on July 3, 1928, at his home, in Orchard Park, N. Y., JOHN CHARLES TOWNSEND, one time warden and a devoted, loyal member of St. Mark's Church.

"There is a blesed Home,
Beyond this land of woe,
Where trials never come,
Nor tears of sorrow flow."

### GEORGE STROTHER CABLE.

GEORGE STROTHER CABLE passed into life eternal on June 26, 1928, at the home of his daughter and son-in-law, Mr. and Mrs. S. B. Moss, of near Markham, Va., age sixty-nine years.

He had been a great sufferer for several months from sinus, but an operation in May had seemed to relieve him, and he was thought to be improving.

He was having repaired a house lately purchased at Markham, for a home for himself and wife, and had just returned from a drive to this work when he suddenly fell to the floor, dying almost immediately.

He is survived by his second wife, formerly Miss Katie Green, of Markham, two daughters, Mrs. S. B. Moss and Mrs. T. M. Triplett, Jr., both of Markham, Va., and an only son, George S. Cable, Jr., of Warrenton, Va.; also three sisters, Miss Jennie Cable and Mrs. E. T. Phillips, of Alexandria, and Mrs. H. F. Marshall, of Washington. Burial was from Leeds Church, in the new cemetery at Leeds at one o'clock on June 28th.

Services by Rev. F. W. Hinkel, rector of the Parish.

A better Christian or a kinder man never lived—or one who will be more sorely missed by those who loved him.

### IN MEMORIAM.

EVELINA TUCKER BROOKE LUCAS was born on the 20th day of July, 1838, at Woodbury, in Jefferson County, West Virginia (then Virginia), in the Shenandoah Valley.

She was descended from a long line of distinguished ancestors on both sides of her house. To enumerate them would but be to call the roll of the distinguished men of Virginia. Her mother was Virginia Tucker, daughter of Judge Henry St. George Tucker, at one time Professor of Law, at the University of Virginia.

On her father's side she was descended from the Brookes, of Stafford County, Virginia, an illustrious family of Revolutionary fame, numbering among them Judge Francis Brooke, Judge of the Supreme Court of Appeals of Virginia, and Robert Brooke, Governor of Virginia. A direct ancestor of Francis and Robert Brooke was of that company of the "Knights of the Golden Horse-shoe", who under Governor Spottswood discovered, so far as white men were concerned, at least, the "Valley of Virginia", in which the subject of this Memorial, spent the most of her long life, and where she rests in the Episcopal Church Yard, of Zion Church, Charles Town, West Virginia.

Descending from such ancestry you would expect high intellectual attainments, culture and all the graces of civilized life, as well as heroism of soul. These qualities Mrs. Lucas possessed in an eminent degree, which made her influence wide, and extensive for good, in her family, and with her friends.

She experienced in her long life, for she was in her ninetieth year, at the time of her death, all the vicissitudes of fate; for she had been affluent, and associated with people of refinement, who had the leisure to improve themselves in the graces of life, and she had experienced also the discipline of poverty, brought on by financial reverses and the Civil War. Still "the night brings out the stars" and the Harp of the Holy Ghost, as some one has said, is not only heard in the songs of praise and thanksgiving, but in the sorrowful minor chords of the sweet Psalmist of Israel, and no matter what were Mrs. Lucas's surroundings, she was ever the Virginia gentlewoman.

In 1869 she married Judge Daniel Bedinger Lucas, poet, distinguished lawyer and jurist, and was ever a helpmate to him in his career as statesman and literateur. By this marriage there was issue, one daughter, Virginia, also like her distinguished father, a poet.

Again in the death of this noble woman one of the ties that binds the so-called "New South" with the "Old South" is broken. So marked is the difference that when her husband wrote that exquisite laudatory poem of the "Old South", "In the Land We Were Dreaming" he must have had a prophetic vision, for is not the "Old South", and its traditions and ideals, a dream, in this work-a-day modern, materialistic world? Like a purple twilight at the end of a summer day, the "Old South" falls as a mantle over the lives of those who were actors on the stage of life at that time, a world of romance, of chivalry, or idealism, of heroism, as detached, as if a scene enacted in some far removed century.

To draw aside the curtain and speak of the personal loss to her devoted daughter would be indelicate, but to use the language of another expressing emotions under similar circumstances, we might say for her: "The mother who was as my own soul, the desire of my eyes, the guide of my youth, is taken away and the place that knew her knows her no more; but He taketh away and who can hinder Him? The whole garden is His, and He has a right to do what He will with His own. He saw her meet for the change; and she is an unspeakable gainer by the removal.

"Other lilies (lilies of the field) when gathered fade, but this shall bloom for ever and ever."

T. C. G.

### JOHN RICHARD WHEAT, M. D.

In the death of DR. JOHN R. WHEAT, which occurred at Grace Hospital, Richmond, on June 2, 1928, the Church in Virginia has lost one of her most loyal and devoted sons, the medical profession an ornament and the poor of Richmond a friend whose like they will hardly see again

John Richard Wheat was born December 11, 1850, at Dumfries, Prince William County, Virginia, the son of Dr. J. R. Wheat, of that place. He received his early education at "Bloomington", the School and home of the late Peyton Moncure, in Stafford County, where he numbered among his playmates several members of the Moncure family, with whom he maintained the most intimate and cordial relations all his life.

The close of the War Between the States, in which his two elder brothers had played a gallant part, found his family in impoverished circumstances. Nothing daunted, however, by adverse conditions, the boy determined to follow in the footsteps of his father and become a physician. Coming to Richmond, he entered the old Medical College of Virginia, from which he was in due course graduated. Shortly afterward, while interne in the recently established Retreat for the Sick Hospital, he became acquainted with Mrs. Annabelle R. Jenkins, the founder of that institution. From that time until the death of Mrs. Jenkins in 1901, Dr. Wheat was her devoted friend and helper. What the Retreat for the Sick is today is due in large measure to the unselfishness of Dr. Wheat, who with unparalleled generosity gave of his time, his talents and his means to the furthering of the cause of humanity as represented by that institution.

In 1892 Dr. Wheat married Miss Florence August Coffin, of "Chesley", Cumberland County, Virginia, daughter of Dr. W. H. Coffin, Surgeon in the Confederate States Army, who survives him. From that time until the household was broken up by the death of Mrs. Jenkins, Dr. and Mrs. Wheat made their home with her at No. 14 West Main Street. Later he divided his time between his own home in Richmond and "Chesley", the birthplace of his wife in Cumberland County.

Such in brief outline was the life of Dr. Wheat, apparently as simple and uneventful as could well be imagined. Beginning life poor and dying poor, he was perhaps one of the very greatest benefactors of humanity in his day and generation in Richmond. Literally hundreds yet living have reason to bless his name and revere his memory.

As a specialist in orthopedic surgery, Dr. Wheat might easily have made an outstanding name for himself, while his success in the practice of medicine, particularly in the treatment of typhoid fever, was remarkable. He had but to stretch out his hand, and fame would have been his. However, he was that rare combination, a man of great talents, of utter self forgetfulness and of boundless charity, and to fame and worldly success he never gave a thought, His many gifts in the art of healing he consecrated wholly to the service of his Lord and Master Jesus Christ, never considering himself and never sparing himself where the good of a fellow human being was concerned.

To those of us who knew him intimately Dr. Wheat seemed more truly the Good Physician than any other man we ever knew. His faults, if they could be called such, were an excess of modesty, which prevented his being known as he deserved to be known, and a total indifference to those things which make for ease and worldly comfort.

A busy man all his days, Dr. Wheat found time for the discharge of every religious duty. With him religion always came first. He was a devoted member of Grace Church, Richmond, for years serving on the vestry, and a life-long friend of his rector, the late Rev. Landon R. Mason, D. D. But his love for the poor, the unfortunate, for the unsheperded had to find an outlet wider than his own parish, and he became one of the gfounders and chief supporters of St. Luke's Church, Idlewood and Lombardy Streets—now the Osgood Memorial Church—where for years he was regular in his attendance and a tower of strength to the congregation

Although not blessed with children of his own, Dr. Wheat was a lover of children; and in his intercourse with them, whether as physician and surgeon or merely as friend, he was as tender as a woman and as loving as a mother. The sight of Dr. Wheat surrounded by his little friends of the Children's Ward in the "Old Retreat" was one never to be forgotten.

Looking back upon the life of Dr. Wheat and it was our privilege to know him intimately for more than thirty years—we can think of no words that better describe him than those of St. Paul when he says:

picturing the true minister of Christ, "as poor, yet making many rich; as having nothing, and yet possessing all things", and St. Peter's description of our blessed Lord, "who went about doing good and healing all that were oppressed—for God was with him".

C. G. C.

### JOHN LEWIS SCOTT.

JOHN LEWIS SCOTT was born at Manakin Farms, Powhatan County, Virginia, the son of the late Edward Scott and Eliza Madison Hockley, his wife, and died April 12, 1928, at Johnston-Willis Hospital, Richmond, Va., after an operation for appendicitis. He was buried at Manakin Church, with a large congregation of relatives and friends and many colored people present. The floral emblems were both numerous and beautiful.

He is survived by the following brothers: C. Selden, Robert H. and Samuel, and one sister, Lucia Beverley Scott, all of Powhatan County, and by his widow, formerly Lucy Elizabeth Robins, of Gloucester County, Va., and by a daughter, Mrs. William J. Candler, and a son, William Edward Scott, both of Richmond, who were children of his first wife, Bessie Campbell Hening, of Powhatan County, and the following grandchildren: William Scott Candler and Anne Elizabeth Candler and Elizabeth Hart Scott.

John Lewis was a Christian gentleman of the old school and a lovable character, with a large circle of friends and acquaintances, among all classes. He was admired and loved by all who knew him. He was noted for his broad and generous kindliness, neither thinking or speaking evil of others and fulfilling his obligations in family, church and community with great devotion.

His hospitality was widely known and appreciated. He was ever ready to help the needy and depressed. A member of old Manakin Church for all his life and a vestryman for many years and treasurer as well, interested in the work of the Sunday school, ever ready to serve his Master; ground in the faith and love of his Church and her worship.

He lived and farmed the old Manakin Farm as his father and family had done before him; his family having owned and operated this well-known and great old James River estate since the year 1756. He loved animals and especially a good horse and the life and work of the farm was ever of the greatest interest to him. His pasing is a great loss.

### REV. THOMAS HUGH LACY, D. D.

#### Resolutions.

Whereas, the Divine Providence, which rules over the Universe, has seen fit to remove from our midst the REV. THOMAS HUGH LACY, D. D.; and,

Whereas, Dr. Lacy had for thirty years been rector of Emmanuel and Grace Protestant Episcopal churches, sharing with their members their deep affection for the institutions, laboring with them in unselfish devotion and loyalty toward the consummation of their highest purposes and ideals, and dispensing in these communities comfort and charity without regard to creed or condition; and,

Whereas, in his passing, each member of these churches and every resident within the scope of their influence has lost a true friend, a devoted and consecrated spiritual leader and a citizen of the highest type.

Now, therefore, be it Resolved by the Board of Vestrymen of Emmanuel and Grace Protestant Episcopal Churches, Tillotson Parish, Glenmore, Virginia, That we here express our deep sorrow and heartfelt loss in the death of Rev. Thomas Hugo Lacy, D. D., and extend to his family our most profound sympathy and tender thoughts in their bereavement; and,

Be it further Resolved, That this resolution be printed in the Southern Churchman, and that a copy of it be entered upon the minute book of the Board of Vestrymen of Emmanuel and Grace Churches.

PRICE P. GLOVER,
Senior Warden.
HARRY T. TURNER,
P. ROSS MILLER,
HENRY C. GLOVER,
R. R. MOON,
I. M. SPEARS.

### ORDINATIONS.

Mr. Alfred W. Price, of Scranton, was made a deacon in the Church of the Good Shepherd, his native city on June 15, 1928. The Rev. Dr. Stanley R. West, of Calvary Church, Conshohocken, Pa., preached the sermon. The Rev. J. Lyon Hatfield, of St. Mark's Church, Dunmore, Pa., read the Litany; Dr. Thos. E. Winecoff, the rector, read the Epistle, and assisted the Bishop of the Diocese, the Rt. Rev. Frank W. Sterret, LL. D., in the celebration. The Archdeacon presented the candidate to the Bishop.

Other clergy present were the Revs. Robert E. Kreitler, George E. Archer, S. E. Neikirk and Oliver Kingman.

Mr. Price will do social service work in New York City for the summer under the direction of Dean Lathrop.

On Friday, July 6, George Wood, of Kinston, N. C., was ordained to the Diaconate by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, in St. Paul's Church, Wilmington, N. C. The candidate was presented by the Rev. Alexander Miller, rector of St. Paul's Church; the Litany was read by the Rev. Walter R. Noe, Executive Secretary of the Diocese, and the sermon was preached by the Rev. E. W. Hallock, rector of St. John's Church, Wilmington.

### DEATHS.

**Albert Newton Cleaver,** for nearly half a century a vestryman of the Pro-Cathedral Church of the Nativity, Bethlehem, Pa., passed away on Saturday, June 30 in his eighty-first year. For many years a distinguished citizen and devout Christian, conspicuous for his service in the community and in all the Councils of the Church, his presence will be greatly missed. May he rest in peace and life perpetual shine upon him.


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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Where the Spirit of God is, is Liberty—By Bishop Guerry | 5 |
| Excellent Prayer Remarks on Prayer—By Bishop Wilson | 6 |
| The Surrendered Life in Christ—By the Rev. Frank Cox | 7 |
| Rays of Light from God's Lamp—By W. W. Rugh | 7 |
| Favorite Scripture Verse | 7 |
| Seventh Sunday After Trinity—By Berkeley Minor | 8 |
| Notes on the Confederate Reunion—By F. C. Hoks | 9 |
| Three Dimensions | 10 |
| Remorse | 10 |
| The Great Commission | 11 |
| Book Reviews | 12 |
| Letters to the Editor | 12 |
| Church Intelligence | 13 |
| Personal Notes | 15 |
| Family Department | 17 |
| Children's Department | 19 |



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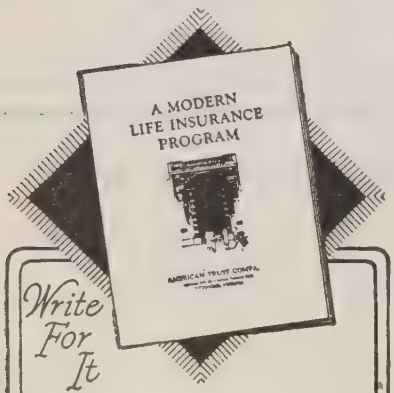
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When General Gordon was with his army in Khartoum, Africa, there was an hour every day when a white handkerchief lay before his tent door. While that signal was there, no one, however high his rank, ever approached the tent. The most urgent business waited outside. Every one knew that Gordon was at prayer that hour within the tent, and not a man nor an officer came near until the handkerchief was lifted away.

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EDITORIALS

Vol. 93. RICHMOND, VA., JULY 21, 1928. No. 29.


# WHERE THE SPIRIT OF GOD IS, IS LIBERTY

## By the Right Reverend William A. Guerry

**The Baccalaureate Sermon to Have Been Delivered at the University of North Carolina.**

I.

Text:—St. John XVI; verse 13: Howbeit, when He, the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He shall shew you things to come.

WE read in the book, Exodus, when Jehovah led His people out of Egypt, He caused a pillar of cloud to shield them by day from the burning rays of the Syrian sun, and a pillar of fire by night to go before and guide them on their way; and so, in somewhat different fashion we read in the words of the text that when Christ was about to take His departure out of this life, realizing that His disciples would need guidance and counsel in carrying out His world-wide scheme of redemption, He promised to send them another Comforter, even the Spirit of truth, whose special mission it would be to guide them into all truth, and thus enable the Christian Church to adjust herself to new conditions and new problems as they arose.

It is therefore the special office and function of the Holy Spirit to teach, to enlighten and to guide. The spirit of God goes before the Church to beckon her on to new discoveries, to open the door to new opportunities of service and to give her people that open-mindedness and love of truth, without which progress is impossible. It follows from what I have said that the idea of progress and development, the ability of Christianity to adjust itself to new conditions and reinterpret and restate the gospel message in the light of the science and philosophy of the day is an essential element in the life of the Church. Any religion which is incapable of change which tends to become stereotyped and fixed, which cannot assimilate new truth, or keep abreast of the best thought and scholarship of the day, is doomed to decay and cannot expect to win the faith and allegiance of thinking men and women.

### Power of Adaptation.

To my mind one of the most remarkable features about the Christian religion has been in its marvelous power of adaptation to meet new conditions. From the very first it has been a religion of progress. If this had not been the case it would long since have perished and been forgotten. This quality of growth in the Christian Church made itself felt in the very beginning of the Christian era. Perhaps one of the most severe tests to which any religion was ever subjected occurred in the Apostolic period shortly before the ascension of Christ into heaven. It is well to remember that Christianity started as a Jewish sect; its first converts were Jews. Its greatest apostle was a Hebrew of the Hebrews, but no sooner had this new religion been organized and started on its world-wide career than it was forced to consider how far the ceremonial ritual and law of Moses should be made binding on Gentile converts. Should the Gentiles be required to conform to the requirements of Leviticus? Should the family and household of the Roman centurion, Cornelius, be made to observe the law of the old Dispensation?

A moment's reflection will enable you to see that the very life of Christianity was at stake. Should the Church of Christ remain a Judaizing sect, or should it be set free from the swaddling clothes of an effete Judaism? No more important gathering was ever held in the history of the Christian Church than that which assembled in Jerusalem to consider this matter. You will recall the account given in Acts 15, of how St. Peter rehearsed before the assembled brethren the story of the conversion of Cornelius, and of how St. Paul pleaded for a larger liberty and the glorious freedom of the Sons of God, and of how, after careful and prayerful deliberation, under the direct guidance of the Holy Spirit, the Apostles and brethren put forth that first encyclical letter to Christians throughout the world, which begins, "It seemed good to the Holy Ghost and to us, to lay on you no greater burden than these necessary things, namely, that ye abstain from meats offered to idols, from blood and from things strangled and from fornication: from which if ye keep yourselves ye shall do well".

You will observe that this letter contains not one word about circumcision or the observance of the Jewish Sabbath, or about any of those ritual laws which St. Peter declared were a yoke which neither they nor their fathers had been able to bear.

### Second Great Test.

But the second great test of the power of Christianity to adjust itself to new conditions and to assimilate new truths came a generation later when St. John wrote his Gospel. The question which confronted the Church at that time was of an entirely different character from the one which the Apostles and brethren at Jerusalem were called upon to deal with. The question at this later period was, would Christianity be able to commend itself to the acute intelligence and reason of the most highly gifted and cultured people of antiquity? Was Christianity capable of being reinterpreted in the light of Greek philosophy? For if it failed to stand this crucial test how could it ever hope to win over men of such profound learning and keen intelligence as for example, Justin Martyr, the first great Christian Apologist, or Athanasius, or Gregory Nazienzen? But in the face of this supreme crisis, God raised up that inspired saint and seer, St. John, who with a daring that almost takes away our breath, did not hesitate to borrow from the philosophy of Philo of Alexandria that deeply significant word "Logos" and to apply it to the Incarnation of Christ. In the prologue of his Gospel as you may remember, he takes over this key word, "Logos", with all that it connoted and applies it to the person and doctrine of Christ. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God, and the Word was made flesh and dwelt among us. We beheld his glory; the glory as of the only begotten son of the Father, full of grace and truth."

### Worship Risen Christ.

We worship today not a dead Christ, nor an absent Christ, but a risen and present and triumphant Lord God who is ever now visibly at work in His Church preparing the soil for the seed and laying the foundations of that new and heavenly Jerusalem which is now being builded in our midst.

Indeed, as I look back over the Christian centuries today, it seems to me that I cannot do better than to liken the Christian seeker after truth to some mountain climber. Above him towers the snow-capped mountain; far down in the dark valley he begins his slow and toilsome ascent. For a time he is lost amid the mist and clouds which envelope the mountain, and by and by he emerges and

stands forth upon some ledge of rock and looks forth upon the whole broad panorama of nature stretched out before him. Again he climbs with painful steps and slow. Again he looks forth upon the whole realm of nature and each time he climbs he sees further; his vision is broadened; he sees now as he did not see before, how the whole topography of the country is related to the mountain. But it is not the mountain which has changed, but the climber who has altered his relation to the mountain. And so it is with the Christian revelation of God in Christ. It is not Christ who has changed; He is the same yesterday, today and forever. The original deposit of faith once delivered, has not been altered; but it is we who have changed our attitude to the truth of God. We have attained to a higher vantage ground than our fathers; to us is given a wider vision and a deeper verities of the Christian religion. We see, as the men of an old generation did not, how every truth of science, of philosophy, or of sociology, is related to the great central fact, of the Incarnation of God in Christ. And so, on this day, standing on the threshold of a new era, we face the future with sure confidence, and with an abiding faith in the regenerating and ever-renewing power of the Christian Gospel to take on new life and to lend itself to new interpretations of the old truth. Only I would sound a note of warning here in connection with the ideal of reinterpretation of the Christian Gospel. Under the cover of that word, reinterpretation, many of our more radical scholars are attempting to explain away the thing to be interpreted. Let me make my meaning clear. The fact of electricity is one thing, but some one's theory or interpretation is quite another.

**May Accept Inspiration.**

Just so, one can accept the undeniable fact of the divine inspiration of the Bible without tying one's self up to some man-made theory of the literal and verbal inspiration of the Word of God. And if I were asked what today is standing most in the way of the acceptance of Christianity by thoughtful and earnest seekers after God, I would unhesitatingly say, some man-made scheme of doctrine, some perverted and twisted conception of the original Gospel which has been foisted upon the Christian Church, and which today is alienating and estranging thousands of our young men and women from the faith of their fathers. The time has come when we must distinguish between that which is essential in the Christian religion and that which is of purely human origin. I grant you this will call for considerable study and effort on your part. It will not be easy to separate the gold from the dross of human error, but you should remember that Christianity in this respect does not differ from other fields of human study and research. The historian is constantly confronted with the same problem of how to winnow out the chaff from the wheat. If, therefore, Christianity is mingled with error and human speculation, it is only what we might expect, and the young student facing life today can make no greater mistake than to throw over the faith of his childhood because, forsooth, he cannot reconcile the claims of science and so-called Christianity. Between a true and reverent science and the essential truths of the Christian religion there can be no conflict, but I would remind you that between a false and perverted Christianity and a true science there must inevitably be contradiction and conflict.

Believe me, the religious and intellectual problems which confront and conflict the young men and women of this graduating class are serious and call for careful study and thought, but the rewards which lie in store for the earnest seeker after truth are worth all the labor and sacrifice that it costs. I am not afraid, young men and women, of a reverent and thorough-going scholarship, but I am afraid of an irreverent radicalism, and of a superficial knowledge which is not willing to pay the price which those who seek and find the truth must always be willing to pay. The age in which we live presents a challenge to the youth and the nation. This is no time for shirking, or for dodging of issues, or intellectual laziness, or for superficial reading and thinking.

(To be concluded in next issue.)

# EXCELLENT REMARKS ON PRAYER

## By Bishop Wilson

TRUE devotion consists in always having our hearts devoted to God, as the sole fountain of all happiness, and who is always ready to hear and to help his otherwise helpless and miserable creatures.

**It is to be Obtained—**

Firstly, By earnest prayer! He that hungers and thirsts after righteousness will certainly be filled.

Secondly, By possessing our hearts with a deep sense of our own misery and sinfulness, our wants and danger.

Thirdly, By considering God's goodness, power and readiness to help.

Lastly, By convincing our hearts of the vanity of everything else to afford us any real help or comfort.

Dying persons are generally more devout than others, because they then see their misery; that nothing in this world can help them, and that God is their only refuge.

The spirit of God will not dwell in a divided heart. We cannot feel the pleasures of devotion, while the world is our delight. Not that all pleasures are criminal, but the closer our union with the world, the less our union with God. A Christian, therefore, who strives after devotion, should taste sensual pleasures very sparingly; should make necessity, not bodily delight, his rule.

He that would be devout, must beware of indulging a habit of wandering in prayer; it is a crime that will grow upon us, and deprive us of the happiness we pray for.

Avoid as much as may be, multiplicity of business. Neither the innocency nor the goodness of our employment will excuse, if it possesses our hearts when we are praying to God.

Never be curious to know what passes in the world, any farther than duty obliges you; it will only distract the mind when it should be better employed.

Never intermit devotion, if you can help it; you will return to your duty like Samson, shorn of his locks, weak and indifferent as other people of the world.

The oftener we renew our intercourse with God, the greater will be our devotion. Frequent prayer as it is an exercise of holy thoughts is a most natural remedy against the power of sin. Importunity makes no change in God, but it creates in us such dispositions as God thinks proper to reward.

Make it a law to yourself to meditate before you pray, as also to make certain pauses, to see if your hearts go along with your lips. They whose hearts desire nothing, pray for nothing.

He that has learnt to pray as he ought, has got the secret of a holy life.

The best way to prevent wandering in prayer, is not to let our minds wander too much at other times; but to have God always in our thoughts, in the whole course of our lives.

The end of prayer is not to inform God, but to give man a sight of his own misery and sinfulness; to raise his soul towards heaven, and to put him in mind that there is his father and his inheritance.

It is rudeness among men to ask a favor, and not to stay for an answer; and do we count it no fault to ask for blessings, and never think of them afterwards? Never to wait for them? Never give God thanks for them?

Let us not run over our prayers with an insensible and distracted mind.

Let your prayer be as particular as may be against the sins of your particular state, for the graces which you in particular do most stand in need of. This is the best preservative against sin; makes us best acquainted with our condition; puts us continually in mind of mending what is amiss; let us see what particular graces we do most need, what are most needful for the cure of our own particular corruption and disorder.

The devil knows that we have a relish for prayer, and apply ourselves in good earnest to it, that we are in the way of life; he, therefore, strives, by every way possible, to divert us.

God will deny us no good thing that we really desire and ask in the name of His Son; when we offer up our prayer through His mediation, it is then He that prays, His love that intercedes, His blood that pleads; it is He that obtains all from His Father.

The neglect of prayer is very often punished by God's leaving men to themselves and to their own wicked ways; which ever did and ever will end in ruin.

The cause of which is plain; constant and wilful omission of this duty is a sure way to lose the knowledge and remembrance of God, His Word and promises, and then men will have no motives to love or to fear God, nor any reason

to hope for good from Him. It will also very naturally lead people to depend upon themselves only; to forget their sad condition and misery, that they are liable to God's wrath, and even to damnation.

The most sure way to avoid this, is to dedicate some time every day of our lives to the worship of God; by doing this we shall retain God in our knowledge, provided it be performed out of a deep sense of our own wants and miseries, with a firm faith in God's promises to fulfill the desires of them that fear Him, with an eye to the blood of Jesus our Redeemer, for whose sake and through whose suffering we are reconciled to God, and God to us.

To begin and end the day with God is the likeliest way to make servants faithful, children faithful, wives obedient, and husbands sober, loving and careful, every one acting as in the sight of God.

This is the way to entail piety upon the generations to come. When children and servants come to have families of their own, they cannot be easy till they fall into the same serious method which they have been long used to.

Train up a child in the way he should go, and when he is old he will not depart from it; nor perhaps his children after him for many generations.

**Benefit of Morning Prayer.**

Very many are the evil consequences of going without God into a world full of dangers and temptations, which, of ourselves, we can neither foresee nor escape. Whoever considers this, and the infinite mischief which may follow, will never venture abroad without praying for God's guidance, protection, and blessing, every morning of his life.

**The Great Benefit and Duty of Evening Prayer.**

Sleep, said a great man, is so much like death, that I dare not trust it without saying my prayers; and, indeed, for fear of the worst, a thoughtful Christian will take care to make his peace with God before he goes to sleep, and put himself under God's protection every evening of his life, that he may be safe from the fear of evil.

# THE SURRENDERED LIFE---IN CHRIST

## Conducted by the Reverend Frank Cox

THE rise of the Evangelicals in the Eighteenth Century and after was marked by many illustrations of the hatred of the human heart for the light of the gospel. The religion of the day had became as cold and dismal as could be. Men hated the idea of anything that savored of enthusiasm. The so-called cultured classes were accustomed to make a laughing-stock of Christianity, and the poorer people were in many cases sunk into a condition of degradation. Bishop Butler had to confess that men took for granted that religion was but a fiction. Drunkenness was so prevalent that some one said that if the people continued their gin-drinking for twenty years more there would be few left to drink at all.

The sermons of the day would have delighted the heart of the liberalist of today. Ministers were accustomed to boast that they preached morals and left the deeper and more mysterious truths of religion severely alone. They were accustomed to think of Christianity as a kind of higher rationalism. "Christianity," said one of them, "requires of us only such duties as are suitable to the light of nature and do approve themselves to the best reason of mankind." The Christianity in them soon evaporated. One witness declared that in a round of the London Churches he could not find a sermon that would not have been acceptable in a mosque.

When the Evangelicals found Christ as their Saviour and began to declare Him to men these false prophets rose up in bitter opposition. They were like the Pharisees who would not enter the Kingdom themselves and kept others out who wished to enter. The rectors of the parishes sometimes led the mobs that attacked the preachers of the gospel, and one clergyman attacked his assistant and threw him out of the church because he preached the gospel. These false prophets could tolerate drunkenness, and irreligion, Buddhist or Mohammedan, but not a minister of the gospel.

Men are apt to forget the lessons of history. Now that rationalism is once more raising its head and boasting that it will not accept anything unless it can be understood by man's little intelligence, and now that men are saying that we must revise our faith to meet the new day, it is well that we should be reminded that the feat was attempted more than once before and that the attempt met with miserable failure. There were other parallels between that day and this. Then as now a nation, and through that nation the world, was being challenged by atheism. As the French Revolutionists were attacking God's rule in their day, so the atheistic communist defies heaven.

The answer then as now is the same. It was not by the cold debating of philosophers that the tide was turned, but by the warm-hearted preaching of men whose hearts had been set on fire of the Holy Ghost. The opposition to the gospel was nothing more than the revelation of the enmity that lies hidden in the heart of every man who does not obey God. Where there is no opposition there is frequently no gospel. Opposition is better than indifference, for a strong opponent when converted will make a strong friend. Let us preach a gospel that will search the hidden, unsurrendered places of the heart and that will make every man feel he is being faced with issues that determine destiny. Only then will lives be transformed, and transfigured, and true victories be won.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

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**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

### IV. WHAT IS THE CHARACTER OF GOD'S WORD?

1. His Word is **Perfect** (or complete) (Ps. 19:7; 18:30).

It would be unlike the One whose way is perfect not to give us a revelation which would be complete, entire, revealing fully the person and work of His Son, as the One in and through whom all of the Father's counsels in redemption are accomplished, a book also which meets every need of every heart that will come to it in faith (2 Tim. 3:15-17; Rom. 8:32; Phil. 4:19; John 20:31; Ps. 119:103, 105).

2. His Word is **Sure** (or confirmed) (Ps. 19:7).

The One who cannot lie, but who is faithful and able to perform what He has promised, has confirmed His Word over and over again by fulfilling its exceeding great and precious promises (Num. 23:19; Titus 1:2; Heb. 10:23; 2 Pet. 1:4; Acts 2:23-36; 3:13-18; 10:36-41; 22 Cor. 1:20).

3. His Word is **Right** (equitable or fair) (Ps. 19:8).

His wonderful Word reveals a plan of redemption which all men have, or will have to admit as being fair, because it provides the same way of acceptance before God for every sinner. Every one who will acknowledge that he is a sinner and will believe that Christ died to save him will find that he has been made accepted in the Beloved (John 14:6; Luke 18:13, 14; Rom. 3:21-26; 10:9, 10; 1 Cor. 15:3, 4; Eph. 1:6; 2:6).

4. His Word is **Pure** (Ps. 19:8; 12:6; Prov. 30:5, 6).

The Bible was not written as men write books, to sell, but was written to save and sanctify lost men. The translation of the Bible into any language gives the people their language in its purest form. There is no book that will purify the thoughts and desires of men's hearts like the Word of God, because it is the only book written by the Holy Spirit (Ps. 119:9-11; John 17:17; Eph. 5: 25, 26).

Because His Word is pure, it gives light to every darkened heart into which it finds entrance (Ps. 119:130; 1 Pet. 2:9; Eph. 5:8, 11).

5. His Word is **Clean** (Ps. 19:9).

His Word in this Psalm is spoken of as the fear, or the reverence of the Lord. It is called by this name because in every word, on every line, from Genesis to Revelation, God is exalted, the attitude of reverence is manifested.

That attitude of reverence toward God, of exalting God, of honoring God, giving Him the first place, His right place, in all things in creation and redemption, as the absolute Sovereign over all His works, has a cleansing effect upon the heart in which His Word is hidden. It has power to prevent self-exaltation, the sin of all sins (Gen. 3:5; Luke 4:8; Ps. 119:9).

6. His Word is **True** (faithful) (Ps. 19:9).

God's judgments or decisions are absolutely dependable, because it is a moral impossibility for Him to lie. His character as the One who is faithful, who is true, is stamped on every page of His written Word (Heb. 10:23; 1 Thess. 5:24; Titus 1:2).

7. His Word is **Righteous** (Ps. 19:9).

His Word is righteous because it is a revelation of the character of the One who is absolutely holy and who ever acts in harmony with His own nature, and according to His holy law (Rom. 1:17; 3:21, 22).

This manifestation of God's righteousness as revealed through His Holy Word, gives us the foundation for our faith (Ps. 89:14, R. V.; 2 Peter 1:1, R. V.).

# SEVENTH SUNDAY AFTER TRINITY

## By Berkeley Minor

**COLLECT.**

Lord of all power and might, who art the Author and Giver of all good things; Graft in our hearts a love of Thy name; increase in us true religion; nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

THE petition of this collect (repeated in the collect in the Institution Office) is a prayer for love of His name (or of truth), for an increase of true religion, and for nourishment in all goodness; but the petition of the later collect is for much more than this. It is a prayer addressed to God the Holy Ghost, as "Sanctifier of the faithful", asking Him to "enlighten our minds more and more with the light of the everlasting gospel". Our only hope in these evil days is in the sanctifying power of God the Holy Ghost, giving us a revival of true religion. Visit us, O Lord, with Thy love and power and the blessedness besought in the rest of this beautiful prayer, will surely be ours. In both collects we pray for the restraining and **keeping** influence of God the Holy Ghost, "who sanctifieth us, and all the people of God", guiding and governing as well as comforting, all who are in Christ Jesus.

THE Epistle for this Seventh Sunday after Trinity is Rom. 6:19-23. In this Epistle and in the whole chapter spiritual **life** and spiritual **death** are set before us in strong contrast. The teaching of our Catechism is here, in reply to the fifth question: "What is the inward and spiritual grace (given us in baptism)? viz., A **death** unto sin, a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

Life and death are both great mysteries, whether physical or spiritual, the former, the antitype of the latter, is far the greater. As we come into physical life at birth, we are born into a condition of spiritual corruption or death, from which the infant or child, as long as he is morally irresponsible is delivered by Christ's atoning blood. No one can say with certainty, when the line is reached, when we become morally accountable; but at that period the soul yields its members servants to uncleanness and to iniquity, or as servants to righteousness unto holiness. Whether consciously or not such a choice is made. The soul accepts the "wages of sin", "death", or the free gift of God, "eternal life through Jesus Christ our Lord". I am sure there are some who at this period do finally refuse the wages of sin, and accept the free gift. They are few, but greatly blest, never having come into condemnation, always among the redeemed. Such was Samuel in the Old Testament, and John the Baptist in the New. What now is the relation of the rest to God? Those who have more or less unconsciously given themselves up to those things whose "end (the Epistle says) is death". How shall they, being made free from sin, renouncing its wages, become servants of God and heirs of eternal life? That change of the new birth, the birth from above, so stressed by Jesus to Nicodemus, which to the few spoken of above has come whether theirs by birth, or infant baptism, or later, must come to the rest, if they would see the kingdom of God. The offer of salvation through Christ is open to all. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:13). And this belief carries with it this new birth, as appears so plainly in the jailor's behaviour, in his case, and in that of multitudes of believers. But how many fail to feel the need of this salvation, pass on in their own way, careless of the gracious offers. For a time I myself did so, till the voice of God (through my beloved brother) called my attention to the offer of salvation so loudly spoken to us in a revival of religion then existing in our school, where one of my schoolmates had been killed instantly by accidental discharge of his gun. Some, like me, then were converted, and accepted Christ; but as usual many failed to do so.

Among those (the large majority) upon whom the revival apparently had no effect, were representatives doubtless of all the three classes named by Jesus in His parable of the Sower, who missed their opportunity, or failed eventually to profit by it. There were some who heard and understood not, deceived by Satan; some who heard with joy; but the word had no root in them; some in whom it took root, but was choked by the lust of other things. In every revival are found some of all such, and also, thanks be to God the Holy Ghost, some of the fourth class, who hear the word and receive it and bring forth fruit. Of such by His grace was I; but what can I say of the fruit brought forth? This offer of salvation, this opportunity to enter on eternal life by union with Him "that liveth and was dead and is alive forever more, and has the keys of death, and Hades" (Rev. 1:18), is open to all the gospel reaches; but how faintly it comes to some, and how strongly and loudly to others, like me. For it came to me through the voice of my elder brother, who himself then accepting the offer of salvation, was not willing to leave me behind, if by God's grace he might influence me. I remember well his coming to me, and calling my attention to the call of the Holy Spirit, now so clear in our school. Few, if any, of my schoolmates had so dear and faithful a monitor nearby. Why was I so blessed? Surely not from any dessert of mine. I was, I think, as careless and dead to His call as any of my mates; though I am sure none had had more pious and gracious guiding from earliest childhood. Nothing is stranger to me than the inequality of opportunity in this dispensation; but He is most just and most merciful and will doubtless equalize it all in the fulness of time.

THE gospel for this Seventh Sunday after Trinity is St. Mark 8:1-10, the feeding of the four thousand, in the Decapolis, some time between our Lord's third Passover (which He did not attend) and the feast of Tabernacles. As He had not long before fed the five thousand miraculously, it is strange that His disciples ask Him, "From whence can a man satisfy these men with bread here in the wilderness? unless we may read the question with emphasis on man (a mere man), implying that He, being more than man, could satisfy these four thousand as He had the five thousand. St. Matthew describes this miracle in nearly the same words as St. Mark. Our gospel notes that "divers of them came from afar", which St. Matthew omits, who also mentions women and children which St. Mark (in our Gospel) fails to note; but such differences only go to show the independence of the two narratives.

An indication of the more worldly-mindedness of the five thousand is mentioned by John (6:15), "When Jesus therefore perceived that they would come and take Him by force to make Him King. . . .". How strong is this tendency to hero-worship in **unregenerate human** nature! The soul that is born again, born from above, has its citizenship in heaven, of that "city that hath foundations, whose builder and maker is God" (Heb. 11:10), and can fully gratify that instinct of worship, directed toward the only true object of worship, the Lord our God. But the soul that knows not its liege Lord, Jesus Christ, gratifies its instinct by turning to any claimant that may be near, and ready to assume such guardianship, for money or other tribute. Canon Farrar in his "Life of St. Paul (Vol. I, p. 351) says (of Sergius Paulus' homage to the sorcerer, Bar-Jesus): "It does not in any way impugn the claim of Sergius Paulus to be regarded as a person of intelligence, that he had with him apparently residing in his house, a Jewish impostor named Bar-Jesus, who had arrogated to himself the complimentary title of Elymas, or Wizard. A

notorious infidel like Philippe Egalite, though in other respects a man of ability, could yet try to presage his fate by the sort of cup-augury involved in examining the grounds of coffee (cf. Genesis 45:5). A belief in some personal power, the arbiter of man's destiny, above and beyond himself, is a primary necessity of the human mind. Mankind can never dispense with this belief, however superfluous in certain cases, and for a time, it may seem to be to the individual. The Noble Romans who had lost all hold on the national religion, felt themselves driven by a kind of instinctive necessity to get such a connection with the unseen world as could be furnished them by the mysticism of oriental quacks. A Marius had resorted to the prognostications of the Jewess Martha. At this particular epoch (first century) augurers, haruspices, Babylonians, mathematicians, astrologers, Magians, soothsayers, casters of horoscopes, fortune-tellers, ventriloquists, dream-interpreters, flocked to Rome in such multitudes, and acquired such vogue as to attract the indignant notice of both satirists and historians. There was scarcely a Roman family that did not keep or consult its own fore-teller of the future; and Juvenal describes the Emperor Tiberius as seated with a band of Chaldeans on his rock at Capri."

This demand of the Jews on Jesus to be their king, their Messiah, in the worldly sense in which they regarded the successor whom Moses had told them God would raise up unto them, "like unto me" (Deut. 18:15), reminds us of their demand of Samuel "to make us a king to judge us like all the nations" (1 Sam. 8:5). And then God granted their unwise demand after Samuel had, at His command, showed them "the manner of the king", that should reign over them. There is also a similarity in this demand of a king in that the chosen king, Saul, was unwilling to accept the kingship; for when the lot fell on Saul, the son of Kish, as their appointed king, he could not be found, for he had "hid himself among the stuff" (1 Sam. 10:22). Such aspirations can only be satisfied in the hearts of the citizens of that city, the new Jerusalem, described in Rev. 21, the city that had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the Light thereof" (Rev. 21:23).

"Mother of cities, o'er thy head
Bright peace with healing wings outspread,
Forever more shall dwell.
Let me, blest seat, my name behold,
Among thy citizens enrolled,
And bid the world, farewell."

# NOTES SUGGESTED BY THE CONFEDERATE REUNION

## By F. C. Hooks

OUR route to Little Rock was over the Southern Railway, which runs through the towns of Grand Junction and LaGrange, Tenn., where was my first pastorate more than —— years ago. These were towns of great colonial residences, occupied by the most aristocratic and cultured people of the entire South. Under the leadership of that unrivaled commander, General N. B. Forrest, we often passed through these towns whose inhabitants cheered us to the echo. From Collierville to Memphis, a distance of twenty-four miles, the improvements eclipsed anything I have seen. It is almost one continuous city. Memphis is a wonderful city. Our reunion here with friends and loved ones of the long ago was a foretaste of heaven. Here we met in the Methodist Hospital the Rev. T. N. Terry, now ninety-four, a member of Morgan's cavalry. We met also the Rev. Dr. E. B. Ramsey—perhaps his great life work is ended—sweet spirited, fundamentalist, "got no better sense than to believe the Bible from kiver to kiver". In this same hospital was Dr. Boothe Baskerville, who belonged to the same regiment with me, about to cross the dark river, and, therefore, too far gone to see me. Boothe was a gold soldier for the Confederacy and no less so for the King of kings. Here I met also W. H. Jackson and his wonderful wife; he was Superintendent of my Sunday School and Chairman of my official board forty years ago, and has kept in loving touch with me through all these years. Spent a day and night in the home of Finley Holmes, whom I married forty years ago to one of the finest girls ever born of earth, recently called to her heavenly home. And mother Holmes, now nearing the ninetieth milestone, still lingers like the aroma of heaven in the family. Like Enoch she has walked with God every day of her life. A Christian character without a flaw—almost divine in her opinions and decisions, never known to be on the wrong side of any question, raised four sons and three daughters, each and all of whom will measure up with the highest type of humanity. I met also in Memphis Colonel H. H. Lewis, who was my comrade in the Fourteenth Tennessee Cavalry, and whose brother was killed by my side in the first battle I chanced to be in, and almost fell in my arms; another comrade, John Johnson, who died the morning I passed through Memphis, I had ridden by his side at every reunion for years. General Collier, Commander in Chief of Forrest's Cavalry Corps, told me that John Johnson was a Ruling Elder in one of the leading Presbyterian Churches in Memphis, and that he had never known a man so honored for his integrity, piety and sterling honesty and veracity as John Johnson. It was genuine honor and pleasure to have Colonel Lewis as chief of my official staff; also Mrs. Stevenson, of Houston, Texas, whom I received into the church more than twenty years ago, as Matron of Honor, and her charming daughter who recently graduated at Rice University of Houston as Maid of Honor. I also met another comrade who belonged to the Fourteenth, Alex Yopp, of Arkansas, who, it was said, killed with his own hand a number of Yankees. These reunions are sweet because of the meeting of friends, who are essential to our happiness in this life and that which is to come. Comrades in war who share the dangers and perils of battles and hardships together become the dearest of all the companions of earth. These reunions will soon end in a more blessed and permanent reunion in a land where are no shadows.

The Confederates were overpowered, but never conquered. The spirit of victors dominates this veteran army. Their triumphs for four years against gigantic odds is one of the marvels of history. The North had a white population of near thirty-five millions. The Southern soldiers killed more of the enemy than they had enrolled in their army.

It was the boast of Abraham Lincoln, infidel as he was, that God was on the side of the heaviest artillery and the most men. Might with him meant right. His vision was clouded. He could not see that right is sometimes overpowered, and cruelty, murder and death sometimes wears a crown and sways a scepter, and virtue and piety sometimes struggles in the depths of poverty and oppression.

The South could have invaded the North at the battle of Manassas, for there never was an army so demoralized and routed as was the Northern army on this occasion. The Southerners could easily have gone into Washington, but the policy of the South was not invasion, all they asked was to be let alone. Hence the Southerners quietly rested under their own vine and fig tree while the North recuperated and returned with overwhelming numbers only to suffer a like defeat. They were no match for the Southerners on the battlefield, whether they were two or ten to one. Forrest never lost a fight, whether he had one to five, or one to ten. Neither Lee nor Jackson was ever defeated. And when he surrendered he had eight thousand men to the enemy's 150,000. To celebrate this famous achievement the North proposes to make a great park at Appomattox. If they do I suggest some inscriptions in bold letters that he who runs may read:

General Grant to General Sheridan: "Make all the Valley of Virginia South of the B. & O. R. R. a desert as near as possible.—U. S. Grant."

General Sheridan to General Grant: "I have so devastated the Shenandoah Valley that a crow passing over will have to carry his rations."

For all of this, Mr. Lincoln telegraphed his congratulations to General Sherman as follows: "I tender you and your brave army the thanks of the nation and my own personal admiration and gratitude for your splendid work in the Shenandoah Valley."—Abraham Lincoln.

On page 3424 of the Lives and Messages of the Presidents, prepared under the direction of a joint committee of the House and Senate of the Fifty-second Congress, may be read this Act, which was inspired and approved by Abraham Lincoln: "An Act, condemning to death and confiscating the property of all who are found guilty of rebellion against the United States." Under this act was confiscated Arlington, the beautiful home of General R. E. Lee, and to put it beyond the possibility of its ever being returned to him they made a grave-yard out of it. This estate was an inheritance by General Lee's wife from her grandmother and great-grandfather by adoption, His Excellency, George Washington, the father of his country. Arlington stands as a witness to a flagrant, inexcusable and high-handed crime of this nation. I should hate to

wake up out of a stolen grave on the morning of the resurrection.

On page 3424 of the Lives and Messages of the Presidents is given Lincoln's commendation of Sherman's devastations in Georgia: "This campaign must render you famous in the annals of war and entitles you to the applause and thanks of the nation.—Abraham Lincoln." Mrs. Glassell, of Shreveport, La., give an instance of that campaign: "Mrs. Agnes Adger Law, a widow, my grandfather's sister, living on one of the best streets in Columbia, S. C., had a niece living with her, who, with her infant only a few days' old, occupied a room upstairs. My aunt sent to General Sherman for protection. He granted her request. Two officers were sent and were invited to sit down to a bountiful supper. When they had finished they arose and picked up the lighted candles and proceeded to set fire to all the inflammables in the room. My aunt had just time to get her niece and infant out of the burning building." Kaiser Bill never did anything to cap that, and this is only exceeded by Sheridan's and Hunter's diabolism in the Shenandoah Valley.

Why was all this? Surely it was not because the South had seceded, for Lincoln had said in 1848: "Any people whatever have the right to abolish the existing government and form a new one that suits them better." Horace Greely said, even after Lincoln's election: "If the cotton states shall become satisfied that they can do better outside of the union than in it, we insist on letting them do it. We must ever resist the right of any state to remain in the union and nullify the laws thereof. To withdraw from the union is quite another thing. We hope never to live in a republic whereof one section is pinned to another by bayonets." This is the principle under which the American colonies revolted against the government of England. That would be a farce of a marriage which required bayonets to keep husband and wife together. No high-born husband would desire union with such a wife or wife with such a husband.

Surely it was not to free the Negro, for Lincoln said in his inaugural, "I have neither the right nor the desire to interfere with slavery". Surely it was not because the South was cruel to the Negro. The slaves of the South were the freest and most intelligent to be found on the planet. In most cases they were treated as members of the family more than as slaves. In the same cemetery in which sleep the remains of Stonewall Jackson are two notable monuments, one by a master to a slave and one by a slave to his master. No earthly king could have a more enviable inscription on his tomb than the one on the tomb of this slave; no father could ask for a better than the one placed on the tomb of this master by his slave. When Lincoln finally decided to free the Negro, his proclamation extended only to the unprotected portions of the country in the evident hope that the Negro would rise up and exterminate the whites, as John Brown had sought to do in the beginning. But he was disappointed—the Negroes had been too well trained and too kindly treated for such atrocity. The Republican party must have thought that slavery had done wonders for the Negro to justify them for taking the government from the hands of the whites and placing it in the hands of a heathen race fresh from the wilds of Africa. We can find no other cause for this cruel war than the deep hatred and jealousy of the South.

It is common for our public speakers to grow eloquent in declaring that the country is now "united". Is it? What chance has a Southern man, either as a Republican or Democrat, to be elected President? Bob Church, a Negro, has more political influence in Tennessee than any white Republican or Democrat.

We had a great time in Little Rock. Three thousand veterans, some very feeble, some didn't look to be over forty. Arkansas is rightly called the wonder state. No state on earth has a finer citizenry, they are the highest type of the Anglo-Saxon race. Her care for her old veterans entitles her to everlasting honor and gratitude. There were seventy-five thousand visitors in Little Rock, perhaps more. Arkansas pays her Confederate veterans, all alike, $50 per month. This action was passed, several of her legislators told me, without a dissenting vote. No Massachusetts legislature will ever convene in Arkansas, as it did in Virginia last winter. The enthusiasm that characterized this Little Rock Reunion was at high tide.

## THREE DIMENSIONS.

A reader writes as follows: "I would like to see an article from your pen explaining what is meant by 'high', 'low', and 'broad' as descriptive of members of the Church, both in England and America."

Sometimes it is said that such terms refer to parties in the Church, similar to Republican, Democratic, and Socialist political parties in the State. This is a poor comparison because these distinctions in the Church represent tendencies rather than partisan differences. Anything I might write about them will strike somebody wrong, for the lines are not clearly drawn. Also there is the occasional extremist who really represents nobody but himself but is plastered with one of these labels by the people who disagree with him.

These tendencies within the Church are better paralleled in political life by such terms as "conservative", "liberal", and "radical". There are no such political parties but there are such tendencies and the terms indicate certain learnings which are fairly well understood but are seldom clearly defined.

The difference is one of emphasis more than anything else. So-called "High Church" persons throw special stress on the historical catholicity of the Church and its sacramental principles. "Low Church" people emphasize the authority of the Holy Scriptures and personal religious experience. While "Broad Church" people bear down heavily on the ministry of social service and freedom to experiment. Apart from the aforesaid extremists, any one of these groups would subscribe to all three of these classifications, but they will approach them from different angles. It is a question of emphasis. Generally speaking, the High Church group uses more form and ceremony in public worship than the other two, but such differences are relative. I could tell you of a parish using candles, crosses, and eucharistic vestments which would be considered quite "high" by parishes where such things are not used, but would be considered rather "low" by certain other parishes which use a good deal more. Also I could tell you of a parish using very simple externals of worship but teaching strong Catholic principles.

The High Church emphasis is historically associated with the Caroline Divines of the seventeenth century—men like Laud and Andrewes in their staunch Church loyalty as against Puritanism. The Low Church emphasis is sometimes called evangelical and is closely associated with the Evangelical movement inaugurated by the Wesleys in the Church of England. The former appeared in this country in the person of Bishop Seabury while the latter was well illustrated by Bishop White, a century or more ago. The Broad Church emphasis had such men as Kingsley, Maurice, and Arnold of Rugby as its special exponents in England seventy-five years ago. Perhaps the outstanding American example was Phillips Brooks.

It is impossible to shut up High, Low, and Broad in compartments and book everybody in the Church accordingly. Now and then people of a controversial frame of mind make capital out of some passing issue and try to drive everybody into one or another of several carefully segregated camps. I can think of nothing worse for the Church—unless it might be for all of us to think in exactly the same way about everything. Being a normal, reasonably intelligent cross-section of human life, the members of the Episcopal Church enjoy a variety of opinions and a diversity of preferences. They can do this and still be Christians and Churchmen, equally honest and equally entitled to consideration.—F. E. W., in The Witness.

## REMORSE.

**By the Rev. Henry Darlington.**

The fact is that remorse is like a pain in the body which tells us that something is wrong. It warns us that we are slipping from our ideals, and makes us sensitive to them. It implies that the one so suffering feels that the ideal has been lost. Yet remorse should not dicourage us, for that is where the wideness of God's mercy comes in. If we are ready to make acknowledgment that we have failed, our remorse, instead of driving us to despair, reacts for the benefit of our souls.

Too often we forget that there is only one sin that cannot be forgiven, and that sin is against the Holy Spirit. If we say as Lucifer speaks in Paradise Lost, "I am so far down that there is no hope for me", that is a sin which cannot be forgiven.

But when we recognize that sin is anything that separates the soul from God, and when the soul turns to God and decides to wipe out that separation, then begins the newness of life.

Supposing a son realizes that he can never express to the mother who is gone, how he feels about her. Does he still not have his life in this world? Can he not start immediately to retrieve what he has done, by living a life which his mother would have had him live?

I am convinced that we can spiritually send on the knowledge that the son is re-living and re-making himself consecrating his life to good works in her name.

A man who was suffering deep remorse, found in his

mother's old trunk a pair of little shoes he had worn when a baby. They were labeled, "The Shoes My Son Wore When He Stood on God's Smile". It recalled the time when, as a child, he had seen a beam of sunlight on the floor after a heavy rain, and, standing on the spot, had told his mother he was standing on God's Smile. Whereupon she had told him to continue always to stand on God's Smile, to serve other people and not think of himself. That remembrance redeemed him. He began to try to think of others, and as he did so he lost his despair and remorse. Today he feels that his loved ones will understand that he has tried to redeem himself.

Let us remember that even if our hearts condemn us, God will forgive, if we have turned to Him. He is greater than our hearts.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by A. B. W., of Plantersville, S. C.:

"Who shall separate us from the love of Christ?" (Romans 8:35).

Who will send one from the far-away places, as well as very near us?

# The Great Commission

## APPEAL FROM NORTHEAST INDIA GENERAL MISSION.

We have felt led to acquaint a few of our friends with the remarkable evidence of our Lord's approval of our great work in North East India. Areas that hitherto were closed to our workers, have recently been flung wide open with an appealing invitation to enter and tell them the Glad News of Salvation.

On May 5, we learned from Mr. Roberts, our Field Director in India, that the Heathen Prince, in control of the State of Manipur in Assam—a territory where he has never been permitted to go unhindered to preach—had been thrown open, and the British Governor of Assam had issued an order, opening the whole Southwest portion to our Mission exclusively, and in his manifesto suggests that our Mission open a Medical Station in this area as soon as possible.

The cost of doing this Pioneering Work, locating Stations in areas where the people have never heard of Christ, and planting a Medical Station in Manipur as the Governor of Assam requested, will require approximately $10,000. From friends to whom we have made known these appeals, we have already received a gift of $1,000 from a gentleman in Mississippi, another of $1,000 from Boston, one of $500 from Ohio, another $500 gift from Philadelphia, and a group of ladies have banded themselves together to furnish $1,500. Other gifts have been received, bringing the amount now required down to only $3,500.

Believing that you are interested in Pioneer Missionary work, we are taking the liberty to ask you to join with us in prayer that we may know His will. "Behold, I have set before thee an **open door** and no man can shut it" (Rev. 3:8).

These appeals are pressing and must be answered. Will you enter in with us?

In His glad service,

**H. H. Coleman**, Secretary.

1213 Pennsylvania Building,
Philadelphia, Pa.

## MISSION LIBRARY IN NEED.

One small but important department of Boone College, Wuchang, has been functioning cheerfully, especially since Miss Mary E. Wood's return some months ago, and that is the Library School. It has had seven students, and expects a new and larger class in September. Miss Wood, on returning, was delighted to find that many friends had continued to send periodicals all through the stormy times. Mr. Seng, the Chinese who was in charge of the library, stood his ground and, with a faithful servant, who acted as watchman, saw that not a book was stolen. The reference department needs to be built up, however, especially the natural science and economics sections, which are out of date. The Church Periodical Club, 22 West Forty-eighth Street, New York, will supply more exact information.

## KOKONOR GOSPEL MISSION: ASSEMBLIES OF GOD.

**Tangar, Kansu, China.**

It was very interesting to me, on arrival at Calcutta, to read a press clipping which told how I had been murdered by the Tibetans. Later on I heard that a few religious papers said a few nice things about me—as is the usual case when one crosses the great divide. Well, praise the Lord, I am still alive and going pretty well at present. I had a very good time among the Tibetans. No trouble anywhere. God wonderfully blessed.

I left my station on May 18, 1927. I had my caravan loaded to the limit with food and other supplies. Five natives accompanied us and we were off to do what we could to evangelize that section that had never before been penetrated by a foreigner. It was a venture, I admit. All we knew was that there were wild tribes of Tibetans there in this great unexplored region.

We had wonderful opportunities and gave the message of Salvation through Jesus to thousands. We passed as many as one hundred and two tents in one day and tried to reach all with the message. At this time of the year all the men of the Dsun district gather at one place for eight days to read their religious writings. Here they put up two very large tents and several smaller ones for the occasion. It was a wonderful opportunity for me. So I spent a few days there among these people giving them the message of the Cross. As the head of every family was there, I was able to get the gospel to every tent. This was wonderful for Dsun District.

From here to Shiabden Gomba in Central Tibet it took us fifty-one days. Shiabden Gomba is in the district of Nag-chu-kha, north of Lhasa.

At this time there was a fair on here and I spent some days giving the message of the Cross to the great crowds that had come from all parts of this district. One priest asked me, "Where sin came from if we did not take animal life? Where does the very poor person go when he dies?" I explained to him how sin came into the world, that all are sinners regardless of what we have or have not done. Then I told him that rich and poor alike would go to perdition if they did not accept Jesus Christ as their Saviour. I told him more of the Way of Eternal Life and spoke to him of the hollowness of his religion and how that the Christian doctrine helped us to live a pure and honest life and brought happiness into our life.

During my stay at Shiabden Gomba I met some officials from Tashi-lumpo, the home of the great Pan-chen Rin-po-che, of whom you read so much during the past two years. I had a good talk with these men and when they left gave them a Testament. I also saw that the gospel reached the Forbidden City.

At Sonemarg, in Kashmir, the telegraph office was completely smashed, two men killed in the operating room and four others buried in the same place by a great avalanche. The place was completely crushed. Miles of the line was swept away just ahead of us by one of these avalanches. Many people lost their lives in this way this last winter. As we descended the snow very suddenly disappeared at Kangan, just one day from Srinagar. This last day it just poured down rain, previous to this it was all snow, and the road was so muddy. We all were thoroughly soaked and were fine objects in the great up-to-date place of Srinagar where the flowers were in full bloom. Oh! what a change, all in one day from the deep Himalayan snows into the beautiful flower garden. The change was too sudden for my good as I soon began to feel the heat. Srinagar was reached on March 29, 1928. From here, to the railway in India I traveled by auto, a distance of two hundred miles, in a little more than one day. This, too, was a change from seven miles a day by yak to over a hundred miles in less than half the time.

I arrived in Shanghai on May 11, just one year, less a few days, after leaving my station in Tangar. Many thousands have heard the gospel for the first time. I was the only missionary ever to accomplish such a trip in Tibet. For this I praise the Lord. Hard as it was I am very happy that He thought me worthy and helped me through all the difficult and hard places. Time alone will reveal the results of this trip into those unknown parts. Yes, already there is a little fruit for my old faithful yak driver accepted Jesus Christ as his Saviour. And a very decided change has already taken place in his life.

From Tangar to Leh we traveled 183 days—a new camp each day. The distance is approximately 2,437 miles.

This was measured by timing the animals at different times and places and under different traveling conditions, then the average taken. The cost of the trip is slightly over $2,000 U. S. currency, not very much considering the long distance and the time among the people. Since the last literature report we have distributed the following: Bible portions, New Testaments and Gospels in Chinese, 54,187 and 17,265 tracts. In the Tibetan language we distributed—Bible portions and Gospels—73,396, and 46,542 tracts. Praise God for this! Many thousands have gone into places where the Gospel was never heard before.

I hope to return to Tangar as soon as conditions will permit. Then I hope to continue my evangelistic work and travel through the northern parts of Tibet westward and northward. No one has ever been through this part and it is a vast region. Please do not forget to pray for me. For the present I am well, only just a little worn. But that will soon wear off, as I keep moving about. Mail sent to the Shanghai address will always reach me.

**V. G. Plymire.**

10 Quinson Gardens,
Shanghai, China.

# Book Reviews

THE CHRIST OF THE BY-WAYS: By the Rt. Rev. James E. Freeman, D. D., LL. D. Cloth. Pp. 191. Published by the Revell Company, 158 Fifth Avenue, New York City. Price $1.75.

Not often may a reviewer enjoy the privilege of commenting upon the work of a former and deeply loved student. The knowledge of the author reaching back many years, heightens one's appreciation of his later achievements. Following him from his Sunday-school days in a parish marked for its strong evangelical principles and practices, it has been a joy to note that this now illustrious man has never departed from the standards of that early period of his life. This absorbing love for souls is indicated in the volume before us. An insatiable passion to reach and uplift others has been the distinguishing note in Bishop Freeman's preaching and service. When, some years ago, Mr. Franklin, in presenting the Nation-Wide Campaign, referred to a parish in the West whose congregations on Sunday were more than fifty per cent men, there was no hesitancy on the part of those of us who felt we knew, to fix the location of that church. At the close, curiosity led to an inquiry which disclosed the rector to be Dr. Freeman. We may not be amiss if we trace the possibility of the influence upon Bishop Freeman, of the business life which preceded his preparation for the ministry. His filing case system of locating his literary "finds", is apparent in the frequent and fitting quotations which adorn his paragraphs. But most of all, we are charmed by the wide vision of hope in the saving of men through our Lord Jesus, which confirms our notion of his relation to that former life of business association. His pure English suggests his devotion to Shakespeare, which as a student he showed manifestly. Our author is not a dogmatist in doctrine; indeed, in his writings there is a sincere desire to find the good in everything, even the "revolt", which marks the modern attitude toward the ancient faith. If some of us are disposed to be strict in our adherence to, and loyalty for the minute particularities of our cherished beliefs, we may honor one who is so big-hearted that he can discover the truth resident in impalpable error. The only warning we have to offer with regard to this book is that the reader shall prepare himself for an extravagant outlay of cash. For he will no sooner have begun this volume, ere forthwith he will feel the stimulation to get all the books of the Bishop indicated on the title page.

**Kenneth Mackenzie.**

MINISTERIAL ETHICS AND ETIQUETTE: By the Rev. Nolan B. Harmon, Jr., M. A. Cloth. Pp. 180. Published by the Cokesbury Press, Nashville, Tenn. Price $1.50.

If we were humorously affected by the recently reviewed "Morals for Ministers", this book presses the point more minutely into the details of the personality and principles involved in ministerial contacts. It has been said of more than one man, "If we could pen him in the pulpit and keep him from spoiling all the good he does us in his preaching by the inconsistencies of his daily life, we should have an ideal pastor". As gastric juice to the food we take, the digestant of preaching and ministerial labor lies in the longing of the auditors to know with heart-felt intimacy, the man who has been called to be their spiritual leader. The author well defines his purpose in the preface, which should be carefully read. And his list of other contributions on this so-important theme is a revelation to the reader of the deep thought which previous writers have expended in seeking to save the ministry from humiliating failure. The chapters on The Profession, The Man, The Brother Minister, The Pastor, The Church, are full of point and pungency. The entire book has a distinct appeal to both clergy and laity. Let every minister have a copy; and to this end may some kindly layman in every parish see that his pastor has it. We especially commend the valuable index at the close for ready reference to special items. Thus may the book contribute to the furnishing of the man of God in ideal life and fruitful service.

**Kenneth Mackenzie.**

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### CHANGES IN WORSHIP.

Mr. Editor:

I owe so much to you. Your fine, heroic work in taking up the responsibility of the dear "Southern Church". I feel like saying, "Fling out the banner, let it float", even as our dear Dr. McKim of Epiphany Church, Washington, had us often to sing (after two wars), and I wish daily that another saint in our ministry could or would arise to lead us in singing, "Heaven is My Home" and "He Leadeth Me, O Blessed Thought", familiar hymns, now entirely omitted by paid choirs and young boys. There is little singing by "congregation" here in Baltimore, although good leaders might encourage young people to do so. I am very nearly eighty years old and feel this and many other changes in the worship of the "Protestant Episcopal Church of America".

I thank you for your noble effort to prevent the loss of our "Thirty-nine Articles". My two nephews in Burlington, N. C., and the Rev. Mr. Opie, their minister, are deeply interested in keeping our Church true and loyal to first Principles. The true Faith and purity of our belief in Christ Jesus our Divine Master and to Him only.

I pray daily that your influence may succeed in stemming the tide of worldly pomp and the ambition of bishops. I am mailing as many signatures to your plea to retain the Thirty-nine Articles as I can obtain. I am not a ritualist. I have seen persecutions and losses to our small churches in West North Carolina.

If your office lady can decipher this, I am hoping you may let me hear in other ways that I can lend a helping hand. I am always a subscriber.

**Amelia L. Holt.**

North Carolina.

### MARYLAND'S PART.

Mr. Editor:

Permit me a brief letter, indorsing your editorial, "Danger", in the June 18 issue of The Southern Churchman.

Most timely is your warning against the inter-meddling of Churches in political questions; most truly do you point out how mischievous, in its results, was such inter-meddling by Northern Churches in the great inter-sectional controversy of seventy years ago. (That the real, basic motives of the great anti-Southern crusade were, however, political and commercial or economic.)

My father, the late Wm. B. Everett, Sr., long a Presbyter of the Diocese of Virginia (and one of the Maryland boys who, risking confiscation of their property, ran the blockade into the Confederate army), was studying medicine in Baltimore at the outbreak of the war; and I have heard him state that it was said, at that time, that Baltimore was more Southern in sentiment than was Richmond. And never forget that the first life blood for the Confederacy was shed by civilians of Baltimore on April 19, 1861 ("the Anniversary of Lexington")—there having been no Southern fatality in the taking of Sumter a few days

before. See, further, General Bradley T. Johnson's graphic story of Maryland's part, in the work, **Confederate Military History**; also, Scharf's **History of Maryland.** (The historical parts of my novel, **For Maryland's Honor**—copy of descriptive folder inclosed, if I find one—are based largely on Johnson.)

Maryland's star, a lost Pleiad, had its rightful place in the constellation of the Southern Cross, on Dixie's Crucial Banner. My mother (a Virginian, living in North Carolina during the war), told how, in tableaux of the times, young girls represented the Southern States, Maryland being shown by a maiden in chains.

With advance thanks for your indulgence, and with best wishes for yourself and for The Southern Church (subscribed for in our family since 1866, inclusive).

**Lloyd T. Everett.**

DeLand, Florida.

### VOICE OF LAYMEN.

Mr. Editor:

Please excuse this informality, but I feel that you are more than a friend, through our dear old Southern Churchman. More thank you than you can ever know for bringing the wanderer back to the Bible Faith our mothers taught us. Last Friday Mrs. Robert Beverley of Essex said to me, "I enjoy the Southern Churchman more than I ever have".

If our laymen and laywomen have a voice, I don't believe we will ever lose our Thirty-nine Articles. I feel we will lose our dear old Church, in time, if they ever are taken out of the Prayer Book.

**May Dickinson Gordon.**

Corbin, Va.

### GRATITUDE.

Mr. Editor:

As one whose family (the Masons of Gunsten Hall, Va.) have been members of the Church as far as we have any records, I take pleasure in signing the enclosed petition, and I shall try to remind all of my friends to sign the said petition. The other day I discovered that some very loyal Church members had not "seen" the petition, though they are constant readers of the Southern Churchman. The Churchman is better with each issue. The entire Church owes you a debt of gratitude for the stand you have taken. I hope that you and your assistants may continue your good work and that your influence may induce our beloved Church to continue steadfast in "the faith once delivered to the saints".

**Helen Mason Chase.**

Haymarket, Va.

# Church Intelligence

### Peninsula Summer School.

The tenth annual session of the Peninsula Summer School was held with great success at Ocean City, Md., June 24 to 29. The enrollment of more than 200 was the greatest in the history of the school. Several of the faculty were unable to attend at the last moment, but their places were filled by able substitutes. The school started each morning with a service of Holy Communion at St. Paul's-by-the-Sea, and the sessions were held in the forenoon in the local high school. The ocean and the bay provided splendid opportunity for recreation in the afternoon. The whole atmosphere of the conference was most instructive and inspiring.

The Peninsula Summer School is under the control of the Dioceses of Delaware and Easton, the Rt. Rev. George W. Davenport, Bishop of Easton being President, and the Rev. Richard W. Trapnell, of Wilmington, Vice-President. The Rt. Rev. Philip Cook, Bishop of Delaware, had charge of the devotional life and conducted a course for the whole School on Personal Religion. Arrangements for the school were in the hands of the Rev. Charles L. Atwater, of Chestertown, Md.

### Large Gifts to the Cathedral.

Two anonymous gifts totaling $300,000 were received last week for the National Cathedral at Washington. The donors are said to be prominent citizens of the Middle West, who prefer that their names shall not be revealed. They ask that the money be used to push forward the building.

## SOUTHWESTERN VIRGINIA.

**Rt. Rev. Robert C. Jett, D. D., Bishop.**

### New Board of Directors for Virginia Episcopal School.

The control of the Virginia Episcopal School at Lynchburg, having been taken over by the Diocese of Southwestern Virginia at the session of the Annual Council in May, it became necessary for the Executive Board, acting for the Council, to elect the new Board of Directors to govern the affairs of the school.

At the meeting of the Executive Board of the Diocese, held in Roanoke, July 12, the Board of Directors of the Virginia Episcopal School was elected as follows:

The Rt. Rev. Robert Carter Jett, D. D., Roanoke, President Ex-Officio.

The Rev. Carleton Barnwell, Lynchburg.

The Rev. Alfred R. Berkeley, Roanoke.

The Rev. John J. Gravatt, Jr., Staunton.

The Rev. Devall L. Gwathmey, Wytheville.

Col. William M. Brodie, Blacksburg.

Mr. Edward L. Carrington, Lynchburg.

Mr. Chas. M. Hunter, Tazewell.

Mr. S. V. Kemp, Lynchburg.

Col. William King, Jr., Lynchburg.

Bishop Jett has issued a call for the first meeting of this Board at the parish house of St. Paul's Church, Lynchburg, on Tuesday, July 24, 1928, at 2:45 P. M.

**T. A. S.**

## NEW YORK.

**Rt. Rev. W. T. Manning, D. D., Bishop.**
**Rt. Rev. A. S. Lloyd, D. D., Suffragan.**
**Rt. Rev. Herbert Shipman, D. D., Suffra-**

### Episcopal City Mission Society Vacation Centers.

Two hundred and eighty children and their mothers embarked last week by boat or train for vacation centers of the Episcopal City Mission Society, the Rt. Rev. William T. Manning, D. D., President, which opens its thirty-seventh season of fresh air work this week.

Two hundred and ten of these country-bound sojourners will be in charge of Miss Elizabeth Klein, Fresh Air Registrar for the Episcopal Society, who will take them by private train from the Grand Central Station to Sarah Schermerhorn House, the organization's big fresh air center at Milford, Conn. At this center there are facilities, not only for unaccompanied children but for mothers with children, single women and girls in their teens; and, on the same estate, a special camp for small boys of from six to ten years who need to vacation near their mothers.

At the same time that Miss Klein is leaving with her trainload of vacationers, Chaplain T. W. B. Magnan, Director of Boys' Work for the Episcopal Mission Society, will be pushing off from Manhattan at One Hundred and Twenty-fifth Street with seventy older boys of from eleven to eighteen years, bound for the Society's new boys' center known as Camp Wanasquetta at Kanohwahke Lakes, Bear Mountain. This well-equipped center has been taken over recently from the Boy Scouts of America and will be used by the Episcopal leaders for the boys who attend its recreational and club activities in the chapels and neighborhood houses operated by the organization.

The two parties leaving today for Milford and Bear Mountain have been chosen from St. Cyprian's Church and St. Martin's Chapel in Harlem, the two colored chapels maintained by the Society. The colored parties will stay two weeks and will be followed by groups from the other churches and neighborhood houses maintained under the same direction.

Another vacation center also administered by the Episcopal City Mission Society, through the courtesy of Mrs. J. Hull Browning, is Rethmore Home at Tenafly, N. J., where vacation periods of from two to twelve weeks are provided for little undernourished children from three to seven years of age. This center opened last Friday, with a census of seventy-five small children. Thus the Society's fresh air season opens with a total enrollment of three hundred and fifty-five boys and girls and their mothers in all its centers enjoying vacation outings.

This year the vacation season will run into September, thus making facilities of this organization available for one thousand five hundred and fifty frail or tired fresh air guests. Already Miss Klein has had applications for practically the full census. As it costs $17.50 for every vacation of two weeks it will be necessary, according to the Superintendent, the Rev. L. Ernest Sunderland, D. D., for the Society to secure $30,000 in order that not a single applicant may be disappointed.

All cheques should be made to Harry P. Robbins, Treasurer, 38 Bleecker Street.

### "The Rest" Opens.

For the thirty-sixth year, according to an announcement from the rector, the Rev. Dr. Henry Darlington, the vacation home, known as "The Rest", has been opened by the Church of the Heavenly Rest and Beloved Disciple at

Copake Falls in Columbia County.

Located sixteen miles this side of Chatham, one hundred and four miles from New York, The Rest has for its setting one of the most picturesque sections of the Berkshires.

Established at Copake Falls in 1892, through the gift of five acres of land from Mrs. W. J. Cassard and Mrs. E. V. S. Pomeroy, the home was enlarged through the gift of additional acres made in 1893 by the late Dr. and Mrs. Frederick Humphreys. Since that time the house which originally stood upon these pieces of property has been greatly enlarged and improved, until they now meet requirements of a modern vacation home. Girls and women from infancy to old age are received, and boys from infancy to sixteen years. Both accompanied and unaccompanied children are admitted. "It is our belief," stated Dr. Darlington yesterday, "that the Church has a definite obligation to its young people in the matter of their health. We cannot hope to bring spiritual enrichment to their lives if bodies and minds are not ready healthfully to receive and express new spiritual power."

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

### Bequests for Church Purposes.

The will of Rear Admiral Presley M. Rixey, United States Navy, retired, was probated last week in Arlington County, Virginia, where he had made his home the last years of his life. It bequeaths several substantial gifts for work connected with the Episcopal Church. The endowment fund of St. John's Church, Washington City, receives $5,000; St. John's Orphanage, $5,000; building fund of the National Cathedral, $10,000; the House of Mercy of the District of Columbia, $5,000; trustees of St. Mary's, Church of Our Mothers, Rixey Station, Arlington County, especially to protect it from debt, $20,000. Another bequest is of $10,000 to the University of Virginia. The admiral's widow, Mrs. Earlena English Rixey, is left $100,000 and the income on the residue of the estate after payment of bequests. John S. Barbour, to whom $5,000 is left as a special testimonial of friendship, and the Virginia Trust Company, of Richmond, are trustees and executors.

## WEST MISSOURI.

**Rt. Rev. S. C. Partridge, D. D., Bishop.**

### Woman's Auxiliary.

The congregation of St. Luke the Beloved Physician at Excelsior Springs was host to the diocesan branch of the Woman's Auxiliary on May 3. Seventy-five members were present at the celebration of the Holy Communion and sermon by the Rev. Henry N. Hyde and at the luncheon and business sessions. The missionary address in the afternoon was made by the Rev. James P. DeWolfe, rector of St. Andrew's Church, Kansas City. The Auxiliary voted to raise and appropriate an annual sum of six hundred dollars in addition to its regular obligations and objects, for the purpose of assisting the diocese to place a resident clergyman at Nevada and Lamar. Delegates elected for the triennial meeting in Washington in October were Mrs. Benjamin S. Brown, Mrs. Henry Burr, Miss M. Louise Howard and Mrs. Ralph E. Swofford, all of Kansas ityC.

### Building at Christ Church, Springfield.

Christ Church, Springfield, is rejoicing in the completion and occupancy of its new chancel. Its walls of Carthage stone rise high above the present nave of wood and bespeak the beauty and impressiveness which are to come. Bishop Partridge confirmed the first class to kneel in the new sanctuary on Whitsunday. The new parish house of stone, adjacent to the church, was completed last autumn. The Rev. Charles G. Fox is rector.

The old home parish of Bishop Ethelbert Talbot, and of Bishop Abiel Leonard, St. Mary's, Fayete, Mo., the second oldest parish in the diocese, dating from 1836, has resumed the holding of regular servces after a year's interruption. Its venerable house of worship is in perfect condition and its interior is a blend of ancient charm and dignity with modern cleanliness and cheerful brightness. Fayette is the site of Central College, of whose faculty and students some are members of the church and attendants at services at St. Mary's. The Rev. Henry N. Hyde, Executive Secretary of the Diocese, is acting for the time as priest-in-charge.

## SOUTH DAKOTA.

**Rt. Rev. H. L. Burleson, D. D., Bishop.**
**Rt. Rev. W. B. Roberts. D. D., Suffragan.**

### Annual Convocation.

The forty-fourth annual Convocation of the District of South Dakota began on Sunday morning, June 17. There was an early celebration of the Holy Communion in the Cathedral. Bishop Burleson celebrated, assisted by Bishop Roberts, Dean Woodruff, and Dr. John K. Burleson. At the 10:30 service the Rev. Robert Patton, D. D., Director of the American Church Institute for Negroes, preached the sermon. A quintet from our Southern Negro schools took part in the musical rendering of the service. Dr. Patton and his singers remained throughout the sessions of the Convocation and for a part of the Summer Conference which followed and were a great inspiration and help.

The opening session of Convocation was held Sunday afternoon. The Bishops delivered their addresses, followed by organization and the appointment of committees. At this time the Church Service League of this women organized for their work. In the evening there was a united service in the Congregational Church, at which Dr. Patton preached and the quintet sang. This service was participated in by a large number of our Christian brethren.

The business sessions began Monday morning and lasted until Tuesday noon. The attendance and the interest shown were unusually good. The election of delegates to the General Convention resulted as follows: Clerical, the Ven. Edward Ashley, deputy; the Rev. Messrs. R. P. Frazier and E. B. Woodruff, alternates. Lay, Mr. Max Royhl, deputy; Mr. J. E. Mather, alternate. Mr. Max Royhl, the new chancellor of the district, appointed in the place of the Hon. John H. Gates, deceased.

In connection with the Bishop's address, recognition was made of the work of the Rev. Dr. Edward Ashley, Archdeacon of Niobrara, who, on May 9, completed his fifty-fourth year in the Dakota Indian field. In connection with this, the Bishop read the congratulatory resolutions passed by the recent meeting of the National Council, and on behalf of the Presiding Bishop and the National Council presented to the Archdeacon a beautiful Bible fittingly inscribed.

The record of the business of the year as presented by the Executive Council, was given a careful review by a committee of outstanding laymen, who made helpful recommendations. The report of the Church League of the Isolated was presented by Mrs. Vanix, and showed the following figures: Five hundred and twenty-one families on the regular roll and twenty-five other households. Two thousand, four hundred and seventy-four letters, 2,212 cards, 2,943 papers, 1,768 leaflets and 414 miscellaneous articles have been sent out. The Lenten offering, from the tiny children came to $129.11, averaging $2 per box. The cost of this unique service has been only $150, while the money gifts received from these people have amounted to $191.51. All this is the work of one woman, confined to a hospital, able to use only two fingers in manipulating her typewriter.

Sympathetic and heartfelt memorials were passed upon the death of John H. Gates, Chancellor, and Mrs. Helen E. Burleson, wife of the Bishop.

The Convocation gave much attention to All Saints' School, particularly in connection with the close of the Peabody regime. Forty-four years ago, when the school began, Miss Helen Peabody became principal and acted in that capacity for thirty-eight years. She was succeeded by her younger sister, Miss Eunice D. Peabody, who was principal for six years. During the entire life of the school it has been under the leadership of one family—a most unusual record. With the resignation of Miss Eunice Peabody, a new regime begins, the future principal being Miss Blanche Pittman (M. A., Columbia), daughter of a Newfoundland clergyman. With regret for the severing of old ties is manifested a hopeful expectation for the future.

The inspiring presence of the Rev. Dr. Patton resulted in the adoption of a plan to provide what he called "the missing link", i. e., a district-wide committee of laymen to promote the Church's mission and to organize and lead the congregations. South Dakota is the first diocese to put this into official operation.

On Monday evening the Men's' Club of the Cathedral entertained the men of the Convocation at a dinner and the women of the parish were the hostesses of the Church Service League.

The Convocation adjourned with a feeling of universal satisfaction, after voting to continue the plan tried for the first time at this convocation for meeting in community and living as a family.

The Convocation was followed immediately by the assembly of the ten-day Summer Conference, which opened the same evening with an excellent attendance.

## ALABAMA.

**Rt. Rev. W. G. McDowell, D. D., Bishop.**

### Clerical Changes.

There is considerable movement among the clergy of Alabama during the summer. The Ven. V. G. Lowery, since 1924 Archdeacon of the Tennessee Valley, with residence in Sheffield, Ala., will move on the first of September to Ensley, for the purpose of reorganizing St. John's congregation in this thriving suburb of Birmingham. Mr. Lowery will also have charge of Trinity Church, West End, Birmingham. He will retain the title of Archdeacon.

The Rev. Joseph R. Walker, of the "South Baldwin" field, will take charge of Trinity Church, Demopolis, the first Sunday in August.

The Rev. Joseph Fulford, of Trinity Church, West End, Birmingham, on the first Sunday in July became minister-in-charge of "South Baldwin" field, in succession to the Rev. Joseph R. Walker. This field consists of St. Paul's, Floey; St. Alban's, Loxley; St. John's,

Robertsdale, and St. Paul's, Daphne. Mr. Fulford will occupy the rectory at Daphne.

After a year's ministry at Marion, Ala., the Rev. E. K. Neff returned to the Church of the Advent, Birmingham, Ala., to assist the Rev. Charles Clingman, D. D. In this capacity Mr. Neff served his diaconate at the Advent, with such satisfaction to rector and congregation that after a year's absence he was induced to return.

The Rev. S. G. Sanchez, recently assistant principal of St. Mark's School, Birmingham, entered upon his duties as minister in charge of the Church of the Good Shepherd (colored), Mobile, Ala., the first Sunday in July.

The Diocese of Alabama sustains a severe loss in the decision of the Rev. Oscar de Wolf Randolph to accept the position of rector and headmaster of the Virginia Episcopal School, Lynchburg, Va. During his ministry of nine years at St. Mary's-on-the-Highlands, Birmingham, the church has made notable progress, both in membership and achievement. Mr. Randolph's influence extended far beyond the bounds of his own congregation. Besides being prominent in civic affairs, he was President of the Standing Committee of the Diocese, a member of the Diocesan Executive Committee and Treasurer of the Department of Missions. Birmingham papers, lamenting the fact of Mr. Randolph's retirement from the work of St. Mary's, spoke appreciatively of the influence of Mrs. Randolph also. Mr. Randolph goes to his new field the middle of August.

**Consecration of Churches.**

St. Paul's Church, Daphne, Alabama, the Rev. Joseph R. Walker, rector, was consecrated on the Second Sunday after Trinity, by the Rt. Rev. Wm. G. McDowell, D. D. The church was the gift to the congregation of Mr. and Mrs. T. L. Malone, in memory of their son, Gratz Moses Malone. An interesting feature of this church is that the altar and other fittings are products of the Daphne Pottery Company.

The Church of the Holy Comforter, Gadsden, Ala., was consecrated on Trinity Sunday. The Holy Communion was celebrated at 7:30 A. M., by the Rt. Rev. E. C. Seaman, D. D., Bishop of North Texas. At 9 A. M. the Holy Communion was celebrated by the rector, the Rev. C. Morton Murray. The consecration service took place at eleven o'clock, the consecrator being the Rt. Rev. Wm. G. McDowell, D. D., who was also the preacher and celebrant at the Choral Communion Service. At this service the rector was epistler and the gospel was read by the Bishop of Texas. The rite of confirmation was administered by Bishop McDowell.

The cornerstone of All Saints' Parish House, Mobile, was laid Thursday, June 14, by the Rt. Rev. Wm. G. McDowell, D. D. The building is being constructed of field stone, to correspond with the church edifice, which it adjoins. The parish house is to cost above $80,000.

## PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.

**Bequests.**

A bequest of $5,000 for endowment of a bed in the Episcopal Hospital in memory of her uncle, Samuel G. King, Mayor of Philadelphia, from 1881 to 1884, was provided by Marie A. Brown, West Philadelphia.

The testatrix also bequeathed $1,000 each to the Home of the Merciful Saviour for Crippled Children, House of St. Michael's and All Angels and the Philadelphia Home for Incurables. Bequests of $500 each were made to Rush Hospital, Sunday Breakfast Association and the Richmond Soup Society. To St. Andrew's Church, and to the Rev. William J. Cox, rector of that church, she bequeathed $250 each.

## MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor.

**The Spirit of the Rural Field.**

In a smiling country-side covering two counties and part of the third, which a year ago was a desolate waste of raging waters varying in depth from two to twenty feet, it was the privilege of Captain T. H. Shields, Executive Secretary of the Diocese, to visit the homes of our people the past week. The purpose of his visit was to help them to organize and consolidate themselves into a Church Field. With Rolling Fork in Sharkey County as a center, groups at Cary, Blanton, Mayersville, Anguilla, Nita Yuma, Cameta, Percy, Hollandale and Estill cheerfully subscribed according to their means to the support of the work and the calling of Mr. Elnathan Tartt, who is to be ordained on June 24. A year ago the beautiful little brick church at Rolling Fork, just completed, was submerged by the flood waters; the homes visited were flooded in varying depths and the little church at Mayersville all but wrecked by the same disaster. And yet a year following they are come together, facing a year, as yet, of uncertainty as to the outcome of their crops to say courageously: "Come on, let's go", in the forming of one of the most outstanding rural fields it is our privilege to know of. Through the faithful ministrations of the Rev. C. E. Woodson, of Vicksburg, this devoted band of Church people have in the time of their tribulations been held together as a Church group and they are grateful in the hour of their comeback.

**Mission at Tunica.**

The Rt. Rev. William Mercer Green, Bishop Coadjutor of the Diocese of Mississippi, has just closed a wonderful mission held at Tunica, Miss., for the town of Tunica and the surrounding country. This was "Episcopal Year" for the community. Large crowds attended all services. Service was held morning and evening. A large purse was given by the community to the Bishop Coadjutor, to be used at his discretion.

**The Very Rev. I. Noe,** Dean of St. Mary's Cathedral, Memphis, Tenn., has been invited by the community of Carrollton to hold the Community Revival in the near future.

## IDAHO.

Rt. Rev. F. H. Touret, D. D., Bishop.

**Work at Moscow.**

"Beyond a doubt one of the most important single pieces of work in the State of Idaho is that among the students at Moscow," writes Bishop Barnwell to his missionary district, and what he says applies elsewhere. "Here we have the future leadership of both State and Church. There are nearly two hundred boys and girls there who give our Church as their preference, and many of these are already communicants. We have a nice little church in Moscow, but it is old and inadequate and located a mile from the college center. It is our ambition to put a new church on the edge of the campus, where all that the Church stands for may be presented to the students in the most attractive possible way.

"A certain part of our missionary offering has been designated for this purpose. This will help, but it will not do the work by itself. It will have to be supplemented by the gifts of the people all over the State of Idaho. In a very real sense this work is the work of us all. There is not a parish in the State nor a mission which has not had or will not have some of its finest boys and girls at the university. Those are your boys and girls for whom we are building a church."

## FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

St. John's Parish, Jacksonville, the second largest congregation in the diocese of Florida, is now in charge of the Rev. Newton Middleton, who entered upon his rectorship on Sunday, June the seventeenth. The Rev. Mr. Middleton comes to Florida from Norfolk, Virginia, and succeeds the late Rev. Menard Doswell, who died suddenly in December, 1927.

The new minister of St. John's is 43 years old, having been born in Washington, D. C., in 1865. He is a graduate of the University of the South, Sewanee, Tennessee, from both the academic and theological departments. He was ordained deacon on June 15, 1915, and accepted a call to St. Paul's Church, Albany, Georgia, his first church. In the fall of the same year he was advanced to the priesthood by the Rt. Rev. R. F. Reese, D. D., Bishop of Georgia.

In 1917 the Rev. Mr. Middelton accepted the rectorship of Trinity Church, Portsmouth, Va., and remained there until 1921, when he became rector of the Church of the Good Shepherd, Norfolk, his last charge before coming to Jacksonville.

The Church in Florida, and especially in Jacksonville, is fortunate in having secured the Rev. Mr. Middleton and he is already making himself felt in the community of his new home.

The Rev. Cameron Gregg Richardson, a non-parochial priest of the diocese of Atlanta, who has been serving St. John's, Jacksonville, as an assistant to the rector in charge, the Rev. Ambler M. Blackford, since the early spring, has now severed his official connections with St. John's, but he has so endeared himself to the congregation that no complete severing of the ties that bind him to this parish and to Jacksonville, will ever be possible.

Bishop Juhan has arranged to give the Rev. Mr. Richardson summer work in the Chapel of St. Paul's-by-the-Sea, Jacksonville Beach. This will give the summer congregation at Atlantic and Jacksonville beaches the opportunity to worship regularly on Sundays, as there will be morning and evening service and Sunday school each Sunday, and other services as announced. In addition to Church services, beginning on July the 5th, there will be held a Daily Vacation Bible School in the Girls' Friendly House, next door to the Chapel. This will be under Mr. Richardson's direction. He will be assisted by Miss Elizabeth Goodwill and Mr. Sullivan Bedell —the latter being a postulant for Holy Orders, and both of them being communicants of St. Pary's Parish, Jacksonville, and active members of the Young People's Service League.

This Bible School is a new venture but Bishop Juhan believes that it will find welcome and support at the beaches, not only among the summer residents, but also among those who live at the beaches throughout the year.

Mr. Richardson should be addressed at Jacksonville Beach, Fla.

**Camp Weed.**

Camp Weed has opened for its fourth session. It is located at Beacon Beach, on St. Andrew's Bay, Florida. Bishop Juhan, the Rev. Melville E. Johnson and Miss Hope Baskette are in charge of the young people, some 100 in number, and a splendid faculty and group of leaders have been secured. The Camp opened on July the 2nd and will remain in session until July the 14th.

A large audience witnessed the laying of the cornerstone of the new church building of the Church of the Good Shepherd, in Jacksonville, last Sunday morning, July the 1st. The Rt. Rev. Frank A. Juhan, D. D., Bishop of the Diocese of Florida, officiated and was assisted by the Rev. Peter C. Wolcott, D. D., of Hyde Park, Chicago; the Rev. L. C. Wolcott, of the Church of the Epiphany, Denver, Colorado; the Rev. Newton Middleton, rector of St. John's; the Rev. Edgar L. Pennington, rector of St Andrew's, and the Rev. Charles A. Ashby, rector of the Church of the Good Shepherd, all of Jacksonville. In his address Bishop Juhan told of the meaning and aspirations that had prompted the members of the church to build this new edifice and related the prominent part it would play in the religious history of Jacksonville.

The list of articles placed in the cornerstone was read by Rev. E. V. Toomer, acting chairman of the building committee, and then folowed the Office of the Laying of the Cornerstone. This service was the same used by the late Rt. Rev. Edwin Gardner Weed in laying the cornerstone of the Parish House which was the second unit of the plant. The church will be the final unit of the parish for the mental and spiritual education of its people, it was announced.

W. P. C.

## INDIANA.

Rt. Rev. Jos. M. Francis, D. D., Bishop.

**Young People's Conference.**

About twenty-five young people attended the Indiana State Young People's Conference held at South Shore Inn, Lake Wawasee, Ind., from June 22 to 24.

The Choral Eucharist at 8 A. M. Sunday morning was attended by the young people as well as by Wawasee Conference members.

Addresses were made by the Rev. L. B. Ridgely, S. T. D., and the Rev. E. Ainger Powell. A pin was adopted during the business session.

## NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

**Indian Ordination.**

The high-spot in the twentieth annual convocation of the Episcopal Church among the Indians of North Dakota was the ordination to the priesthood of the Rev. William Skala Cross, of Cannon Ball. The convocation met at St. Gabriel's Chapel, Breien, June 21, 22, 23 and 24. Bishop Tyler presided at the meetings.

The convocation will meet at St. Luke's Chapel, Fort Yates, next year.

The Rev. Carter Harrison, of Garden City, N. Y., is doing missionary work in the District of North Dakota this summer. His headquarters are at Grand Forks.

**Summer School.**

The students at the first Summer School of the District of North Dakota voted to have the school at the same place next year and asked for the same faculty. The school was held at Valley City, N. D., June 12 to 20. It was a decided success. The members of the faculty from outside the district were the Rev. Mr. Tragget, of Detroit Lakes, Minn., Miss Elizabeth Beecher, of Hastings, Neb., and Miss Mildred Alley, of Philadelphia.

## BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

**Summer School.**

The sixteenth session of the Bethlehem Summer School was held during the last week of June at Bishopthorpe Manor, Bethlehem.

This year the school was devoted entirely to young people and seventy-four came from the Diocese of Bethlehem and Pennsylvania. The young people liked the program and the faculty so well that they requested the Department of Religious Education to hold another school year and, if possible, to secure the same faculty.

The great majority of the students took an examination at the close of the school, which, if they pass successfully, will give them credits with the National Accredited Teachers' Association.

**Bishop's Vacation.**

Bishop Sterrett and his family have taken a cottage on Cape Cod. They will leave about the middle of July and remain until September.

**Seventy-fifth Anniversary.**

St. Michael's Church, Birdsboro, celebrated for three days, June 18, 19, 20, the seventy-fifth anniversary of the seventy-fifth anniversary of the founding of the parish. The Rev. William DuHamel on Monday read an historical sketch and Archdeacon W. F. Thomson of Delaware and a former rector for many years, preached the sermon. On Tuesday the Bishop confirmed a class and preached. On Wednesday morning there was a corporate celebration of the whole parish, the Bishop being the celebrant. Wednesday evening there was a parish dinner in Brooks' Hall with addresses by the rector, the Rev. A. B. Vossler, vestrymen and others.

H. P. W.

# Personal Notes

On June 4, 1928, Washington College, Chestertown, Md., conferred upon the Rev. Millard F. Minnick, D. D., of Christ Church, Rockville, Md., the honorary degree of Doctor of Divinity.

The Rev. F. H. Davenport, rector of St. George's Church, Bismarck, N. D., has resigned his charge to take effect July 15. He will, on that date, become rector of St. John's Church, White Bear Lake, Minn.

The Rev. Tom G. Akeley, formerly priest-in-charge of the Towner Mission Field in the District of North Dakota, has gone to Newcastle, Maine, to become priest-in-charge of St. Andrew's Mission.

The Rev. Ira Day Lang, priest-in-charge of St. John's Missions, Fort Worth, Texas, Diocese of Dallas, has resigned to become rector of St. George's Church and St. Philip's Mission, New Orleans, Diocese of Louisiana. His new address, after August 1, will be 1500 Cadiz Street, New Orleans, La.

The Rev. Francis H. Richey, rector of St. George's Church, Maplewood, N. J., will sail with his wife and daughter on the steamship "Baltic", July 21, for a two weeks' trip in Europe. His address while abroad, will be care Associated Tours, 80 Regent Street, London.

The Rev. H. E. Spears has resigned as rector of St. James' Church, Bolivar, Tenn. His new address, after July 15, will be 211 South Broad Street, Elizabeth, N. J.

The Rev. Paul G. Linaweaver and Miss Isabel Johnson West were married on Tuesday, June 19, in Washington, D. C., by the Rev. Wm. W. Shearer. The Rev. Mr. Linaweaver is in charge of St. Matthew's Parish, Garrett County, Md.

The Rev. Francis F. Lynch, who has been serving for several years most successfully as rector of the three churches comprising Rock Spring Parish, Harford County, Maryland, has been called as rector of St. John's Church, Havre de Grace. Over summer the Rev. Mr. Lynch is supplying at his home church, St. Michael's and All Angels', Baltimore, and will assume charge at Havre de Grace on August 15.

The Rev. J. R. Marly Cass has been appointed minister-in-charge of Deer Creek Parish, Harford County, Md.

The Rev. Edmund H. Gibson, rector of Trinity Church, Ten Hills, Baltimore, has been called to the rectorship of Trinity Church, Galveston, Texas, the second largest church in the Diocese of Texas. The Rev. Mr. Gibson has served in Ten Hills for the four years since his graduation from the Virginia Seminary and has built up this new suburban parish most remarkably. Before entering the ministry he had large experience as an entomologist and, during the war, served as Captain in the engineering section of the Sanitary Corps. He will assume charge of his new work in September.

The Rev. Wythe Leigh Kinsolving, who served as special preacher for several months at Christ Church Cathedral, Lexington, Ky., while professor at Union College, is now on vacation in Virginia, and has officiated at Emmanuel, Henrico County, and at Trinity, Fredericksburg, etc.

## ORDINATIONS.

The Rev. Felix L. Cirlot, tutor at the General Theological Seminary, was advanced to the priesthood on Thursday, June 14, in St. John's Church, Mobile. Mr. Cirlot was presented by the Rev. Gardiner C. Tucker. The sermon was preached by the Rev. T. R. Bridges, D. D., of All Saints' Church, Mobile. Mr. Cirlot expects to continue his work at the General Theological Seminary.

The Rev. Arthur LeBaron Ribble was made deacon at St. Paul's Church, Greensboro, Ala., the Fourth Sunday after Trinity; the Rt. Rev. Wm. G. McDowell, D. D., officiating. The candidate was presented by his father, the Rev. G. Wallace Ribble, D. D., who also preached the sermon. Mr. Ribble will serve St. Paul's, Greensboro, and Holy

(Continued on page 23.)

# Family Department

**JULY.**

1. Fourth Sunday after Trinity.
8. Fifth Sunday after Trinity.
15. Sixth Sunday after Trinity.
22. Seventh Sunday after Trinity.
25. Wednesday S. James.
29. Eighth Sunday after Trinity.
31. Tuesday.

**COLLECT FOR SEVENTH SUNDAY AFTER TRINITY.**

Lord of all Power and might, Who art the Author and Giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same through Jesus Our Lord. Amen.

**COLLECT FOR ST. JAMES THE APOSTLE.**

Grant, O Merciful God, that, as Thine Holy Apostle, St. James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son, Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy Holy Commandments; through Jesus Christ our Lord. Amen.

**BARNACLES.**

My soul is sailing through the sea,
But the past is heavy and hindereth me;
The past hath crusted cumbrous shells
That hold the flesh of cold sea-mells
About my soul.
The huge waves wash, the high waves roll,
Each barnacle clingeth and worketh dole,
And hindereth me from sailing.

Old past, let go and drop i' the sea
Till fathomless waters cover thee!
For I am living, but thou art dead;
Thou drawest back, I strive ahead
The day to find.
Thy shells unbind! Night comes behind
I needs must hurry, with the wind
And trim and beat for sailing.

—Sydney Lanier.

**Sponsored.**

Mary Mayo Crenshaw.

In Three Parts.

From opposite sides of the street they stared at each other, the big white marble mansion and the little white pushcart. The stately Italian house stared from its luxurious environment of evergreen and rhododendron; from its garden space on either hand where marble backless seats and an occasional statue shone forth white amid the surrounding green, and where billowy masses of box gave to the zephyrs their pungent aroma.

The pushcart, too, stared from a verdant setting, for was it not on the sidewalk close to the thick lustrous privet hedge that surrounded Dupont Circle? It had its seat, too, one of the benches that followed the Circle on the outside of the hedge. For statuary the lovely ladies on the tall white marble fountain within the Circle could be seen over the hedge top. And for aroma, was there not always popcorn or peanut or chestnut, according to the season, any one of which odors was worth, the children could have told you, all the scent of box in the world?

Each had its devotees, the big building and the little cart.

The devotees of the mansion were many. They came in shining limousines driven by handsomely liveried chauffeurs, to pay homage to the great lady who lived there. On her day at home Vaselleos Tergis was obliged to move his cart further along the curb to the next bench, for on that day the street would be a mass of automobiles coming and going honking their horns. If the occasion was a special reception or musicale, there would be an important-looking man with a megaphone, calling out, "The Secretary of State's car!" "The Chief Justice's car," or even "The Executive Mansion car!" Vaselleos lost no trade on such days as, although naturally the visitors in imported garments, who disappeared behind that exclusive door, did not deign to buy chestnuts, still their waiting chauffeurs did, albeit furtively as though feeling that they lost caste thereby.

The devotees of the pushcart did not come in motors. They came toddling or running towards it in stubby shoes or on furry paws or feathered claws. They came just as eagerly, however, as the others, and looked far happier. Like the great house devotees, the children were regaled with refreshments, were there, or were there not, tightly clenched pennies in their fists. As for the squirrels and birds, they looked upon the pushcart as their own particular free-lunch counter, and expected it to feed them, winter or summer.

There were these differences in the matter of approach—but in other respects there were resemblances. The visitors who frequented the dwelling did not notice the humble cart unless it was to deplore the presence of such a plebeian object in an aristocratic neighborhood. And the visitors to the cart, whether they were the children digging in the Circle's four big sand-piles, or the birds calling "tweet! tweet!" to remind Baselleos that they were hungry again, were entirely oblivious of the house. Only the big grandfather squirrel objected to the noise of the megaphone, so that he would jump from his seat on Vaselleos' shoulder to the limb of a convenient maple, from which he would chatter a scolding at the starter.

As regarded the owners of these two popular rallying points, there, indeed, there were vast differences. Take the matter of knowledge. There were many things that the dignified lady of the mansion knew that were a sealed book to Vaselleos Tergis; while of many things that were momentous to him, she was absolutely ignorant. For instance, Tergis, for the life of him, could not have told you what was the proper day on which to leave calling cards at the Embassies; most likely the benighted young fellow was not even aware that there were such places as Embassies. Also, he knew nothing, and cared less, as to which fork to use next at dinner. In fact, Tergis' stock of such knowledge was quite negligible.

Yet he could have told you things about his little friends, the furred and the feathered, that seemed highly important to him. When he pointed upward with a square-tipped finger it might be to call your attention to the faint, sweet chirping of a flock of golden warblers passing over the city on their way back north from wintering in the tropics. At such times he would stand expectantly, a spot of red color in each cheek, watching for some of the little travelers to use a stop-over privilege and drop down into the park to rest a weary wing. If such did, Vaselleos felt that hospitality required him to do the honors—and he always did them.

Or perhaps he would motion for you to listen to the sweet whistle of field sparrows answering each other across bare boughs! or, on a chilly March morning, he might gleefully call your attention to the blackbirds hopping about among such dandelions as had evaded the park keeper's attention. That meant to Vaselleos that spring could be expected soon. And when the musical call of the blue bird gave its definite promise, the young man's face was radiant.

In winter, when the great lady would be in her boudoir clad in a silken negligee, discussing menus with her housekeeper, Tergis, in his flapping white apron, would be scattering grain to the slate-colored snowbirds and a robin redbreast or two. He would move swiftly on tiptoe across the green to view the splendid beauty of a crested cardinal. His smile was warm even for the impudent, greedy English sparrows whose chattering the lady thought a great nuisance.

Alike or different, there they were, day after day, the great social leader and the peanut vendor. Both lived busy lives. She was out of bed late at dinners and balls, and out of bed early at sponsor meetings in the interest of fashionable charities. Still, she did sometimes walk to her window to see, from behind the rose silk curtains, whether the District Commissioners had regarded her plainly expressed desire that that common pushcart should be forbidden to abide in such sacred precincts. She would draw her arched brows together and elevate an aristocratic nostril at seeing it still there. Power! What is power when one cannot get what one wants!

It was trying. And especially so when the young man who owned it gave her that cheery wave every time she emerged from her door to enter her waiting car. Of course one had to bow back. And so, in a way, he forced her, Mrs. Mortimer de Sayles Pauncefort, into his ring of beneficiaries, entirely against her will. She would give a sort of high bred snort and turn impatiently away.

One summer morning when the park beds were lovely with Columbia roses, Mrs. Pauncefort stood on her front door steps with a much younger lady.

"Aunt Gwendolyn," said the latter, "it's so sweet today. Let's go over and sit in the Circle."

"Why—if you like," slowly assented Mrs. Pauncefort.

They came straight across towards the opening in the hedge beside which was stationed Tergis' cart. "Good morning, Mr. Tergis," smiled the young lady; "we are all delighted to hear that the boy has gotten so much stronger—and is doing so well at school, too."

"Yea, yea," answered Tergis in his fragmentary English, doffing his visored cap.

The ladies passed on and sat down on the bench within the Circle which happened to be just behind, across the hedge, from the one on which Tergis was seated.

"How did you know the pushcart man's name?" inquired Mrs. Pauncefort.

"Oh! he is one of our sponsors. He has been supporting a boy at the Corinth Orphanage for some time now. The child had had a terrible experience. He has improved tremendously, in every way, at the school."

Vaselleos, acutely uncomfortable at being the subject of conversation, welcomed the arrival of one of his customers, a little red-headed girl with a turned-up nose and golden freckles, who made a great business of choosing just

what she wanted to buy. When she had decided on a lollypop and tripped off, Tergis was again conscious of the voices within the enclosure. Though he, a Greek, spoke very broken English, he understood it perfectly well.

He gathered that the young lady was begging her aunt to help the Near East Relief by being a "patroness" at an approaching entertainment for its benefit. "I am so terribly busy," the aunt protested.

"But, Aunt Gwendolyn, think of what your name means. Just remember that, in spite of the good that has been done, the many orphans who have been saved, and the hard work that has been put in it, there are still thousands—thousands, Aunt Gwendolyn—of little children who are undernourished, uncared for, huddled in masses in refugee barracks, without proper shelter even, getting their food as best they may, though so little is needed to save one of them. When I think of all that I have and of how little they have, it makes me terribly sad.

"Well," answered Mrs. Pauncefort, "with such a sweet pleader, I suppose I shall have to consent to being a patroness. But I had vowed that I would not get into another thing this year."

They moved away.

### A MOTHER'S PRAYER.

By Hattie Tremaine Terry.

A little hand, within my own
I hold,
More previous 'tis than silver, gems,
Or gold.

White, dimpled, soft, it nestles
'Neath my arm,
As if once sheltered there, 'twere safe
From harm.

Oh! darling little hand, that clings
To mine.
Oh! loving, trustful eyes, that
Softly shine.

You look to me for all that love
Can give,
Will look to me so long as both
Shall live.

I feel my great unfitness for
The task;
More patience, Lord, more gentleness,
I ask.

More love, with which to teach try
Love divine;
Less faith in my own strength, much more
In thine.

More courage, faith, and hope to point
The road,
The narrow road, and straight, which leads
To God.

—Good Housekeeping.

### The Fellowship of Souls.

Sooner or later every one is brought face to face with the stupendous mystery of death. To buoyant youth in glorious health rejoicing in his strength and freedom, Death, masked and muffled, sometimes comes with startling unexpectedness. To those who are weary with a long struggle against enfeebling pain and illness, Death comes with kindly face and softly whispers: "There, you are tired and suffering. Cease all worry and just lean back upon the Everlasting Arms." Kindly, too, is the visit which Death makes, sometimes, to the little child beloved of mother and of father, for then his voice is very gentle: "The Master is come and calleth for thee." Great as the mystery is, there should be no terror in connection with it.

"Death stands above me, whispering low
I know not what into my ear:
Of this strange language all I know
Is, there is not a word of fear."

And as men die we seem to hear them say: "Birth may be a sleep and a forgetting, but not so is death. There are great spiritual longings within me which refuse to sleep for ever. After I am rested I want to wake and to remember and to have another chance to work and think and laugh and love."

And so it is. Love tells us that death does not mean destruction but that the comradeship of the spirit is beyond the reach of earthly forces of annihilation. Through the centuries God has been directing the development of life and creating as the chief glory of His work the spiritual nature of human personality, rooted and grounded in love. It is unthinkable that this consummation of God's work should ever be destroyed. The spiritual value for which creation exists must persist after material forms have seen their day. As man's love for his fellows and his love for God is the greatest spiritual quality of a personality achieved as the climax of a long struggle, his spiritual nature and his capacity for love will be preserved, for to destroy either would be to make life purposeless and meaningless. It is to be expected, then, that men whose spiritual capacity has not been dulled by disuse will continue to experience uninterrupted and joyous fellowship with the spirits of loved ones whose pilgrimage on earth has ended. In this experience of immortality, which it is possible for us all to have while we are still on earth, we shall find comfort in the loneliness of the physical separation that death brings. Death brings separation, but it is a physical and not a spiritual separation, and by our experience of the communion of saints we know that our loved ones have awakened and are morally active and morally responsible.

"Hence in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither;
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

—Canadian Churchman.

### Translating.

Translating from one language to another is no easy matter. That great scholar and renowned Grecian, Basil L. Gildersleeve, once made this paradoxical statement: "The better one knows a foreign language the harder it is to translate it," meaning, of course, that he will see shades of meaning which would escape others and which the scholar's own language might not be able to reproduce satisfactorily.

In this article I am going to give three instances of notable renderings.

1. Professor Jebb, of England, was a contemporary of Dr. Gildersleeve, and hardly had any superior as a Hellenist. His magnum opus was his seven-volume edition of the seven extant plays of Sophocles. In one of them he is translating the scene where Oedipus is leaving the world. In that description occur these six words: "The many lightnings, the many thunders." Very simple, you see. But Jebb was a poet as well as a genius, and he gives this:

The lightning, flash on flash!
The thunder, peal on peal!

2. In Romans, end of chapter four, we have this: "For of him, and through him, and unto him are all things." Here is the way it is given by Dr. Weymouth in "The Modern Speech New Testament": "For the universe owes its origin to Him, was created by Him, and has its aim and purpose in Him."

That is magnificent. It lights up the thought with a golden glow. "But how does he get all that out of the same Greek that gave the other?" I'll tell you. In Greek the two words ta panta, "all the things", is used at times to mean "the universe", and very naturally. Any of you, who may want to review the first chapter in Xenophon's "Memorabilia", will find this meaning there, and it suits the passage in Romans exactly. Weymouth might have given the same rendering in Rev. 4:11, "Thou didst create all things" (ta panta).

Then notice how Weymouth renders the prepositions "of", "through" and "into" in Rom. 11:35. Prepositions are about the most difficult words to translate from one language to another, and a literal rendering frequently makes very little sense. You try this: Turn to Ephesians, ch. 1, verses 3-14. You find "unto" used seven times. Try to replace it each time by something else that would give a clear meaning. Or, do the same thing for "unto", used thirteen times in the first ch. of Peter's first letter.

3. Professor Goodspeed, who died recently, made "an American Translation" of the New Testament. On Sunday I put it into the hands of a trained nurse; and when I came back from church she remarked, 'Why, this reads like a story book. I'm going to get it". It has some blemishes (one very decided one), but the style is excellent, and it is easy to read. In 2 Cor., ch. 11, we have this in the Revised Version: "For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel, for even Satan fashioneth himself into an angel of light" (verses 13 and 14). Here is Goodspeed's sparkling rendering: "Such men are sham apostles, dishonest workmen, masquerading as apostles of Christ. And no wonder, for even Satan himself masquerades as a shining angel."—Dr. Addison Hogue, in The Presbyterian of the South.

### Weighed in the Balance.

In the old-fashioned days there was once a parson who preached a sermon from the text: "Thou art weighed in the balance and found wanting."

The day was very hot and the sermon was very long, and now and then some wearied members of the congregation rose and made their way to the door. Finally the parson lost patience, and as two stragglers wended their way down the aisle he said:

"That's right, gentlemen; as fast as you are weighed, pass out!"

The rest of the congregation kept their seats until the end of the sermon.—Success.

### EN RAPPORT.

Eugenie du Maurier Meredith.

Sunday worship helps week-day work;
It teaches people not to shirk:

God gave us six days for our own;
The seventh is for Him alone:

Our earnest worship, prayer and praise
God loves and blesses all our days:

Worship gives God divine honor;
Supplication is prayer's anchor:

Praise is thankful gratitude sung
By God's glad people, old and young:

# For the Young Folks

### THE HILLS AHEAD.

The hills ahead look hard and steep and high,
And often we behold them with a sigh,
But, as we near them, level grows the road,
We find on every slope with every load,
The climb is not so steep, the top so far—
The hills ahead look harder than they are.
And so it is with troubles, though they seem so great
That men complain, and fear, and hesitate,
Less difficult the journey than we dreamed,
It never proves as hard as once it seemed,
There never comes a hill, a task, a day,
But as we near it, easier the way."

—Washington Bulletin.

### Polly's Present.

It was the close of the school year, and Miss Rollens, the teacher of Room 5, was leaving and would not be back the following autumn.

"If only I could give her a real present," sighed Polly Moll for the twentieth time. "She's the very nicest teacher we've ever had, and I did so want to give her a specially nice gift. All the others are going to, mother. Evelyn Avers has bought the prettiest ivory toilet set, and Thelma is going to get her an old lace collar, and Billy's mother said he could give her a six-volume set of books, and I," she ended a trifle bitterly, "I'm going to give her a twenty-five-cent cotton handkerchief! Oh, mother, sometimes I just hate being poor."

There was a suspicion of tears in Polly's eyes, in spite of the fact that she was eleven years old and in the fifth grade at school. She hastily brushed them away, then continued, "Mother, wouldn't you hate to give an old white handkerchief if it were you?"

Mrs. Moll carefully put down the sewing on which she had been working.

"I dare say I would, at your age, Polly dear," she replied. "Especially if I loved my teacher as much as you love Miss Rollens. Are you sure you can't give her anything else? How much money have you?"

"Thirty cents"—the words came out almost spitefully—"and I've saved and saved—ever since we heard she wasn't coming back. But that's every bit I could collect."

"What would you like to give her, child?"

"Oh"—Polly's eyes grew large—"oh, if I had the money, there's the loveliest snapshot album down at Carter's—two and a half. But—" and the light faded—"oh, there's no use, mumsey, I can't do it."

"No," her mother acquiesced soberly, "no, we can't, Polly. I often wish I could give you more spending money, dear, but sewing doesn't pay very well, and I thank God every night that He gives us enough for comforts and necessities. I am sorry that you can't always do as the other girls do, and it makes me feel bad to deprive you of any little pleasure."

Polly was all contrition immediately.

"Oh, you dear, dear mumsey! What do I care if I can't give as much as the others, when you have to work so hard for the money?" and Polly swept down on the figure in the rocker with an impetuous bear hug. "I'm just a naughty, ungrateful girl to be complaining. And Miss Rollens is so sweet, I know she'll be just as nice as can be about the handkerchief." Despite her efforts, there was a break in the voice. "After all, a handkerchief is a nice, useful present—and—and—"

Mrs. Moll smiled in spite of herself.

"Perhaps we can think of something else you can get," she suggested.

"I don't believe so—for thirty cents," said Polly, but she looked up hopefully as her mother settled back in the rocker, a pre-occupied expression in her eyes.

"You said you would like to give her a snapshot album?" she asked.

Polly nodded.

"Well, of course, we can't afford the nice, large one; but I wonder. Why couldn't you buy one of those pretty little, fifteen-cent albums they have at the five-and-ten-cent store?"

Polly's face was a protest.

"Oh, mother, she'd know I'd only paid—"

"But we wouldn't give it to her empty," Mrs. Moll hastened to say. "Do you still have all those snapshots that were taken on your school hikes last winter?"

"Yes," Polly answered wonderingly.

"Well, fifteen cents for the book, ten cents for some paste, and five cents for one of those white lead pencils," her mother went on calculatingly. "Just thirty cents. How about that, Polly?"

"Why—why, I don't understand."

Mrs. Moll laughed.

"Just this—get all your pictures together, sort them chronologically, and paste them in the album. Under each make a notation—the date, some little remark. Perhaps you can remember something funny that happened. Didn't you say you have a picture of Thelma when she fell on the ice, and said: 'Where are my feet?' Put that down. Then, where Billy tied his trained goat to the wheelbarrow and took that Christmas box to school. How about 'A Modern Santa Claus'?"

A light was beginning to shine in Polly's eyes.

"Oh, and that picture of me taken at camp when our class was up there last winter. I was hanging to the tree by one hand, and Grace's little dog was underneath, and it looked just as if he had chased me up there. I could call that "Treed', couldn't I? and that picture of Miss Rollens and Grace, when their sled turned over. And Evelyn as a goblin at our Hallowe'en party. You know Mr. Avers took several flashlight pictures that evening, and I've got two of each. And there's one of Miss Rollens and all our class."

"Which might be fine for the first page," suggested Mrs. Moll.

"Yes," Polly nodded, "and for the very, very last page, I'm going to put one of me."

"And you might write, 'To my beloved teacher, from', substituting the picture for your name."

"The very thing!" Polly laughed. "Now I must run and get the pictures.

"Just see, mumsey"—a few minutes later—"aren't there a lot?"

"About enough to fill one of those little albums, I should judge. Now, if you like, you may look them over, and put them in the proper order for pasting."

Presently Polly laughed.

"Look at this funny one, mamma, where we're dressed as little Dutch girls in that play, 'The Holland Lass'. I'd almost forgotten all about it. And here's the picture Grace took of us on Memorial Day. I can call that 'All of us—the fifth-grade class'."

Polly worked industriously, and soon the snapshots lay in a neat little pile, and that afternoon, after she had returned from town, she pasted them in a pretty little, brown album.

* * * *

The last day of school dawned bright and sunny, as June days have a habit of doing, and the teacher's desk in Room 5 was piled high with tissue-wrapped parcels. There was an air of excitement evident among the pupils as Miss Rollens called the class to order, distributed the report cards, collected textbooks and set the room in order generally. Then she turned smilingly toward her desk, and the class broke into spontaneous applause.

One by one the teacher opened the packages, and every one exclaimed over their contents. Polly watched with dancing eyes. There were the exquisite ivory toilet set which Evelyn had brought; Billy's beautifully bound volumes; a silk umbrella—ever so many other lovely presents. Finally came Polly's gift.

"Why—why—" Miss Rollens glanced at it a moment. "Come here, everybody. Let's look at this together," she said, and the class circled around her desk as she slowly turned the leaves. There were exclamations and remarks.

"Oh, isn't that the cleverest thing? Look at this picture of Grace. Oh, Miss Rollens, do you remember the time we went on that sleigh-ride? Wasn't it fun? Don't you wish we could go again? Polly, whatever made you think of this? Why, it's the very best of all!"

And when Miss Rollens had turned the last page, she put an arm around Polly.

"It's just the sweetest present, Polly dear," she said, and there was such a soft light in her eyes. "I'll always, always keep it, and whenever I look at this little book, it will bring back this happy year, and all the good times that we've had together." Then she said something which Polly never forgot. "Always remember, class, it isn't the cost of a present that counts; it's the love that stands behind it."—Junior Life.

### Who Watches You?

Two small boys were walking along a path near a railroad, and one of them wanted to walk on the track. But when he first thought of it he said: "I guess I won't now. If my mother should look out of the window she'd see me, and she doesn't like me to walk on the track."

After a while a hillock shut them from view of the houses.

"Now we can walk on the track," cried the boy. "Come on, Joe."

"I guess I don't want to," said Joe.

"Ah, come on, your mother can't see you."

"I guess I don't want to anyway."

Then a lady who was walking behind them smiled at Joe, and said, "Who watches you, laddie?"

"Why, I guess I watch myself, ma'am. Mother says if I don't I won't behave very well, 'cause other folks can't watch me all the time."

Wise little Joe, who had learned to watch himself and see that he did the right thing whether mother or father or teacher could see or not! He will come out all right, where the fellow that needs watching will get into all sorts of trouble.

Who is watching you, boys? Have you learned to stand guard over yourself?—Christian Observer.

GOD'S CARE.

God will take care of you. All through the day
Jesus is near you to keep you from ill;
Waking or resting, at work or at play,
Jesus is with you, and watching you still.

He will take care of you. All through the night
Jesus, the Shepherd, His little one keeps;
Darkness to Him is the same os the light,
He never slumbers and He never sleeps.

He will take care of you. All through the year,
Crowning each day with His kindness and love,
Sending you blessings and shielding from fear,
Leading you on to the bright home above.

He will take care of you. Yes; to the end
Nothing can alter His love for His own,
Children, be glad that you have such a Friend,
He will not leave you one moment alone
—Frances Ridley Havergal.

**The Whistle.**

When I was a child of seven years, my friends, on a holiday, filled my pocket with coppers. I went directly to a shop, where they sold toys for children; and, being charmed with the sound of a whistle, that I met by the way in the hands of another boy, I voluntarily offered and gave all my money for one. I then came home, and went whistling all over the house, much pleased with my whistle, but disturbing all the family.

My brothers and sisters and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth; put me in mind of what good things I might have bought with the rest of the money; and laughed cried with vexation: and the reflection gave me more chagrin than the whistle gave me pleasure.

This, however, was afterwards of use to me, the impression continuing on my mind; so that often, when I was tempted to buy some unnecessary thing, I said to myself, "Don't give too much for the whistle"; and I saved my money.

As I grew up, came into the world, and observed the actions of men, I thought I met with many, very many, who gave too much for the whistle.

If I knew a miser, who gave up every kind of comfortable living, all the pleasure of doing good to others, all the esteem of his fellow-citizens, and the joys of benevolent friendship, for the sake of accumulating wealth, "Poor man," I would say, "you pay too much for your whistle."—Benjamin Franklin.

**The Telephone Game.**

There were ten cousins altogether visiting at the farm, and you can just imagine the fun they had together. One day Bob made a telephone with two tin cans and a piece of picture wire, about forty-five feet long, and, of course, all the children wanted to try it. He had put the wire through two holes in the bottom of each can and twisted it to hold it firm.

"I know what let's do," May suggested. "Let's run the telephone wire through the attic and the hall upstairs. Then the wire will be in a straight line. It works better that way. Dick can go to the attic and we'll stay in the hall and sing into the telephone. Dick will guess who is singing, and, if he guesses correctly, the singer will have to give a forfeit."

"That will be fun," cried Dick.

He loosened the wire from one of the cans, put it through the keyhole of the attic door, and fastened it to the can again. Then he held a can to his ear. At the end of the long hall the cousins lifted the other can, one at a time, pulled the wire tight, and sang into it.

Although their voices sounded very queer, Dick guessed who some of the singers were and made them give forfeits. At last there were only two forfeits left.

"What shall the owner do to redeem it?" Sally asked and dangled a handkerchief over Dick's head.

"He shall be a cat," said Dick.

Then Mary, to whom the handkerchief belonged, made every one laugh by sitting on the floor and pretending to wash her face.

"What shall the owner do to redeem it?" Sally asked and held a pocket knife over Dick's head.

"He shall be a dog," said Dick.

And Bob, who owned the knife, began to bark, and chase the cat and the cousins screamed with delight.

It was all so much fun that you may

# The Retiring Fund For Deaconesses

There are more than two hundred deaconesses in the Church, the majority of whom are working for a salary too small to permit of saving for old age or infirmity.

The Retiring Fund has been incorporated by the Executive Committee of the National Conference of Deaconesses for the purpose of receiving funds, the income of which will provide for those deaconesses "who on their retirement from active service have insufficient provision for their needs."

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GIFTS both large and small are needed.

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# "THE REAL LINCOLN"

**From the Testimony of His Contemporaries**
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**Fourth Edition, Revised and Enlarged**
**(M. D. Carter, Editor)**

A composite analysis and startling but little known facts of the Life, Character and Work of the Civil War President made from data gathered from his many biographers, most of them his contemporaries.
An invaluable book for students of the Life of Lincoln and of the Causes that led to "The Irrepressible Conflict".

To Whom These Present Come Greeting:

I have read and take pleasure in commending this history, "The Real Lincoln", by Charles L. C. Minor, M. A., LL.D., The fourth edition revised and enlarged. Edited by M. D. Carter.

I am acquainted with a number of works on the life of Lincoln. But speaking in general terms, the writers, or certainly most of them, try to paint him into glowing terms.

This book of Dr. Minor's, revised by Miss Carter, gives us the real Lincoln. It makes a student feel better to know the man, who is being studied. This book makes us know Lincoln. He was one of the most cruel leaders of a nation and a cause that to me appears on the pages of history. This book makes us see him as he was, not as he is painted. It enables us to see his attitude to the South. And yet he had Southern blood coursing through his veins.

He was a man of many jokes, which were coarse, smutty, to say the least. He was not a Christian, nor did not claim to be. He even said in his debate with Senator Douglas, "I am not a gentleman, and never expect to be". I guess we may accept this as the truth.

This book studies Lincoln from every angle, and as a result gives us the real Lincoln. In calling before me the great presidents, including Jefferson Davis, and the other great men of the United States, I find no associates with whom Lincoln would be at home. Every one in their greatness totally eclipse him.

I commend this book to all students of history and to all others who want to know historical facts. History is made up of the lives of great men. But, sad to say, that sometimes the non-great make history, but when they do it, it is cruel and vindictive.

I hope all young people will read this book and learn who the real Lincoln was.

Very truly yours,

**REV. W. R. CHAPMAN.**
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be sure they played "Telephone" many more times before the visit was over.—Hazel Boring, in Child Life.

### The Liberty Bell.

Here are some things about the Liberty Bell it would be well to cut out and paste in your scrap-book:

July 8, 1776, the bell was rung for the proclamation of the Declaration of Independence.

On October 24, 1781, the bell rang out for the surrender of Cornwallis.

April 16, 1783, it rang out for the proclamation of peace.

September 29, 1824, it rang to welcome Lafayette to the Hall of Independence.

July 4, 1826, it ushered in the year of Jubilee, the fiftieth anniversary of the republic.

July 24, 1826, it tolled for the death of Thomas Jefferson.

July 4, 1831, is the last recorded ringing of this famous bell to commemorate the day of independence.

February 22, 1832, it rang to commemorate the birthday of Washington.

In the same year it tolled the death of the last survivor of the Declaration, Charles Carroll, of Carrollton.

July 2, 1834, it tolled once more. Lafayette was dead.

July 8, 1835, while being tolled for the death of Chief Justice John Marshall, a crack was developed, starting from the rim and inclining in a right-hand direction toward the crown.

Its voice is silent, but its deeds will ring in the hearts of all patriotic people so long as the name of liberty shall last.—Selected.

---

Some years ago a number of people met together to pray for rain. Showers had not fallen for weeks, and the fields were parched and dry. When they came to the church to pray, only one, a little girl, had an umbrella. "Why did you bring that umbrella?" She said: "Why, I thought we had come to pray for rain." Before that prayer service ended, the shower fell.—Robert P. Wilder.


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**Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.**

### CONTRIBUTIONS TO LEPER MISSION
### APRIL, MAY, JUNE, 1928.

| | |
|---|---|
| Bible Class, Emmanuel Chapel, Boyce, Va. (Dr. Wilson's Lepers in Korea) | $ 10.00 |
| Mr. W. S. Donnan, S. S. First Presbyterian Church, Richmond, Va. | 20.00 |
| Woman's Auxiliary, Grace Church, Berryville, Va. | 14.00 |
| Woman's Auxiliary, Trinity Mission, Bowling Green, Va. | 1.00 |
| Woman's Auxiliary, St. George's Church, Fredericksburg, Va. | 10.00 |
| Woman's Auxiliary, Section B. St. George's Church, Fredericksburg, Va. | 1.00 |
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| Mrs. William Clift, Richmond, Va. | 1.00 |
| Mrs. L. G. Edmunds, Halifax, Va. | 3.00 |
| Miss M. T. Bargamin, Richmond, Va. | 4.00 |
| Mrs. R. R. Harrison, Richmond, Va. (Church for Lepers, Manamadura, India) | 1,000.00 |
| Miss Gabriella Hunter, Richmond, Va. (In memory of her mother) | 5.00 |
| Mr. Flaxington Harker, Richmond, Va. | 20.00 |
| Two Friends, Richmond, Va. | 5.50 |
| Mrs. J. L. Stines, Richmond, Va. | 25.00 |
| Wiss Kate Winston, Richmond, Va. | 10.00 |
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| Mrs. C. M. Colhoun, Cumberstone, Md. (Support Leper Child) | 5.00 |
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| Mrs. A. L. Adamson, Richmond, Virginia | 50.00 |
| Miss Evelyn Gordon, Richmond, Va. | 10.00 |
| Circel No. 2, Second Presbyterian Church, Richmond, Va. | 30.00 |
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| Faculty and Pupils of Gunston Hall, Washington, D. C. | 30.00 |
| Mr. T. A. Turner, Seventh Street Christian Church, Richmond, Va. (Support of leper for one year) | 40.00 |
| Mrs. Benjamin H. Smith, Richmond, Va. | 500.00 |
| Woman's Auxiliary, Second Presbyterian Church, Richmond, Va. | 25.00 |
| A Friend | .50 |
| Mrs. James Rogers, Herndon, Va. | 1.00 |
| May meeting | 6.60 |
| For Pete | .06 |
| Misses Lou and Annie Jones, Richmond, Va. | 10.00 |
| Grace Church, Cismont, Va. | 13.00 |
| Mrs. R. Powell Dunn, Richmond, Va. | 5.00 |
| Millwood, Va., Branch (Support three lepers—Purulia, India) | 45.00 |
| A Friend, Richmond, Va. | 5.00 |
| Interdenominational Missionary Union, Richmond, Va. | 50.00 |
| Mrs. J. Lightfoot's Circle of King's Daughters, Richmond, Va. (Support of two lepers Naini Asylum, India) | 50.00 |
| For Camp | 1.00 |
| Miss Elizabeth Snowden, Alexandria, Va. | 10.00 |
| Total | $2,353.11 |

In May Mr. W. M. Danner, General Secretary for the American Mission to Lepers, was in Richmond for a few hours to confer with the officers of the Richmond Branch on important matters pertaining to the work. We are glad to report a great increase in gifts and interest in the past few months.

I attended a lovely meeting of the Junior Branch, of which Miss Annie Allison is President, not long ago. About twenty people were present, among them dear little children, who took part in the service and are being taught love for missions all over the world, the lepers included.

Beautiful posters had been made by the President, one a tall tree full of green leaves. Each person plucked off a leaf and read aloud a story of some phase of work for lepers pasted underneath. Truly, "the leaves of the tree are for the healing of the nations".

All contributions most gratefully received and acknowledged by

MISS EVELYN P. MERIWETHER,
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### SPECIAL NOTICES.

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# Deaths

**MORRISON:** Died, Saturday, June 23, 1928, at his home, Rosedale, Culpeper, Va., HAMILTON FARNHAM MORRISON. Services from St. Mark's Chapel, Rixeyville, Va. Interment in Masonic Cemetery. Rev. Kensey Johns Hammond officiating.

**HARRISON:** Entered into the Life Eternal at his home, "West Hill", near Staunton, Va., March 23, 1928, EDWARD CARRINGTON HARRISON, son of the late Henry Harrison, in the sixty-eighth year of his age.

"The pure in heart shall see God."

**IN MEMORIAM.**
**Marion Colesberry Wood.**

Entered into Eternal Life at the midnight hour, while in the hospital in Brunswick, Ga., MARION COLESBERRY WOOD, widow of the late Alfred Vincent Wood, and daughter of Mr. and Mrs. Samuel Colesberry, formerly of Philadelphia, later of Brunswick, Ga. She is survived by seven children: Mrs. J. H. Hopkins, Thos. C. Wood, Ralph M. Wood, Alfred V. Wood, Mrs. J. D. Gould, Miss Marion C. Wood and Laurence R. Wood; seven grandchildren, two sisters: Misses Lula C. and Nellie M. Colesberry. Mrs. Wood was born in Philadelphia, August 3, 1862, and when, at the age of five years, her mother and father brouiht her to Brunswick, where her father was engaged in the U. S. Revenut Cutter. Service until his death. She was a lifelong, consistent, and active member of St. Mark's Episcopal Church at the time of her death was president of the Woman's Auxiliary, and was deeply interested in all activities, both religious and civic. Her beloved husband preceded her to the grave a little over two years, his death, so sad and so sudden, was a shock from which she never hardly rallied. It was in the freedom of this devoted family circle that one best learned the love, the tenderness, the consideration and charm of her nature, but the beauty and strength of her life lay not in what she received, but what she gave—so thoughtful of others, wise in her counsel, generous in her judgments, she gave all that Christian character can give to sweeten and ennoble life; and used these atributes every day, and in the using there came forth a soul so sweet, so lovely, that we will always say, "I thank God for her". A loving and devoted wife and mother, an affectionate sister, kind and sympathetic to relations and friends, yet, for the last year frail in health, but her indomitable spirit lifted and upheld her above depression, which is often induced by sickness, and she met each day till the last with unfailing patience and cheerfulness. Devoted to her church, and of all the services, especially did she love and consider it her precious privilege to attend the Holy Communion. As sweetly closes the flowers at eventide, so her pure spirit passed from amongst us, not changed but glorified:

"And God will not make the glorified so new,
That they are lost to me and you."

"I just begin to think about the gladness and that day,
When 'they' shall tell us all about the way,
That 'they' have learned to go—
Heaven's pathway show."

God pity and bless those sweet, faithful, and devoted children, bereft in two short years of a precious father and mother.

"And so for 'them' there is no sting of death,
And so the grave has lost its victory;
It is but crossing with abated breath,
And white-set face a little strip of sea—
To find the loved ones waiting on the shore,
More beautiful, more precious than before."

M. V.

**MAJOR WM. F. ANDERSON.**

Peacefully, on the afternoon of June 29, MAJOR WM. F. ANDERSON, in his eighty-eighth year, passed into the great beyond. He died as he had lived, calm and unafraid, the soldier that he was.

His march was straight and steady; his standard high; and his vision clear.

He served in the Confederate Army throughout the Civil War, so it seemed nothing more than fitting, and just as he would desire, that the Confederate flag should serve as a pall, while he lay so peacefully sleeping. His love for little children, his friends, and the beautiful things of life brought their own reward to a beautifully rounded life.

Whatsoever things are true, honest, just and of good report were the things emblazoned on his motto.

The burial service took place from his late home, Covington, Va., the Rev. D. Whittle in charge. Surrounded by his family and friends, he was tenderly laid to rest in the Covington cemetery by the side of his wife.

Major Anderson is survived by his six children: Mrs. J. Howard Gibbon of Frankfort, Ky.; Miss S. Josie Anderson and Mrs. David L. Luke of Tarrytown, N. Y., Mrs. Wm. Sangster of Peterboro, Canada; Mr. Wm. F. Anderson, Jr., and Miss Ida M. Anderson of Covington, Va.

M. S. G.

**A Prayer in Song.**

**"Spirit of the Living God,**
**Fall fresh on me!**
**Spirit of the Living God,**
**Fall fresh on me!**
**Break me! Make me!**
**Cleanse me! Fill me!**
**Spirit of the Living God,**
**Fall fresh on me!"**

## PERSONAL NOTES.

Cross, Uniontown, of which he has been in charge since March.

On June 16, 1928, the Rt. Rev. John Gardner Murray ordained to the diaconate in the Bishop's Chapel of the Diocesan House, Baltimore, Claud Hill Leyfield. The candidate was presented by the Rev. W. D. Morgan. The Rev. Mr. Leyfield served for some years in the Methodist ministry and is now assisting the Rev. Arthur McKinstry in Albany, N. Y.

On June 24, at St. Gabriel's Chapel, Breien, N. D., the Rt. Rev. John Poyntz Tyler ordained to the priesthood William Skala Cross, of Cannon Ball. The Rev. H. H. Welsh, of St. Luke's Chapel, Fort Yates, presented the candidate. Bishop Tyler preached the sermon. Mr. Cross is the first Indian, born and raised in North Dakota, to be ordained in that district.

On the Feast of St. John the Baptist, being the Third Sunday after Trinity, in Calvary Cathedral, Sioux Falls, Kelley Brent Woodruff, son of the Dean of the Cathedral, was ordained to the diaconate by the Bishop of South Dakota. Sermon was preached by the Rev. Paul H. Barbour; Litany was read by the Rev. E. Croft Gear; and the Dean presented his son for ordination. Mr. Woodruff has spent his boyhood in the Cathedral parish and will enter the Dakota Indian field on the Standing Rock Reservation.

On the Feast of St. Peter, in All Saints' Chapel, Sioux Falls, the Rev. Alfred J. Haines, Deacon, was ordained to the priesthood by the Bishop of South Dakota. The Rev. E. Croft Gear preached the sermon. The Rev. Conrad H. Gesner read the Litany, and the candidate was presented by the Rev. James G. Ward.

On February 29, 1928, Robert Howe Daniell was ordained Deacon in St. Paul's Church, Augusta, Ga., by the Rt. Rev. F. F. Reese, the Rev. J. A. Schaad, rector of St. Paul's Church, presented the candidate, and the sermon was preached by the Rev. Mercer P. Logan, D. D., Dean of the DuBose Memorial Training School.

Mr. Daniell is a student at the DuBose School until the completion of his course in December next.

On June 2, 1928, Henry James Charles Bowden was ordained to the diaconate in St. Athanasius' Church, Brunswick, Ga., by the Rt. Rev. F. F. Reese. The Rev. R. K. Tucker, rector of St. Mark's Church, Brunswick, presented the candidate, and the Rev. J. C. Perry, rector of St. Athanasius' Church, preached the sermon. There were present also the Rev. C. H. Lee, D. D., of St. Simon's Island, the Rev. J. H. Brown, Archdeacon, of Savannah, and the Rev. H. R. Moore.

Mr. Bowden has become a Curate of St. Philip's Church, New York City, still remaining canonically connected with this diocese.

On June 24, 1928, Francis Hopkinson Craighill, Jr., was ordained to the diaconate in the Church of the Good Shepherd, Rocky Mount, N. C., by the Rt. Rev. F. F. Reese. The Rev. Francis Hopkinson Craighill, rector of that church, presented the candidate and preached the sermon.

Mr. Craighill is temporarily in charge of Calvary Church, Americus, Ga., and will return to the Theological Department of the University of the South at the opening of the next scholastic year.

It was a matter of interest in this case that the candidate who was ordained, was the son of the rector of the parish and the grandson of the Bishop who ordained him.

In San Francisco, at Grace Cathedral, on Ember Wednesday in Whitsun Week, May 30, following the commencement exercises of the Church Divinity School of the Pacific, the Rt. Rev. Edward Lambe Parsons, D. D., Bishop of California, ordained to the diaconate Ohmer Marcus Bailey, A. B., Mus. B., William Lloyd Cornwell, and Edward Underwood, A. M., Mr. Cornwell being ordained for the Bishop of Los Angeles.

The candidates were presented by the Very Rev. Herbert H. Powell, Ph. D., S. T. D., Dean of the Church Divinity School, Messrs. Bailey and Cornwell being graduates of this year, and Mr. Underwood instructor in New Testament Greek and lecturer in the philosophy of religion, as well as a special student at the school.

The Litany was read by the Ven. Noel Porter, Ph. D., Archdeacon of the Diocese. The Very Rev. J. Wilmer Gresham, D. D., Dean of Grace Cathedral, was epistoler, the Rev. Ohmer M. Bailey, senior candidate to be ordained, gospeller, and the Rev. William A. Brewer, D. D., Dean of the Convocation of San Jose, and rector of St. Paul's Church, Burlingame, preached the sermon.

The Rev. Mr. Bailey will continue for the present as assistant choir-master of Grace Cathedral, but expects to leave soon for Cambridge, Mass., where he will enter the Episcopal Theological School in the fall as a graduate student. His address is at present 1051 Taylor Street, San Francisco.

Rev. Mr. Cornwell has entered upon his duties as curate at St. Paul's Church, Oakland, where he has been working during his senior year. His address is 2605 Ninth Avenue, Oakland, telephone Merritt 3206.

The Rev. Mr. Underwood will continue as instructor in New Testament Greek and lecturer in the philosophy of religion at the Church Divinity School of the Pacific. He has also assumed charge of St. Matthew's Church, Berkeley. His address will continue to be 1051 Taylor Street, San Francisco.

## DEATHS.

On Saturday, June 30, 1928, in Bethlehem, **Mr. Albert N. Cleaver** fell asleep. For the past few months the infirmities of age made rapid inroads on his strength, but he reached his four score years and a little more.

Mr. Cleaver was one of Bethlehem's foremost citizens and philanthropists. For more than a generation he was a vestryman of the Pro-Cathedral of Nativity and always in his place. He was one of the old-fashioned type of Christian gentlemen, whose sympathies and help were given to all in need.

Bishop Sterrett and Dean Gateson conducted the funeral services on Monday at 2:30 P. M., July 2, 1928. His widow, who was Miss Elizabeth Hent Sayre, daughter of Robert Haysham Sayre, one of the pioneers who built the Lehigh Valley Railroad, remains with memories of a most happy and blessed union with one of God's saints for more than fifty years. May light and peace perpetual shine upon him.


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# A Youth's History of the Great Civil War

**By R. G. HORTON**
**Edited by Lloyd T. Everett and Mary D. Carter.**

Rev. W. R. Chapman, Ph. D., D. D.
Minister.
Bealeton, Fauquier Co., Va.
June 5, 1928.

To Whom These Presents Come Greetings:

I have just read and feel it my duty to commend this history, "A Youth's History of the Great Civil War in the United States", by R. G. Horton, edited by Lloyd T. Everett and Mary D. Carter. The 1927 edition is a revised edition. The earlier editions came out in 1866-1868.

It seems that Mr. Horton wrote the book primarily for young readers and students. But I wish to say it will be helpful to adult readers and students of all ages.

It is the most honest and trustworthy history of The War Between the States I ever read. I wish every boy and girl; and indeed, every adult in the South would read it, and make it a real study. It is worthy to be studied carefully by all who want to know the truth, and all who would read history, should want to read it and study an honest work.

To this wish, I must add one more: I wish every boy and girl in the North, and indeed, in the whole country, would and study the book, you would look upon the days now past in an attitude of a better understanding.

The material given to the public in this book is to the point. It should be placed in every library, especially high school library in this country. It is a fine vindication of the Southern side of the memorable controversy of those times from 1861-1865.

I want to thank the editors of this new edition for giving to the world this great history. You have done your work well.

Very truly yours,
W. R. CHAPMAN.


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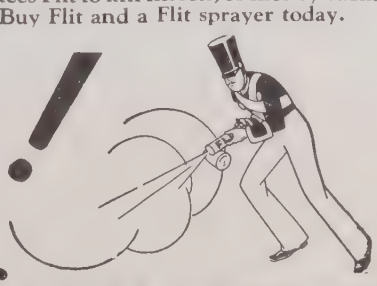
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# Southern Churchman

DOMINUS FRUSTRA ISIN 1835

Vol. 93. RICHMOND, VA., JULY 28, 1928. No. 30.

## OUR PRAYER BOOK

The investigation of origins is always attractive to the thoughtful mind, but the study of the history of the Anglican Prayer Book must ever be possessed of a fascinating interest to the English Churchman. The Prayer Book has a charm like the charm of home to the man who loves it, and when we think of the Prayer Book and its beauty and its power, in the past as well as in the present, we cannot but be animated by a desire to know how it was produced, what were its origins, and the methods of the minds that were at work in its production.

Now the starting point of all our reading and thinking must be this: The Prayer Book was the product of an Age. That Age was the Reformation. The men who produced it were the Anglican Reformers. They were Scripture-inspired, Spirit-led men, who represented in that cardinal epoch of England's history the leadership of the English Church. The Church of England was not born at the Reformation. That is an historical error. But it was born again then. And our Prayer Book represents the new birth of that era. It came from men whose eyes were opened to see, whose hearts were inflamed with the love of Christ to do and to dare. As the product, therefore, of that age and of these men, the Prayer Book is the exponent of the distinctive principles of the re-formation of the Church of England. It stands to-day as a bulwark of the scriptural truth that those men re-discovered for the Church; of the rights and liberties of the laity of England's Church that they then secured; of the recovery of the spiritual worship of the Apostolic Church that they re-established; and, above all, of the revival of Apostolic Christianity.

The history of the Prayer Book is, in one sense, the history of the Reformation of the Church of England. For it was:

The result of the repudiation of the papal supremacy.

The logical consequence of the abolition of the mediaeval service from the English Church.

The expression of the new worship of the national Church in its form and language and ritual and purpose.

The recovery of the right of the laity to participate intelligently in a people's service.

The re-assertion of the primitive truth on the lines of the New Testament and the Apostolic teaching.

In one word, the re-formation of the worship, and of the doctrinal system of the Church of England.

The Prayer Book, as a book, represents in its contents the productions of many ages and the writings of many authors. It is not the production of a single writer on one subject. It is a compilation. And its contents and materials cover a period of about three thousand years. It represents the best of the liturgical material of all the churches: the inspired outpourings of prophet and psalmist, and of the Apostles in the Apostolic Age, the work of the anonymous authors of the Ante-Nicene and Post-Nicene eras; of the early and later mediaeval periods; of the Roman; of the Anglo-Saxon; of the Lutheran and other reformers; and of the divines of the Caroline era. As far as the material is concerned, the fine illustration of Canon Daniels in his Preface, of a cathedral built of many materials, with stones brought from many quarries, by many builders, but built on one great architectural plan and unified by one constructive mind and inspiring spirit, is accurate and descriptive. The vast historical reach of the Prayer Book is almost a revelation to the thoughtful student.—*Dyson Hague.*

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Cheats—By A. B. Williams | 5 |
| Rays of Light from God's Lamp—By W. W. Rugh | 7 |
| Family Prayers—By Bishop Meade | 7 |
| Retreat to Romanism | 7 |
| Where the Spirit of God Is, Is Liberty—By Bishop Guerry | 9 |
| Favorite Scripture Verse | 10 |
| Eighth Sunday after Trinity—By Berkeley Minor | 11 |
| Book Reviews | 12 |
| Letters to the Editor | 12 |
| Church Intelligence | 14 |
| Family Department | 17 |
| Children's Department | 19 |
| Deaths | 23 |
| Ordinations | 23 |



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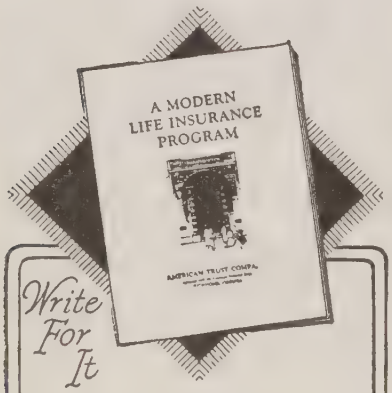
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## Thoughts For the Thoughtful

Many mean things are done in the family for which moods are put forward as the excuse, when the moods themselves are the most inexcusable things of all. A man or a woman in tolerable health has no moral right to indulge in an unpleasant mood.

Be it ours to see great things in the little.

"By valley and by upland the breezes blow, by forests and o'er far seas, but never do they waft sweet coolness where God's Spirit is not found. Never is there human heart beat unfelt by the Father's Love."

The life that spends most money on itself is the least impressive.—Rev. Wm. Porkess.

We never see anything truly until we see it in the light of the glory of God. Set a dull duty in that light and it shines like a diamond. Set a bit of drudgery in that light and it becomes transfigured like the wing of a starling when the sunshine falls upon it. Everything is seen amiss until we see it in the glory! And therefore it is my wisdom to set everything in that light, and whether I eat or drink, or whatever I do, to do all to the glory of God.—J. H. Jowett.

The deepest experience of the Christian is no "flight of the alone to the alone", but a union in God, now known as Love, with Angels and Archangels and all the company of Heaven. The religious soul finds God within itself in all ages. But when God is revealed as Love, this can no longer be a solitary experience; it becomes an incorporation into the fellowship of all those whom God loves and who in answer are beginning to love Him.—Bishop Temple.

That God's whole program may be triumphantly completed, He is waiting for men and women who will not stagger at the promise through unbelief. He has had such men in the past, true sons of faithful Abraham whom He made the spiritual fathers of multitudes. Of such were within recent times, the Wesleys, the Moodys, the Hudson Taylors—mighty men of valour, who by faith, subdued kingdoms, wrought righteousness, obtained promises, and turned to flight the armies of the aliens.—Exchange.


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Perhaps the crescent moon smiles in doubt at being told that it is a fragment awaiting perfection.—Tagore.

"Even in heaven," says Plotinus, "we must follow the upward path, ever attaining, and ever aspiring."

'There is One, so fair, so bright,
So good, so gracious! Love, and Life, and Light,
Are His rich titles. Oh, for Him I long,
To be my Hope, my Joy, my Strength, my Song!
Earth's shadow melts in conquering light away
Before the rising Day-star's earliest ray."

O praying ones, who long have prayed
And yet no answer heard,
Have ye been sometimes half afraid
God might not keep His word?

It isn't work that kills men, it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is the rust upon the blade. It is not the revolution that destroys the machinery; it is the friction.—Henry Ward Beecher.

### CHARLEY'S OPINION.

The girls may have their dollies,
Made of china or of wax;
I prefer a little hammer
And a paper full of tacks.

There's such comfort in a chisel!
And such music in a file!
I wish that little pocket-saws
Would get to be the style!

My kite may fly up in the tree,
My sled be stuck in mud,
And all my hopes of digging wells
Be nipped off in the bud.

But with a little box of nails,
A gimlet and a screw,
I'm happier than any king—
I've work enough to do!

—Anna E. Treat.


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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., JULY 28, 1928. No. 30.


## CHEATS

Fifty-five years ago one of the most brilliant, lovable and attractive men ever born from the fine old aristocracy of Southern Georgia, studying for the Presbyterian ministry, was beset and overcome by doubts of essential doctrines of Christianity and his own Church. Few men ever have faced a test more cruel than his. Left an orphan, he had been brought up by an aunt whose fervent desire and constant prayer were to see his splendid talents and beautiful personality active in the Christian ministry. Gratitude and tender love urged him to gratify her heart's desire. Manhood and honor demanded that he should not profess to believe and promise to teach what his mind rejected. The strong, high-bred, old woman submitted without a murmur to frustration of her dream and hope and ambition. She preferred that a man of her blood and about whom her affections were wrapped so closely be or do or incur anything rather than be a cheat and hypocrite, or stoop to earn his living by false pretenses.

Her prayers were partly answered after her death. Like many another man, the nephew, after a time of doubting and searching and thinking and faithful study and observation, was led to become a very humble, devout, believer, a practical, working, praying Christian. Perhaps he had been abnormally and unnecessarily sensitive. So far as is known now, he never told what his doubts and fears were. He may have shrunk from the possibility of disturbing the faith of others. Probably if he had talked freely and frankly with those qualified to inform and advise the clouds on his soul would have cleared quickly. If he had continued his studies, completed his vows and begun his ministry, actual experiences might have convinced him. He was young and shy, knowing little of life and men, and was in a perilous and troubled time when the old, inherited hopes given by Christianity made all the hope left for a defeated people and an uptorn civilization. This man had reached arms' bearing age only in time to serve as a soldier in the last moments of the Confederacy, but had done his full part for a doomed cause and in a dissolving army. He returned home to find every heart bleeding from a new wound, shadowed with new dreads, every face turned to darkness apparently impenetrable, the fundamental confidence in the Wisdom and Mercy of God, the mediation of the Saviour and reunions, deliverance and happiness beyond the clouds and the grave yet strong and triumphant and the one remaining comfort. He heard men and women sing General Lee's favorite hymn, "How Firm a Foundation", by the ashes of their homes, when there seemed to be no earthly foundation on which to build: "Jesus, Lover of My Soul", while the waves of trouble rolled ceaselessly and the tempests were beating hard: "Rock of Ages", while only the Cross remained to which any might cling. When the history of that time in the "Bible Belt", at which Mr. Menckin and The New York Churchman sneer so scornfully, is fully written and understood it will be known that the inspiration to restoration and new and richer and stronger growth for a smitten and conquered people was allegiance, from mountains to coasts, to the old time, simple, sturdy, stalwart, Christianity, handed down from fathers and mothers, **the unconquerable belief in God and Christ, the Scriptures and the Divine promises. No fancy, hand-made, namby-pamby, and confused theology could have met the need.**

The man sealed his lips and turned to face a life far different from that for which he had hoped, which had been hoped for him, for which he had been nurtured and trained. He found a little job as assistant teacher in a private school at forty dollars a month, eight months of the year. Afterward he found other employment, but he worked and lived and died with poverty menacing always, obscure except in his own narrow circle. He had no talent for acquisition or self-advertising. Yet, to the end he was happy with a wife in all stress his loyal and cheerful comrade. He left a family of useful citizens and went hence, his conscience clear, a gentleman unafraid and dauntless, after a stainless life assured of forgiveness for his errors and wanderings and of joyful resurrection.

This man's life, however serious and grievous its mistakes, is a glorious and beautiful contrast to that of men who assume the vows and responsibilities of the Christian ministry and before or after that most solemn of all human acts lose their faith or pervert it, secretly or openly desert the banner under which they enlist and pretend to serve. No other cheats are so horrible. The swindler who imposes on credulity by misrepresenting his wares, giving short weight or measure, or taking money for something worthless is the object of universal detestation and contempt and goes to jail if detected. Human law provides no penalty for the man professing to be a Christian minister while he has persuaded himself that Christianity is false and the Bible a collection of short stories, allegories and fables, receiving pay and trust from a Christian organization while doing all he can to destroy it, its principles and doctrines, and lead away its membership. It is impossible to imagine sacrilege or blasphemy more awful than that of an Episcopal minister, for instance, **signing the forhead of an innocent child with the sign of the cross while rejecting the divinity of Christ,** or reading the service for the desperately sick beneath the shadow of the Death's Angel's wing, **reciting the Creed which he regards and describes as a mere meaningless mass of words.**

Such are not new afflictions, obstacles, snares, cheats. The Saviour warned against them—false prophets in sheep's clothing, inwardly ravening wolves. Brief experience taught St. Paul that after his departure from Ephesus men would arise in the flock teaching perverse things. So it has been since the beginning. The Power and Mercy of God and belief and faith in Him have endured since the serpent, the first cheat, tempted the woman to seek knowledge forbidden to finite limitations; since Cain decided that his merits were unappreciated, since the golden calf was wor-

shipped and Baalam son of Beor, the soothsayer, could not see the angel in his path, plain to the sight of his humble and beaten creature.

Stealing, or holding, the livery of heaven in which to serve the devil is old as sin. The punishment of it in the hereafter is something of which we may not know and with which we have nothing to do. Dante draws a fantastic and somewhat ridiculous picture of the tortures of those who traffic in sacred things and the hypocrites. Laboriously made armor of vanity and self-satisfaction may protect the cheats against pangs of conscience and shame in this life. It cannot avert from them the scorn of the honest or the contemptuous pity of those who know that the Almighty cannot be deceived. "Thou God seest me."

**Alfred B. Williams.**

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate of the Bible Institute of Pennsylvania 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

### V. How are we to use God's Word?

1. As a **Mirror** (James 1:21-23; 2 Cor. 3:18).

The first thing that our sinful hearts need is to know their exceeding sinfulness in God's sight. Therefore He has given us a full life-size photograph of all our meanness by nature and by conduct in Rom. 1:18 to 3:18.

In this and many other Scriptures the Spirit reveals what man may become as the descendant of the one who followed his own desires rather than obeying the Word of God.

But, thanks be to God, He has revealed in the mirror of His Word more than the exceeding sinfulness of fallen man. He has also revealed the glory of His only begotten Son, as the One into whose image we are to be conformed (Rom. 8:29).

Every believing heart will be transformed into His image from glory to glory by beholding His glory, what He really is, as to His nature or character, as revealed in the written Word. We behold the perfect picture of Him into whose image we are to be conformed in (Col. 3:12, 13, alsso James 3:17, and in 1 Cor. 13:4-7).

2. As a **Laver** (Ex. 30:17-21; Eph. 5:25, 26).

The laver was like a mirror, revealing uncleanness, but it also held water for the cleansing of the hands and feet of the priests. It is to us a type of Gods' Word, which has been given to cleanse us as to our daily walk and service, and which has also power to keep us clean (Ps. 119:9; John 17:17; 15:3; 2 Tim. 2:21).

On the basis of the finished work on the cross, God cleanses every believer, according to His Word, from every thought, word or deed that grieves Him, the moment it is confessed (1 John 1:9).

3. As a **Lamp** (Ps. 119:105).

His precious Word gives to every believing heart a knowledge of God's will, by revealing to us His ways for us. He tells us not only of the steps in the pathway in which Jesus Christ, His Son, walked with Him, but He gives us great principles for guidance, which are made real to our hearts by His Spirit (Isa. 50:10; Ps. 32:8; Eph. 5:17).

Illustrations of principles to guide us in His way are found in Rom. 8:6, R. V.; 14:23; 10:17; Isa. 64:4, R. V.; Prov. 3:6; Isa. 40:32.

4. As **Milk** (1 Peter 2:1, 2).

Our hearts need not only cleansing and guidance, but food to nourish in order that we may have strength for service. This is sweetly furnished at His table, spread by the Spirit in His wonderful Word. For the babes in Christ He has provided milk, that is, simple, clear revelations of the fundamental facts concerning what God has wrought for us in Christ through His finished work, and what He desires to do in and through us by His Spirit and Word (1 Peter 2:24; Rom. 5:8; Heb. 9:26; John 14:16, 17; 16:13-15; Acts 1:8).

5. As **Bread** (Deut. 8:3; Matt. 4:4).

Bread does not give life, but sustains, nourishes and builds up the life already received from God. The person and work of Christ, revealed to the heart of the believer by the Holy Spirit, through the Word of God, is indeed the Bread of life.

Those who grow in grace and in the knowledge of Him by feeding upon His Word, have strength for service, have ability to point out the way of life to others (John 6: 35, 38, 63; Heb. 1:3; Ezek. 2:9, 10; 3:1-3; Jer. 15:16).

6. As **Meat** (Heb. 5:11-14).

Strong meat or solid food is for those, who, by reason of use, have their senses exercised to discern both good and evil.

Until believers learn to know the difference between their own thoughts and the voice of the Holy Spirit, they are not able to understand the deep things of God's Word, the secrets of His heart, as written in between the lines of His love letter. His ways they cannot understand. They can only see when He does something, but do not understand why He does what He does. Only a heart yielded to Him and anointed by the Spirit can discover His ways, as revealed in His Word and made real through His dealings with His children (Ps. 103:7; 1 John 2:27; Ps. 25:4; 27, 11).

7. As **Honey** (Ps. 119:1903; 1r:10; 81:16).

Honey is for satisfaction. Milk, bread and meat are for sustenance, for nourishment, but the honey, the sweet things of God's Word, give us delight and rejoice our hearts as a satisfying portion.

The heart which has learned to find the sweet things of God revealed in His Word, seeks not to find pleasure in the lovely things of earth, having tasted of the Lord that He is good, and having found Him the One altogether lovely (Ps. 24:8; Songs of Solomon 5:16; Isa. 7:15).

8. As **Gold** (Ps. 19:9, 10; 119:72).

Who is so rich as the one whose heart is filled with the knowledge of God's Word, knowing God's thoughts, knowing His desires and living in the light of His countenance, which beams upon us from every page (Ps. 119:127, 162; Prov. 8:10, 11, 19).

9. As a **Sword** (Heb. 4:12; Eph. 6:17).

The Holy Spirit uses God's Word to separate us from those things which are not pleasing to Him, and also to give us victory over Satan (2 Cor. 6; Eph. 6:10-18; 1 John 5:4; Rev. 2:12-16).

His Word, as a sword, will destroy His enemies when He comes to establish His kingdom (Rev. 19:21).

10. As a **Fire** (Jer. 23:29; Luke 24:32).

Fire warms, burns and illuminates. When the Spirit burns a message into our hearts from the Word of God it not only purifies our hearts, but illuminates also. This message then may be passed on through us in a way that shall burn into the hearts of others. His Word became thus a fire in Jeremiah's heart (Jer. 20:9; 1 Cor. 9:16).

11. As a **Hammer** Jer. 23:29).

A hammer is used to break and to build. The hammer of His Word breaks stony hearts, but builds up believers. Sometimes our hearts are broken up by a message, but that makes it possible for the Holy Spirit to shape us, then to chisel and to polish us (Rom. 8:28; 1 Peter 2:5 1 Kings 6:7).

12. As **Seed** (1 Peter 1:23; Matt. 13:1-32; Ps. 126:6).

His blessed Word is the incorruptible seed that has the life germ in it and power to beget a new life, even the life of Christ, in the heart of every one who believes it.

When the glorious fact that Christ died for our sins was buried and rose again, according to the Scriptures, are received by faith, it is like the soil closing about the seed, which under the sunshine of God's love, springs up into a new life, "first the blade, then the ear, then the full corn in the ear" (1 Cor. 15:3, 4; Heb. 4:2; Mark 4:28).

### BERNARD SHAW ON RELIGION.

"This much I know, looking at life at seventy—men without religion are moral cowards, and mostly physical cowards, too, when they are sober," says Mr. Bernard Shaw, in the Christmas London Magazine, in an interview recorded by Mr. George Sylvester Viereck. "Civilization cannot survive without religion. It matters not what name we bestow upon our divinity—without religion life becomes a meaningless concatenation of accidents. I can conceive of salvation without a god, but I cannot conceive of it without a religion.

"Evolution is a mystical process.

"I am not merely a gadfly that stirs men to think," Mr. Shaw says later. "My work viewed as a whole is constructive. I have laid a brick or two of the ground-work for a new gospel."

# FAMILY PRAYERS

## Collected by the Right Reverend William Meade, D. D.

I.

FROM THE SCRIPTURES—MORNING AND EVENING.

UNTO Thee, O Lord, do we lift up our souls. Thou art worthy to receive blessing and honor, and glory, and power; and for Thy pleasure and Thy praise, they are and were created. O Lord, we are ashamed, and blush to lift up our faces before Thee; for our iniquities are increased over our heads and our trespass is grown up unto the heavens. If Thou contend with us, we are not able to answer Thee, one of a thousand. The imaginations of the thoughts of our hearts have been evil, only evil, and that from our youth up.

How seldom art Thou, O God, in all our thoughts. How unadvisedly have we spoken with our lips, when our spirits have been provoked within us. How have we grieved that Holy Spirit by which we are sealed unto the day of our redemption. Thy mightest justly swear in Thy wrath that we should never enter into Thy rest. But, oh! the riches of the patience and forbearance of our God! how long suffering is He towards us, not willing that any should perish. Oh! that His goodness might lead us to repentance, and His long suffering prove our salvation! Weary and heavy laden with the burden of our sins, we come to our Lord for rest. We would look unto Him whom we have pierced with our sins, and mourn in bitterness. We would smite upon our breasts and cry, God be merciful unto us. May the love of the spirit of life in Christ Jesus, make us free from the love of sin and death.

We bless Thee that Thou hast laid our help upon one so mighty to help and save, and who hast redeemed us from the curse of the law by being made a curse for us. We bless Thee that He is still our advocate at Thy right hand, and ever livest to make intercession for us. We bless Thee for all the other benefits with which Thou loadest us. Thy goodness is Thy glory and, therefore, do Thy saints praise Thee. Every day will we bless Thee, and praise Thy name forever and ever. And let the people praise Thee, O God; yea, let all the people praise Thee. Oh! let the nations upon earth be glad, and sing for joy. Let Thy salvation and righteousness be openly showed in the sight of the heathen, and let all the ends of the earth see the salvation of our God.

Add to the Church daily of such as shall be saved. Make Thy ministers mighty in the Scriptures, thoroughly furnished unto every good work. Bless the schools of the prophets in our land. Purify those fountains; and may streams issue therefrom, to make glad the city of our God, and refresh the whole earth. Make those who abound in the goods of this world to be rich in good works, and willing to communicate of their store. Make the kings of the earth to be nursing fathers, and the queens to be nursing mothers of Thy Church; and soon may the kingdoms of this world become the kingdoms of our Lord Jesus Christ; in whose name we offer up our prayers and in the full meaning of whose blessed words we would sum up all our petitions at a throne of grace:

Our Father who art in heaven, hallowed be Thy name, Etc.

# RETREAT TO ROMANISM

I.

IN the initial stages of the struggle between the American Colonies and the British Crown there was one who thinking straight and true, analyzed carefully each factor in the situation and thinking through the situation as it actually existed, saw that the only alternative offered the colonies was liberty or servitude, freedom or slavery.

While others cried, "Peace, Peace!" deceiving themselves with vain hopes of compromise. While others hesitated, sought to dodge the inevitable, refused to face the issue that actually presented itself, Patrick Henry mentally tabulated the facts, thought the situation through and met the inevitable issue squarely without hesitation or evasion.

This Protestant Episcopal Church which we love with all the devotion of which we are capable is today facing a crisis similar to that which confronted the American Colonies in the days of Patrick Henry.

That situation has been brought about by the changes proposed and by some already made in our Book of Common Prayer. The situation requires the same clear-cut thinking and recognition of the real issue involved as did the situation which confronted Patrick Henry.

The rank and file of the laity apparently is under the impression that the present controversy is of small importance, that the only questions involved are touching Ritual, Vestments and whether the Articles shall be printed in the Prayer Book or under separate cover.

If that were true. If that were the real issue confronting the Church, the writer would content himself with the thought that "one of the glories of the Episcopal Church was its ability to hold together in one fold men of diverse views and practices".

But that is not true. The issue is not whether the Episcopal Church

> shall discard its present vestments and adopt those of the Roman Church;
> shall simplify its ritual or copy the worship and forms of another Church;
> shall cling to Articles of Religion couched in sixteenth century Engish.

It is true there are those in our fold who seemingly prefer the ritual, vestments and dogmas of another Church to their own and who are trying to get rid of the Articles. But the Articles, Vestments, Ritual are not the real issue.

**The real issue is this:**

**Apostolic Christianity**
**versus**
**Medieval Christianity.**

The Renaissance in the field of secular letters and the Reformation in the field of Religion opened the Book of Knowledge, unlocked the doors of Learning, unfolded the pages of the Bible, removed the blinders from the eyes and the fetters from the intellects of mankind. The invention of the printing press made this new learning available to the masses.

No longer were men to be bound by the conclusions and opinions of Medieval theologians and philosophers. Casting aside the theology of Peter Lombard and Thomas Aquinas, which had blindly followed and was in a sense bound by forged decretals and ancient traditions, the Reformers went back of these teachers of the twelfth and thirteenth centuries to the original sources.

Their investigations and research naturally revealed forgeries and myths which had been accepted in the Dark Ages as authentic and reliable. Their study of the writings of the apostolic and sub-apostolic age caused them to draw a definite, clear-cut, distinction between historical facts and mythological traditions, between the Holy Scriptures and the opinions of men.

That is what the Reformation accomplished. It gave men an opportunity to think for themselves. It restored to them the liberty that is in Christ Jesus, the precious liberty of the Gospel for which Paul fought in his day. The real issue, therefore, which confronts us today, is this:

> Shall we follow the Reformers and keep our faces turned to the light,
>
> Or
>
> shall we turn the pages of history back four hundred years?
>
> Shall we cling to those truly catholic and apostolic customs which are our heritage and the teachings of the primitive Church as this Church hath received them",
>
> Or
>
> shall we "ape" the so-called catholic practices of another Communion—practices which find their origin in that period of history known as 'The Dark Ages".

Shall we cling to the doctrines of our own Church founded upon the sure and certain warrant of the Holy Scriptures,

Or

shall we substitute the dogmas of another based upon the twelfth and thirteenth century theology of Peter Lombard and Thomas Aquinas?

Shall we be ourselves

Or

shall we be merely "imitators" and copyists"?

Apostolic Christianity,

Or

Medieval Christianity?

That is the issue—that the alternative and we must

CHOOSE.

We can no longer halt between two opinions. We must **choose**, and we must **CHOOSE NOW.** For "NOW is the accepted time, NOW is the day of our salvation".

The Joint Commission appointed in 1913 to consider "such revision and enrichment of the Prayer Book as will adapt it to the present conditions" was expressly directed **not** to consider or report any "proposition involving the Faith and Doctrine of the Church".

In spite of that injunction the changes proposed as well as some already adopted will have the effect of radically changing the Doctrine of this Church of ours.

I refer at this time more especially to the changes made in our Communion Office and to the addition of Prayers for the Dead in several places in the revised Book.

Some are of the opinion that the retention of the Articles of Religion will be a sufficient safeguard against any effort to change the accepted "Faith and Doctrine" of the Protestant Episcopal Church. Such reasoning is not sound. The Offices of the Book, if in conflict with the Articles, will be the determining factor, for we teach through the Offices, not through the Articles.

The Articles, if we succeed in retaining them, will teach that the following doctrines are unscriptural:

Transubstantiation,
The Sacrifice of the Mass,
Masses for the Dead,
Works of Supererogation,
Indulgences,
Invocation of Saints,
Mariolatry.

Yet the Revised Prayer Book, if we accept it, will also contain an amended Communion Office that will enable those who wish to teach Transubstantiation to do so more effectively than ever before. It will also contain Prayers for the Dead which were the keystone of the arch into which all the doctrines the Articles protest against were constructed.

Without Prayers for the Dead not a single dogma repudiated by the Reformers can live. Re-admit Prayers for the Dead into our Church and it "will not be long" before every Medieval dogma discarded by the Reformers will again be taught in this Church.

The above is a bold assertion. Is it true? We appeal to the verdict of history. What is the history of the evolution of Prayers for the Dead? Let us turn back to that period of Church History ending with the Council of Nicea, for it was during that period that the custom arose of preaching funeral sermons and offering prayers for the dead.

I presume all of us have at some time attended a funeral conducted by the Minister of one of those churches in which free or extempore prayer is the usual custom.

Assuming the deceased to have been a faithful, devoted member of the Church, the minister will, in his prayer, return thanks to God for the pious life and worthy exemple of the departed brother, but there will be no intercession for the welfare of the departed soul.

That seems to have been the custom when these prayers first originated. They were thanksgivings for the life and virtue of the departed. We have such thanksgivings or "commemorations" now. Through the usual process of evolution these prayers became definite intercessions for the welfare of the departed soul.

Neither the doctrine of Purgatory nor the thought of a probationary period after death had yet entered. These first prayers indicate a belief that the departed soul is at peace and reflect the feeling that the return of Christ and the resurrection of the dead is to occur in the very near future, therefore, we have petitions that the departed one may come to an "early resurrection", or be included in the "first resurrection".

But, as men began to realize that the return of Christ and the resurrection were not to be events of the immediate future, to those who really **thought** the idea of praying for the welfare of a soul already admitted to be at ease and peace began to appear absrud.

With the decline of morals and the rise of asceticism men contrasted the strictness of some with the laxity of other professing Christians and human reasoning evolved the thought that at least some, if not all, would need a period of purging before they could stand in the presence of God.

While this reasoning ignores the New Testament declaration that the cleansing power of the Blood of Christ is sufficient to blot out all our iniquities, human reason has ever been wont to place its own conclusions above the revelation God has vouchsafed. The Scriptures have ever been extremely reticent concerning the life beyond the veil, but man is by nature an inquisitive animal and ever prone to speculate upon the subject. The result of this speculation was Purgatory. Not immediately, but by the natural processes of evolution there developed the doctrine of Purgatory which became the accepted dogma of the Middle Ages.

But what has "Prayer for the Dead" to do with Purgatory? This:

**If I believe,**

(a) that Christ, on Calvary's Hill, "made there by His one oblation of Himself once offered a full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world";
(b) that Justification is by Faith, and cleansing and pardoning is through the Blood of Christ and not by pious Works;
(c) the promises of God that if we repent, our sins will be forgiven, blotted out and remembered no more forever;
(d) that the man, woman or child who by faith hath accepted the salvation so freely offered by Christ has by the exercise of a living faith passed from death to eternal life and that there is now no condemnation to those who are in Christ Jesus but that He is able to keep that which we have committed unto Him, even our immortal souls as it passes through the valley and shadow of death and is ushered into the beatific presence and joyful fellowship with Him;

Believing that—then is it not absurd for me to stand at the grave and say:

"Unto Almighty God we **commend** the soul of our departed brother"—

or to pray:

"Accept our prayers on behalf of the soul of Thy servant departed, and grant him an entrance into the land of light and joy," etc.

The brother has been dead for hours and the revised Burial Service puts these words into the mouth of the minister. Where is that departed soul? Apostolical Christianity says "absent from the body at home with the Lord". Jesus said the soul of Lazarus was carried by angels into Abraham's bosom, and to the thief on the cross, **"this day —with Me—in Paradise".**

(Continued in next issue.)

## "I HEAR THEM CALLING."

One of our medical missionaries was Dr. Francis J. Hall, of Peking, China. He had been graduated with high honors at the Johns Hopkins Medical School in Baltimore, and had consecrated his life to medical missionary work in China, where his large abilities promptly won him wide influence. In 1913 he said to one of his associates: "I have just been called to a Chinese who has typhus fever. Many physicians have died of that disease, but I must go." Two weeks later he was stricken. As he lay dying his mind wandered, and he was heard to exclaim: "I hear them calling, I must go; I hear them calling!"

Do you hear them calling? Is the answer, yes? Then joyfully register a vow that, God helping you, the army of the Lord shall not be maimed because of your indifference, but as a good soldier of Jesus Christ you will, if need be, endure hardness, and give of your possessions, even unto the shedding of blood.—S. S. Times.

## A WHISPER.

With tearful eyes I look around;
Life seems a dark and stormy sea;
Yet 'mid the gloom I hear a sound,
A heavenly whisper, "Come to me".
—Charlotte Elliott, 1841.

# WHERE THE SPIRIT OF GOD IS, IS LIBERTY

## By the Right Reverend William A. Guerry

**The Baccalaureate Sermon to Have Been Delivered at the University of North Carolina.**

II.

### Undergraduates Too Superficial.

I WAS very impressed recently by an article in the Forum by Dr. Angell, President of Yale University, on the religious attitude of undergraduates. He began by calling attention to the fact that the boy or girl of today going away from home to college for the first time, was disposed to cast aside the faith of their childhood and the teachings of Christ without giving the matter very serious thought. He said that from his knowledge of the average undergraduate he was forced to admit that he was far too superficial, that he was averse to any serious reading and study of any important question before the world today.

As therefore we look back over the first three hundred years of Christian history, we can see that what enabled Christianity to conquer the Greco-Roman world and to supplant the eagles of imperial Rome with the Cross of the Nazarene, was not only the inherent truth of the Gospel message, but also its marvelous power of adaptation and its ability to solve the problems of human society under which the world was groaning. As Mr. Lecky in his History of European Morals points out, the appeal of the early Church was as much to the intelligence and reason of men as it was to their ethical sense and the spiritual needs of the human soul.

### Not Always With Progress.

But it must in all candor be stated that there have been periods in the history of the Church when Christianity has not always been on the side of progress, when an ecclesiastical despotism and an imperialistic conception of the Church triumphed over the spirit of man, and the pioneers of modern science were imprisoned or put to death for their views. But even so, such was the surgent power of truth, such the rejuvenating and recreative spirit of Christ that the wheels of progress could not always be retarded, nor the spirit of free inquiry and love of truth forever imprisoned. And so, with the fall of Constantinople in 1453, and the spread of Greek culture and philosophy over Western Europe in the fifteenth and sixteenth centuries, there came the dawning of the Greek language which enabled Erasmus to give to the world the first complete edition of the New Testament in the original, and men were enabled for the first time in 1,000 years to go back to the source of Divine inspiration and truth. With the revival of learning there came a new birth of the Christian Church. Once again the Gospel of Christ gave proof of its ability to assimilate new truth and to adjust itself to new conditions. As of old, the Spirit of God moved on the face of the waters and brought order out of chaos, so once again the Holy Spirit, the Comforter, enkindled and enlightened the hearts of men with new visions of truth, and with a new insight into the essentials of Christian faith. This rebirth of Christianity rapidly gained headway until one day a brave German monk nailed his ninety theses to the cathedral door of Wittenburg and started that great Reformation movement which notwithstanding its inevitable mistakes and exaggerations laid the foundation of civil and religious liberty in the world, gave us a new appreciation of the value of the individual and secured to each human soul the inalienable right to worship God according to the dictates of one's conscience.

### The Two Wesleys.

And again in the eighteenth century, when Bishop Butler tells us that religion was at such a low ebb in England that men were confidently predicting the extinction of Christianity, the Spirit of God moved mysteriously and powerfully in the hearts of the two young undergraduates of Oxford University, John and Charles Wesley and started that great evangelistic movement and revival the fruits of which we see about us today in the Methodist Church and in the missionary program of all the Churches and in the consecrated lives of thousands of men and women about us.

But the revival and progress of Christian ideals and principle has not always been confined to matters of doctrine or to questions of personal religion. Within the last fifty years the conception of Christianity and the Kingdom of God, a regenerate social order, has been a new emphasis and interpretation. The time was that the Kingdom of God was supposed to be entirely remote and separate from this world. The Kingdom of God was in heaven, and had to do with the future realm of existence. Christianity, it was held, was not supposed to be applicable to social and industrial problems. But how all this has been changed within the recollection of many of you here, is a commonplace of current Christianity. When Kingsley and Frederick Denison Maurice in England began preaching the social Gospel and claimed that the law of Christ should govern in social and industrial conditions, it was looked upon at the time as a radical departure from accepted standards and from a traditional Christianity. Those pioneers of the new social order were accused of radicalism and socialism, but we have lived to see the day when the message suited for this age, and it is today being preached from many a pulpit in this land, and with a zeal and power which rivals the preaching of Amos, Isaiah and John the Baptist.

### Not Dead Nor Decadent.

And so, once again, Christianity in our own time has given proof that it is not a dead or a decadent religion, but one fully alive and abreast of the best and most enlightened sociology of the day. Here again the ultra-conservative, the blind traditionalist, the self-complacement pewholder, is proving himself the greatest enemy of the Church of Christ and the chief obstacle in the path of further progress. Also, men are prone too often to lay the blame on the Church of God and on the Christian religion when as a matter of fact, the real enemies of the Christian Gospel are now, as of old, the scribes and Pharisees within the fold. The trouble we repeat is not with the Gospel of Christ or with essential Christianity, but with those who claim to represent it. It is indeed astonishing how often history repeats itself, and how unchanged human nature is at bottom, and how the problems of the present hour are essentially the same which confronted Christ and His Apostles in the first century of the Christian era.

And what shall we say of the present outlook for the Church? What are the signs of the times? Are there any evidences of a new spiritual awakening? Has the watchman on the towers of Zion anything to tell us about the dawning of a better day ahead? Is the Church of today as of yore still capable of progress: is she prepared to follow the manifest leadings of the Spirit of God, or is she so bound down by tradition and by ultra-conservatism that she is no longer capable of adjusting herself to the problems of this new era in the world's history? I am not a prophet, nor the son of a prophet, and yet, as it seems to me, there are many clear and unmistakble signs upon the horizon of the Church's life that point to another rebirth of Christianity in our own times. Since the World War the spirit of unity and of international good will has become the watchword of the hour. The response which Secretary Kellogg's proposal of a multi-lateral treaty for the renunciation of war, as an instrument of national policy has received, has been most gratifying. Nor has this growing spirit of unity and good will been confined to the Christian nations of Western Europe. It is also finding its way into the hearts of Christian people in all forms of organized Christianity throughout the world. It was but last August that there assembled at Lausanne, Switzerland, the most representative and important gathering of representatives of Christian Churches that has assembled since the days of the Apostles. The spirit of the living God, the spirit of unity and brotherly love, is undoubtedly very powerful today in the hearts and minds of Christian men and women throughout the world. There has been a most extraordinary awakening and realization of the shame and weakness of a divided Christendom. Christ's great prayer on the eve of His crucifixion "that they all may be one" is far more certain of fulfillment than it was a generation ago. The bigotry and blindness of His followers may postpone the day of reconciliation, but the spirit of unity is abroad in the land and is gathering force like the waters of some gigantic Niagara, and it will in time sweep away all denominational barriers and find a platform which while retaining the essentials of the Christian faith shall be broad and comprehensive enough to include all.

I am not in a position to know how true this picture is, only I would remind you that where the spirit of God is, there is liberty, and there is one further thought I would leave with you. In conclusion, let me impress upon you that there is no such thing as a closed question in the sense that you are not at liberty to undertake your own independent study and investigation of the grounds of belief.

There are some things however which I think you may consider as definitely and finally settled, and that no amount of independent research and investigation will ever overthrow them; but that is quite a different thing from saying that such questions are forever closed. Even the existence of God is not a closed question. For myself I think it pretty well settled upon the best and surest foundations, because it is founded upon a universal human experience which cannot be denied, gainsaid, or overthrown. I suppose that most of us here would be willing to accept the literary judgment of the world that Shakespeare is a great poet, but the question as Mr. Bernard Shaw has pointed out, is by no means closed. There is therefore no door of opportunity or realm of knowledge which is not open to your knowledge which is not open to your independent study and investigation. Only before you pronounce an opinion contrary to the accepted judgment and experience of the race, be sure that you qualified both morally and intellectually to express an opinion. Knock, therefore, at every door, and it shall be opened; seek and search in every realm of knowledge, and ye shall find; only be sure that you know with reverence and seek with diligence and pray with humility and with faith for more light on your journey.

It was said of Justin Martyr, the first great Christian Apologist, that after his conversion to Christianity he continued to wear his philosopher's cloak, and when asked why he did so now that he had become a Christian, he replied that he had discovered that Christianity was the only true philosophy and that in becoming a Christian he had not ceased to be a philosopher. I do not think that I could conclude my sermon better than by quoting to you the motto of the University of Oxford, "Deus illuminata mea", God is my light, and my prayer for you this day is that God may pour out upon you the gift of the Holy Ghost, the Divine Comforter, who will guide you into all truth and enlighten your understanding more and more with the light of the everlasting Gospel. Amen.

## FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Mrs. L. H. Seeligson, Cuero, Texas:

"Thy word is a lamp unto my feet and a light unto my path" (Ps. 119:105).

# EIGHTH SUNDAY AFTER TRINITY

## By Berkeley Minor

**COLLECT.**

O God, whose never-failing providence ordereth all things, both in heaven and earth, we humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us through Jesus Christ, our Lord. Amen.

THE Epistle for the Eighth Sunday after Trinity is Rom. 8:12-17, and brings to our attention that stern conflict between the flesh and the spirit, which begins with the new birth of the Christian and lasts till life's end. This conflict is well described in the preceding chapter of this Epistle to the Romans (the seventh), wherein is set forth the great difficulty of conquering the "sinful lusts of the flesh", the renunciation of which my sponsors in baptism did promise and vow for me, which promise I assumed, but often failed to keep. In verses twenty-three and twenty-five of this seventh chapter, St. Paul describes the conflict in himself (and we fellow-Christians feel how truly he described it), between the law of God in the inner man, and another law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members; and then he cries out (v. 24): "O wretched man that I am, who shall deliver me from the body of this death?" The Apostle's distress of mind is so great that he becomes incoherent, cannot clearly express all that he feels, as is shown here in this passage, where learned men give three renderings of the Greek original. But it is plain that St. Paul seeks earnestly for deliverance from a great evil, a besetting sin, which he so earnestly deprecates, which we must resist "unto blood, striving against sin" (Heb. 12:4). Verse twenty-five gives the name of the Apostle's deliverer from "this death": "I thank God through **Jesus Christ, our Lord.**" He is our great Deliverer, not only from the condemnation due to our sins, but from the power of our great accuser, who would keep us in captivity to the law of sin in our members.

VERSE sixteen of our Gospel is remarkable, as having suggested to John Wesley that he had not been "born again", leading him to seek and find that "new birth", without which a man cannot see or enter the kingdom of God. The good Moravian bishop (Spangenberg), asked Wesley if he had the testimony of the "Spirit **Himself**" bearing witness with his spirit that he was a child of God. Wesley, seeing this Christian, and other Moravian missionaries with him, entirely fearless in a great storm on the ocean (on their voyage to Georgia), when the ship seemed about to be lost, and not so fearless himself, thought he could not be truly converted, a child of God. Was Wesley right? Was he not "saved", when that storm came and tested him, and he **not** converted, till that prayer meeting in London, when his **happy** Christian life began? I think he was mistaken, and that he had long been a convert, the lacking that consciousness of it, by which he could feel the adoption and cry "Abba, Father".

St. Paul says (Gal. 4:6-7): "Because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father. So that thou art no longer a bond-servant, but a son; and if a son, then an heir of God through Christ." This joyful **consciousness** of our relationship to God as a son and heir, a joint-heir with Christ, comes to some at conversion, to some later, and to some is denied till the last, as to Mr. Despondency, and his daughter, Much-afraid (in Pilgrim's Progress). The feeling of utter unworthiness because of sins besetting us after confessing Christ, sins that have taken such hold on us that we seem unable to look up, even to our kind Saviour Himself (Ps. 40:12); the feeling that made the poor, repentant prodigal, the surely converted, say, or intend to say, to his injured father: "Make me as one of thy hired servants."

We are born, too, so different in body, mind and soul, with natural parts so different, some so fair and some so plain, some born to wealth, some to poverty, with such different mental gifts, and most important of all, for happiness, with such different capacities for enjoying the many blessings which surround us, either from physical infirmity, or mental peculiarity. The grace of God can do, and does do much for pure and holy living, but does not change these characters with which we are born, any more than the color of the hair, or the contour of the face.

THE Gospel for the Eighth Sunday after Trinity is St. Matt. 7:15-21, from the latter part of the Sermon on the Mount.

The false prophets, of whom Jesus bads His disciples "beware", could hardly then have been identified with the scribes and Pharisees, by those He was addressing; for they, their "spiritual pastors and masters" had not yet gone so far in their wilful and shameful persecution of **Him**, as to make Him denounce on them the eight terrible woes that fell upon them later, in the last week of His life. In all of these He calls them either hypocrites or blind guides. Here He calls them "wolves in sheep's clothing, ravening wolves", for it seems quite plain that He meant theses cribes and Pharisees. Whom else could He have had in mind? False prophets (teachers) are common indeed; but most of them would seem to be sincere, not hypocrites, blind leaders of the blind, but not necessarily hypocrites. Mahomet, for example, could not have been a hypocrite. Hypocrisy could not possibly achieve what he accomplished. Such false prophets often bear fruits of such excellence as to make our Lord's test difficult to apply. And this difficulty is made greater by the sad fact that many Christian teachers, whose teaching is at least orthodox, if not edifying, do not live up to their teaching, and do not approve themselves true prophets by their fruits. Such teachers must have abounded in Mahomet's day; for historians agree as

to the corruptions of that time. The Christianity of the first three centuries, under persecution and so purified, was irresistible, but three more centuries of Christianity, dominant and corrupted by power and wealth, proved much of it to be, as shown by its fruits, little better than thorns and thistles; and so Mohammedanism strong in its better fruit was able to hew much of it down and cast it into the fire.

Our Gospel closes with a most serious warning: "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father, which is in heaven." He presses upon His hearers the great importance of **doing**, as well as of saying. The far greater importance of the former over the latter is forcibly set forth by some teaching of Jesus in the last week of His earthly ministry, shown in the parable of the two sons, ordered by their father to go and work in his vineyard. The one who refused, but later repented and went, is not a good example for us, but is far better than his, who said: "I go, sir, and went not." What is this will of our Father in heaven, which we must **do**, if we would enter into the kingdom of heaven? It is evidently that "will" that we pray "be done on earth as in heaven", in our Lord's Prayer. Knowing then the impossibility of our fully doing that will on account of human frailty, we should despair of entrance into that glorious kingdom, but for the atoning blood of Christ, and the grace that "sanctifieth us and all the people of God." Jesus had taught in the Sermon the Prayer: "Thy will be done on earth"; what that will was, was not yet clearly revealed; but in the "Progress of Doctine" it was soon made clear to them by His further teaching, and by His atoning death and Resurrection, and by the coming of the Holy Ghost. A clear revelation of that will of God was given later by Jesus (John 6:40) to those who had followed Him (as He told them) because they had eaten of the loaves and were filled; "and this is the will of Him that sent me that every one that seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day." **His will** (God's will) is that we be saved from our sins, and raised up in glorified bodies of the last Day.

"O God, the Holy Ghost, Sanctifier of the faith," let not our perverse wills frustrate Thy blessed will for our salvation.

# Book Reviews

RELIGION THAT WORKS: By S. M. Shoemaker, Jr., Fleming H. Revell Company. Price $1.25.

Here is a book that glows with a vital, personal faith. The author's ministry has been spent chiefly in individual dealing and the fact is evident on every page. He speaks from experience. It makes us long that every clergyman of our Church were filled with the same spirit. We know men in the ministry who know nothing of individual work. We know some who have never definitely led a man to a decision for Christ. The condition is a pathetic one not to speak of the outrageous neglect of our Lord's greatest work that it reveals. These sermons search the conscience, and probe the hidden reasons for an unsurrendered and faithless life, as they could not do except as they came fresh from the experience of a man who is bringing men to God. The men who are allowing details of administration, or any other thing to keep them from the joy of this work, ought to read this book and then on their knees should pray God's forgiveness for their neglect in the past, and should surrender themselves to Him for a fresh anointing of His Spirit for service.

**Frank Cox.**

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TWENTIETH CENTURY DISCIPLESHIP: By Bishop Anderson. Morehouse Publishing Company. Cloth. $1.00. 50c. Paper.

It is good to have a book that emphasizes the centrality of our Lord's Person in the faith that bears His name. We are glad to see also that the Christ whom this booklet presents is the full-orbed Christ of the New Testament, the Christ to whom all power was given. It is good that the author emphasizes the fact that Christianity is a personal relationship between the disciples and His Lord and Saviour.

There is a tendency, not at all unique today, to sit on both sides of the fence. For example, the author says that we can take both Christ and Darwin. Let us see. Darwin's emphasis as we know was upon the struggle for existence. There is some evidence that Darwin himself could not see the logical outcome of his teaching. Professor More tells us that the philosophy of Nietze is nearer kin to that doctrine than is the teaching of Christ. With Loeb and Leopold at his doorstep we think the author might have come to a more logical conclusion.

He deplores discussion of the Thirty-nine Articles without mentioning the fact that they contain the principles by which personal access to Christ (the theme of his book) was restored to us from the midst of the trappings that had obscured it. He discusses Bible and Church with reference to their value as indexes to the mind of Christ, and gives the Church a shade the better position in his mind. We cannot see how any one who knows the blunders and sins of Historic Christianity can for a moment consider its assembled representatives, take them at what point of history you will, as better representatives of the mind of Christ than the men who were inspired to give us the Scriptures. These points suggest that while the author's main theme is excellent, some of his conclusions may be taken with a grain of salt.

**Frank Cox.**

# Letters to the Editor

***In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.***

***No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.***

### A FAITHFUL DEACONESS.

Mr. Editor:

Do you approve of deaconesses, I wonder? It is hot here now; the Indians, most of them, are away working in the cantaloupe fields and as many of the white people as can get away are gone to cooler climates. I am staying on, hoping to be of service. I do not like to be away from my post more than two months. While I am at home, on my vacation, so near Washington, it seems a pity to miss the General Convention.

The heat here on the desert is very different from that at home. We have no cooling storms and cannot often get ice.

A little Indian girl was brought here from one of the near reservation schools. Her mother was off at a place eighty miles distant; there was no one to take her in, and she was very sick. It was comforting to be able to take her into the mission and care for her properly, so that she recovered enough in eleven days to be taken on to her mother.

A poor young fellow who was trying to board a fast freight, slipped and was killed. We helped to give him decent burial, instead of being treated like an animal that had met the same fate.

I give you these two instances, to show how a deaconess in the desert may be called upon besides her regular duties. We are asked to do all we can to interest friends in the retiring fund for deaconesses. If you think it worthwhile, perhaps you will put a copy of the enclosed in The Southern Churchman.

**Lucy N. Carter.**

Moapa, Nev.

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### "STRANGE HAPPENINGS."

Mr. Editor:

There are strange happenings in the Protestant Episcopal Church in the United States of America these days.

What place there is in the Church in this day and time for monastic institutions, nunneries, etc., is by no means clear to the vast majority of its communicants. However, in one of these monastic orders, the Order of the Holy Cross, "Father" Shirley C. Hughson is very prominent, if not recognized as its real leader. This Order has long issued a publication known as the "Holy Cross Magazine".

In parallel column below you will find an editorial appearing in this "Holy Cross Magazine", published by "Father" Hugson's Order, under date of **January, 1926**, approximately ninety days after the adjournment of the 1925 session of the General Convention, at which session was introduced the resolution to do away with the Articles of Religion, fathered by the "Anglo-Catholic" party, of which "Father" Hughson is also one of the leaders, and

also an article by the same "Father" Shirley C. Hughson, appearing in the **July 12, 1928**, issue of "The Witness":

**"Holy Cross Magazine."**
January, 1926.

"The action of the General Convention in abolishing the Thirty-nine Articles has a good deal more significance than people generally have realized. The Articles represent a compromise measure on the part of the English Church in the sixteenth century, the object of which was to hold within that Church both Puritans and Papists. It was a complete failure. Both Puritans and Papists got out, the former because they thought the Church too Roman, the latter because they thought her too Protestant. In spite of the failure, the English Church has held to the Articles all these centuries. Today every English priest is required to sign them, and it was not so long ago that students entering the English universities were required on matriculation to sign them. This subscription has never been required by any one in the Episcopal Church. **In casting them out entirely, our Church has declared that she does not propose, in any sense, to be dominated by the ecclesiastical squabbles of four hundred years ago.** She has a great work to do, and there is only just so much time and strength and energy. We cannot expend these on the dead issues of an England of four centuries silence. All that is good in the Articles is amply set forth in the Creeds. Nothing beyond this is needed. When one examines the Articles, especially in the light of the history of the heresies which have in past ages distressed the Church, there is no doubt that they contain many excellent statements of Catholic truth, but it is equally true that they also contain some highly questionable statements, and certainly not a few unfortunate and misleading implications. The feeling regarding many points was illustrated in the remarks made to me by a Southern Bishop the day the vote was taken. 'It is time,' he said, 'that we stop talking about greater and lesser Sacraments.' "

**"Father" Hughson in "The Witness", July 12, 1928.**

"I am, as I have always been, unqualifiedly in favor of the retention of the Thirty-nine Articles in the Prayer Book. This is no time to be removing from the Church's formularies official statements of her belief in fundamentals of the Faith which are being denied in many quarters.

The Articles stand for the following points of Christian doctrine which at this time should be reaffirmed, not stricken out:

I. The Articles declare belief in the Virgin Birth of Our Lord to be an essential part of the faith which this Church professes.

II. They declare that Christ did truly rise again from the dead, with all that pertains to the perfection of human nature, and that He, in that Body which arose, did also ascend into Heaven. They allow no question of the Bodily Resurrection and Ascension.

III. They state clearly the teaching of the Church concerning the Sacraments, which needs much to be emphasized in our time.

IV. They declare that by means of baptism, 'as by an instrument', souls are grafted into the Church. Article XXVII is a condemnation of any denial of Baptismal Regeneration. The words, 'as by an instrument', are what certain so-called Liberals call 'magic'. It is a wholesome doctrine. Let it not be tampered with.

V. Article XXVIII declares in admirable theological language the Church's teaching of the Real, Objective Presence of Christ in the Eucharist.

There are certain things in the Articles which reflect the dead issues of centuries ago, and there are certain ambiguities. But the Articles need revision, not excision. Until they can be gravely considered and revised, let them stand, lest the Faith of our Fathers suffer."

**This comparison of the editorial of January, 1925**, in the official organ of "Father" Hughson's Order, with his utterances in "The Witness" of **July 12, 1928**, will be most interesting to Protestant Episcopalians. Inasmuch as "Father" Hughson is "Assistant Superior" of the Order of the Holy Cross, it is hardly to be imagined that the editorial of January, 1926, was published without his knowledge. Two and one-half years have elapsed since publication of the editorial of January, 1926, during which time the laity of the Church have become pretty thoroughly aroused to the purposes of the Order of the Holy Cross, the "Anglo-Catholic" Party and their fifty-odd allied organizations in the Church. Protestant Episcopalians can draw their own conclusions. In July of 1928 the handwriting is on the wall.

In view of the repeated assertions of Mr. Morehouse, Editor of the "Living Church", and other "Anglo-Catholic" leaders, that it was not the purpose of the resolution to omit the Articles of Religion from the Prayer Book to do away with them, it is rather amusing to read NOW what this "Anglo-Catholic" organ, the "Holy Cross Magazine", said IN JANUARY, 1926, concerning the purpose of that resolution, viz.:

> "The action of the General Convention **in abolishing** the Thirty-nine Articles has a good deal more significance than people generally have realized. . . . . **In casting them out** ENTIRELY, our Church has declared that she does not propose, in any sense, to be dominated by the ecclesiastical squabbles of four hundred years ago."

The writer of that editorial said one thing that was certainly true, that the action of the General Convention in moving to abolish the Articles of Religion **"Has a great deal more signficance than people generally have realized".** But the people in the pews are rapidly grasping the significance of this "Anglo-Catholic" move now, as will be evidenced by the monster petition that will be presented to the General Convention in October.

Truly there are strange happenings in the Church these days.

**C. L. Marsilliot.**

Memphis, Tenn.

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**"PESSIMISTIC."**

Mr. Editor:

Thanks for inserting my letter in The Southern Churchman of July 14.

The Bishop of Massachusetts, I think, does not distinguish between an Evangelical Churchman, and a Low Church party man. If he will look up Church History, he will discover that some of the bitterest foes the Evangelicals had to contend against were Low Churchmen.

I do not like the spirit, which the advocates of the New Prayer Book manifest towards those who are opposed to it. I cannot understand how some who claim to be Evangelical in doctrine, can agree to compromise with the Pro-Roman party for the sake of peace.

If the proposed New Prayer Book should be accepted, and the Convention should authorize it to be used in all our churches, I would like to ask if clergymen who, for conscience sake, cannot consent to use it, will be permitted to use the present Prayer Book.

I do not intend to use prayers for the dead, and I affirm that such prayers are contrary to the New Testament. I do not object to others praying for the dead, or to the saints, but I do resent these Pro-Romanists in our Communion compelling me to use such prayers. If the Bishops of our Church would mingle with the laity, they would find out the strong opposition there is manifested towards the new Prayer Book.

I am pessimistic I confess, as to the future of the Protestant Episcopal Church. Unless Evangelicals at this time rise up in opposition to the New Prayer Book, and let the coming Convention know **definitely** they will not agree to use it, I fully believe the Romanizers will, by craft, succeed in getting it authorized by the Convention.

If prayers to the saints, and prayers for the dead are to be only permissible and not obligatory, I should not object to such.

My experiences with "Catholics" make me suspicious of them. I would rather deal with an out and out Roman Catholic.

The "Catholics" will not rest satisfied till they have driven loyal Protestant Evangelical Churchmen out of this communion. Why don't they come out honestly and say so?

**B. D.**

Glen Riddle, Pa.

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**THE WAY.**

"Master, where abidest Thou?
We would leave the past behind,
Learning more thy heavenly mind."
We would scale the mountain's brow,

We faintly hear, we dimly see,
In differing phrase we pray;
But dim or clear, we own in Thee
The Life, the Truth, the Way.
—John Greenleaf Whittier.

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"Grace, when the sun is shining, Lord,
Grace when the sky is black;
Grace when I get the unkind word,
Grace on the too smooth track;
Grace when I'm elbowed into a nook,
Grace when I get my turn;
Grace when I meet the scornful look,
Grace when the hot tears burn."

# Church Intelligence

**Church Army on Wall Street.**

Noon-hour gatherings on Wall Street are being conducted throughout the summer by members of the Church Army, under the auspices of Trinity Church.

In his opening address, Captain Mountford said, in part:

"We offer a positive Message, we 'preach Christ', that is, the Person of Christ. Christianity is Christ. The greatest fact in history is the fact that the Lord Jesus, God of God, Very God of Very God, of one substance with the Father, by whom all things were made, for us men and for our salvation, came down from heaven, and was incarnate, and was made Man, and was crucified for us under Pontius Pilate and rose again from the dead. And that being the supreme fact in history, every man can come into personal relationship with Jesus Christ."

Church Army seeks to link up interested folk, either with Trinity Church or with the hearer's home Church. Blanks to be filled in by the listeners are offered, making it possible to keep track of earnest ones. Laymen of Trinity Parish are assisting day by day.

**Trinity's New Rules For Wedding Rites.**

Participants in a wedding ceremony in Trinity Church, New York, will be required to first sign a statement under oath that they have been baptized, have never been divorced, are of legal age, and enter the marriage freely "without any outside influence or coercion whatever".

Announcement of the new requirement appears in the Rev. Dr. Calb R. Stetson's statement in the year book of Trinity Church, of which he is rector, published last week.

Dr. Stetson urges clergymen to advise non-Christians to be married by a civil officer. He arraigns those "thoughtless and grossly careless clergymen of various denominations who appear willing to perform a wedding ceremony for any who come to them to be married."

**Attacks Marriage Trend.**

"The whole subject of marriage," Dr. Stetson says, "has been dragged in the mire of late years. Radical social reformers are proclaiming that monogamous marriage is a convention the world has outgrown and that marriage in this modern enlightened state of society should be a temporary arrangement between a man and a woman to be ended at any time according to the will or the whim of the contracting parties.

"These ideas are naturally agreeable to a great many people who have no particular standard of morals and would prefer when possible to enjoy license with respectability."

"This is no longer a Christian country, and we cannot expect that Christian moral standards will be accepted or followed by the majority."

**Church Is Wealthy.**

The report shows that the church corporation owns, besides its church properties, real estate valued at $13,931,710, and bonds and mortgages amount to $635,804.

Dr. Stetson who, like the Rev. William T. Manning, Bishop of the Diocese, is a foe of divorce, caused a sensation last year when he attacked modern marriages," as "pagan" in their impertinence and lack of sacred significance, and vulgar in their ostentation.

**Honolulu Active.**

True to past performance the Diocese of Honolulu completed its full budget quota for the year 1928 by July 1.

J. W. W.

**THE WELLESLEY CONFERENCE: An Appreciation.**

The Conference is over and one leaves the precincts of this great college, its beautiful trees, its shady and enticing walks, its placid lake, its spacious, comfortable and hospitable buildings, with great regret, but at the same time with a deep sense of gratitude.

Just to be together amid such homelike surroundings, four hundred of the same family from no less than forty-two dioceses and missionary districts, was a privilege and a joy of itself alone. Just over the entrance to **Tower Court** and under the windows assigned to my wife and self is inscribed: "The atmosphere breathes rest and the many chambers seem full of comfort." This was certainly true of the whole Conference.

The Committee on Arrangements had prepared a full and varied program of lectures, studies, meetings, entertainment, meals and services. Each department was splendidly managed, which means that the Committee had chosen their corps of helpers well and wisely.

The meals were good, very good. The lectures were immensely instructive, as well as interesting, for the faculty was composed of eminent men and women, severally experts in their various fields of work. Entertainment was varied and plentiful, adapted to both old and young; there was music and singing, tennis and baseball, swimming and canoeing, trips to historic points and picnics. The services were uplifting and inspiring; they were well attended too; a large part of the conference began each day with the Holy Communion; the sun-set service on a green slope overlooking Lake Waban, was a special and delightful feature; Bishop Wing made it so. The Committee and the Faculty each attended with unwonted zeal and uncommon talent to their many duties, and, in addition, found time to make every one feel very much at home; though so near Boston, there was no ice to break at any time; even the sweet delegate from Oklahoma confessed that she had lost her heart there because of the overwhelming hospitality.

Bishop Booth proved to be such a charming and genial host and such an admirable director; Miss Bumstead, here, there and everywhere, gave of herself to the success of the Conference; Miss Ward worked hard behind the scenes and when she came out seemed to know how to enlist the services of others; she summed up the results of the conference in an inspired and inspiring paper; Bishop Wing, as chaplain, constantly raised our thoughts heavenward. There were some forty members enrolled in the school of music. The musical program, whether of services or in the pageant, "The Quest of the Flame", or in the lectures, was kept constantly at a very high level.

We had gone to Wellesley to rest and to learn; we rested, learned and received at every turn each day new inspiration for the great tasks that lie ahead of us.

Wm. M. M. Thomas.

**Madison Conference.**

The seventh annual summer school for rural leadership, conducted in Madison by the University of Wisconsin especially for rural ministers and for women workers in rural communities, took place from June 25 to July 6, and enrolled between seventy and eighty men and women, of whom about thirty-five clergy and twenty-three women were of the Episcopal Church. Clergy and women workers had their special group discussions and joint sessions.

This and the five other summer schools for rural clergy are among the most important of the Church's fifty or more summer gatherings, because they are devoted to a serious study of perhaps the most fundamental factor in modern social progress, i. e., rural life and the whole rural situation.

Every section of the country was represented at Madison, some twenty-eight or thirty dioceses in all. The Rev. Messrs. Sessions, Bush and Whittle, went from Mississippi. The Rev. Paul E. Engle, of Bay City, Texas, now President of the Rural Fellowship, and Mrs. Engle; the Rev. J. C. McA. Shrewsbury, of Upper Marlboro, Md., Mrs. William Marsh, of Memphis; Miss Mildred Edmunds, of Dabney House, Java, Va., and Miss Margaret Viall, of the Diocese of Lexington, were present from the South. Eastern Oregon and Los Angeles in the West, Connecticut and three New York dioceses in the East, and most of the Northern dioceses between Pittsburgh and Idaho were represented.

The courses offered by the University included sociology of country life, by Prof. R. J. Colbert, a Churchman and a good friend of rural work; the Church in the country, by Dr. M. A. Dawber, of the Methodist Board of Home Missions; lectures on agricultural economics, rural health, social work and case work in rural communities, mental hygiene, play production, home economics for farm women, public speaking, demonstrations of community recreation and music.

Some of the subjects discussed in the Church groups were the spiritual life of the rural clergy, parish programs, how the city parishes can help ther ural communities, small Church School, a discussion led by Miss Nellie Smith, of the Diocese of Springfield, and Miss Charlotte Brown, of Eastern Oregon; adult education, led by Miss Eleanor Sprague, of Nebraska; Church statistics, showing the need of a careful survey and plan for the Church's rural work as a whole, Dr. H. P. Selinger, of Western Nebraska; religious work in district schools, the Rev. George B. Gilbert, Connecticut. Three women's organizations in their relation to rural life were presented: Church Mission of Help, by Mrs. Wilma Vanderwall, of Western New York; Daughters of the King, by Mrs. E. F. Kenyon, of Chicago, and Girls' Friendly, by Miss Edmunds, of Southern Virginia. A wonderful undertaking in visitation evangelism was described by the Rev. L. S. Charters, of Norwich, N. Y. Captain Jarvis, of the Church Army, told of that great movement, and Captain Wiese, one of the first five Americans commissioned, was present.

Other visitors or special speakers included Bishop Rogers, of Ohio; Bishop Roberts, of South Dakota; President Glenn Frank, of the University of Wisconsin, who gave a cordial welcome at the opening meeting; Professor J. H. Kolb, of the College of Agriculture, in charge of the rural school; the Rev. E. V. O'Hara, a national leader of rural work in the Roman Catholic Church.

The Rev. H. W. Foreman managed the Church group, with Miss Edna B.

Beardsley in charge of the women's house. Mr. Foreman is head of the Rural Division of the Social Service Department, which sponsors all six of the conferences on rural work.

Each group had a daily celebration of the Holy Communion. On Sunday the service was held in St. Andrew's Church, and at the later service, in the same beautiful new church, Bishop Roberts preached on the joy and privilege, notwithstanding the hardship, of the rural clergyman's life.

The Rural Fellowship, an organization formed a few years ago by the rural clergy to promote interest in and understanding of the Church's rural work, held its annual meeting. Bishop Roberts was elected honorary president; the Rev. Paul E. Engle, president; the Rev. David Clark and Miss Edna Beardsley, vice-presidents; the Rev. Val H. Sessions, Bolton, Miss., secretary and treasurer. The findings, summarizing the discussions of the men's and women's groups, are to tbe printed in the Fellowship's paper, **The Rural Messenger,** obtainable from Mr. Sessions. . .

New members are much desire in the Fellowship, to help in strengthening rural Church work. Membership dues of one dollar a year include a subscription to the paper.

Rural problems are to be found in greater or less degree in every diocese and district. One of the greatest hindrances to solving these problems is the lack of understanding on the part of Church people, who do not realize the tremendous significance of rural life, both in the nation and in the Church, and who do not know of the wonderful things that are going on and the splendid work done by some of our rural clergy. More serious and enthusiastic study of the subject is greatly to be desired, and theser ural schools are invaluable in the aid they give. There is one more this summer, at Washington College, Chestertown, Md., September 3 to 14, and for next summer it is not too early even now to make some plan toward attending Madison or one of the others.

### Mississippi Camp and Conference Huge Success.

The Annual Mississippi Camp and Conference was held at the Gulf Port Military Academy, Gulf Port, Miss., from June 8 to 23. Nearly seventy young people assembled for a week's intensive training in methods for work in the Young People's Service League. Miss Evelyn Spickard, of Houston, Texas, led the class in Methods for Young People's Service League, and Miss Nettie Barnwell, of Memphis, led a class in Handwork.

Miss Rebecca Miller was the chief counsellor, and the Rev. Gordon M. Reese was the Director and Chaplain.

Already fifteen boys and girls have registered for next year's camp, which indicates the interest created in the young people's work in the Dioceses of Mississippi.

Another feature of Camp Ratton was the announcement that Miss Rebecca Miller, recently principal of the Junior High Department of All Saints' College, would become, September 1, Diocesan Executive Secretary for Religious Education, and Young People's Work.

The conference leaders this year proved to be most satisfactory in leading their courses, for they were able to have the highest number of N. A. T. A. examinations ever held at Mississippi Conference.

The two outstanding features of the conference this year were the remarkable lectures on Religion and Modern Thought, by Dr. Edward MacCready, Chaplain of the Episcopal Church at Oxford, Miss., and Student Pastor at the University of Mississippi, and the lectures of the Rev. F. D. Deis, of the Field Department. Mr. Deis aroused great interest in the program of the Church, and already Bishop Green has made a request to the Field Department that Father Deis come to the Diocese of Mississippi and spend a month visiting the parishes and missions.

The services at the conferences were under the personal direction of Dr. Joseph Kuehnle, rector of Trinitq Church, Natchez.

Plans are already under way for a still greater conference for the summer of 1929.

### Vacation Bible School.

Episcopal Churches of Charleston, S. C., have been conducting at the Porter Military Academy a Vacation Bible School, and recently gave a lawn party for the children attending. The school has on its rolls more than three hundred pupils, the largest number in its history. The party attracted a large number of friends and members of families of pupils and prizes were given for games and contests. The occasion was made especially pleasant by vocal music by the classes, instructed and led by Miss Mary Milligan. Prize winners were Evelyn Meacher, Gilbert Gilchrist, Jack Sims, Louise Schwartz, of the kindergarten; Raymond Wilberford, first grade; Coralie Behrens and Sammie Butler, second; Catherine Clinton, Grace Palmer, Denis McKelven, Gibson McConaughey, third; Betty Cave, George Brandt, fourth and fifth; Elise Bense and Moultrie McKelvey, sixth and seventh. A group picture of the school, with specimens of the wood work of the manual department, was taken and copies of it may be obtained of Miss Emily Meacher, 3 Park Avenue, Charleston. Miss Meacher is principal; the Rev. G. F. Cameron is director, and Mrs. Charles J. Shuler has charge of the manual training department. Miss Olive Veronee is kindergarten teacher.

### List Headed by Mrs. Coolidge.

The list of patronesses for the benefit performance for the Episcopal Home for the Aged at the National Theatre, Washington, last week, was headed by Mrs. Calvin Coolidge, the name of Mrs. Dawes, wife of the Vice-President, being next on the list. Both these ladies were absent from the city, on vacations with their husbands, but the benefit was successful, financially and otherwise. The benefit is an annual affair. The play was "Mrs. Wiggs of the Cabbage Patch".

### Bishop an Indian Chief.

Among the bishops expected at the forty-ninth triennial conference of the Church at Washington in October is the Rt. Rev. Arthur W. Moulton, Missionary Bishop of Utah. He was formally inaugurated a chief of the Ute tribe of Indians at a Church convocation in the Indian reservation of Utah several years ago. He is a native of Massachusetts and was rector of Grace Church, Lawrence, from 1902 until he went to France with the Harvard unit in 1918. He was elevated to the bishopric in 1920.

### Episcopalians in the World War.

The World War records of 105,102 Episcopalians are enshrined on the heights of Mount St. Alban's, at the Cathedral at Washington, where a service flag stands at the tombs of President Wilson and Admiral Dewey. The records are contained in seven cabinets and the flag carries a gold star for each 1,000 men of the Church who fought. General John J. Pershing, commander of the American forces in France, is directing the nation-wide campaign for completion of the Cathedral.

### Another Virginian Bishop.

Probably few attendants at the Triennial Convention will encounter more of their kin at Washington in October than Bishop John Poyntz Tyler, Missionary Bishop of North Dakota. He is grandnephew of President John Tyler and is a graduate of the Virginia Theological Seminary. His first charge was at Westover, Charles City County, Va.

### Escorted Forty Nuns.

Among interested visitors at the new National Episcopal Cathedral, Washington, last week were forty Sisters of Charity from Roman Catholic schools of the country, attending the summer course at the Catholic University. They weer escorted by the Rev. Anson Phelps Stokes, Canon of the Cathedral.

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

Three neighboring Brooklyn churches have combined to hold their summer services together. The three are St. Luke's, the Messiah, and the Incarnation. On July 8, 15 and 22 there will be services for the three congregations at eight and at eleven at the Church of the Incarnation; on July 29, August 5 and August 12, at the Church of the Messiah; and on August 19, August 26 and September 2 at St. Luke's. It will be interesting to hear what the result is, in attendance; certainly many of our city churches have but small congregations in the summer.

Trinity Church, Arlington Avenue, Brooklyn (the Rev. Jacob Probst, D. D., rector), is repeating a schedule of summer services that was successfully tried last year. The early Eucharist is at 7:30, and Morning Prayer and sermon at nine. The latter service is over at ten. Dr. Probst says that last year's experiment proved beyond question that this schedule is preferred by a large proportion of the parishioners. Attendance at nine was much better than it used to be at eleven. Some few objected last year, but agreed to the wish of the majority; this year practocally all the members fell in line.

Many parishioners of Christ Church, Bay Ridge, being unable to be present at the wedding of their rector, the Rev. John Henry Fitzgerald, in New Haven, Conn., attended a celebration of Holy Communion that morning, Saturday, June 30, in their own parish church, the Rev. Dr. Peckham officiating. Thanksgiving was offered for the rector's recovery from sickness; prayers were offered for a happy married life for him and his bride; and praver also for their protection at sea. The following Monday, July 2, a large party of parishioners chartered a steamboat and accompanied the liner down the bay, when their rector and his bride sailed for Europe on their honeymoon.

The **New York Times,** in an editorial on July 2, commented upon the Daily Vacation Bible Schools which, to the number of two hundred and ten in the City of New York, were opening their sessions that day. The Times says: "Work and play and worship are informally associated in a program which teachers have been specially trained in preceding months to direct. . . . These schools are designed to receive the child in the weeks when parents are seeking something for the child to do that will

be interesting and free of street dangers as well as wholesome. Many arts are availed of in these week-day schools. . . . Play . . becomes an agency of spiritual teaching. Handicraft is also made to serve the same end under a tuition that has the development of character as its first purpose, even if it be but a by-product. This is not a new agency for relieving parents of their responsibilities. It but seeks to help parents to do their whole duty by those for whose welfare they are first of all responsible."

Brooklyn, we learn, has more of these schools than any other Borough. One is glad to reflect that some of them are held in the parish houses of Episcopal Churches, and have been proved to be well worthwhile.

The Rev. Wm. E. Warren, of Eddystone, Pa., is acting as Chaplain of the Church Charity Foundation during the vacation of the Rev. Wm. H. Gibbons.

The Rev. Wells Mortimer Partridge, of Dorchester, Mass., a native of Brooklyn, is officiating at St. James' Church, Brooklyn, this month and August.

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop**

**The Cathedral Guild of Ushers** is an organization recently formed in connection with Washington Cathedral activities, with Mr. Edwin N. Lewis as chairman. Assistance in welcoming to services and guiding the thousands of pilgrims, who visit the Cathedral on Sundays will be the duties of the ushers, some of whom have served long and well in this way.

Members of the Guild will be thoroughly informed of the history of the Cathedral undertaking, the progress made up to date, and the forward looking plans.

Plans for the meeting in Washington in October of the **Woman's Auxiliary** in conjunction with the General Convention are well under way, with the several chairmen of committees actively at work. Headquarters for all business sessions will be at the Mayflower Hotel, with an exhibit of handicraft made in Mission Stations in China, Japan, Mexico, the Philippines, Porto Rico, Alaska, Indian reservations and the Southern Mountains, displayed on the mezzinine floor of the hotel. The Washington Club, the Chevy Chase Club and thirty homes in the city will be thrown open for teas, at which missionaries are to speak. All study classes, beginning October 12, will be held at the Young Woman's Christian Association, K St., at Seventeenth St.

Special services of importance will be the Preparatory Hour, October 9; United Thank Offering Service, October 10; Day of Intercession, October 18; Closing Service, October 23. Office Headquarters of the Triennial meeting have been opened at 927 Fifteenth St., N. W.

M. M. W.

## MARYLAND.

**Rt. Rev. J. G. Murray, D. D., Bishop**
**Rt. Rev. E. T. Helfenstein, D. D., Coadjutor**

Perhaps the outstanding feature of the summer religious life of the city is the large number of Daily Vacation Bible Schools. This is an indication of the increasing appreciation of the need of week-day religious education. This summer between fifty and seventy-five schools are being conducted throughout the City of Baltimore, with an average of one hundred and twenty-five students per school. When one considers that approximately 9,000 children are thus being reached, five mornings in the week, for a period of a month, the significance of the movement is apparent. The idea has been fostered and developed by the Council of Education of the Federation of Churches, which is holding three demonstration schools this year for instructors. The Episcopal Church leads the denominations in the total number of schools, having between eighteen and twenty, including those in Annapolis, Brunswick and Cumberland.

Another feature of the interdenominational religious life during the summer consists of services held in six parks of the city, on Sunday evenings, throughout July and August. These services are arranged by the Federation of Churches, different clergymen being in charge each Sunday. The Baltimore "Sun" estimated the total attendance at 2,000 on July 8, a very hot afternoon. These park services do much to foster community spirit and interdenominational understanding and goodwill.

Bishop Murray is spending his vacation, as usual, at Chester, Nova Scotia, where he is extremely fond of the fishing. Bishop-Coadjutor Helfenstein left the second week in July for Pigeon Cove, Mass. Most of the rectors of the down-town Episcopal Churches are also away on their vacations and the pulpits are being filled by assistants or by supply clergy. The three largest Presbyterian Churches in the down-town section combine their congregations and worship in turn in the respective churches.

The Family Welfare Association, of Baltimore, has just issued the first number of a Bulletin, which is to appear henceforth four times a year. Some interesting figures as to the growth of the work of the organization, are given in this little sheet. Since 1920 the number of families under the care of the Association has increased from 3,449 to 6,032, while the number to whom temporary relief has been given has jumped from 1,034 to 2,276. The great prevalence of unemployment has probably been responsible for the increase, for the problem of unemployment has increased seven hundred and seven per cent over 1920. The Association now has forty-three staff members doing case work and maintains ten district offices as well as the central office. The work of the Association is financed through a Community Fund, for which a great drive is made each year. It has been announced that the "Milk and Ice Fund" usually raised in summer by the Baltimore "Sun" will not be needed this year, since the Community Fund is able to meet the need.

The site of the contemplated Cathedral of the Diocese of Maryland, at Charles Street and University Parkway, in Baltimore, has been extremely valuable, because of the great development of this beautiful residential section. And now apartment houses are beginning to invade the region. This month a proposition was made for the erection of a huge fourteen-story apartment house almost opposite the Cathedral site. Ardent opposition on the part of the Cathedral Trustees, the Protestant Churches in the neighborhood, and the near-by residents, prevented the execution of the project. It is evident, however, that this is but the beginning of a development which is inevitable.

J. A. M.

## QUINCY.

**Rt. Rev. Edward Fawcett, D. D., Bishop.**

**The Rev. R. Y. Barber** has accepted the call to Grace Church, Gatesburg, Ill., and in connection with the work of the parish he will try to look after the Church students at Knox and Lombard Colleges. Miss Nellie Smith, Centralia, Ill., has been appointed Director of Religious Education for the Diocese of Quincy, and she will make her home at the rectory in Gatesburg, Ill.

## ARKANSAS.

**Rt. Rev. Jas. R. Winchester, D. D., Bishop.**
**Rt. Rev. E. W. Saphore, D. D., Suffragan.**
**Rt. Rev. E. T. Demby, D. D., Suffragan.**

### Christ Church, Little Rock.

Another step in the progressive development of Christ Church Parish, Little Rock, Ark., the Rev. W. P. Witsell, D. D., rector, has just been taken. A short time ago the vestry and the parish house committee adopted a program calling for the erection and equipment of a new parish house at the cost of $62,500. A campaign was put on to raise the funds. At the present time cash and subscriptions in the hands of the committee amount to $62,851, with other prospects which will add materially to this sum. The architect has been selected by the vestry and a special building committee appointed to cooperate with him. Throughout the campaign the aroused spirit of the congregation was manifested in fine response, and furnishes another evidence of the growing life and increasing power of this historic old parish.

It has been announced from Fayetteville that the Rev. Samuel H. Rainey, of St. Mary's, Eldorado, has accepted a call to St. Paul's Church in that city. The work in Fayetteville is very important, because of the state university located there.

The Diocese of Arkansas hass et aside September 26, 27 and 28 for a Conference on Church Work. The special object will be to increase interest in the Church's Program and the Annual Canvass.

During the month of August the Rev. Randolph R. Claiborne, of Camden, will have charge of the services in St. James' Church, Richmond, Va., and his address will be 500 West Franklin Street.

## ALABAMA.

**Rt. Rev. W. G. McDowell, D. D., Bishop.**

### The Chapel of the Redeemer.

The Chapel of the Redeemer was opened November 20, 1927, by the Rev. James M. Stoney, rector of Grace Church, Anniston, Ala. It is not a chapel with a steeple and a bell—only an old rickety tenement house of three rooms, which we get rent free as long as we keep it in reasonable repair. We have a pretty little altar and lectern, with Bible, which Mr. Stoney secured from a deserted church in the country where no services were being held. Besides the above we have a small organ that the children take great joy in pumping for the organist, a few benches and two chairs. Our collections are usually pennies which the teachers give in order to teach them to make an offering—that all comes from God. Some

to the children from their own purses of the children can read, and enjoy reading portions of the lesson in class. They all belong to the factory or industrial class. We recently had eleven baptized one day—Sunday, June 24, 1928. Six of these were little sisters—the youngest were twins of about three years of age. Some of our teachers are Y. P. S. L. boys and girls. Mrs. James M. Stoney and Mrs. M. C. Boswell are our organists; Mr. N. Hamner Cobbs (a great-grandson of Bishop Cobbs) is our lay reader; Mr. James Tate, a splendid young man who has recently come to Alabama from Baltimore, has charge of our boys' class; Miss Olive Reynolds, Miss Anna Harris, Miss Isabel Kimbrough, Miss Margaret Rothrock, Miss Olive Tabb are our teachers and "parish" visitors. The older girls assist Miss Olive Tabb in placing flowers on the altar and then distributing them after service amongst the children, and some of the children show marked talent in handwork , coloring creation stories, making butterflies, birds, etc. An appropriate verse or motto is used to impress on the children that God the Father and Creator of all gives us all things good and beautiful. The Business Women's Unit of Grace Church Auxiliary has been most helpful to both our mission mentioned above, and also Mr. Stoney's other mission—Chapel of the Resurrection. Through their efforts both missions had a wonderful Christmas celebration—a tree with gifts and carols at Resurrection and for Chapel of the Redeemer. The Grace Church bus came loaded with well-filled stockings—overflowing with toys, candies, fruits, etc.—at dusk Christmas Eve was driven to each child's home and their hearts made joyful. Our Business Women's Unit recently took over one hundred second-hand garments donated by Grace Church people to one of our evening meetings and mended them all, distributing them between the two Chapels.

H. P. T.

## MICHIGAN.

**Rt. Rev. Herman Page, D. D., Bishop.**

### Summer Conference.

The young people of the Diocese of Western Michigan, as well as those of more mature years, enjoyed a most delightful summer conference at Kalamazoo, June 26 to July 3. This was the second annual conference for the Diocese of Western Michigan and was in every particular a success. Classes and instructions were offered every morning from 9:00 until 12:00 and were enthusiastically attended. The conference had the happy satisfaction of passing the record of a year ago with an enrollment this year of 188.

The conference faculty was made up from several members of the diocese under the leadership of the Rev. Lewis B. Whittemore, of Grace Chrch, Grand Rapids as director and Miss Helen R. Stevens, of St. Mark's Pro-Cathedral, Grand Rapids, as the dean. The Rev. Angus Dun, of Cambridge, Mass., the Rev. G. P. Symons, of Glendale, Ohio, the Rev. Gordon M. Reese, of Vicksburg, Miss., and President Allan Hoben, of Kalamazoo College, also had a very large share in the teaching work of the conference. The Chaplain to the conference was the Rt. Rev. John H. McCormick, D. D., Bishop of the Diocese, who also had charge of the sunset services.

Apart from the daily routine of the conference special work was done in pageantry under the leadership of Mrs. Lucy E. Kurtzman, of Detroit, and a very lovely pageant entitled "Father, Forgive Them", was presented Monday night, July 2.

All the young peopl's work was under the jurisdiction of the Rev. Gordon Reese and was carried on with the usual enthusiasm.

The business management of the conference was under the direction of the Rev. James H. Bishop, rector of St. Luke's Church, Kalamazoo, and the publicity work was under the direction of the Rev. William G. Studwell, rector of St. Thomas Church, Battle Creek.

W. G. S.

# Personal Notes

### ORDINATIONS.

On Wednesday, June 27, Lyle S. Barnett was made Deacon in St. Paul's Church, Waco, Texas, by the Rt. Rev. Clinton S. Quin, D. D., Bishop Coadjutor of the Diocese of Texas.

The sermon was preached by the Rev. Charles W. Sheerin, rector of St. Paul's, and the candidate was presented by the Rev. F. P. Goddard, of Marlin. Other clefgy taking part in the service were the Rev. T. H. Edmund, of Taylor; the Rev. C. C. Keller, of Temple; the Rev. J. P. Love, of Cameron, and the Rev. L. H. Brown.

Mr. Barnett. who was a graduate of the University of the South and of Virginia Theological Seminary, is to be minister-in-charge of the churches in Yampases and Belton, in the Diocese of Texas, with residence at Lampases.

### DEATHS.

After a lingering illness, the Very Rev. Thomas H. Johnston, D. D., Litt. D., Dean of St. Philip's Cathedral, Atlanta, Ga., died on July 20.

Dean Johnston was one of the most outstanding of the clergy of the Diocese of Atlanta and had been honored by many prominent offices. He was noted as a speaker of more than ordinary ability and was called upon for many services outside of his own work. Both the Cathedral Parish and the diocese have suffered a great loss in his death.

Born in Ireland fifty-three years ago, Dr. Johnston came to the States as a young man and had spent his ministry in this country. His theological training was received at the General Theological Seminary, New York. His early ministry was spent in Idaho and Wyoming as a missionary. Later he served in the Dioceses of Bethlehem and South Florida, being an Archdeacon in the latter. Later he was at All Saints, Mobile, Ala. In 1913 he came to the Cathedral, where his unusual powers have been given to the full extent in the development of the work. With the exception of the time spent overseas as Chaplain in the World War, he has been continuously at the Cathedral as Dean. It was during his service as Chaplain that he contracted the disease which has finally conquered his strong physical constitution and caused his death.

Dean Johnston was honored with the degree of Doctor of Divinity by the University of the South at Sewanee, and with the Litt. D., by the University of Alabama.

Mrs. Johnston and two sons survive.

The funeral services were held on Sunday, July 22, at four o'clock at St. Philip's Cathedral.

F. H. H.

The passing of Mother Eva Mary, of the Community of the Transfiguration, adds another bright star to the galaxy of the Church Expectant. She died as she had lived—faithful, brave, trusting, serene, to the last.

Eva Lee Matthews came of a family that has given more than one illustrious member to the Church. It was her vision and faith that made possible the Religious community to which she gave her life, and which has spread from its small beginnings at Cleveland to Hawaii and China, and has had the honor of being the first American sisterhood to enter the mission field, and the first Anglican sisterhood to receive Chinese women into the Religious life. Loved and honored by all with whom she came in contact, she will be sadly missed by all who knew her. But the sadness of her relatives and friends will be tempered by the glorious memory of her accomplishments and the certain knowledge of her continued life and prayers for them and for the work to which she gave her life.

May she rest in peace—and may the example of her saintly life lead other girls and young women of the Church to follow the trail blazed by her, forsaking all to follow the Master.—The Living Church.

For The Southern Churchman.

### OUR WARNINF SELVES.

Eugenie Du Maurier Meredith.

There's a me that longs to do something
That is real and all my own;
There's a me that is lazy, and content
To always take, and never give;
There's a me that is selfish, and ever longs
To live and have a good time;
There's a me that feels very old,
And wise, and clear-sighted;
There's a me, ignorant, and green
As grass, and feels very young;
There's a me that is ever so brave,
And not afraid of anything;
There's a me that lack back bone,
And is easily influenced;
There's a me that fears idle criticism
And runs true to established form;
There's a me that yearns to be free and different;
There's a me that is honest with self and the world;
There's a me that is honest with self and the world;
There's a me that is pulling at its leash,
And wants to break loose from being a conformist;
There's a me that loves all things good and beautiful,
But because of the lack of them, hides its face in shame;
There's a me that is courageous enough
To insist that truth is truth, and wrong always IS WRONG.

### A Good Man's Influence.

An admirer of the great preacher, F. W. Robertson, was searching for reminiscences. He went into a shop kept by a poor, struggling little man and asked:

"Do you remember anything about Robertson, of Brighton?"

"Come here, sir," said the shopkeeper, leading the way to a back room and pointing to a portrait hanging on the wall. "If ever I am tempted to do mean things in this business, I come into this back room and look at the picture of Robertson on the wall and I cannot do a mean thing—I cannot do it."—Selected.

The man who calmly expects to win has already begun to conquer: our mood has so much to do with our might.—Dr. J. H. Jowett.

# Family Department

**JULY.**

1. Fourth Sunday after Trinity.
8. Fifth Sunday after Trinity.
15. Sixth Sunday after Trinity.
22. Seventh Sunday after Trinity.
25. Wednesday S. James.
29. Eighth Sunday after Trinity.
31. Tuesday.

**COLLECT FOR EIGHTH SUNDAY AFTER TRINITY.**

O God, Whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

**FOR THOSE WHO FLY.**

Alice B. Joynes.

(The hymn following was sent in response to our request for original hymns with suggested familiar settings.—Editor Family Department.)

Tune—"Eternal Father Strong to Save."

Great Father, hear our earnest prayer
For those who travel through the air.
Guide them wheresoe'er they go,
And Thy blest presence let them know.
Hear, oh, hear our earnest prayer
For all who travel through the air!

As swiftly through the air thy fly,
Guard them with Thy watchful eye.
However far their flight may be,
Draw them ever near Thee.
Hear, oh! hear our earnest prayer
For all who travel through the air.

When storms are nigh and clouds are dark
Guide Thou the band that steers their bark.
Far above the land and sea,
By day and night their Pilot be.
Hear, oh! hear our earnest prayer
For all who travel through the air.

To their brave efforts lend Thine aid
And whisper low, "Be not afraid".
O'er mountain, valley, sea and plain,
Bring them safely home again.
Hear, oh! hear our earnest prayer
For all who travel through the air.

For The Southern Churchman.

**Thoughts on Happiness.**

Louis Deschamps.

Happiness is much more than an academic conception about which to theorize. It is ultimately the goal or standard of the great human achievements of civilization. "Life, liberty, and the pursuit of happiness" constitute the elements of our political rights. The Beatitudes promise happiness from certain spiritual conditions. Experience teaches that to be good is to be happy, and it must follow that to be happy is to be good. Discontent and unhappiness breed envy and many temptations to commit sins out of sheer misery, so happiness is a great factor in our moral destiny. To many of us happiness is an indefinite, theoretical state of mind in the same class with poetry, dreams, and self-delusion. Others are deceived by the lure of thrills and excitement, as if happiness were an exploitation of the senses. Some there are who have ceased to think of happiness at all, because life's disappointments and burdens have deadened the appreciation of ideals, including the ideal of happiness. Distrust of ideals is the beginning of spiritual paralysis. Religion, the greatest aid to happiness, has been perverted by loose thinking toward the conception of life as a "vale of tears", and of morals as hardships.

There is no fixed definition of happiness. It is by no means to be confused with hilarity, extreme indulgence of appetites, or mere blissful indifference. It is an ideal, even a virtue. Happiness is the harmony of one's life with universal laws, both natural and spiritual, that each one must learn for himself, and adjust to the circumstances of his condition. To bring one's self into harmony with the invisible Order of Creation involves both active and passive experience—active in will and effort, passive in reverent, mystic faith in God. Without the former we are purely visionary, without the latter we are grossly selfish. It is the will to live according to a deep personal conviction of all that Christianity teaches as inspiration to action.

Being an ideal, happiness is difficult to attain. Ideals are by nature elusive—always beyond the grasp, yet within the vision. More people lose faith in the ideal of happiness from too exacting a standard than from any other cause. Expecting perfection, they find it always beyond. Seeking a final, enduring state of happiness, they find themselves caught in the current of life that permits no idleness. Dazed by the sheer brilliance of their anticipations, they sometimes resemble moths circling a bright light. An ideal demands that we enjoy the journey more than the arrival, because the destination is infinite. Happiness, like gloves, must be sought to fit individual natures. One man's happiness is another's boredom. The harmony is the same for all, but just as many chords must be used for a song, so many different personalities make human life significant. Religion sets the harmony in terms of God's love and of moral beauty. Individual lives swell the refrain from a thousand varying talents. How many of us are grimly strumming away on our daily task, quite unconscious of the universal concert of which we are a part! Musicians follow the leader's baton, but we too often attempt to "live our own lives" independently of God's Will as revealed by Jesus Christ. The very essence of happiness is religion, for it teaches that we are instruments of divine power, uplifting our minds from selfishness to universal conceptions.

Yet the undertow of things is great, and we are often tired. Our brightest ideals are dimmed by mortal blindness. At times we cannot help feeling that wonderful visions and inspiring thoughts have forsaken us. Then happiness must take the form of an appreciation of little things. There are many simple pleasures that we experience without enjoying, unless sickness or misfortune deprive us of them. Again, when our own spirits lag, others are at their best. It is good to learn to echo another's happiness, rather than to envy it. There is an art in reflected joys. Happiness is contagious. And no joy is purer nor more lasting than comes to one who has learned to nourish a great charity toward all mankind, a brotherhood of joys as well as sorrows. For, after all, happiness is from within and survives the vicissitudes of life by communion with the spiritual power of Him who said "Let not your hearts be troubled".

**"From Whom Do We Take Our Orders?"**

Some people are talking as though the foreign missionary enterprise were on its last legs. Some say that the situation in China shows that Christianity is not wanted by China and not adapted to China. Some say that the day of Christian faith anywhere is over. Of those who say this some are glad because they do not believe in Christianity themselves or do not like its moral restraints, and some are regretful because they do believe that Christianity is true and good, but despair of ever having it accepted by the world. Still others say that Christianity is all right for the western nations and that it is warranted in putting forth its claims here for such acceptance as it may secure, but that it is not warranted in intruding upon other nations which have their own cultures. One might ask how in that case Christianity ever got out of Palestine or how it comes that Mohammedanism has strayed so far from Arabia and Buddhism from India.

For us Christians what does all this talk matter? In the words of the old Keith motto on the walls of Marshall College at Aberdeen, "They say, what do they say? Let them say." From whom do we take our orders? Have we Christians not a Lord and Master of our own? If there are those who never believed in Him and His gospel or whose belief was only on the surface and whose ideas of foreign missions were only philanthropic or political or cultural their timid hesitation or their bold disavowals of all hope or use for foreign missions are intelligible enough. Their forbears a hundred years ago felt the same way. But there were then men and women, not very many but very determined, who believed about Christ just what the early Church believed and declared in the New Testament, and these men and women set out to obey Christ and to carry His Gospel to the parts of the world where it was not known.

Well, there are still vast parts of the world where it is not known. If some of these are in the United States in our colleges or even in our churches, in city or country, in business or politics, in our laws or our customs or our lives, then these are places where Christ and His gospel are to be made known, whether people will accept or no. And precisely so in Japan and China and Africa and Latin America and everywhere else, the gospel is to go and the men and women who believe in it will carry it there. Many an honest man who is not a Christian sees this duty and the need of it. "I am not a Christian," said a professor in the Imperial University of Tokyo to us, last fall, "but what Japan wants is more Christianity."

Does China today teach any other lesson? It may be well that, under malign influences which war against her best life and deepest interest, forces in China have assailed the very presence and continuance of Christianity in the nation. But these forces certainly do not represent the real mind or the true heart of China. And are we Christians to be controlled by them? If so, we need a return of the spirit of that little company at the beginning: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye. We cannot but speak the things that we have seen and heard." If we have not seen or heard anything we may feel more doubtful. But Christians who have seen their Saviour and

who have heard His Word will obey Him in the face of whatever opposition or indifference they may meet and assuredly will meet from those who have no gospel or who do not believe with us in the One Name given under heaven whereby men may be saved.—Dr. R. E. Spear.

### EVEN TO THE FIFTH.

"Are not two sparrows for a farthing sold,
Five for two farthings?" spake the Lord of old.
"And yet not one upon the ground shall fall
Without your Heavenly Father knowing all!"
His loving, watching Eye on each hath been—
E'en to the fifth, the little bird "thrown in".
He marked it as a fledgling in the nest,
Warm 'neath the shelter of its mother's breast.
He marked the yellow beak, with gapings blind—
And helped the father-bird, its food to find.
He marked its earliest flight, on timorous wings—
He, who o'er-rules Earth's mightest happenings!
His Care surrounds the humblest thing alive—
The last small sparrow, making up the five!

—Scott-Hopper.

## Sponsored.

Mary Mayo Crenshaw.

Part II.

After that Mrs. Pauncefort lodged no further complaint against the pushcart. She still looked from draped window at times and she could but notice how kind the pushcart man was to the animals. And so in time she discovered that on days too bad for him to bring out his cart he still came to feed his pensioners. She even acquired the habit of raising her window softly to hear him talk to them, "Come on, my leetle ones, come on and eat your deeners"!

One day as she drove up she perceived that a small group was collected before her very door. In the center stood Vaselleos, showing out well against the white house, while a group of his admirers were collected around a boy who was taking his photograph. The little gathering jumping up and down on excited feet quite barred the entrance to the arched driveway by which her car should be perfectly free to enter. "Upon me word!" ejaculated the low voice of Henderson, the elegant chauffeur. He leaned forward haughtily to forbid the intrusion.

"Wait a minute, Henderson," Mrs. Pauncefort found herself saying. This man is so kind-hearted using his pennies to save a little child in a far away land—let him have his bit of pleasure.

It was true that Vaselleos was sponsoring a boy at the Corinth Orphanage. It had happened that he had picked up, in the Circle, one of the Near East slips telling of the suffering among the poor little ones deprived of their parents by war and cruelty. His eye had caught the word "Corinth" for Vaselleos had been born and brought up outside that city. He became vividly interested when he found that his native Greece had offered asylum to the hundreds of sufferers, Armenians as well as Greeks, driven from their vine-clad hill-sides in Asia Minor. If his own country after many years of war could help, surely he, Vaselleos, ought to help too. So he paid his five dollars a month that meant safety and training, health—perhaps eye-sight even—for a homeless child. Sometimes it had been a close thing; one does not make a fortune by a pushcart. Also Vaselleos had been saving towards the future of his little ward when he should finish at the school.

It was largely because of this link with his old home that Vaselleos was never sad. There were few Greeks in Washington. His broken English had prevented his making many friends, as had his constant attendance on his cart. He was the most sociable creature imaginable and sometimes he wished for human companionship, much as he enjoyed the company given him by his small denizens of the Circle. But how can one be sad when back in the inner consciousness one knows that a warm human life is cherished by a few dollars that mean so little here and so much over there? What knowledge could bring a deeper joy!

Twice a year he had received a report of the boy's progress. They all agreed that he was a good boy, a fine boy, who would do his sponsor and the school credit. Vaselleos had all letters tied in a little package in his room. It was his most prized possession. His haart that glowed for furred and feathered and for the petted children who played in the Circle throbbed yet more fervently for orphans, many of whom had lost their entire family amid scenes of horror that would linger in their memories as long as life should last. He read with devout thankfulness of the strides made at the Orphanages, in combatting the scourge, Trachoma, by which these little neglected ones are so often afflicted. Thank God, the little Georgeos Coreche, his ward, had escaped this terror. His eyes in his pictures were very bright and brave.

Yes, Vaselleos was happy. But all of a sudden everything seemed to fall to pieces about him.

It seemed, in some way, to begin with the boarding up of the big white house across the street. The lady even waved a friendly good-bye to him as she left for a trip to Europe for several months. Vaselleos learned that from the paper. If he had known in time he might have asked her to go in to see Georgeos while over there. How nice that would have been! Vaselleos seated hebhind his hissing gasoline torch, really missed her. But, important personage that she was, her departure did not interest the little children trundling their kiddy-cars or racing on roller-skates about the park walks. Nor did it excite the gray squirrells playing tag under the magnolias, nor the iridescent pigeons cooing in the shadow of the hedge—to all of these it was as unimportant as it was to the beauteous ladies who smiled so fixedly from the splashing fountain.

Next came Vaselleos' accident.

One day he slipped on one of his banana peels which a careless customer had thrown down—slipped and broke his leg. And it happened while April was casting her witchery over the land and the Circle was gay with bridal wreath and yellow daffodils. When a thinner and paler Vaselleos returned, the little park was tender with new green and June roses were scenting the air.

Over a month lost, with big hospital expenses, had devastated the saving that he had been hoarding for the future of his ward. This morning he had not had even sufficient money to stock his cart properly, but he was counting on making enough through the day to do better tomorrow. Nevertheless, he came back smiling behind his black moustache, for was he not going again to his little friends, human and of the animal kingdom? How he had missed them, there in his hospital bed. How he had hoped that some one else was feeding the squirrels and the birds and the pigeons. He had an extra soft spot in his heart for the pigeons for they reminded him of the doves of Corinth.

It was a shock to Vaselleos to find that a great red pushcart was occupying his usual station across from the still boarded white mansion. It was a very elaborate pushcart, handsomely equipped, with nickel trimmings, piled high with enticing things, and the man who stood beside it was dressed in a red suit and red cap so that he made a conspicuous point on landscape. As Vaselleos, limping slightly, came along, pushing the white cart that was not so white as it used to be, he saw one of his squirrels go creeping forward towards the red cart, and then perch itself nearby, its plumed tail curled high over its head. He saw the hawk-faced man utter an angry exclamation and shy a small stone at the poor little visitors. This was more than Vaselleos could stand.

"Why?" he gasped, advancing with outstretched gesturing hands, "why do you try to hurt heem? Tell me why?"

The red terror threw back his head and uttered a guffaw. "So you are that nut they told me about that pampered all the animiles about here," he remarked in plain American. "They've nearly pestered me to death ever since I came, but I'll learn 'em to keep their distance. I got something else to do than to fool with birds and beasts. And, say, dago, there ain't room for you and me. You better get out while the goin's good, see? There sure ain't trade for two here."

Poor Vaselleos said nothing. He turned aside and from his slim stock selected popcorn, carrying which he entered the opening in the hedge. Little feet came running towards him, little warm hands stole into his and little voices asked, "Why did you stay away from us so long?"

And the pampered animiles, as the man called them! There was a swish of wings and a cooing of bird voices, and there were pigeons catching his high-thrown bounty even in mid-air. The squirrels formed a ring about him as though to prevent him from leaving them again. Vaselleos laughed merrily. "Come, my leetle ones. Come to your deener. I haf returned to you once more."

(To be continued.)

### SELF-ANALYSIS.

Hep me to know myself in thought apart,
Not in the clamor of discordant praise,
And give me courage in my way ward heart
An honest man to gaze.

Help me to be myself—no arrant knave,
Nor as the weakling of my craven hours
In waste and shame, but as the ardent slave,
Of life's ecelestial powers.

To give myself like Christ upon the cross,
And wear His wounds like jewels for their stain,
For never life may know so sweet a loss
Or more triumphant gain.

—Selected.

Some people's goodness is their constant trouble: they must ever watch it and work at it to keep it going. Other people have passed this preparatory stage of training and have attained unto that habit and perfection of goodness in which all effort is forgotten and lost in the joy of doing good. The sun does not know that it shines, Moses wist not that his face shone, and we may verily attain unto this unconscious perfection and joy.

# For the Young Folks

**MY FRIEND.**

My dog and I are the best of friends,
We always go together;
Over the hill where the woodland ends,
Scrambling through bush and heather;
Down by the mill where the river bends.
Though any kind of weather.

Down through the woods through the purple haze;
Down where the leaves are falling;
Through all the gold of the autumn days
Filled with the west wind's calling;
Skipping along by the streamlet's maze,
Where the waterfall comes brawling.

Crossing the fields in the twilight's glow,
Where soft the wind comes creeping;
Where e'er I lead he's sure to go,
From morn till the stars come peeping;
So that is the reason I love him so—
He's faithful, awake or sleeping.
—Blain C. Bigler, in Our Dumb Animals.

**Where Love Is There God Is Also.**

(Revised from Tolstoi.)

"Why are you so sad and gloomy, my friend," asked a neighbor of Martin Avdyreich, the town shoe-maker.

"Ah," said Martin, "I am very lonely as I sit working here by my wretched little basement window. I watch the passers-by and I know most of the boots that pass for I have worked on them, but that is not much comfort, for I miss my wife who is dead. She left me a little boy and I love him more than all the world, but he too died and left me alone. I have no one left to work for or to live for."

"Yes, you have, Martin," said his good friend, "God wants you to live and work for Him."

After his friend had gone, Martin sat down to think this over. He picked up his Bible and began to read and then he understood better how he could work for God, and he became happier.

One evening he was reading his Bible when he heard a soft, sweet voice, quite close at hand, "Martin, Martin!" it called.

"Who is there?" asked Martin. But look as he would he could see no one. Then as he started to doze off he heard again, "Martin! Martin! look into the street tomorrow. I am coming."

The next morning he kept a closer watch on the passers-by.

First a ragged old soldier came by.

"I'm a foolish old man," said Martin to himself, as he cleaned his glasses. "For a minute I thought that might be Christ Himself coming to see me, but I see now that it is only the old soldier cleaning away the snow. He certainly looks tired though. I'll call him in to rest. He might like a cup of tea, too."

The old soldier did want a cup of tea, and he thanked Martin heartily as he finished the cup and turned it down

"I think you need another cup of tea," said Martin, and he poured another, but all the time he was looking around to the window every minute or so.

"Are you expecting some one?" asked the soldier.

"Yes, and no," replied Martin. "Have you ever heard the story of how Christ came down to earth?"

"Yes, I have heard," said the soldier as he drank his tea.

"I was reading my Bible last night, and I heard a voice say, "Watch for me tomorrow. Do you think He will come?"

The soldier said nothing, but only shook his head and finished his cup of tea.

After the soldier was gone Martin went on with his work, stitching, stitching, stitching, but he never forgot to watch the little window, and many people passed by whom he knew. During the afternoon he noticed a woman outside, a stranger. She carried a baby in her arms and shivered in the freezing cold, for she had no coat. The baby seemed to be crying and the mother was trying to shield it from the cold and wind.

"I must call them inside where it is warm," though Martin. "They might die in this bitter cold."

Going to the door he called, "Come inside out of the wind. And will you not sit by the fire and eat some warm food?" he asked as he led her in and took the child from her arms. As she ate hungrily, Martin played with the baby. "Where is your coat?" he asked.

"I sold it yesterday to get a few coins for food. My husband is a soldier and away at the war, so I have little to live on."

Martin went to a tiny cupboard and came back with his own coat. "Take this," he said, "I very seldom go out and I will not need it."

Tears of happiness came into the woman's eyes as she thanked him, put on the coat, and wrapped the baby warm in it. Martin watched her go down the street, then he started in again to stitch, stitch.

By and by he saw an old woman come by with a basket of apples, which she was selling. As she put the basket down to rest, a small boy grabbed an apple and would have run away but that the old woman held him fast. The boy hurriedly dropped the apple and cried, "Let me go, I haven't your old apple". Martin hurried out and took hold of the boy.

"Forgive the boy, please," said he to the old women. "I am sure he is sorry. Let him go this time, if you please." Then to the boy he said reproachfully, "I saw you take the apple. Don't do such a thing again. But here is an apple for you. I will pay for it."

The boy took the apple and started off, but came back and said, "Let me carry the basket, it is too heavy for you."

As Martin went back into his little basement room he noticed that it was getting dark. So he put his work away, lighted his lamp, drank a cup of tea, and sat down to read his Bible. He wanted to find the place where he had left off the night before, but it opened to another page. As he started to read he remembered his dream of last night, and at the same time he seemed to hear several people moving about in the corner. Martin turned around and saw that some one was really there, but he could not see whom.

Then a voice whispered in his ear. "Martin! Martin! do you not know me?"

"Who are you?" cried Martin.

"'Tis I," cried the voice, "Lo, 'tis I." and out of the corner came the ragged old soldier. He smiled at Martin and disappeared.

"'Tis I," cried the voice, "lo, 'tis I," said the voice, and the woman and the child came from the corner; they both smiled happily at him and disappeared also.

"Lo, 'tis I," repeated the voice, and the apple woman came and the boy with the apple in his hand. Soon they, too, were gone, and all was still.

Martin's eyes fell upon the page in his Bible, where were these words, "And I was hungered and thirsty and ye gave me drink. I was a stranger and ye took me in." And at the bottom of the page he read," Inasmuch as ye did it to the least of these, my brethren, ye did it unto me!"—E. Dorothy Davis, in Canadian Churchman.

**The Road to the Castle.**

No one in the town had ever really seen the castle. They had been told about it by their grandfathers and grandmothers in whispers over the home hearth fires.

"It lies very near this town, within easy walking distance," they said. "You could reach it by going straight to the east if you could find the road. No one lives in the castle, and its gates are wide open, and whoever succeeds in finding it may be the master of the castle."

They also told tales of its wonders. "The gardens bloom with flowers that never fade," they said, "and there are chests full of gold and silver and red rubies and blue sapphires, enough to make all the poor people in this town comfortable always with food and shelter and clothing."

"Oh, if only we might find the road that leads to the castle," said they.

Sometimes they thought that they saw the castle. In the very early morning when the sun rose and sent long bright shafts of light up through the white clouds, the townspeople would peer out of their upper windows and say, "See, there are the gold towers of the castle, standing about its white marble walls."

And when it was evening and the sun set in bright colors, orange and violet and rose and gold, the townspeople would again watch the sky and whisper to one another, "We see the gardens of the castle, full of fruit trees and violets and red and yellow roses.

Many people tried every year to find the road that led to the castle. There was a soldier who started out boldly one morning, going toward the east and cutting down with his sword all the little animals of the woods who ran across his path. He came running back in a short time, with his sword broken and his eyes full of terror. He said that he had encountered wild beasts and had found no road to the castle.

There was the rich man who started out on the same quest because he wished more riches than he already had. He had gone only a mile when a great tree fell and completely blocked his path. He came back without finding the road to the castle.

And there were other people who searched for the road; people of importance who wanted to be decorated with bades for finding the castle, people who wished to be called "Master" instead of just "Mr." They always came back with the news that they had been stopped by a prickly hedge or a roaring dragon or something else as troublesome.

Hans was the little boy of the woman who did fine washing for the townspeople. He was a good, kind little boy, but because he spent most of his time carrying baskets of linen and because he had ragged clothes, the children of the town did not play with him and he was often very lonely. When he had no baskets of linen to fetch and carry, he used to take long walks in the woods, alone, making friends of the trees and the birds.

One day he had gone quite far in the woods because he had found many

pleasant things to do on the way. He had lifted a very heavy stone that was keeping a little tree from growing straight and tall. He had broken a trap that a cruel person had set to snare the pretty little rabbits. He had lifted the woodchopper's baby over a narrow place in the brook that she might find her father. He had gathered pretty twigs and put them in a pile at the foot of a tree that the thrush might find them for her nest building. As he went on, he came to a green little path that twisted and turned and went a long way. In following it, Hans was very careful not to step on the earthworms that wriggled happily across it, or the busy ants building their sand houses or the spiders spinning their pretty lace webs. And as he walked carefully along the little green path, Hans suddenly smelled the most delicious perfume. It was like all the roses and all the violets and all the lilies that he had ever seen crowded into one breath of odor.

"I must find that garden and pick a flower for mother," Hans said, running on. Just around a turn in the path he stopped and his eyes were almost blinked with the brightness and he was dizzy with the sweet perfume. There, in front of Hans, lay the castle, white and gold and big and beautiful. Its gates were wide open and beyond was the wonderful garden full of flowers that would not fade. No one was inside and Hans went in and through the garden, picking his arms full of roses and finding the chests of jewels that were his, now, to give away.

No one could understand how Hans had found the road, but when he came home in the evening with his pockets full of jewels to give to the poor and took his mother back to live with him in the castle, they decided it must be true.—From Stories for Sunday Telling, Carolyn Sherwin Bailey, The Pilgrim Press.

### A Beautiful Father.

"Tell your mother you have been very good boys today," said a school teacher to two little new scholars.

"Oh," replied Tommy, "we haven't any mother."

"Who takes care of you?" she asked.

"Father does. We've got a beautiful father; you ought to see him!"

"Who takes care of you when he is at work?"

"He takes all the care before he goes off in the morning, and after he comes back at night. He's a house painter, but there isn't any work this summer, so he's doin' laborin'. He leaves us a warm breakfast when he goes off, and


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we have bread and milk for dinner and a good supper when he comes home. Then he tells us stories and plays on the fife, and cuts out beautiful things for us with his jack-knife."

Before long the teacher did see the home of that father. The room was a poor one, graced with cheap pictures, autumn leaves and other little trifles that cost nothing. The father, who was at the time preparing the evening meal for his motherless boys, was, at first glance, only a rough, begrimed laborer; but before the stranger had been in the place ten minutes the room became a palace, and the man a magician.

His children had no idea they were so poor, nor were they so with such a hero as this to fight their battles for them. This man, whose grateful spirit lightened up the life of his children, was preaching to all about him as effectually as many a minister. He was a man of patience and submission to God's will, showing how to make home happy under the most unfavorable circumstances. He was rearing his boys to be high-minded citizens, to put their shoulders to the burdens rather than become burdens to society in the days that are coming. He was, as his children had said, "a beautiful father" in the highest sense of the word.—Selected.

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Prayer opens a whole planet to a man's activities. I can as really be touching hearts for God in far away India or China through prayer, as though I were there.


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# TO THE LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

There is in circulation among the laity of the Protestant Episcopal Church a petition, prepared by one of our Bishops, to the General Convention which will assemble in Washington next October, asking that body to refuse its assent to the proposal to eliminate the Thirty-nine Articles of Religion from the Book of Common Prayer, which would mean their abrogation.

"WHEREAS, the last General Convention adopted tentatively a resolution to revise the Book of Common Prayer by omitting the publication in connection therewith of the Articles of Religion; and

"WHEREAS, there is no provision for publishing elsewhere or for recognizing in any other way the Articles of Religion except in connection with the Book of Common Prayer; and

"WHEREAS, the Constitution of this Church has ever since 1801 recognized in this way the Articles of Religion; and

"WHEREAS, the Articles of Religion define the Church and state clearly the historic doctrinal differences between the Anglican Communion and the Roman Catholic Church;

"THEREFORE, we the undersigned adult communicants of the Protestant Episcopal Church do most earnestly memorialize our Right Reverend Fathers-in-God, our Reverend Clerical Deputies and Honorable Lay Deputies, in General Convention assembled in their respective Houses, to vote against the resolution to omit the Articles of Religion from publication in connection with the Book of Common Prayer and to vote against any proposed amendment to the Constitution that would omit reference to the Articles of Religion.

"AND we do further memorialize our Fathers-in-God, the Bishops, to send us a message of assurance that the name, the doctrine, the ceremonies and nomenclature of our Church and her missionary purpose and her fraternal love for all Christian people are and should be as expressed in the Book of Common Prayer.

"So we believe you will bring comfort and peace to the hearts of many, give confidence to those within our Communion and make clear to all men the true Catholic nature and Protestant heritage of our dear Church and revive zeal for the salvation of souls through Jesus Christ Our Lord. Amen."

We believe that a great majority of the communicants of the Church are opposed to the elimination of these Articles of Religion, established by the Church in 1801, and are likewise opposed to the introduction into the Church of the Mass, Reservation and Adoration of the Sacrament Prayers to the Virgin Mary, Invocation of Saints, Worship of Images and Relics, Auricular Confession, Penance, use of the Rosary, Holy Water and other doctrines and ceremonies peculiar to the Church of Rome.

We therefore heartily endorse this petition and express the hope that all Protestant Episcopalians will signify their approval of it by their signatures and by aiding in the widest possible circulation of it.

Copies of this petition may be procured without cost from Latsch & Arnold, 97 N. Second Street, Memphis, Tenn.

(Signatures of Laymen)

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**Please Sign and Mail to SOUTHERN CHURCHMAN Richmond, Va.**

# Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

### ACKNOWLEDGMENTS.

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# Deaths

### MRS. HENRY T. SHARP.

Funeral services were held Thursday, July 12, 1928, for MRS. GERTRUDE STANSBURY SHARP, wife of the Rev. Henry Talbot Sharp, rector emeritus of the Protestant Episcopal Church of the Prince of Peace, who died suddenly Tuesday at her home, 2815 Walbrook Avenue, Baltimore, Md. The services at the Church of the Prince of Peace were conducted by the Rev. Dr. Christopher P. Sparling, rector.

In addition to Mr. Sharp, she is survived by a daughter, Miss Evelyn Willoughby Sharp, Baltimore, and a sister, Mrs. T. Clifton Howard, Alexandria, Va.

### A PRAYER.

Four things that I may happy be,
I pray that God will give to me;

Some one to love with all my heart,
Something to do by toil or art,
Something to hope for farther on,
A mem'ry sweet to muse upon.

All these in Christ my Lord, I find,
On Him, I rest with quiet mind.

—Bishop J. H. Darlington, From "Verses by the Way", First Series.

The above prayer was sung by the Rev. J. J. D. Hall during his Crusade in Ashe County, N. C., in June, 1927.

### THE DIVINE OFFICE OF THE KITCHEN.

Lord of the pots and pipkins, since I have
no time to be
A saint by doing lovely things and vigiling with Thee,
By watching in the twilight dawn and
storming Heaven's gates,
Make me a saint by getting meals and
washing up the plates.

Lord of the pots and pipkins, please I
offer Thee for souls
The tiresomeness of tea-things and the
stick porridge bowls;
Remind me of the things I need, not just
to save the stairs,
But so that I may perfectly lay tables
into prayers.

Accept my dirty hands because I made
them so for Thee.
Pretend my dish-mop is a bow which heavenly harmony
Makes on a fiddle frying-pan (it is so
hard to clean,
And, oh, so horrid) hear, dear Lord, the
music that I mean.

Although I must have Martha's-hands, I
have a Mary-mind,
And when I black the boots I try Thy
sandals, Lord, to find;
I think of how they trod our earth, what
time I scrub the floor
Accept this mediation when I haven't time
for more.

Vespers and Compline come to pass by
washing supper things,
And mostly I am very tired and all the
heart that sings
About the morning work, is gone before
me into bed,
Lend me, dear Lord, Thy tireless heart to
work in me instead.

But Matins are said over-night to praise
and bless Thy Name,
Beforehand for tomorrow's work which
will be just the same;
So that it seems I go to sleep still in my
working-dress—
Lord, make Thy Cinderella soon a heavenly princess.

Warm all the kitchen with Thy love, and
light it with Thy peace,
Forgive the worrying and make the grumbling cease,
Thou who didst lay meals for twelve, forgive the world with saith,
"Can any good thing come to God out of
poor Nazareth"?

—The English Churchwoman.

### The D. W.'s.

The girls couldn't with any truth call Agatha Smole stingy; she kept pace with other girls in the number and value of her little gifts; she gave to the many little benevolences that reach out extended palms to the girl with her own income, and she never made the cost of anything the burden of her conversation, which Alice Groves had said denoted the over-thrifty soul. But when the crowd gathered around the refreshment stand after a college game, or stopped off in a candy shop on the way home, or decided on a bus ride, Agatha, with a smile would say that she could not join them, and hurry on home alone.

And every summer Agatha went on a nice little trip: once to the Great Lakes, and once to Yellowstone Park, and of late her friends had found her looking with interest at ocean steamship booklets. "Going abroad, old girl?" one asked her, and to her friend's surprise, as calmly as if she had been asked if she were planning to buy a pair of shoes, she replied: "I hope to go to England next summer."

Her friends gasped. Other girls, when told of it, gasped. In fact, gasping grew rather the fashion when Agatha's name was mentioned, followed by: "But how does she do it?"

"We are all going to a matinee, Agatha," said a girl a few weeks later, "and we want you to come along."

Agatha laughed. "I have read the book on which the play is founded, and criticisms of the play; so, if you don't mind, I'll take that afternoon off and spend it in the library. I am reading up on England," with a laugh. "Dad says I'll know enough about inexpensive inns and nice walking trips before I start to write a book about it."

"Did you know that Agatha Smole is making cookies which she sells to the neighbors?" said Mary Heim to a group of girls on the corner one day. "I was over at Mrs. Lane's, Saturday, when Agatha's brother delivered two dozen Mrs. Lane had ordered. They are good cookies, too. Now what is she doing that for? She doesn't have to."

"She is going to England next summer," said Alice Groves. "I wish I were going too. Do you know, girls, Agatha has just as good a time all the year in school, and a better time in the summer because her vacations really amount to something. She was gone only two weeks last summer, and I was gone six, but look what she saw in those two weeks. She has better sense than all of us put together. I asked her one day how she did it, and she said she was the president, the vice-president, the treasurer, secretary, and all the members of the D. W. Society, and when I asked her what that meant, she just laughed.

"Well," put in Mary Heim, "I know what it doesn't stand for; it doesn't stand for Don't Work. Honest, she is the workingest girl I ever saw, and always so happy about it, too."

One after another, the girls told of their vacations of last year. Without exception every girl had prepared for her annual outing with an elaborate wardrobe. One had spent six weeks in the country; one had gone to the seashore, where her pretty clothes were worn in the parlors of a high-priced hotel; another had decided to stay at home that she might use her vacation money to buy a wrist watch. "A beauty too," she moaned, "cost a lot, and I lost it within two weeks."

But Agatha, without any visible evidence of expenditures in a dry-goods store, went really somewhere every year, and came back a little more eager-eyed, a little more alert, a little more ambitious, and very much more informed.

"I don't know what D. W. means," from Katharine, the memory of the lost wrist watch giving determination to her voice, "but, whatever it is, I am going to be one."

So that evening they called, six of them, on Agatha, and found her dyeing dark blue, a gray skirt she had worn all fall, "to wear," she explained, "on my walking trip through England next summer."

The girls watched the process, exclaiming with admiration at Agatha's patience in following directions, and her skill. "Oh, the dye-pot and I are old friends," she laughed; "it helps me to be a D. W."

"And that," said Katharine, "is just what we came to see you about. What is a D. W.? We all want to be it, whatever it is."

"It is Do Without," explained Agatha. "I do without so many little things other girls have, putting the money into my vacation fund, and then in the summer, still doing without new clothes for the vacation, I dye and turn and make over, and go on a real trip."

"But you can't do without enough just in one school year to take you to England."

"No, but my last three trips have not exhausted my vacation funds, and the trip to England is the result of putting these left-overs together. Girls, why don't you join me? Not to England, for it is too late for you to save for that, but in Doing Without with some definite purpose in view? Now how about going on a cruise through the Panama Canal another year? Wouldn't it be fun for all of us to be together, and really it is a lot of fun to do without when you once get the habit. Planning and saving for a trip is half the fun."

And then and there was organized the D. W. Society of Pleasant Valley. "So much candy and soda are not good for us," the girls say, "and, do you know, it is a lot more fun to hike off together than to ride on the bus. Won't the Panama Canal look good to us next summer?"—Girls World.

## THE PARABLES OF SAFED THE SAGE.

### The Parable of Things Better.

There came unto me a young man with a weak chin and a face like that of a Perfect Lady. And he said, I am In Trouble.

And I said, I should think it very likely. How does thou get that way?

And he said, I can not explain it. For other men are Bad and seem to have No Trouble, and I who am not Bad have it all the time.

And I said, It seemeth to me my friend Job said something very like that—namely, that while the tents of Robbers prospered, and they who provoked God were Secure, he got it coming and going. But thou art not like unto Job.

And he said, I am Too Obliging. My friends know that I like to please them, and they Impose upon me. Then when Trouble cometh they leave me to bear the Punishment of their Misdeeds.

And I said, If it be so, gird up thy loins, and take thy Punishment standing up.

And he said, Canst thou not help me? For I have come unto thee for help.

And I said, A Ship under full steam obeyeth the helm, while a Ship with no Power of Propulsion drifteth upon the rocks.

And he said, I do not discern what that hath to do with me.

And I said, I am not surprised, but it hath much to do with thee. There be in the world Three Kinds of folk. Most people say there be but two, but there be three. There be folk that are good folk that are bad, and folk that have No Consistent Purpose to be either.

And he said, I suppose I am of the Third Class.

And I said, The third class is the most hopeless of all. For there is hope of a Bad Man that he will become a Good Man, and that all the power of will and force of character which made him bad will be to his advantage when he doth turn and become good.

And he said, Is Evil then an Asset in the reckoning of the Good?

And I said, My friends the Ancient Philosophers in Rome, after the death of the Great Men of Greece, were wont to think rather Optimistically of human motives, for they said, "Quidquid petitur petticur sub specia boni", which meaneth, being interpreted, whatsoever is sought by any man is sought under the form of the good. And if that be true, then even the Quest of Evil hath something to be said in its behalf. But my Indictment is against those who have no Quest, either of Evil or Good, or who choosing the good pursue it slowly and who are like the Chaff which the Wind driveth away, or like the Ship that drifteth and becometh a Derelict.

And he said, Am I a Derelict, who never sought Evil?

And I said, Not yet, but thou art not remote from the possibility of becoming so. It is not enough that a man shall not seek Evil; it is not even enough that he shall mildly seek Good; he should seek the Best, for the Good, its very self, is the enemy of the Best.—Christian Index.

### Perhaps.

Perhaps when it's over we'll find
God hasn't been blind
To the few little virtues we had,
But sifting the good from the bad
He'll say: "On the whole
That's a pretty good soul!"

When hushed is the turmoil and din
And His children come in,
Toil stained and weary, to tell
Where they stumbled and fell,
Perhaps He may smile and remark:
"Oh, it isn't so dark!

"Not for fame or the splendors of earth
Did I give you birth,
Some needed your love and your smile
And they found you worth while
And the good that you managed to do
Was the reason for you."

—Edgar A. Guest.

### Daddy's Daughter.

"I wish, daddy, that I'd been a little boy instead of a little girl," pouted Mildred, looking up from the plate which she was wiping.

"You do?" laughed daddy. "Now, mother and I think it's pretty nice to have a happy, helpful little girl about the house."

"I'm happy most of the time," Mildred decided. "But you see, daddy, I don't like to do what girls do; I like to do what boys like to do."

Daddy didn't laugh that time. He only smiled as he remembered how eagerly his little daughter had watched him down at the store one morning when he was mending a clock. There was a secret back of that kind smile which Mildred never found out until one rainy Saturday more than two weeks later.

"I can't go out all day long," she sighed. "It's too rainy even to play sailor boy in the pond."

"Quite true," agreed father. "But, daughter, suppose you make your bed and help mother with the dishes. Then I shall need you at the store."

How big Mildred's eyes grew then! She had been needed at home ever so many times but never had she been needed at the store until that rainy Saturday morning, and the store is such an interesting place.

In spite of the rain, Mildred sang as she spread her bed. She even tried harder than usual to make it look just like a frosted cake, for secrets are such fun. She knew daddy was having one down at the store, and of course as soon as she found it out it wouldn't be a secret any longer. She liked to keep wondering what the secret could be.

"Perhaps some lady is coming in to buy her little girl a ring for her birthday, and daddy wants me to keep the little girl out of the way till it's picked out, or perhaps he's going to let me watch out so that the little things won't get lost. I hope it's the watch."

But when Mildred's home tasks were done she was glad to run down to the store to learn the secret.

"Hello, daughter!" daddy greeted as she stepped up to the counter.

There was no lady and no little girl there, except of course herself.

"Hello, daddy!" Mildred answered. "What's the secret?"

"Secret? Who said anything about a secret?"

"Nobody," laughed Mildred, "but I know there is one."

Then that blessed daddy came around the counter, took his little girl by the hand and led her out into the back shop. There the very first minute Mildred saw a little table with tools and an alarm clock on it.

"Why, daddy, how can you work at such a little table?" Mildred asked

Daddy smiled. "I couldn't," he said, "but how about you?"

Mildred drew up a low chair and in much less than a minute was seated before that table, clock and tools.

"I just fit," she smiled. "Daddy, what do you want me to do?"

"That's your clock, daughter. You may do whatever you want with it."

"It doesn't go," Mildred noted. "I'll fix it."

And set to work with a will. Outside the rain was falling, but she didn't mind at all. Mildred was doing boy's work, and she was the happiest girl in town, though really I'm afraid that poor clock never did "go" again.—Selected.

For The Southern Churchman.

### OPTIMIST.

Maude Mumma.

We're walking in the sunlight
As we go down the years,
We're sailing on the river
That knows no doubts or fears:
We're traveling with the faithful
Whose hopes lie up above,
We're living in the highlands
Of God's unchanging love.

### ACROSS THE SEA.

Our loving heavenly Father,
Oh! listen while we pray,
Bless all the little children
Both near and far away.

Oh! teach us how to love them,
And help us send them word
About Thy wondrous love for them,
Dear Jesus Christ our Lord.

—Exchange.

Sand straight and you will live a long time. Act straight and you will get to heaven.


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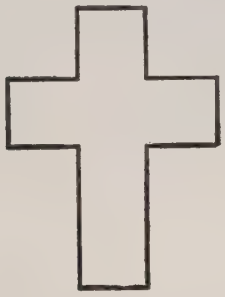
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# Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 93. RICHMOND, VA., AUGUST 4, 1928. No. 31.

## "In the Cross of Christ I Glory"



THE WONDROUS CROSS

I take, O Cross, thy shadow
For my abiding place,
I ask no other sunshine
Than the sunshine of His face;
Content to let the world go by,
To know no gain nor loss,
My sinful self, my only shame,
My glory, all the Cross.

**For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the POWER OF GOD.**

**"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith' (Heb. 12:1.)**

*—Latin American Evangelist.*

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| An Infallible Bible and the Challenge of Science—By Dr. A. I. Brown | 5 |
| Editorial—Now—A. B. Williams | 6 |
| The Impossible Paradox | 7 |
| Rays of Light from God's Lamp—By W. W. Rugh | 9 |
| Family Prayers—By Bishop Meade | 9 |
| Favorite Scripture Verse | 9 |
| Ninth Sunday after Trinity—By Berkeley Minor | 10 |
| Retreat to Romanism, 2 | 11 |
| The Great Commission | 12 |
| Letters to the Editor | 13 |
| Church Intelligence | 15 |
| Family Department | 17 |
| For the Young Folks | 19 |
| Personal Notes | 21 |



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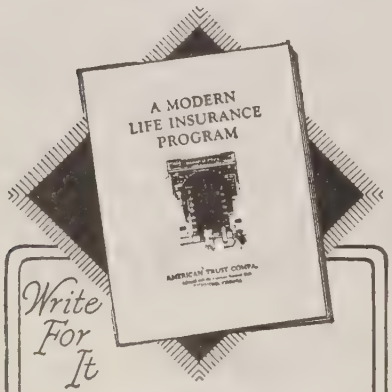
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Christ is God, stooping to the senses, and speaking to the heart of man.—Id.

Free man freely work;
Whoever fears God fears to sit at ease.
—Mrs. Browning.

So poor, so ignorant, so outcast that I do not stand in awe of him.—Phillips Brooks.

I doubt not that Jesus was ever transfigured when He went up into the mountain for those quiet talks with God His Father. This time He is "transfigured before them", and they had the glory of seeing His glory.

The cloud that covers the transfigured glory is itself a glory. If thou wouldst give rein to thy love, leave in the Paradise of God a margin for faith and hope.—Dr. George Matheson, the blind preacher of Scotland.

"Any number of people are willing to believe themselves agents of Providence, provided they are winning! Men leading successful armies will be very careful to allow the Almighty a share in their actions. The trouble is to get the acknowledgment of Providence when we are losing."

Love has a hem of its garments that
touches the very dust;
It can reach the stains of the streets
and lanes, and because it can it
must.
It dares not rest on the mountain, it
is bound to come to the vale.
For it cannot find its fulness of mind,
till it falls on the lives that fail.

At morn she turned her heart to heavenly thought,
And the restless throng with hurrying feet passed on.
And none were found to turn a listening ear.
At night she stretched her heartstrings 'cross a lute,
And when the weary crowd came back,
The tired feet were tangled in the mesh of song,
And stayed to learn of life, and love, and hope.

—Grace Shaw Duff.


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## EDITORIALS

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# AN INFALLIBLE BIBLE AND CHALLENGE OF SCIENCE

## By Dr. A. I. Brown, M. D., C. M., F. R. C. S. E.

**Accepting the Challenge of "Science", the Bible is Shown to be Without Error and So to Demand Reverence.**

THE present is a time when the Bible is being damned with faint praise. Many professing evangelical Christians believe they have done full justice to God's Infallible Book, when they admit that these Writings contain the highest and best expression of God's mind and thought.

We are told, that, because of the inevitable frailties inherent in the various human writers, recently emerged from a brute ancestry, there must be and are many historical and scientific errors.

Also it is claimed that in spiritual things, there is a progressive evolution of religious thought, and, in compulsory obedience to this evolutionary process, our conceptions of truth must undergo constant change, and every man adopt his own sincere interpretations of Biblical Records, which, of course, are not Absolute Truth. This places the Book on a par with human documents and robs it of any claim to supernatural origin.

We are constantly being told that the Bible is not a scientific text-book, that its science is crude and primitive, its history inaccurate, and that mistakes of many kinds abound.

We are challenged by a skeptical scholarship to bring it to the bar of cold and critical science. There, we are assured, the claims of ignorant and credulous advocates will be proven false.

We gladly accept this challenge, and deny that any scientific tribunal ever has shown or can show the presence in it of a single error. Let the Book be tested by facts, common-sense, and reason. In every realm, true science and scholarship verify the truth of its statements and claims.

No one is justified in saying that "the Fundamentalist is bound to look at everything through the glasses of a plenary revelation made through such a fallible instrument as man."

If we believe in the existence of an Omnipotent God—as every thinking person must do, whether he uses the word, "God", or some meaningless substitute like "First Cause", "Absolute", or "Primal Source"—logic compels us to acknowledge that this Divine Being must have had the power to transmit an inerrant message through any kind of a fallible instrument.

If He could not control and nullify the inherent imperfections of a defective medium such as man, God would not be omnipotent.

It would appear reasonable to suppose, that, if there is one thing more than another in the physical realm, concerning which He would be most anxious to convey correct information, it would be His marvelous creative work in producing the universe and its multitude of life-forms.

Such a narrative as Genesis, purporting to come direct from Deity, and in so many respects bearing the indelible imprint, not of primitive humanity, but of eternal Deity, can have no Author but God.

Here, the events of Creation are narrated in broad outline, the language sufficiently comprehensive for the expression of Truth: yet simple and understood by people of every race, clime, and degree of intelligence.

On the Divine canvas, the Master Artist has limned with bold and sure strokes a picture perfect in symmetry, perspective, color and light, a picture which defies the critic, overpowers the intellect, inspires awe, compels faith and demands worship.

If this Record be not the Infallible Word of God, it must be the most impious forgery the world has ever known. Either it comes straight from the hand of the Creator, or is a gigantic falsehood perpetrated by unskilled and lying writers, assuming the name and authority of their Maker. In this event, the author would be guilty of a deed, the baseness of which has never been equalled.

If this accusation be true, the Book surpasses in Satanic cunning and malevolence, anything ever foisted on a credulous world. Instead of an Infallible Guide to be followed and revered, it becomes an object of contumely, and ought to be condemned to a nameless and eternal oblivion.

There is no middle ground. It must be gloriously inerrant or inconceivably false, the supreme gift of a loving God or the cruelest deception of the Father of Lies.

But it has proved itself, a thousand times, calmly indifferent to faint praise or violent denunciation, and worthy of our unfaltering faith and adoration.

This faith, which is said to impose an unreasoning and unchanging bias, does not compel us to look at every question through the colored glasses of orthodox prejudice, nor prevent us from arriving at sane conclusions. On the contrary, we are willing to submit the Bible to any possible test without fear of the result.

One reason for this implicit confidence, is its invariable agreement with every proven scientific fact. While not primarily concerned with abstruse scientific problems, yet, in offering a cosmological explanation for the existence of the universe, it delves deep to the very root of unfathomable mystery.

Its language is simple, intelligible, definite, elastic. It was understood by those ignorant of ethereal waves, radiant energy, and modern discoveries which have almost annihilated space, and revolutionized transportation and communication.

Times without number, a changing, chaotic science has floundered and fallen, weighted down with the frailties and absurdities of ignorance, almost submerged by the shifting quicksands of doubt and uncertainty, but this sublime Record stands immovable and triumphant, an invulnerable Fortress built on the Rock of Truth.

As an unapproachable literary achievement, it stands alone, a Masterpiece of brevity, simplicity, grandeur, and Truth—qualities manifested at their apogee of perfection. This is all the more remarkable because it deals with the problem of origins, the most mysterious and baffling question with which the human mind can occupy itself.

This fact would lead us to expect in this ancient record many crude and fantastic speculations, similar to those current in that epoch of the world's history in which it was written, and invariably found in every contemporaneous writing of this nature.

Yet here, to our amazement, there is nothing savoring of childish ignorance or credulity—nothing contradicting the laborious and meticulous findings of the most learned modern science.

It is alleged errors and discrepancies have been subjected to countless critical investigations, but the Bible emerges, vindicated and victorious.

Why then should not this supreme Document be accorded the highest honor, and be accepted as Final Arbiter on any question it touches? And this, not because it claims to be the utterance of God, but because, against all charges of inaccuracy, ignorance and superstition, it has indubitably proved itself historically and literally true.

The amanuensis who wrote in the childhood of the race,

in a few score words, gave to the world truths concerning the earth and its life forms, admittedly equal in general principle to the sum of modern knowledge laboriously acquired by the persistent efforts of many centuries.

Man, exalted with egotism and vanity, claims much credit for the many brilliant achievements of scientific research. The Bible, enunciating the momentous truths of creation without bombast or ostentation, affirms simply, "In the beginning God created", "God made", "God formed", "God created every living thing after its kind".

In giving a definite order for the appearance of all life forms, it throws down a bold and dauntless challenge to Science.

It asks proof of fiction, fancy, falsehood or fabrication. If these charges fail, it demands, not a grudging acquittal, but to be crowned with the imperial diadem of Deity.

One fact, universally acknowledged by all authorities, whether skeptical or believing, stands out in the Mosaic Record. This fact is the sequence of Creation events. Here Science agrees in every detail with Genesis. This is such a remarkable display of superlative Omniscience, far in advance of the age, that it ought reasonably to stamp the Bible as unquestionably the very Word of God.

A book written with such sustained dignity and mellifluous precision, abounding in lightning-like phrases—arrows shot from the quiver of infallible wisdom—contemptuously indifferent to the flippant insolence of a decadent skepticism, exhibiting the supernatural prescience of prophecy, miraculously anticipating by thirty centuries the most stupendous discoveries of modern times, is not a patchwork of grotesque stupidity, incorporating a thousand mangled delusions—a monstrous travesty of truth—but the flawless and exalted embodiment of omniscience, a gift from the Master Architect and Creator of the Universe.

Therefore, if we recognize it as the final and supreme Court of appeal, in all issues between an imperfect, emasculated science, and the perplexed truth-seeker, who shall presume to question its imperishable sovereignty?

# NOW

In the literature of all ages and countries we find tendencies to glorify the past and decry and deride the present. Beginning with the story of the flood, we are told of the giants and mighty men of renown who had lived of old. So it has been ever since, wherever the thought of man has been recorded. So it is now. The historians tell us of the large men and events in the stories of races, governments and countries and give us glimpses slight or faint, or none, of the smaller things and inferior persons, the daily lives and experiences and conditions of masses of people, which really had the most important meaning for happiness or unhappiness, growth or stagnation or retrogression. Consequently, to take a familiar instance, we compare our politicians of the present with George Washington and find the country woefully decadent. We forget that in Washington's day there were swarms of cheap demagogues, blackguards, blatherskites, virulent radicals, dirty newspaper writers, some of whom abused him constantly and viciously, all of whom have gone into oblivion. We recall and revere gratefully those who have done and spoken and built to make this country powerful, prosperous and honored. The multitudes of frauds, quacks and humbugs who have risen and fallen and commanded large followings, the absurd follies of some of our ancestors and forefathers, the filthiness of the political and many of the business methods of, say, a century ago, are hidden by passing years and changes from our knowledge and memory.

So it is with other countries. So it is with each of us as individuals. For man or woman there is no sweeter blessing than a leaky memory from which wrongs and stings and troubles vanish rapidly or become so dimmed and blurred that they cease to hurt. The natural instinct of the healthy mind is to escape from old memories unpleasant and bitter and to cling to and cherish the pleasant and happy. When we begin to pet and feed and nurse our grievances and resentments, old or new, we sin against God and nature and ourselves, exclude sunlight from our hearts and becloud them with chill and dreary darkness. Nevertheless, when we try, as we should do, to keep alive the happiness and beauty we have known and put aside the unhappiness and ugliness, we should remember to be just to the present. Comparatively few people do that. Even those of us who by stubbornly looking on one side persuade ourselves we have been consistently ill treated by both people and fate, insist that humanity and conditions become worse. Some of us not yet forty years old begin to whine of how much better people and things were when we were young. Some of us who remember when there was not a telephone, an automobile, an electric light, a radio, a movie or an airplane and a bath tub was a rarity, continue to talk of how much more comfort, convenience and pleasure people knew in those bygone days. Sturdy elderly gentlemen sneer savagely at the foppishness and effeminancy of younger men, forgetting, to say nothing of their own early days, that their ancestors, cavaliers of three hundred years ago, wore their hair curled carefully into lovelocks and displayed delicate lace bands at the edges of their sleeves. Elderly ladies rail against the freedom, manners and dress of girls, ignoring the fact that their own revered great-great-grandmothers so dressed and behaved as to incur the vigorous denunciation of Mr. Joseph Addison, of the Spectator, at the middle of the seventeenth century, for shameful indecencies. So we go, condemning our own times and surroundings and the world at large, exalting the past, lamenting the loss of supposed glories and delights, deploring and belittling the present, emitting gloomy prophecies for the future—just as people have been doing thousands of years, while the human race has improved, risen and advanced steadily and human life has become brighter, broader, happier, century by century.

Perhaps the most imperative and the most neglected duty of those of us living and thinking now is that of realizing the facts of the time in which we are living. The foremost of these facts is that in the last hundred years humanity has gained more, advanced more toward fulfillment of the declared purposes and promises of God, toward universal brotherhood and peace and good will and obedience to Divine law, than in all the preceding centuries. We have had wars and calamities. Each of them has taught us lessons we would not have learned otherwise, has incited intellect, energy, and the highest and most self-sacrificing courage to seek cure and prevention. We have learned that opulence and power may be the worst of all dangers and never before in history have wealth and strength been given so lavishly and splendidly for avoidance and alleviation of misery and suffering as in the last twenty years. Never before have men felt responsibility for the welfare of others so keenly and constantly and never have they met that responsibility so generously as now.

One of the mysteries of our creation and life is our division and distribution into types, the different kinds of men and women we find described and recognized in history and fiction and meet day by day—the vain and haughty and the humble and meek; the brave and the timid, thriftless and thrifty, idle and industrious, silly and sensible, instinctively bad and dissolute and instinctively good and pure, with their endless variations and modifications. All these types and many more, equally distinctive, are with us and among us. Most of us can find among our acquaintance counterparts of persons pictured in the very oldest books. The change that has come, that is prevailing now more swiftly than ever before, is decrease of the bad and useless and increase of the good and useful types. Notwithstanding the horrors and crimes that confront us in the newspapers, humanity is being purged of its dross and moral disease. The proportion of the clean and loving and kindly becomes greater, the proportion of the base and vicious and cruel becomes less. We are rising to higher standards and absorbing better understanding of our mutual obligations.

If we try to measure the progress of the next century by

that of the century now ending our imaginations must halt, baffled. No philosopher or seer of 1828 foresaw or foretold the marvels the years since then have brought. Books and newspapers of that year bore torrents of words telling of prevalent follies, crimes and dangers, the sad lapses and declines since twenty, fifty, a hundred years before and dismal predictions of the disappearance of religion and downfall of civilization. We are living in Now and our business is to do as we may, hour by hour, day by day, year by year, for this time and for the future. Each of us may be building and doing our little bits, not only that the morrow may find us further than today, but toward having the year 2028 see a world happier, higher, cleaner, nearer to the Almighty, more glorious lighted with the teaching and soul of the Saviour, than we dare dream.

Alfred B. Williams.

# THE IMPOSSIBLE PARADOX---FUNDAMENTALISM VERSUS MODERNISM

## By J. C, O'Hair

WHY all this trouble between the modernist and the fundamentalist? What's it all about?

"And there was much murmuring among the people concerning Him (Jesus): **for some said He is a good man: others said, nay; but He deceiveth the people**" (John 7:12). "So there was a **division** among the people because of Him" (verse 43).

So we see the division is not a new one; neither is the murmuring something new. Some very religious people, who claimed to be the very elect of God, denied the deity of the Son of God when He was here in the flesh nineteen hundred years ago. To them the Saviour said, "Ye believe not, because ye are not of my sheep" (John 10:26). They claimed to be the friends of God, but they were the sworn enemies of His Son. Unlike many of the enemies of Jesus Christ in the Church today, they did not claim to be the friends and followers of the One they hated. They were open in their opposition and the disciples of Jesus knew where they stood.

So the conflict between modernism and fundamentalism is not a new fight. There may be some new phases to the controversy, but never has there been in the Christian Church any agreement between heterodoxy and orthodoxy. Regardless of the names by which they are called, the opponents and defenders of the faith once for all delivered unto the saints must carry the fight to the end.

Ask any modernist what the fundamentalist believes and he can tell you. But ask a fundamentalist what the modernist believes and he will ask you, "which modernist"? It would take much time to set forth the doctrinal differences between the fundamentalist and the modernist. In an effort to defend his position the modernist declares that the differences are due largely to different interpretations of the Scripture; but the fundamentalist says, "Nay, but due to belief and unbelief concerning those Scriptures".

However, the very heart of the controversy is **"Salvation by substitionary atonement"**, or **"Salvation by character"**.

And pray what is there new about such a queston? Cain and Abel had this out about six thousand years ago, and although it cost Abel his life, God settled the dispute by ruling in favor of blood atonement. Of course, there is the difference as to the inspiration and integrity and infallibility of the Scriptures, the virgin birth and deity of the Lord Jesus Christ, and His bodily resurrection: but bring the modernist to believe the Bible regarding the efficacy of the death and resurrection of the Son of God to produce regeneration in the soul of man, and all other serious differences will soon be settled.

THE fundamentalist—like the Apostle Paul—is set for the defence of the gospel of the Son of God (Philip. 1:17); and makes bold to say that the modernist has no gospel to defend. The pseudo-gospel which he preaches is "another" gospel, which is not another. The only gospel whereby a lost sinner can be saved from the wrath of God is set forth in 1 Corinthians 15:1 to 5.

The fundamentalist is quite positive that no **honest** man would continue one day in the Christian ministry who denies the deity of Jesus Christ and salvation by faith in His shed blood; and that no intelligent man—unless thoroughly deceived by Satan—could conscientiously call himself a Christian, on the authority of the Bible, and at the same time deny the heart of that Bible, which is the deity and death and resurrection of the Son of God. That the Bible plainly and emphatically declares that Christ came down from heaven—having been in the form of God—that He took upon Himself the form of a servant for the specific purpose of offering Himself a ransom for the world lost in sin; that the third day the very same Jesus came out of the tomb with a glorified body and some weeks after ascended into heaven to sit down at the right hand of God; that all who believe this record and make a personal surrender of the will to Him as Saviour and Lord will be saved and that all who fail to do this will be lost forever in outer darkness, no sensible person, even though an infidel, will deny.

Some time ago an Episcopal clergyman in New York City, a representative of the modernists, declared himself opposed to the deity and virgin birth of the Christ of Christianity. Many Unitarian preachers of the country gave a hearty "Amen" to his blasphemous utterance; and immediately afterward the leading Jewish rabbi of that state fully endorsed the clergyman's estimate of Jesus of Nazareth. Many strange things are happening these days in the name of modern scholarship, but nothing more unusual than this: The Jew is opposed to Christianity and the clergyman claims to be its defender; the Jew is the enemy of the real Christ and the clergyman is supposed to be His friend; the Jew is anti-Christ while the clergyman claims to be for Him; and yet the anti-Christian and the Christian believe the same thing. The Jew is at least consistent; the clergyman is **"the impossible paradox"**. The impossible paradox is the Christian infidel. Have you seen any of them? Our churches and seminaries and pulpits are full of them.

### "Is Christianity a Creed or a Life?"

An apology is due the intelligent Christian for asking such a question; and yet the very attitude of certain religious people toward Christ in all generations since He died on the cross of Calvary has kept that question alive. There have always been many religious people who did not hesitate to say that what the individual believed was of little consequence; it was how he behaved and what he did that counted with God: but never has this idea gripped the hearts of the people—or rather their minds—like today; and so the number is increasing with alarming rapidity.

In front of a church a short time ago I read on the bulletin these words, "We do not ask that you subscribe to a creed; but we do ask that you live a life". The modernist says that the life is more important than the creed. The fundamentalists declares that no man ever yet manifested divine life until he had first received such life, and that that life is received by "belief of the truth" (2 Thes. 2:13), which is a creed.

THE modernist teaches **"do and live"**; the fundamentalist teaches **"live and do"**. "He that believeth on the Son hath life" (John 3:36). In words, at least, the modernist and the fundamentalist would be agreed on this fact, that only the Christ life is acceptable to God. What means the Scripture, "They that are in the flesh cannot please God" (Rom. 8:8). Christians are said to be partakers of the divine nature of Christ (2 Peter 1:4); for a Christian is a new creature; that is, there has taken place in the soul a new creation (2 Cor. 5:17). Therefore only those are in position to please God who can say, "the life which I now live in the flesh I live by faith of the Son of God who loved me and who gave Himself for me" (Gal. 2:20). Every individual who can say this can say with equal certainty, **"Christ liveth in me"**; but not one has ever been able to say this in truth until there had been the experience of the first part of the verse, "I have been crucified with Christ" (Gal. 2:20).

Agreed then that only the Christ life can please God, the question is who is right as to how to get that Christ life, the modernist or the fundamentalist? Can that life be had by following in the footsteps of the Master, daily striving to conform our character and conduct to the moral philosophy of that One whom God declared to be holy, harmless, undefiled and separate from sinners; without first accepting His sacrificial death and His triumphant resurrection? The modernist says, "yes": the fundamentalist says "emphatically no". Where do you stand?

The Christ life is a perfect life. With the approval of God, the Son could truly say, "I do always the things that please God" (John 8:29). The people of His day were startled and confounded because of an unexplainable mystery, "a perfect man in the midst of humanity". An imperfect woman had upset the natural law by giving birth to a perfect man: "He was in the world, and the world was made by Him, and the world knew Him not" (John 1:10). As to whether a person is perfect or imperfect can only be determined when such a person is measured and judged by some adequate perfect standard; therefore, "When the fullness of time was come God sent forth His Son, **made under the law**" (Gal. 4:4). Made under the law, because in that holy law the perfection and glory of God is revealed; and any member of the human race who could meet the requirements of that perfect law in every detail and point would be declared perfect and holy by God. Subjected to every test of that law, which we speak of as the ten commandments, the Saviour Jesus Christ never failed nor faltered, and therefore never was He charged with one shortcoming.

The natural man is at enmity with God, "is not subject to the law of God; neither can be" (Rom. 8:7); therefore Jesus Christ was a supernatural man, because He was subject to that law. Every other member of the human race must join in the confession of the Apostle Paul, "The good that I would, I do not; the evil which I would not, that I do. It is no more I that do it, but **sin that dwelleth in** me" (Rom. 7:19 to 23). Christ was born of a woman without inheriting sinful nature. His birth was not an ordinary, but an extraordinary birth: He was conceived by the Holy Spirit. "By the law is the knowledge of sin" (Rom. 3:20). The knowledge of sin has been the experience of every man tested by the law, with the one exception mentioned. "All have sinned and come short of the glory of God."

A SINLESS life is the expression of a sinless nature. It is apparent to any thinking person that a nature must be received in conception and birth, and that born of sinful parents no individual ever received such a nature as Christ had. Therefore there must of necessity be another birth. This is what God calls regeneration. Such a birth must be just as definite as the birth at which man receives his human nature. He receives the divine nature as something separate and distinct from the human nature, and by a new birth: that is, by receiving Christ. "To as many as received Him, to them gave He the right to become the children of God, even to them that **believe** on His name . . . born not of blood or of the will of the flesh, but of God" (John 1:12 and 13).

While Christ was under the law He presented God's holy law as the true standard of righteousness. Neither the modernist nor the fundamentalist would object to this standard, for no man has ever yet intelligently criticised the perfection of the ten commandments. Truly the law of the Lord is perfect. Therefore while "progress" is the word of this age, no great thinker has risen up during the past thirty-four hundred years to present to society a code of ethics to take the place of the ten commandments. Why? For the simple reason that no one can improve upon perfection. Herein is another mystery. A perfect law in the midst of human society. From whence came this law? If not the product of an imperfect mind, then the product of the same Person who was the incarnation of the perfection demanded therein.

The Revelation of God, known as the Bible, centers around the perfect **Law** and the perfect **Man**, both of which can only be explained on a supernatural basis, the explanation all of the Holy Scriptures which truly are God-breathed.

This Christ life is a perfect life. Who can live it? "**Christ liveth in me.**". If the fundamentalist is living the Christ life; then the modernist does not object to his life: he objects only to his creed. Why object to the creed? Because the modernist declares he can live the life without the creed. The fundamentalist says "never". Who is right?

The same Christ who said, "This do and thou shalt live" (Luke 10:28); likewise said, "If ye believe not that I am, ye shall die in your sins" (John 8:24). In the verse in Luke we have the life; in the other verse, we have the creed. What is the life? The life that Christ lived. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27). Such a love demands undivided affection, intellect, strength and devotion for both God and man; a perfect love, which worketh no ill to his neighbor, but which is longsuffering and kind, which seeketh not her own, which is not easily provoked, which is not puffed up and which thinketh no evil. The love is not produced by thinking, as some modernists declare, but the thinking is the result of the love, "which is the fruit of the Spirit". This high standard presented to the lawyer by the Saviour is called by God the ministration of death and condemnation (2 Cor. 3:7 and 9); for the simple reason that it proves that every man is dead in trespasses and sins; and therefore God says, "the law saith that every mouth may be stopped and all the world become guilty before God" (Rom. 3:19). This lawyer had the same idea that the modernist holds today; that is, that he could present his own inherent righteousness and his religious deeds to God as satisfactory credentials for acceptance; but it will be noticed that as soon as he learned the true moral and spiritual significance of the Saviour's reply, he did that which modernists do today, he began to justify himself by twisting the truth or claiming not to understand.

While by such a standard, or "ministration of condemnation", every sinner is condemned; those who accept the creed before they begin to live the life are not condemned. "He that believeth on the Son is not condemned" (John 3:18). Truly Christianity is both a creed and a life; for the Saviour who brought us life and who will bring us incorruptibility at His second coming first abolished death by dying (2 Tim. 1:9). No one can participate in His life until first they are baptized into His death (Rom. 6:3). "If ye believe not that I am, ye shall die in your sins." If this is true—as every fundamentalist knows it to be—it makes all the difference of eternity what the individual believes, and he must be able to say "I know Whom I have believed" (2 Tim. 1:12).

This do and thou shalt live. The opposite is truth. "this do **not** and thou shalt die". No one can do, therefore all must die in their sins. Yes, if the sinless One had not taken the sinner's place on that cross outside Jerusalem.

Now every one who meets God where God met his need in the Lamb of God which beareth away the sin of the world, will immediately receive eternal life, which is the gift of God through our Lord Jesus Christ (Rom. 6:23), and then believing (John 20:31) he can daily manifest the Christ life.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate of the Bible Institute of Pennsylvania 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

### VI. What Is the Subject of God's Word?

The subject of God's Word is Redemption, as purposed and planned by the Father, accomplished by the Son and revealed by the Holy Spirit.

1. The Father is the source and author of all things, both in creation and redemption. He has purposed and planned all the wonderful work of redemption as unfolded to us in His Word (2 Cor. 5:18; Col. 1:15, 16; Eph. 1:3, 10, 11; 3:11; Jas. 1:17; Rom. 11:36; Heb. 2:10).

2. The Son of God is the Creator and also the Redeemer. He is the One in whom God purposed and planned His counsels of creation and redemption, and through whom they are wrought out or fulfilled in the power of the Holy Spirit (John 1:3; Col. 1:15, 16; Prov. 8:22-30; Eph. 3:11; Heb. 1:1-3, 8-12; Eph. 1:7; Gen. 1:2; Isa. 9:7 (last clause); Zech. 4:6; Heb. 9:14; Acts 10:38; Ps. 104:30).

3. The Holy Spirit is the One through whom God's counsels in creation and redemption are revealed, made actual or experimental. The purpose of God the Father was spoken through the Son when He said: "Let there be light," and by His Spirit He caused light to be. When

the Son commanded the earth to bring forth grass the Holy Spirit caused it to grow (Gen. 1:11; Ps. 104:30).

In redemption what God has done, is doing and will do for us through Jesus Christ is revealed unto us by His Spirit in the Word of God, and is also made actual, or experimental to every believing heart (Acts 1:2, 8; John 14:12-17, 26; 15:26; 16:13-15; Rom. 5:5; 8:2, 13; 1 Cor. 2:4-13).

4. The Object of redemption is man—as he was, is and will be.

As he was (Gen. 1:26-28; 2:19, 20; 1 Cor. 15:45).

As he is by nature (Rom. 3:22, 23; Eph. 2:1-3; Jer. 17:9).

As he will be my nature and works (John 3:36; Rev. 20:10-15).

As he is by grace (2 Cor. 5:17, 21; 1 Cor. 1:30; Eph. 1:6, 7; 2:6, 8-10; Col. 3:1-3).

As he will be by grace (Col. 3:4; 1 John 3:1-3; Rev. 1:6; 1 Pet. 1:4; Rom. 8:29).

5. The enemy of the Redeemer and redeemed, Satan, the deceiver of the whole world, is also a subject of revelation in the Word of God (Rev. 12:9).

His origin (Isa. 14:12-15; Ezek. 28:11-17).

His character (John 8:44; 1 Peter 5:8; 2 Cor. 11:14).

His ruin (Isa. 14:13, 14; Ezek. 28:17).

His work (Rev. 12:11; Eph. 6:10-18; Job 1:9-11; 2:4, 5; Gen. 3:1-6).

His doom (Rev. 12:7-10; Matt. 25:41; Rev. 20:10).

How to overcome him (Eph. 6:10-18; Rev. 12:11; Jas. 4:7; 1 Peter 5:8).

# FAMILY PRAYERS

## Collected by the Right Reverend William Meade, D. D.

**FROM THE SCRIPTURES—MORNING OR EVENING.**

O THOU great and glorious God, who art from everlasting to everlasting, the same yesterday, today and forever, we would endeavor to lift up our hearts with our eyes and hands unto Thee in the Heavens. Who is a God like unto Thee? Glorious in holiness, fearful in praises, doing wonders. O Lord, behold we are vile; what shall we answer Thee? We will lay our hands on our mouths, and our mouths in the dust, if so there may be hope, crying, unclean! unclean! It is of Thy mercy that we are not consumed, because Thy compassion fail not. If Thou shouldst be strict to mark iniquity against us, who could stand? But there is forgiveness with Thee and plenteous redemption.

O God, we would acknowledge and bewail our sins. We have walked in the ways of our own hearts, and in the sight of our own eyes, fulfilling the desires of the flesh and of the mind. We have not obeyed the voice of the Lord our God, to walk in His laws which He hath set before us. Even the good that we would, that we do not; and the evil that we would not we do. O wretched creatures that we are, who shall deliver us? Truly our hope is in Thee, O God. All our desire is before Thee, and our groaning is not hid from Thee. Though our sins have been as scarlet, let them be as white as snow; though red like crimson, let them be as wool; and make us willing and obedient. O God, have compassion upon us, subdue our iniquities, and cast all our sins into the depth of the sea. Oh! that we may be found in Christ, not having our own righteousness, but the righteousness which is by faith. Justified by faith, may we have peace with God, through our Lord Jesus Christ. May the Holy Ghost, the Comforter, witness with our spirits that we are the children of God. May it fill us with all joy and peace in believing, and make us abound in hope. May we adore the height, and depth, and length of that great love of Christ, which passeth knowledge. Oh! that His way may be known upon earth, and His saving health among all nations. O God, give Thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. Revive Thy work in the midst of the years. Disappoint all those who take counsel together against the Lord, and against His anointed. Let no weapon formed against Thy Church prosper. May wisdom and knowledge be the stability of our times, and the fear of the Lord our treasure. May all Christians be joined together in the same mind, and in the same judgment.

Hasten the time when wars shall cease unto the end of the world, and nation shall no more lift up sword against nation, nor kingdom against kingdom, but swords shall be beaten into plowshares, and spears into pruning hooks, and men shall learn war no more. Grant these prayers, O Heavenly Father, for the sake of Thy Beloved Son, Jesus Christ, in whose own words we would pray for ourselves, and all mankind: Our Father, who art in heaven, etc.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Miss Mary W. McCass, of Camden, S. C:

"The Lord is my light and my salvation, whom then shall I fear; the Lord is the strength of my life, of whom then shall I be afraid" (Psalms 27:1).

**THE DIARY OF A BIBLE.**

**Was It Yours?**

January 15.—Been resting quietly for a week. The first few nights after the first of this year my owner read me regularly, but he has forgotten me, I guess.

February 2.—Clean up. I was dusted with other things and put back in my place.

February 8.—Owner used me for a short time after dinner, looking up a few references. Went to Sunday School.

March 7.—Clean up. Dusted and in my old place again. Have been down in the lower hall since my trip to Sunday School.

April 2.—Busy day. Owner led League meeting and had to look up references. He had an awful time finding one, though it was right there in its place all the time.

May 5.—In grandma's lap all afternoon. She is here on a visit. She let a tear-drop fall on Colossians 2:5-7.

May 5.—In grandma's lap again this afternoon. She spent most of her time on 1 Corinthians 13 and the last four verses of the fifteenth chapter.

May 7, 8, 9.—In grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

May 10.—Grandma gone. Back in the old place. She kissed me good-bye.

June 3.—Had a couple of four-leafed clovers stuck in me today.

July 1.—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7.—Still in the trunk.

July 10.—Still in trunk, though nearly everything else has been taken out.

July 15.—Home again and in my old place. Quite a journey, though I do not see why I went.

August 1.—Rather stuffy and hot. Have two magazines, novel, and an old hat on top of me. Wish they would take them off.

September 5.—Clean-up. Dusted and set right again.

September 10.—Used by Mary a few moments today. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

September 30.—Clean-up again.

**BISHOP CHELMSFORD.**

The Rt. Rev. Watts Ditchfield, Bishop of Chelmsford, England, died on the fourteenth of July, 1923. Before passing over he bore the following gallant testimony:

"There is a gospel in which no Fall is proclaimed, no real Atonement professed, and the Power of the Resurrection is unknown. I cannot be a minister of such a gospel. It can perform no miracle, it can save no soul. I have no use for it. It leaves the world hopeless. But I am not ashamed of the Gospel of Christ; for it is still the Power of God unto salvation."

**THE MAIN THING.**

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work unless
The builder also grows.

—Edwin Markham.

# NINTH SUNDAY AFTER TRINITY

## By Berkeley Minor

**COLLECT.**

Grant to us, Lord, we beseech Thee, the spirit to think and do such things as are right, that we who cannot do anything that is good without Thee, may by Thee by enabled to live according to Thy will, through Jesus Christ, our Lord. Amen.

IN this collect we pray to be enabled to live according to His will, a prayer which accords well with the last verse of the Gospel for the previous Sunday, where Jesus tells His disciples, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that **doeth the will** of my Father which is in heaven". The conflict of our perverse will with the will of our blessed Lord who wills only for our happiness and can make no mistakes about it, is the source of all our unhappiness in this world and such conflict, if lasting into another state of existence, would surely mar our happiness there. A complete submission of our wills to His will, would enable us to accept, not only with submission and resignation what ills He allows to visit us, but even with cheerfulness and joy, as feeling sure that such ills are best for us, and permitted to trouble us only to fit us to enjoy that place He has prepared for us; (note, see verses 71 and 75 of the 119th Ps. v. 71, "It is good for me that I have been in trouble, that I may learn Thy statues", and v. 75, "I know, O Lord, that Thy judgments are right, and that Thou of very faithfulness hast caused me to be troubled"), as He told the eleven that last night of His earthly ministry: "I go to prepare a place for you . . . . and I will come again and receive you unto myself, that where I am, there ye may be also" (John 14:3).

As perfect happiness in that place which He has gone to prepare for us, depends on such complete and cheerful submission and obedience to Him, our life there must be a sinless life, where we shall no longer need to say, "We have erred and strayed from Thy ways like lost sheep; we have offended against Thy holy laws; we have left undone those things which we ought to have done; and we have done those things which we ought not to have done and there is no health in us". Nor that more full confession of sins, required of those "who are minded to receive the Holy Communion": "we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable . . ."

We may then "serve the Lord with gladness and come before His presence with a song; . . . for the Lord is gracious; His mercy is everlasting, and His truth endureth from generation to generation" (Ps. 100).

But can we who are so far from sinless, if called into His presence **now**, be all at once free from sin, free from every disobedient act or thought? The dying thief was so taken; let us trust Him for ways and means of accomplishing our happiness in that intermediate state, and in those mansions, prepared for those who look for Him in the first resurrection.

THE Epistle for the Ninth Sunday after Trinity is 1 Cor. 10:1-13, and speaks of the "sacraments of the Jews as types of ours", with solemn warnings to the Hebrews, lest with them God be not well pleased, and punish them as their fathers were, in the wilderness wanderings.

St. Paul gives to the Corinthian Christians a five-fold warning in not following the examples of "our fathers" in the wilderness wanderings, viz.: (1) lusting after evil things; (2) idolatry; (3) fornication; (4) tempting Christ; (5) murmuring. As a nation we surely have been guilty of all these, and as individuals, of some of them, more or less, especially in view of the fact that we have failed to profit by the promise of God given in the last verse of this Gospel (v. 13); "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it". Of these sins the last, murmuring, would seem to be the most unreasonable and senseless, yet a sin which besets many, even the best and most devoted followers of the Lord.

The first record of "murmuring" of Israel is at Marah in the wilderness of Shur, when Moses had "brought Israel from the Red Sea", and they went three days in the wilderness and found no water. "And when they came to Marah, they could not drink of the waters . . ., for they were bitter." And the people "murmured against Moses, saying: What shall we drink?" The "tree" which the Lord showed Moses, and bade cast into the waters to make them "sweet", is very sweetly suggestive of the bitter cross, whereby the bitterness of death is taken away; for I am (God says) the "Lord that healeth Thee" Jehovah Ropheka).

The next murmuring recorded is in the wilderness of sin, after the oasis of Elim, with its twelve springs and seventy palm trees, and is for food, a very general complaining it must have been; for 'tis said **"the whole congregation** murmured against Moses and Aaron".

There is no chapter of the Old Testament more profitable to teach us how to live well than this sixteenth of Exodus; for it teaches us to live in constant, daily dependence on God. All holy living is based on this, and holy dying will surely follow such holy living. Every morning except the seventh an ample supply of manna was provided. An omer of this was to be gathered for each person each work day, except the sixth (Friday), when two omers must be gathered to last through the Sabbath; and this would not spoil nor melt, "when the sun waxed hot", and "quails came up and covered the camp" at even, not daily (we suppose), but at proper intervals, to give enough flesh for proper sustenance.

THE Gospel for the Ninth Sunday after Trinity is St. Luke 16:1-9, the parable of the unjust steward.

This is one of the parables given by Jesus in Perea, near the end of His ministry on earth, when on His way to Jerusalem for the last time, to attend His last Passover. His explanation of it is fuller than of most of His parables, given so perhaps because its teaching is less plain than most.

The proper use of mammon, or money, is inculcated. "I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that when it fails, they may receive you into everlasting habitations." For the Christian then, the faithful follower of His Lord, the only use of this mammon is to aid him in gaining those "everlasting habitations". The unjust steward seems to have wasted not only his "master's goods", but also his own ill-gotten gains; for had he not done so, he had no need to fear being compelled "to beg", when "put out of the steward". This, then, is intended to guide us to the proper use of money, whether the Christian has little or much of that unrighteous article, the love of which "is the root of all evil", as Paul tells Timothy (1 Tim. 6:10), warning him at the same time to withdraw himself from those, who suppose that "godliness is a way of gain" (v. 5, 4. v.); and declares that godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. For they that will be rich fall into temptation and a snare, into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. 5:6, et seq.).

St. Paul here is only urging on Timothy the teaching of Jesus as to seeking riches. He promises only food and raiment, and that only day by day, and gives most solemn warning against laying up treasure on earth where moth and rust corrupt, and thieves break through and steal. But if in spite of such warnings Christians get rich or are born so, and stay so, this parable teaches how all of it should be used, viz., to reach the "everlasting habitations"; I say all of it, all, of course, except what is needed for reasonable comfort as to food and raiment and health. These exceptions would include little or much according to the conscience of the Christian. Many give largely, but retain enough to lead luxurious lives, involving really no self-denial. Can such living be pleasing to Jesus who led a life so different? Thomas Hood says, "When poverty gives to want, that is charity", and we may say with confidence that unless the giving of the rich is so large as to involve real self-denial, there is no charity. Such gifts may give satisfaction and pleasure to the giver and to the recipients; but can give no such pleasure to Jesus as He felt, when He saw the widow's gift, her all, her living, cast into the temple treasury (Mk. 12:41, et. seq.). Our Lord draws from this parable another lesson which He has taught in the Sermon on the Mount (Matt. 6:24), the impossibility of serving God and Mammon. The steward serves his master, but not faithfully; his heart inclines to Mammon, and the result is miserable failure; for we can hardly believe that he got anything but contempt from the debtors whom he helped to cheat his master out of the oil and wheat they owed him.

# RETREAT TO ROMANISM

II.

THINKING straight and true, the English Reformers cast aside the speculations of theologians of the Middle Ages and went back to the sources, to Christ, to the Apostles, to the Bible, and seeing that Prayers for the Dead and Purgatory were inseparably linked together, they renounced the doctrine of Purgatory and eliminated all prayers for the dead from the Burial Service and from all other authorized services of the Church.

But some one will say: "I pray for the dead," but do not believe in Purgatory, because no thinking man could." To that I reply, that no "thinking man", who displays any intelligence whatsoever can possibly pray for the dead unless he believes the dead are in Purgatory.

Prayer implies and presupposes a need. Prayer for a departed soul implies that

1. That soul is in need,
2. That my prayers will help the soul in need.

Apostolic Christianity said that a saved soul is at rest, at peace. The English Reformers accepting the principles of Apostolic Christianity parted company with all prayers for the dead.

Medieval Christianity says that soul is in need of my prayers. And why does it need my prayers? Because it is not at ease, not at rest, not at peace with God. The Blood of Jesus is not sufficient to cleanse it, it must be purged by fire. And being in the fires of Purgatory it needs my prayers.

Again I repeat no "thinking man" can pray for the dead unless he believes in a Purgatory. Prayers for the Dead and Purgatory are inseparably connected. They each prove the other. That is recognized today by those who teach men to pray for the dead. Wilhelm and Scannell in their book on theology use this argument:

> "Before proceeding to the proof of the doctrine . . ., we observe that the two points hang very much together; prayer for the dead implying that souls could benefit thereby, and so implying the existence of a middle state."

Now notice, before using any other argument to support the doctrine of Purgatory, these authorities on the subject submit first "prayers for the dead" as the most forceful argument of all.

In like manner other writers connect the doctrine of Purgatory with Prayers for the Dead.

In like manner:

> Masses for the dead and the doctrine of the Sacrifice of the Altar are linked with
>
> Prayers for the dead—
>
> "If the prayers of the faithful avail to help souls in Purgatory how much more the Sacrifice of the Altar."

Invocation of Saints and Mariolatry are also correlated doctrines, duly evolved from Prayers for the Dead—

> (a) "If I can help the departed with my prayers, why cannot they help me, seeing they are so much nearer to God."
>
> (b) "If the Saints can intercede for us, now much more the Virgin Mother."

Prayers for the dead also brought in their train the thought of a Treasury of Merit, Works of Supererogation and Indulgences. For unless we pray for the dead we have no thought of a Purgatory and without those two doctrines there is no necessity for Indulgences and Works of Supererogation. And but for the laxity of life and morals which those doctrines encouraged the Reformation would have been unnecessary.

The English Reformers saw that and they accordingly repudiated Prayers for the Dead and all other dogmas linked therewith. They even eliminated the "Commemoration" for the faithful departed.

Why did they go that far? Was it because they read their history aright? Was it because they feared that history would repeat itself? Let's see:

> In 1552—All prayers for the dead, including the Commemoration was removed from Prayer Book.
>
> In 1662—One hundred and ten years later the Commemoration was restored.
>
> In 1925—Three hundred and seventy-three years later prayers for the dead in their intercessory form are incorporated in our revised Prayer Book.
>
> **HOW LONG** then before the other correlated dogmas, Masses for the Dead, Invocation of Saints, Mariolatry, Indulgences, Purgatory, become the accepted doctrines of the Protestant Episcopal Church?

Along with the inclusion of Prayers for the Dead certain changes have been made in other Services. They seem rather insignificant and of small importance. I have not time to consider them all, but a careful perusal of our revised Communion Office has revealed the following:

> (a) The Ten Commandments are shortened and now required to be said only once a month.

Question—Is that because the Commandments are not in the Mass and is this a method of painless extraction?

> (b) Certain additions are made at various points.

Question—Were these additions inserted at the point they are because they appear at that exact point in the Mass?

> (c) A revised rubric provides that the "first" Lord's Prayer in the service may be omitted in the discretion of the minister.

Question—Was that because the Lord's Prayer does not occur at that point in the Mass?

> (d) A rearrangement of the position of the "second" Lord's Prayer, so that it now concludes the act of Consecration.

Question—Was that done for the purpose of restoring the so-called "Canon of the Mass", which the Reformers destroyed for the specific purpose of repudiating the doctrine of Transubstantiation?

> (e) A rearrangement of the position of the Prayer of Humble Access.
>
> (f) A sentence removed from the Gloria in Excelsis which it so happens is the very sentence that the Mass omits in its version of this ancient hymn.

Originally the Communion was a "Communion". Its original character was that of a "Sacrament".

With the growth of Prayers for the Dead and the doctrine of Purgatory came Masses for the Dead. Consequently the Communion Office lost its Sacramental character and assumed a Sacrificial character. In 1216 the dogma of Transubstantiation, which seeks to explain how the Priest can and does work a miracle became an accepted article of faith in the Medieval Church.

The Reformers sought to restore the sacramental character of the Communion Service, sought to make it a real Communion, a true Sacrament. With that in mind they removed from the Liturgy all elements that had made it a Sacrifice and so rearranged the service as to destroy the so-called "Canon of the Mass". They also inserted items that were not then and are not now included in the Mass.

Now noting the changes above enumerated we ask ourselves these questions:

> (a) Were those changes made for a purpose?
>
> (b) Was that purpose to restore the "Canon of the Mass"?
>
> (c) Were the changes made to make our service conform as closely as possible to the Mass?

If that was the purpose, do they expect again to make Transubstantiation, a dogma, not of the Apostolic Church, but of the Lateran Council of 1216, the accepted doctrine of this Church.

All I ask of any man or woman, who is really interested in and loves the Church and wants to keep it as it is, is to **STOP and THINK.**

I have presented as clearly as I can the situation as it actually exists today and ask each man and woman who reads this to analyze the various factors carefully and to **think this situation through.**

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth," said the Apostle Paul in his letter to the churches of Galatia as he urged them to

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

What was that yoke of bondage?—the dead hand of Traditionalism, the substitution of the opinions of men for the Word of God.

**CHOOSE**

If we would, we cannot evade the responsibility of choosing. The choice is forced upon us by the changes already made in our Prayer Book. We cannot longer halt between two opinions. **We must choose.** We must **choose now.** We must choose between:

Apostolic Christianity
and
Medieval Christianity.

We must **choose,** and **choose now** between:

The historic Faith of this grand old Church of ours. The Faith that finds its roots in the Scriptures and traces its meritage to Apostolic times. The Faith of our fathers and fore-fathers. The Faith for which Cranmer, Latimer and Ridley were willing to lay down their lives. The Faith that stands for intellectual activity, freedom and progress. Shall we choose that

**Or**

The Faith that finds its roots in Traditions and opinions of men. The Faith of thirteenth century theologians. The Faith that refuses to think, that discourages investigation, that encourages intellectual stagnation?

That is the issue. Is it not high time that we aroused ourselves? Is it not high time that we turned to God in prayer and supplication?

Let us do that very thing. Let us pray that God will yet arouse our Church in time to save it from this step that spells not progress, but retrogression, from this step that would substitute the paralyzing and benumbing influence of Medieval philosophy and theology for the larger liberty that is in Christ Jesus. Let us say to the General Convention shortly to assemble:

We are not willing to discard the Faith of our fathers.

We are not willing to substitute for the Faith, the rites and ceremonies, as this Church hath received them, the dogmas and worship borrowed from another.

We are not willing to take this backward step.

The Prayer Book adopted by this Church in 1892 has been in use less than forty years. Why change it? Or, if we change it, why go back to the Middle Ages for our inspiration? If that is the best that can be done after fifteen years of effort let's say to them:

GIVE US BACK OUR PRAYER BOOK OF 1892,
for
WE WILL NOT ACCEPT THIS REVISION.

Let us say to them we will not accept this effort to transform our Communion Service into a Mass. We will not accept these prayers for the dead.

WE WILL NOT ACCEPT THIS REVISION.

# The Great Commission

**AN OPEN LETTER TO THE DEPARTMENT OF MISSIONS.**

I have read with a great deal of care the report of the Commission of the Department of Missions consisting of Bishop Sanford and Dr. Wood, which came out to look into the situation in China last winter, also the action of the Department of Missions on that report. I had hoped to go to America to the General Convention when it would have been possible for me to have expressed my views on the subject personally, but I have concluded that with the state of things in China, my presence here is much more necessary than at the General Convention. I therefore think it right that I should express my views as fully and carefully as may be, in writing. The Commission, as it explained in the report, was in China forty-two days, of which twenty-five were spent in Shanghai, the rest being divided between traveling and the Diocese of Hankow and Anking. The boat by which they went to Hankow stopped at Wuhu and Kiukiang on the way up river long enough for the Commission to go ashore and have ample time to inspect the property at Kiukiang and part of the property at Wuhu. On the way back they stopped for two days in Wuhu where we had a meeting of all the foreign members of the staff who were still in China, excepting Dr. Taylor and Miss Myers who were in Peking, together with a majority of the Chinese clergy and a few Chinese lay workers.

The report on the whole shows great care and a thorough intention of fairness as one would naturally expect, but not a full knowledge of the matter which could only be obtained by long residence in the country. In most matters the report is in accordance with the views of the Bishops and other workers in China and the action of the Department of Missions is in accordance with the report.

The action on the section of the report dealing with evangelistic work, is on the whole very good, but we trust that the suggestions contained in section eight with regard to the gradual reduction of appropriations will not be pushed at this time as the country is in such a disturbed condition that it will be very difficult to get any increase in contributions from the Church in China. I am naturally in favor of some such plan as soon as conditions are moderately stable and, of course, I am doing all I can do to push the matter of self-support, even under our present unfavorable circumstances.

The section dealing with medical work is entirely generous, but it seems to me, rather strangely omits any mention of the assuming of financial responsibility by the Chinese people in those places where we have medical work.

The only matter where there is serious controversy is in the matter of educational work. The resolutions with regard to registration seems to me to be too drastic. I doubt very much if it would be possible for our schools to register under present circumstances, but it seems to me that there should be at least the possibility of negotiation left open and not an absolute denial of any chance of registration, which is what the resolution seems to intend. It is, to be sure, somewhat modified by the possibility of reconsideration "when a stable government shall be established and a national system of education be in effective operation."

I believe, however, that it would be possible for us to carry on at least some of our schools without registration. There has been very little pressure brought to bear for registration of primary schools in the province of Anhui. In the province of Kiangsu considerable pressure has been exerted.

The most detrimental section, however, is that which forbids the use of the Sun Yat Sen ceremony and the teaching of the San Min Chu I. I am not an advocate of the Sun Yat Sen ceremony—far otherwise—yet this is a ceremony which nearly all of the Chinese with whom I have talked say bears a purely civil significance. As to the San Min Chu I, I consider it highly objectionable as a text book. It contains, with considerable truth, a vast mixture of error which is entirely detrimental. There is a considerable amount of anti-foreign propaganda which I certainly do not wish to have taught, but is it the policy of the Department of Missions to lay down the text books which are to be used in China or to say that certain text books shall not be used? Have the members of the Department of Missions who passed this vote made a careful study of the San Min Chu I so they would know what it is they are forbidding? It is bad enough to have Mayor Thompson forbid the use of certain books in Chicago schools, but is the Department of Missions going to follow his example and forbid the use of certain text books in China?

And that really brings one to the crux of the whole matter. Are our Chinese schools and our Chinese churches to be conducted from 281 Fourth Avenue or from the field? If they are to be conducted from 281 Fourth Avenue, why appoint Bishops? Of course the finances have got to be superintended from the place that raises the money, but does the Department of Missions intend to follow the example of the Roman Church, which by interfering in the early missions in China practically destroyed a most hopeful work and set the Church back many years? Does the Department of Missions really think that it is more concerned about preserving the Christian character of our schools than we who have spent many years in a continuous endeavor to make our schools more and more Christian? It seems to be assumed that we do not care whether the character of the schools is Christian or not. I know that no member of the Department of Missions would say that, but it seems to be the underlying assumption.

Then especially as to the Diocese of Anking. The Commission spent nearly three days in the Diocese. I wonder what the Bishop of San Joaquin would think if I spent

twenty-five days in San Francisco, a week in Los Angeles and three days in the Diocese of San Joaquin, not however, stopping at Fresno, and then brought in a report as to how the missions in that diocese should be conducted. I am quite aware that there were difficulties in stopping at Anking, but that does not add to the ease of judging without a visit. Now I have the highest respect and a very great personal liking for the Bishop of San Joaquin, but as to knowledge of the people, their language, history and philosophy, he has not nearly the background to judge things in Anking that I have to judge things in San Joaquin.

I had hoped when the Commission came out that it would, after a careful study of the situation, come to the conclusion that the Bishops and missionaries and the Chinese clergy and the other workers knew what they were doing and could safely be left to conduct the mission in such a way as they thought best. On the contrary, they bring in a report which, in certain important respects, goes directly contrary to the opinions of three out of four of the Bishops and in respect to one point, namely, whether it is possible at the present time to conduct missions in the three dioceses in the same way or not, goes contrary to the opinion of all four Bishops.

I find that the result is both surprising and distressing and I hope that after more mature consideration they will come around to the position that the Bishops in the field are endeavoring to see that the missions be conducted in such a way as to set forward the Gospel of Christ—that the schools be so conducted as to bring the Lord's influence into the lives of the people—that the churches be moved on as fast as possible in the direction of self-support and self-government. If the Department of Missions could take some such position as this, one would feel cheered and encouraged. As it is, the report of the Commission and the action of the Department of Missions have brought me only sadness and grief. I trust, therefore, that a somewhat more liberal attitude may be taken and we be given permission to direct the work in such ways as may seem wise to us here on the field.

Respectfully yours,

**(Signed) D. T. Huntington,**
Bishop of Anking.

### A CRY SIX THOUSAND MILES AWAY.

Dr. Sao-Ke Alfred Sze, representing the Nationalist Chinese Government at Nanking as minister to the United States, has issued a statement depicting theh arrowing conditions existing in China, where millions of farmers' families are suffering from famine caused by droughts, locusts, floods and military strife. He announces that the Nanking Government is preparing for extensive relief measures. Obviously, the new Chinese government will require time to perfct its plans while endeavoring also to stabilize its government, and Dr. Sze emphasizes Chinese appreciation of American assistance which is being given meanwhile. "The Chinese Government," he says, "is glad to welcome the help of sympathetic American friends, who are now engaged in raising funds to assist in relieving our great calamity."

As has been said by the Rev. S. Parkes Cadman, D. D., President of the Federal Council of the Churches of Christ in America, and Chairman of the National Committee, China Famine Relief: "This cause cannot wait for perfect organiaztion or the protracted ways of collecting funds in deciding the issue between life and death."

Our readers are, therefore, urged speedily to help this great humanitarian cause and thus, by helping to care for its suffering millions, to aid New China in its evolution toward stability and responsible international fellowship as a member of the family of nations.

Checks should be made payable to James A. Thomas, Treasurer, and sent to China Famine Relief, 419 Fourth Avenue, New York City, or to The Southern Churchman, for forwarding to that organization.

# Letters to the Editor

***In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.***

***No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.***

### THE BISHOP PAYNE DIVINITY SCHOOL.

Mr. Editor:

There has been some talk about removing the Bishop Payne Divinity School to Raleigh, N. C. I sincerely trust that it will not be done. If it is to be removed from Petersburg the logical place for its removal is upon the grounds occupied by St. Paul School, Lawrenceville, Va. No two men were more responsible for the birth of this school than the late Bishop Whittle and the late Rev. Dr. C. J. Gibson, rector of Grace Church, Petersburg. Bishop Whittle was born in the County of Mecklenburg, which is adjacent to Brunswick County, where St. Paul School is located. Dr. Russell, the founder of St. Paul School, was also born in Mecklenburg. Dr. Russell was the first pupil of that school. He not only originated and built up St. Paul, the largest Negro church school in the country, but, mainly, through him, we have at this present time six colored Episcopal congregations in each of these two counties of Virginia, aggregating more than one thousand communicants. The location of the Divinity School at Lawrenceville would be economically helpful, by reason of the boarding and housing facilities. It could be made a center of Negro evangelization. With the magnificent chapel, with quite eight hundred students, a large and inspiring choir, the divinity students could receive unusual practice and demonstration in practical church work. The already dozen colored congregations in the two counties could be well cared for by the divinity students from this school; while it could be arranged for the professors of the seminary to administer the Holy Communion to the several congregations. By such an arrangement the whole work could be most economically administered and, in coming years, there would stand on that spot a great school of the prophets, on the soil of Virginia, a monument to Whittle, Gibson, Peterkin, Payne and even Atkinson (for he was a Virginian, at work in North Carolina).

I do not lose sight of the financial burden of the institution, and the insignificant help which comes from the colored churches themselves, but that is not their fault. Some day the right Negro will be found for a Suffragan Bishop, who knows how, and who will visit every mission, tarry long enough, and constantly repeat his visits, until the spirit of self-respect, and self-support, becomes an enthusiastic passion among them, and then they will entirely support their own churches, which they ought to do, and can do, and in addition find pleasure in giving their bit for the maintenance of Virginia's Negro School of the prophets, sending forth its rays from a parcel of ground purchased by the first student going out from its doors.

**George F. Bragg.**

### FROM A LAYMAN.

Mr. Editor:

I want to thank you for the stand you have taken in behalf of the fully inspired Bible and for the retention of the Thirty-nine Articles. Laymen have known for some time that there was something wrong in the Church, but we did not know just where it was till you began your fight along these lines. You have made it perfectly clear that much of the trouble is in the Seminaries. We do our work all week and **when we go to church on Sunday we want to hear a message from the Word of God that will refresh our souls.** How often do we hear in **this city sermons that have nothing to do with Christ or the Bible, but essays on subjects better fitted for some class room than the pulpit!** I can see now where the young ministers get a lot of this stuff they hand out to us on Sunday. I agree with you in saying that the Virginia Seminary and others, too, surely do need a house cleaning to get men as teachers **who believe the fully inspired Bible and teach** the need and necessity of the Holy Spirit to cleanse the heart from sin. No wonder many clergymen want to get rid of the Thirty-nine Articles when they condemn the very things they are doing, viz.: **prayers for the dead, worship of the Virgin Mary and the adoration of the Sacrament on the Altar.** Many clergymen say they have hardly read the Articles. It is a reflection on any Seminary to have the Alumni come out and know so little about the teaching in the Articles of Religion and the fundamental doctrines upon which this Church is founded. The clergy are our leaders. If the Church is in a serious condition, surely they must assume much of the blame. I think the laymen should wake up and when the clergy preach false doctrines they should protest. I am pleased to say our rector gives us nothing not founded on Bible and Prayer Book.

**W. H. Jackson.**

New York City.

### AN APPEAL FROM A PROSELYTE.

Mr. Editor:

Please accept cordial thanks for publishing in The Southern Churchman my article on "Some Higher Critics and The Hebrew Language". Already I have requests from your readers for copies of the article in tract form.

In behalf of the Jews of America and the world and my

own account I thank you for this favor and, further, for your promise to publish for us another article in which I shall undertake to explain how and why I, born, bred and educated an orthodox Jew, am a very earnest Christian and devoting all my time, energy and means to urging my brethren of our ancient race and religion to give Christianity fair consideration. My own experience encourages me to believe that many thousands of thoughtful and intelligent Jews, if induced to think on the subject dispassionately and earnestly, will be convinced, as I was, and will share the blessing that has come to me.

I confess without shame that my zeal is that of a proselyte, so frequently the object of sneer and reproach. Those who deride it forget that this zeal inspired St. Paul and all the earlier apostles and spread the story and teachings of the Crucified Redeemer. I love my people with burning love, am proud of their history, cherish their traditions, yearn incessantly and with unfaltering hope for fulfillment of the promise that all Israel shall be saved.

Surely it is not fanaticism nor idle dreaming to trust in that promise of the Faithful and Merciful God, repeated so many times in the Old and New Testaments, to accept the preservation of the Jewish race through centuries of ignominy and persecution as a miracle confirming the promise. I cannot persuade myself that I am the victim of overwrought enthusiasm or self-deception in seeing in present world conditions, especially in this country, plain signs that the time of fulfillment is near.

So thinking and feeling, I appeal from the depths of my soul to my fellow Christians, especially my fellow Episcopalians, for all the help they can give me toward conveying the truth to my fellow Jews and from the depths of my soul am grateful for what help is given. One lesson ground into the character of every Jew by generations of hardship and defeat is patient, persistent effort against obstacles and difficulties. Trusting humbly in God, whose almighty will I firmly believe I am helping to do, and guided by this inherited trait, I work as I can, aided by a few earnest friends and gifts from sypathizers who consider that the Jew is worth saving, and that God intends he shall be saved by Christian prayer and aid. I write and publish these articles and tracts and maintain the Hebrew-Christian Publication Society, at 405 Bible House, New York City, issuing "Jews and Christians", a magazine, whenever the means of the Society allow. All our literature is so distributed as to reach Jews likely to read and consider it and Christians whose interest may be aroused and co-operation enlisted.

Just now we are in very sore need. Will you not, Mr. Williams, continue to help by publishing this letter, or some word of your own, for us, and accepting and acknowledging for us, through The Southern Churchman, any contributions to our cause your readers may be moved to send?

Contributions may be sent, also, to the Rev. Kenneth MacKenzie, our treasurer, at the Bible House address. This will be reported in The Southern Churchman. A letter or postal card to me will be answered promptly with a fuller statement of our organization, list of officers, annual report, and more of our methods of work than can be given here. Our magazine and other literature will be sent to the contributors.

Please do what you can to help us break among the Christians the habits of indifference to the soul and welfare of the Jew, of regarding him as hopelessly lost, forgetting what enormous help he would be to Christianity if brought to accept it.

**B. A. M. Schapiro,**
Managing Director.

Hebrew-Christian Publication Society, Inc.,
405 Bible House,
Astor Place, New York City.

### BIBLE BELIEVERS?

Mr. Editor:

Find enclosed an extract from a letter received last week. It speaks volumes confirming the doctrinal teaching or views of the Seminary faculty.

**L. E. Combs.**

**Excerpt From a Letter.**

June 14, 1928.

"We went to . . . . church Sunday to the memorial services. A professor from the Seminary, Kennedy by name, gave us the sermon. He said that he was one of Mr. Williams' greatest heretics, **and asked some of them if they believed that the whale swallowed Jonah, and the other questions they generally ask."**

**If Mr. Kennedy is correctly represented in the above letter it seems to us that the sooner the Virginia Seminary dispenses with the services of Mr. Paca Kennedy the better off the Seminary will be. How can a man be expected to honestly teach the truths of our Bible when he does not believe them and is ready to openly ridicule those who do accept our Bible as true?**

**Langbourne M. Williams.**

# Church Intelligence

**Canterbury Resigns.**

Official announcement was made July 25 that the Archbishop of Canterbury, primate of all England, has resigned. It is the first time in the history of the arch see of Canterbury that the archbishop has resigned, his predecessors having died in office.

The announcement stated: "The king with great regret received information that the Archbishop of Canterbury was desirous of resigning. His majesty, on the recommendation of the premier, appointed a commission consisting of the Archbishop of York, the bishops of London, Durham and Winchester to receive the resignation. The commission reported their acceptance of the resignation to take effect November 12 and this was approved by his majesty."

It is a foregone conclusion that the Archbishop of York will be the primate's successor, but it has not been decided as yet who will succeed the Archbishop of York and other consequential changes.

The resignation of the archbishop, who before his elevation in 1903 was the Most Reverend Randall Thomas Davidson, Bishop of Winchester, had been expected for some time. The archbishop, who is eighty years old, had a long and distinguished career in the Church, saddened in recent months by the rejection of the revised alternative Prayer Book by the House of Commons. He recently visited the king at Buckingham Palace and discussed with his majesty the position created by Parliament's rejection of the Prayer Book and it was noticed then that his face keenly showed the destruction of his hopes.

In the controversy which surrounded consideration of the revised Prayer Book, the Archbishop of Canterbury necessarily held a central position. Not long ago he declared to the Church assembly.

"It is a fundamental principle that the Church—that is, the bishops, together with the clergy and the laity—must in the last resort, when its mind has been fully ascertained, retain its inalienable right, in loyalty to our Lord and Saviour Jesus Christ, to formulate its faith in Him and to arrange the expression of that holy faith in its form of worship."

Although the Archbishop qualified his statement by saying he did not believe the principle of the Church's right to formulate its faith and forms of worship incompatible with its national position, his statement has been publicly interpreted to represent a step in the direction of disestablishment.

**Laymen, Attention!**

In connection with the program of the General Convention, there will be one important innovation. On the evening of October 19 there is to be held in the Church of the Epiphany a mass meeting for the laymen of the Church.

The General Convention has had a commission on lay activity for the past nine years, but the movement has outdistanced the commission and the commission has done little more than report progress. One of the factors in this movement has been the National Federation of Church Clubs of the United States.

The federation at its last annual meeting adopted the proposal that at every provincial synod and at every General Convention, where practical, there should be a fellowship meeting of men, at which the work that has been accomplished should be demonstrated, with the purpose of inducing other men and groups of men to emulate the examples of the several clubs now actively at work.

Colonel George W. Burleigh, President of the Church Club of New York, newly elected president of the federation, requested the presiding bishop and others concerned with the program of the General Convention to set aside the evening mentioned for a meeting of the men. There will be more than three hundred lay delegates in attendance on the convention, the Diocese of Washington and neighborhood will send fully five hundred, and there will be enough other men, members of the Church clubs in neighboring dioceses and persons in attendance on the convention, to raise the total to more than a thousand interested laymen.

Addresses will be made by the Rt. Rev. William P. Remington, Missionary Bishop of Eastern Oregon, and George W. Wickersham, one-time Attorney General of the United States.

**Cathedral Gift.**

Construction of an upper bay in the choir of Washington Cathedral is provided by a gift of $61,000, which is announced by former U. S. Senator George Wharton Pepper, who with General John J. Pershing, is directing a nation-wide campaign to hasten the completion and endowment of the great edifice on Mount Saint Alban.

The donor is a Southern woman who has asked that her name be withheld, it was stated. The gift is the second large contribution within recent months forwarding construction now in progress. It represents the structural cost of an impressive portion of the choir, which is the section of the cathedral between the sanctuary and the transepts. The bay will contain one of the large tracery windows, which in the choir will be devoted to pictorial representation of angelic manifestations for which there is Scriptural authority.

There are ten bays of clerestory wall in the choir and these are now the scene of the present cathedral building activity. The foundations, three crypt chapels and the apse of the edifice are structurally complete, and it is hoped to have the choir completed and roofed during the coming fall. The next construction step will involve the building of the two great transepts.

**At the Convention.**

Orient and Occident will be well represented in the House of Bishops at the General Convention, which will be held in Washington, commencing on October 10.

The Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of North Tokyo, will come to Washington for the important Church gathering, as will the Rt. Rev. Alfred A. Gilman, Suffragan Bishop of the Hankow missionary district.

**Life Work in Japan.**

Bishop Reifsnider has given his entire adult life to the service of the Church in Japan. Dr. Reifsnider volunteered for service immediately following his ordination to the priesthood in 1901. He passed through the tragic scenes of the great earthquake in Tokyo on September 1, 1923, and rendered heroic service among the refugees until called back to the United States to report to the National Council on the situation in which the catsastrophe left the Church in Japan. In the November following he was elected Suffragan Bishop of North Tokyo and was consecrated February 12, 1924.

In addition to his missionary work, Bishop Reifsnider is President of St. Paul's University, an educational institution just outside Tokyo with an enrollment of more than 1,000 Japanese students.

Dr. Gilman is a native of North Platte, Nebr., and began his missionary career in 1901. A year later he entered the service of the Church in China, and engaged in general missionary work until 1912, when he was elected President of Boone University, which is a part of the Central China University at Wuchang.

From a far section of the globe another eminent Churchman will come to Washington in the fall. The Rt. Rev. Daniel Trumbull Huntington, Bishop of the Missionary District of Nanking, China, will take his place with his brother bishops in the House of Bishops, which will be in the Willard Hotel.

Bishop Huntington has given his entire adult life to the service of the Church in China, covering a period of thirty-three years. During that time he has advanced from the rank of a missionary to the post of bishop of a district which has been in theh ub of revolutionary outbreaks in the past few years. He is considered a man of wide influence in China, whose language he speaks fluently and about which he has written extensively.

**Important Layman.**

One of the most prominent and influential leaders of the Church who will attend will be Louis B. Franklin, D. C. L., vice-president of the National Council of the Church, as well as its treasurer. While Mr. Franklin will not be a delegate to the Convention, he will be an important factor in its counsels.

**Led in Finance.**

Until he became officially identified with the Church in 1919, Mr. Franklin was a leader in financial circles in New York, where he had organized the investment department of the Guaranty Trust Company, and for many years was connected with the Investment Bankers' Association, of which he was president for two terms. Upon the entry of the United States into the World War, Mr. Franklin was called to Washington by Secretary of the Treasury McAdoo and appointed director of the War Loan Organization in which capacity he served until July, 1919. It was under his direction that all of the great Liberty and Victory loans were floated. Upon the conclusion of the war Mr. Franklin abandoned his financial career and accepted the position of treasurer of the Church's National Council. A year later he became vice-president of the National Council. He has since devoted all of his time and energies to the work of the Church.

**The 1928 Winona Lake Bible Conference.**

The many people who wait expectantly each year for the preliminary announcement of the great Winona Lake Bible Conference, will be much pleased with the exceptionally strong list of preachers and Bible teachers who are to fill up the thirty-fourth annual program at Winona Lake this year. The dates for the conference are August 17-26, inclusive.

Winona has enjoyed for the last few years a run of seasons that has brought annually an enlarged attendance not only upon the high-class Chautauqua program, but especially at the Bible Conference, last year, witnessing the high tide both in numbers and spiritual power. Seven hundred ministers were present at the Bible Conference.

The speakers are as follows: Dr. J. T. Wardel Stafford, London; Bishop Fred B. Fisher, India; Dr. J. C. Massee, Tremont Temple, Boston; Dr. William A. Sunday; Dr. William T. Ellis, Philadelphia; Dr. Herbert W. Bieber, Bala Cynwyd. Pa.; Dr. E. C. McCowan, Pittsburgh, Pa.; Dr. John B. Koehne, Boston, Mass.; Dr. John E. Vander Meulen, Presbyterian Theological Seminary, Louisville; Dr. Jacob Peltz, Chicago; Dr. Max Reich, New York City; Dr. Charles Henry Prather, Louisville, Ky.; Dr. Harry W. Bowlby, Lord's Day Alliance, New York City; Dr. E. L. Gunsekers, Ceylon; Dr. Ralph W. McAfee, Detroit Federation of Churches; Dr. Alvin E. Bell, Toledo; Dr. W. E. Biederwolf; "Uncle John" of the Family Altar League; The Students League of Many Nations; Mr. William Danner, Secretary, Mission to Lepers; Rev. J. Kelly Unger, Korea; Dr. W. A. Fletcher, Korea; Miss Constance Brandon, of the Dominion Movement for Central Asia; Dr. Ben Cox, Memphis, Tenn.; The Mission Boys: Dr. E. S. Greenbaum, President Hebrew Christian Alliance.

One of the greatest features of the conference will be the missionary aspect of it. A special program along these lines is being built.

For particulars as to railroad rates, cottages, hotels, boarding houses, etc., address Winona Lake Institutions, Winona Lake, Indiana.

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**Literature Upholding the Virgin Birth of Christ.**

James Orr: "The Virgin Birth of Christ" (1907).

R. J. Knowling: "Our Lord's Virgin Birth and the Criticism of Today" (1907).

L. M. Sweet: "The Birth and Infancy of Jesus Christ" (1907).

T. J. Thorburn: "A Critical Examination of the Evidences for the Virgin Birth" (1908).

L. S. Keyser: "The Rational Test," Chapter VI (1908).

J. B. Champion: "The Virgin's Son" (1924).

Wm. Evans: "Why I Believe in the Virgin Birth of Jesus Christ" (1924).

R. J. Cooke: "Did Paul Know of the Virgin Birth?" (1926).

B. P. Ramsay: "The Virgin Birth" (1926).

A. T. Robertson: "The Mother of Jesus: Her Problems and Her Glory" (1925).

F. W. Pitt: "New Light on the Virgin Birth" (1926; tract).

J. A. Faulkner: "The Miraculous Birth of Our Lord" (1924; tract).

R. D. Wilson: "The Meaning of 'Alma'" (The Princeton Theological Review, April, 1926).

W. H. Guiton: "The Virgin Birth of Our Lord" (The Princeton Theological Review, July, 1927).

I. M. Haldeman: "The Virgin Birth" (The Bible Champion, October, 1927).

L. S. Keyser: "Two Objections to the Virgin Birth" (The Bible Champion, October, 1927).

## VIRGINIA

**Rt. Rev. H. St. George Tucker, Bishop.**

The fourth annual Retreat Mission at the Shrine of the Transfiguration, Orkney Springs, Va., will be held from Sunday, August 5, to Sunday, August 12, inclusive. The missioner will be the Rev. Dr. R. Cary Montague, of Richmond.

The daily services will consist of an Early Celebration at 7:20 A. M., a Quiet Hour at 11 o'clock, and an evangelistic preaching service at 7:20 P. M.

August 6 being the Feast of the Transfiguration, the Holy Communion will be celebrated also at 11 o'clock, in commemoration of Bishop Gibson and others whose memorials are at the Shrine.

Many motorists from Valley of Virginia points and beyond are expected to attend.

## FLORIDA.

**Rt. Rev. F. A. Juhan, D. D., Bishop.**

Bishop Juhan is again in charge of the Young People's Division of the Sewanee Summer Training School. This school will open on the sixteenth of August and will continue in session for the following two weeks. While the attendance was splendid last year, it is expected that the crowd this summer will be even larger, due to the fact that the National Convention of the Young People's Federation will be held at Sewanee on August 31 and September 1 and 2. This will be the first convention of the Federation, and it will very naturally draw its own clientele, many of whom will doubtless attend the Sum-

mer School, which immediately precedes its sessions.

The director feels that he has lined up an exceptionally capable and consecrated faculty and he feels that this year's school will be essentially a school for leaders. Therefore, he is anxious to have the boys and girls from the Leagues and Church Schools of the Province who are potential leaders. The recreational features of the school will be plentiful as in the past, but work will be the principal order of the two weeks of its sssions.

Of the utmost importance in the 1928 school will be the course for college students. This will be under the direction of the Rev. Capers Satterlee, the student pastor of Clemson College, South Carolina. Assisting the Rev. Mr. Satterlee will be the Rev. Leslie Glenn, the Secretary for College Work of the Adult Division of the Department of Religious Education of the National Council, and Miss Hope Baskette, the student worker at the Florida State College for Women, in Tallahassee. These three instructors are recognized as exceptional leaders among our college students and Bishop Juhan considers his division of the Summer School most fortunate in securing their leadership for this most important course in the curriculum.

Camp Weed is the name of Florida's summer conference center for the boys and girls of the Young People's Service League. This camp is in its fourth year and for the past two years it has been held at Beacon Beach, near Panama City and the Gulf of Mexico. Beacon Beach was the camp site again this year and the dates are July 2 to 15.

Bishop Juhan and the Rev. Melville E. Johnson, student pastor at the University of Florida, in Gainesville, were the directors, and together they secured a splendid group of faculty, counsellors and leaders. Miss Hope Baskette, the student worker at the Florida State College for Women, in Tallahassee says: "Camp Weed is a camp with a purpose —that of developing our young people 'in wisdom, stature and favor with God and man'.

"Carrying out this high ideal, you find at Camp Weed a balanced program of instruction in accredited courses with competent leaders, outdoor recreation, inspirational talks and leaders and a social atmosphere that ensures the working of the whole camp as one lorge family. Our young people must be developed spiritually, mentally, physically and socially so that they may become whole-hearted, consecrated leaders in the Kingdom of God."

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

The combined services of Christ Church and St. John's Church, Georgetown, a custom of many summers, will begin July 29 and continue until and include the first Sunday in September. These services will consist of a celebration of the Holy Communion at 7:30 A. M., and morning prayer and sermon at eleven, every Sunday, beginning July 29 with the early service at St. John's and the eleven o'clock service at Christ Church. The following Sunday the hours will be reversed at both churches, and so on, alternating through the summer. The Rev. Edwin B. Niver, D. D., will be the clergyman in charge of both parishes. His address will be 1607 Thirty-first Street, N. W., and his telephone, Potomac 3013.

Volume one, Number five of the "Sign of Toc H", is out and is interesting and illuminating to those who understand or want to understand all about Toc H. It is issued by Toc H National Headquarters, 1324 Eighteenth Street, N. W., Washington, D. C.

Of the hundreds of visitors who find their way daily to Washington Cathedral, many avail themselves now of the opportunity to get a glimpse of the Bishop's Garden, whose gates have been opened to visitors. A rarely beautiful glimpse it is, too. Boxwood, from interesting old places in Virginia and Maryland have been brought together here in a remarkable way. Here may also be seen an old-fashioned ceremonial border, trees of splendor, the great Yew, which was the gift of the Garden Club of Cleveland; the Shadow House, recently dedicated by the Bishop of Washington; a memorial garden sun dial, an ancient wayside cross and other things, too, even charming old flag stones. The Garden Committee of All Hallows' Guild is generally responsible for this beautiful spot, and its chairman, Mrs. G. C. F. Bratenahl, is untiring in her enthusiasm and work for the cause.

M. M. W.

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

Miss Sarah D. Gardiner, a member of St. Peter's Parish, Bay Shore, has made a gift to the State of New York of a tract of one hundred and ninety-seven acres, part of Sagtikos Manor, which she recently inherited from her brother, the late David Gardiner. The gift will almost complete the desired parkway to connect the State's new northern Long Island drive with the southern drive, making a circuit of beautiful parked boulevard stretching from the city out into the rural part of the island. Miss Gardiner, in making this generous gift to the State, declares that she is carrying out her late brother's intention. It will be remembered that Mr. Gardiner, who was Churchwarden of St. Peter's, died in a tragic manner last autumn while making an address at the dedication of the new parish hall. His estate, Sagtikos Manor, was perhaps the only tract on Long Island that still retained intact the large original acreage of a colonial grant, and had continued without interruption in the possession of one family. In the Manor House, which is now Miss Gardiner's residence, President Washington spent a night while making a tour of Long Island in 1790. Churchpeople of the diocese will hear with gratification of Miss Gardiner's generous cooperation in the commendable policy of the State's park department.

The Rev. John Howard Melish recently preached in Westminster Abbey, London, and his sermon was printed in full in the Brooklyn Daily Eagle's well-known Monday sermon supplement. Mr. Melish also preached, while in England, in St. Martin's, Birmingham, and in St. Mary's, Redcliff, Bristol. He is now on the continent, visiting Rome and other Italian cities, and will probably travel through the Balkan States and Asia Minor to Palestine and Egypt.

The combined summer services of the parishes of St. Luke's, the Messiah and the Incarnation, Brooklyn, are said to be very well attended. Arrangements have been made whereby parishioners of any of the three churches may make their offerings in their usual envelopes, and these are sorted and sent to the respective parish treasurers. On July 29, August 5 and August 12, the services will be at the Church of the Messiah, and the Rev. Tipton L. Wood, Chaplain of the battleship "Texas", will officiate; August 19, August 26 and September 2 at St. Luke's Church, the Ven. Paul S. Atkins, of York, Pa., officiating.

The daily papers have given considerable space to the description of Sunday morning services at St. George's, Brooklyn, where a group of young men, graduates of Bishop Stires' School of lay-readers, are conducting service during the rector's vacation. At the late service on Sunday morning one of these young men reads the service, another reads the lessons and a third "preaches a sermon", according to the newspapers. The rector, we read, has been for two years preparing a group of young men for this work. They do it very well, and good congregations attend.

The Rev. Edward M. McGuffey, rector of St. James' Church, Newton, who has been seriously ill, is somewhat recovered, and has been sitting up. Indications are favorable for his recovery, which his many friends rejoice to hear.

## ALASKA.

Rt. Rev. R. T. Rowe, D. D., Bishop.

Dr. John W. Chapman, writing on June 10 about happenings in Anvik, Alaska. says:

Mr. Chase came in yesterday with a fine raft of three hundred logs from Grayling Island, to be used for the new home for orphaned Indian children. There are two hundred more there; if the weather continues good, he will go up again tonight. It is hard work with hot weather and mosquitoes, but the Yukon is quiet and just now help is to be had.

The beaver hunters are back. Most of them have been fairly successful, and Montgomery Ward and Sears-Roebuck will get some of the benefit, at least. There were more men in church this morning than there has been for some time, and the signs of occupation in the village are cheering.

We are very much pleased over the success of our radio set. I aim at consistent communication with the United States, and think that I shall be able to accomplish it. I have received my station license under the present rules. A few days ago I put up a new radio mast with the help of the neighbors, and remodeled my outdoor aerial system, with the result that my signals were received in Ketchikan in excellent volume. Previously they were not strong enough to be read there. Last fall they were read in Berkeley, Cal., but I was never able to repeat this success.

We are all well just now. The real summer is here, and our garden things are growing. The land is just soaked with sunshine, alternating with days of rain, just the weather for gardens. The ladies are enthusiastic, and Miss Hill and Miss Chandler are very efficient in getting the boys and girls at work. We are making use of Isaac Fishers' garden, as well as those below the Bentley house, and we have our own family garden in the gulch between us and the church.

I hope to get the chancel added to the church this year.

## NEW YORK.

William T. Manning, D. D., Bishop.

**School of Life at Calvary.**

For the third year there has been

(Continued on page 22.)

# Family Department

**AUGUST.**

1. Wednesday.
5. Ninth Sunday after Trinity.
6. Monday. Transfiguration.
12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. Friday. S. Bartholomew.
26. Twelfth Sunday after Trinity.
31. Friday.

**COLLECT FOR NINTH SUNDAY AFTER TRINITY.**

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right, that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ Our Lord. Amen.

**COLLECT FOR THE TRANSFIGURATION OF CHRIST.**

O God, who on the Mount didst reveal to chosen witnesses Thine Only Begotten Son wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, Who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God world without end. Amen.

**A HYMN FOR THE NEW AGE.**

O Master of the modern day,
Our hearts are kindled as we know
Thou walkest still along life's way
As in the ages long ago!
And by the magic of Thy will
New worlds Thou art creating still.

We thank Thee that the truth moves on
With wireless wave and healing ray;
That yester's noon was but the dawn
Of brighter glories in our day.
And now by faith, in holy dream
We glimpse tomorrow's grander gleam.

We thank Thee that Thou rulest still
This goodly orb on which we dwell—
That Thou dost still reveal Thy will
To those who would the dark dispel—
That upward o'er the peaks of time
Thy plan unfolds in form sublime.

Help us to keep Thee as our Guest
While speeding o'er the highways grand,
Or cleave the air at Thy behest
To give some soul a helping hand!
Thy tireless Spirit leads the way
To heal the woes that throng our day!

Enlarge our minds to grasp Thy thought,
Enlarge our hearts to work Thy plan,
Assured Thy purpose faileth not
To put Thy spirit into man!
God of the present age and hour,
Thrill us anew with holy power!

—William Steward Gordon.

**The Transfiguration.**

Very few of the great artists of the world have dealt with the Mystery of Our Lord's Transfiguration. Who should hope to portray the Glory of God in the Face he must paint? The earliest attempt is found in the Church of St. Apollinaris near Ravenna. It is a mosaic of the sixth century. Moses and Elijah are introduced in the clouds; a jewelled cross in the centre of a circle of stars alone shadows forth the Transfigured Christ; the three Apostles are symbolized by three sheep in the foreground and the Blessing of the Father by a Hand from Heaven. A little later in date than this, there is a mosaic in the Church of St. Catherine on Mount Sinai showing all the figures. Then we come to the well-known Transfiguration of Fra Angelco. It belongs to St. Mark's in Venice. "The majestic Figure of Jesus—majestic, in spite of the tender sadness of His expression—stands with Arms outstretched as on the Cross." The Figure is outlined with glory and the nimbus round His Head bears a dark Maltese cross. Only the heads of Moses and Elijah, each hallowed with sanctity, are shown, whilst the three Saints kneel astonished and affrighted in the foreground, St. John adoring at Our Saviour's feet.

In Rome is to be found the unfinished Transfiguration of Raphael; his last work, painted in 1510. They say "all Rome wept" as they looked from the beautiful dead face of the Master to his great unfinished work. It hung over his bier when he died, worn out at thirty-seven! His eyes had been trying to see the King in His Beauty all his life: his hand to depict His Glory to the world. Such men painted on their knees!—Exchange.

For The Southern Churchman.

**HOW BLESSED THAT WOULD BE.**

F. B. Stone.

Could we begin again in childhood's hour,
Live every day filled with Thy life and power,
Grow up in Thee, thrilled with Thy life divine,
A fruitful branch united to the Vine,
And thus a channel for Thy love to flow.
To every life we touch while here below,
How blessed that would be!

Filled with Thyself our hearts would holier grow,
And from their depths clear, living water flow.
And bearing on its tide God's boundless wealth,
Of love and life and joy and peace and health;
Eternal life lived with our Christ on earth,
Because we had an early second-birth;
How blessed that would be!

O Christ, may every child from henceforth give
His heart to Thee, that Thou in him mayst live,
And do Thy will through each one's yielded heart,
And he become of Thee a living part;
A little child to lead men unto Thee,
From sin's domain to truth that sets them free;
How blessed that would be!

**Sponsored.**

Mary Mayo Crenshaw.

Part III.

Nevertheless, the days following were difficult. Soon it was evident that the crimson equipage was monopolizing the trade. Vaselleos moved his cart up to a little triangle on Connecticut Avenue where chances for trade were much slimmer, there being no such intersection of streets as at the busy Circle. The young man's face, that had drawn such custom with its engaging smile, little by little lost its gaiety. Pressing upon his heart was the fact that the five dollars for this month's fee to the Orphanage was not forthcoming. What about next month? And the other months? And what about the start he had meant to give Georgeos when he should finish at the school?

The immediate need was met by pawning his gold watch that his father, a prosperous Corinth merchant in prewar days, had given him. Five of the ten it brought was sent at once and the other five laid away for the next payment, although Vaselleos was getting thin and pale from lack of proper food.

Hard up or not, he could never resist his daily visit to the Circle. Even though the offerings he carried were more meager, there he was every morning, limping over to the fountain, calling to his small creatures. What though his cart stood two blocks away untended, Vaselleos could not forego this gratification.

Then came a terrible day. It was a cold overcast November afternoon. Dried leaves lay in depressing piles about or were whisked here and there by the cold Norther that was blowing. On a seat in his beloved Circle sat Vaselleos Tergis, eyes fixed on the ground, thin, white, a different object from that laughing Vaselleos of but a few months ago. That morning his cart had been seized for debt. More and more bitter had been the struggle to establish a trade in the new location when any one could go from the shabby, poorly stocked cart down to the luxurious crimson vehicle so opulently conspicuous a short walk away. He had, under the stress of insufficient food, lost his buoyancy, and the strength lost in the hospital had been sadly needed. Bit by bit he had fallen behind—behind, that is to say, as far as his trade went, for the payments to the Orphanage had been met one by one. Then today, in spite of his earnest requests for a little more time the cart itself had gone. What now?

If Vaselleos had not been so preoccupied he might have heard the grinding brakes of a street car that stopped on the turn of the Circle opposite the most smiling fountain-lady. Even if he unconsciously heard he certainly did not lift those heavy eyes to note the pretty girl—a Greek girl at that—who descended. Else he would have seen her advance into the Circle, gaze all about her, question the Crimson terror. He would have seen her, having evidently obtained no satisfaction, consult a small picture which she held in her hand, then stare at the big white mansion which stared back at her. Vaselleos, in his preoccupation, had not even noticed that the boarding was down from before its windows and doors.

Nor did he see her cross the street and ring that imposing bell, nor did he know that a liveried attendant admitted her to its mistress.

So he could not be conscious of the interview that took place between the great lady, Mrs. Mortimer de Sayles Pauncefort and the young Greek stranger; of the hurried entry into the big car before the door; nor of the trip to the Municipal Building where a list was made of the pushcart permits, the address marked of the man who was named Vaselleos Tergis, and the rapid drive of the two to that address.

His landlady had had great respect for Vaseleeos and it had distressed her that he had had to give up his room. No, she could not tell them where he had gone.

And then the drive all over the town, seeking a white pushcart that could not be found. The young girl who began to get teary-eyed under repeated disappointments and the great lady who stood firm as a rock. "Of course we will find him, my dear. Certainly we will."

And certainly they did, for as the twilight shadows began to fall and Vaselleos set wearily forth, aimlessly forth, from the Circle, a sumptuous limousine came back, halted, and the elegant Henderson, who had recognized him, turned his broadclothed person about to inform his mistress of the fact. Whereupon the young person leapt dangerously from the car, almost threw herself upon the neck of the astounded Vaselleos and was only restrained by Mrs. Pauncefort who said in kindly tones, "Come, Elena, we will take him before the fire and tell him all about it".

Elena was laughing and crying and so flushed and excited as she told her little story that Vaselleos felt in his pockets to see if there were any peanuts or lollypops to offer her, such being his panaceas against human woe. Finding none he listened with all his might and was hardly conscious that she had elapsed into her native Greek or that Mrs. Pauncefort had stolen softly away and left them to themselves.

And so, in the soft mother tongue she told him her story. For years Elene Coreche had been searching for her brother, the last member of her family alive—if he was alive. There had been a terrible raid of her village near faraway Smyrna. Rounded up with other Greek prisoners, having seen her father and mother die, she had caught a glimpse of the boy, Georges, as some one was leading him from the field. He had given a desperate backward look, cried aloud "Elene! Elene!" and held out his little arms to her. It was the last she had seen of him. **But the man with him had made a sign to her.** For this reason Elene had believed him to be a sympathizer and had never lost faith in the rescue of Georges. Chance had brought her to America, where she had found work and saved money against the day when she could help the little brother. The Greek Legation had through their New York Consul become interested and had sought him for her. It was only yesterday that her hopes had proved to be well-founded for she, in New York, had received a message from them telling her that her brother had been found at last, found well and cared for, in the Corinth Orphanage of the Near East Relief, where, it transpired, he was sponsored by a Washington, D. C., man, Mr. Vaselleos Tergis.

The next train out of the city had carried Elene to bestow her blessings upon the benefactor. And at the Legation she had even found a letter from Georges, which enclosed a picture of the kind gentleman, Mr. Tergis, which he had sent to Georges. "This picture—this picture, taken before this beautiful great white building that has been the means of my finding you!"

. . . . . .

From its correct setting in Dupont Circle the great house still stares forth imposingly. Its stare, nowadays, is not directed towards a white pushcart opposite, for there is none. In fact, the mansion seems to have grown farsighted, as its approving stare is plainly directed all the way across the park to a white building, small in comparison with its own size but very atractive in effect. It was the whim of the lady (Mrs. Mortimer de Sayles Pauncefort owns it and had it so charmingly fitted up for two young people she was sponsoring)—to have the building all white save for the boxes with their dwarf evergreens, and the swinging sign. Notice the sign. Painted upon it there is a squirrel and a dove, with the words, "The Corinth Cafe".

Within, there is always a rushing business going on. You will meet an old friend in the proprietor, Vaselleos Tergis, no less, more rosy and beaming than ever in his most beaming days. Mrs. Tergis' pretty face, too, will be familiar to you. The food you have there will be delicious.

However, no matter how occupied the day in this popular place—all Mrs. Pauncefort's diplomatic friends have taken it up and you know what that means in Washington!—no matter how strenuous the season, there is one act that Vaselleos allows nothing to interfere with. Every morning, armed with grain, crumbs, all the requisites, he sallies forth to the Circle. His appearance creates a sensation. There is a spreading of wings, and a scampering of little paws; the squirrels abandon their shyness and leap to meet him; a white cloud of pigeons flutters through the air and settles at his feet. "Come on, my friends, my leetle friends," cries Vaselleos gaily.

The beauteous ladies on the fountain smile fixedly and Mrs. Pauncefort from her window waves a cheery good-day. There is no red pushcart man to disapprove, for long ago he left the Circle; he said the birds and critters nearly pestered him to death!

(The End.)

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For The Southern Churchman.

## A Student's Prayer.

Louis Deschamps.

Reverently may I pray unto Thee, O God. Help me to lay aside the petty, sophisticated ideas of mortal vanity, and to be silent in Thy holy presence. May the sacred memory of my childhood faith restrain the arrogance of newly-acquired knowledge. If I have wandered into the tortuous labyrinth of reason's approach to Thy Truth, forgive me, lest, condemned by my own conscience, I fear to see Thee again. Let me kneel in silence before Thee, while Thy Holy Spirit makes intercession for me. Lord, I am in doubt and bewilderment. Thy creation so tempts our mortal mind with wonders and mysteries that we would strive to understand even Thyself. I am told many things that seem to contradict Truth, which can not be contradicted. Every conclusion has its exceptions, every philosophy its paradox. I would know the Truth, O God, that I may be free—yet I find Truth elevated by human mind to a place so impenetrable, so complex, so high in the clouds of mortal speculation, that learned men worship blindly the Imponderable, the Summum Bonum—anything except the Faith of our forefathers. Let me bring my problems unto Thee, O God, that my soul may have peace.

The philosophies of others fail to inspire me. Thou knowest the desolation of the unbeliever's heart. Thy mercy must pity those whose souls agonize in the burning desert of Nothingness, where every thought of Thy Word is dashed from parched lips by the heartless dictates of brute reason, reason that goes no further than tooth and claw. O God, I have found life barren, flat, stale, and meaningless without Faith. I am taught to think of life in terms of centuries of evolving history—yet without end or plan, as if all were a grim treadmill, or an endless chain. Against every law of Thy holy commandment is arrayed a host of human frailties, scientific facts that would make us essentially animals. Yet I know, O God, there is an answer to my prayer for Truth.

Alone, quite alone in the silence of my own soul, I kneel humbly before Thee, Thou Almighty God, Our Father. There is no clamor of the world in this quiet hour, no lash of public opinion to drive me into line with popular fads of philosophy, no deriding skeptics, no jeers of self-deluded atheists—I am alone with Thee and my own soul. O God! Thou art All-wise, Omnipotent, Eternal. I am fallible, weak, mortal. Some day I shall be no more in human life—as forgotten as the myriad dead that are the dust of the earth. Surely there must be a purpose of my life. I am alone with Thee, I dare to speak my heart. Lord, I must be Thy creature or perish; I must lose my petty self in Thy Infinity or live in vain! I believe, strengthen Thou my unbelief. Let Thy power inspire me with the Ideals of Thy manifestation in Jesus Christ, Thy Son. May beauty, truth, and holiness be very real to me, and the glorious Truth of Thy Word be set aside sacredly in the innermost shrine of my soul. Amen.

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### Comradeship.

There is a comradeship of the spirit with no words spoken, and it is a deeper and more satisfying comradeship than one that depends upon physical manifestations. It often happens that as husband and wife sit together within the same room the spoken word destroys the deep levels of comradeship to which silence penetrates. As we proceed with our reading, writing, or thinking, and as our wife proceeds with her reading, sewing, or planning, no words pass between us. Yet we are conscious of each other's presence and the work that we are doing is the better done because of that silent comradeship of spirit. It may even be that we are not in the same room and yet that mysterious comradeship of eternal spirits whose relationship is one of love, is the most definite experience in our consciousness.

Similarly, when the spirit of a loved one has been released from the limitations of the flesh, we know that the comradeship of the spirit is in no way interrupted. Neither life nor death can separate us from love, either from the love achievement; and if we consciously take up our inheritance in this Great Church, it is much more than a tradition that is ours. We do not only catch the accents of the religious heroes of the past and learn a great creative language by which our own thoughts and ideals are moulded. Nor are we only linked with them in a community of aim and aspiration and hope and faith, expressed in worship and sacramental rites. We actually share their life. The stream of creative energy which flowed from the spirit of God through them, and still sustains them, becomes for us, too, through them, the energy by which in turn are recreated and live the life of faith."

So we are sure of the life everlasting. When we consider all the evidence—the universal belief in immortality, the God-given yearning within every soul that comes to maturity, the intuitions of our own hearts, the eternal worth of spiritual values, our experience of comradeship with loved ones passed from earth, and the wider experience of the communion of all Christian disciples, the powers that we possess which are too great for a short life to be lived only upon the earth, the desire of the soul at its best for perfect holiness, the promise of Him who would not tell a lie, we sing with Alfred Lord Tennyson:

"Thou wilt not leave us in the dust;
Thou madest man, he knows not why;
He thinks he was not made to die,
And Thou hast made him; Thou art just."

# For the Young Folks

**IN THE MORNING.**

"I met God in the morning
When my day was at its best,
And His Presence came like sunrise,
Like a glory within my breast.

"All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

"Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to us a peace and rest!

"Then I thought of other mornings,
With a keen remorse of mind,
When I too had loosed the moorings,
With the Presence left behind.

"So I think I know the secret,
Learned from many a troubled way:
You must seek Him in the morning
If you want Him through the day."

—Ralph Cushman.

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**A Little Maid Points the Way.**

At dawn, had you been watching, you might have seen a caravan start out from the gate of Damascus. There were soldiers bronzed and scarred from long service at the wars. One of the camels supported a litter, of which the crimson curtains billowed and swayed in the light morning breeze; on another sat the veiled and hooded figure of the captive slave-girl, Miriam.

All day, and many days, they journeyed toward the South, across a desert-region of low, rocky hills, where they met no man, and at night pitched their tents alone under the stars. Then, crossing a range of jagged mountains, they came on fertile fields and valleys where the people paused in their homely tasks to watch them as they passed. And Miriam's heart beat high with hope, for they were nearing their journey's end. Everywhere they heard news of the Prophet—how he had sweetened the waters of the spring at Jericho that the thirsty might drink without fear, and of the great words which the Lord spoke by him promising blessing and freedom to Israel and to all who kept His commandments.

It was one day towards evening that they drew in sight of Dothan, and saw the last rays of the setting sun gild the housetops of the village with a farewell glory. Miriam threw back her veil, and gazed and gazed with hungry eyes. This was home. At last, after years of captivity in a strange land, she had come back. Her mistress' promise echoed over and over in her mind—"And it shall be that when your Prophet heals my lord, so that he is cleansed of his leprosy, it shall loose your bonds, and you shall be a slave no longer, but free in your own land."

It was already growing dark when they drew up before the mean little house where the Prophet had his lodging, and the camels sank wearily to their knees for they had come a long journey. The silk curtains of the litter were pushed aside, and the sick man leaned forward anxiously. What would the Prophet say? It meant life or death to him, and Naaman had no wish to die. A soldier rapped at the door; then, when no answer was forthcoming, struck the panels heavily with the hilt of his sword. "In the name of Benhadad, King of Syria, I command you," he cried; "open in the king's name!"

Under his second impetuous summons there was a sound of bolts being drawn, and the door slid back, disclosing a withered old man who eyed them suspiciously. "What do ye here?" he snarled. "My master prays upon the housetop, and will see no one."

"He will see us, old grey-beard!" the soldier retorted. "Tell him that Naaman, the captain of the hosts of Syria, waits without, and would hold speech with him. Haste now!" Then, as the old man shuffled off, the soldier turned to his companions—"That will fetch him," he grinned. "These Israelites know who is their master."

In a moment the servant had returned; he stood in the open house-door with a lamp held high above his head, lighting the crabbed smile that played across his sharpened features. "Naaman, captain of Syria," he announced, "my master bids thee go and dip thyself seven times in the river Jordan, and thou shalt be cleansed of thy leprosy." The door slammed shut.

The sick man fell back upon his cushions with a groan of despair. "Did I make the long journey for this," he cried; "to be turned away from the door like any wayside beggar? I thought he would come out and, calling on the name of the Lord his God, touch me that I should be healed. Come then, turn about! If I **must** die, let it be at home in Damascus, and not in this accursed land of Israel."

But Miriam slipped from her saddle and ran and knelt by the side of the litter. "My Lord, O My lord!" she pleaded. "All is not lost. The Prophet did not say that there is no hope for you. Rather, he promised that if you would dip seven times in the river Jordan you would be cured. It is only three days' journey to the river, and we have come so far—so far. What are three days more?"

But Naaman was too angry to heed. "Nonsense, girl!" he said roughly. "We have rivers in Damascus—the Abana and Pharpar—are they not better than all the waters of Israel? May I not wash in them and be cleansed?" And he motioned to the soldiers to start.

Then Miriam, grown venturesome, laid a restraining hand on the camel's bridle so that he could not rise. "Master," she reasoned, "if the Prophet had told you to do some great thing, would you not have done it? How much rather then, when he bids you only to wash and be clean?"

Something, either the girl's anxious tone, or the power of her logic, touched Naaman and brought new hope to his heart. "I can but try," he muttered, "who knows but there may be health in Israel? And surely this Prophet is able to perform miracles." He bade the soldiers pitch camp for the night. At day-break they would start towards the river Jordan.

They were anxious days for Miriam. Hour after hour, as the camels plodded over the weary miles, she prayed in her heart that this pilgrimage might not be in vain. It had come to mean more to her than the price of her own freedom. There was the master's health, and Miriam truly wanted that; but above and beyond all else, was the desire that he and all the world should know that there was a God in Israel—one Who loved, and pitied and cared for all His children. When, at last, toward noon of the third day, they came to the low river bank where the Jordan flowed sluggishly between the reeds, Miriam was cold and tense with anxiety. She waited to see two of the bodyguard lift the fever-wracked form of their master from his couch, and wade with him into the water; then, dropping to her knees, she prayed swiftly and silently, with a fervour she had never felt before. And in her prayer there was not one thought for herself.

Suddenly a great shout went up from the soldiers—a cry of sudden incredible joy, as their master came up out of the river and stood before them, well and sound; for his flesh had come again like the flesh of a little child, and he was clean. "My Lord!" cried Miriam, and would have fallen at his feet; but Naaman raised her, and calling one of the soldiers, bade him file the silver badge of servitude from her wrist.

"A good guide hast thou been to me, Miriam," he said. "These hands, though bound, have shown me the way to health, and to that faith which is greater than life itself. For now I know that there is no God in all the earth but in Israel, and henceforth will I offer neither burnt offerings nor sacrifice to other gods, but unto the Lord."
—From "The Call of the King".

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**Clickety-Click.**

"Clickety-click! Clickety-click!" went two big marbles in Bobbsy's pocket as he trotted home from school. To Bobbsy they seemed to be shouting, "Quickety-quick" very crossly, and he could hardly wait to get home. It really all came about this way:

Bobbsy had been very late in getting up that morning, and in the scurry of getting dressed and off to school on time, I am afraid he had been a little cross. Yes, I am sure that he had been cross, for he even forgot to give Mother a smile with her good-bye kiss, and that wasn't at all like the real Bobbsy Boy. Then, to make things even worse, just as he went out the front door, little brother Dickie Boy had trudged up to him and held out his little fat paddies and in them lay Bobbsy's two best big marbles.

"Oh, Dickie! I wish you'd leave my things alone," cried Bobbsy, snatching the marbles out of Dickie's paddy and shoving them into his pocket.

Dickie Boy's face lost its smile and two big tears shone in his eyes as he stood at the window watching Bobbsy start off to school. From the very minute Bobbsy saw those tears that heavy feeling down inside of him had bothered Bobbsy. Every time during the morning that those two marbles had "clickety-clicked" Bobbsy couldn't help seeing Dickie at the window all over again, and the minute he thought of him he couldn't help getting heavier hearted.

Even at recess it was no fun playing games. The old marbles just would keep saying, "Clickety-click!" and reminding him. When the long morning was ended and school dismissed, Jerry, one of Bobbsy's schoolmates, called to him and said, "Come on, Bobbsy, let's swing in the school swings a minute."

Now Bobbsy loved to swing, but today it all seemed different.

"No, I can't," he said, as he tucked his book under his arm, "I have to go right home."

"Why, Bobbsy, come on," begged Jerry.

Bobbsy hesitated a minute, but as he turned in at the gate he was going so very fast that Mother came to the door and called:

"What is the trouble, Bobbsy?"

"Oh, nothing, Mother," said Bobbsy, smiling up at her as he gave her his

greeting kiss, "where is Dickie?"

Somehow, he felt better already, and when Mother pointed to Dickie playing in the sand pile, Bobbsy hurried upstairs to his play box under the window and such a scrabbling you never heard, until from out of a corner he pulled a gay-colored little bag. Out from his pocket came the two big marbles and into the bag they went. Then, after Bobbsy had tied the strings very tightly, downstairs he skipped across the lawn to Dickie.

"Hello, Dickie Boy!" called Bobbsy, holding up the pretty bag. "Here's something for you."

"'Lo," lisped Dickie Boy, his eyes shining with happiness at the sight of the pretty bag.

"There are those two marbles, Dickie Boy, safe in a bag for you," said Bobbsy, hanging the strings about Dickie Boy's pudgy little wrist. "They are for you, Dickie, and Bobbsy is sorry that he was cross and took them away."

"Luncheon!" called Mother. As the two little brothers trotted arm in arm to the house the marbles in the bag sang:

"Clickety-click! Clickety-click!"—Selected.

### Tidy Mrs. Spider.

Like all careful housekeepers, Mrs. Spider has her cleaning days, but, unlike other careful housekeepers she wears her fine clothes when she works.

Maybe you have seen her all rigged out in her yellow and blackvelvet gown, sweeping and dusting her web, but just remember, she is not as extravagant as she seems. Clothes never bother her. She doesn't have to go to a dressmaker when she needs a new gown. She has only to step out of her old one, and lo! just under it is a fresh one all ready made and a perfect fit.

No, Mrs. Spider is not extravagant. She is very economical, in fact; for, instead of throwing aside her old dresses, she rolls them into a ball and eats them.

There are no old-clothes men in the spider world.

"Well, to tell about Mrs. Spider's house cleaning. She has neither brushes nor brooms nor dusters; so she begins her work by raising one of her eight claws and giving her house a shake which reaches every corner. She is careful, however, not to injure it, but she makes the dust fly. When this is done to her satisfaction, she looks her web over, first from the top, then from the bottom, and then from both sides. If the walls sag, or are the least bit broken, she rolls them into a ball and eats them just as she does her old clothes. Then she replaces them with new ones.

When everything is in thorough order, she sits down for a rest and to make her own toilet.

As her whole body and legs have a rough, hairy covering, she needs quite a little time to fix herself properly.

In her mandibles, or jaws, are the teeth with which she combs her hair, and her claws serve as brushes for the other parts of her body.—Selected.

Little do we know how we wrong the praises of God, in allowing them so narrow a room as we usually do, while we are copious enough in our confessions and petitions.—Richard Baxter.


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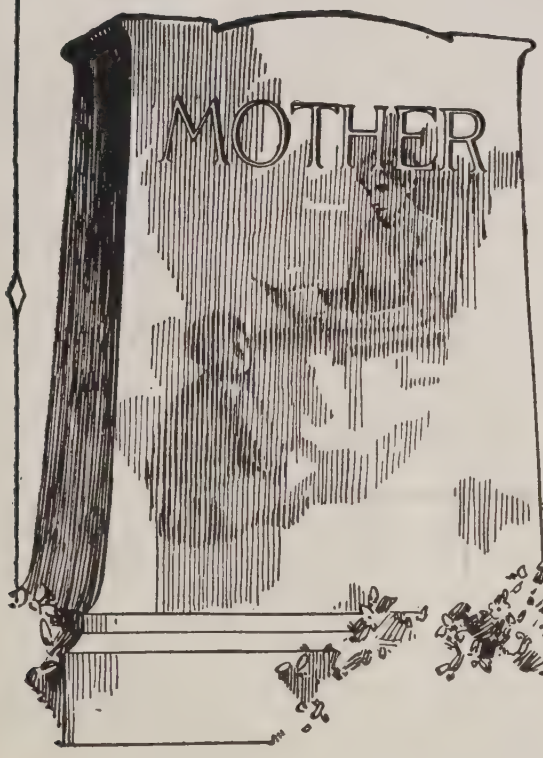
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# Deaths

**WALLIS:** Entered into life eternal in Wilmington, Delaware, on July 7, 1928, ARCHIBALD WRIGHT WALLIS, 2nd., aged sixteen years, eldest son of Elsie K. and and the late Richard S. Wallis.

"Of such is the Kingdom of Heaven."

**HELFENSTEIN:** Died suddenly, Monday, July 16, 1928, at Rockport, Mass., GRACE NELSON HELFENSTEIN, only daughter of Bishop and Mrs. Edward Trail Helfenstein.

### MRS. ELLA FONTAINE SNEED.

On July 5, 1928, the beautiful soul of ELLA FONTAINE SNEED, wife of W. G. Sneed, of Stafford, Va., abandoned its "earthly tabernacle" and passed into the spirit world. Like Enoch of old, she walked with God and was not for God took her. The loss of her earthly presence is deeply and sorely felt by her idolizing husband and children and by her many friends, for truly to know her was to love her. From her own warm heart love fell like God's sunshine, on the just and the unjust. She never spoke or thought evil of any one and was ever ready to lift the burden of others, but never imposed her own. The hectic pulse of the world beat more quietly in her presence. She was never a "knocker", but the best in every one she met "rode in majesty" to meet the purity of her soul that was symbolized by the white lilies laid lovingly on the mound beneath which rested her earthly remains awaiting "a sweet sea change" to enter into other service. The kindred earth above, to the lowly floral tribute that rested on it, was blind; the flowers smiling upward were unconscious of the sorrowing friends around, who with bowed heads and tear-dimmed eyes glimpsed all too faintly the spiritual kingdom that lies just outside the curtained window and closed door of our dull understanding. It may be that our own who have passed into the great just beyond can and do minister to our spiritual needs in a way not possible in the flesh. The Holy Comforter that was to "bring all things to the remembrance of the beloved disciples did not come to them until Christ had passed.

If the life of Ella Fontaine Sneed were written in one word, that word would be love. In this she, like her Master, met the great need of all the centuries.

"God's goodness is taught by His world's loving and the children doubt of each."

L. W. S.

### CHURCH INTELLIGENCE.

(Continued from Page 16.)

conducted at Calvary Episcopal Church, Twenty-first Street and Fourth Avenue, New York City, the last two weeks of July, what the rector, the Rev. Samuel M. Shoemaker, Jr., calls a "School of Life". The first week there were thirty people, the second about fifty, who came to the three daily meetings. At these all sorts of people told the stories of their own lives and of the change that had come in them through conversion.

The second week was specially for clergymen. One came from Minnesota, one was from Africa. The rest were mostly from New York, Connecticut, New Jersey, Pennsylvania and Maryland. All ages were represented in the big groups, from boys and girls not yet in college to middle aged men and women. Mr. Shoemaker believes that the only answer to the problems of our complicated life today is the same that Christ gave nearly two thousand years ago. He believes that it is as possible to lead a life that is literally guided by God today, as it was then. Through this School of Life, men and women are finding an experience of God, are deepening their own experience, and are learning how to help other people as concretely and as vividly as they have been helped themselves. Through the courtesy of a member of Calvary parish who lives at 52 Gramercy Park, and of the management there, the sessions were held in the pent house on the roof at ten o'clock in the morning and eight o'clock in the evening. At five o'clock in the afternoon, the group split, the clergy and laymen meeting with Mr. Shoemaker in his temporary rectory, 126 East Twenty-fourth Street, and the women meeting together at 52 Gramercy Park.

Next year the School of Life will meet in the new parish house, which is in the process of completion on the site of the old rectory on Gramercy Park. In addition to living quarters for the clergy, the choirmaster and the staff, there are to be rooms where it will be possible for the parish to receive as guests, people who come from a distance to group meetings of this kind, and in the auditorium it will be possible to hold large meetings, while there will be pleasant rooms upstairs that can be used for smaller ones. Mr. Shoemaker, who has just returned from a seven weeks' trip abroad, brought with him as his gifts to Calvary House, a beautiful fifteenth century carving of St. Peter, about four feet high, and a Madonna of a little later period, painted on wood, which will hang in the great living room out of which his study opens. There will center much of the social life of parish. He also brought with him a Madonna cut in stone, which will probably be set into the brick walls of the building, and a number of other pictures which will add atmosphere to the rooms in which they are placed. It is hoped that there will be nothing institutional about the building, but in it will truly center the life of the parish. While all necessary organizations will be carried on, the main purpose of the work at Calvary is to bring people to a definite experience of what God can do in each man's life. Through the fellowship that will be possible in the building, where the staff will all live together, it is believed that the work will go forward with a new impetus.

### MARYLAND.

**Rt. Rev. J. G. Murray, D. D., Bishop.**
**Rt. Rev. E. T. Helfenstein, D. D., Coadjutor**

The Blue Mountain Conference at Hood College, Frederick, had the most successful year of its history for two weeks this July. The attendance passed the two hundred and fifty mark; the lecture courses could hardly be surpassed; and the devotional atmosphere, as always, was on a high note. The Early Celebration each morning was well attended, also the Personal Religion classes by Fr. Huntington; and practically the whole School was present at the Sunset Services conducted by Bishop Strider.

Very quietly throughout the past year a notable work of restoration has been going on in one of the historic old churches of Maryland. Old St. John's Church, in the Worthington Valley, has been restored and beautified until it can be ranked as in the forefront of the beautiful churches of Maryland, if not indeed of the whole country. The interior is a veritable gem of architecture and craftsmanship. This restoration has been made under the auspices of the present rector, the Rev. Theodore N. Barth, and has been made possible by the generosity of friends of the church. The work was planned and designed by Mr. James R. Edmunds, Jr., of Baltimore, assisted by Mr. John Ahlers. Mr. Walter Tobell, of Reisterstown, was the builder, and the exquisite wood-carving was done by the C. R. Meislehm Company of Baltimore.

St. John's is usually spoken of as "St. John's in the Valley" to distinguish it from St. John's at Kingsville. The first church on the present site was built in 1816 and its history is bound up with the old families of the Worthington Valley. In 1829 it was admitted as a mission in union with the Diocese of Maryland, and in 1854 became a parish church. The first church was destroyed on Christmas day, 1867, by fire, and the present little semi-Gothic building was erected soon after. Not only has this material monument been restored and beautified, but a group of people have pledged themselves that the spirit of Old St. John's shall live on in this modern day.

Fifty years ago two invalids began exchanging letters. Out of this contact there came into being a Shut-in Society which has grown into many thousands, with six strong branches. There are three classes of members: the invalids, the associates who do the active work, and the subscribing members. The object of the Society is to broaden the life of the invalid in as many ways as possible, and the spiritual part always comes first.

The Maryland Branch of the Society, which is headed by Mrs. Wm. D. Morgan, and of which Dr. Morgan is the Chaplain, was organized in 1903 and has 1,000 members. The Branch supports the only Fresh Air Home in the organization. This "Holiday Home", in the

country near Pikesville, entertains about twenty-five invalids at a time in its beautifully furnished memorial rooms. It is good to feel that through these trying summer months such splendid, helpful work is going on among the afflicted.

## Personal Notes

The Rev. Wythe Leigh Kinsolving, professor last session in Union College, Barboursville, Ky., is spending the summer in Virginia, and has preached at Emmanuel, Henrico; several times at Trinity, Fredericksburg; at Clifton Chapel, near Winchester; at Galilee Church, Virginia Beach, and St. Paul's, Richmond, Va.

The Rev. Warren A. Seager, for the past two years rector of St. Paul's Church, Haymarket, Va., has accepted a call to become rector of Ascension Church, W. New Brighton, Staten Island, New York City, and will enter upon his new duties the latter part of September. From 1921 to 1926 Mr. Seager was at St. Paul's Church, Nanking, China, in the Missionary District of Shanghai.

The Rev. Hazen F. Rigby is officiating at the Church of St. Mark, Brooklyn, in the absence of the Rev. Dr. Charles. At St. Stephen's, Brooklyn, vacant through the recent death of the Rev. George S. Grange, the Rev. C. de L. Harris has been in charge during July, and the Rev. C. C. Kelsey will be in charge in August.

### ORDINATIONS.

Mr. Henry Irving Louttit was ordained to the Diaconate in Trinity Church, Miami, on the Sixth Sunday after Trinity, July 15, by the Bishop Coadjutor of South Florida. The candidate was presented by the Rev. J. M. Taylor, rector of St. Andrew's Church, Fort Pierce; the sermon was preached by the Rev. Robert T. Phillips, rector of Trinity Church, Miami; and the Litany was said by the Rev. C. R. Palmer, rector of the Church of the Holy Cross, Miami. The Rev. Mr. Louttit is a graduate in arts of Hobart College, and is at present a student at the Virginia Theological Seminary, from which institution he expects to graduate next year. During the summer he will assist the Rev. Mr. Phillips in Trinity Church, and will also serve as minister-in-charge of the Church of the Holy Comforter, Miami.

### DEATHS.

In the sudden death of the Rev. Jacob Probst, D. D., the Diocese of Long Island has suffered a serious loss. Dr. Probst was among the senior clergy of the diocese, having spent more than twenty-seven years in continuous service in the diocese. He was born in New York City in 1867, was educated at St. Stephen's College and the Philadelphia Divinity School. He was ordained Deacon by Bishop H. C. Potter in 1895 and spent a year in Idaho with Bishop Talbot, who ordained him priest there. He was a missionary for three years in Springfield Diocese, and then for two years in the Diocese of New York. His connection with the Diocese of Long Island began when he became rector of St. Paul's Church, Patchogue, in 1901. After sixteen years there, he became rector of Trinity Church, Arlington Avenue, Brooklyn, which position he had held for eleven years when he died.

Dr. Probst had been since 1922 a deputy from this diocese to the Synod of the Province of New York and New Jersey. He was also President of the Brooklyn Clerical League and a Trustee of St. Stephen's College, and was prominent in Masonic circles. He held the degree of M. A. from St. Stephen's College, and D. D. from Philadelphia Divinity School. His funeral took place in his church on Wednesday (St. James' Day). The Rev. St. Clair Hester, D. D., President of the Standing Committee, conducted the service, assisted by the Rev. Joseph H. Ivie, and the Rev. Chas. A. Brown. A large number of the clergy attended, and parishioners filled the church. Interment was in Maple Grove Cemetery. He leaves a widow and a married daughter.

Do not too many believe no zeal to be spiritual, but what is censorious and vindictive? Whereas no zeal is spiritual that is not also charitable.—Thomas Spratt.


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From Advertisement in Southern Churchman of October 11, 1839.

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Letters directed to the Rev. John P. McGuire, Loretto, Essex Co., Va.

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# Southern Churchman

1835 DOMINUS ★ FRUSTRA ★ NISI

Vol. 93. RICHMOND, VA., AUGUST 11, 1928. No. 32.

## DANIEL WEBSTER'S BIBLE CONFESSION

**The following is a confession of faith written by Daniel Webster to his pastor in 1807. It rings true to those fundamentals which if believed in more widely today, would settle the grave problems of Church and State that are confronting us.**

I believe in the existence of Almighty God, who created and governs the whole world. I am taught this by the works of nature and the word of Revelation.

I believe that God exists in three persons: this I learn from Revelation alone. Nor is it any objection to this belief that I cannot comprehend how one can be three, or three, one. I hold it my duty to believe, not what I can comprehend, or account for, but what my Maker teaches me.

I believe the Scriptures of the Old and New Testaments to be the will and word of God.

I believe Jesus Christ to be the Son of God. The miracles which He wrought establish, in my mind, His personal authority, and render it proper for me to believe whatever He asserts. I believe, therefore, all His declarations, as well when He declares himself to be the Son of God, as when He declares any other proposition. And I believe there is no other way of salvation than through the merits of His atonement.

I believe that things past, present and to come are all equally present in the mind of Deity; that with Him there is no succession of time, nor of ideas; that, therefore, the relative terms past, present and future, as used among men, cannot, with strict propriety, be applied to Deity. I believe in the doctrines of foreknowledge and pre-destination, as thus expounded. I do not believe in those doctrines, as imposing any fatality or necessity on men's action, or any way infringing free agency.

I believe in the utter inability of any human being to work out his own salvation, without he constant aids of the Spirit of all grace.

I believe in those great peculiarities of the Christian Religion, a resurrection from the dead and a day of Judgement.

I believe in the Universal Province of God; and leave to Epicurus, and his more unreasonable followers in modern times, the inconsistancy of believing that God made a a world which He does not take the trouble of governing.

I believe Religion to be a matter, NOT OF DEMONSTRATION, BUT OF FAITH. GOD REQUIRES US TO GIVE CREDIT TO THE TRUTHS WHICH HE REAVEALS NOT BECAUSE WE CAN PROVE THEM, BUT BECAUSE HE DECLARES THEM. WHEN THE MIND IS REASONABLY CONVINCED THAT THE BIBLE IS THE WORD OF GOD, THE ONLY REMAINING DUTY IS TO RECEIVE ITS DOCTRINES, WITH FULL CONFIDENCE OF THEIR TRUTH, AND PRACTICE THEM WITH A PURE HEART.

I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade myself that a Book intended for the instruction and conversion of the whole world should cover its true meaning in any such mystery and doubt that none BUT CRITICS AND PHILOSOPHERS CAN DISCOVER IT.

I BELIEVE THAT THE REFINEMENTS AND SUBTLETIES OF HUMAN WISDOM ARE MORE LIKELY TO OBSCURE THAN TO ENLIGHTEN THE REVEALED WILL OF GOD; and that he is the most accomplished Christian scholar who hath been educated at the feet of Jesus and in the College of Fishermen.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial: Would Jazz the Liturgy —By A. B. Williams | 5 |
| Your Joy of Faith—By Kenneth Mackenzie | 6 |
| Notes on the Prayer Book—By W. F. Bumsted | 7 |
| Rays of Light From God's Light— By W. W. Rugh | 8 |
| An Anniversary—By F. W. Neve | 8 |
| Degeneration Disproves Darwinism By A. I. Brown | 9 |
| Family Prayers | 10 |
| Favorite Scripture Verse | 10 |
| Politics and the Ministry | 11 |
| Book Reviews | 12 |
| Letters to the Editor | 12 |
| Church Intelligence | 14 |
| Family Department | 17 |
| For the Young Folks | 19 |
| Personal Notes | 21 |



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As when of old He dwelt
In human form with His disciples—when
He knew the needs of all His fellowmen,
And all their sorrows felt.
Only our faith is dim,
So that our eyes are holden, and we go
All day, and until dusk, before we know
That we have walked with Him.
—T. H. Divall.

For the Southern Churchman.

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When dark clouds loom and bright storms of rain.

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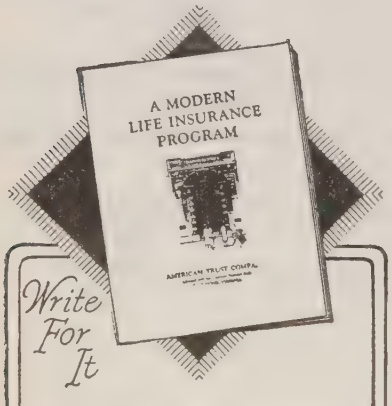
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## Thoughts For the Thoughtful

He that has once yielded thoroughly to God will yield to nothing but God.—John Ruskin.

Sympathy for the lower animals is one of the noblest virtues with which man is endowed.—Darwin.

"Matter immortal! And shall spirit die?
Above the nobler, shall the less noble rise?
Shall man alone, for whom all things revive,
No resurrection know?"

When a man shall own within his soul that a sinful thing is sinful, in that act he has confessed his sin to God.—J. Campbell Morgan.

You have cramped your life, you have made it small and narrow. But never dare to think that this was God's plan for your life. He drew its architecture on a lordly scale. . . . He built you to be "temples of the Holy Ghost".—Phillips Brooks.

Help me to hate that wounds my God and King;
Transform this barren life that it may bring
To Thee Thy hundredfold.
—Rev. Sidney Metcalfe.

"What is left for us, save to rise
From the gift looking to the Giver,
And from the cistern to the river,
And from the finite to infinity,
And from man's dust to God's divinity."

Faith is not shutting the eyes to believe something that is not true. It is opening them—opening eye and ear and heart and the whole nature, and submitting them to that for which they were made. It is to have the ear of the learner, the heart of a child, to listen to the Father's voice.—Hugh Black.

"The man who, though his fights be all defeats,
Still fights
Enters at last
The heavenly Jerusalem's rejoicing streets."

Egotism is a sign that a man has never been in vital union with God. No man can look into the face of God and boast of himself. The moment a man faces God he begins to talk about his sin. Isaiah in the temple saw God and began to bemoan his sin, and Peter, when he beheld the miracles of Jesus, said, "Depart from me, for I am a sinful man."—Selected.


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# SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 93. RICHMOND, VA., AUGUST 11, 1928. No. 32.


## WOULD JAZZ THE LITURGY

Parasites feeding on and weakening animals or birds usually try to hide. They know themselves to be harmful and unwelcome. Parasites clinging to the Protestant Episcopal Church and doing all they can to take its life and ruin its beauty are noisy, obtrusive, ceaseless seekers of publicity. They continue to cling to their prey and, doubtless, will cling while the Church represents so much as it does of the country's social and financial power. And they are not ashamed.

The Rev. Herbert Parrish, in a recent issue of the New York Churchman, attacked the liturgy of the Church. Naturally, and of course, the Rev. Guy E. Shipley, editor of The Churchman, supports this assault with what vigor he has. The language used in presenting their objections to the present liturgy and demands for abandonment of it are characteristic. Young people of the present, Mr. Parrish tell us, "cannot be particularly thrilled by our verbose and redundant liturgy of the Reformation period", which, however, may "still suit those middle-aged ladies whose long hair and long dresses derive from the period of Dickens and Thackeray".

The coarse sneer and snigger of Mr. Parrish and Mr. Shipler at dignified churchwomen and gentlewomen who have declined to follow to extremes the modern fashion and the obvious belief that the literature of the time of Dickens and Thackeray is obsolete define for us, quite distinctly, the cultural status and standards of the zealous reformers. Their notion of revision of the liturgy is to adapt it to those who give us jazz for music, the flapper with skirts above her knees as ideal womanhood, frantic following of the newest fad as the chief purpose of life; the Church to follow the fads in eager pursuit of popularity and newspaper headlines.

We may venture to imagine a morning service in an Episcopal Church according to the modernistic ideas of Mr. Parrsh and Mr. Shpler—

The church building, of course, would be entirely new. Gothic architecture is old-fashioned and suggestions of the venerable and any aspect of solemnity would fail to thrill the young. The congregation would assemble in something like a movie palace or dance hall, with illustrations from recent magazines and newspapers pasted on the walls, instead of the uninteresting stained glass windows. The chancel rail would be abolished as the administration of the Elements of the Holy Communion would be adapted to convenience, or the Communion relinquished entirely as an unnecessary relic of the Reformation period. The surplice also would be discarded as antagonistic to modern views. After half an hour or so of jazz, for attraction and entertainment of the young, the officiating clergyman would advance, in shirt sleeves, if weather suggested, airily toss aside his cigarette and, while vigorously chewing gum, open the service with something snappy and cheerful, including a touch of the comic for the amusement of the young, something like, "Hello, Everybody! Here we are again. Suppose we do some praying if any of you have anything to pray for or can think of anybody to pray to." Then might follow one of those declamatory, argumentative conversations, in the vernacular, supposed to be addressed to the Almighty, which some of us sometimes have heard from "popular" preachers.

This picture seems very horrible and hideous and approaching sacrilege to old-fashioned Episcopalians to whom the teachers, the laws, the liturgy and the traditions of the Church are sacred. Yet it seems to be an accurate portrayal of what Parrish and Shipler and their associate modernists would give us. The policy they urge for the Church is that of the milliner who, because she must, cuts her own garments to accord with the fashions, or whim, or fad, of the moment and seeks customers by giving them shapes, styles, colors, chatter they demand, regardless of requirements of good taste or even decency. It is the policy, also, of the ballyhoo man at the side show who shrieks for patronage, promising novelties, excitements and fun for all. Fortunately, or unfortunately, there are various kind of young, middle-aged and old people. Our estimations of the appeal the liturgies of the Church may make to persons are influenced, doubtless, by the kinds of persons with whom we are familiar. In this country we have many hundreds of thousands of men and women, of all ages and positions and avocations in life, who love the liturgies, understand them, can be and are thrilled and uplifted, spiritually illuminated and beautified by them.

The language of our liturgies is not that of the barber shop, the street corner nor places of popular amusement. The Protestant Episcopal Church is not intended to be an institution following the day's sensation and anxiously intent on being up-to-date in manners, dress and slang. It is founded firmly on faith in the Holy Trinity, the mercy of an Omnipotent Creator, salvation and regeneration of mankind through Jesus Christ, Lord and Saviour, as revealed through the Holy Scriptures. Its doctrines and teachings are hallowed by the blood of magnificent men and women who for them went joyfully to martyrdom; are given us by saints whose lives and work glorified humanity. Its liturgies, rituals, methods, forms were established by devoutly pious, deeply learned, deep thinking, strong men. Through this liturgy kings and peasants alike, people of all stations and different countries, generation after generation, have sought and found consolation in distress, comfort and hope, peace and strength, serene joy in life, triumphant assurance at the hour of death.

The vociferous and persistent self-advertising of these modernists will get nothing for them beyond a few casual lines of newspaper notice. If they know anything of history back of the World War, or of literature beyond the already forgotten best seller of last year, they know that their suggestions lack even the poor merit of novelty. Efforts to vulgarize the Church on pretext of making it "popular" and, in the opposite direction, to make it exclusive and aristocratic, have been removed from time to time.

They have failed always. They will fail always. Our decorous, stately, dignified liturgy and forms will be retained, will not be surrendered or deformed to suit the vulgarities and frivolities of today, which will be abhorred tomorrow. The Church will continue to invite and beseech, with increasing success, all the erring and wandering and all who desire righteousness and salvation to enter her fold. She will not follow the ways of the anxious showman and lower her standards of conduct, of good taste, dignity and good English with the hope of drawing a crowd.

This outcry for modernization of the Church, for desertion of its articles of faith and its ancient, time-honored, time-hallowed liturgies and forms, comes, probably, from coarse and sordid conception of the Church as a commercial enterprise. In shop or office the parasites and aggressive critics of establishment and management usually are disposed of promptly. The church is not so fortunately situated. Yet some of us who have different conceptions of the Church, very high and loving ideals of its character and mission, are moved to some bewilderment that the loud exponents of revolution and renovation continue to cling to an organization they labor so diligently to disfigure, debase and destroy it and its forms of worshipping **God Almighty, who is the same yesterday, today and forever. Amen.**

LANGBOURNE MEADE WILLIAMS.

# YOUR JOY OF FAITH

## By Kenneth Mackenzie

A PRISON is the last place from which we should expect strong notes of gladness and gratitude. A gloomy silence, an oppressive atmosphere accompany that environment. Yet the words above are from a man aflame with the fire of an invisible kindling, and from a prison cell writing to his friends at Philippi (Phil. 1:12-26) to remind them, no doubt, that they have not forgotten that other prison triumph through which they were made trophies of the Cross (Acts 16:19-34).

Christianity is the only religion that directs every exigency of life into the stream of thanksgiving. No matter what comes, they of the faith may ever praise their Lord; and comfort themselves in psalms and hymns and spiritual songs (Eph. 5:19). True, that was the Old Testament ideal. (Ps. 34:1); but an awe of God which could not be dissipated by any warm rays of the sum of confidence, has ever held the Jewish people in the dank air of spiritual depression. Hence, their songs are always in a minor chord. Exultant, all-conquering, irrepressibly joyous, the New Testament Christian views all things as contributory to the pleasure of the Lord and his consequent good (Rom. 8:28). Truly, his heart is fixed on things unseen and he can trust where he cannot trace (Ps. 57:7; II Cor. 4:16-18).

While the Mohammedan is sleepily droning over his meaningless Koran, the Buddhist dreamily introspecting in set rhythm with his vibrating aspirations, both of them resigned to a dead fatalism, the Christian believer, unctioned by the Holy Spirit, promised by the resurrected Lord Jesus, sings his way through life, learning even now the "new song" of eternal praise, which is to express his undying gratitude to the Redeemer of the world (Rev. 5:9, 10). He counts it all joy when he falls into manifold trials (James 1:2, 3); he endures as seeing Him who is invisible (Heb. 11:27); he accepts the universality of the divine bequest all things are his, since he is Christ's and Christ is God's (I Cor. 3:21-23).

Now, this is not, and cannot be the effect of a fanatical enthusiasm. There must be a ground of confidence upon which this estate of perpetual ebullition can be sustained. A mere vagary would evaporate; a determined philosophy would like Epicurianism of the past, atrophy for want of vital sustenance. We may understand this spiritual ecstasy only in the light of its conferment from the living God, who is the source of its mysterious power.

And the comprehension of the fact lies in the evident truth that to give this triumphant joy, God must first possess it. We know that one cannot give what he does not have. And herein lives the sweet secret of our Christian faith. On all hands, the world about us, lives next door to the dark recesses of spiritual gloom. Men may and do invent schemes for pleasure; but in the end, the laugh has a hollow sound; the purposeful joke its suggestive solemnity. Satiety of carnal enjoyments, the emptiness of the pride of wealth, the vanity of every invention to forget the seriousness of living, calamity, disease, bereavement, failure, loss, loneliness, solitariness, desperation and the temptation to end it all, engulf the unbelieving in a whirlpool of uncertainty. The Christian beholds that the Lord over all has a designing plan for every soul voluntarily committed to Him; and that nothing can by any means fail to evoke from Him the purpose to put gladness into his willing heart. Since God Himself is the very embodiment of wholesome cheer and inextinguishable joy. As a father finds himself smothered with love and joy in the presence of his children, because he has enveloped them with his own radiance, so our God in the fellowship of His spiritual children delights over them, since He is the author of their repoicing. How significantly did Zephaniah catch this vision in the imparted prophecy, "He will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing" (Zeph. 3:17, 18)!

We need, therefore, to return to first principles as we contemplate this sovereign truth. Our dear Lord, because He was anointed with the oil of joy (Heb. 1:8, 9), bestows joy to those who acknowledge His supremacy, because the springs of joy in Himself are bubbling with zest for an outlet through us. As we close this series of studies on the Holy Spirit, it were well to crystallize all the qualities of the Spirit, in this one essential of Deity prerogative. The fruit of the Spirit is joy, because the love and the peace and all the rest of the supreme characteristics of His indwelling are bound together by the sympathetic tendrils of this great provision, the joy of the Lord. For to be joyful is inherent in the Spirit. And he who is filled with the Spirit partakes of the Spirit's characteristics and supply. Have we ever felt the winsomeness of this challenge to our faith and dedication? Or are we obsessed with the dull dread that God is too far beyond us, too far from us to care to unite us to Himself Do we deem as a baseless ideality the assurance of His concern for the minutest details of our lives? Courage then befits us as we grasp the glorious truth that He not only knows and cares, loves and plans; but is exultant inthe hope of inspiring us with the like confidence which He possesses that in all the complex problems of this distracted world He has His benign plan and will see it through.

The New Testament rings with this affirmation. The night of our Lord's nativity, praise broke the silence of the starlit heavens, for the joy that a new way was to be prepared for mankind. Drawing aside the veil, He disclosed to His critics the marvelous depths of the compassion of His Father in the declaration of the joy which stirs the hosts above over the penitence of one sinner (Luke 15:7, 10). On the eve of His passion, He comforted the hearts of His bewildered disciples by saying, "These things have I spoken unto you that my joy might remain in you and that your joy might be full" (John 15:11). It was for the joy set before Him that He endured the Cross (Heb. 12:1-3). To the Roman Christians, St. Paul sends his glad notes of confidence in the benediction, "The God of hope fill you with all joy and peace in believing" (Rom. 15:13). The saints in Philippi were to rejoice in the Lord always (Phil. 4:4). The Colossian Christians, with the abiding of the Word of Christ in their hearts, were to sing with grace to the Lord (Col. 3:16). The Apostle Peter was so transfigured with this joy that he stimulates his friends with the jubilant call, "Whom having not seen ye love; in whom tho seeing him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8). Full measure of joy was the quest of St. John to those to whom he wrote his First Epistle (1 John 1:4).

In the light of these disclosures, are we glad when things try our hearts? Do we accept the testings of life with the jubilant expectation of seeing what He can and will do? In spite of every depressing influence that forces us to the wall, can we cry out, "In all these things we are more than conquerors" (Rom. 8:37)? Then, shall we indeed have the witness that the Holy Spirit is working out in us the precious fruitage of His indwelling; for when joy succeeding love, has triumphed, the peace which passes all understanding (Phil. 4:7) shall keep us; long suffering will be normal to our estate (Col. 1:11); the meekness and the gentleness of Christ (2 Cor. 10:1), the goodness and the faith and the self-control, embodied in the fruit of the Spirit (Gal. 5:22, 23), will crown the life with the chaplet of divine dignity; and men will read in us the message of God's attractiveness.

Shall we look at this matter with sincere longing? Shall we live to fulfil this blessed mission? We may be misunderstood by those who do not behold our vision.

We shall undoubtedly find occasion for wondering why some things are permitted to be. But to give pleasure to our heavenly Father by showing forth the divine nature (2 Peter 1:4) and in some degree to sense His commendation, "My dear child" (Eph. 5:1), makes life potent and worth while.

# NOTES ON THE PRAYER BOOK

## The Reverend W. F. Bumsted

**How the Order for Morning and Evening Prayer Came Down to Us.**

THE average member of the Church has very little idea that between the covers of our Book of Common Prayer are packed something like 1,700 years of Church History and worship.

To get an adequate idea of what Morning and Evening Prayer are, for instance, and how we have arrived at the present form, let us look back about the same 1,700 years and see what we can find.

The earliest description of Sunday worship which we have is to be found in Justin Martyr writing about 150 A. D.

The service was as follows:

1. A lesson from the apostles or prophets.
2. A homily upon it by the minister.
3. Prayers in which all the congregation joined.
4. The Kiss of Peace.
5. Presentation of the Holy Elements—Water being mixed with the wine.
6. Prayer and Thanksgiving by the President.
7. Reception of the Elements by the congregation, a portion being reserved to be taken to absent members by the deacons.
8. Almsgiving for the relief of the sick, the poor, widows, orphans and prisoners.

Here is the first outline of a liturgy. The word liturgy means any kind of service, and as the Holy Communion was the chief service of the early Church it came eventually to signify that service.

Services like this must have been common, that is to say, in use in several parts of the Christian world, for Origen talks of appointed prayers. Cyprian mentions customary prayers—"Preces Solenes".

Liturgies are still extant which have been used about this time. (i. e.) Sub. apostolic times.

That ascribed to St. James was the Liturgy of Jerusalem, and was used in the third century, for St. Cyril wrote a comment on it in the fourth century.

The Liturgy of St. Mark used in church of Alexandria.

St. Chrysostom's used in church of Constantinople.

St. Basil's used in churches of Cappadocia.

Nazarabic and others used in Spain.

Again a strong point in liturgical worship favor is the fact that at the Council of Laodicea, 372 A. D., a decree states that the same liturgy or form of prayer should be always used, both at the ninth hour and in the evening.

Sext or Midday sang 12 o'clock.

Nones or Noon sang 3 o'clock.

Vespus or Even sang in evening.

Comphue or Night sang bedtime.

**Pontifical**—Offices administered by a Bishop only—Confirmation, Ordination, Consecration of Churches, Dedications, &c.

All of these were in Latin. Services by the priest and for the priest, with just an occasional word for the people, for instance, a Canon of Egbert, Archbishop of York in 740 A. D., said that "Every priest do with exactness instil the Lord's Prayer and the Creed into the people committed to him". Similar injunctions were made in the eleventh century and in the thirteenth.

In January, 1549, an act of uniformity directed that this book be used on and after Whitsunday, June 9.

This book was the patent of our Book of Common Prayer.

Cramner took the old service books and from them condensed the seven-hour services into two, our Morning and Evening Prayer.

Now, having them all in English instead of Latin so that they were services that the people could enjoy and take part in, a revision was made in 1552, and in 1559, in 1604, and lastly in 1662; from this and the Scottish books of 1637 and 1764 we get our American book of 1789. As we use our Prayer Book at Morning Prayer then let us realize something of the wonderful work done by the men of the Reformation, and pause as we say the Te Deum, and think that for over 1,500 years has it been used in our churches.

This Canon was made obligatory on the whole Church by the Council of Chalcedon in 451 A. D.

Now, whilst this outline was probably the same throughout the Christian world, there would be undoubtedly variations due to local custom and practice. Hence in time there grew up several different and distinct types of liturgies.

The circumstances surrounding Augustine's mission to England in 596 bear out these facts. He expected to find an extinct Church, but instead found numbers of Christians driven out by the invading West Saxons into Wales. With them were seven Bishops with their attendant priests and deacons.

These men even in this early day had very strong and distinct news as to the independence of the Church in England, and were not prepared to receive the Roman missionary except on terms of equality.

The chief difficulty being the difference as above between their own liturgy and that of Rome.

Augustine, very much worried by this, referred to Gregory the Great, and asked his advice by a series of questions, one of which was:

"Whereas the faith is one, why are the customs of the churches different?"

Another:

"Why is one manner of celebrating the Holy Communion used in the Holy Roman Church and another in that of the Gauls?"

The reply of Gregory was very wise and Catholic, and to it we owe the fact that today we have an independent form of worship.

It was as follows:

"You, my brother, are acquainted with the customs of the Roman Church in which you were brought up. But it is my pleasure that if you have found anything either in the Roman or the Gallican or any other Church which may be more acceptable to Almigthy God, you carefully make choice of the same, and sedulously teach the Church of the English, which is at present new in the faith, whatsoever you can gather from the several churches, for things are not to be loved for the sake of places, but places for the sake of good things. Select, therefore, from each church those things that are pious, religious and correct, and when you have made these up into one body, instil it into the English for their use."

The liturgy spoken of as the Roman is the Sacramentary of St. Gregory, that of the Gallican Church being derived from the liturgy of the Church of Ephesus.

Augustine endeavored to make up a common liturgy, and being prejudiced by his own Roman use naturally favored it, but his efforts failed at the Council of Cloveshoo 747 A. D.

About the time of the Conquest another attempt was made by Osmund, Bishop of Salisbury, and he left behind him the several books that made up the Sarum use, adopted in 1085 A. D., and later introduced into other parts of England, and as a writer of 1256 A. D. said:

"The Church of Salisbury being conspicuous above all other churches like the sun in the heavens, diffusing its light everywhere, and supplying their defects."

This use then, combined with the uses of Hereford, Bangor, Lincoln, were the background for the compilers of our Prayer Book.

These uses were a collection of service books as follows:

**The Legenda**—Containing lessons read at Matins from Holy Scripture or Homilies or lives of the Saints.

**The Psalterium**—Book of Psalms divided into portions, so that whole might be sung in the course of a week.

**The Troparium**—Containing the verses or Tropi, suug before and after the Introit in Holy Communion.

**The Ordinale**—Also called Pica or Pie, a table of reference to find the proper office for every Holy Day in the year.

**The Missal**—Which was in four volumes.

The Antiphover—Choir instructions for High Mass.

The Lectionary—The Epistles.

The Evangelistarium—The Gospels.

The Sacramentary—The prayers of the mass for the priest.

**The Manual**—Occasional offices—Baptism, Marriage, Burial, &c.

**The Processional**—Forms to be used in processions on certain days.

**Breviary**—So called because these last were shortened by Gregory VII. This was the hour book, and contained the offices to be said at the seven canonical hours, which were:

Matins, or Uhtsang, in old English, with Nocturns and hands said at break of day.

Prime or Primesang, 6 o'clock.

Tierce or Undersang, 9 o'clock.

Then in the fourteenth century the light of day began to shine in what was an unenlightened and dark England.

John Wycliffe translated the Bible into English.

In 1525 appeared the first printed Bible—William Tyndal's. Then the first Version by Authority, the great Bible of 1539.

Improved editions of the Sarum Breviary were made in 1516 and 1531, and a last in 1541. This was commanded to be used throughout the Province of Canterbury, and at the same time every curate was directed to read to the people each Sunday and Holy Day one chapter of the New Testament in English.

In 1543 Cramner proposed a revision of the service books.

In 1544 a new English liturgy was published.

In 1548 an order for Holy Communion in English was compiled.

In the same year, 1548, King Edward VI appointed the Archbishop of Canterbury and others to "Make one convenient and meet order of Common and Open Prayer and administration of the Sacraments for use in the realm, 'having as well eye and respect to the most sincere and pure Christian religion taught by the Scripture as to the usages in the primitive Church'."

Let us realize again that:

The Collect for Peace goes back to Gilasius, Bishop of Rome, 492 A. D.

The Collect for Grace, from Gregory 590.

The Prayer for the Clergy from Gilasius, 492.

The Prayer for St. Chrysostom from.

The early liturgies of St. Basil and St. Chrysostom.

And let us realize also something of the heritage that has been passed to us from the martyrs and saints of old and in realizing it endeavor once more; let us build up a reverence for this book that is second only to the Bible in the heart of every member of the Anglican Communion.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

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**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

**VIII. What is the Purpose for which the Bible was written?**

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

1. His Word was written for doctrine, or teaching, to teach us to know the facts concerning sin and salvation (Matt. 28:19, 20; John 14:26; Isa. 55:11; 1 Cor. 1:19-21).

Before we could know our need of a Saviour we needed first to be taught the facts concerning our lost condition out of Christ. Our unrighteous condition before God was made manifest by the revelation of His righteousness on the cross, in judging sin and the sinner in the death of His Son (Rom. 1:16 to 3:20).

The same revelation of God's righteousness which revealed the exceeding sinfulness of sin at the same time reveals the marvelous salvation provided for all who will believe in Jesus Christ and His finished work (Rom. 3:21-26; Heb. 10:1-18).

God's Word, and not man's theories, is the only reliable and absolutely correct source of information concerning the facts of redemption accomplished through Christ and His work (Heb. 2:3).

2. His Word was written to reprove, or convince, both of sin and salvation. The Holy Spirit uses the Word of God, written, or living, as incarnate in the lives of believers, to convict men of sin, and also to convince them of salvation when they believe the gospel (John 16:8; Heb. 4:12, 13; Acts 2:14-37; 13:33-43; John 3:36; 5:24; 6:37; Eph. 2:8, 9; Titus 3:5).

3. His Word was written to correct, or set in a right or upright position. In order to be corrected, or come into a right position before God, the sinner must repent, acknowledging that he is a sinner, deserving of God's wrath (Luke 7:29, 30; Acts 2:38; 3:19; Jer. 17:9; Isa. 1:18).

Confession is also a step necessary for correction on the part of a believer. The sinner can but confess that he is a sinner, dead in trespasses and in sins, while the believer confesses his sins and is restored to the right attitude in fellowship with God (1 John 1:9; Ps. 32:5; 2 Sam. 12:13; Isa. 55:7).

4. His Word was written to instruct in righteousness those who are corrected (Ps. 119:11, 105; 32:8; Isa. 45:2; 58:11; Eph. 5:17; Col. 1:9; Rom. 12:1, 2; Prov. 3:5, 6).

5. The ultimate purpose for which God's Word was written is to perfectly equip the man of God for God's appointed service (1 Tim. 3:17; 2 Cor. 9:8; John 15:16; Eph. 2:10).

### AN ANNIVERSARY.

**1888-1928.**

**Frederick W. Neve.**

Life has its sacred times and days,
When from the long and tedious ways
Of every day, we come at last
To days of gold linked with the past,
When we look backward on the scene
And thankful are for what has been,
And in the spirit of true praise
We live on heights for many days,
And would live on until the end,
If one were not forced to descend
Unto the plain and level way,
Where thoughts of gold are turned to gray.

And so the thought has come to me:
Why should we not strive to be free,
And rise upon the wings of praise,
And on the heights live all our days
With all the glamour and the glow,
While still we tread the plain below?
If one could reach that second birth,
Then heaven would have come to earth,
And one would wear a diadem
And dwell in New Jerusalem.

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Said the robin to the sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so."
Said the sparrow to the robin:
"Friend, I think it must really be
That they have no heavenly Father
Such as cares for you and me."

### PETER.

Now he walked on the angry wave,
Now he sank in the watery grave;
Now he rose in triumphant faith,
Now he fell toward threatening death,
Peter, the wave man.

Now he firmly stood for the Lord,
Based his life on the living Word,
Saw in Jesus the Godhead shine,
Dared to call Him the Christ divine,
Peter, the rock man.

Now he rebukes Christ in his pride,
Now he has even his Lord denied;
Now he uses a silly sword,
Now he shrinks at a maiden's word,
Peter, the wave man.

Now he weeps in his agony;
Now he listens: "Lovest thou me?"
Now and for aye, as at Pentecost,
He stands for the Saviour that once he lost,
Peter, the rock man.

Rough old fisherman, brotherly dear,
Near to my weakness, very near,
Far from your folly I would flee.
Brave with your boldness I would be,
Peter, a rock man!

—Amos R. Wells, D. D.

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"O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

# DEGENERATION DISAPPROVES DARWINISM

(Arthur I. Brown, M. D., C. M., Fellow Royal College of Surgeons, Edinburgh.)

IT is possible to marshal such an array of incontrovertible proof of the complete abandonment by Reason and Science of Darwin's concept of evolution, that every logical and illogical prop will be ruthlessly torn from beneath the evolutionary dream-structure, and nothing left but a mass of irreparable ruins.

Authorities, living and dead, agree on this. The bodies of the men who today deliver so vociferously their evolutionary fiats will soon be crumbling to their primordial dust, but even then they expect their present views to be considered the authoritative utterances of scientific leaders. So, no one can legitimately challenge the dead witnesses who shall give evidence for the prosecution in the case of "Creation vs. Evolution".

Evolutionists usually affirm that they are not advocating Darwinism, because, since Darwin's day, there has been discovered a mass of facts not available to him, compelling many changes in his argument; without, however, affecting the "truth of the great fundamental doctrine of organic evolution". This expression is in constant use, but, no matter how vigorous the protest, the entire argument rests primarily and ultimately on the Darwinian postulate of gradual, minute, prolonged and transmissible changes, due to adaptational responses to altered environment, and supplemented occasionally by "mutation" or sudden leaps.

Whatever has since been grafted on, in an unsuccessful attempt to minimize its inherent and obvious inconsistencies and impossibilities, every one knows that Darwin's theory, as defined by himself, involves the idea of the constant selection by Nature—acting over interminable periods of time, stretching into countless millions of years—of minute favorable variations in the physical form and constitution of living things, and the sloughing off of other unfavorable or hindering accretions. The lucky and conscious possessor of these chance acquisitions was thus given a considerable advantage over his less fortunate contemporaneous rivals in the ceaseless life struggle, an advantage which he was quick to appreciate, and because of which was able to out-strip, conquer and annihilate his weaker associates, who consequently disappeared.

According to this view, various conditions such as climate, food and sexual selection, assisted this hereditary endowment, and accounted for the "survival of the fittest", even if it did not account for the "arrival of the fittest".

In time—and the hypothesis demands almost an eternity of time—these changes, inherited, acquired and transmitted from one generation to another, brought about such an alteration in one or more descendants of the original protoplasmic germ cell, that a vastly different or wholly new type is said to have resulted, the simple and undifferentiated cell becoming more complex and highly differentiated, until after passing through the various species of plant and animal, homo sapiens—modern man—arrived, about half a million years ago, triumphant and kingly, the crowned and perfected developmental achievement of the organic world.

It was a terrific struggle, courageously undertaken, laboriously and skillfully fought against great odds, but eventually victoriously culminated, when most of the physical defects, the vicious instincts, and degrading animal tendencies had been overcome and discarded.

The story recites how man gradually and wearily emerged from the miasmatic depths of the lowly sea-slimy stage to the dizzy heights of his present physical and intellectual attainment.

According to this conception, the fall of man becomes a myth, and if the human race, individually or collectively, occasionally or habitually, shows disappointing traces of animal ancestry, that is unavoidable and to be expected. Sin, in fact, is a necessity, and man ought not to be held responsible for his evil proclivities, seeing that the interval since our emergence from the brute stage is comparatively brief and all too short to allow of that perfection of mind and spirit which will ultimately be ours. Man is still struggling bravely towards the ideals.

Yet, we are given to understand, the body has long ago reached its peak of perfected development and cannot be expected to show further progress. Why this should be so, we are not told. This observation, of course, makes unnecessary an explanation of the absence of even the slightest change in the bodily organism, during the several thousands of years man has been subjected to more or less intensive observation.

Our mental, moral and spiritual condition will continue to progress and evolve, until eventually—so the comforting tale unfolds—we may develop to the point of absolute perfection where we shall lose our identity in the "Absolute", or the "Universal Consciousness", whatever these terms connote, and then having become gods in very truth, we shall be absorbed in the most glorious Nirvana ever conjectured by the wildest flight of an erotic imagination.

This brief resume reveals the essential features of the theory—natural selection in the struggle for existence, survival of the fittest, transmission of acquired characteristics and mutation. These processes are said to result in the production of widely changed or wholly new forms or species, the latter term being understood to mean, a class of living things possessing distinct identity of form and structure, sterile with other species, but capable of indefinite interbreeding, with members of the same species, the progeny also capable of reproducing other similar individuals.

An endeavor is made to minimize the significance of this distinction between species and variety. Indefinite terminology makes it easy to speak grandiloquently and indulge in impressive but meaningless generalizations as to the "universal law of progress and development in all departments of life", as of development or progress induced by extraneous forces such as the patient labor and acquired skill of man, were identical with the process of evolution resulting from the action of inherent resident forces.

Organic evolution in its proper sense must be independent of influence from without, other than environmental conditions.

We hear little of the well-known fact that all plants and animals, no matter how highly developed and improved by artificial care, invariably revert to their original type if the hand of man is removed. The finest breed of race horses will speedily degenerate to the scrubby wild animal of the plains. The luscious seedless orange, the cultivated plum, peach, apricot or apple, the beautiful and fragrant Marechal Neil rose, if left to themselves, all return to their primary simple forms. Degeneration, not evolution, is the fixed law of nature and this applies to all departments of life.

Savage races are not examples of backward people struggling upwards to civilization—they are degenerate nations which have fallen from a higher state.

Dr. James G. Walsh, Professor of Psychology at Cathedral College, New York, makes this statement:

"The cave man of 20,000 years ago was more civilized and farther advanced than we are today. Man has not progressed. The unhappiest age of the world is right now. The happiest age was the thirteenth century. The most advanced age recorded of man, with respect to his civilization, his happiness, and his inventiveness, was that of the cave dweller. Man thinks he is progressing, but I want to puncture this complacency of his. There has not been a new thing in architecture for 400 years. The greatest novel ever written was 300 years ago, Cervantes' "Don Quixote". The greatest play ever written was Aeschylus' "Prometheus". Homer, the wandering Greek poet, wrote the greatest epic poem centuries before Christ. The Maya Indians of Yucatan, about 600 A. D., had the finest civilization America has ever known in sculpture, art and humanity.

"The pre-Inca Indians made the most beautiful and finest fabric man has ever woven or seen. The Maya Indians were the first even in smoking. Their women were the first to chew gum and paint their faces and bodies."

These facts should somewhat curb our complacency and conceit.

Modern music has no Beethoven, nor Mendelssohn, Mozart, no Chopin, no Wagner. Where can we find a Raphael, a Velasquez, a Rembrandt, or a Michael Angelo? Who today could build the Taj Mahal? Where have vanished the wonderful lost arts of the ancient Egyptians, our superiors in works of superlative skill?

What modern genius with the same facilities would attempt the colossal task of raising the Great Pyramid of Cheops to the blue dome of heaven? What scientists know the secret of orientation possessed by the builder of this great stone monument on the burning sands of the Egyptian desert? How did he acquire his knowledge of the earth's rotundity so that he was able to conform his foundation to the exact curve of the globe?

What are the equals of Socrates and Sappho, of Plato and Pythagoras? Think of the complex of civilizations of Indian, Egypt, Assyria, Persia, Phoenica of Carthage, Greece and Rome, their pomp and power, ordinances of justice, architecture, horticulture, palaces, temples, theatres, baths, swift, iron-headed galleys, magnificently equipped phalanxes and legions the treasures of Croesus, the magnificence of Nero, and the banquets of Lucullus.

Recall the wonderful breastplates fashioned by Demetrius Polocetes, so hard that they could scarcely be scratched by missiles hurled from an engine at fifty paces.

Remember that gigantic ship of Ptolemaus Philopator, manned by 4,000 sailors and the dexterous weaving of an Egyptian lady's wrap, large enough to enfold her as a shawl, and so fine that it could be drawn through her finger ring; the colors so brilliant and fast that they are perfect after the lapse of 4,000 years.

Think of their handiwork in gold, of the ornaments for the Jewish Tabernacle, of the jewelry of the Princesses, Hathor Sut and Sent Senbet of the twelfth Dynasty, found in the pyramid of Dokshur and now 4,000 years of age. Think of their necklets of gold, amethysts and turquoises, bewitching shells of gold, miniature pieces of furniture, and breast ornaments, wrought in enamels of unsurpassed beauty.

In China and Egypt, thousands of years ago, the art of breeding fish was in full swing. In the same countries the monarchs caused their enormous blocks of porphry and granite to be sawn through with the utmost precision, by means of diamond and sapphire saws, 3,000 years before modern engineers had accomplished what was called a wonderful "scientific triumph" in working on the St. Gothard tunnel.

Who has not heard of the luxuriance of Solomon's court, to which the beautiful Queen of Sheba paid admiring tribute? What city can compare with ancient Babylon and its Tower of Belus 600 feet high, surmounted by golden statues of the Sun-god and girded by twelve temples?

Where shall we find the equal of the hanging gardens of Babylon watered by powerful hydraulic engines, and embracing all kinds of exotic trees and plants, with ornate palaces bordering the river for miles? What a city it was, covering an area twice as great as Paris, encircled by a wall 400 feet high and 100 feet broad!

In the New World it is the same. Ancient Mexico boasted of its wealth and luxuriance, the golden vessels of the Emperor, his mantles bordered with humming-bird feathers, each worth 10,000 golden ducats, the city itself resplendent with temples and palaces, lined with gold and silver plate.

It surely requires a large degree of effrontery or ignorance to hold as cheap these mighty civilizations which swayed the course of history for hundreds of years. True, we dispatch telegrams, travel by automobile and aeroplane, and have harnessed the ethereal waves, but the ancients were our equals and superiors in wealth, physique, skill, sagacity and wisdom. They feared their parents, we our spouses. Their women's hair was coiffured, ours is bobbed and shingled. Which displays more art and civilization?

But where are these affluent and powerful nations today? Where Tyre, Queen of the Sea, once stood, is now but a group of beggarly fisher cabins. The site of the palaces of Nebuchadnezzar provides lairs for lion and jackal. It is the haunt of the Bedouin, and lies buried in fever-infested swamps amidst the reeds of the Euphrates.

Tourists saunter among the ruins of Palmyra, while Mesopotamia and Persia are for the most wilderness.

Woe begone fellaheen crouch in forlorn clay huts throughout the land of the Pharaohs. The cities of Carthage, once metropolis and mart, lie deserted and tenantless, little reminding us that in bygone days they glistened in peerless magnificence. If the haughty merchants of Phoenicia, or the Princess of Carthage, or Nebuchadnezzar, Cyrus or Alexander the Great can look down, they see nothing but departed glories.

Mexico has declined to a third-rate country, overrun with poverty, rapine and rebellion.

But one ancient glory remains. In splendid and magnificent isolation above and beyond all human literary productions stands the Bible—serene, majestic, impregnable, indifferent alike to ridicule, hatred and bitter assault, supreme in its history, its ethics, and its spiritual concepts. By all known standards and viewed from any angle, it proves itself to be the perfect and infallible Book, every page showing the imprint of the omnipotent finger of God, and the divine illumination of an Omniscient Deity .

By any of its laws or processes can evolution explain the Bible or the Christ of the Bible—the Christ who stands apart from all other beings who ever trod this earth, the God-man infinitely removed in character, power, wisdom and knowledge, from all who went before or who have followed since? If evolution is a fact, let it explain Him or produce another such as He!

# FAMILY PRAYERS

Collected by the Right Reverend William Meade, D. D.
From the Scriptures—Morning or evening.

O Thou King, eternal, immortal and invisible; clouds and darkness are round about Thee, judgment and justice are the habitation of Thy throne. Thou art the high and lofty one who inhabitest eternity, whose name is holy; and yet we bless Thee that Thou art not far from every one of us, being ever more ready to hear than we to pray.

With humble boldness we would approach unto Thee by that new and living way which Thou hast consecrated by the blood of Jesus. With angels and archangels, and all the company of heaven, we would laud and magnify Thy glorious name. Thou art our God, and we will praise Thee; our fathers' God, and we will exalt Thee. Thou art God alone. All nations before Thee are as nothing, less than nothing and vanity. In Thy hand is the soul of every living thing, and the breath of all mankind. The eyes of all wait upon Thee, and Thou givest them meat in due season; Thou openest Thine hand and satisfiest the desires of every living thing. Thou art good and doest good, and Thy mercy is to the sons of men.

Therefore, O Lord, we, who are but dust and ashes, will take it upon us to speak unto Thee. We are not worthy, O Lord, of the very least of all Thy mercies. It is of Thy mercy that we are not consumed. We would humble ourselves under our mighty hand. Make us to know our transgression and sin. Grant us that godly sorrow that knoweth repentance not to be repented of. Wash us thoroughly from our iniquity, and cleanse us from our sin. Give us wise and understanding hearts. Increase our faith, and perfect that which is lacking in us, that we may be able to overcome the world. As we have received Christ Jesus our Lord, so enable us to walk in Him, and be rooted and grounded in Him. May Thy love, O God, be shed abroad in our hearts by the Holy Ghost, and may we love one another with a pure heart fervently, so that we may know that we are the disciples of Christ.

Lord, give us grace to deny ourselves, and take up our cross daily, that we may keep under our bodies and bring them into subjection. Set a watch, O Lord, before our mouths, and keep the door of our lips, that we may not offend in words. Make us wise as serpents, and harmless as doves. In everything may we give thanks unto Thee, O Lord; but especially may we be joyful in Thy great salvation. When there yas no eye to pity. and no arm to save, even Thou didst say unto us, Live. While we live, therefore, we will praise the Lord, and sing praises unto our God while we have any being. May all the people that now sit in darkness see this great light and rejoice in it. O Lord, arise, and have mercy upon Zion, and let the time to favor her come. Let Thy Word have free course and be glorified in all places; and soon may its knowledge cover the earth, as the waters do the great deep. These, our prayers, we offer up, hoping to be heard, not for our righteousness of Him in whom Thou art well pleased, calling Him Thy beloved Son, in whom is our only hope, and in whose comprehensive words we would further pray for ourselves and all mankind: Our Father, who art in heaven, etc.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chets will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Ps. 119:11).

This week the following verse was submitted by F. L. M., Chatham, N. J.:

"The name of the Lord is as a strong tower,
The righteous runneth into it and is safe!"

—Prov. 18:10.

Who will send one from the far-away places, as well as very near us?

Only one life to live,
It will soon be past.
What's done for Jesus
Is sure to last.

What does it profit a bank to advertise friendly, helpful, courteous service if a corps of sour pessimists is behind the windows?

"Grace! 'tis a charming sound,
Harmonious to the ear. . ."
—Philip Doddridge.

"If any man hath not the Spirit of Christ, he is none of His" (Rom. 8:9).

# TENTH SUNDAY AFTER TRINITY

## By Berkeley Minor

**These lectures were prepared by the writer, who taught in the Virginia Female Institute, now Stuart Hall, for about thirty-five years, during the latter part of his work there, and those for the Sundays in the school year were used in his Bible class instruction. The others were prepared later in order to make the series complete.. We are glad to publish them in a somewhat shortened form because we believe they will be of interest to many of our readers in Virginia and elsewhere, who attended this old school during those years, and for the deeply spiritual view of the writer.**

Collect. Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.

THIS appeal to God's mercy makes it well for us to dwell a little on that attribute of heavenly Father. It is strongly set forth in the Old Testament in God's dealings with His chosen people, and to some extent as it was shown to the rest of mankind, though the limitations of that mercy in those days, as compared with the all-abounding mercy of the Christian dispensation, is one of the great mysteries of God's dealings with mankind. One must just fall back and rest on Him and His infinite goodness and power; who said to Moses (Ex. 33, 19): "I will be gracious to whom I will be gracious and will show mercy on whom I will show mercy," with a full assurance that some day, in some way, we shall find out that His will is not arbitrary and unreasonable. Even now in this dispensation of the Holy Spirit God's favor seems very unequally dispensed to mankind, though far more widely given than before Christ came. Our perverse wills so often thwart His blessed will, "who willeth that all men should be saved, and come to the knowledge of the truth" (1 Tim. 2, 4) R. V. We are tempted to say, why did the Almighty Maker make them so; endow them with a liberty to be used **apparently** by most of their eternal ruin? No answer can be given save Isaiah's (chap. 45, 9, R. V.): "Woe unto him that striveth with his Maker. A potsherd among the potsherds of the earth. Shall the clay say to Him that fashioneth it; What makest Thou? or the work, He hath no hands?" And St. Paul's (Rom. 9, 20); "Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Those who know this attribute of Deity in Christ, God manifest in the flesh, must acknowledge its wonderful abundance and fulness.

THE Epistle for this tenth Sunday after Trinity is 1 Cor. 12, 1-11, and teaches us of "spiritual gifts". Such spiritual gifts as the Epistle mentions, and all such, are what the Collect tells us we should ask; for they must be pleasing to God, and we shall surely receive them in such measure as He thinks best for us, and He knows. Nine gifts of the Spirit are given here by the Apostle: 1. Wisdom; 2. knowledge; 3. faith; 4. healing; 5. miracles; 6. prophecy; 7. discerning of spirits; 8. tongues; 9. interpretation of tongues. The last verse of the twelfth chapter of 1 Cor., from which our Epistle is taken, is, "Desire earnestly the greater gifts". All these nine gifts of the Spirit are clearly in the class of "greater gifts" to be earnestly desired, and sought of God; but they are not all equally great. The first three and the sixth are not limited, as the rest, to the apostolic age, viz: wisdom, knowledge, faith and prophecy (taken in the sense of teaching, or preaching, "speaking for God"). Of the four, wisdom is the first, for the Apostle evidently means the wisdom of Prov. 3rd, 19 et seq.: "Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and none of the things thou canst desire are to be compared to her. Length of days is in her right hand, in her left hand riches and honor. Her ways are ways of pleasantness and all her paths are peace."

The possessor of such wisdom is clearly richly gifted with all Christian graces and virtues, with knowledge, faith, and above all charity, so beautifully sung by St. Paul in the next chapter (13th of 1 Cor.).

As this heavenly wisdom must include charity, it is not specifically mentioned here among the gifts of the Spirit; and then, too, Paul gives the whole of the next chapter (the thirteenth), to the praise of this greatest of God's gifts, introducing the subject in the last verse of this twelfth chapter, thus (having enumerated these most excellent gifts of the Spirit, he says-: "But covet earnestly the best gifts; and yet I give a more excellent way," and shows that charity is even greater than faith and honor.

Let us find full comfort in His reply to one of its most faithful servants, who needed bodily health so much, who offered one of the most earnest prayers ever made for this boon, and would doubtless have made good use of it; for who ever, since worked more earnestly and successfully than Paul, the Apostles to the Gentiles? His prayer "thrice" besought of the Lord was **not** answered as the petitioner wished and hoped; for the "stake in the flesh" did not depart from him. Yet observe, for our great comfort, that Paul was perfectly satisfied with this answer, and had grace given him so sufficient to enable him even to glory in the infirmity, as proof of God's goodness and kindness, who saw that His gifted servant was in danger of being exalted above measure by the abundance of the revelations; and so let the messenger of Satan buffet Him (2 Cor. 12, 7-9). How little Satan knew that he was only helping in building up that kingdom of God in this world, by this persecution of the great Apostle, whom he regarded, no doubt, and justly, as one of the greatest factors in spreading that kingdom over the world, and whom he would gladly have crippled by this bodily infirmity. Paradise has been lost through him, and had not been regained through Christ, but for God's great love for His lost people. Satan had not been able to send a messenger to buffet Jesus so. No fear of **His** being "exalted above measure" ,the God-man; but the imperfect mortal had to be so disciplined. Nay, rather let us meditate on verses 67 and 75 of Ps. 119: "Before I was troubled I went wrong," "I know, O Lord, that Thy judgments are right, that Thou of Thy faithfulness hast caused me to be troubled. Then let me welcome trouble, O God, and accept it thankfully, with grace to use it aright."

THE Gospel for the tenth Sunday after Trinity is St. Luke 19, 41-47, Jesus' second lament over Jerusalem, placed by Dr. Edward Robinson (in his Harmony) on Palm Sunday just after the triumphant entry. Dr. Robinson places the first lament in Perea, soon after the raising of Lazarus. The third he places at Jerusalem on the Tuesday or Wednesday before Good Friday; it is so much like the first as to make me wonder if some mistake as to time has not been made.

This lament of our Gospel for the tenth Sunday after Trinity gives details of the awful fate impending over the doomed city, which are not in the other two, but lacks the beautiful simile of the hen gathering her brood under her wings, which makes the other two so pathetic. But on the other hand, the first and third accounts lack the "Jesus wept", tears drawn from Him by what "might have been" had Jerusalem known the time of her visitation, those saddest words "of tongue or pen".

All Christians of mature age, or nearly all, must look back sadly at "visitations" neglected, not recognized at the time as the wooing of the Holy Spirit, and be thankful that **all** were not neglected, as by this favored city; and each one may be the last; who can say that the one accepted was not the last that would be vouchsafed? Looking back, what numberless such visitations memory brings back! I refer not only to great Pentecostal occasions, when the outpourings of the Holy Ghost are showers of blessing, scattered full and free (No. 589 and Ezek. 34, 26), almost seeming to "compel the wandered to come in" (No. 584 and Luke 14, 23), but whisperings of the same gentle Spirit.

I suppose that the guilt and punishment of the lost, whether city or individual sinner, is proportioned to the visitations offered and rejected. Certainly the guilt and punishment of Jerusalem was very great, and her visitations were very many, much more than were Capernaum's, and Chorazin's and Bethsaida's, on whom will fall more severe punishment in the Day of Judgment, than on Tyre and Sidon and the land of Sodom (Matt. 2:20-24), as Jesus declared, when He upbraided the cities, wherein most of His mighty works were done, because they repented not. I cannot leave this Gospel without quoting Keble's verses on v. 41: "And when He was come near He beheld the city and wept over it."

(Note. He refers to Xerxes' weeping over the missions he was leading over to Europe.)

Or doth He feel the Cross
Already in His heart,
The pain, the shame, the scorn, the loss?
Feel even His God depart?
No! though He knew full well
The grief that angels cannot tell—
Our God in agony.
It is not this; He mourns;

Such might be martyr's tears,
When his last lingering look he turns
On human hopes and fears;
But here ne'er or saint
The secret load might know,
With which His spirit waxeth faint;
His is a Saviour's woe.
"If thou hadst known, even thou,
At least in this thy day,
The message of thy peace; but now
'Tis passed for aye away;
Now foes shall trench thee round,
And lay thee even with earth,
And dash thy children to the ground,
Thy glory and thy mirth."
And doth the Saviour weep
Over His people's sin,
Because we will not let Him keep
The soul He died to win
Ye hearts that love the Lord,
If at this sight ye burn,
See that in thought, in deed, in word,
Ye hate what made Him mourn."

# Book Reviews

OLD FAITH AND NEW KNOWLEDGE. By Dr. James H. Snowden. Cloth, pp. 270. Harper & Brothers, New York City. Price $2.50.

This is the latest note for Modernism, fresh from the press. With Dr. Snowden's large perspective of this theme; his profound scholarship and evident sincerity, we find a winsome strain in this volume. Only occasionally does the acrimonious break out in contempt of the so-called "Fundamentalists". But we may forgive him that. It runs in the blood of the school he defends. Strange to say, the term was given to the believers in the old faith by a Modernist; and they have had to wear the lable. But they can stand it. The case is somewhat analagous to the invasion of a thief, who, when the distracted father attempts to defend his home and family, impudently asks, "What's the matter with you, anyway"? Because, sincere Christians, happy in their possession of the ancient faith, express unwillingness to accept this novel interpretation of truth, they are put in the class of disturbers of the peace, malcontents and moss-grown fossils. Indeed, one of the company is bold enough to say that the real heretics today are the old-school Christians.

Now, let it be known that Modernism is an intellectual attitude towards revealed religion. And the only revealed religion is Christianity. If it is revealed, what has "the new knowledge" to contribute to it? Dr. Snowden says that religion needs science. If Christianity is only a religion, the assumption holds; but if it is a faith, as the Word of God terms it, we cannot see how science may be required to clarify and energize it. For the Christian faith is a passion for a Person. And the love that is embraced in that union is totally beyond the realm of scientific achievement. We agree with Dr. Snowden that "theology is not dead and dessicated science, an ancient mummy in its coffin". But that is what Dr. Snowden thinks it is. But we know it is not. When he insists that "it is still full of new blood, fresh life", we fully agree with him. But we do not see that his science makes any contribution to this ideality.

And this leads us to comment upon his definition of truth: "Truth is a subjective state of mind in which one part of our experience of reality is brought into working relations with other parts of our experience, and in general, truth is harmonized experience." Now, we must submit that any one can make his experience dove-tail with what he may deem is truth. The Christian Scientist, Theosophist, atheist and what not have experience. In contrast, we hear again the divine words, "I am the Way, the Truth and the Life". In the name of consistency, what would Dr. Snowden do in a mission hall before the downs and outs, who silently ask, "What must I do to be saved"? Or with that most numerous of men, the man on the street? We do not know. Does he?

No Christian believer, cherishing "the faith once for all delivered unto the saints", will deny himself the light and inspiration that comes from science. But he stoutly refuses to inject into his faith the skepticism which the champions of the new knowledge gratuitously insist as imperative to the right comprehension of that faith. We fail to see how the thought of God, the sense of the need of forgiveness of sin, the regeneration of the Holy Spirit, the joy of fellowship with the risen and exalted Lord Jesus, can in any way be enriched by an arbitrary science to the exclusion of the wealth of truth revealed in the Word of God.

But we do not disparage this book. It is a fuller exposition of the subject than that of Professor Nash, some time since. It deserves a careful reading by those who feel the need of being informed of the tendency to which Modernism is drifting. And the discriminating reader will know just where to depart from the author; and he will reach the end of the volume to repeat, with Dr. Snowden, the Apostles' Creed, which from the whole tendency of the book is his ultimate belief. All of us will find here a thesaurus of information valuable for reference (the index is most helpful) and will come to see that while we may not accept all that is here presented, the sincerity of the author and his compeers is not to be slightingly regarded. For in the air about us is the increasing cry, "We do not need intellectual but spiritual enlightenment. Show us how to find God." Unquestionably, Modernism will have its part in "the return (as Harnack has stated) to positions that have been forsaken".

**Kenneth Mackenzie.**

THE MARRIAGE SERVICE AND AFTER. By Rev. Harvey C. Parke; with an introduction by Rt. Rev. W. Bertrand Stevens, D. D., Ph. D., LL. D. Cloth, pp. 41. The Morehouse Publishing Co., Milwaukee, Wis. Price 75 cents (paper 35 cents).

The writer has made a bold invasion into a field in which real thinking is quite unexpected. The trousseau and the endless preparations, the rehearsal, the excitement of the marriage day, the wedding breakfast, the gifts, the heathenish departure with showers of rice, confetti, rags and tinware tagged on to the car are hardly conducive to sincere consideration. Even the service is made a necessary accession, because it cannot be eliminated. No one really "thinks" what it all means.

But our author has sounded a note of remonstrance, kindly and appealing. The service is analyzed in simple exposition; the new prayers are explained; and the responsibilities of the married life are set forth in winsomeness. The need of a condescension, each to the other, the cultivation of a love that shall make the honeymoon perpetual, the claim of the Church for attendance at services and the right appreciation of the sacraments, the use of family prayer and grace at table are not urged with dogmatism, but an earnest olnging to help establish the ideal Christian family. If any suggestion were in order, we might say that perhaps it would suit some brides if the certificate of marriage were amplified and the marriage service incorporated.

**Kenneth Mackenzie.**

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### "BISHOP CANDLER ON POLITICS."

Mr. Editor:

Much ado is being made over Bishop Candler's recent utterance on preachers taking a hand in politics. Politics is a term of many definitions, but they all center in this. "The science and art of government." Are preachers subjects of government, and yet are they forbidden by God or man to open their mouths as to what kind of government they are to live under and who shall administer it? There are three institutions in this world—all of divine origin—the family, the Church and the State. To two of these—if not the third—every one belongs by birth. If he is not born a member of the "household of faith" it is his birthright; yea, it is his duty; he cannot escape condemnation if he neglects it. It is entirely optional with him as to whether he belongs to any other organization or not. He must belong to these three. The acme of human happiness and human prosperity is to be acquired through these three organizations. Two of them belong solely to this world—they seek man's happiness and well being through obedience to God in this life. The third contributes to his well being here and hereafter. Since we are necessarily a part of the State and our happiness and prosperity are in no small measure dependent upon the policies and management of the State, it follows that we are most vitally interested in its rulers. A man's becom-

ing a member of the invisible kingdom does not void his citizenship in the visible. His duties to the visible kingdom are as peremptory and as positive as those he owes to the invisible. "Let every soul be subject unto the higher powers, * * * for they are ministers of God to thee for good." This is just as positive and comes from the same source as "Thou shalt worship the Lord thy God, and Him only shalt thou serve". Are preachers, then, to have no interest and no voice as to the human powers that rule him —whether a Mohammedan, a Mormon, a heathen or a Christian, black or white, infidel or atheist rules over the kingdom in which he is to live? Does the Bishop mean to say that it should make no difference with a peracher whether Caesar or Nero reigns, Ingersoll or Gladstone— that he transcends his rights to raise his hand or cast his vote to promote the election of the one or prevent that of the other? Is a preacher to be silent when he sees atheism about to get possession of the State and turn God's own institution against Him—when he sees the forces of sin and Satan about to get possession of the ship of State and steer it off into foreign and rebellious seas—is the preacher to stand silently by and not even raise a cry of alarm? As a matter of fact, is not human government as much a divine institution as the Church? Is not the officer of the law God's minister, too? Is not Christianity interwoven through all the machinery of the State? The President and all the judges of ourcourts are inducted into office by an oath taken on the Bible. The State recognizes the Christian Sabbath and the Christian religion as instituted by the God of the Bible.

So it would seem, nominally at least, we live in a Christian government. Does any one suppose that Jesus Christ is indifferent as to what kind of civil rulers we have— and are his ministers to be indifferent? St. Paul exhorts Timothy to "pray for kings and all that are in authority that we may lead quiet and peaceable lives in all godliness and honesty"—and since so much depends on "kings and all who are in authority", is it not reasonable and right that we should have some voice and vote as to who these kings and rulers should be? Are we to believe that when Jesus said, "My kingdom is not of this world", He meant to express His supreme indifference, unconcern and irresponsibility as to the character of our civil rulers? This is the way the newspapers and a certain class are interpreting the Bishop. They are making him say that it is no concern of mine whether a thief or an honest man, a capable or incapable—infidel or atheist, heathen or Christian, black or white wields the civil scepter. The newspapers and little top waters all over the land are attributing with much satisfaction and glee this position to our Senior Bishop Candler. I can never believe that Jesus meant that because one is a Christian minister he should sit on the fence with perfect indifference as to what kind of an earthly government he lives under. If that be so, there can be no such virtue as patriotism for a minister. When war breaks out he sits off as a silent spectator, indifferent as to which side wins. When two parties are contending for dominion—one for saloons, liberty and license —the other for curbing human liberty and enacting wholesome laws for the protection of human life and the promotion of happiness—because he is a minister he must hands off and play the indifferent.

It is agreed that partisan politics has no place in the pulpit—and I am sure that is all the Bishop meant. But the pulpit has a right—yea, a duty—to inculcate moral truth. The temperance question is moral and prohibition runs all through the Bible. "Thou shalt not" is on almost every page. Nothing could please the godless more than for preachers to let up on prohibition. Good government is as essential to the peace and prosperity of the Church as the water is to the life of the fish. The author of Acts tells us when persecution ceased—"Then had the churches rest throughout all Judea * * * and were edified and * * * multiplied." "When the righteous are in authority the people rejoice—but when the wicked beareth rule the people mourn." "Happy is that people whose God is the Lord." Does it then make no difference with a Christian minister whether the righteous or wicked reign? Would Bishop Candler sit down and fold his hands and not turn his hand or cast his vote to promote the election of the one nor to prevent that of the other? To do so would put him in the category of the Laodiceans, to whom the Lord said: "I have somewhat against thee." I don't believe a man so great and good as Bishop Candler meant to take any such an illogical position.

J. C. HOOKS,
Of Stonewall Jackson Brigade.

## "BACK TO THE PRAYER BOOK."

Mr. Editor:

It was intimated in a late letter that something more would be said, with your permission, touching the prevalent disposition among the clergy and officers generally of the Protestant Episcopal Church to omit parts of the service of the Prayer Book and in many ways to neglect its use, and that thus many of them (and most of them unwittingly) were hastening the time when the Anglo-Catholics— the Thirty-Nine Articles being then put out of the way, as is their hope and effort—would boldly begin their campaign to substitute the Holy Eucharist or Mass for the Lord's Supper or Holy Communion—to use the Prayer Book names—and then the American Missal to square in every way, except in language, with the Roman Missal.

If there be any doubt of the intent and purpose of this party in the Church, suppose we let them tell it. Read the following, a sstated in **The Chronicle**, from which we quote: "On Maunday Thursday the Bishop-Coadjutor blessed the oils at the solemn mass. The watch before the Blessed Sacrament was kept until the mass of the Pre-Sanctified on Good Friday, &c. The services mentioned are nowhere authorized by the Book of Common Prayer." (This from the service during Holy Week in the Milwaukee Cathedral.- **Sound Beach, St. Saviour's Mission.** Among other things, it is stated "a new awakening to the beauty of prayer is evident. This last directly traceable to Father Joseph's emphasis upon the rosary as a method of prayer." This from the Church of St. Hilary (in England): "The service had been pretty well reconstructed until there were in it but reminders of the Prayer Book." From the Diocese of Central New York: "The Bishop's personal paper in its leading editorial affronts the dignity of the Book of Common Prayer as it ridicules the Thirty-Nine Articles." And this from the Diocese of New York: "Everywhere there is a tendency to more frequent Communion; **the mass is gradually supplanting morning prayer** as the chief Sunday act of worship in many cathedrals and parish churches." Every disuse or misuse of the Prayer Book so far countenances if it does not further this effort on the part of the Anglo-Catholics to supplant as they boldly proclaim is their purpose the Morning Service and Prayer Book by the Holy Eucharist or Mass.

If it be true that the mutilation or misuse, or even the neglect of the Prayer Book, is fraught with such danger to continuance of the protest nature of this Church, we may well pause long enough to ask ourselves is the Prayer Book being neglected, its services shortened or omitted entirely to the detriment of the spiritual growth and uplift of the people as well as to the furtherance of the purpose of its enemies? The question may be so easily answered and in the affirmative, it is feared, by attendance upon any of our services in the Episcopal Church that we will not tarry to verify the statement. But it may be wise to stop long enough to call attention to the fact that in attendance upon the meetings of the auxiliaries and societies of like nature one but rarely meets with the use of the Prayer Book or any part of it. The officers of these societies are busy with the little leaflets furnished by the National Council. It is not asserted here that the purpose is sinister, but the effect is that the Prayer Book is being eliminated, lost sight of and so neglected and the opposition aided in their effort to destroy it.

Look at some of these omissions and their evil effect.

Following the Bible, as always, the Prayer Book loses no opportunity to stress the great fact of the gospel that sin prevails in the human heart—"all have sinned and come short of the glory of God", and that "the blood of Jesus Christ cleanseth from all sin". Hence in the morning and evening service of the Prayer Book the exhortation, in reminding the people why they come to church, twice over they are told that it is, among other things, for the acknowledgment and confession of sin. Hence, also, in the virile, soul-searching exhortation in the Communion Service, he who communes is reminded that sin is to be repented of and reparation made or he communes unworthily.

But of late this last mentioned exhortation is omitted altogether; we rarely hear the General Confession at the evening service; and the Litany is well-nigh remanded to the past of things forgotten. Great harm comes here generally, as well as that especially to be mentioned, as it shows a tendency to minimize, if not cultivate, the thought and sometimes teaching, now all too prevalent, that there is no sin any more—indeed, that there never was any: and that the doctrine of the Bloody Sacrifice was and is a great mistake and is no longer to be taught.

These omissions, and others which might be mentioned, do not necessarily leave those so doing them open to the charge of denial of these vital truths which go to establish the integrity of the gospel message, but their omission seems to show a want of interest in the subject and a due appreciation of the danger this Episcopal Church of ours is in.

Hear this: The Anglo-Catholics boldly asserted in their prospectus or announcement of the Milwaukee Eucharistic (note the word used) Congress "that the seven sacraments are able to cure any ill that flesh is to hear". Or this **from the Living Church,** as it assures the **Christian Century** upon its enquiry about a certain Senator who was being flayed by secular press for his participation in certain political rascality in his native State "that the sacraments of the Church or the Mass (with no apparent need of repentance and reparation) were ordained to bring peace

to such burdened souls". And above all this from the Dean of Nashotah Seminary in the **Living Church** as he ends an earnest article published therein exhorting young men to come into the ministry of the Church that they might bring souls to the cross? no! to Jesus? No! "but many souls to the sacraments"!

A strong and determined effort on the part of those who value the Prayer Book for what it has done for them and the Church will restore it to its proper place in the public worvhip of the Church. This will do much to stop the tendency to its neglect and help greatly to stem the tide of Romish practices which are setting in toward the Church. Back to the Prayer Book.

JOSIAH R. ELLIS.

# Church Intelligence

**Episcopalians Lead in Gains.**

According to the returns being published by the Census Bureau of the United States, the Protestant Episcopal Church shows a much larger percentage of gains in membership than any other religious organization thus reported. The figures given are 1,092,821 members in 1916 and 1,859,966 in 1926, the gain being 767,145 in the ten years, more than 70 per cent. The Roman Catholic Church reports membership of 18,604,850, a gain for the ten years of 20 per cent.

Presbyterians reported 1,894,630 members in 1926, compared with 1,611,251 ten years before; Northern Methodists, 4,080,777, compared with 3,717,785; Southern Methodists, 2,487,-694 and 2,114,479; Northern Baptists, 1,390,438 and 1,232,135; Congregationalists, 901,846 and 791,274. The negro Baptists show 3,196,823 members in 1926, compared with 2,938,579 in 1916.

All the larger denominations show gains in membership, but losses in number of churches except the Roman Catholic, which gained 1,385 churches. The decrease in number of Protestant churches is supposed to have been caused by increase in use of the automobile and the generally better roads in the rural districts, enabling people to go longer distances to church and resulting in the extinction of many small congregations which had monthly services.

The Jews report in the country 2,948 congregations, with membership of 4,-087,357. No figures of their membership or synagogues for 1916 are given.

**Jews Becoming Christions.**

In a recent number of the Church of England newspaper a writer sends strong protest against criticisms of missionary work among the Jews. He says in the last century no less than 250,-000 Jews have become Christians, according to the Missionary Council of the Church of England, and between 250 and 300 clergy of the Church are of Jewish origin. He gives a long and impressive list of converts and says the head offices of the society for missions to the Jews in Lincoln's Inn Fields, London, are covered with pictures of Christianized Jews who have won distinction in church work and various professions and avocations.

**The Bishop of London to His Diocese.**

Let no one have his holiday spoilt by the fact that the Prayer Book did not pass the House of Commons. It is just an annoying "set back", nothing more.

Perhaps the Church was not really sufficiently united to have deserved or used a new Prayer Book. It was no doubt the disunion in the Church which caused the loss of the Prayer Book.

**Misinformed.**

If I had been a Labor Member and had believed the 2,000 Anglo-Catholics had said they would not obey its directions (which they never really said in so many words), and that 4,000 Evangelicals said they would walk out of the Church if it ever became compulsory, I think I should probably have voted against it myself.

What we have to do is to produce unity (not uniformity) among ourselves. We must make up our minds that there always have been and always will be both Evangelicals and Anglo-Catholics in the Church of England, and we must learn to live together and respect one another. Indeed, we should all learn from one another.

I have been preaching lately on the text, "One Lord, one Faith, one Baptism, one God and Father of all, Who is above all and through all and in all", and it is a profound truth.

A dear odl Evangelical clergyman died in my house during a meeting of Continental chaplains, and as he was dying I said to him the same things as I had said to Father Russell, of St. Alban's, Holborn, and Father Wilson, of St. Augustine's, Stepney, and I buried him with the same prayers.

**Catholicity of the Church.**

The Church of England is at once both Catholic and Evangelical. If the Cross is the great message of the Evangelicals, so is it the heart and meaning of the great Choral Eucharist of the Anglo-Catholic.

"Look, Father, look on His astonished face,
And only look on us as found in Him!"

**No Real Difference.**

If "Jesus only" is the motto of the Evangelical, so again is it also the motto of the Anglo-Catholic. "As I kneel in the church and say my prayers to the Living Jesus, I am saying to myself what the Salvation Army lass says to herself, 'Safe in the arms of Jesus' "—so said once to me a young Anglo-Catholic priest, who is now a Bishop. We are, including the orthodox Modernists, serving one Lord; we die in one Faith; we have one Baptism, which includes also one Confirmation, for Confirmation is a supplement of Baptism; and one God and Father to whom we all pray. Our essential unity far outweighs our external differences.

The Bishops will meet again the last week in September and will mature their plans, and you will all settle down under me as your Bishop for the autumn work. I shall probably hold a Synod of the clergy of the Diocese on October 24 or 25 and shall lay my plans before them with absolute confidence that all my directions will be obeyed.

The Church has been thrown back upon itself by the State, and relying upon the inherent spiritual authority of its Episcopate, it will go forward to its fresh task undismayed.

(Signed) A. F. LONDON.

**Missionary to the Philippines.**

Miss Chevillette Branford, of Charleston, S. C., left that city last week for Manila, Philippine Islands, going as a missionary from the Diocese of Lower California. She has aspired from childhood to be a missionary and has taken a special course of studies with that purpose, being a graduate of Memminger High School, Charleston, and of Winthrop College. The Young People's Service League of Christ Church, Charleston, gave a farewell entertainment in her honor, the entire membership of the League and many of the congregation of the church attending.

**In China.**

The Minister of Foreign Affairs, Dr. C. T. Wang, and the Minister of Finance, Mr. C. V. Soomg, of the Chinese Nationalist government have been elected to the newly organized Board of Directors of St. John's University, Shanghai. These two and one other Chinese were elected by the Alumni. Other directors are elected by the Shanghai Diocesan Synod, the University Council in China, and the Trustees in America.

**Missionaries Needed.**

Forty-seven missionaries were appointed in 1927 for foreign and extra-continental fields. In every instance these recruits filled vacancies caused by death or retirement. All our distant mission fields are under-staffed to such an extent as to make the opening of any new areas practically impossible. —Department of Missions Report.

**Creeds Appeal to Young Men.**

Bishop Manning, in the space of six or seven weeks early in the summer, received sixteen applications from young men to be admitted as postulants for Holy Orders. Their applications were received directly after the Diocesan Convention, at which the Bishop had emphasized the obligation of the clergy to preach the religion of the Church's creeds.

**St. Agnes Hospital.**

Bouquets: The director of the Duke Endowment Fund, which makes some contribution to St. Agnes Hospital, Raleigh, N. C., writes to Bishop Cheshire, "The work of St. Agnes Hospital is an encouragement and inspiration as to what may be done on the basis of limited means in the hospital care of negroes. I cannot too strongly commend its management", and more to the same effect.

**Find Strayed Sheep!**

West Missouri Diocese is hunting for isolated church people by publishing in the rural newspapers a request that they send their names to the Diocesan Department of Missions.

**Faithful.**

One of the long-distance travel records must surely belong to Archdeacon Geiger of East Tennessee. A Knoxville parish paper reports that he traveled 25,000 miles in his missionary work between January and June, 1928. Twice a month his schedule calls for four services and 164 miles of driving; 8:30, Kingsport; 11, Greenville; afternoon, Tate; night, Alcoa, and home to Cleveland. His achievements are credited to "devotion, a fine constitution and good roads".

**Industrious.**

The Presbyterian Magazine for July says that the foreign missionaries are again at work in twenty-eight of the thirty-five Presbyterian stations in China, and work had not been wholly discontinued in any of the stations.

### Health in Egypt.

Eight English missionaries went out to Egypt and the Sudan in 1899, and in the more than twenty-eight years since then, not one of them died or even had a serious illness until this summer, when there occurred the death of Canon Gairdner, of Cairo. He was not only outstanding as a missionary to Moslems, but was one of the greatest living Arabic and Islamic scholars. Bishop MacInnes, of Jerusalem, and Bishop Gwynne, of Egypt, are two others of the eight.

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

In the Diocese of Washington and under its direct authority, may be found several institutions which are doing splendid, worth-while work, but which are practically unknown, except to a small minority, whose hands and hearts are charged with their care. One of the older of these is the "Episcopal Home for Children", located now in Anacostia, but looking forward in the near future to an entirely new set of buildings, a beautiful new site, recently acquired for the Home. At the present time a visitor to the Anacostia buildings would find a deserted place, for all of its occupants, large and small, have moved temporarily to the Bell Home at Colonial Beach, where, with some other children in need of a swim, good air, wholesome food and a good bed, they are enjoying a real vacation. The Bell Home at Colonial Beach started in 1895 by the late Dr. Willard G. Davenport, and made possible by the generosity of Professor and Mrs. Melville Bell, was instituted as a place for summer outings for children below par physically and unable otherwise to get such an outing, but it was soon apparent that this must be only the beginning of a larger work for the needy children of the District of Columbia all the year round. Out of this need grew the nucleus of the present home at Anacostia, kindly administered in the beginning by Mrs. Davenport. The present buildings were the generous gift of Mr. and Mrs. Thomas Ewing as a memorial to Mrs. Ewing's mother, Mrs. William F. Cochran.

The administrative policy of the Home has been as far as possible to avoid the bugbear of "red tape", and an institutional atmosphere has been replaced, in a remarkable degree, by a real home feeling. Practical home training, wholesome recreation, and Christian education have been outstanding features of its program. For a number of years the present facilities of the Home have been entirely inadequate to the needs and the present location has outgrown its entire usefulness. To meet this need of a change, a splendid gift was made a few years ago by an anoymous donor, not a Washington man, and not an Episcopalian, which has made possible the purchase of nine acres of land, ideally situated on Nebraska Avenue and Rock Creek Ford Road, a little southeast of Chevy Chase Circle. With this splendid tract of land for its new site, the Episcopal Home for Children has an inspiring objective in the speedy erection of buildings, which will represent the highest standards of child welfare work. There must be light, airy buildings, outdoor playgrounds, adequate provision for indoor recreation, special facilities for the care of infants and very young children, an infirmary and an administrative building.

Through the generous gift of $50,000 by Dr. William C. Rives, the cost of one of the new buildings is provided for. From other gifts and funds earned in various ways by the Women's Board an additional $50,000 is also available and will be used in some suitable way to replace the memorial building, given twenty years ago by Mr. and Mrs. Ewing. In addition to these available funds, a total of $250,000 is still needed for buildings and equipment.

It is hoped now that every member of the diocese will feel a particular interest and responsibility in the raising of this fund, so that the building may go forward without delay.

The government of the Home is taken care of by a board of incorporators, of which the Bishop of Washington is chairman, and a Board of Lady Managers, of which Mrs. David Meade Lea is President. There are also a House Committee, honorary members, auxiliary members, and monthly committees. The latter are composed of members of the several parishes who take one of the months of the year to be directly responsible for work for the Home.

The Home has always been directly dependent for its maintenance upon the generosity and interest of the Church people of Washington, and because of their splendid support, has been able to do a piece of constructive work which will broaden and cover a larger field of service with the ever increasing love and generosity of the people.

The Episcopal Home for Children is endorsed by the Charity Endorsement Committee of the District of Columbia and the Diocesan Board of Social Service. The Treasurer of the Building Fund is Mr. Carl B. Keferstein, Stoneleigh Court, Washington, D. C.

### "Motor Corps."

The General Convention of 1928, to be held in Washington in October, will be a far cry from one of those of the early days. This will be of modern times, with all the "modern" features which have crowded in upon us so thick and fast in the last decade or two. One of these features will be the Convention Motor Corp. This committee's work is already well lined up. Hundreds of automobiles will be at the service of the Convention. Delegates will be met at the train, transported from building to building, given sight-seeing trips and any other rides which are needed. Women chauffeurs will be just as plentiful as men, too, for women who drive their own cars are offering their cars for the Convention, as well as their time and their service.

Mr. Merritt O. Chance is in charge of the Motor Corp and is glad to have the offer of more cars. He may be reached at Convention Business Headquarters, 917 Fifteenth Street, N. W., Washington, D. C. The Convention is a splendid opportunity for Washington Church people and, being host on so memorable an occasion, is just great.

**M. M. W.**

### Open Air Evensong.

Following a well established custom, Cathedral authorities have arranged to have preachers of outstanding ability at the people's open air Evensong service every Sunday at four o'clock, and the preacher on the last Sunday in July was Rt. Rev. Philip Cook, Bishop of Delaware. These services are broadcast by radio every Sunday. The Bishop of Washington, who is out of the city on his vacation, usually preaches at these afternoon services during the winter. This service, winter and summer, has become very popular, and attracts hundreds of people, residents in the city and visitors to the Capital.

### Old Diocesan Institution.

The Episcopal Eye, Ear and Throat Hospital, one of the older institutions of the Diocese, made a radical change in the procedure of its management during the past year, by the appointment of Rev. Calvert E. Bucks as Superintendent. This is the first time that a clergyman has held this position, and the importance of the office is emphasized by the selection of Mr. Bucks, who is a young and active minister, and who was at that time rector of Christ Church, Washington Parish. The hospital has grown steadily, from its beginning, and is now ranked by the American College of Surgeons as a Class A institution.

During the past year, twenty-four per cent of the 16,765 days of hospital care furnished, were given to free patients, and other service was given to patients able to assume only a small part of the expense involved. To the new Superintendent this is a "glorious achievement", and shows "how well the hospital is realizing the ideal of its founders".

Dispensary patients numbering 17,580, of all creeds and color, 9,867 laboratory examinations and 4,335 operations performed are some of the interesting figures of the report of 1927.

The burden of meeting the cost of this work cannot be met entirely by hospital earnings, and must be taken care of by friends of the hospital and church people. The Board of Lady Managers is composed of committees from the several parishes, and the months of the year are assigned to the parishes for the special care of the home.

The governing bodies of the hospital include a Board of Incorporators and a Board of Governors, with the Bishop of Washington, President, ex-officio of both organizations. A Medical Board, a Medical and Surgical Staff and the Board of Lady Managers are other units of the organization of the hospital. Of the Board of Lady Managers, Mrs. Walter Harrison, of Christ Church, Georgetown, is President.

### Conferences During Convention.

Many kinds of conferences will be held during the General Convention of the Church in Washington next October, and one which is perhaps somewhat obscure and unknown, but nevertheless important, is the Conference of Church Workers Among the Deaf. The Treasurer of this conference is Rev. H. Lorraine Tracy, 518 9th Street N. E., Washington, D. C., who is also missionary to the deaf in the Diocese of Washington, Virginia, Southern Virginia, Southwestern Virginia and West Virginia. St. Barnabas Mission of St. Mark's Church is the Washington headquarters for Mr. Tracy's work, and services for the deaf are held there regularly.

The conference will be held at St. Mark's Church, 32d and A Streets, S. E., Washington, D. C., from October 19th through October 21st. The program, which has already been published, includes business sessions, conferences, services in St. Mark's Church, especially celebrations of the Holy Communion, piigrimage to Washington Cathedral, social hours, including luncheons and dinners, and a closing evening service and conference sermon, to which the public is especially invited.

### Deaf Christians.

Church work among the deaf was started in New York in 1852 by Rev. Thomas Gallaudet, D. D. In 1859 he established missions in Baltimore, Philadelphia and Washington, and from these centers it has extended into nearly every Diocese in America. At the present time there are several thousand communicants, hundreds of mission stations, fourteen priests, two

deacons and a large number of lay helpers. There are three churches, provided exclusively for the deaf, one in New York, one in Philadelphia and one in Chicago.

The importance of the work is seen by the fact that there are 89,000 deaf people in the United States, the number in the Province of Washington alone being approximately 13,000. The Church, through its mission to the deaf, endeavors to provide these silent people with opportunities for religious worship and instruction, intellectual and social enjoyment and pastoral care. Though mission stations are established the work will always be primarily a mission to the individual. Although officially under the Protestant Episcopal Church, it serves all, irrespective of condition, race or denomination, and is usually recognized for its liberal ness. The services of the Book of principles and broad scope of useful-Common Prayer are always used by the missionaries and their beauty makes as strong an appeal to those who "hear with the eye" as those who are known as "hearing people".

The support of this work is undertaken largely by the Church, with what little assistance the deaf are able to give. Ephphatha Sundays are suggested as appropriate days for offerings for this work, as upon these days the Gospels tell of miracles of healing the deaf by our Saviour. These days are the twelfth Sunday after Trinity and the third Sunday in Advent.

**Periodical.**

The official organ of the Conference of Church Workers Among the Deaf is entitled, 'The Silent Missionary", and is published monthly by Rev. Oliver J. Whildin, missionary, 605 Wilson Avenue, Roland Park, Baltimore, Md.

M. M. W.

## GEORGIA.

**Rt. Rev. F. F. Reese, D. D., Bishop.**

**Camps at St. Simon's.**

Two successful and worth-while camps were conducted in June and July by the Department of Religious Education of the Diocese of Georgia on St. Simon's Island, Ga. The first, for young people, was held from June 18th to 29th, with a regular attendance of seventy-three, exclusive of week-end visitors. On the "Bishop's Day" there was an attendance of eighty-five. At that time the Bishop of the Diocese baptized and confirmed one of the young people at a most impressive out-of-door service, the congregation looking out over the "marshes of Glynn". The daily program consisted of an early morning "watch-word" service, breakfast, classes, athletics, dinner, rest, recreation and swimming, supper, night program and "good night" service. All of the classes were held out of doors when the weather permitted. The Rev. W. A. Jonnard was director of the young people's camp, and the other members of the faculty and their subjects were Rev. D. C. Wright, D. D., "The Bible"; Rev. C. C. J. Carpenter, "The Life of Christ"; Rev. Robb White, Jr., "Personal Religion", for boys, and Mrs. J. W. Griffeth, "Personal Religion" for girls. Rev. Royal K. Tucker, "The Prayer Book", assisted by the Rev. David E. Holt, chaplain of the Sewanee Military Academy.

The second camp was the adult teacher training institute under the direction of the Rev. D. C. Wright, D. D., vice-chairman of the department, the registration was thirty-seven, exclusive of residents on the island and those who rented cottages for the two weeks and who attended the classes. Morning classes in credit giving courses were held from 9 to 1, and in the afternoon there was recreation and surf-bathing. Each evening there was a program, sometimes serious and sometimes entertaining. Besides the director the faculty was composed of Rev. C. C. J. Carpenter, who repeated his course on "The Life of Christ"; Rev. W. W. Memminger, of the Diocese of Atlanta, who took the place of the Rev. J. A. Schaad, who was ill and unable to fill his engagement. Mr. Memminger's subject was "Church Teachings: the Creed and the Catechism"; and Mrs. J. W. Griffeth taught "The Church School Curriculum". Recreational features were in charge of Miss Buford Aiken.

During the institute the Rev. Harry S. Cobey held a two days' conference on Christian social service, Mr. Cobey being chairman of the Diocesan department. This was the third annual institute for teacher training, the other two having been held in Savannah two successive Octobers.

## MICHIGAN.

**Rt. Rev. Herman Page, D. D., Bishop.**

**Holiday House.**

Four different centers in the Diocese of Michigan were busy with the activities of widely differing groups during the early summer. The Girls' Friendly Society Holiday House at Pine Lake has been a blessing to the girls of two generations. It is becoming more and more an all-the-year round rendezvous for clergy and leadership conferences of all kinds, but its principal work is done in June, July and August, when its accommodation for fifty or more is taxed by a constant succession of girls, mostly coming for a week or two of marvelous recuperation, wherein swimming, tennis, fishing and hikes have their part with quiet evening hours and chapel services in the rebuilding of many lives.

**Camp Frisbie.**

Twenty miles further north in the same lake district lies Camp Frisbie. Here in the first week of the summer vacation from school is held the Older Boys' Conference. For a week some sixty or seventy boys of high school age are gathered with experienced leaders to consider vocational matters, and following this there is a much larger influx of younger boys from many different parishes to share in all the joys and privileges of a summer camp under the best leadership.

**Conferences.**

Then at Hillsdale, a hundred miles west of Detroit, there gathers at the end of June a group of some two hundred of the choicest spirits of the Diocese, for ten days of study and recreation under nationally known leaders. This year the conference preacher was Bishop Warren L. Rogers, and among the faculty were Dr. Arthur Haire-Forster, of Western Theological Seminary; Rev. John R. Hart, Jr., student chaplain of the University of Pennsylvania; Prof. Adelaide T. Case, of Columbia University Teachers' College, and many others.

Away in the north, at Black Lake, where the cool winds blow over vast tracts of State forests, a new conference was launched this year for the special benefit of those unable to make the 300-mile trip to the conferences in the southern parts of the Diocese. From July 2-8 was held a leadership conference for adolescents; July 8-15, a Girls' Camp, and July 15-22, a Boys' Camp. These were organized by the Diocesan Department of Religious Education, the staff including Mr. Ernest E. Piper, the Rev. and Mrs. C. E. Edinger, Miss Ethel Elliott, Miss L. M. Oram and Miss Elizabeth S. Thomas.

**Mariners' Inn.**

Mariners' Inn, a 100-bed dormitory for men, is being made ready for opening in September by the Detroit Episcopal City Mission, the Rev. Harry J. Pearson, director of the mission, announced recently.

The dormitory will be located on the three upper floors of the old Central Hotel at the southeast corner of Jefferson and Woodward Avenues. The rooms now are being remodeled and showers are being installed. This is the second important development in the last few years of the large-scale relief work being done at old Mariners' Church. About two years ago Taylor Hall was established, a place where men can come for a pleasant evening and have a bite to eat, and opportunities to read and write; and, finally, the staff of the mission has been able to give considerable assistance to thousands in unraveling knotty situations of one kind and another, and providing needed aid.

When Taylor Hall was opened, it was planned to have a dormitory, but suitable space was not available. Then the building where Mariners' Inn will be housed came into the possession of the Bishop of the Diocese of Michigan, following litigation, and recently Mr. Pearson obtained permission to establish the dormitory here.

As the building had been leased by the Diocese to a drug company, the Mission is leasing the three upper floors from the concern for five years.

The undertaking is necessitating a capital investment of $5,000. The beds and bedding, costing $1,500, have been donated by Fred Wardell.

Most of the beds in the dormitory will cost the men thirty cents a night until the capital investment has been liquidated, after which the nightly charge will be twenty-five cents. A number of the beds will be reserved for men who are unable to pay anything.

## INDIANA.

Rt. Rev. Jos. M. Francis, D. D., Bishop.

**Widow of Late Bishop White Dies in Goshen Hospital.**

Mrs. Marie Louise Holbrook White, seventy, widow of the late John Hazen White, Bishop of the Diocese of Northern Indiana, died in Goshen Hospital at 4 o'clock, Thursday afternoon, of injuries suffered in an automobile accident at Dunlap, Ind., five miles west of Goshen, Wednesday morning.

At her bedside when she died wrre members of her family and a few intimate friends who had been summoned to the Goshen Hospital after Mrs. White had been fatally injured.

The handicap of her advanced age and the severe shock she suffered in the crash when the White car turned over in a ditch to avoid a collision with an approaching machine, were described as the principal contributing factors to her death.

**Friends Mourn Passing.**

A great host of friends in church and social circles who had been intimately acquainted with Mrs. White for a score of years, and had admired her activities and her accomplishments, Friday mourned her passing.

From the time of the accident shortly before noon, Wednesday, in which Mrs. White's son, the Rev. Russell H. White, and her daughter, Miss Mary May White, of New York, were also injured, hospital attaches held out little hope for her recovery. Mrs. White was the more severely injured of the three.

During the twenty-eight hours in which she lived after the accident, Mrs.

(Continued on page 22.)

# Family Department

**AUGUST.**

1. Wednesday.
5. Ninth Sunday after Trinity.
6. Monday. Transfiguration.
12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. Friday. S. Bartholomew.
26. Twelfth Sunday after Trinity.
31. Friday.

**COLLECT FOR TENTH SUNDAY AFTER TRINITY.**

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants, and, that they may obtain their petitions; make them to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.

**"B-U-T."**

Lord, I would follow, BUT—
First, I would see what means that wondrous call
That peals so sweetly through Life's rainbow hall,
That thrills my heart with quivering golden chords,
And fills my soul with joys seraphical.

Lord, I would follow, BUT—
First, I would see the end of this high road
That stretches straight before me, fair and broad;
So clear the way I cannot go astray,
It surely leads me equally to God.

Who answers Christ's insistent call
Must give himself, his life, his all,
Without one backward look,
Who sets his hand unto the plow,
And glances back with anxious brow,
His calling hath mistook.
Christ claims him wholly for His own;
He must be Christ's and Christ's alone.
—John Oxenham.

**Making the Dumb Articulate.**

One of the Koptic manuscripts relates a story of our Lord which is in such harmony with His character as it is presented in the Canonical Gospels that it is not difficult to believe that it might have happened. The story is that one day He met a man who was cruelly beating a heavily laden ass, which in attempting to climb a hill had fallen down and seemed unable to rise. Our Lord asked the man if he did not see that the load was too heavy and that the animal was in distress. Quick to defend himself, the man asserted that the ass was his own property. On being appealed to, the disciples of our Lord declared that they knew the man and knew the ass to be his. Then, according to the story, our Lord said to the disciples: "Do you not see how she bleeds, and do you not hear how she laments and cries?" But the disciples said: "Nay, Lord, we do not hear that she laments and groans." Then was Jesus sad and said: "Woe will come to those who hear not how she cries to her Heavenly Creator—but thrice woe unto him of whom she complains in his distress." And He healed the ass. Then He said to the man: "Go and smite no more thy beast, that thou mayest not thyself be in misery."

Does not this appealing story reveal the fundamental cause of all man's cruelty to defenceless animals?—lack of imagination due to a deficiency in love. "Do you not see how she bleeds, and do you not hear how she laments and cries?" asked Jesus. But no—neither the owner of the creature nor the disciples had thought of the beast suffering pain, for their imagination was not quickened to hear the anguished cry of the dumb. And since imagination is always present where love is strong, and since love is an absolute quality which should govern man's attitude not only to His Heavenly Father and his brothers and sisters, but to all flesh and to all life, animal as well as human, Jesus sadly shows that woe must come to those who do not hear the cries with which suffering beasts protest against the abuse of man's authority. The righteous man is merciful to his beast, and he who is not merciful is not righteous. Blessed are the merciful for mercy is a quality of character that is handmaiden to the love of God.

It is extraordinary that in the brief account of our Lord's life preserved for us in the Gospels so many of our Lord's references to animals should have been recorded. Birds, foxes, sheep, wolves, the camels, the oxen, asses, serpents, doves, calves, hens, chickens—these are all repeatedly mentioned in such a natural way that it is evident Jesus had studied their ways. When a man is interested in animals, and when his heart is warm with sympathy for the joys and sorrows of their existence, stories of them will be continually on his lips, and he will frequently use their experiences as illustrations of great principles of life. So it was with Jesus. When He saw an injured or dead sparrow, He thought of the Creator's care and love. "Not one of them falls to the ground outside the help of your Father." For when one loves God he will love all creation, too, and he will perceive that God's concern reaches over all. It is also true that when one loves all creation he must love creation's Creator and our tender treatment of God's lesser children will inevitably bring to us Coleridge's experience:

"He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all."

We cannot begin too soon to awaken within the child an interest in his little sisters (as St. Francis of Assisi called the birds), and an affection for all living things. To have a knowledge of the habits of the wild free creatures of forest and lake is to recognize and appreciate the joy which each day brings to them and to desire that they should have all the happiness which God intended them to have. With this knowledge of animal life will be born a humaneness and consideration without which some of the noblest qualities of human character cannot come to perfect fruition. Therefore, both from the point of view of the child and of society, it is vastly more important than we sometimes realize that the child should be taught to regard sympathetically the rights of every animal. "Thoughtless and unfeeling conduct," says Mrs. Mary F. Lovell, "which rapidly develops into downright cruelty, is exercised first and most largely toward the brute creation, because of its helplessness and the larger opportunity. It may begin very early. An innocent baby will, in his exuberant happiness, squeeze a poor kitten nearly to death and try to put his fingers into its eyes; but the baby's innocence is no reason for allowing him a pastime which gives pain to a living creature. The kitten has rights which even a baby can be taught to respect; and the baby has the right to an early training which will make him, by and by, a benevolent and humane member of society, and not a selfish and thoughtless one."—Canadian Churchman.

**The Last Beatitude.**

All through St. John's Gospel, the narrative is made to lead up to some pregnant utterance by our Lord, which brings out the deepest meaning of the story. The miracle of the Five Thousand leads up to the words, "I am the Bread of Life". The healing of the blind man is followed by, "I am the Light of the World"; the raising of Lazarus by, "I am the Resurrection and the Life". In the same way the appearances after the Resurrection are so recorded as to lead up to the words, "Blessed are they that have not seen and yet have believed".

These emphatic sayings in St. John all have the same character. They proceed from Christ, and they make everything centre in His Person, who is Himself the Light of the World, the Bread of Life, the Resurrection and the Life, and the one object of the faith which brings blessedness. Further, they are spiritual. They are comments on some particular external event, and they interpret that event as symbolic of some universal spiritual truth. The single particular occurrence, in being what it is, points beyond itself to something which is always and everywhere true. It is a parable or allegory of what Jesus Christ is doing, now and always, for the human race.—Dean Inge.

**The Revealer.**

"One of the darkest notes of our time is the seeming futility of a material system. One of the severest burdens men bear today is 'the heavy and the weary weight of all this unintelligible world'. Life interpreted in purely secular terms looks meaningless and devoid of purpose. On just this point the gospel strikes its clearest note. It brings a vision of relief. It declares that a universe which has a person like Christ in it cannot be through and through clanking matter. A love stronger than death triumphed in Him. Gentleness, tenderness, forgiveness, sacrifice, peace beyond understanding, and joy in the face of pain, defeat and death were controlling forces of his life. They are traits of the spirit, not masses of matter in motion. Here as nowhere else another world has broken in on this material system. Some one has come who could not possibly be a product of a universe of atoms and physical energies. I do not care for the moment whether we call Him a 'mutation' or a 'miracle'; for it is enough for me that some one came into the course of history and revealed in a personal life spiritual realities of a most extraordinary type.

"We are confronted all the time with the blunder and sin and chaos and confusion of human life. We are only too familiar with man and failure. Every newspaper in its headlines shouts at us with a megaphone that miserable thing that man can become, and everywhere we can see the black splotches of his spilled ink. Sometimes we can hardly stand the world as it files by us in its mad rush for stupid and sordid ends. Once more we need a vision of relief. And Christ brings it to us. We see in him what life can become when it is interpenetrated with inspira-

tion, consecration, enthusiasm and love. He reveals man as truly and completely as He reveals God."—Dr. Rufus Jones.

For the Southern Churchman.

### Would You Choose?

Gene Scott Wright.

Life is hard, and life is wearing—Life
has given you many a blow;
Are you anxious for your fairing, are
you willing now to go?
On the long road you have traveled
many a milestone marks the
way—
On the breast of storm-swept waters
you have tossed for many a day.

Now in smoother waters gliding while
still daylight hues prevail,
Are you anxious for the harbor, longing
now to strike your sail?
Or would you prefer to linger, still enjoy the late sunshine,
Drifting with the quiet current, companioned by a peace divine?

Better leave it with the Master, who
has brought you to this day;
Choose not—you are blind and simple;
He can see and guard your way.
Trust Him for each hour's adventure;
Faith assures a happy end.
Naught can baffle, naught can conquer,
one who owns Him as a Friend.

### A True Shepherd.

About the middle of the eighteenth century, John Frederick Oberlin, Bachelor of Arts and Doctor of Philosophy of a great university, masterful student and courageous leader, declared that "he did not wish to labor in some comfortable pastoral charge"; where he could be at ease; but "the question is, where can I be most useful"?

God answered his prayer, and at the age of twenty-seven, this man, who might have had a powerful church in a great center, entered upon his life task, under the most forbidding conditions, in the Ban-de-la-Roche, among the "blue Alsatian mountains". It was a region with six months' winter; at times as cold as the shores of the Baltic, a wind like ice coming down from the mountain tops; the sick and the dying were to be visited in remote, wild, solitary places among the forests.

This little parish, set high in the rugged Vosges, consisted of not over one hundred families at the time Oberlin came to it. The region had for centuries been the football of war, its fields had been harried, its manhood drained for martial conflict.

In all this time it had been a battle for sheer existence. In the short summer season the people gathered barely enoughe food to sustain their impoverished life through the long winter, only to renew the struggle when the snows melted. With no trades and without industries other than the rudest agriculture, and with no intelligent cultivation of the soil for this, their roads mere by-paths, their streams without bridges, their food scanty and coarse, what could be looked for but hopeless and hapless lives?

The people were taxed far beyond their power to pay. Their poverty was beyond description. They were practically slaves. They had no schools and were igonrant to a degree. Physical misery and moral degradation were wedded.

Note the picture of this same parish a half-century later, near the close of this historic pastorate. The hills and valleys of the Ban-de-la-Roche had become fertile and fruitful. Everywhere there were evidences of a prosperous agriculture. Every acre was well tilled. Each homestead had its orchards and flower gardens. Splendid mountain roads and substantial bridges gave access to the great world beyond the hills. Schools flourished, schools in which the pedagogy of Pestalozzi and Froebel was antedated; schools in which were taught nature study, agriculture, civics, aethestics. A local improvement society concerned itself with developing the beauty about home and farmstead. An agricultural club flourished. A well-ordered system of irrigation had been installed. Peace and plenty reigned supreme. Thrift marked the labor and savings, intelligence directed the industry of all. Simple, but charming, houses covered a beautiful family life. Religion served to bind men and women to their fellows and their God.

The recognized genius in all this transformation was Pastor Oberlin. It was that his patient persistence and magnetic enthusiasm had finally overcome the inertia of indifference and active opposition. In the closing years of his life, the King of France conferred upon him the medal of the Legion of Honor, for his many efforts which had resulted in making the district flourishing and happy. The National Agricultural Society decreed him a gold medal for "prodigies accomplished in silence in this almost unknown corner of the Vosges, in a district before his arrival almost savage", and into which he had brought "the best methods of agriculture and the purest lights of civilization".—From "The Country Church and The Rural Problem".

For The Southern Churchman.

### THE SUNSHINE SPEAKS.

Eugenie du Maurier Meredith.

I am the breath of the sun in the sky;
I am of the color of the gold men love;
I am come from the heart of the God
above;
I bring a message to men hurrying by;

I teach of justice, and mercy, and peace;
I wrap me about the earth all the while
With a golden veil made of God's glad
smile;
I tell the world the joy of sin's release;

I am sad when I see men's wrong-doing;
For the God from whose heart I came so
longs
To hear His earth-children sing happy
songs
Conceived of the promise of love's wooing:
God might have made the earth without
light;
God might have given us darkness and
night.

### With Our Minds.

The common utterance of the thoughtless that it does not matter what you believe, so long as you live a good life, is utterly silly. No one would tell a child that it did not matter whether he believed that fire would burn him, or that he would be killed if he fell from the twentieth story of a building. A wise parent begins at once to establish certain truths in his child's mind to guard his child's physical safety. Why should a man be careless or indifferent about the truths which guard the more important life of the spirit? It does make a difference what we believe in every department of life. Being intelligent, we must not count on happening to be good; we must find out the laws of the spiritual world.

For all these reasons I urge upon you to discover what such words as these mean: the Sovereignty of God; God's Transcendence; God's Immanence; the Incarnation; the Atonement; the indwelling of the Holy Spirit; the Beloved Community; the Forgiveness of Sins; Immortality; the Infinite Love of God. You will study what men of old thought about these doctrines; you will consult your earnest and wise neighbors; and then you will make up your minds what you believe. You are not to be a parrot, saying over what you have heard another say: you are to be a living soul, listening first to men, and then listening to the still small Voice, and so reaching what will be for you a firm conviction of the truth. It may be that God will reveal to you what He has never revealed to any man before. In any case, the faith will be yours, and you will possess it with joy.

So I say, study the faith of the Church. Stand in reverence before it. Make it, so far as you honestly can, your own. Always remember that an inseparable part of our duty to God is to love Him with our minds.—The Rt. Rev. Charles L. Slattery, D. D.

### Happiness.

Happiness goes out from the heart before it comes in. It never by any chance stays at home.

You can harvest it for the common good, but you cannot store it for your individual use.

You can lend it, but you cannot borrow it.

You can earn it, but you cannot buy it.

You can spend it, but you cannot accumulate it.

A man must contribute to the stock of human joys before he can participate in its profits.

To seek happiness without giving it is a futile quest, and all our longings for it, if we have not learned to give it to others, are as empty bottles in the wine-cellar of the soul.

Happiness never really was any good in this world but to give away.

### From Saul to Paul.

Put Saul's "breathing out threatenings and slaughter" against Christ's flock side by side with Saul when he was halted in his mad career as persecutor by the risen Christ, and what a distance yawns between them! Can two such opposites be one and the same person? With God nothing is impossible. If He can make His sun to melt the beds of ice and snow on the mountain tops and turn them into streams of living water to refresh and fructify the earth below, He can do a much greater thing and change a misguided zealot who breathes out threatenings and slaughter against His people into a powerful witness for the very Christ whom he once rejected and despised. When Saul was thus transformed into Paul, one of the greatest eras in the history of the world was made to dawn; for the zealous and fiery Saul was changed into the most zealous and wonderful preacher of the Cross and the resurrection the world has ever known. One of the strongest evidences of the truth of Christianity is the great Apostle Paul. To this day he stands out as the Church's chief witness and interpreter of the truth as it centers in the person and work of the world's Redeemer. When we read about the miracles which were wrought by Him, who in Himself was the outstanding miracle of the ages, let us not fail to give this miracle which changed a Saul into a Paul its proper place as the greatest of them all which Jesus wrought. "Lord, what wilt Thou have me to do?" is now his supreme desire to have answered. Hitherto he had done what the Jewish Council had commanded and felt that he was doing God's will. The death of Stephen met with his full consent and approval. From now on he counts not his own life too precious to do and to dare that Christ may be made known and glorified. Wherever He is known and welcomed this same change is sure to take place.—Lutheran.

# For the Young Folks

For the Southern Churchman.

### A PRAYER.

E. G.

Over the gray horizon
Peeps a brilliant sun—
Far to the West night sinketh,
In the East the day is begun.
I drop to my knees in prayer,
And this is what I pray—
That I may live a clean life,
O God, and show some one
The Way.

Give me strength to stand,
A courage that will not fail,
And I pray my lips may touch
And drink from the Holy Grail.
Give to me understanding,
And keep my thoughts so sweet
That if my Christ I should see,
I'd stand ready Him
To meet.

### THE JUNIORS' DEPARTMENT.

#### W Wonderful Day at Capernaum.

Miriam and James wakened early on the Sabbath. It was a most lovely day. The sun was shining from a perfectly blue sky; across the sea the hills could be clearly seen, range behind range, until they melted away in a purple haze, and the lake lay so calm and still with scarcely a ripple upon it, that it seemed as if the sea itself was taking a Sabbath rest. The only sounds which broke the stillness were the lowing of the oxen and the baa-ing of the lambs on the hillside, and from time to time the scream of the sea-birds swinging and darting over the water.

The children set off with their parents, and as they passed along they talked of all that had happened the previous day.

"Father told me last night that he is a disciple, too," said Miriam.

"How splendid! I am so glad! I wonder is mother a disciple as well?"

"Of course, I don't know for certain," said Miriam, nodding her head wisely. "I believe she is a disciple, for I heard her talking with father last night about the Master. Mother didn't say much, but I heard her tell father that she had been talking to the mother of the Lord Jesus yesterday morning; they seem to be great friends. She said that the lady had told her wonderful things which she would never forget. Oh, yes, James, I think you will find that mother is a disciple."

The synagogue was very full of people, most of whom were quite poor people, for the richer people lived in another part of the town where there was another synagogue. Inside, it was just the same as the one in Nazareth, except that there seemed to be more beggars and crippled and blind people standing round the door or crouching against the wall at the back.

Miriam and James hunted for their friends and soon they saw James and John sitting with Zebedee, their father. Then they noticed the mother of the Lord Jesus, and they guessed that the lady sitting with her was Salome, the mother of James and John. Peter and Andrew sat side by side. Peter looked very downcast and Miriam guessed that his wife's mother was not so well. There was no sign of the Lord Jesus, and Miriam began to wonder if He had gone away again. Then, much to her surprise, she saw Him at the back of the synagogue among the very poor people.

The service began and went on in the usual way, and as it was drawing to its close suddenly a strange moaning cry, as if some one was in pain, startled all the congregation. Everybody turned round to see what it was, and James heard a man near him say:

"That's mad Jonathan in one of his fits. He shouldn't be allowed to come to a place like this."

Some of the people tried to carry him out, but he began to fight and to scream, rolling his eyes in such a terrible way that some of the women cried out in terror. The whole place was in confusion, when suddenly the children heard a voice they knew. It rang through the building, although it was not loud, but it was so firm and calm that every sound was hushed except the wails of the madman. It was the Lord Jesus speaking:

"Be not afraid, good people. All is well. Let me come to that poor fellow."

The people made way for Him and He stood over mad Jonathan as he lay rolling about and moaning on the floor. He stood over him and spoke to him in a voice which sounded like a king giving a command. Then there was a dead silence in the synagogue, and every one saw mad Jonathan leap to his feet, all the terrible glare had passed out of his eyes, and his face looked tender and kind. He gazed for a moment into the face of the Lord Jesus, and then dropped on his knees at His feet. The silence was broken by the voice of the man James had heard a moment before:

"Now that's a wonderful thing! Jonathan is cured of his madness. I wonder how that happened. Who is the man who has done this? There's Jonathan's wife, look!" he said to the man sitting by him.

A woman was pushing her way through the people, and when she reached the man who had been healed of his madness, she knelt down by his side at the feet of the Lord Jesus. The tears were streaming down her face, and the man who had been mad put his arms round his wife and kissed her. The Lord Jesus laid His hands on their heads as if He was blessing them, and as they looked up into His face with eyes full of gratitude, He smiled down at them in the wonderful way the children knew so well and walked quietly out of the synagogue.

The people streamed out after Him.

"I shall not forget that sight so long as I live," said one man to his wife. "There was mad Jonathan in one of his worst fits and all that that Man did was just to speak to him, and he was cured. Why, there is Jonathan walking along with his wife, and carrying their child! I tell you this is a wonderful thing which has happened, and we have not heard the end of it. No, I wouldn't have missed that sight for a very great deal."

"Well, I am going to tell blind Lydia all about this," replied his wife. "If this man can heal a madman by talking to him, He might be able to do something for her."

Everybody seemed to be in a state of great excitement outside the synagogue, and the noise was getting greater and greater as they all tried to speak at once.

"Does any one know who the man is?" asked one of the crowd.

"I believe His name is Jesus, but He is a stranger to the town," answered another. "It's a mystery to me how He healed Jonathan. Poor fellow! he has been ill for years past and recently he has been getting rapidly worse. But this Jesus spoke to him, and I saw the madness disappear from his eyes at once."

Miriam turned to her brother.

"Oh, James, let us go and tell the Lord Jesus, and see if He can help Peter. I am sure He can."

"Come on, Miriam," said James; "let's hurry, for there is no time to be lost."

They guessed where they would find the Lord Jesus, and sure enough, there He was down by the seaside, walking up and down slowly by the water's edge. He saw the children approaching and called out in welcome:

"Well, little friends, and what do you want?"

"Master," said Miriam, "Peter's wife's mother is ill. The rabbi says she is dying and Peter loves her very much. Please come and help him."

"Do you really think I can help, Miriam?" He said, as He looked at her very earnestly. She nodded her head two or three times.

"Master, James and I know you can; we are quite certain that you can make her well."

The Lord Jesus looked down at her and smiled in His wonderful way, and said:

"I was waiting for some one to ask Me to help poor Peter in his trouble, for I can only help people who ask Me and trust Me. Let us go to him." And taking each of the children by the hand, He set off for Peter's house.

Many of the neighbors were standing about in the street as the Lord Jesus and the two children drew near Peter's house, and when they saw Him go in they came crowding round the door. Meanwhile, the children followed on behind the Master as He walked into the sick-room.

On the bed lay the dying woman, gasping for breath and moaning weakly. Leaning over her was the children's mother, bathing the poor sufferer's burning head with cold water. Peter and his wife were looking on with drawn, anxious faces, but as the Lord Jesus appeared Peter started with surprise. The Lord looked at him a little sadly and spoke quietly to him:

"I want my disciples and my friends to tell Me all their troubles and sorrows. Why didn't you ask Me to help you, Peter?"

Without waiting for a reply, He walked over to the bed and took the hands of the sick woman in both of His own. Immediately, the terrible moaning ceased, and the lines of pain vanished from her face. Suddenly she opened her eyes. Her gaze wandered round the room, dwelling for a moment on each face, and last of all she looked up into the face of the Lord Jesus. He looked steadily at her and then said something so softly that no one else in the room could catch the words. Then to every one's surprise, she sat up in bed and smiled happily at them all.

"You must give her something to eat and then let her go to sleep, for she is quite well now, Peter," said the Lord.

Miriam and James fell down on their knees before the Lord Jesus. He lifted up His hand and blessed them, saying: "Joy be with you, my children," and passed down the street and away.—From "The Master and His Friends", by H. A. Wilson.

#### Story of Ali Hafed.

In a beautiful valley near the banks of a stream there lived a man named Ali Hafed. The home in which he lived

with his wife and children was a comfortable and happy one, for the small farm yielded enough for their needs. One day a stranger came and asked to spend the night. Ali welcomed him. As they talked the stranger, who had traveled much and was a man of great learning, told of the jewels he had seen. He told about the diamonds, told how diamonds had been found in places where a river came down over white sands between mountains.

After the traveler had gone, Ali was so possessed by the thought of the fortune so easily to be made by finding diamonds that he could think only of that. He sold his farm, left his wife and children with relatives and friends, and went away to distant lands.

Months grew into years, and Ali continued to look for diamonds, but found none. Finally his family was reduced to beggary and had to live with whomever might take them, for Ali never came back.

One day a traveler came to the home, which was occupied by another, and asked to spend the night. As he talked, he said to the man, "You are not the man who lived here when I was this way before."

"No," answered the owner, "poor Ali sold his home to me and went far away to find some diamonds."

They talked more and the traveler said, "What are those beautiful stones which I see on your mantel"?

"Some childre nfound them in the bed of the river and brought them here," was the reply.

Taking his magnifying glass, he said, "Why, these are diamonds, the very jewels which Ali went away to find. They were here at his very doors."

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### THIS LOVELY WORLD.

I love the sky above my head;
I love the trees so tall;
I love the pretty little uowers
Almost the best of all.

I love the wind that fans my cheek;
I love the raindrops, too;
I love the little laughing brook
That runs so fast; don't you?

I love the stars tnat wink at me;
I love the great big moon;
I love the little flying clouds
That disappears so soon.

I love Jack Frost in winter time;
I love the snowflakes whirled;
I love—I love just everything
In all this lovely world.

—Pauline Adams.

### TAPS.

Day is done,
Gone the sun,
From the lake,
From the hills,
From the sky,
All is well,
Safely rest,
God is nigh.

Good-night,
We muts part;
God keeps watch
O'er us all,
Through the night.
We shall meet,
In the morn,
Good-night.

---

Few men suspect how much mere talk fritters away spiritual energy—that which should be spent in action, spends itself in words. Hence he who restrains that love of talk lays up a fund of spiritual strength.—F. W. Robertson.

Men confess everything but their own besetting sins. They steer quite clear of these. Whoever heard a man say, "O Lord, I am as proud as Satan—humble me"; or, "O Lord, I am so mean and stingy that it is only with great pain that I can unclose my fists—make me generous"?—H. W. Beecher.

# TO THE LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

There is in circulation among the laity of the Protestant Episcopal Church a petition, prepared by one of our Bishops, to the General Convention which will assemble in Washington next October, asking that body to refuse its assent to the proposal to eliminate the Thirty-nine Articles of Religion from the Book of Common Prayer, which would mean their abrogation.

"WHEREAS, the last General Convention adopted tentatively a resolution to revise the Book of Common Prayer by omitting the publication in connection therewith of the Articles of Religion; and

"WHEREAS, there is no provision for publishing elsewhere or for recognizing in any other way the Articles of Religion except in connection with the Book of Common Prayer; and

"WHEREAS, the Constitution of this Church has ever since 1801 recognized in this way the Articles of Religion; and

"WHEREAS, the Articles of Religion define the Church and state clearly the historic doc trinal differences between the Anglican Communion and the Roman Catholic Church;

"THEREFORE, we the undersigned adult communicants of the Protestant Episcopal Church do most earnestly memorialize our Right Reverend Fathers-in-God, our Reverend Clerical Deputies and Honorable Lay Deputies, in General Convention assembled in their respective Houses, to vote against the resolution to omit the Articles of Religion from publication in connection with the Book of Common Prayer and to vote against any proposed amendment to the Constitution that would omit reference to the Articles of Religion.

"AND we do further memorialize our Fathers-in-God, the Bishops, to send us a message of assurance that the name, the doctrine, the ceremonies and nomenclature of our Church and her missionary purpose and her fraternal love for all Christian people are and should be as expressed in the Book of Common Prayer.

"So we believe you will bring comfort and peace to the hearts of many, give confidence to those within our Communion and make clear to all men the true Catholic nature and Protestant heritage of our dear Church and revive zeal for the salvation of souls through Jesus Christ Our Lord. Amen."

We believe that a great majority of the communicants of the Church are opposed to the elimination of these Articles of Religion, established by the Church in 1801, and are likewise opposed to the introduction into the Church of the Mass, Reservation and Adoration of the Sacrament Prayers to the Virgin Mary, Invocation of Saints, Worship of Images and Relics, Auricular Confession, Penance, use of the Rosary, Holy Water and other doctrines and ceremonies peculiar to the Church of Rome.

We therefore heartily endorse this petition and express the hope that all Protestant Episcopalians will signify their approval of it by their signatures and by aiding in the widest possible circulation of it.

Copies of this petition may be procured without cost from Latsch & Arnold, 97 N. Second Street, Memphis, Tenn.

(Signatures of Laymen)

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**Please Sign and Mail to SOUTHERN CHURCHMAN Richmond, Va.**

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# Deaths

**GEORGE R. MAPP.**

Entered into life eternal at Sarah Leigh Hospital, July 23, 1928, GEORGE R. MAPP, of Machipongo, Northampton County, Va., son oft he late George R. and Ellen B. Mapp, aged fifty-eight years. He is survived by his widow, Mrs. Lucie D. R. Mapp, and four children: George R., Jr., Jennie, John Rogers, and Ellen Mapp. His remains were interred at Old Hungars Churchyard. He has been a faithful and consistent member of Hungars for many years, and will be sadly missed.

J. W. N.

**MRS. ANNA MASON DAVIS.**

Entered into life eternal, July 21, at the residence of her daughter, Mrs. C. F. Marbury, Washington, D. C., ANNA MASON DAVIS, aged eighty-six years, widow of Captain Samuel Boyer Davis, and youngest daughter of Captain Murray Mason and Clara Forsyth. She was laid to rest in Ivy Hill Cemetery, Alexandria, Va., and no other place could have been found so beautifully suited to her personality and old-fashioned dignity. She had been an invalid for nearly six years and was almost totally blind, but this did not dampen or subdue her spirit; her constant cheerfulness and patience were unending, and she was a continual help and support, not only to her children, grandchildren, and great-grandchildren, but to a wide circle of friends who never asked advice in vain. She leaves two daughters, Mrs. Clara F. Marbury of Washington, D. C., and Mrs. C. C. Dunn of Huntington, W. Va.; two sons, A. B. Davis, Washington, D. C., and M. M. Davis, Newport News, Va.; five grandchildren, and four great-grandchildren.

**JOHN DUPUY WATKINS.**

Entered into rest in the forenoon of July 17, 1928, just four days after his seventy-fourth birthday, at his home in the City of Petersburg, Va., JOHN DUPUY WATKINS, son of W. L. Watkins and Maria S. Hall, his wife, daughter of John Hall and Harriett Stringfellow Hall, of Fredericksburg, Va.

His funeral services were held in historic "Old Blandford Church" amidst a crowd of devoted friends and relatives, Rev. J. M. B. Gill, rector of St. Paul's P. E. Church, of which Mr. Watkins had for many years been a member and an active and efficient vestryman, officiating.

Sprung from the best Old Virginia stock —the Watkins, the Stringellows, the Halls and the Dupuys—he belonged to the old school and measured up to the traditions of the old Virginia gentleman. Genial, human and cheerful, he had to a high degree the faculty of making friends and holding them.

With a simple childlike faith and trust in Christ and Him crucified, he entered, unafraid and with the blessed assurance of a hearty welcome, into the presence of his Lord and Master.

Practically blind for many years before his death, he saw, as it were, "through a glass darkly, but now face to face", during which time eyes were furnished him, so to speak, by his stepmother, Mrs. Eliza S. Watkins, daughter of the Rev. Horace Stringfellow, rector of St. Paul's P. E. Church at the time when it stood upon Sycamore Street, between whom and himself there existed the most beautiful devotion, each striving with the other to promote their mutual happiness and welfare, and both hoping and praying to be alive at the coming of the Lord, so that they might go together to meet Him in the air, and thus escape the separation which they both dreaded.

Though severely handicapped by his affliction, which he bore uncomplainingly and with Christian fortitude and cheerfulness, Mr. Watkins, by his natural ability and vigorous intellect, was enabled to measure up fully to the performance of his civic duties.

Mr. Watkins left surviving him as his nearest kin his stepmother, Mrs. Eliza S. Watkins, and four nephews and nieces, children of a deceased sister, Mrs. Sallie Watkins Wood, viz.: Mrs. Lizzie Leigh James, Mrs. Sallie Watkins Marks, Mr. Milton L. Wood and Mr. George M. Wood, all of Montgomery, Ala.

"I am well content,
For what is sent, is sent,
And God **knows** best.
Fold up the tent,
And speed the parting guest!

The night draws on, though night and day are one,
On this long quest.
This house was only lent
For my apprenticement—
What is, is best."

His genial presence will be missed by his many friends, and especially by the writer of these lines, who knew him well and loved him.

B. M.

## CHURCH INTELLIGENCE.

(Continued from page 16.)

White was in a semi-conscious condition most of the time. Bishop Campbell Gray, of the Episcopal Diocese, and Mrs. Gray, were constant attendants at her bedside until the end.

### MARYLAND.

**Rt. Rev. J. G. Murray, D. D., Bishop**
**Rt. Rev. E. T. Helfenstein, D. D., Coadjutor**

The diocese has been saddened by the sudden death of Miss Grace Nelson Helfenstein, the only daughter of the Bishop-Coadjutor and Mrs. Helfenstein. She died of heart attack while bathing in the sea on July 16, at Pidgeon Cove, Mass., where the family had gone for the summer. Her death was first attributed by the press to drowning, but this proved erroneous.

The funeral was held very quietly in Baltimore, at the Bishop's Residence, and the interment in the family lot at Frederick, Md. The beauty and profusion of the flowers was a tribute to the love and esteem in which she was held by every one. She herself loved flowers dearly.

Miss Helfenstein was marked by her keen intellect and by her radiant love of life. She was just beginning to find expression for her literary talent at the time of her death. Among her close friends were many of the clergy who have been graduated from the Virginia Seminary in recent years, for she was accustomed to spend much time with her uncle, the Rev. Thomas K. Nelson, on the Seminary Hill. To those who knew her intimately, her early death is one assurance of immortality; the life of such beautiful, radiant spirits cannot cease.

# Personal Notes

The Rev. Josiah R. Ellis has charge of the Monumental Church during the month of August. For the time being his address is 401 East Cary Street, Richmond, Va.

The Very Rev. Herbert L. Johnson, Dean of St. Paul's Cathedral, Detroit, was married on Monday, July 2d, to Miss Marguerite M. Beale, of Savannah, Georgia. The ceremony was performed by the Rt. Rev. Herman Page, D. D., assisted by the Rev. R. W. Woodroofe, rector of St. John's Church, Detroit. Dean and Mrs. Johnson are spending their honeymoon in Quebec.

Central University, Indianapolis, Indiana, has conferred the degree of Doctor of Divinity upon the Rev. Howard Gibson England, of the Diocese of East Carolina. Dr. England has A. B. and Ph. B. from George Washington University, Washington, D. C.

**ORDINATIONS.**

On July 5th Bishop Page ordained to the Diaconate Mr. John Adams Alford, at Christ Church, East Texas. The candidate was presented by the Rev. C. E. Edinger, rector of the parish. The ordination was performed by Bishop Page for Bishop Colmore, of Porto Rica, Page for Bishop Colmore, of Porto Rico, in whose Diocese Mr. Alford will begin his work.

At the Niobrara Convocation, Good Shepherd Chapel, Standing Rock Agency, on Sunday morning, July 15th, Chester Red Kettle and Wallace Zephier, Dakota Indians, were ordained to the deaconate by the Rt. Rev. H. L. Burleson.

**DEATHS.**

The Rev. Harry Robinson, of the Detroit Episcopal City Mission, died at St. Joseph's Mercy Hospital, Pontiac, Michigan, on Friday, July 20th, as the result of injuries in an automobile accident on June 18th. A memorial celebration of Holy Communion was held in St. Paul's Cathedral, Detroit, on Monday, July 23d. The body lay in state for an hour before the service, a guard of honor being provided by Damascus Commandery, of which Mr.

Robinson was a member. Burial took place at London, Ontario, the rites of the Church being performed at St. James Church, where Mr. Robinson attended as a boy. Mr. Robinson was fifty-four years of age, and is survived by a sister, Mrs. Don D. Williams, of Mt. Clemens.

The Rev. D. P. Griffiths, rector of St. James Church, Jermyn, and St. Paul's, Peckville, died on Sunday morning, July 29, 1928, and was buried on Wednesday, August 1st, in Jermyn cemetery.

The Rev. Mr. Griffiths was sick for some months with heart trouble, so that his demise was not unexpected.

He was known as the Welsh Bard of the Episcopal Church. For special occasions, folks would write to Mr. Griffiths for a poem. His poem on "The Red Cross Nurses" was very popular during and after the war, and published in many papers.

Mr. Griffiths had the missionary instinct. A few miles from Jermyn is the town of Winton. It is almost one hundred years old, but never had a church of any kind. Mr. Griffiths commenced to visit all the families, and baptize the children. In 1927 St. Ann's Chapel was erected. This work was the joy of his latter days, for the chapel was filled with people at every service.

His broad outlook, wide sympathies and warm loving heart gained for him open doors and hearts among all classes and faiths.

H. P. W.

### Daddy's Daughter.

"I wish, daddy, that I'd been a little boy instead of a little girl," pouted Mildred, looking up from the plate which she was wiping.

"You do?" laughed daddy. "Now, mother and I think it's pretty nice to have a happy, helpful little girl about the house."

"I'm happy most of the time," Mildred decided. "But you see, daddy, I don't like to do what girls do; I like to do what boys like to do."

Daddy didn't laugh that time. He only smiled as he remembered how eagerly his little daughter had watched him down at the store one morning when he was mending a clock. There was a secret back of that kind smile which Mildred never found out until one rainy Saturday more than two weeks later.

"I can't go out all day long," she sighed. "It's too rainy even to play sailor boy in the pond."

"Quite true," agreed father. "But, daughter, suppose you make your bed and help mother with the dishes. Then I shall need you at the store."

How big Mildred's eyes grew then! She had been needed at home ever so many times, but never had she been needed at the store until that rainy Saturday morning, and the store is such an interesting place.

In spite of the rain, Mildred sang as she spread her bed. She even tried harder than usual to make it look just like a frosted cake, for secrets are such fun. She knew daddy was having one down at the store, and of course as soon as she found it out it wouldn't be a secret any longer. She liked to keep wondering what the secret could be.

"Perhaps some lady is coming in to buy her little girl a ring for her birthday, and daddy wants me to keep the little girl out of the way till it's picked out, or perhaps he's going to let me watch out so that the little things won't get lost. I hope it's the watch."

But when Mildred's home tasks were done she was glad to run down to the store to learn the secret.

"Hello, daughter!" daddy greeted as she stepped up to the counter.

There was no lady and no little girl there, except of course herself.

"Hello, daddy!" Mildred answered. "What's the secret?"

"Secret? Who said anything about a secret?"

"Nobody," laughed Mildred, "but I know there is one."

Then that blessed daddy came around the counter, took his little girl by the hand and led her out into the back shop. There the very first minute Mildred saw a little table with tools and an alarm clock on it.

"Why, Daddy, how can you work at such a little table?" Mildred asked.

Daddy smiled. "I couldn't," he said, "but how about you?"

Mildred drew up a low chair and in much less than a minute was seated before the table, clock and tools.

"I just fit," she smiled. "Daddy, what do you want me to do?"

"That's your clock, daughter. You may do whatever you want with it."

"It doesn't go," Mildred noted. "I'll fix it."

And she set to work with a will. Outside the rain was falling, but she didn't mind at all. Mildred was doing boy's work, and she was the happiest girl in town, though really I'm afraid that poor clock never did "go" again.—Selected.

### What Moses Learned.

These sayings are taken from the ancient Egyptian books called "Instructions", in which rules were laid down for the guidance of the young. These rules were probably taught Moses and helped make him a great man.

"Spend no day in idleness.

"Speak truth, do what is right; for it is great, it is enduring."

"Be kind to the widow and orphan and feed the starving animals of the desert."

"Never forget to be respectful and do not sit down while another stands who is older than you."

"Never forget what thy mother hath done for thee."

"How good it is when a son obeys his father."

### Zeno the Wise.

Minna McEuen Meyer.

"Good night, Zeno. Lie down on your mat. The children are all asleep and it's time for good doggies to go to sleep, too."

Zeno wagged his tail and Mr. White patted the dog's head. Then Mr. White climbed the stairs and Zeno lay down on his mat in front of the open fireplace.

It was chilly outside for a cold wind was blowing from the sea, but Zeno felt very comfortable in the living room of the great orphanage, for the fire had not been entirely covered and now and then bright little flames shot up through the ashes. When this happened the dog would open his eves to watch the flickering light, and then as the flame died down and it became dark he would go to sleep again.

Suddenly there came a loud crack. Zeno sat straight up on his haunches. A bright spark shot out from the fireplace and landed right in the box of shavings and kindling wood that one of the boys had brought in from the carpenter shop. Pretty soon there was a sputting noise and then a very bright flame, much brighter than those Zeno had been watching. The kindling wood was all burning with a very sharp crackling noise, and it was sending out many sparks. One of these sparks landed on some cushions and they began to burn, but instead of sending out bright flames they sent up black smoke. The smoke began to fill the room, and Zeno felt very queer. Something was wrong, he felt very sure of that.

Now all this time Mr. White, who with Zeno's help took care of that great Near East Relief Orphanage with its thirteen hundred children, was sound asleep, as were all the children. And they slept right on, although the smoke had formed a great dark cloud in the room and the red flames were burning a hole in the floor of the living room.

Then as if in a dream Mr. White felt something cold pressing hard against his cheek. He opened his eyes. There was Zeno standing over him and the cold thing that had pressed against his cheek was Zeno's nose.

In a moment Mr. White smelled the smoke and heh urried out of bed and ran downstairs to put the fire.

None of the children knew anything about the fire until the next morning, when Mr. White told them and praised Zeno for being such a wise and faithful dog. The boys cheered and shouted, "Hurrah for Zeno"! while Zeno frisked and barked to show how happy he was that the children had been kept from harm.

### "MY MOTHER."

"My mother is the best of all
The bunch around our shack;
She knows just how a feller feels
More than the whole blamed pack.
If I am sick, or blue, or bad,
No matter what's the plight;
Why, mother stays right by me
Till everything is right.

"Oh, yes, I love my dad you bet
And he's my pal and chum;
But does not seem to understand
When all these troubles come
Just what to do or what to say
Nor how to mend a tear.
I guess it's cause he has some
Bigger trouble of his own to bear.

"Now, sir, she's not like mother,
She's always tired I guess;
Or else she's always fussin' 'round
About a beau, or dress.
And so there's no use askin' her
For one thing or another;
You bet I'd hate to be the boy
That has her for a mother.

"Of course I have a brother,
And he's big enough 'tis true;
But no use askin' him for help,
For he has troubles too.
So when I'm sick o rblue or bad,
And all the world's awry,
My mother's all the friend I've got
That will help, or even try."

### WITH GOD.

To talk with God no breath is lost;
Talk on!
To walk with God no strength is lost,
Walk on!
To toil with God no time is lost;
Toil on!
Little is much, if God is in it;
Man's busiest day not worth God's minute;
Much is little everywhere,
If God the business does not share.
So work with God—then nothing's lost;
Who works with Him does best and most.
—Old English Verse.

"I can forgive, but I cannot forget," is only another way of saying, "I will not forgive". A forgiveness ought to be like a cancelled note, torn in two and burned up, so that it never can be shown against a man. There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills.—H. W. Beecher.

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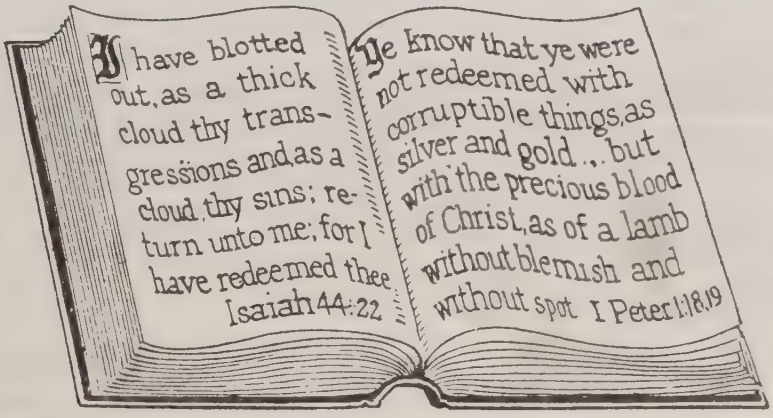
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# Southern Churchman

DOMINUS ILLUMINATIO MEA 1835

Vol. 93. RICHMOND, VA., AUGUST 18, 1928. No. 33.




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**1 PETER 1:23**

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## CONTENTS


| | Page. |
|---|---|
| Thoughts For The Thoughtful | 4 |
| Editorial: Starvation | 5 |
| Rays of Light From God's Lamp—By W. W. Rugh | 6 |
| The Surrendered Life in Christ—By Rev. Frank Cox | 6 |
| The Heavenly Vision in the Book of Psalms—By Canon G. Osborne Troop | 7 |
| Family Prayers | 7 |
| The Whole Church in Action—By Rev. A. N. Hoath | 8 |
| Favorite Scripture Verse | 8 |
| Plans for the Williamsburg Restoration | 9 |
| Eleventh Sunday After Trinity—By Berkeley Minor | 10 |
| A Youth's Impressions of the Seminary—By Bishop Winchester | 11 |
| The Great Commission | 12 |
| Book Reviews | 13 |
| Letters to the Editor | 14 |
| Church Intelligence | 15 |
| Family Department | 17 |
| For the Young Folks | 19 |
| Personal Notes | 23 |



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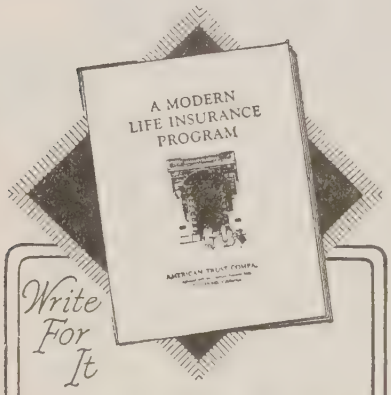
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## Thoughts For the Thoughtful

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Civilization is a contract between the great dead, the living and the unborn. —Edmund Burke.

The contemplation of Jesus will not make you a man. They say you must live with a person to know them. Then, to know Christ, you must associate yourself with Jesus in service and sacrament.—Selected.

"The better sort,
As thoughts of things divine, are intermix'd
With scruples, and do set the word itself
Against the word:
As thus 'Come little ones', and then again
'It is as hard to come as for a Camel
To thread the postern of a small needle's eye'."

—King Richard II.

Though world on world in myriad myriads roll
Round us, each with different powers,
And other forms of life than ours,
What know we greater than the soul?
On God and Godlike men we build our trust.

—Tennyson.

Ah, Lord, Thou knowest us altogether,
Each heart's sore sickness, whatever it be,
Touch Thou our hands! Let the fever leave us—
And so shall we minister unto Thee!

—Edith Cherry.

Don't give up in the face of difficulty. Don't surrender though the odds seem overwhelming. Dare something. Make the venture of faith though toward the seemingly impossible.

"It is impossible to shirk any responsibility that rightfully belongs to us. We may deny that it is ours, may refuse the duty or the blame that attaches to it, but the responsibility we cannot escape."


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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., AUGUST 18, 1928. No. 33.


## STARVATION

Some writers tell us the clearest conception we can form of the mystery of the Trinity is by study of ourselves, of the different elements that make the human being, each doing its separate part, yet all in one. We have the body with its five senses, itself a universe of living and busy things, some too small to be seen under the strongest microscope, born, doing their work of harm or good and dying within an hour, while the body lives; others dormant and ready to wake to life and begin to destroy as the body dies. Within the body are what we call the mind, with which we think and apply our knowledge, the emotions, passions, conscience, imagination, all interwoven, acting and reacting on each other. Somewhere among them, in intimate contact with all of them, yet distinct from all, is that most profound and elusive of mysteries we call the soul, which we feel and know, not knowing whence or how nor when it came to us. We comprehend that it is our gift from the Almighty Creator, our special possession. It is the ray of heavenly light invisible to mortal sight, intangible to mortal touch, which all the weight and power of the earth cannot rend, reaching from us beyond the furthest stars, far beyond the limits of our thought or dreams to divinity, infinity, eternity.

We know the body must die and decay and that with us must go all it contains, all that gives it direction and purpose and action, except that one element of light and life that will continue to live. Yet it is that element and part, destined for immortality, that very many of us neglect and starve.

We feed and pamper our bodies carefully. Some of us give time and labor to storing our minds, doing what we call "cultivating" them, with result of producing nothing, or trash, or poison, or good fruit, as may be. Some of us make pets of our emotions, seek gratification and delight for them in the beauties and appeals of the arts and of nature. Others of us exalt our passion and appetites. The one pure, vital, glowing emanation of the power and goodness of the Almighty Creator bestowed upon us we leave to hunger and be killed.

"The Lord is in His Holy Temple" is invitation and exhortation to us to feed our souls with humility, to let them soar upward through the serene atmosphere of solemn reverence. "Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness" is presentation of opportunity to give our souls the sustenance of sincere penitence, of faithful confession, of petition for continuing mercy, of high resolve and aspiration for better, cleaner, more useful and fruitful life.

Some of us deny our souls even glimpse or crumb of the food they crave by turning our backs on church and church service, indulging indolence or inclination for amusements. Some hear the words and absorb nothing, comprehend nothing, of their meaning or purpose, gather from them no food for the soul, suppress with burdens of trivial or base or selfish meanderings of the mind its longing to ascend and to gather from the illimitable heights and realms above our knowledge and reason purity and inspiration. When the sermon begins many of us in the pews imprison our souls, surround them with crowds of idle or sordid or shameful thoughts, speculations, memories, attentive to everything but the message of love or hope or mercy or instruction the man in the pulpit is trying to give us. When we try honestly to feed and nourish our souls, to stimulate rather than restrain their upward flights, no sermon is dull or uninteresting. Always there is the text: and every text has its meaning. We in the pews forget the text. Instead of trying to gather and assimilate the teachings, we drift to shallow, frequently foolish, criticism of such small things as gesture or intonation or pronunciation, forbid our souls from tasting what is offered them from the Word of God by the servant of God seeking to expound the Word.

So we go through the festival and fasting seasons of the church, through all the affectionate and wisely planned inducements and persuasions that great and kindly mother offers us to realize and recognize and feed our souls. So we go through our daily lives, year after year, scheming, laboring, devising, to provide for the parts of us that must die, neglecting, chilling, starving, the one part that must live.

We may read in many books of the men and women who have nourished their souls, filled them with the invisible, ineffable glory from on high and made the light they gathered shine for the gladdening of mankind. Their deeds and words, wafted along the years and generations, live like gracious fragrance from far-away gardens to purify, revive, ennoble. We have such living among us—everywhere—most of them unknown beyond the narrow or wide circles in which they move, through which their influence is felt, giving outward and visible evidence of inward and spiritual grace, the results of their living and doing to be told by new voices in the hosts of the redeemed. Yet multitudes, reading and knowing of the enriched souls that have gone beyond after yielding blessing so abundantly, seeing about them the strong souls which win honor and power for religion and piety, cleanse public sentiment and keep alive high ideals, continue to starve their own souls. More obdurate than the prodigal of the parable, lacking even his instinct for self preservation, they turn their backs on a Father's proffered and waiting welcome and feed on husks.

For one soul the times of darkness and sorrow and fear that come upon the strongest, greatest, boldest, of us all are illumined by the clear and steady light, leading onward and upward. For the other soul which has coldly excluded the light, the darkness is impenetrable. The Valley of the Shadow through which all must go for the

inevitable journey from the known to the unknown, from the present and familiar to the tremendous mystery is as we will make it, as we nourish or starve our souls, a joyous road with the everlasting rod and staff to comfort and sustain, or a lonely, fearful, desolate going into black, bleak night.

**Alfred B. Williams.**

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate of the Bible Institute of Pennsylvania 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

PART II.

**Subject and Purpose of the Divisions of the Bible.**

**First—The Old Testament, or Covenant.**

**Subject.**—The revelation of redemption by type, promise, prophecy and psalm (Heb. 1:1; Luke 24:44).

**Purpose.**—To reveal the Person and Work of the coming Redeemer (Rom. 15:4; 1 Cor. 10:11; Heb. 8:5; 9:10, 11, 12, 24; 10:1).

All the Old Testament types of persons, events, institutions and forms of worship pointed to the Anti-type, our Lord Jesus Christ, who is the sum and fulfillment of them all (Heb. 9:1-11; 10:1-14).

In Him also all the promises have been or will be fulfilled (2 Cor. 1:20).

In the experience of God's people, individually and nationally, as recorded in the poetical books, we read the experience of Jesus Christ, first and above all (Ps. 45:6, 7; Heb. 1:8, 9; Ps. 8:4-8; Heb. 2:6-8).

Christ and His work are the main themes of the great prophetic portion of the Old Testament (Luke 24:26, 27; 1 Peter 1:10, 11).

**1. The Law, or Pentateuch—Genesis to Deuteronomy.**

**Subject.**—The revelation of the beginning of God's works and ways, both in creation and redemption. "He made known His ways unto Moses" (Ps. 103:7).

In Genesis God tells us of His ways in redeeming a ruined earth, and also of His ways in redemption, with seven men, Adam, Abel, Noah, Abraham, Isaac, Jacob and Joseph.

In Exodus He speaks of His ways with Israel in separating them unto Himself as a nation.

In Leviticus He draws aside the veil and reveals His ways in the sanctuary in the midst of His people in Israel.

In Numbers He tells us of His ways with Israel in the wilderness.

In Deuteronomy we learn His ways in reviewing the past and giving instructions for the future of His people.

What a revelation of God's counsels are given in this handful of books, which outline the whole plan of the Bible, as well as the whole plan of redemption!

**Purpose.**—To declare to us, from the beginning, the end of God's purpose and work of redemption. Every act of God has eternal significance, and through a revelation of the beginning of His works and ways in redemption He has typified or foreshadowed for us every step in the plan for the fulfillment of His wonderful redemptive purpose (Eccl. 3:14; Isa. 46:9, 10; Acts 15:18; Rev. 22:3-5).

# THE SURRENDERED LIFE---IN CHRIST

## Conducted bythe Reverend Frank Cox

WANTED—a faith and a presentation of the faith that is simple, practical, and convincing. There is hardly anything so lacking among us as a workable knowledge of our faith. Our people as a rule are regrettably ignorant of the simplest fundamentals of the Church's teaching. We know that Our Lord appealed to the common folk, and that the early Church was successful in her efforts to train even the slaves in a definite understanding of her teachings, but today there is ignorance where once there was knowledge.

We have seen how our young people can come through the Church Schools minus a definite knowledge of even the authors of the books of the Bible, and how men may come so far as the seminary and still be hazy on many of its simplest teachings. It would be a rash person indeed who could approach the average congregation and expect much information as to Christ's atoning work, and the man who would mention the deeper life in Christ, Spirit-filled and Spirit-led, would be speaking in terms resembling the traditional Greek.

Our young people's societies could do an excellent work in remedying this situation, but hazy discussions concerning socialism, and the like in place of real study of some Scripture truth or character will not affect the change.

Much of the fault lies at the door of our teachers and ministers. Some of them have been so occupied with following new theories in Scripture and in teaching method that they have had little time to give to the impartation of knowledge. In place of the definite catechetical methods that have succeeded in the past, they have substituted argumentative discussions by minds poorly furnished with fundamental facts.

Now the Gospel of Christ is news, not views, and the Church of Christ is a training school, not a debating club. As long as we minister to the conceit of men's minds by encouraging them to think that their fruitless discussions are going to add to the deposit of the faith, we shall never have a group of sincere learners.

The first remedy I should propose is that we become convinced that the Christian faith has something from which even twentieth century minds can learn. We must possess that settled conviction of the supremacy of Christian truth. We can then teach it serene in the conviction that it will serve the coming generation as it has served the past.

We must teach it more simply, rather determining to follow the example of our Lord in His simplicity, than the schools in their verbosity. We must be more anxious to be understood than to make a reputation.

We must emphasize the truths that the Apostles preached —sin and salvation, Christ's death for sinners, and holiness of life imparted through His Power. We must speak them with burning conviction, for a world gone mad after self is not going to listen to half-hearted advocates of the Gospel. Above all, let us press for a definite decision. We are not addressing a company of savants on a point of ancient lore, but are speaking to men and women about the burning questions that affect their whole future. We are there to gain a verdict for our Master. Let us never teach or preach these truths without leaving the impression that to reject them means a loss that nothing else can repair.

---

**VIRGINIA.**

Three English ships of Destiny
  Weighed anchor in the Thames—
Sarah Constant, Godspeed, Discovery—
  Dropped anchor in the James.

They called the land Virginia,
  For virgin-queen took name,
Here Nature fashioned Gateway
  To fortune and to fame.

While tested by adversity,
  At times by strife beset,
She bravely overcame these—
  Or stood up and bravely met.

Now would you know her secret?
  For God. man's rights as well—
If you would know glory
  Let her achievements tell.

—Sterling Boisseau.

# THE HEAVENLY VISION IN THE BOOK OF PSALMS

## By Canon G. Osborne Troop

INTRODUCTION.

NEITHER this article, nor any other that I may subsequently write, pretends to be an actual study of the Book of Psalms as a whole. Rather would I, by the grace of God, make selections here and there throughout the Book, which reveal beforehand the light of the knowledge of the glory of God shining ever in the Face of Jesus Christ. I have for a number of years been greatly helped by Professor Moulton's able presentation of the Psalms in two small volumes of his larger work, entitled "The Modern Reader's Bible". Professor Moulton, by special permission of the university presses of Oxford and Cambridge, uses as the basis of his text the Revised Version; but he so presents the text, in clear literary form without chapters and verses, as to leave the ordinary reader in no doubt whatever that he is reading a beautiful Book of Hebrew Poems. The work is done most reverently, with nothing to disturb the mind of the most sensitive Christian reader. The result is only an added charm to the old familiar words as read in the Bible or Prayer Book.

The revisers of the Old Testament did their work in a very conservative way. Among other slight but singularly helpful changes in the translation they introduce the word "peoples" in the plural, where the Authorized Version gives the word in the singular only. At first thought this may seem a trifling distinction; but we shall see that it throws fresh light, for example, upon the Psalms, and lends fresh intelligence to our reading of them. We are so familiar with the Psalms that we are tempted to forget that they constitute the Hymn Book of the Hebrew People. Speaking generally, when the word "people" occurs it means the chosen People of God, the descendants of Abraham, Isaac and Jacob. When we meet with the word in the plural, it stands for all the other "peoples" of mankind.

The importance of this distinction is strikingly illustrated in the Revised Version of Psalm 67. That Psalm is a heart-moving cry for the outpouring of God's blessing upon Israel, that as a result, all the ends of the earth may be partakers of His salvation. Let me paraphrase it in a simple way:

"God be merciful unto us, Hebrews, and bless us,
And cause His Face to shine upon us;
That Thy way be known upon earth,
Thy saving health among all nations.
Let all the peoples praise Thee, O God,
Let all the peoples praise Thee.

"O let the nations be glad,
And sing for joy:
For Thou shalt judge the peoples with equity
And govern the nations upon earth.
Let the peoples praise Thee, O God,
Let all the people praise Thee.

"The earth hath yielded her increase:
God, even our own God shall bless us.
God shall bless us (the Hebrew people)
And all the ends of the earth shall fear Him."

This Psalm, thus understood in its missionary aspect, is in complete harmony with the words of St. Paul in the eleventh chapter of his Letter to the Romans, where he assures us that the conversion and restoration of Israel shall be as "Life from the dead" to the degenerate world. With this St. Peter also agrees, when speaking to Jews just after Pentecost, he says, as recorded in The Acts, chapter 4, verse 19, Revised Version:

"Repent ye (Jews) and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ, who hath been appointed for you, even Jesus: Whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets which have been since the world began."

These wonderful words of St. Peter are full of interest to us in particular, since God has conferred upon our England the peculiar honor of the mandate for the Holy Land and City. Neither the Jews, nor England, nor the other nations of mankind, begin to realize the solemnity of the trust thus committed to the British Empire, supported—**let us not forget—by the United States.** England is (unconsciously) holding Palestine in trust, while God is working His purposes out for the conversion and restoration of the people of Israel as His missionaries to mankind. When Israel is in right relations with God, then, and not till then, will the "peoples" comes into right relation with Him.

May I reassure some of my readers by adding, that I am not a believer in the Anglo-Israel Theory, but a very humble student of the fascinating Word of God?

# FAMILY PRAYERS

Collected by the Right Reverend William Meade—

O THOU KING of Kings and Lord of Lords, who dwellest in the light which no man can approach, whom no man hath seen or can see, but who are nevertheless not far from every one of us, vouchsafe to listen to the supplications of Thy poor needy creatures. Whom have we in heaven but Thee, and there is none upon earth that we desire but Thee. O Lord, we know not how to pray as we ought; let Thy spirit help our infirmities, and intercede within us with groanings not to be uttered. O Lord, Thou madest us, and not we ourselves; we are Thy people and the sheep of Thy pasture. O Lord, the way of man is not in himself; it is not in man that walketh to direct his steps. We are wise to do evil, but to do good, we have no knowledge, out of our hearts proceed all manner of evil things, and Thou art of purer eyes than to behold our iniquity. But Thou hast not dealt with us according to our iniquities, but hath been very gracious to us. O, put Thy fear into our hearts, that we may not any more sin against Thee. Take away our hearts of stone and give us hearts of flesh that we may love Thee for all Thy goodness to us. Lift up the light of Thy countenance upon us and put gladness into our hearts, far more than when corn and wine aboundeth. Write Thy love upon our hearts, and make us to delight to do Thy will. Give us grace to walk worthy of the high vocation wherewith we are called, with all lowliness, and meekness, and long suffering, forbearing one another in love. May we abound more and more in love to all men and, as we have opportunity, do good to all men. Make us to be zealously affected in every good work; and whatever we do, may do it heartily, as to the Lord, and not to men. May we serve the Lord in joyfulness and gladness of heart all our days, ever going on our way rejoicing. Teach us, O Lord, in whatever state we are in, therewith to be content. And when we walk through the valley of the shadow of death, be Thou with us that we may fear no evil: then may we joyfully give thanks unto Thee for giving us the victory through our Lord Jesus Christ.

And may all who are now sitting in the region and shadow of death come to the glorious light of Thy gospel. Let the sorrowful sighing of the prisoners come before Thee; and according to the greatness of Thy power, preserve Thou those who are appointed to die. Look with compassion on a world that is lying in wickedness. Do good in Thy pleasure unto Zion. Build Thou the walls of Jerusalem, and let peace be within her walls and prosterity within her palaces. From the rising of the sun even unto the going down of the same, let Thy name be great among the heathen; and in every place, let incense be offered unto Thee, and a peace offering. For all these blessings on ourselves, and our fellow creatures, we would further pray in the perfect and comprehensive words of Him who taught us when we pray to say: Our Father, who art in heaven, etc.

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Isn't it strange that Princes and Kings,
And clowns that caper in sawdust rings,
And common folks like you and me,
Are builders for Eternity?
To each is given a bag of tools,
A shapeless mass and a book of rules;
And each must make, ere life is flown,
A stumbling block or a stepping stone.

—R. L. Sharpe.

# THE WHOLE CHURCH IN ACTION

## By Arnold N. Hoath

THE other day seventy laymen of a church in one of our eastern dioceses went forth in pairs to make a thorough canvass of every church family in their parish. Money was not the object of their calling, and finances were not mentioned. Nor were the visits merely social, in an endeavor to create a feeling of good-will. As the intention of this visitation was to arouse and stimulate interest in the Church, the visitors with directness and definiteness discussed the Church services and the various Church activities and informed their hosts of the work which the Church was trying to do or was desirous of doing. This particular church has an amazing record of advancement and of giving. But it is not surprising is it, that a church which enlists the hearty support of the laymen in this Scriptural fashion should be making remarkable progress and should be a church where the men delight to attend?

Throughout the Episcopal Communion there is a more or less general unrest among the laymen of the Church. It is felt that the Church is not making the headway that she should, nor taking advantage of all the opportunities that beckon her. It is recognized that the ethics of Twentieth Century civilization is having a greater influence upon the Church than the ethics of the Church are having upon Twentieth Century civilization. A materialistic generation is not being captured by the Kingdom of God, and there are many who feel that only a complete recognition of the place which the laymen should occupy in church work will enable us to face with confidence a situation that is yearly growing more discouraging. Men who have realized the seriousness of our shortcomings and who have caught a vision of the glorious possibilities that crowd around us are no longer satisfied to look upon the raising of funds and the attendance at men's clubs where supper, smoking and an address on the poetry of R. W. Service comprise the agenda, as the sole contribution the Church may expect from them. They realize that unless the whole membership, men, women and clergy, share in the spiritual work of the church, in the ministry of evangelism, and the promulgation of the Gospel, the ineffectiveness which characterizes so much that the church attempts to do will continue.

We are not now discussing the recent pronouncement of the Bishop of Manchester (whose outstanding attainments as theologian are acknowledged by all parties within the church) that if a layman with reverent intention to consecrate the bread and wine should pronounce the words of consecration, such consecration is legal and valid, although irregular; nor are we now suggesting that pulpits of churches with a resident clergyman should be occupied occasionally by laymen, although nothing is more painfully obvious than that ordination does not in itself endow one with the prophetic spirit, nor grant to the ordained the gift of lucid discourse. The point we wish to make is that if the Church is to go forward, every member must do the work which if not done by him will be poorly done by others or not done at all. Too long have we acted as though our Lord's command, "Go ye into all the world", was addressed not to the Church but to an order within the Church. We must return to the primitive custom of every Christian being an active missionary as the Christians in Korea are today, if the Church is to make appreciable progress in winning the world for Christ.

If only the officers had gone over the top during the war, and if the private soldiers had remained behind giving only their "moral" support to the officers (whatever "moral" support is) would there have been a tremendous victory? Yet in the Church we expect the Bishops and other clergy to do all the fighting while the laymen cheer them on with their presence at the church services and with their offerings towards the expenses of the campaign. Fighting alone, the clergy are too few for their stupendous task. With all the energy and devotion of which they are capable they are unequal to the struggle. If the battle is to go in favor of the Lord of Hosts the laymen must come up from the protected rear and take their places on the firing-line. For who ever heard of a military campaign in which the generals who directed the course of the battle did not remain behind while the private soldiers and lesser officers did the actual fighting? It is a common-sense principle that the Church seems to have forgotten.

Is it not a remarkable thing that when our Lord organized His Apostolic Group He gathered about Him laymen with varied experiences in their rough-and-tumble of strenuous living? When He wished to organize His work, He who loved His Church chose no ecclesiastic, or recognized officer of the Jewish Church. Since the time of our Lord, what has history taught us of the times of great Church revivals? The lay-preacher of the first Christian century made Asia Christian. The lay-monks of the Roman Church were responsible for the Reformation victory. The Weslayan revival was a lay revival. John Calvin was a layman. The Wycliffe and Lollard Movements were lay-movements.

In modern times it was a layman, Robert Raikes, who introduced the Sunday School. It was another layman, Williams, who thought of the Y. M. C. A. Booth organized the Salvation Army. The Modern Missionary Movement was inaugurated in 1806 by five laymen. And so one might continue. When the laymen come up to the firing-line, something is bound to happen.

But what can laymen do today to increase the effectiveness of the Church's work? In his pastoral charge of a few weeks ago the Canadian Archbishop of Huron suggested the formation in every parish of a band of pastoral helpers in which all members should be trained to serve by turns and whose duty would be to visit the whole membership of the Church, and especially those distressed in mind, body or estate. Were this done, he claimed the pastoral services of the clergy would be immensely supported, the clergy would be relieved of what is often an impossible task, i. e., attending to all the pastoral demands of a large congregation and also at the same time giving proper attention to the ministry of the Word, the people would be trained in the work of ministering, the Church would be enormously strengthened, and become what our Lord intended it to be—a brotherhood where the people would be trained in the practice of brotherly love. Schoad in "Evangelism in the Church" relates that in one church fifty-four laymen, working in groups, secured 1,194 members in three weeks. Leon C. Palmer in "The Ministry of Laymen" tells of a Brotherhood of St. Andrew Chapter in North Carolina who brought to their rector in one year (1914) one hundred and thirteen candidates for Confirmation, sixty-two of whom had not been baptized. The Bishops' Crusade made large use of the laymen. Of the contribution which the laymen made to this momentous movement Bishop Darst writes: "The Bishops' Crucade has not only shown the need for Lay Evangelism, but has revealed also the very significant fact that we have splendid laymen who are willing and anxious to give themselves to such service. It was discovered also that in those dioceses where Lay Evangelism has been emphasized for several years a large number of laymen were both ready and qualified to serve as National Crusaders, and these lay Crusaders made a distinct contribution to the movement.

"All of this goes to prove the truth of the statement that we have in the laymen of the Episcopal Church a source of power and the Church must harness this power to the purposes of God."

"The Church must harness this power to the purposes of God." Yes. For if she does not she will not be able to take full advantage of the glorious opportunities awaiting her. The work of the Kingdom of God requires that the whole Church should get into action.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by the Rev. J. W. Ware, of Orange, Va.:

> "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My Glory, which Thou hast given me, for Thou lovest Me before the foundation of the world" (St. John 17:24).

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Jesus said, "Go home to thy friends, and tell them how great things the Lord hath done for thee. And he departed and began to publish in Decapolis how great things Jesus had done for him" (St. Mark 5:19 and 20).

Go, and do thou, likewise.

# PLANS FOR THE WILLIAMSBURG RESTORATION

THE restoration of Williamsburg, capital of colonial Virginia, backed by the millions of John D. Rockefeller, Jr., will move forward cautiously and with accuracy as its goal and keynote, that the ancient city may become truly a historic shrine.

The project, which will preserve in all its former glory the city which figured so prominently in the early history of America, has received world-wide comment, comment which has been all but universally enthusiastic. Here and there, however, have arisen the questioning voices of those who would know how such a restoration might be accomplished.

To these voices, which he deems both just and reasonable, the Rev. Dr. W. A. R. Goodwin, director of the restoration, and in whose mind the project first took form today made reply.

"In the first place," said Dr. Goodwin, "we believe that there are few who realize how much of the Williamsburg of colonial days remains undisturbed today. Many who come here and see the map of the city drawn by a French army engineer in 1786 are greatly surprised to see how closely it resembles a map drawn but a few weeks ago, and their surprise increases as they begin to pick out the many public buildings and private homes which appear upon both maps. Of course some of the buildings have been changed in the course of their long service, but the evidence of their original design are unmistakable. Many have remained untouched.

**Missing Buildings To Be Replaced.**

"Yet," continued Dr. Goodwin, "there are many buildings which are missing, some of them, including the royal governor's palace and the House of Burgesses, destroyed more than a century ago. These must be replaced, and to this end we have instituted a research program which will continue until all possible sources of information have been exhausted.

"This program was planned in consultation with Dr. Putnam, of the library of congress, and Dr. Jameson, curator of colonial records in the library of congress. Donald Millar, of New York, architect and archeologist, has been employed for research work in England. Miss Mary F. Goodwin, of Norfolk, historiographer of the Episcopal Diocese of Southern Virginia, is giving her full time to research work in the libraries of Virginia. Henry Stevens, Son & Stiles, experienced investigators of London, England, have also been retained for work in England. Dr. Thomas J. Wertenbaker, professor of American history at Princeton university, is doing special work of historical research. Further assistance is being given by W. G. Stanlard, secretary of the Virginia Historical Society; Dr. McIlwaine, Virginia State Librarian; Dr. E. G. Swem, librarian of the College of William and Mary; and by historians and authorities upon historical research throughout the country.

"The French military records known to contain frequent reference to the Virginia peninsula, where French troops under Rochambeau and Lafayette fought several engagements, will be searched under the direction of the curator of archives of the French government. To this phase of the work Jules Jusserand, former French ambassador to America, is lending his interest and influence.

"In addition," Dr. Goodwin said, "there are a great number of books, pamphlets and papers embodying and condensing a vast amount of research work, already at our disposal." (It is also known that Dr. Goodwin himself had spent five years in research prior to presenting his plan to Rockefeller.)

"Then," said Dr. Goodwin, "there are those to whom the actual work of the restoration is entrusted. They have been selected only after a most careful investigation as to their qualification for such work.

"The firm of Perry, Shaw & Hepburn, 177 State Street, Boston, authorities on colonial architecture, are the architects in charge. They are empowered to call in consulting architects and archeologists. For instance, in connection with the restoration of the 'Christopher Wren' or main building of the College of William and Mary, oldest academic building and only example of Christopher Wren architecture standing in America, the architects submitted tentative plans to the following group: Charles A. Platt, of New York, authority on Christopher Wren architecture; Charles Coolidge, of Boston; Lawrence Kocher, member of the committee on historical buildings of the American Institute of Architecture; and Ralph Adams Cramm, of Boston. The final plans will be subject to the approval of a committee of the board of trustees of the college, of which committee Dr. James H. Dillard is the chairman and Dr. J. A. C. Chandler, president of the college, is vice-chairman.

**House of Burgesses.**

"In the restoration of the House of Burgesses," continued Dr. Goodwin, "the plans will be submitted to a committee authorized by the Association for the Preservation of Virginia Antiquities, which association deeded over the site of the old capitol to the restoration corporation. This committee will be composed of W. G. Stanard, secretary of the Virginia Historical Society; Dr. Samuel Yonge, who supervised the excavations at Jamestown Island; Dr. J. Stewart Bryan, publisher, of Richmond; Dr. E. G. Swem, librarian of the College of William and Mary; Morgan P. Robinson, curator of the archives of the State of Virginia; and Dr. Douglas Freeman, editor, of Richmond.

"Other phases of the work will be handled by equally competent firms and will be subject to the approval of the architects in charge and other well qualified committees. The general contract for the entire building program has been awarded to the engineering firm of Todd & Brown, of New York, successors to Todd, Robertson & Todd, builders and owners of the Greybar building in New York City. The landscape work is in the hands of Arthur A. Shurtleff, of Boston, one of the best known landscape engineers and architects in America. Sanitary engineering and investigation will be done by the firm of Metcalf & Eddy. The zoning expert is John R. Fox, of New York. A complete survey of Williamsburg and surrounding country is being conducted by J. Temple Waddill, of Richmond. The tree surgery is in the hands of Underwood Brothers, of Richmond. The heating problem and that of undergrounding all light, power and telephone wires in the city are in charge of French & Hubbard.

"Then," Dr. Goodwin said, "there is the most important subject of antiques. It is proposed to museum several of the old homes of the city which will be open to the public, as well as to museum portions of the 'Christopher Wren' building, the governors' palace, and the House of Burgesses. The program on the selection of antiques has been placed in the hands of a committee composed of W. G. Perry, Chairman; R. T. H. Halsey, Director of the Metropolitan Museum of Art, and one of those instrumental in the creation of the American Wing, also the author of "The Homes of Our Ancestors"; L. G. Myers, of New York, private collector of antiques; John R. Todd, of Camden, S. C., private collector of antiques; and W. A. R. Goodwin, ex-officio. This committee will provide the place museumed with antiques of the period and design characteristic of the Williamsburg of the day to which it is to be restored.

"There are many other things which are being done," Dr. Goodwin explained, "to make this restoration as complete and accurate as possible. I feel that it is only necessary to say that these things will be handled in a similar way and by those best qualified to consider them. In the end we will have a shrine of which Virginia and the nation may well be proud and for which they may be sincerely grateful to John D. Rockefeller, Jr."—Norfolk Ledger-Dispatch.

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**CONSOLATION.**

**By B. A. M. Schapiro.**

There are times when my heart is heavy,
And my soul is weighed down with fear;
Then it is that the Word of promise
Clears each doubt, gives rest, dries each tear.

Those pages, so precious with treasures
Of our Father's great mercy and love,
Seem more than the sands of the sea-shore,
Or the stars in the heavens above.

Shutting out all the claims of the worldly,
In the quietest nook of my room,
To God's Word I give prayerful attention
And I find it dispels all my gloom.

With sweet memories of His consolation
Comes the feeling of gladness and joy,
And the peace passing knowledge sustains me
As I seek His good will to employ.

And still this is not all to charm me;
Tho 'tis much in a life fraught with thrall,
The deep secret of earnest heart-longing
Is to know and love Him above all.

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Now the man out of whom the devils were departed, besought Jesus that he might be with Him. But Jesus sent him away saying, "Return to thine own house, and show how great things God hath done unto thee" (St. Luke 8: 38 and 39).

# ELEVENTH SUNDAY AFTER TRINITY

## By Berkeley Minor

**COLLECT.**

O God, who declarest Thy almighty power chiefly in showing mercy and pity; mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ, our Lord. Amen.

THE grace sufficient to enable us to run the way of His commandments is a large measure, indeed, larger for some than for others; but "He giveth to all men liberally, and upbraideth not" (James 1:5). That simple and strong metaphor of Ps. 81:11 expresses most forcibly God's willingness to give. "I am the Lord thy God, who brought thee out of the land of Egypt. Open thy mouth wide and I shall fill it." There is no limit of the gift save in the capacity of the seeker. An act so slight as the opening of the mouth, gives Him the opportunity He wishes and needs in order that He may bestow His inestimable benefits, the promises so abundant, and the treasures of heaven, not of earth; but often our wish for blessings of earth makes us open our mouth wide for them, as the child opens its mouth for sweets, and for much that is injurious to health.

We read in Joshua 5:12 that "the manna ceased on the morrow after that they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year." In what form shall we receive the heavenly treasure after passing Jordan? We know not, nor can imagine; for Isaiah and Paul both tell us by the Spirit: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love Him" (1 Cor. 2:9).

One longs to know more that treasure of which the type is the "old corn of the land", flowing with milk and honey, into which Joshua had just led Israel over Jordan, of which Isaiah (quoted by Paul) said: "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him" (Is. 64:4). But Paul goes on to say in the next verse of 1 Cor. 2:10: "God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." Then let us pray earnestly for such a measure of grace as may make us partakers of the heavenly treasure in the life to come, and even also that revelation of it here by His Spirit, which searcheth all things even the deep things of God."

THE Epistle for the Eleventh Sunday after Trinity is 1 Cor. 1:11, and is Paul's testimony as a witness for the Resurrection of Jesus. He testifies to five appearances of the Lord to others, and then of His being "seen of me also, as of one born out of due time".

The first appearance of Jesus to Paul was near Damascus (Acts 9:3-6), and converted him from a persecutor to the greatest missionary of the world. Three times after that he appeared to this devoted servant. 1. At Jerusalem, when the Lord bade him "Depart, for I will send thee far hence unto the Gentiles" (Acts 22:21). 2. At Corinth, where the Lord told him, "Be not afraid; but speak and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city" (Acts 19:9-10); and 3. In Jerusalem again, when in prison, "The Lord stood by him and said: Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou also bear witness at Rome" (Acts 23:11).

It seems to me that, taking all the circumstances into consideration, no testimony to the Resurrection of Jesus by the many other witnesses, is stronger (or even as strong as) this of Paul. There were nine appearances of Jesus between His Resurrection and Ascension; these with the Ascension appearance make ten up to His departure from earth. There were five after this, four to Paul and one to John in Patmos. Paul speaks here of five of the ten, beginning with that to Peter. These five we may presume he thought the most important. He leaves out the two appearances to women, perhaps on account of a man's natural readiness to undervalue woman's testimony, as that of those apt to be guided more by feeling than by judgment.

The other three appearances, omitted by Paul, are, viz.: The appearance to the two at Emmaus; to the Apostles without Thomas, and to the seven at the Sea of Tiberias. As five of these witnesses were of the twelve, and very noted ones, it is hard to say why Paul left out this miracle at the Sea of Tiberias, especially as it gives us more details than any other of the ten, also our Lord's last miracle. The great force of Paul's testimony is derived from the fact that he was a most **unwilling** witness, and the further fact that to him Jesus appeared four times; while to none of the others did He appear more than thrice, so far as appears in the New Testament record.

Paul's evidence has the element that makes Thomas' so forcible, only in a much higher degree, the unwillingness to believe.

The evidence of all the other witnesses of the Resurrection is open to this objection, that they were **willing** witnesses; for the Resurrection gave back to them a dear friend, and a Messiah who had promised them rich rewards on earth, as they thought. The great strength of their testimony does not appear till after His Ascension, when all their hopes of earthly glory were finally dissipated, under bitter and cruel persecution, and even unto death, they stood by their words, and never for a moment ceased to declare the truth about their crucified, and risen, and ascended Lord. But the witness of Paul differs from that of all the rest, in this, that from the very first, after Jesus appeared to him near Damascus, he testified to facts which brought on him much persecution and obloquy. He who had been a member of the Sanhedrin, highly honored by the Jewish hierarchy, became an outcast, hated by all his former associates with a deadly hatred. No one is so hated as a renegade; and such was Paul in the eyes of the Jews. Peter and John were comparatively insignificant in their eyes. Compare the action of the great council, the Sanhedrin, towards Peter and John, and toward Paul; both persecuted, but Paul much more fiercely than the poor fishermen of Galilee. Their loss in the esteem of the world was small compared with that of Saul of Tarsus, "brought up at the feet af Gamaliel" (Acts 22:3), a Pharisee of the Pharisees, a member of the great council. Compare the treatment of the fishermen, Peter and John, by this Council, with that of Paul, and we can realize better what Paul had lost by becoming one of the hated sect of Nazarenes. Though the Council is "minded to slay them" (Peter and the other Apostles), yet Gamaliel can turn them from their purpose, and they dismiss them after beating them, it would seem almost contemptuously, commanding them not to speak in the name of Jesus (Acts 5).

But the same Council with Paul before them seem wrought up to madness, and Lysias, the chief captain, has to rescue Paul by force, fearing lest he should be "torn in pieces by them" (Acts 23:10). Surely we have strong reason to believe "in the resurrection of the body, and the life everlasting", resting on such evidence as this.

And later on in this fifteenth chapter, so often set before us at funerals, Paul in most forcible language declares the importance of Christ's Resurrection as an historic fact: "If Christ be not risen, then is our preaching vain, and your faith is also vain" (v. 14). It is the keystone of the arch; when that falls, all falls. But oh! the comfort of that outburst of the Apostle, with which the service begins: "But now is Christ risen from the dead, and become the first fruits of them that slept" (v. 20). "O death, where is thy sting? O grave, where is thy victory?"—"Thanks be to God which giveth us the victory through our Lord Jesus Christ" (vs. 55 and 57).

THE Gospel for this Eleventh Sunday after Trinity is St. Luke 18:9-14, and is the most familiar perhaps of all the parables, and one of the shortest. It is addressed unto "certain which trusted in themselves that they were righteous, and despised others". The prayers are in strong contrast. The Pharisee gives thanks and asks for nothing; the publican offers no thanks and asks for only one thing. In a different frame of mind the Pharisees's thanksgiving would be eminently proper; that I am not an extortioner, nor unjust, nor an adulterer, are surely good causes for thanksgiving to God, if I recognize the source of the mercy by which I have been preserved from such sins, and can feel that by His grace I have been innocent of such transgression in thought, word, and deed; but who can come into His presence and not feel that at least in thought he has come short of such perfection? Had the Pharisee stopped his thanksgiving there, we might have been charitable enough to suppose that he was humbly thanking God for the grace given him to lead so upright a life; but his contemptuous reference to "this publican" shows how entirely he exalted himself, while "this publican" had humbled himself. No device of Satan is more effective

than that by which he induces a man to compare his life with one less favored in his environment, like "this publican", forgetting that God judges us as much by our opportunities as by our conduct, and "that it shall be more tolerable for the land of Sodom in the day of judgment than" for a Capernaum, or a Chorazin, or a Bethsaida (Matt. 11:20-24).

The attitude of the Pharisee is that of the sinner who feels not his burden of sin; "'Tis all of self and none of Thee"; the publican's is "None of self and all of Thee"

"My sins, my sins, my Saviour,
They take such hold on me;
I am not able to look up,
Save only, Christ, to Thee;
In Thee is full salvation,
In Thee abundant grace;
My shadow and my sunshine;
The brightness of Thy face"
(Ps. 40:15).

The faith of the little child is the faith most pleasing to God, and the Psalmist gives us an example of humility that of the weaned child: "Lord, I am not high-minded; I have no proud looks. I do not exercise myself in great matters that are too high for me; but I refrain my soul and keep it low, like as a child, that is weaned from his mother; yea, my soul is even as a weaned child" (Ps. 131:1-3). James Montgomery's paraphrase is beautiful too:

"Lord, forever at Thy side
Let my place and portion be:
Strip me of the robe of pride;
Clothe me with humility.

"Meekly may my soul receive
All the Spirit hath revealed;
Thou hast spoken, I believe,
Though the oracle be sealed.

"Humble as a little child,
Weaned from his mother's breast,
By no subtleties beguiled,
On thy faithful word I rest."

# A YOUTH'S IMPRESSIONS OF THE SEMINARY

## By Reverend James R. Winchester

EARLY and first impressions are the most lasting as well as most vivid. Such is the uppermost thought in my mind today, as the dear old Seminary in Virginia comes into vision with all of its hallowed associations. 'Twas in the spring of 1867 that I entered the Episcopal High School, being one of four boys as boarding pupils. Landing in Alexandria by boat from Washington, stopping a few hours at the old Mansion House for dinner and awaiting a conveyance to take me to my destination, I concluded to engage the services of a small Ethiopian to guide me to the Seminary Hill. He consented for the financial consideration of thirty-five cents. After a healthy walk of three miles I found myself at the Seminary, and there met a theological student coming out of Aspinwall Hall. He had known my uncle, Rev. Dr. Samuel Ridout, a beloved alumnus of the Seminary and then a clergyman in Virginia, under whose advice my mother had consented to my going to the High School, just after a severe illness of typhoid-pneumonia. My first impression as I reached the Hill, was "what a beautiful grove of spreading oaks and what restful looking brick buildings nestled amid the quiet". This was very natural, for I had come through rural scenes, where the desolation of war had left the forest trees in a sad plight. Undergrowth marked much of our weary sight that afternoon. Today I seem to be in the midst of that wonderful grove, and, like David, I hear a "sound in the going of the trees", which bestirs my very soul. There was a grandeur in that Seminary grove which ever lives as a trysting place for the High School boy and Seminary student. The spiritual walks with Christian comrades and romantic memories cluster under the shades of those spreading oaks. 1. My first real impression, outside the material things of nature and man's design, was that of the Christian man who met me. He was giant-like as he approached me, being about six feet in height, with a kindly face and gracious manner, Mr. Edmund W. Hubbard of the middle class. He gave me the first lesson of what a "big brother" ought to be, and to this day I think of the Seminary students as "The Big Brothers" of the High School boys. It was the picture of real Christian example and precept Mr. Hubbard (of blessed memory) gave the wandering youth. 1866-67 was the first year after "the War Between the States" (as we all should speak of that awful calamity upon the fairest land on earth) when the Seminary and High School opened their doors for the admission of regular classes. And things were uncomfortable and crude, as many would now conclude; but never were finer men gathered for preparation for the Holy Ministry. That year marked the first graduating class of "post war days" to be ordained. The memory is indeed inspiring. The class was composed of William A. Alrich, Thomas U. Dudley, Horace E. Hayden, Walter Q. Hullihen and Nicholas H. Lewis. The stature of Alrich was suggestive of the lines, "Alexander in corpore parvus erat". It could be well added, however, "in mente magnus erat". It is said Mr. Alrich stood in a pulpit, higher than his body, with a stool to give better outlook, that he said in ringing voice, "there were giants in those days". And so to my mind there were giants in that class. Dudley was the Valedictorian of the class, and in my college and after life experience I have never heard an address that so impressed me. He gave a sentimental picture of the Hill, with the splendid hospitality, deep Christian life and fine opportunities for the students. And as a boy I see the open doors of the professors and residents. Mrs. Harriet Cazenove, Mr. Cassius F. Lee and Bishop Johns, homes all giving me, a boy, a welcome that has abided with me as ideal. Hayden stands as the man of courtesy, not only providing for the music in the chapel, but extending the hand of fellowship to all worshippers. Then Hullihen, for many years the rector at Staunton, Va., the longest lived member of the class, was the handsome and clear cut scholar, too, whom I associate with the "39 Articles", for he took my Sunday-school class one day when our teacher was absent, and he impressed those articles upon us, showing how little we knew of the real meaning. I thank him for the hour he gave us, though it was a moment of suspense to the boys, who thought him rather stern. The last member of that wonderful class was Lewis. He had upon him the signs of a short life, and he was the first to lay down his working tools after a very brief ministry. But some men in a short ministry can accomplish more than years of conspicuous service. Last winter in New Mexico I found Mr. Hunter Lewis, a zealous missionary, whose whole life is spent in doing good. When traveling he may be seen knitting little baby caps for the poor children scattered here and there in his vast field of labor. Hunter Lewis is an alumnus of our beloved Seminary also. He is the nephew of that member of the senior class, and tears come into his voice as he speaks of his uncle. Therefore, my impression of the class of 1867 is an ideal of what a Theological class should be. I doubt whether we have had a more extraordinary Bishop in our Church than Thomas U. Dudley, who by his evangelical magnetism, brought thinking men and women to Christ and left an influence in the House of Bishops for practical judgment that can never die. I can see through the vista of years that senior class in their final examination room. They were deeply interested in each other and showed a responsibility on their faces that I have never forgotten. In the middle class was George W. Peterkin, afterwards Bishop of West Virginia. He was our instructor in the High School that year. We loved to have the hour come when we could go with him into "The Gallic Wars". He entered into our sympathies and to the day of his death I loved him. William Boone was in the class of that middle year, and had his eye set upon China, apparently looking far away. Was it any wonder he followed his illustrious father as Bishop in the Celestial Empire? Of that class, the Rev. Benjamin Reed, of St. Louis, now retired, is the sole survivor. The junior class had in it the close pals of the High School boys. Clifton Penick was loved by us, and we, during my second session, when our High School had developed into large numbers, voluntarily attended his prayer meeting held in our behalf. No doubt he was most helpful in bringing a number of the boys to confirmation that year, for we had a real revival of religion in our school. William Dame was as one of the very boys among us. Robert A. Gibson, afterwards Bishop of Virginia, entered the Seminary after my going to the High School; but I cherish his certificate given me at the end of the session for distinction in Bible work. Such is the picture of my impressions of the Seminary in the high points of the students of those days.

2. Those students also gave the impression of courage. Some of them wore the Confederate uniform. And surely the day will never come when "The Grey" can ever suggest anything but courage, heart bravery, to our minds. As they dared do the right during the war so they stood for the right all through their ministry in the ranks of

the Church Militant. That courage was associated with humility. As those men went into the chapel for services I never saw any genuflexions; but I did see a marked earnestness on their faces. The sermons were learned discussions of the deep truths of religion. I have two of Dr. Sparrow's sermons given me by my old friend, Mr. Cassius F. Lee. And it seems to me an impossibility for one brain to work out such discourses, so like Canon Liddon's wonderful productions. As a boy I dared not show any impatience under the long preaching, and the professors stand out as real prophets of God in my mind today. When I became a student in the Seminary, Dr. Sparrow had just died, but we had Drs. Packard and Walker, with Dr. McIlhenney, and later Dr. Kinlock Nelson, added to the faculty. The same preaching went on as in my High School days. Evangelism was then my impression on going to the Seminary Hill, and it continues to this day. As the students of those early post war times took notes and carried out the lessons given by the learned Evangelical teachers, so I took notes in my course and thank God for the opportunity I had under those wise men.

I have just read from beginning to end "The Memoirs of Bishop Meade" by my beloved Bishop, who confirmed me, the Rt. Rev. John Johns. This volume was given me by my Sunday-school teacher, Miss Julia Johns, and bears on the fly leaf, "April 7, 1876—In Memoriam". How it brings back the day I was pall-bearer for him who directed my course to the ministry and gave me the financial scholarship enabling me to go through the Seminary curriculum. At this time of perplexing thought and trying problems confronting the Church, every clergyman would find great help in these pages of Bishop Johns, commemorating one of the most wonderful lives in our American Church. Bishop Meade was truly to my mind "the father of the Seminary". It is said that "brick and mortar do not make institutions, but men make them". And so Bishop Meade as a clerical and Francis Scott Key as a layman might have each a monument in front of Aspinwall, to perpetuate their labor of love for the Seminary. A granite cross, symbolic of the Sacrifice of Calvary, exemplified in the great Bishop, and a flag staff bearing the Stars and Stripes, every day exemplifying the Christian patriotism of the author of "The Star Spangled Banner", and "Lord, with glowing heart I praise Thee", of the true patriot would be worth our consideration. This was my thought when I delivered the Centennial address of the Virginia Educational Society, organized in 1818. How appropriate to have these two monuments in front of Aspinwall, saluting the Capital of our country! For the Cross and flag are the "outward and visible signs" of the true American Christian. They would perpetuate the work of Evangelical men, who have left undying influences in our history. The Seminary stands in my heart with walls of salvation and gates of praise. Yes, in the grove of the hill I love, I hear the sound of going, the voice of God, speaking to the conscience that my duty is loyalty to the Church that saved our country. Every student of the Seminary should feel that to whom much is given of him shall much be required. It becomes us, the Alumni, to stand by those men of God, Dr. Berryman Greene and his co-workers. I can never believe any of them can be unfaithful to the traditions of our heritage. I think of the Seminary as holding to the faith once delivered to the saints. May my tongue cleave to the roof of my mouth should I preach any other Gospel than that I received from my Alma Mater. These early impressions are strongly sustained by the slogan of the Lutheran Church of this year, "A Changeless Christ for a Changing World". Would that all Christians adopted this slogan and preached it! "The impregnable Rock of Holy Scripture", as the great Gladstone chose to call the Holy Bible, "gives us that "Changeless Christ" as the way out of sin in this changing world. And there can be no substitute for our glorious Saviour in the solution for sin. I have been a Mason for fifty years, and have attained the highest Masonic honors, as the thirty-third in the Scottish Rite and the Red Cross of Constantine in the York Rite. I have read the sacred books of Masonic Philosophy, and have enjoyed the wanderings as a Noble over the playground of the Shrine as well as the mysterious groping in the Grotto as "a prophet", but I have found no solution for sin anywhere, except in Jesus of Nazareth as given in the Rose Crois. A very earnest Mason came to me after he had attained the high point of his aspiration and said, "Can you receive such a sinner as me into the Church?" He saw in the Church, the Body of Christ, the only sure refuge. He was seeking what poor human nature must have for real satisfaction, "The Changeless Christ in a Changing World".

Michael Pupin, author of "The New Reformation", in his autobiography, "From Immigrant to Inventor", strikingly says (page 220), "We do not know of any natural process by which eternal things have been evolved. Their existence is the best philosophic proof that back of all this changeable, visible world there is the unchangeable, the Eternal Divinity." In view of such investigation, we may well rest upon the inspired words of Henry Lyte,

> "Change and decay in all around I see;
> O Thou who changest not, abide with me".

The impressions of my Seminary, thank God, have established this position in my life. As students of our benignant mother we are betrayers of her trust if we fail to present sin and the only remedy for it to men of today. "An open Bible, free grace and faith in Christ Jesus" for all souls, is what I got from boyhood at the Seminary, and it is my message today, as I follow in the steps of the first Bishop sent out from this Seminary, the Rt. Rev. Leonidas Polk, who was followed later in Arkansas by another Alexandria Alumnus, the ninth Bishop, Rt. Rev. Henry Clay. They had no other message than "A Changeless Christ for a Changing World". It is said, "Life is a correspondence with our environment". That being true, how thankful we should be for the blessed healthful environment of the Seminary, its physical, intellectual and spiritual. I can ask for nothing better than that the sound in the "going of the trees" may refresh my own soul in death.

JAMES R. WINCHESTER.

# The Great Commission

## FROM HANKOW.

Bishop Gilman confirmed fifty-eight Chinese in May and June, twenty-four men and thirty-four women, in Wuchang, Hankow and Ichang.

The Bishop writes: "One of the most baffling problems at the present time is the matter of how to press forward in the evangelistic work. In every center, we have a splendid nucleus of Christians, old and young, who greatly appreciate the life of the Church and are true to our Lord in all phases of life. But propaganda, much of it of a dangerous character, has made people of all classes very wary of anything that could be called by that name.

"Through the work of past years we have built up a splendid set of Chinese clergy, who are able to preach and who are able to organize evangelistic campaigns, but these things are not sufficient for the present emergency. Some of the clergy are greatly agitated in their souls because they feel that they are blocked in doing effective work. What is needed most at the present time is the discovery of some new or old method of approach to non-Christian which will make them ready and eager to receive from us the life-giving message of the Gospel. . . .

"One feels a great urgency in the matter of evangelism because of the increase of evils all about us. The power of opium is growing daily. Concubinage is certainly not decreasing. Misappropriation of funds is threatening the very life of the people. Hopelessness is taking hold of the minds of the people. In the face of all this evil, our work must not tarry. But to do our work we must reach the heart and win the allegiance of each soul, and to accomplish this in a larger measure, we must pray, meditate, and produce methods which will accomplish it."

The clergy of the Diocese of Hankow some time ago appealed for an opportunity to learn something about first-aid, vaccination, etc., so they could help those to whom they ministered in the country. As a result, the Church General Hospital early in the summer provided a Public Health Institute which lasted a week. Each day began with Holy Communion in the hospital chapel. The lectures included such subjects as bacteriology, skin diseases, personal hygiene, practical and school nursing, public health. Eleven clergymen, deacons and catechists were present from seven districts.

In spite of the broken periods of study during the past year, three Chinese women were graduated from the Bible Training School. At the closing exercises in St. Phoebe's School, Hankow, the little chapel was crowded with friends and fellow workers, with twelve clergymen besides the bishop and archdeacon in the chancel. Because of the irregular school year, these graduates are to have one year of practical work in some parish before they can exchange their certificates for the diplomas which indicate that they are graduate Bible women.

The Chinese priest at St. John's Church, Hankow, the Rev. Milton Ling, writes: "During the most critical time of the political unrest under the threatening persecutions last summer, we made special effort to stand more closely and firmly together by organizing a musical club to cheer up our hearts and to make ourselves joyful, whereas otherwise we might be weeping and feeling downcast. From this club we started a preaching band holding evangelistic meetings in the cool, open-air of the compound, when the weather was too hot to have any meetings at all within doors. After preaching the Gospel, games, story-telling and music followed. The audience increased from fifty to over two hundred."

Church School classes here, entirely voluntary, drew almost the whole body of pupils from the primary school, about two hundred and fifty; fifty-seven had a perfect attendance throughout the term.

### RELIGION AS A HOBBY.

Dear Friend:

Have you considered that some men and women take to religion as other men and women take to golf or other sports? It is a something that varies the monotony of toil, business, or study. The Church and the Club serve the same purpose, and have about the same interests and enthusiasm.

Their conversational interests are bounded by the Church or the Club, and in either they find their social center where good fellowship and communal interests are fostered and held up as the one thing desirable. Even the game itself is ofttimes of secondary importance.

Both Church and Club have their unwritten laws for the good behaviour of their members; they must not be too pious in the one, nor too bad in the other, and are expected to pay their subscriptions with more or less promptitude. In the game itself, there is a measure of sacrifice, an abstention from eating, drinking, and living, that the player may be fitted for the play.

To the few it becomes the objective of their ambition and physical resources; to the many it is the sport of the hour, the thrill of the moment, and the gathering of kindred spirits. All such are paid in the currency of the flesh, and are satisfied with their investments. It is born of the flesh, and remains through all time, just S E L F. Surely Christianity is something greater than this.

Christianity is not an appendage to life. It is life itself. "For me to live is Christ!" He is "the Way, the Truth, the Life".

He is the Way, without which there is no going.
He is the Truth, without which there is no knowing.
He is the Life, without which there is no living.

Christianity as a hobby exists for itself alone. Christianity as a life has in it an element of self-sacrifice; it lives for others.

The need of the heathen world contains no appeal to a religion that has no heart and is not centered in God but in itself. There is no propagating power in a formulae. God is the Giver of life, and it is life alone that begets life.

Christianity as a hobby, has no living testimony. It is deaf, dumb, and blind. It hears not the groan of creation; it has no voice to express the mind of God; it has no vision to discover either a lost world or a lost soul. To make religion a hobby is to lose consciousness of God, and the purpose of God. Real religion is to know God and do exploits; to storm the ramparts of hell and pull down the strongholds of the devil—the weapons of our warfare being not carnal, but mighty in God.

This Mission has no appeal, but to living souls, to help it fight darkness and death in North East India. Are you ALIVE unto God? Then pray the prayer of faith that overcometh the world.

Yours in the only life worth living,
**John C. Williams,**
Home Director.

# Book Reviews

PROBLEMS OF THE PRAYER LIFE: By James O. Buswell, Jr., D. D., President of Wheaton College, Wheaton, Ill. Cloth. Pp. 127. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Price, 75 cents net.

We are grateful that Dr. Buswell has denominated his book as treating the **prayer life.** By far too many regard prayer as a formal exercise, the benefit of which consists mainly in the conscientious regularity with which it is exercised; then in some emergency to really pray with unction. There is a vast difference between saying prayers and praying. When the little miss, in her nighty, appeared to bid the family the usual farewell, she said: "Good night, everybody; I'm going to talk with God." How much it meant to her is indifferent to us. But it means much to the grown-ups, with whom prayer is a listless program. We pray because we have been accustomed to it; because we fear we should meet some calamity if it is omitted: because we know we should. But that is immeasurably below the position of privilege which our Lord has accorded us.

Prayer is to be a life, "the Christian's native air". And that life makes prayer an incessant, vitalizing part of our daily career. There is not, at least should not be, any moment when prayer would be uncomfortable to us, inconsistent with what we are doing, saying or thinking. True, we have to bargain in business, to apply ourselves to our desk or counter, work-bench or the office; yet, never in the long day need we allow any break in the current that holds us to the heart of our dear Lord.

Dr. Buswell has analyzed with keen perception the motives and methods of the prayer life in a way that discloses to us his own familiarity with the problems he treats. We honor writers who reflect for us the inner workers of their own hearts. It may cost much to do this. But the confidence engendered by this expression of personal experience is worth the price. And our author has paid it ungrudgingly.

This book should be at the bedside, for the sincere appreciation of its teachings as we compose ourselves for rest or awake ere the beginning of the day. By all means, let it be taken thoughtfully in paragraphs.

**Kenneth Mackenzie.**

PROPHETIC PICTURES OF CHRIST: By James H. Todd. Cloth. Pp. 136. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Price, $1.00.

This book makes us feel that Dr. Pierson is again with us. Clear insight, penetrating analysis and reverent association of the Old Testament to our Lord Jesus mark the whole trend of the treatise.

Modernism, essentially repudiates prophecy. We cannot tell why. But few of those who espouse that school of thought make any point of this vital study. One reason why we may vigorously uphold such a contribution as this is that when a Jew becomes a Christian, he immediately and whole-heartedly sees our Lord in the Holy Scriptures, and strengthens his faith in the Son of God by his knowledge of what "the law, the psalms and prophets" say concerning Him.

Mr. Todd daringly enters the realm of types and makes much, that has been guardedly considered by even conscientious teachers, bright with prophetic illumination. On general principles, we hold as types only those things which reflect the person and work of our Lord. Joseph, for instance, supplies parallels, but is not distinctly a type. But the tabernacle with its furniture, is. The manna and the divinely provided water are a type because mentioned specifically (1 Cor. 10:3, 4). The simile is easily applied to our Lord and His Church, where the type may be questioned. But this is superficial to the matter at hand. This book shows where we may find traces of intention on the part of the Holy Spirit to anticipate the person and office of our Lord Jesus in many and varied conditions and situations of the Old Testament life and promisings. Twenty-four succinct, applicative and soul-satisfying pictures are herein portrayed with fidelity to truth and a devout desire to honor our blessed Lord.

**Kenneth Mackenzie.**

THE ROMAN CATHOLIC CHURCH IN THE MODERN STATE: By Charles C. Marshall. Dodd, Meade & Co., New York. Price, $2.50.

This distinguished layman of our Church has written a timely book reviewing the Roman claims to supremacy and showing how they conflict with the rights of the peoples among whom that Church exists. He has gone as far as one possibly could to be fair in his presentation of the topic, and whenever possible proves his point by reference to authorities that Rome herself recognizes. He shows that in the "Twilight Zone" mentioned by Cardinal Gibbons there are ample opportunities for conflict between the Roman Church and the modern state. He proves the claims of Rome to be absolutely at variance with the fundamental principles of the constitution that guarantees us our liberties, and shows that Rome demands far more than the equality of religious opportunity that she now enjoys here. He clinches his argument by citing modern incidents, such as the recent occurrences in Mexico, to prove that her claims are neither forgotten nor held in abeyance, but that they are today fruitful sources of trouble. This book provides a conclusive answer to Governor Smith's letter in the Atlantic Monthly. In place of his generalities, it gives incidents and documents to prove that his statements are directly contradicted by his Church's highest authorities.

Incidentally the author brings out how little tolerance Rome would have for others had she control, although at present she is making a great cry of intolerance against those who decry her political activities. The book will be excellent reading for those in our midst who have been looking toward Rome. It should provide a good autidote for the Roman fever.

**F. C.**

EVEN PSYCHOLOGICAL PORTRAITS: By Mabel Lee Cooper. Cloth. Pp. 181. The Morehouse Publishing Company, Milwaukee, Wis. Price, $2.00.

This is a handbook for parents and teachers, appealingly presenting problems of childhood and youth not readily comprehended by those to whom the custody of young life is committed.

We shrink from associating psychology with our Christian faith and the work of the Holy Spirit. But one is not irritated by this study. The author urges that we shall take different views of our children as the years advance in their lives. Too many of us, who have brought up a family (and we sometimes wonder if it was not in spite of, rather than because of us that they turned out so well), have been guilty of setting a fixed mold for the management of our youngsters. In the earlier years expecting too much; later, treating them as mere children.

The author knows her subject. We bow respectfully before a woman who has filled as many and varied offices as the title page indicates. The treatment is clear and concise; the illustrations, apt and worth remembering. She has drawn from many sources in her training and her teaching career. The Rev. John W. Suter, Jr., in his brief introduction, declares that the book is rendering a real service in making people think.

That we may comprehend the scope of this contribution to the study of the culturing of the young, we observe that her periods of life embrace, Infancy, Early Childhood, Middle Childhood, Later Childhood, Early Adolescence, Middle Adolescence and Later Adolescence. Those who would look back upon a well-spent career of family education; or as teachers in the Sunday School would reffect with satisfaction upon a service among young people that is worthy of remembrance, will do well to "read, mark, learn and inwardly digest" this volume.

**Kenneth Mackenzie.**

# Letters to the Editor

***In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.***

***No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.***

## WHO PAYS THE PIPER . . .

### Reply to Bishop Huntington.

Mr. Editor:

Bishop Huntington, in his open eltter, makes a palpable hit when he questions the validity of reports based only upon such cursory examinations as can be made by traveling commissions.

But I am afraid (perhaps he would agree with me) that the answer to his main question ("Are our . . . churches to be conducted from 281 Fourth Avenue or from the field") must be sought for in the old adage which tells us that he who pays the piper calls the tune. If the piper shirk that responsibility, his paying agent is likely to usurp the prerogative of calling it. People sometimes think that they detect a note of cynicism in this and, as the adage is sometimes employed, they are right. But to condemn it utterly is to suggest that a man should never concern himself as to how its money is spent. In this case, the payer is the American Church: the disbursing agent is "281".

("281" is less disambiguous than it was before 1919, but I follow Bishop Huntington in giving it primary reference to the Department of Missions.)

The American Church must accept some measure of responsibility for the direction of work which it supports. If what ought to be a mere clearing house assume an undue share in that direction, is this not due to the lethargy of the Church at large and as represented in the General Convention and (ad interim) by the House of Bishops?

There is one simple and obvious matter to which attention ought to be given. "Native" dioceses ought not to be set up by us, or to be described as self-supporting when, in point of fact, a large part of the money which supports them is paid by the American Church through "281". This means that these dioceses cannot be held answerable to the American Church, but are largely subject to the now unchecked purse-string power of "281".

Bishop Huntington speaks of the opinion of "three out of four of the bishops". Ought not this to be two out of three? If Bishops Suffragan are to be counted, why not other clergy as well? Apart from the power to confirm and ordain under the direction of their diocesans, suffragans are, like other priests, "ecclesiastical subjects" in their dioceses. It might also be well to mention the fact that the Bishop who stands alone has had the longest and most varied experience of the three and has also shown a consistent desire to be loyal to the standards of the Church.

. . . . . .

It may be said, on behalf of the commission's finding, that they had before them a considerable history of relevant experience in other fields. Schools in Japan, for instance, long ago submitted to Government registration with the result that none of them now makes the teaching of religion a part of its curriculum. It seems to be thought necessary, in order to raise money for them, to give a somewhat exaggerated idea of their usefulness as evangelistic agencies.

But all this, while it lends some support to the commission's finding, so far as it opposes registration of schools, did not necessitate a journey to the Far East. Bishop Huntington is abundantly justified in questioning the usefulness of the three days' sojourn in his field, and in his dislike of any appearance of quasi-ecclesiastical jurisdiction being exercised by "281".

**John C. McKim.**

## APPEAL FROM THE FIELD.

Mr. Editor:

I have recently taken charge of three more missions at San Marcial, Magdalena and Socorro. This brings my rural work to fifteen missions.

At Socorro I have charge of Epiphany Church. It is an adobe church, built about thirty years ago, when Bishop Kendrick was Bishop of New Mexico.

Socorro is a place of some importance. It is the seat of the New Mexico School of Mines, with about one hundred and fifty students. Among the students this session, are four communicants. The high-school enrollment is one hundred and fifteen; the grammar school, two hundred and thirty.

The church is badly in need of repairs. At present it has been abandoned and services are held in a little Mexican Methodist Church. It will take five hundred ($500) dollars to repair the church. I have undertaken to raise $360 of the five hundred in this way:

The ladies of the guild are making a bed quilt. There are to be thirty-six squares. Each square is to contain from one to ten names, at the rate of one dollar a name. Any Guild or Branch of the Woman's Auxiliary or individual giving ten dollars will have the whole square. When we have raised $360 the Bishop will give one hundred dollars. The other forty dollars will be given by the communicants of the Church. There are seventeen now, since the Bishop confirmed six on April 13.

**Hunter Lewis, Missionary.**

St. James' Church,
Mesilla Park, New Mexico.

## CONVINCING.

Mr. Editor:

That article on the retreat to Rome (July 28 and August 4) is so fine, so clear and convincing, I want to send it to a friend, and want a copy to keep, as I send my paper regularly to a friend as soon as I read it.

You are surely doing a noble work in trying to banish error and false doctrine from our beloved Church. My prayers are with you.

**Maggie R. Smith.**

Manassas, Va.

## JEFFERSON DAVIS MEMORIAL.

Mr. Editor:

Having been a life-long admirer of the famous statesman, Jefferson Davis, and believing him to be, as indeed a majority of Americans do, one of the outstanding men of our country, I am deeply interested in any movement to perpetrate his memory through an appropriate and suitable memorial.

The fact that I have not seen or read in the papers any mention of any attempt having been made to start a movement toward the erection of a Jefferson Davis Memorial College, prompts me to write to ask if such a memorial has not been considered and if not your idea as to the practicability of it. I note such a memorial has been

erected in memory of other famous statesmen and it occurs to me that no more fitting tribute could be paid by the American people to one of its most famous statesmen, than a Jefferson Davis Memorial College erected in one of the Southern States.

**W. Earl Hopper.**

12 Perrine Avenue, Elbeson, N. J.

### INSPIRATION.

Mr. Editor:

I shall avail myself of this opportunity to say what I so often feel, that your paper is to me a wonderful inspiration, and often just a paragraph from "Thoughts For the Thoughtful", committed to memory and repeated during a trying day, prove support and comfort. I have organized a little Sunday School among these mountain children and find your Young Folks' Department indispensable. A paper like yours is a wonderful source of spreading the Gospel and cheering the lonely. It is like a pebble thrown in water, **ever widening**, for I am sure no one could **destroy** a copy of The Southern Church, it must continue to travel and serve. Pardon my taking so much of your time.

**Mrs. L. S. Peak.**

Wolf Creek, Tenn.

# Church Intelligence

**From "Life and Light", a Red-hot Paper: Sidney, Nebraska.**

Do you know what is being done, or is likely to be done at the next General Convention of the Episcopal Church? You should know; and to that end, we commend to you the best Church paper —The Southern Churchman, published in Richmond, Virginia. It is published weekly and is distinctly worth the subscription price, $3.00 a year; $2.00 to parsons. It has educational articles; not jelly-fish platitudes; and keeps you posted on the doings of infidel modernists, and Anglo- (half-breed) Catholics. Try it for six months, at least.

**The Gospel Catechist.**

Under this title we are planning to study month by month, the definite Teachings of Christ and His Apostles: Degeneration, Redemption, Atonement, Regeneration, Eternal Life, "Election of Grace". There are eternal unknowable mysteries connected with the human race, and the Creator's dealings with it. It is vain to ask Why, or How, seeking an answer in the human intellect; the only and most sublime solution is—"Even so, Father, for so it was well pleasing in Thy sight" (Luke 10: 21). What is a Catechist? One who instructs by question and answer. We begin with the Creation of Man. Q. Where do we get our information of the creation of Man? A. Only from the Bible, especially Genesis 1:26, 27; 2:7. Q. What do we learn from this account? A. (1). That man was **specially** created, and was not an evolution from some lower animal. (2). That man was created a compound or complex Being, possessing an earthly or material body, indwelt by a spiritual entity, called the Soul, in turn vivified by a special inbreathing by his Creator, by which man "became a **Living** Soul" or Being. (3). That man was created in a state of holiness, righteousness, intelligence, and free will, being thus created in the "image" of his Creator. Q. Why did God breathe into man the "breath of Life"? A. Because man was to be superintendent over the earth, and so needed a rational or intelligent mind, which the special inbreathing gave him. Q. Was man created mortal or immortal? A. He was im-mortal so long as he was in **harmony** with his Creator through obedience, but subject to death —physical, mental, and spiritual, if disobedient (Genesis 2:16, 17). Q. What restriction did God place on Adam? A. The test of obedience which He places on all intelligent created Beings, and through which their spiritual life is retained, through harmonious unity with God. Q. What was Adam's essential nature? A. He was a psycho-physical or **earth**-Being. Wholly on the **Earth** Plane or non-spiritual. So referred to by St. Paul—"The first man, Adam, became a living Soul; the first man is of the **earth; earthy**" (Epis. 1 Cor. 15:45, 47).

(In our next (May) issue we will have a brief study of the so-called evolution of man from the brute creation.)

**Bishop Burton's Resignation as Bishop of Lexington.**

On the sixteenth of July, the Rt. Rev. Dr. Burton, Bishop of Lexington, informed the Standing Committee of that Diocese, that, in due time, he purposed to send to the Presiding Bishop his resignation of his jurisdiction, to be acted upon by the House of Bishops at the General Convention. The reason he assigned is, in the language of the Church's Constitution, "advanced age", and he is in his seventy-sixth year; the fifty-second of his ministry; and the thirty-third of his episcopate. This action, Bishop Burton said, had been determined upon after long and prayerful deliberation, and was taken with a deep sense of the manifold blessings of the Divine Head of the Church upon him personally throughout his ministry, and with a grateful realization of the precious friendships he had enjoyed and the cooperation that had been given him by fellow workers.

The Standing Committee, meeting July 27, in acknowledging this communication from Bishop Burton, wrote:

"There was a feeling in the hearts of us all of great regret that you felt it necessary to take this action; and we felt that we could not give adequate expression to all that was in our hearts, but neither could we allow the occasion to pass without saying something of the love and respect that all of us feel for you, both as chief pastor and as our friend.

We do not wish to use language that is extravagant, but in simple sincerity we feel that we must bear our testimony to the unwavering fidelity and personal sacrifice with which you have administered the affairs of this Diocese, and the generous consideration and courtesy and friendship which you have shown to each and all of us.

We, as members of the flock of which you are chief pastor under Christ, desire to say that you have led us as a true shepherd during all these years in which you have followed so faithfully in the blessed steps of Christ's most holy life."

Simultaneosly with his letter to the Presiding Bishop conveying his resignation, Bishop Burton addressed a letter to the clergy of the diocese, to their vestries or church committees, and to their congregations, announcing his action. A supplementary letter was addressed to the Cathedral Clergy and Congregation, to which letter a loving and grateful response was made by the clergy and all the organizations of the parish.

The Lexington newspapers have printed the foregoing correspondence and have added editorial comment, the Lexington Leader saying, among other things: "While no one could wish to deny Bishop Burton the relief which he craves, every one who knows him and has followed his career will feel a pang of regret that circumstances have led him to take this action. . . . He has stood as a lighthouse for more than a generation, supporting and renewing the faith of multitudes by his example and by his firm faith and lofty character. His life has been like the clear flame of a lamp in the night. His spirit has inspired all who have come under his influence. He and his devoted wife have done justly, loved mercy, and walked humbly with God, holding fast the traditions of the Church, rooted and grounded in love."

**Virginia Seminary Investments.**

In the last four years the Seminary has sent twenty men into the missionary field, not counting several who are working in the domestic mission field of the Far West, such as Eastern Oregon. Besides this some five or six men who applied for foreign missionary service could not be accepted because of inadequate physique or on account of disturbed conditions in China. More Virginia Seminary students have gone into the mission fields in the past ten years than in any other decade in its history.

**Ecclesiastical Changes in England.**

The Rt. Rev. William Temple, Bishop of Manchester, has been named as the new Archbishop of York, succeeding the Hon. and Most Rev. Cosmo Gordon Lang. Bishop Temple is forty-six years of age, and son of the late Archbishop Temple of Canterbury. He has labor leanings and was largely responsible for the institution of the Church Assembly during the war.

Bishop Temple's successor at Manchester is Dr. Guy Warman, Bishop of Clemsford, and Bishop of Truro from 1919 to 1923. He was principal of St. Aidan's Theological College for nine years. He has written several books on New Testament theology and the Reformation.

The Bishop of Salisbury, the Right Rev. St. Clair Donaldson, has been selected to fill the vacancy in the Church's representation in the House of Lords, which is caused by Temple's appointment to York. Dr. Temple as Bishop of Manchaster had the right to sit in the Upper Chamber as the vacancy occurs.

Outside of the two Archbishops and the Bishops of London, Durham and Winchester, however, the Bishops who sit in the House of Lords are chosen by seniority, so the Bishop of Salisbury

assumes the former Bishop of Manchester's position in the Lords, while the new Bishop of Manchester goes to the bottom of the waiting list of Bishops, more than a dozen in number, who may sit whenever there is a vacancy. Only the five Churchmen mentioned have their own seats.

### Eastward Position in the Creed.

Several correspondents have asked us, "Why turn to the East in the Creeds"? and I have not seen the explanation given which we were taught. This is the teaching we received: A distinction was drawn between turning to the East in the Creed and the Eastward position in a celebration. Old-fashioned Evangelicals who would not accept the latter, practiced the former. The reason, as we were told, is that in early days devil and pagan worship were towards the West. When the convert to Christianity was baptized, he began the service facing the West, and then renounced or turned his back upon the Devils and false Gods, reciting the Apostles' Creed as he did so. In India, while the Jew worshipped towards Jerusalem, the Christian worshipped towards the East, and this was a recognized mark of distinction between the two. And so turning to the East when reciting the Creeds is a reminder of one's baptism in which the promise was made to turn one's back upon all evil; in fact linked up with the thought of baptism, this act is full of significance and evangelical teaching.—F. H. B., In Canadian Churchman.

### Church Army Notes.

Captain Mountford reports encouraging news from the Church Army Headquarters in New York.

There were twelve candidates for the work during the month of July; these were given a try-out in mid-August.

Ten caravans and jitneys have been active throughout the summer in rural missionary work.

Two evangelists in Northwest Colorado report five mission stations opened.

Nine men commence twelve weeks' work in Eastern Oregon on September 1.

A new caravan has been constructed for the Diocese of Eastern Carolina.

Captain Mountford expects to be present, with three or four colleagues, at the General Convention. The headquarters there will be at 706 Twentieth St., N. W., Washington, D. C.

Throughout the summer and extending through September lunch-hour addresses are being given, four days each week, on Wall Street, and the crowds attending the meetings have shown keen interest. This piece of work is being done under the auspices of the Men's Committee of Trinity Church, New York.

## VIRGINIA

**Rt. Rev. H. St. George Tucker, Bishop.**

### Dr. Cumming Lauds Ennion G. Williams

The reappointment of Dr. Ennion G. Williams as State Health Commissioner is highly pleasing to Dr. Hugh Cumming, Surgeon-General of the United States, according to a letter received yesterday by Governor Harry F. Byrd. The letter says:

"I have just learned of your reappointment of my long-time friend, Dr. Ennion G. Williams, to the position of Commissioner of Health of your State, which position he has filled so ably and with such benefit to the people of Virginia not only, but of the United States. Not only as a friend of Dr. Williams personally, but as a Virginian and as the head of the Public Health Service of this country, I am sure I am voicing the opinion of all the State health officers as well as the medical officers of the Public Health Service, in congratulating you upon your decision. Ennion Williams' high personal character and professional attainments combined with a breadth of vision unusual in public health matters, have for many years placed him in the forefront of the public health work of this country."

### Rixy Station.

The first confirmation in **St. Mary's Church**, Rixey Station, held last month, was an occasion of great rejoicing. The beautiful new church was filled with worshippers and a class of seventeen, more than half of whom were adults, was confirmed by Bishop Tucker. Everyone was greatly encouraged at the progress of the work which was begun only two years ago.

The occasion was saddened by the death early in the morning of the day of confirmation of Admiral P. M. Rixey, who donated the land, was a general contributor to the building fund of the church. He left a bequest of $20,000 to St. Mary's Church, more especially to secure the church against debt.

The rector of the parish, the Rev. John G. Sadtler, is spending the month of August at New Russia, N. Y., in the Adirondack Mountains.

### At Leesburg.

During the absence of the rector, on vacation, St. James' Church, Leesburg, the pulpit was filled last Sunday morning, July 29, by the Rev. Wm. H. Burkhardt, D. D., a former rector. His sermon was most forceful, and highly appreciated by a large and attentive congregation. The night service was held on the Courthouse lawn at which service the Rev. Wm. Page Dame was in charge, preaching a most helpful sermon to a congregation of some one thousand hearers. The open-air union services have proven a great spiritual awakening and uplift to the town and community, having been started some summers ago by the Rev. R. Cary Montague, D. D., and each July and August sees increased interest in these services. We have had as many as 1,500 people at these open-air services.

**W. W. C.**

## SOUTHWESTERN VIRGINIA.

**Rt. Rev. Robert C. Jett. D. D., Bishop.**

### Christ Church, Roanoke, Consecrated.

A service of unusual impressiveness was conducted by Bishop Jett at Christ Church, Roanoke, Virginia, on the morning of Sunday, August 5, the occasion being the consecration of the handsome building, the last of the debt for which was recently paid by the congregation. In the chancel were th Rt. Rv. Robrt Carter Jett, D. D., Bishop of Southwestern Virginia; the Rt. Rev. Beverley D. Tucker, D. D., Bishop of Southern Virginia; the Rev. G. Otis Mead, rector of Christ Church; the Rev. Dudley Boogher, rector of St. George's, Fredericksburg and temporarily supplying at St. John's, Roanoke; the Rev. John J. Gravatt, Jr., of Trinity Church, Staunton; the Rev. Herbert H. Young, of Bluefield, Dean of Associate Missions; the Rev. Lynne H. Meade, of St. Peter's, Huntington, W. Va., and the Rev. A. C. Bussingham, of St. Peter's, Roanoke.

Mr. D W. Reed, representing the Trustees of Christ Church, read the Instrument of Donation. Bishop Jett had the Service of Consecration and Mr. C. Edwin Michael, acting for the Bishop, read the Sentence of Consecration. Various-parts of the service were taken by the clergymen present. Mr. Michael, in a brief address, sketched interestingly the history of the new building, which originated in a meeting of the congregation in March, 1913; the congregation at that time worshipping in the old church at Church Avenue and Commerce Street. The new church and parish house were used for the first time at Easter, 1918. Mr. Michael emphasized the fact that while engaged in the heavy expense of construction the Christ Church congregation did not fail in its obligations to the Diocese and General Church in any particular; Christ Church having contributed, since the organization of the new diocese on December 19, 1919, more than $50,000 to the Nation-Wide Campaign (or Field Department).

Mr. Michael made a touching reference to the fact that this was Mr. Mead's last service as rector of Christ Church, since his resignation was to take effect on Monday. Mr. Michael spoke of the splendid work that Mr. Mead has done in the fifteen years that he has served Christ Church, his constant interest in the public affairs of Roanoke, his popularity in the city at large and the deep affection that is felt for him by his congregation. On behalf of the people of Christ Church he expressed the sincere hope that Mr. Mead may soon recover his health and strength, the loss of which is compelling him at this time to retire from active work.

Bishop Tucker preached the sermon, taking as his text Ezra 2:11-16; prefacing the sermon with an affectionate reference to his long association with Mr. Mead in the Diocese of Southern Virginia before the formation of the Diocese of Southwestern Virginia.

Bishop Jett celebrated the Holy Communion, being assisted by Bishop Tucker and the other clergymen.

It is the plan of Mr. and Mrs. Mead to spend about a month in Lexington, Va., and after that to be for a considerable time at the home of Mrs. W. C. Rierson, near Altavista, Va.

### Founders' Day at St. Peter's-in-the-Mountain.

An annual event of special importance at St. Peter's-in-the-Mountains, a mission near Callaway in Franklin County, is the celebration of "Founders' Day". This took place this year on Sunday, July 8. The service was conducted by the Rev. Douglas I. Hobbs of Rocky Mount, and Judge G. E. Cassell, of East Radford, gave a splendid address centered around the lives of various characters in the Old Testament. "Founders' Day" is also a sort of home-coming day for those persons raised in the community and now living elsewhere. After the service there was a community picnic, and it was estimated that there were present at least four hundred and fifty people, many of them coming from Roanoke, Rocky Mount, Bent Mountain and other more distant points.

Miss Caryetta L. Davis is the missionary in charge at St. Peter's, being ably assisted by Miss Mary F. Montgomery, and also during the school session by Miss Susan R. Saunders.

**Miss Ora Harrison**, missionary-in-charge at St. John's-in-the-Mountains, Endicott, in Franklin County, spent two weeks during July as the guest of Miss

(Continued on page 22.)

# Family Department

**AUGUST.**

1. Wednesday.
5. Ninth Sunday after Trinity.
6. Monday. Transfiguration.
12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. Friday. S. Bartholomew.
26. Twelfth Sunday after Trinity.
31. Friday.

**COLLECT FOR ELEVENTH SUNDAY AFTER TRINITY.**

O God, Who declarest Thy Almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace that we running the way of Thy Commandments, may obtain Thy gracious promises, and be made partakers of Thy Heavenly treasure; through Jesus Christ Our Lord. Amen.

**COLLECT FOR ST. BARTHOLOMEW'S DAY.**

O Almighty and Everlasting God, Who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; Grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and to receive the same; through Jesus Christ Our Lord. Amen.

**WHEN JESUS CAME TO BIRMINGHAM.**

When Jesus came to Golgotha
They hanged Him to a tree;
They drove great nails through hands and feet,
And made a Calvary.

They crowned Him with a crown of thorns,
Red were His wounds and deep,
For these were crude and cruel days
And human life was cheap.

When Jesus came to Birmingham
They simply passed Him by;
They did not hurt a hair of Him;
They only let Him die.

For men had grown more tender;
They did not give Him pain.
They only just passed down the street
And left Him in the rain.

And still He cried, "Forgive them,
They know not what they do";
And still it rained the wintry rain
And drenched Him through and through.

The crowd went home and left Him,
With not a soul to see
And Jesus crouched against the wall
And wept for Calvary.

—From "The Sorrows of God", G. A. Studdert Kennedy.

For The Southern Churchman.

**A Layman at Church.**

Louis Deschamps.

A few early comers have taken their places quietly, and seem to be lost in thought. The organ softly pervades the church with waves of tremulous harmony. Shafts of light stream dimly through stained glass windows, casting a beautiful glow of splendor over all. People are entering, bowing the head reverently as they take their seats. Strange, how one touch of worship makes the whole world kin. We feel the common tie of religion, the most mystic and deepest of fraternal bonds. Who prays beside me cannot be a stranger. The artificial differences of wealth and social conditions disappear in God's presence. In the realm of the imagination, where all things are possible, the mind pictures the congregation as representative of a still larger assembly, even of all nations, united in the love of the same God, sympathetic in the understanding of life's verities, charitable from the consciousness of a common, universal soul hunger. The beauty and inspiration of a church service depends more upon the spiritual condition of the laymen than upon the formalities of the ritual. It is the reverent approach, the prayerful thoughts that prepare the mind for God's message.

The music of an old hymn peals forth in rich tones. Familiar words evoke thoughts of tender memory. It is a very old and venerable hymn. Lips that are now dust have sung these same words. What is more sacred, or more vitally interesting, than a way of life that has stood the test of ages? The lives of our forefathers were just as mysterious as our own, and were strengthened, comforted, and transformed by the spiritual power of that same hymn. They also doubted, suffered, and often failed —yet their religion was kept sacredly above the mere rational. It was supreme and holy in the spirit of reverence expressed by the sentiment of the hymn. And in the last hour it did not fail them. Surely the things of the spirit are beyond the limitations of time and can never be ruled obsolete. Knowledge grows and changes but faith is enriched never surpassed.

Now the Scripture lesson is being read. Perhaps the preacher wonders if we laymen are really listening. Sometimes we are in the mood for piety, again we sit attentively, but preoccupied with remote thoughts. It seems that our greatest privilege and duty must await the pleasure of our most trivial human moods. We are but imperfect mediums of divine power, like ants tugging at a precious stone. Yet we know that God is within us, and this knowledge changes futility to faith and hope. Although a pious mood may come upon us now and then, true piety and enjoyment of religion must be attained voluntarily, persistently, and wholeheartedly. But we must be humble in piety, because self-righteousness and hypocrisy proclaim false piety.

The musical program of the service takes time formerly given to the sermon, which is thought to be such a strain on the layman's patience, that it must be preceded by soothing music. A long, good sermon is a generous helping of spiritual food, but modern opinion would have the sermon as a kind of spiritual medicine, rather than food, and it must be administered in small, and if possible, tasteless doses. Music is not to be disdained, but it is much more available than good sermons, sermons that take up the layman's thoughts where his spiritual inexperience leaves them, and guides the mind in the labyrinth of real, human problems of daily life.

The sermon is being preached. If preachers could see into the thoughts of the congregation, it would be like observing a large switchboard of a telephone exchange, where little lights appear and disappear over a large space. Reaction to the sermon appears in a similar way in the layman's mind. Whenever a thought from the sermon makes connection with his own experience, a light of understanding and appreciation is the result. The sermon is on the general subject of repentance. We laymen are interested from the fact that the preacher would have us know that he, too, has puzzled over problems of repentance. He speaks from God, not as God. His spiritual experience has been more definite than ours, therefore we listen as fellow travelers to one who has gone a little farther along the way. Good sermons leave good thoughts in even a layman's commercial mind. We cannot repent by leaving our sins conveniently outside the church door, while we confess them formally within. Repentance is too often self-delusion, like travelers who hide contraband during the examination by custom-house officers, only to return to their hiding place and recover the forbidden pleasures. During a few moments of prayerful contrition, remorse, and shame, we repent of our sins, only to find that the love of them is still in our heart. We wonder why constant failure is the fate of our good intentions, and devout resolutions to repent of some especially tenacious sin. It is easy to attribute our failures to weakness. Yet God's Word promises that no temptation is beyond our power to bear. Remorse and shame are only the forerunners of true repentance. It is a change of desires, a change of mind —not a mere promise to combat treasured desires. As long as we love a sin, no amount of self-control can bring about real repentance. What a flood of light such a sermon throws upon the layman's own problems!

And now the service is being brought to a close. The inspiration of a real spiritual experience is like the stirring strains of the great old hymn, "How Firm a Foundation", that lingers in the mind. The magic effect of it all will soon lose its poignancy, submerged in the currents of everyday affairs. But it is not in vain, because the day brings its time of prayer as well as its time of work and pleasure, and sermons help prayers. Moreover as life's tide begins to ebb and the shadows lengthen, what we heard in church and learned in prayer will emerge from the kaleidoscopic view of our life as the welcome rays of the Light as we pass out to sea.

**Christmas Cheer In Alaska.**

"It is very absurd to talk of having Christmas in the Klondike," grumbled Schofield. "All the essentials are wanting."

"What do you consider the essentials of Christmas?" inquired the Parson.

"Why, everything that this camp lacks. Children in the first place. Imagine a Christmas without children!"

"And stores at which to buy gifts," added his wife.

"And wax candles, and spangles and candy and toys for the tree," said Kitty.

"And choir boys to sing carols," and the eyes of the English nurse were full of dreams of Old England.

"And sleigh-bells, and dancing and fun," chimed in Viva ecstatically.

"And eggs for the Christmas pudding and cake." It was a very faint voice thats aid this. and all turned their heads with loving smiles towards the bed of the invalid.

"To my mind." contended the Parson "there is absolutely nothing wanting in this Christmas that is essential to its good cheer. Haven't we all received

the richest Christmas gift that our hearts could possibly desire—the perfect health we enjoy in this splendid winter, is Christmas gift enough for anybody. And we are not so impoverished but we can do something out of the ordinary for the poor fellows in St. Mary's Hospital, and for others in the camp. And by all means let us have the Clan together for a Christmas feast."

"Goodness! Where will we put them?" exclaimed Mrs. Schofield and Viva together.

"That is our greatest problem," admitted the Parson, "but I think it can be solved. Schofield, can't we get the use of the long building of the Mounted Police?"

"Captain Considine and his wife are preparing a feast for the members of the force and will probably have use for it," was the reply.

"No, I think not," the Parson persisted. "So many of the police are away that their dining-room will give them all the space they need for their tree and feast. Schofield is the house committee," he announced. "Sandy will look after the stoves, while Viva and I will be the program committee."

"But how will we get the Clan together?" asked Viva.

"The plan will be something like this," he answered: "I shall strike up the creeks tomorrow to rally the Clan. I shall go to Sandy's claim first and bring Carter down to Dawson with me; I think I shall go up to Miller's cabin on Upper Bonanza and invite him; he is in such a state of anxiety about his wife and child, a little diversion will do him good. I will rely on you, Viva, to pet him up and put some life in him. Then I shall visit the T'ree Yons, Shorty and Pete, and Dutch Schmidst, although I cannot invite them to the Christmas Tree."

"Of course, you will bring Scotty and the College Boys," said Kitty.

"Oh, yes, I'll notify them as I go by and come down with them, or probably send them down ahead of me. I shall hardly get back to Dawson until the morning of Christmas Day. Old Sandy, here, will have to take charge of things and get everything ready by Christmas Eve."

"How about the caribou meat?"

"Set your mind at rest on that subject," answered Long Sandy; "the thin-chested College Boy has stopped stampeding, and is getting fat as a porcupine hauling in and gorging himself on the caribou Lassie shot. Two hundred fat caribou have been added to the bill of fare of the Klondikers."

"My dear child," said the Parson, going to Viva and patting her shoulder, "you have done more than all the doctors or all the preachers in the Klondike to give health and courage to the people of this big camp. You will never know until the Day of Judgment just how much good you have accomplished with that little gun of yours."

"The good Lord deliver me from ever having to slaughter so many of His innocent creatures again," said the girl. "Their big liquid eyes haunt me still in my dreams."

The little Doctor drew his watch with a significant gesture toward the bed.

"All right, Doctor, we are over-staying our limit. Good-night, my dear lady," said the Parson, going to the bed and taking the thin hand of the invalid: "I will send Fatty Lee down tomorrow, and if you are able to whisper him a little advice on the subject of dried-apple-and-caribou mince pie, and the best way to make Christmas pudding with evaporated eggs, it'll save the boy very many blunders; he will have to be our chief cook in your absence. But don't let your mind worry one bit about this Christmas; we are going to have the time of our lives, and bring something of the Christmas spirit into the Klondike."

Outside the door he and Sandy, with Schofield, had a little conference. "Your idea is a great one," said the old miner. "The whole camp has the dumps and needs cheering up; many of them are making their fortunes, and the pay-streaks on all the creeks are yielding surprisingly, but all cheer seems to be absent from the camp; half the boys in the hospital are dying of home-sickness."

The chief difficulty about preparing the caribou roasts, the Christmas pudding, mince pies and cakes, was the lack of stove room. Fatty Lee had brought over the Klondike stove from the College Boys' cabin and installed it in the long barracks room. The Lieutenant had given his stove, and the stove at Snuggle-Up Cabin was requisitioned; but these were all some distance apart and required much running to and fro. All the stoves were small, requiring the division of the Christmas pudding into several small ones. The bunks in the barracks were temporarily removed and a long table installed, and here the members of the Clan assembled.

Before the dinner the young missionary, Miss Castle, the Lieutenant, Lank Bill and Miller were formally voted into the Clan. When the Constitution was read and the clause requiring a motto apiece from new members, there was embarrassment.

"I know nothing about rules," said Lanky Bill, "except just to keep a-digging." He was applauded and Schofield wrote the motto. Miller who sat next to him, with the vision of his beloved ones and his distance from them sore upon him, gave as his "Quit when you have enough."

"Be merciful," whispered Miss Castle.

The missionary stood up, blushing to the roots of his hair. "The motto that is nearest to my heart just now," he said, "is this: 'It is not good for man to be alone.' I wish to announce the best news in the world to me: Miss Castle has just accepted me as her future husband."

The applause and congratulations, which lasted for several minutes, put the Lieutenant rather in the background. But Scotty, calling the noisy ones to order, said, "Now, Lieutenant," and he arose as if responding to a toast. "I propose this," he said, "as the motto has just suggested itself—'Keep Christmas Always With You'."

Wonderful were the viands and wonderful the appetites that demolished them. The dried-apple-and-caribou mince pies were voted superior to anything ever tasted before; the plum pudding, for which a few raisins and prunes had been found and lime juice and evaporated eggs, with some powdered cinnamon begged from the storekeeper, but minus the burning brandy, was pronounced a wondrous success. The juicy caribou roasts and the Christmas cake without frosting were equally successful. Evaporated potatoes and the inevitable "Klondike strawberries", were served in tin platters. There was genuine sourdough bread made by Long Sandy in Mr. Bowman's more capacious stove and spread with Sandy's last roll of butter. Fatty Lee was overwhelmed with compliments. The disappointments, the longings, the isolation, the distance from home were all forgotten; the whole world was present at the feast. Here was "inside" and all of the rest of the world was "outside".

A full program was carried out after the feast. Jolly songs by the quartette, Kitty accompanying on the baby organ; rectiations by Viva, Miss Castle and the Lieutenant; a song by Mrs. Schofield; funny stories by her husband, Miller and Scotty; and then the benches and table were set aside, and by Scotty and Viva, Carter and Kitty, to the Scotch tune played on the mandolin and whistled by the quartette, the "Highland Fling" was danced as Dawson never witnessed it before or since.

"It was altogether worth while," said the Parson, as the two girls with Long Sandy and Tom Carter gathered around the stove in Snuggle-Up Cabin. "We carry our Christmas with us, and part of the camp, at least, has learned today that no wind of misfortune and no breath of fever is able to extinguish the Christmas candle. The Clan has fulfilled its mission of cheer."—From "Hall Young of Alaska".

For The Southern Churchman.

### "I PRAY."

Maude A. Mumma.

Dear Lord, I pray for sight more clear,
The strength to crush out every fear
That dims the vision of Thy face,
And keeps me from Thy fond embrace.

Give me the light to tread the road,
That ever leads me home to God;
That others treading, I may tread,
That others leading, may be led.

Make me more worthy of my place,
Fill me with every Christian grace;
So may I live from day to day,
That others may be shown the way.

That others seeing, may aspire,
To noble lives and high desire;
Until in Thee, forever blest,
We find in Heav'n our perfect rest.

### The Holiness of God.

There is nothing inherently impossible in what one writer has called "the spectre that drives men to madness and despair—illimitable omnipotent Malice". That is to say, there is nothing in itself impossible in the idea of a god who is utterly bad and cruel, and who creates a world for the purpose of inflicting pain on his creatures. But that is not God as we have Him revealed to us in Holy Scripture, nor as we know Him in Christ Jesus, nor as we find Him in moments of direct apprehension. But if God were like that we should have no hesitation in saying that He was not holy. Did not Mill say that, if indeed God sentenced little children to endless torments for no other reason than that they had died unbaptized, then he would rather be in hell with the children than in heaven with such a god? When we say that God is holy, we mean what the Psalmist meant when he said—"Thou shalt shew me the path of life; in Thy presence is the fulness of joy; and at Thy right hand there is pleasure for evermore."

It is a fair test of religion to see how far it reaches in our daily life. If my religion is my love, it will not be for Sunday, or any other special occasions only, but for all my life, especially for times which seem least religious—for heavy times, which no earthly brightness can lighten.—P. Congreve.

To love God we must know Him as manifested in Christ—know Him as incarnated in human form—know Him as revealing His holiness, His tenderness, His pity, His yearning love, and descending grace, in the suffering, glorified Redeemer.

# For the Young Folks

### A HYMN.

In our work, and in our play,
Jesus, be Thou ever near;
Guarding, guiding all the day,
Keeping in Thy holy fear.

Thou didst toil, O royal Child,
In the far-off Holy Land,
Blessing labour undefiled,
Pure and honest, of the hand.

Thou wilt bless our play-hour too,
If we ask Thy succour strong;
Watch o'er all we say or do,
Hold us back from guilt and wrong.

Oh! how happy thus to spend
Work and playtime in His sight,
Who that day which shall not end
Gives to those who do the right.

—Our Hymnal.

### The Beggar Man.

Mrs. Munford paused to latch the gate, and waited for little Sally to follow her through. She glanced back up the long, brick walk, bordered with zinnias and sweet william and larkspur, and waved to the old lady who stood on the porch of a cottage among the trees.

"Poor Mrs. Lane," she said; "isn't she a darling?"

Sally looked thoughtful.

"How old is she, mother?" she asked.

"I don't know," replied Mrs. Munford.

"I 'spect she's a hundred and fifty-don't you?"

"Mercy, no!" exclaimed Mrs. Munford. "I guess she's about eighty-five."

"Oh, eighty-five's not old," Sally declared. "Mary McMin's grandfather's a hundred and twenty, and he digs for gold and everything."

Mrs. Munford laughed.

"Oh, no," she said. "He isn't a hundred and twenty."

"Yes, he is," Sally insisted. "Mary said so."

"Well, Mary's mistaken," said Mrs. Munford. "He couldn't be over eighty some."

"Oh, I know he's a hundred," Sally avowed. "Mother?"

"What, child?"

"Isn't Mrs. Lane's face wrinkled?"

"Why, yes," admitted Mrs. Munford, "but she's such a dear old lady you don't think of that."

Sally pondered. They turned the corner at the post office.

"Oh, look!" whispered Sally. "There's a poor beggar."

Sure enough, standing against the brick wall was a beggar, ragged and dirty, holding out a tin cup. One sleeve of his loose coat hung limp by his side. A tattered hat drooped about his unshaven face. In his eyes was a mingled look of wistfulness and loneliness.

"Mother!" Sally pulled at her mother's sleeve. "I want some money to give him."

Mrs. Munford paused, for the moment uncertain. Then she opened her pocket-book and took out a quarter.

"Here," she said. "Give him this."

Sally ran to the beggar, and the coin jingled in his cup.

"Thank you," he said, and smiled.

"Haven't you got but one arm?" Sally asked.

The beggar shook his head.

"That's all," he answered.

Sally glanced up at her mother, who took her by the hand, and together they went along up the street.

"Mother, why hasn't he got but one arm?" Sally questoned in a low voice.

"I don't know," replied Mrs. Munford. "Poor man. It's too bad."

"I feel sorry for him, don't you?" Sally said.

"Yes," agreed Mrs. Munford. "I certainly do."

"He hasn't got anybody to love him, has he?" Sally continued.

"I don't know," Mrs. Munford replied.

Presently they reached home, and went into the house. Bye and bye Mrs. Munford called Sally, but got no answered. She came from the kitchen where she had been talking with the cook, and called again and again, but no answer came. She went up stairs and quickly noticed upon the bed Sally's little bank, open and empty. She at once realized what had happened, and hastening down-stairs and out and down the street found Sally standing beside the beggar, holding out his tin cup for him. An old man had stopped and was putting in some money.

"Come, Sally," Mrs. Munford told her. "You mustn't run off like this."

Sally obeyed, and as they went up the street turned and waved to the beggar. When they got home she lingered on the front porch.

"Now, don't run off down there any more," said her mother.

"Well," she answered.

She sat on the top step and waited. After a while she saw her grandfather coming, and ran to meet him.

"Grand-dad," she began eagerly. "There's a poor beggar man down by the bank, and he's only got one arm. Give me some money to take him."

"What? A beggar man?" her grandfather repeated.

She nodded.

"Yes, and he looks so lonely Please give him something."

"Well, well," said her grandfather. "Let's see."

He got out his pocket-book and gave her a coin.

"How will this do?"

There was a quick gleam of delight in her eyes.

"Oh, thank you!" she cried, and ran to ask if she could go.

"Yes, but come straight back," her mother said, and away she ran down the street.

Soon she returned and sat on the steps. The Maltese cat came and rubbed against her arm and she stroked its softf ur. Presently she spied her father coming and ran to meet him.

"Dad-dad," she began. "You know, there's such a poor beggar man down by the bank, and he's only got one arm. Give me some money to take him."

Mr. Munford put his arm about her.

"How do you know, honey?"

"I saw him when I was out with mother."

She held out her hand. Mr. Munford pulled out some coins and gave her half a dollar.

"Oh, thank you!" she cried, and away she went.

A little later Mrs. Munford came out and called her, and went around to the back yard, where she found Mr. Munford tasting the ripening grapes.

"Where's Sally?" she asked. "I thought she was with you."

"Sally? Oh, she's just gone down the street a piece."

"I bet she's gone back to that poor beggar!" exclaimed Mrs. Munford.

"I 'spect she has," Mr. Munford agreed mildly.

"And I bet you gave her some money and let her go."

Mr. Munford said nothing.

"I knew it!" Mrs. Munford snapped. "Now, hurry and get her and bring her straight home. She oughtn't to be down there, and beside it's nearly supper time.

Mr. Munford set out at once, and soon came to where the beggar leaned against the wall. Beside him, standing on a box, was Sally, with her arm about him, patting him on the back.

"Hello, Dad-dad!" she sang out. "I told him you sent it, and he said you were a nice man."

"Well, you must come along now, honey," he replied, with a nod to the beggar. "It's time you were getting home."

As they started away she paused and looked back.

"Good-bye, Mr. Beggar Man," she said in a voice filled with tenderness. "If nobody else will love you, I will."

"Good-bye, little girl," he answered. "Thank you—God bless you—Good-bye."—J. C. Jamison, in Southwestern Episcopalian.

### What Elinor Found to Like.

"Dear me! Rain inside as well as out? However shall we keep dry!" exclaimed Aunt Lou, coming in to find her little niece crying almost as hard as the clouds, on that rainy Saturday.

Elinor looked up for a minute, and then her head went down again. "Oh, Aunt Lou, have you heard?"

"What? Any bad news?" said Aunt Lou, looking a bit anxious, for Elinor's distress seemed very great, and she thought that something dreadful might really have happened. "Tell me," she said, sitting down and taking the little girl on her lap.

"Why, we are going to leave our home here and go to live on an old farm in the country," sobbed Elinor. "It will be so dreadfully lonely, auntie, and I'll miss the girls and the school and everything. I'll be all by myself on that lonesome old place—"

Aunt Lou patted her back comfortingly. "Why, Papa and Mamma will be there, won't they, and Baby Jim. So you won't be the only one on the place. And maybe you will find something to like about your new home, after all. I lived on a farm when I was a little girl, myself, and I was very happy there. I often wish I could see Shady Grove again—"

"Shady Grove? Why, that is the name of this farm," cried Elinor. "Oh, Auntie, I wonder if it could be the same place?"

"Perhaps so; I shall come and pay you a visit, if it is," said Aunt Lou.

"There is Papa coming in now. I'll ask him," cried Elinor, jumping up.

To their delight and surprise, Papa explained that the farm was the very one which had been Aunt Lou's old home. And now Elinor was full of questions. "What is it like, Auntie? How does the house look? And can I have a garden?" she asked eagerly.

"There is dear old brown farmhouse," said Aunt Lou, "and an orchard full of apple trees, filled with lovely pink and white blossoms in spring, and with rosy apples later. And there is a big old garden with old-fashioned sweet flowers, and I am sure the flowers I planted there are growing still. How I should like to see it all again. I have a great mind to go out there with you!"

"Why don't you?" said Papa, who

was watching them and enjoying their pleasure. "Mary will be very glad of your companionship, for I must be very busy with the farm work at first, and perhaps Elinor will not think she has reached the 'Jumping-off place', if she has you to show her the pleasant things."

Then Elinor realized that she had worried her father and mother by her excessive grief at the prospect, and she brightened up.

"I won't fret any more, Daddy," she promised. "I know there must be something nice there, and I can have a garden."

And when they moved, a few weeks later, and Elinor saw the pink and white apple blossoms in the orchard, and the lovely old-fashioned garden, she owned that she had been wrong in thinking there should be no happiness in life on the farm.

"It's lovely, and I'm going to be ever so happy here," she confided to Aunt Lou. And she was.—Presbyterian of the South.

For The Southern Churchman.

### THE TOWER BELL.

Anne Pierce.

Ring loud and clear O brazen bell,
Now wake the world from its dreaming spell,
Where wrapped in down and silk they lie
Or shiver with in a loft so high.

Ring sweet and clear while moonbeams fall
Like molten silver over roof and hall.
While night birds breathe their melting song,
And lovers kiss and they wend along.

Ring sweet and low where my dear ones lie,
Bring to their sleeping and dreaming eyes,
Visions of love and dreams of peace,
Blissful dreams that shall not cease.

Ring loud and clear over the ived mound,
Nor fear to wake with your loudest sound,
For they walk through the halls of death so vast
Wrapped in a silence deep and fast.

### Half Pressure.

John and his father were on their way to a neighboring county in an automobile. There was something wrong with the car. John growled. "I wonder what is wrong with the car today? We always took that hill on high speed, but this time we had to shift into second."

"Was everything all right when we left home?" asked his father.

"Last night the car was working perfectly," said John. "I don't see how anything could go wrong with it when it was not being used."

They rode in silence. Another upgrade showed how weak the power was. "Did you test the tires this morning?" John's father asked.

"Why, no. They seemed to be standing up all right, though."

John stopped the car and tested the air in the tires. He found the pressure less than half what it should have been. Then he knew it was the tires that were acting as a drag to hold back the car.

No automobile can develop its full power if the tires are only half inflated any more than a boy can ride to success on work that is only half done. A boy must put forth the best possible effort if he wants to get on in the world. There are boys who are trying to advance, and all the time are being held back because something only half done is acting as a drag.

It is in school especially that a boy is tempted to do less than his best. Many fellows only half learn their lessons. They go over them just enough to be able to recite them fairly well, but do not take the time to fix them firmly in their minds. Of course, if the whole object of studying was to recite, then that kind of studying might get by. But a boy goes to school that he may be prepared to do a man's work some day. It is not the lessons themselves that are the most important part of his education, though they count in making up the grades. It is far more important for a boy to learn to apply himself. If he keeps at each lesson until he masters it, he will make more than good marks—he will form a habit that will help him all his life. He will be able to apply himself to whatever he goes into in life. That habit means success.

On the other hand, if a boy just gets his lessons well enough to recite them, he will find, when he enters the business world that he will only do enough to get him through the day. He does not give either his employer or himself full measure. And in the end it will hurt the boy more than it will the man who employs him, for that man can hire some other fellow, while the boy who gave scant measure of time and effort will have to keep on living with the failure he has made of himself. Maybe some day, when it is too late, he will realize he has not the power he should have.—Baltimore Southern Methodist.

### The Lost Funnel.

One bright summer morning, Peggy went out to water her flower garden. She carried the water in a little silvery-looking aluminum pitcher and a little green watering pot, one in each hand. In the right-hand pocket of her knickers was stuck a little tin funnel. When she reached the garden she set down the watering pot, and pulled the funnel out of her pocket, where it was a very tight fit. Then she poured the water from the pitcher through the funnel all around the roots of her sweet-pea vine, and her morning-glory vine, and her nasturtium vine, and her rose-bush and her petunia plant and her pansy plant.

Of course, Peter Pup had come with her. I forgot to mention that, because he always comes. Whenever you want to find Peter Pup, look just behind Peggy's sandal heels. He tried, as usual, to drink some of the water before it soaked into the earth; and when he found that the water was too quick for him, he poked his saucy nose into the watering pot, got it wedged, and nearly spilled the water.

"Naughty Peter!" exclaimed Peggy, just as sternly as she could, which was not very sternly, for she couldn't help laughing at the funny, puzzled look on his face.

Then she took the watering pot, and sprinkled the pansy plant, and the petunia plant, and the rosebush, and all three vines up as far as she could reach. Peter was uncommonly quiet after his scolding, but now he came hopping about Peggy, and took the watering-pot handle in his teeth, to carry it to the house as he always did. That was his job. Peggy's was to carry the pitcher and funnel, and some flowers for Grandmother.

Just then Mother called to hurry, for she was making plumcake, and Peggy could stone the raisins and beat the eggs. Away they raced to the house. Peggy stoned the raisins, and beat the eggs, and then she dusted the sitting room, up as far as she could reach, and then it was lunch time. And before they had finished lunch, along came Uncle Jimmy with his new car to give them all a ride. When they came home, Peggy was so sleepy that she was quite ready for bed, after a glass of warm milk. So was Peter.

They never thought again of the garden until the next morning. Then, when they were ready to go out and water it, the little tin funnel was not to be found. Not in the house or the shed, or the garden.

"Did you bring it in after watering yesterday?" asked Mother.

"I—I can't remember," answered Peggy.

Peter stood by, wagging his tail very fast, eager to be at work; but he had no suggestions to offer about the funnel. So Peggy had to do her watering without it.

Honestly, I cannot see why it was not just exactly as well to pour the water right out of the pitcher on the plants. But Peggy had invented that way of using the funnel, and she liked it. So she felt very sorry about its loss.

However, the summer went on, and October came, and one day, when Father was clearing up some frost-bitten vines, he called suddenly to Peggy, "Peggy, come here a minute!"

Peggy came running. And what do you think? There was her little tin funnel, small end up, and a pert little elm tree growing up through it! It looked so prim and important—that tiny tree!

"Oh!" cried Peggy. "Peter, you took that funnel, while I was sprinkling!"

And Peter made himself very flat, and flopped his ears, and wagged his tail sidewise on the frosty grass, to say that maybe p'r'aps he guessed he did, but really the matter had entirely slipped his mind! And Peggy forgave him, as she always does.

Then Father said, "How would you like to have this little tree taken up and set by the garden gate, for your own particular tree, Peggy?"

"Oh, I'd like it!" cried Peggy. So Father worked the funnel off over the top of the little tree, very carefully, and took it up with a trowel, and set it in its new home. Peggy and Peter watered it well, and it will no doubt make a fine shade for Peggy when she is a high-school girl, and brings out her books to do her home lessons under its waving boughs.—Minnie Leona Upton, in The Christian Register.

For The Southern Churchman.

### The Poor Little Jonquil.

Julia Fisher, Age 13.

The little sparrows were hopping about on the big lawn searching for worms. Now and then they would pause in their pecking to chirp, "Spring is here! Spring is here! Do you hear? Do you hear?"

Presently down sailed old Mr. Crow.

"Good morning," greeted the Sparrows. "Nice day, isn't it?"

Soon little Miss Bluebird flew down. "What a lovely day," she sang.

"Yes," chirped the sparrows. "It's a beautiful day and we're so glad to see you back so soon."

They all began to peck for worms and now and then would stop to sing, "Spring is here!"

In hopping about they all came quite near the flower bed. There was one vacant place where a jonquil had not come up. They all hopped over there and began to dig for worms. They found several big juicy ones, but they

also found something which saddened them a great deal. It was a jonquil which was too lazy to get out of bed, they thought.

"Sleepyhead! Sleepyhead!" they cried. "Wake up! Spring is here! Wake up!"

But the jonquil did not move. It was dead. It had been frozen by the ice and snow. They all began to cry. Finally they stopped and found a nice place to bury the jonquil under a rose-bush. Mr. Crow dug a grave and held the service. Miss Bluebird sang the hymns. Then they picked the jonquil up in their beaks and carried it to the grave. They put it in and covered it up. Then they all sang some and flew away. Later they told the other flowers who all felt very sorry for the poor little jonquil.

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**A GREEN CORNFIELD.**

The earth was green, the sky was blue;
I saw and heard one sunny morn
A skylark hang between the two,
A singing speck above the corn;

A stage below, in gay accord,
White butterflies danced on the wing,
And still the singing skylark soared,
And silent sank and soared to sing.

The cornfield stretched a tender green
To right and left beside my walks;
I knew he had a nest unseen
Somewhere among the million stalks.

And as I paused to hear his song
While swift the sunny moments slid,
Perhaps his mate sat listening long,
And listened longer than I did.

—Christina Rossetti.

---

Humanity, torn asunder by five years of war, is on the brink of wars still more monstrous where millions of young lives and all the hopes of the future would be irremediably engulfed. If women do not fight to the last breath against the approaching scourge the blood of their sons be on their own heads. They will have been accomplices in the massacre which they had not the energy to prevent. Nothing can excuse those who remain passive, weary, waiting or resigned in the face of the greatest Crime in the life of the world.—Romain Rolland.

It is to Jesus Christ we owe the truth, the tenderness, the purity, the warm affection, the holy aspiration, which go together in that endearing word, home; for it is He who has made obedience so beautiful and affection so holy; it is He who has brought the Father's home so near and has taught us that love is of God.—James Hamilton.

"I will not quarrel with you about opinions. Only see that your heart is right toward God; that you know and love the Lord Jesus Christ; that you love your neighbor and walk as your Master walked, and I desire no more. Let my soul be with these Christians, wheresoever they are and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in Heaven the same is my brother and sister."—John Wesley.


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## Marriages

**PHILLIPS-GUNNELL:** Married at Oakland, Hanover County, Virginia, on August 11, 1928, Mary N. R. Gunnell to Lieutenant Donald Phillips, by the Rev. J. P. H. Mason, rector of St. Martin's Parish, and the Rev. James W. Morris, of the Epiphany Church, Washington, D. C.

## Deaths

**IN MEMORIAM.**

In memory of our loving mother, ELIZABETH WOODSON HUGHES McGUIRE, who passed away on August 19, 1919:

Nine years since mother passed away.
And still we see her image round us every day.
Though not a word can we hear,
We know her guarding spirit is very near.
Yet the years that have passed away
Do not seem this heartache to lay.
For this flesh and blood craves to hear
I am with you, dear.
And our souls yearn for her more and more,
And will till we meet on Canaan's Happy Shore.

HER CHILDREN.

**MRS. MARTHA W. PHILLIPS.**

Died, July 29, 1928, at her home in Goochland County, in her seventy-sixth year, MRS. MARTHA W. PHILLIPS. She is survived by a daughter, Miss Rosa C. Phillips, and a brother and sister, Mr. John W. Blanton and Mrs. B. I. Grigg. She was buried in Grace Church Cemetery, and a host of friends and beautiful flowers testified to the esteem in which she was held in the community. She exemplified in her life those graces developed by a close walk with her Master. She never was known to say an unkind word or gossip. Her sympathy with every good undertaking was manifested and her place will not easily be filled in her church. Her hospitality and kindliness was unbounded. Although in failing health her call to join the Master came suddenly. She will not be forgotten, and her church will miss her varied interests in the Woman's Auxiliary and Rector's Aid.

"Precious in the sight of the Lord is the death of His saints."

W. W. B.

**HENRY BRADFORD CLARKSON.**

Entered into life eternal, Sunday night, July 29, 1928, HENRY BRADFORD CLARKSON. Sudden and painless was the transition:

"No sadness of farewell—
No moaning of the bar,
When he put out to sea."

He was the youngest child of D. J. W. Clarkson and his wife, Elizabeth Quarrier, both of Charleston, W. Va. He was born May 12, 1868. Married December 28, 1897, to Mary Louise Laidley (eldest daughter of Hon. W. S. Laidley). The funeral services were at his home, the Rev. Benjamin R. Roller officiating. The committal was at Spring Hill Cemetery. There he rests beside his wife. Full of energy and vitality, endowed with a rarely bright and magnetic personality, he made lasting friends, and there lingers in the hearts of all who knew him pleasant memories.

"It singeth low in every heart,
We hear it each and all—
A song of those who answer not,
However we may call.
They throng the silence of our breast;
We see them as of yore—
The kind, the true, the brave, the sweet,
Who walks with us no more."

L.

**RESOLUTIONS.**

**George Strother Cable.**

GEORGE STROTHER CABLE, for sixteen years a vestryman of Leeds Parish, Virginia, and ten years registrar of the vestry, a faithful and devout communicant, honored and beloved by all who knew him, entered into life eternal June 27, 1928, in the seventieth year of his age.

We, the vestry of Leeds Parish, desire to put on record our sincere affection for him, and our deep sense of loss at his passing from us.

We shall ever remember him as a truly Christian gentleman, and even in our sorrow we rejoice in our faith that in the Father's house of many mansions he enjoys that peace which passeth all understanding.

F. N. HINKEL
S. B. MOSS,
Committee of the Vestry.

## CHURCH INTELLIGENCE.

(Continued from page 16.)

Mary E. Batchelder in Cambridge, Mass.

**Miss Annie Barlow,** community nurse at St. John's, also visited in New England and in Ohio.

**Rector Resigns at Hot Springs.**

The Rev. Edward H. Ward, D. D., resigned the rectorship of St. Luke's Church, Hot Springs, Va., effective July 23, 1928. His resignation was accepted by the vestry with expressions of regret.

Dr. Ward has served the church at Hot Springs for nearly ten years; having come there from the Diocese of Pittsburgh in October, 1918. Having exceptional ability as a preacher, he has been greatly appreciated by the guests who come to this important resort from all parts of the country.

A native of Campbell County, Virginia, he was educated at Roanoke College, Salem, Va., which conferred on him the degrees of Bachelor of Arts in 1870, Master of Arts in 1871 and Doctor of Divinity in 1887. He received his training for the ministry at the Virginia Seminary; being ordained to the diaconate in 1873 and the priesthood in 1874 by Bishop Johns. In 1881 he was married to Miss S. Taylor, of Sacramento, Cal.

His first charges as Deacon were at Emporia and Poplar Mount, Va., after which he became assistant to the rector of St. Paul's Church, Petersburg. Later charges as rector were at Santa Rosa, Marysville, Sacramento and Stocton, Cal.; Lexington, Ky., 1885 to 1897. From this time until his coming to Hot Springs he was rector of St. Peter's Church, Pittsburgh.

Dr. Ward has held a number of important positions in the Church: Secretary of the Dioceses of California and Kentucky; member of the Standing Committee in Lexington and Pittsburgh; deputy to the General Convention from Kentucky and Pittsburgh; examining Chaplain in Lexington and Pittsburgh; Reinecke Lecturer at Virginia Seminary. Also he was President of the Pittsburgh Philosophical Society from 1909 to 1919.

After a long and useful career, Dr. Ward is giving up the active ministry on account of the failure of his health. It is his plan to remain at Hot Springs until September and then go to Lexington, Ky., where he and Mrs. Ward will make their home in future.

T. A. S.

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

**Entertainment for Auxiliary.**

A feature of the Woman's Auxiliary Triennial to be held in Washington next October, which will be both unique and charming, will be several receptions and teas for the delegates in the Bishop's Garden. This garden, in the Cathedral Close, must be seen to be fully enjoyed in all its beauty. Here the remarkable box, brought from old-time gardens of Virginia, Maryland and elsewhere the great yew, the picturesque Shadow House, the Wayfarers Cross, charming flag-stones of olden times and blossoms in season will tell their own story and charm the visitors who find their way there. This garden has been developed and is under the direct care of the Garden Committee of All Hallows' Guild, of which Mrs. G. C. F. Bratenahl is chairman.

**Dr. Peter Assumes Duties.**

Dr. G. Freeland Peter, recently appointed residentiary canon of Washington Cathedral, preached his first sermon in that capacity on Sunday morning, August 5, at eleven o'clock in Bethlehem Chapel. Canon Peter is canon in charge of the religious work and services of the Cathedral, during August and September.

Dr. Peter, who was formerly associate minister at Epiphany Church, in the earlier days of his ministry, addressed a meeting of the men of the Diocese of Washington in the parish hall of that church, on Tuesday evening, August 7. This was his first public address not in conjunction with the church service since his official return to his native city. In his return to Washington, Dr. Peter must feel that he has really come home and his friends warmly welcome him back.

# Personal Notes

The Rev. Alfred R. Berkeley, rector of St. John's Church, Roanoke, is spending the month of August with his family at their summer home at Saluda, N. C. In his absence the Rev. Dudley Boogher, rector of St. George's Church, Fredericksburg, is supplying the pulpit of St. John's.

The Rev. Wilford Ernst Mann, D. D., rector of the Church of the Holy Comforter, Richmond, Va., was one of the speakers this summer at Interdenominational Bible Conferences in the Middle West. At the Rock River Conference in Dixon, Ill., July 15-22, he gave several addresses. On the program of this conference were such outstanding men in denominational bodies as the great Scotch preacher, Dr. John McNeill; Mr. S. D. Gordon, of New York, and widely known for his "Quiet Talks" books; Bishop Edwin H. Hughes, of Chicago, and Fred B. Fisher, of India, and others. At the conference in Cedar Falls, Iowa, July 29-August 5, Dr. Mann gave four addresses, sharing honors with Dr. J. C. Massee, pastor of Tremont Temple, Boston; Dr. J. T. Wardle Stafford of London, and other noted denominational leaders in this country and in the British Isles. This was the second year Dr. Mann has been on the program of this conference where "the tabernacle" seating twenty-five hundred people, was daily crowded, and often many people standing unable to find seats.

## ORDINATIONS.

On the Feast of the Transfiguration in St. Augustine's Chapel of the Holy Cross Monastery at West Park, N. Y., the Rev. Carl Walter Marty, O. H. C., was advanced to the priesthood by the Rt. Rev. Campbell Gray, D. D., acting for the Bishop of the Diocese of Chicago. The Bishop was assisted by the Rev. Frs. Gregory Mabry and R. S. Hornby of Holy Cross Church, Kingston, N. Y., Deacons of Honor; the Rev. Fr. J. S. Baldwin, O. H. C., Deacon, and the Rev. Fr. Leopold Kroll, Jr., as Subdeacon. The assistant priests were the Rev. Fr. John Whiting Crowell, of St. Luke's Church, New York City, and the Rev. Fr. B. A. E. MacLaughlin, of Yonkers, who also acted as Master of Ceremonies. The sermon was preached by Father James Gorham, the Prior of the Holy Cross Liberian Mission. The ordinand was presented by the Rev. Fr. J. O. S. Huntington, Superior, O. H. C., the Litany being sung by the Rev. Fr. H. Hawkins, O. H. C.

Before entering the Order of the Holy Cross, the ordinand had been a student at the Western Theological Seminary; and since Bishop Gray had ordered him Deacon, it was a great joy to have the Bishop to advance him to the priesthood, and an added joy because Bishop Gray is an Associate of the Order.

The ordination was of particular interest to the community as it marked the first ordination at the Monastery; and it is of general interest to the Church by reason of the fact that Father Marty was ordained priest for a Religious Community.

H. H.

## DEATHS.

"Lovely and pleasant in their lives, in their death they were not divided" (2 Sam. 1:23).

Howland Hill and George Harris, two fine young fellows, studying for the sacred ministry, were recently put in charge, for the summer vacation, of two different churches at Alberton, Prince Edward Island. Hill was a student of Princeton University, in the United States, and Harris was studying at King's College, Nova Scotia. Hill was a Presbyterian; Harris a member of the Church of England in Canada. They had rooms at Alberton in the same lodging house, and soon became close friends. One day they went off together for a bath, and were both drowned. No mortal eye witnessed the tragedy; but when their bodies were recovered, it seemed as if Harris, who could swim, had given his life in a vain effort to save his friend.

What a touching appeal this makes to the best spirit in both countries and in both Churches represented by these two young men of such high Christian promise. It goes to our hearts to think of the two mourning mothers, made one by their common sorrow. May they be comforted by Him who watches and cares for even the fall of a sparrow!

What a link these two comrades constitute between our two great English-speaking countries, and also between the two different Churches in which they ministered side by side in such blessed fellowship! They lived and died together, and are now "absent from the body, and at Home with the Lord". Lovely and pleasant in their lives, in their death they were not divided. Will not other splendid young fellows be stirred to lift up the standard on behalf of these two fallen comrades and to follow in their train? The Captain of our Salvation is calling for volunteers.

The Eternal reunion is on the way. Let all broken-hearted mourners look up in sure and certain hope, through Him whom is the Resurrection and the Life.

"Death and darkness and the tomb
Only whisper, 'Till He come'."

G. Osborne Troop.

Halifax, Nova Scotia.

Miss Jessie Claire McDonald, well-known woman educator and for fifteen years principal of the National Cathedral School for Girls, died early Sunday morning (August 12) after a brief illness at the Preston Springs Hotel, Ontario, Canada. Funeral services were to be held Tuesday morning (August 14) in the Bethlehem Chapel of Washington Cathedral. The office for the burial of the dead was to be read by the Rt. Rev. James E. Freeman, Bishop of Washington, assisted by the Very Rev. G. C. F. Bratenahl, Dean of Washington. Immediately after the funeral the body was to lie in state in the Bethlehem Chapel until the afternoon when the funeral party, accompanied by one of the clergy from the Cathedral, was to go to Indianapolis where interment was to take place in Crown Hill Cemetery there on Wednesday.

Miss McDonald left Washington early in June to spend several months in rest at the Preston Springs Hotel at Preston. She was accompanied by her cousin, Miss Catharine Dunn, also a member of the faculty of the National Cathedral School for Girls. Miss McDonald appeared greatly benefited by the change, but was taken suddenly ill on August 5. On the following day she submitted to an emergency operation under the care of leading surgeons of Toronto. Dr. Sterling Ruffin of this city, her personal physician, went to Preston at once, as did Miss Agnes Peter of Washington, a close friend of Miss McDonald. Although gravely ill she rallied and by Thursday was considered out of danger. On Friday night she suffered a relapse ond became weaker on Saturday, dying at four A. M. Sunday morning.

When notified of Miss McDonald's death the Bishop of Washington made arrangements to leave his summer home at Sorrento, Maine, as did the Dean of Washington Cathedral, who has been at his summer residence at Gloucester, Mass.

Miss Jessie Claire McDonald was born in Indianapolis on January 24, 1869. She was the daughter of the late Ezekiel M. and Lydia Tousey McDonald, and the granddaughter of Senator Joseph McDonald, who long and ably represented that State in the United States Senate at Washington.

Practically all the life of Miss McDonald was passed in Washington. After the death of her father her mother came here and, with the late Miss Anna Ellis, opened the well-known McDonald-Ellis School for Girls at Massachusetts Avenue and Seventeenth Street, N. W. Joseph McDonald, her brother, entered the Naval Academy at Annapolis from which he graduated with honors and Miss McDonald went to Wellesley College, where she became one of the youngest students to receive an A. B. degree from that institution. In 1894, she took her M. A. degree at Columbia University, now George Washington University this city. When her brother, Ensign Joseph McDonald, was stationed in Paris, France, she lived with him there and studied at the Sorbonne, University of Paris, and also did graduate work later at the University of Pennsylvania.

Upon the death of Miss Anna Ellis, Miss McDonald became the last principal of the McDonald-Ellis School, which was her first educational post, for a time she accompanied her brother, now Commander, to his naval stations as a member of his household. After his death she resumed her educational career and for ten years was a member of the faculty of Farmington School at Farmington, Conn.

In 1913 Miss McDonald came to Washington again as principal of the National Cathedral School for Girls, being accompanied by the late Miss Helen L. Webster, also of the Farmington School faculty, who assumed the post of head of the Academic Department of the School.

Under Miss McDonald's administration for past fifteen years, the School has thrived and gained high rank for secondary education, and has been considered foremost among the Church Schools for Girls in this country. She was held in affectionate esteem by hundreds of graduates of the schools in many parts of the country and was greatly beloved by the faculty, students and her associates.

As an educator, Miss McDonald won great renown and was connected with many activities in the educational world. She was a trustee of Wellesley College, Massachusetts, her Alma Mater, and was keenly interested in the cause of the higher education of women. A devout Churchwoman, she was a builder of Christian character in the young people under her charge.

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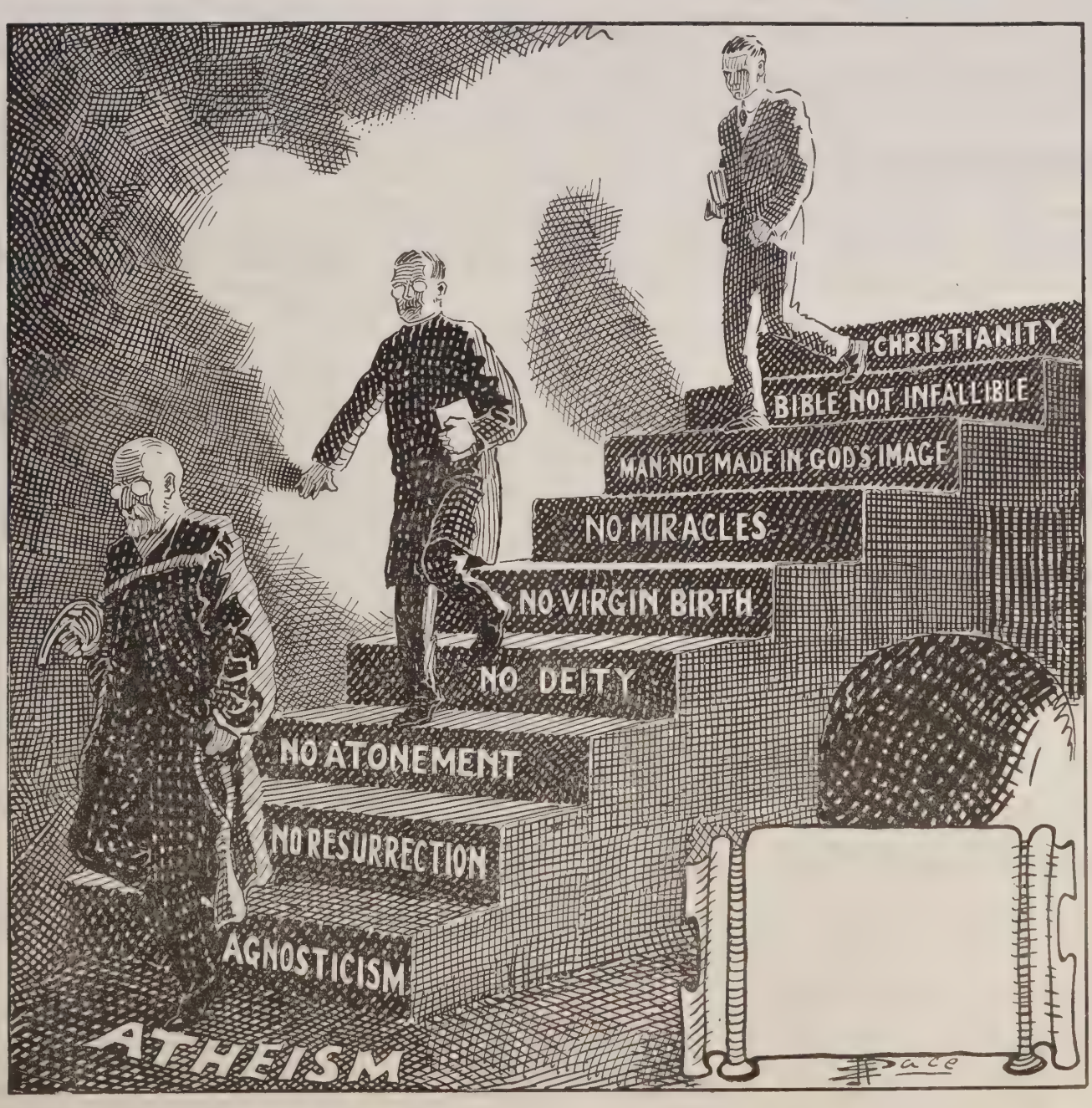
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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Beware of Greek Horses—By E. E. Sperry | 5 |
| Shall We Help Fulfill Jehovah's Promise—By A. B. Williams | 5 |
| Rays of Light From God's Lamp—By W. W. Rugh | 6 |
| God's Way of Salvation | 7 |
| Family Prayers | 8 |
| Why a Christian Cannot Be An Evolutionist | 9 |
| A Message From Michelangelo—By A. H. Eastman | 10 |
| Favorite Scripture Verse | 10 |
| Twelfth Sunday After Trinity—By Berkeley Minor | 11 |
| Extract From the Will of Thomas B. Griffen | 12 |
| Jamestown (Va.) Church as Cathedral | 12 |
| Notes on the Prayer Book—By W. F. Bumsted | 13 |
| Book Reviews | 14 |
| Letters to the Editor | 14 |
| Church Intelligence | 15 |
| Family Department | 17 |
| For the Young Folks | 19 |
| Personal Notes | 23 |



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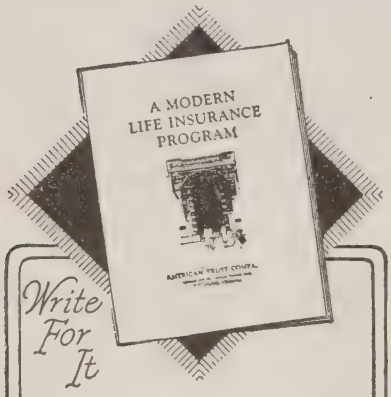
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## Thoughts For the Thoughtful

"Faith outranges all the telescopes."

Religion is the best armor a man can wear, but it is the worst cloak.—Bunyan.

Our love alone satisfies Christ: why should aught but His satisfy you?

"Jesus was ready for every duty because He came up with it strengthened by the perfect discharge of the duty preceding it."

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky;
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
—Edna St. V. Millay.

"Touchiness, petulance, super-sensitiveness, readiness to have one's pride hurt and to be insulted, all these are forms of selfishness. Consider the marvel of Jesus' character in this respect."

Every once in a while I hear that such and such a brilliant young man has come into our congregation, and that he will likely prove a great acquisition. I confess that it is a bait at which I nibble less than I used to. I would rather have a long tallow dip than a streak of lightning. A very small river will carry a good deal of water to the sea if it keeps running.—Rev. C. H. Parkhurst.

When we find it easier to sigh than to laugh, and easier to grumble than to sing, it is high time to take ourselves in hand. It is evident that we are not keeping fit. We need to check up on our habits—habits of body, habits of mind, habits of the heart. Perhaps we are not walking enough, perchance not playing and singing enough, possibly not forgetting ourselves and our cares enough in loving care for others; most likely of all, we are not spending enough time in sweet companionship with our Lord.


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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., AUGUCS 25, 1928. No. 34.


## BEWARE OF GREEK HORSES

As many Episcopalians well know, the Church of England is passing through a crisis like that which troubles our own. Among the English laymen who are endeavoring to save the Church from the aggressions of the Anglo-Catholics, none is more distinguished, or has rendered more effective service in the cause of reformed religion, than Sir William Joynson-Hicks, Secretary for Home Affairs in the present Cabinet.

To inform the English public concerning the present day struggle for Protestantism he has written a small volume entitled, "The Prayer Book Crisis", published in May, 1928, by G. P. Putnam's Sons. It ought to be read by every Episcopalian who seeks trustworthy information concerning the Anglo-Catholic movement, its aims, methods and spirit.

One of the many passages which applies to the American as well as the English situation is the following:

"The question to which the Prayer Book controversy ultimately and unavoidably leads is whether the work of the Reformation shall be undone, and the nation and the Church robbed of the benefits which followed in its train, by the disloyalty of a section of the clergy, assisted, as they have been by the inaction or even in some cases by the connivance of the Bishops. The ordinary man may not be able to expose the sophistries or to enter into the theological refinements by which the issue has been obscured, but he knows that there is a real difference between the Church of England and the Church of Rome; that at the Reformation the laity were called in to put an end to the claim of the Bishops and clergy that they alone had the right to determine matters of doctrine; and that the Mass and the Confessional were then rejected; and he can see for himself that these things are being revived . . ." (p. 143).

At another point the author quotes as follows from a letter written by Sir William Harcourt, Liberal leader of the House of Commons, to the "London Times" in 1898:

"It is an entire error to suppose that the voice (of Protestantism) has been a cry of 'No popery'; it has been a cry of 'No treachery' " (p. 71).

Disloyalty and treachery are terms of opprobrium, but may be applied justly to many of the Anglo-Catholic clergy. When ordained, they take two solemn pledges. One binds them "always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God. . . ." The second binds them "with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word . . ." (Prayer Book, p. 518).

These vows many of the Anglo-Catholic clergy habitually and cynically violate. Instead of defending the teachings of the Church, they steadily use their best endeavors to introduce "erroneous and strange doctrines", even those condemned or forbidden by the law of the Church.

In England the enforcement of discipline among the lawless clergy has been difficult, because their incomes are not derived from voluntary contributions by the laity. In scores of cases they have defied both their Bishops and their congregations.

In the United States, as we know, the situation is wholly different. Here the laity have the power of the purse and so can bring to terms a rector who breaks the law of the Church by introducing forbidden doctrines. In the hands of the laity, therefore, rests the power to save the Church from reaction, to preserve its Scriptural and Apostolic religion from destruction by the Anglo-Catholics.

EARL E. SPERRY.

## SHALL WE HELP FULFILL JEHOVAH'S PROMISE

An article from The Church of England Newspaper, republished in a recent issue of the Southern Churchman, recorded the fact, astonishing to many people in this country, that 250 active clergymen of the Church of England are Jews or of Jewish extraction. These 250 men are recruits for the army of the Saviour, won from His bitterest and strongest foes—their bitterness ingrained and inherited through generations of scornful neglect by Christians and of enforced submission to relentless persecution by Christians, their strength from more than three thousand years of superior culture, from demands for ability to overcome cruel obstacles such as no other nation has met successfully. Besides the 250 clergymen, Great Britain has thousands of Jews who have become Christians, many of them vastly valuable to the Church and powerful in social and business life and politics. These converts have been won by tenacious, patient effort of Christians with faith and the capacity for patience that attends all real faith and sincere and high purpose. A scoffing correspondent of The Church of England Newspaper asserted that every Jewish convert had cost $185,000, £37,000. The Church of England Newspaper article replied that this was an absurdly exaggerated estimate, but that, even if it was true, the accessions to Christianity and the redemption of so many people was worth the money; that souls and Christian service were not to be valued or measured by shillings or pounds sterling.

The British achievements with the Jews have been attained by the traditional quality of holding on and sticking to work once begun which has made British greatness.

That is a quality we of this country, especially we Christians, must emulate consistently if we intend that our churches and country shall prove worthy of the opportunity God has given them and the resulting responsibility. We must stick and hold on and endure rebuffs and disappointments and continue to try, to do and to give. By these means we have won wars, righted old wrongs, rejected new temptations to error, brought our country to world supremacy and leadership.

We have among us Jews of all classes and kinds, most of the worst of them degraded and made bad by fearful mistakes of Christians in other lands and years in dealing with them; the best of them deserving unstinted honor for conquest of difficulties unknown and unimaginable to us Christians reared in a Christian land. We owe all these Jews much for untold benefits brought to humanity from their race. We owe them much for centuries of burden and oppression put upon them in the name of our Saviour and our religion and by our various nationalities. We owe to their Jehovah and ours, to their Almighty God and ours, our utmost effort to fulfil His ancient promise to them that all Israel shall be saved and that they shall know and accept our Messiah as also theirs.

An article from B. A. M. Shapiro, a Jew of high type, obvious culture and learning and intellectual strength, tells why and how he was brought to intense faith in Christ as the Messiah promised to his people and to intense zeal for conversion of his people and race. He has stuck to the hard and thorny task to which he consecrated his life and labor and abilities and to which he has held through nerve-trying and heart-trying years. He has persisted valiantly despite Christian coldness and occasional hostilities and stinging suspicions of his own people. He is yet fighting and striving for our cause, unselfishly and gallantly. He needs help to continue his work of publishing and distributing the always stirring and interesting "Jews and Christians", magazine and the appealing, convincing tracts, all of which he prints and puts into thousands of Jewish hands. Write to him at 405 Bible House, New York City. Learn from him what he has done, is doing, hopes to do. Surely every Christian who worships the Jehovah of the Jews and accepts as his Saviour the Messiah of the Jews should be eager to do something for recovery and redemption of the Jews and the addition of their hosts to the Christian army.

ALFRED B. WILLIAMS.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate of the Bible Institute of Pennsylvania 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

**II. The Historical Books**—Joshua to Esther.

**Subject—God's dealings** with Israel to cause them to inherit the promised land.

From the Pentateuch we learn that it was in the heart of God to bring His people Israel, as the seed of Abraham, Isaac and Jacob, into possession of the land and the blessings He had promised to their fathers, in order that He might fulfill His promise to bless the world through them. The historical books are, therefore, an inspired record of God's acts or dealings with His people Israel to give them victory over their enemies, and to cause them to possess His promised blessings (Gen. 22:16-18; Josh. 1:1-9; Deut. 4:37, 38; 6:23; Heb. 4:7, 8; Ps. 103:7).

**Purpose**—The Historical books were written to teach us how the Lord would lead His Church into the enjoyment of the blessings which God has given us in Christ in the heavenlies, and how He would make every member of His Church a channel of blessing as His witness (Eph. 1:3; Heb. 4:9; Rom. 8:17; Josh. 1:3).

Canaan, the place of blessing for Israel, is typical of the heavenlies, the place of blessing for the Church, and God's blessings for Israel typify the blessings that He gives us in Christ (Eph. 1:3-14; 1 Cor. 10:11).

**III. The Poetical Books**—Job to Song of Songs.

**Subject—The experience of God's people** in the Old Testament times, as He sought to reveal Himself to them and through them in His dealings with them. God permitted Job to have the "ashpile" experience in order that He might give him twice as much blessing as he had ever known. The experience of Israel through God's ways with them is the principle theme of the Psalms. Because these books are the revelation of experience they are written in the form of poetry, the language of the heart (Ps. 45:1).

**Purpose**—The Poetical books were written to reveal to us the experience of Christ and our experience in Him (John 15:7, "Abide in Me"; Col. 2:6, "Walk in Him").

Every step of faith in the experience of the Old Testament saints made them witnesses of Christ, whether they offered a sacrifice, walked with God, built an ark, obeyed God to leave their own country, crossed the Red Sea, or marched around Jericho (Heb. 11; 12:1, 2).

IV. **The Prophetical Books**—Isaiah to Malachi.

**Subject—God's counsels** concerning Christ and His Kingdom, and concerning Israel and the nations.

The theme of which the Old Testament prophets spoke, by the inspiration of the Spirit, was Christ, Israel and the nations, and not the Church, which is never a subject of Old Testament prophecy. A key passage, Dan. 9:24-27.

We do find some revelation of God's counsels concerning this age, which, in the light of the New Testament, we may understand as applicable to this dispensation of grace, but never a word concerning the Church of Jesus Christ. Illustration (Isa. 61:1, 2; Luke 4:19-21; 2 Cor. 6:2).

The Holy Spirit spoke beyond the understanding of these Old Testament prophets as He revealed through them the sufferings and glory of the coming Redeemer, the King of Israel (1 Peter 1:11, 12).

**Purpose**—The primary purpose of these prophetic messages was to enlighten, reprove, correct and instruct the people of Israel, and also the nations concerning whom they were spoken, as to God's purpose and plan of redemption for His earthly people Israel, whom He has purposed to bless and make a blessing to all the nations, under the rule of the Prince of Peace (Isa. 9:6, 7; Zech. 6:12, 13; 8:23; 14:9). For us, the books of prophecy were written to give us a light in a dark place, whereunto we do well to take heed in our hearts, until the day dawn and the Day Star arise, at the coming of the Lord for His Church (2 Peter 1:16-21).

These prophetic revelations give us not only great principles of truth, in making known why God has dealt with Israel and the nations in the way He has in the past, but outline His full program for the future of Israel and the nations (Isa. 61:2, 3; Dan. 2; Amos 9:11-15. "Prophecy is the mold of history" (Amos 3:7).

### AN ENGLISHMAN'S PRAYER.

(Found in Chester Cathedral.)

Give me a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord,
And sense to keep it at its best.
Give me a healthy mind, good Lord,
To keep the pure and good in sight,
Which, seeing sin, is not appalled,
But finds the way to set it right.

Give me a mind that is not bored,
That does not whimper, whine or sigh;
Don't let me worry overmuch,
About that fussy thing called "I".
Give me a sense of humor, Lord,
Give me the grace to see a joke,
To get some happiness in life
And pass it on to other folk.

# GOD'S WAY OF SALVATION

**Difficulties Met.**

By A. Marshall.

**"I Pray Thee Have Me Excused."**

A distinguished person in the East, at great expense, provided a sumptuous feast, and invited many. When the time came for the arrival of the guests, they all absented themselves and sent excuses. The fact was, they did not wish to go, and, not having the courage to say, "We won't", they said, "We cannot". Whatever may have been their reasons for refusing to speak out their minds and attend the feast, their excuses were extremely silly (Luke 14).

The first said, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused". What was the hurry? Could he not have gone at some other time? The second was not a bit better. "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused". What harm could have come to the oxen by giving them a night's rest Besides, whether they were value or not for the money he paid for them—they were bought.

But the third excuse was the worst of all. "I have married a wife, and therefore I cannot come." Why didn't he go and take his wife with him?

**"All Things Are Ready, Come!"**

The spiritual application of the story must be evident to all. Jehovah, at an infinite cost, has provided a feast for perishing sinners. He has commanded His servants to go into all the world and proclaim the glad tidings to every creature.

"All things are ready, come!
Come to the supper spread,
Come rich and poor, come old and young,
Come, and be richly fed."

The invitation is universal. None are excluded. "Whosoever will" may come. Millions have partaken of the feast and are now in the glory; millions more are on the way, and still the cry is heard, "Yet there is room".

Worldly people have pictured a Christian's life as gloomy and melancholy. They have imagined that the partaking of the gospel feast fills the heart with sadness, and causes a shadow to rest on the countenance. They seem not to know that the gospel is "good tidings of great joy", not "sad tidings of great misery".

The persons in the parable were invited to a "feast", not a funeral; and in the parallel passage in Matthew we are told that it was a "marriage feast".

**"I Never Did Any Harm in My Life."**

Such an excuse has often been given. Reader, is this your excuse? Do you really mean that you have never done any harm? Have you never sinned in thought, word or deed? Have you never cherished an impure, unkind or wicked thought? Have you never spoken a hasty word, told a lie, or attempted to mislead any one? Have you loved God with all your heart, soul, strength and mind? Have you loved your neighbor as you have loved yourself? "Oh, no," you reply; "no one has done so."

Never mind others just now. You admit that you have sinned. If one were found guilty of breaking the laws of this country, who would believe that he had done no harm? Reader, there is no use in concealing the fact; you have not been what you ought to have been; you have not done what you should have done—in other words, you are a sinner, and the Word of God declares, **"The soul that sinneth, it shall die"** (Ezek. 18:4); "The wages of sin is death" (Rom. 6:23). Take your place as lost and ruined in God's sight, and give up all attempts to excuse or cover up your sins.

**"I'll Turn Over a New Leaf."**

It is all very well to say that you will "turn over a new leaf". But let me ask, What about the past black leaves of guilt? The school-boy, after spilling the ink on the page of his copy-book, turns over a new leaf, resolving that in future he will be more careful; but "turning over a new leaf" does not remove the blotted one, and soon the teacher's eye detects the blots and punishes him for his carelessness.

It may be, dear reader, at one time you were addicted to drinking or swearing or other bad habits; but of late you have "turned over a new leaf", and are become what the world calls a "reformed" person. This is right and proper, but don't forget that **future good conduct can never blot out past disobedience.**

A merchant finds that he is in difficulties. He takes his cash-book and begins a "new leaf", forgetting that there is a "carried over" and a "brought forward" column. New figures on the "new leaf" won't pay the old debts. Every page of our life account is headed with a "brought forward".

Reader, "turning over a new leaf" won't do for you. You must become a "new creature" in Christ Jesus.

**"God Is Merciful."**

Satan goes about with his bundle of lies, giving one to one person, and another to another. To one he says, "God is too merciful to punish sinners"; and if this is not believed he tries another, "If He does punish the sinner in hell, the punishment won't be eternal".

It is a blessed truth that "God is merciful"; but He is also **holy** and **just**, and never can be merciful at the expense of His justice. All His attributes are equally balanced and cannot conflict with each other. He who is long-suffering and slow to anger "will by no means clear the guilty". Yon prisoner who is being taken to jail by the officers of justice has learned that the judge would not allow the law-breaker to go unpunished.

God's pardoning mercy flows only through one channel, and that is the atonement of Christ; and all who refuse to accept of life through His death must forever "dwell with the devouring fire". **"The wicked shall be turned into hell,** and all the nations that **forget God"** (Ps. 9:17); "He that believeth not the Son shall not see life; but the **wrath of God abideth on him"** (John 3:36).

**"If a Man Does the Best He Can, He Will Be Saved."**

Have you done the best you could? Have you not, again and again, done what you ought not to have done, and omitted to do what you should have done? "I don't pretend to be perfect." Assuredly not, but remember that this admission removes every possible hope of your being saved by your doings. One sin is sufficient to condemn you, and you know that you have committed thousands. What is the use of such suppositions as, "If a man does the best he can", when God has declared that **none have ever done so?** "All we, like sheep, have gone astray" (Isa. 53:6); "They are **all** gone aside, they are **all together** become filthy; there is **none** that doeth good, no, **not one"** (Ps. 14:3). Unsaved reader, the "best" that you can do is to admit that you are ruined, helpless and undone. **If,** from this day until the day of your death, you did not commit a single sin, you could not be saved; for sinners are not saved by **what they do,** but by virtue of **what Christ has done for them.** "To him that **worketh not,** but believeth on Him that justifieth the ungodly, **his faith** is counted for righteousness" (Rom. 4:5).

**"Don't You Believe in Good Works?"**

When sinners are shown that salvation is all of grace, and "not of works," it is not an uncommon thing to hear such say, "You don't believe in good works". This is a great mistake. What the Word of God shows us is, that an unconverted man cannot do a good work, as a "good work" must spring from a good motive, and that must be love to the Lord Jesus Christ.

The moment a person is saved, that very moment everything he does ought to be done to the glory of God. No sooner do we read of the jailer's conversion than we see him proving his faith by his works. "He took them the same hour of the night and washed their stripes." Next we find him seeking to obey the Lord in baptism. He wished to show his love by obedience to Him who had said, "He that hath My commandments and keepeth them, he it is that loveth Me" (John 14:21).

Reader, without faith it is impossible to please God (Heb. 11:6), and so long as you are unsaved, you are utterly unfit to do a single "good work". Believe in God's wondrous love to you, and you won't be able to keep from working for Him in return for what He has done for you.

**"It Is So Difficult to Be a Christian."**

Do you mean that it is difficult to become a Christian? If so, you are completely mistaken. "But I have again and again tried to become one and have failed." You have not taken God's way, dear reader, or you would now be rejoicing in the knowledge of sins forgiven. **Cease trying to be saved by your efforts;** Christ has finished the mighty work, and justice is satisfied. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

"I meant that it was difficult to live the life of a Christian." Granted at once. Let me, however, ask, Whether is it easier to serve Satan or Christ? Which is the best master? Who gives the best wages? In himself the Christian is weak and helpless; but He who **saved** has promised to **keep** him, and has declared, "I will never leave thee nor forsake thee". It is far easier to serve the Lord Jesus than Satan.

In serving Satan, you have to turn your back on your best Friend, despise or neglect His great salvation, resist His Holy Spirit, trample under your feet the Son of His love, and rush headlong to eternal ruin. Why, then, perish forever, seeing you can be saved **now?**

**"I Cannot Give Up the Pleasures of the World."**

You are not asked to "give up" anything until you are saved. Salvation, it is true, includes deliverance from the thraldom and dominion of sin, as well as from its penalty,

and you can't have one part without the other. It must be all or none.

God does not, however, say to the sinner, "Give up the pleasures and amusements of the world, **and** I will bestow on you pardon and peace". His way is, **"receive Christ** now into your heart, and you will be saved from the power as well as the doom of sin".

A lady, in conversation with a Christian at the close of a gospel meeting, said, "God won't save me now." "Why?" "I have made up my mind to go to a ball on Tuesday evening, and He won't save me until I am willing to give up going to it." She was shown that "now" was God's time, and that He was beseeching her to accept of a free and present pardon—as she was and where she was. The word was blessed to her soul, and I need not add that she was not at the ball, as she had got something better.

Now, as you read these lines, "receive" Christ by simple faith, and you will gladly "give up" whatever displeases Him (John 1:12).

**"I Don't Wish to Be Gloomy."**

Numbers imagine that a Christian is one who goes through life hanging his head, heaving sighs, drawing a long face, and looking very sanctimonious. This is one of the biggest, and we fear one of the most widely believed, lies Satan ever coined.

Real, lasting happiness is the portion of every believer. "Gloomy!" What is there in the gospel calculated to make one gloomy? Does it make a man "gloomy" to know that all his sins are forgiven? Will it make one "gloomy" to be assured that he will spend eternity with the Lord Jesus in glory? Will the condemned criminal who has been pardoned by his sovereign feel sad?

" 'Tis Jesus only that can give
Sweetest pleasures while we live;
'Tis Jesus only can supply
Solid comfort should we die."

The only one who has a right to be happy is the Christian—he and he alone being delivered from the bondage of sin, death and judgment.

Well might the Psalmist say, **"Happy is that people** whose God is the Lord" (Ps. 144:16); "In Thy presence is **fulness of joy;** at Thy right hand there are **pleasures for evermore"** (Ps. 16:11).

**"So Many Hypocrites."**

And is this your excuse for not accepting the invitation to the gospel feast? If so, it is a very poor one. You know some who say that they are Christians, but their conduct proves that they are hypocrites. Though members of churches and chapels, they do things which you and others, who make no such profession, would not stoop to, and you are inclined to say of all who profess to be Christians, "Nice lot! They are a pack of hypocrites."

But surely this would be very unfair reasoning. Hypocrites are persons who profess to be what they are not. Those whom you refer to profess to be, but are not, Christians. Are we to conclude, because of this, that all who profess are hypocrites? This would be as foolish as to say that all clerks are thieves because two were convicted of stealing.

The fact that some pretend to be Christians proves that the reality must be good, as men don't counterfeit that which is worthless. Suppose, however, that real Christians are inconsistent, will that justify you in not being one? Peter surely could not have been justified in deserting the Lord because Judas was a hypocrite.

**"So Many Different Opinions."**

"I really don't know what to do. There are so many opinions that I am quite perplexed to know what. If this is your thought, let me strongly impress upon you the importance of being guided entirely by the sure Word of God. There is only one way of salvation, and it is very clearly stated in the Book.

A lady, dying of consumption, was anxious about her soul. She had asked many persons their "views" of salvation, and had received different replies. One told her to "pray", another to "work", and so on. A Christian worker visited her, and she earnestly asked, "What are your 'views' of salvation"? "I have no views," was the reply. The lady was amazed. "You seem astonished," said the visitor; "but supposing I had, what good would they do you, seeing they would be but the views of a fellow-mortal? I can, however, give you something better. I can give you God's **views."** The result of the conversation was, the lady shortly afterwards found peace to her soul by learning that the question, "What must I do to be saved"? was answered thus: **"Believe on the Lord Jesus Christ and thou shalt be saved"** (Acts 16:30, 31).

**"It Does Not Matter What One Believes If He Is Sincere."**

This is what many of the "mock charity school" say; but let us see if it is true. A man, feeling unwell, went to the cupboard, took by mistake a bottle of poison, drank some of the contents, and died in great agony an hour afterwards. Did his sincerity of belief save his life?

The guard of a passenger train sincerely believed that the line was clear. "All right, forward," he cried, and then, blowing his whistle, the train was off. Yet he was mistaken, and the result was a dreadful collision, and numbers of souls were suddenly ushered into eternity.

A man's salvation or damnation depends on his belief. If he believes the lie of Satan he will eternally perish; but if he believes the truth of God he will be eternally saved.

The Scriptures are very plain on this point. "There is a way which **seemeth right unto a man,** but the end thereof are the ways of death" (Prov. 14: 12). Sincerity of belief in that way ends in everlasting destruction. **"He that believeth on the Son** hath everlasting life" (John 3:36); **"All that believe** are justified from all things" (Acts 13:39). But **"He that believeth not** shall not see life, but the wrath of God abideth on him" (John 3:36).

(Continued in next issue.)

The whole article, in booklet form, is sent out freely with the desire of leading souls to Christ. Word from those receiving blessing through it or wanting further help will be welcomed. Oscar C. Rixson Foundation, S. T. Perrin Secretary, 75 Maiden Lane, New York City.

# FAMILY PRAYERS

Collected by the Right Reverend William Meade—

From the Scriptures:

O Great and Glorious Jehovah, King eternal, immortal and invisible, Author of our being, Creator of all worlds, whose dominion is an everlasting dominion, and whose kingdom is from generation to generation, to whom power belongeth, and with whom nothing is impossible; we would join the innumerable company of angels, and the spirits of the just made perfect, in adoring and praising Thee. Thousand thousands of them minister unto Thee and do Thy pleasure. It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, to show forth Thy loving kindness in the morning, and Thy faithfulness every night. Thy tender mercies are over all Thy folks. Thou visitest the earth and waterest it. Thou causest the grass to grow for the cattle, the herbs for the use of man, and bread which strengthens man's heart. Thou crownest the year with Thy goodness. All creatures wait upon Thee, and Thou givest them their meat in due season. By Thee kings reign, and princes decree justice. All nations before Thee are as nothing, less than nothing, and vanity. When we consider the heavens, the work of Thy hands, the moon and stars which Thou hast created, well may we exclaim, Lord, what is man that Thou shouldst be so mindful of him, or the son of man that Thou shouldst set Thy heart upon him and magnify him? O blessed Jesus, who thought it not robbery to be equal with God, we would honor Thee even as we honor the Father; for Thou are the brightness of the Father's glory and the express image of His person. Thou art the true God and eternal life; for Thou and the Father art one, Thou in Him and He in Thee. No man can come to the Father but by Thee; for Thou art the way, the truth and the life. Thou dost ever live to make intercession for us at the right hand of God the Father. Worthy, therefore, is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, for He was slain, and hast redeemed us to God by His blood.

Believing in Thee, blessed Jesus, we would rejoice with joy unspeakable and full of glory; for Thou wert Immanuel, God with us on earth. And we would worship and adore Thee also, O Holy Ghost, the Comforter, who proceedeth from the father and the Son, by whose blessed operation we are convinced of sin, and by whose holy guidance we are led to the Saviour, and enabled to call Him Lord, to the glory of God the Father.

O do Thou, who art sent to teach us all things, show us more and more the plague of our own hearts, and open our eyes that we may see the wondrous things out of the law of God. Make us, by Thy power, to abound in hope, and to be filled with comfort in all our tribulations. Strengthen us with might in the inner man, and make our bodies to be even the temple in which thou dost delight to dwell. And may our whole body, soul and spirit be sanctified wholly, and preserved blameless until the coming of our Lord. O great Jehovah—Holy—Holy—Holy—Lord God of Hosts—Father, Son and Spirit—fulfil in us all the good pleasure of Thy goodness. Be Thou with us, and be greater than all who are against us. Let Thy grace be sufficient for us. Enable us to resist the devil, that he may flee us. If a good work be begun in us, perform it, we pray Thee, until the day of Christ. And may the grace of our blessed Lord and Saviour Jesus Christ, and the love of God our heavenly Father, and the sweet fellowship of the Holy Spirit, the Sanctifier and Comforter, be with us, to redeem, to sanctify and glorify us, now and for evermore. Amen. Our Father, who art in heaven, etc.

# WHY A CHRISTIAN CANNOT BE AN EVOLUTIONIST

By the Reverend James M. Gray, D. D.

President of The Moody Bible Institute.

LET me say at once that this address is not conceived in any spirit of antagonism to earnest and sincere seekers after truth in the realm of nature. I stand in awe at the accomplishments of the men of science and the results of the abstract thinking of the philosophers of all the ages. I am not here to raise a laugh at the evolutionist, far from it, but to point out where he is wrong, seriously and dangerously wrong, that is from the point of view of a Christian man, a man who believes the Bible to be the Word of God and who believes Christianity to be a religion revealed by God.

But first let us get our definitions right. Let us understand what Evolution means and then what Christianity means.

I.

### What Evolution Means.

There are many people who call themselves evolutionists who do not know what it means. They are ashamed to be thought ignorant, or behind the times, or out of fashion, and therefore, they catch at the word as something that will exalt them in popular esteem. They would be horrified at their classification of themselves as evolutionists, if they know what it meant.

What, then, does it mean? What is Evolution? Some people go no further than the primary definition in the dictionary in order to find out. They read there that evolution is the "act or process of evolving or working out a thing", and they say, "Why we believe that!" "Does not every one believe that?" Certainly he does, but that does not make him an evolutionist.

### What the Evolutionist Says.

Evolution, in the philosophic or scientific meaning of the term, is a theory which undertakes to account for, or to explain, the origin and course of the universe independently of God, independently of a personal creator, director and upholder of the universe. "Evolution is the teaching that the universe has come into being without the interference of any agency external to itself." So says E. D. Cope, an evolutionist. "The idea which underlies Evolution is that species have had a natural rather than a supernatural origin." So says W. H. Conn, another evolutionist. "The universe is altogether non-miraculous as to its origin and progress." So says E. H. Haeckel, a third evolutionist. "The universe has been developed by the processes of nature." So says Lyman Abbott, a fourth evolutionist. These, observe, are the definitions of evolutionists themselves, who of course, know what they mean.

And yet, strange to say, Evolution always starts **with** something, it always begins with matter, or substance of some kind, as **already in existence.** Where did the matter come from, how did it get into existence? The evolutionist does not know and does not pretend to say. He may tell you, merely, that it is an attribute of ultimate being. Or he may say that an uncaused cause brought it into being, but he will go no further, because it is impossible to go further.

### How He Reasons It Out.

And this is the way the evolutionist argues or reasons it out. He says in some infinitely remote past, millions of years ago perhaps, matter and force appeared. Notice the word **force.** Matter without force, or substance without energy, would get nowhere and do nothing. Force is as necessary to be predicated at the beginning as matter is necessary to be predicated.

Now within this matter, says the evolutionist, and associated with this force, there appeared an original cell. Ask him what he means by a "cell", and he will tell you that it is the smallest conceivable element of an organized body. Ask him what he means by an "organized body", and he will tell you an independent living activity, a body containing a spark of life. Ask him how that spark of life got out into that body and he will tell you that he does not know!

But the evolutionist keeps on guessing. He tells us that from this cell, this smallest conceivable element of an organized body, all things emerged. Ask him **how** they emerged, and he will tell you that they emerged by certain laws resident within that cell or that body. But laws commonly suppose a law-giver; how did those laws get within that body? He does not know and he does not pretend to say.

### Where They All Agree.

There is one point, however, of which the evolutionist is very sure, one point on which all evolutionists are agreed. That point is this, that there are no **gaps,** no breaks in the process of evolution. It is a chain without any missing link. There is a steady and continuous ascent from the lower to the higher forms of life, from the simple to the complex. From the primordial cell just spoken of, to the planets in the sky, and, in the organic world, to man himself. All these things are accounted for, says the evolutionist, by forces and laws operating **without a break,** remember that, from the original cell. All society has been evolved this way, so has religion, morals, politics and the mechanical inventions. They all come without a break, in continuous evolution from that cell. They were all worked out without any superintending agency whatever, without God, that is to say, from that cell. It belongs to the very essence of the theory to revolt against any claim for the interposition of creative power, the word **creation** as commonly understood, finds no place in the vocabulary of Evolution.

### Charles Darwin's Admission.

But some one may call a halt at this point. He may ask if this is entirely fair to the evolutionist. He may ask if there are not some evolutionists who have a place for God. Are there not some who admit that God created matter and force, and placed them under those laws which, during these untold ages, gradually evolved them into worlds? Yes, there are evolutionists who are so bold. We have included them in those who speak of ultimate being or of an uncaused cause as the source of all things. They are not absolutely atheistic, but they are so practically. They deny this God any superintending, directing or upholding relation to the universe. They deny Him any interference with the fixed laws of evolution though they may admit that He originated these laws. Charles Darwin was himself forced to admit that a vague being called God actually started things, but the theory so often associated with Darwin's name "deprives that God of all personality and attributes and banished Him", as another says, "to the remotest confines of time and space".

But our interlocutor is not yet satisfied, let us suppose. He still asks if we have been fair to the evolutionist. Are there not some, he will say, who go still further in recognizing God? Are there not some who deny that animals have come from plants? Are there not some who believe that animal life called for a new creative fiat, a new interposition of God? We answer yes, there are some evolutionists who believe that and who still call themselves evolutionists, **theistic** evolutionists, that is, evolutionists who believe in a personal Creator, God, and still remain evolutionists. But their name is a misnomer. Orthodox evolutionists themselves would disown them. Why? Because they contradict and bring into disrepute the very principle which the theory of Evolution insists upon. That is, the principle of continuity, the principle that there are no gaps or breaks in the process of development. To quote another, "If I admit that God came into the process and used creative power to form something that had not existed hitherto, then there was a gap, a break in the continuity that a new creation filled. In other words, what thus came into being was in no sense the outgrowth or development of what went before, and thus the theory of Evolution goes into the discard".

II.

### What Christianity Means.

This much for Evolution; now let us turn to Christianity. As we permitted the evolutionist to tell us what Evolution means, so should we permit the Christian to tell us what Christianity means.

The inspired Apostle Paul is the first and the chiefest expounder of Christianity. Let us hearken to what he says. With startling clearness, as Professor Machen expresses it, Paul summarizes what Christianity is in that precious passage where, writing to the Corinthians, he says:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

And that He was buried, and that He rose again the third day according to the Scriptures:

And that He was seen of Cephas, then of the twelve:

After that, He was seen of above five hundred brethren at once."—(1 Cor. 15:1-6.)

Here observe that Paul, inspired writer though he was, is not resting on his own understanding of the subject, he is not asking his readers to accept his **ipse dixit** as to what Christianity is, but is giving them that which he himself "also received". He does not say whence he received it, but the inference is that he received it from our Lord Himself by special revelation. In an earlier chapter in this epistle, and in other places, Paul speaks of more than one such special revelation. Nor is it contradictory to this to say also, that Paul must have had elementary instruction in the Christian faith from the earliest disciples with whom he fellowshipped (Acts 9:19). And further still, as a pupil of Gamaliel, he must have tested that which he received from them by an examination of the Old Testament Scriptures on his own part. Paul was not ignorant of what Christianity was, and his definition of it may be relied upon.

Therefore, we see that according to Paul, there are at least three things which a Christian must believe in order to be a Christian and any one, or all, of these three things is absolutely incompatible with Evolution. What are these three things?

(To Be Continued In Next Issue.)

### A MESSAGE FROM MICHELANGELO.

**A Detail from a Frescoe on the Ceiling of the Sistine Chapel.**

The first thought that comes to you in looking at Michelangelo's Daniel is that glory of youth, physical strength. Not bigness or titanic force of giants so admired by children, but that strength which comes from perfect development of mind, as well as the body.

The placing of this figure in the center of a spandrel, an inverted pyramid, a form so suggestive of an opening out or increasing power denoting life, is a most appropriate form for the youngest and most active of the prophets painted by Michelangelo. Activity is accented by the attitudes of the figures placed either side of the prophet. These figures, genii, seem to be dancing, expressing joy. The same genii placed by the side of the other prophets are in attitudes of thought, sadness or wonder.

The figure of Daniel is seated in an attitude of one who is sending a message of the deepest import. He is writing upon a desk or tablet placed on his right, near the wall. Behind him is the figure of a man who, in looking over Daniel's left shoulder, appears to be giving him a message. Before the prophet stands a small figure, similar to those little genii placed behind some of the other prophets. This little figure is standing, his sturdy little body bent forward so that he may hold firmly the heavy open book placed on his shoulders. Daniel also holds the book. His left hand is stretched out holding the cover, showing, in so doing, the great muscles of his arm and hand.

His head is turned towards the right and he is so completely absorbed in his work, tracing the message with his finger, that he appears unconcerned with affairs that might be going on around him. His face shows no expression of that contemplation, warning or admonition which we see in the faces of the other prophets. Instead, we see intense mental activity governed by spiritual force. His face is filled with that enthusiasm which belongs to those who have the power to reveal truth. For Daniel was given the power not only to declare a prophecy, but to reveal its meaning.

His experiences had been more varied, more remarkable, than those of any other prophet; his faith tested by more terrible methods, and he had come forth from all dangers with a firmer trust in God.

He had been a revealer of the dreams of others; now he had a dream of his own to be revealed.

In the book of Jeremiah, which is open before him, Daniel read that he and his friends, captives in Babylon, should be restored to their own country. Then he prayed that this might be fulfilled and "an angel, Gabriel, the same that had appeared to him before in a vision, appeared even while he was praying", came, "swiftly touched me about the time of evening", to quote the words of Daniel.

The angel "like unto a man" continues talking to Daniel, telling him that he is sent to give him "skill and understanding". Continuing, the angel gives him the message of prophecy of the coming of a Messiah, that Daniel shall be restored to his country and that he is beloved.

Then Daniel has a strange vision, after which the archangel Michael comes to reveal it, saying: "O man greatly beloved, fear not; peace be unto thee; be strong."

The whole of the vision is interpreted, being a prophecy that the Messiah should come after all the great world powers then known, "Persia, Greece, the kings of the south and north and an unnamed power greater than all", should be destroyed and that the Messiah would be a personal Messiah a "son of man".

This idea gave the humanistic touch to Daniel's prophecies; hence their strength. It is this touch that enabled Michaelangelo to portray so faithfully the prophet Daniel; for the great artist was also a humanist; was also an interpreter. His message, given to us in every touch of his chisel or brush, is "Be strong".

**Annie Henderson Eastman.**

## FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chests will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Ps. 119:11).

This week the following verse was submitted by Mrs. Z. T. Strother, of Warrenton, Va.:

"Call upon Me in the day of trouble; I will deliver thee and thou shalt glorify me" (Ps. 15:50).

### A PRAYER.

"I want the adoring Divine,
Thou only, my God can'st bestow,
I want in those beautiful garments to shine,
Which distinguish Thy household below;

I want every moment to know,
Thy spirit resides in my heart,
That His power is present to cleanse and to heal
And newness of life to impart.

I want, Oh, I want to attain
Some likeness my Saviour, to Thee,
That longed for resemblance once more to regain,
Thy comeliness put upon me;

I want to be marked for Thine own,
Thy seal on my forehead wear,
To receive that new name on the mystic white stone,
Which none but Thyself can declare.

I want as a traveler to haste,
Straight onward, nor pause on my way,
No forethought nor anxious contrivance to waste,
On the tent only pitched for a day;

I want—and this sums up my prayer,
To glorify Thee 'till I die,
Then calmly to yield up my soul to Thy care,
And breathe out in faith my last sigh."

### THINGS THAT NEVER HAPPEN IN CHURCH.

The ushers calling for assistance in carrying the offering because of its bulk or weight.

The minister insisting that the people attending service in the morning must not return in the evening, in order to make room for others.

The sexton standing with hands folded asking "Isn't there something else for me to do?"

The quartette or choir pleading with the minister to permit them to sing at the mid-week prayer service.

A church "sore-head" doubling his subscription to current expenses.

The finance committee rejoicing over a big increase in the next year's budget.—Paul Morrison in Church Management.

# TWELFTH SUNDAY AFTER TRINITY

## By Berkeley Minor

COLLECT.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than we desire or deserve, pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and meditation of Jesus Christ, Thy Son, our Lord. Amen.

SUCH a prayer suits well the more mature Christian, who has grown in grace and in the knowledge of Jesus Christ; though it lacks the brevity and force of the publican's prayer. The newly awakened sinner will generally find better expression of his wants to God in prayers like the publican's or Paul's at his conversion, "Lord, what wilt Thou have me to do"? (Acts 9:6). The Bible gives us models of prayer to suit all ages, all conditions of life, all stages of growth in the Christian course, from the babe to the manhood in Christ; from the prayer of little Samuel, "Speak, Lord, for Thy servant heareth", (1 Sam. 3:10), to that of Solomon at the dedication of the temple (1 Kings 8:23-53), or that of the aged Simeon, the "Nunc Dimittis", one of the shortest and most beautiful prayers on record; no petition in it, we might say; for the first verse is just a resigning himself into God's hands, as one full of years, and thankful for this crowning mercy, having seen the Lord's Christ.

All Christians have had much experience of God's readiness to hear, and willingness to give, which we ascribe to Him in using this collect; and on the other hand doubtless we Christians have found times when our Father **seemed** not to hear, or if He heard, did not give just what we asked. I refer of course to times of great distress, especially sickness of dear ones, whose loss seemed more than we could bear. If He does not give just what we ask, be it health and strength, or life itself, or the means to live in comfort, or other temporal blessing, He is sure to give in answer to earnest prayer the comfort needed to bear the loss, and as time goes He makes it more and more apparent to His faithful follower why he was not given the specific thing asked. No doubt his brethren prayed earnestly for St. Stephen's life, and the Church needed him, and always does need such men very much. Why was it not granted, as was Peter's life, a little later! And we might also ask why the same tyrant was allowed to slay James, the brother of John, for whom we may be sure the Church prayed, as for Peter.

Some light on this problem He allows; but it is far from full and satisfactory. e. g., St. Augustine said, "Si Stephanus non orasset, ecclesia Paulum non haberet" (If Stephen had not prayed, the Church would have no Paul). And a striking reference was made to that dying prayer of Stephen by one whom an infidel asked why his merciful, omnipotent Christ had let His faithful Stephen die so cruel a death. Said the Christian in reply: "He gave Stephen **not** life, but a far better gift; power in dying to pray for his murderers."

That God gives us more than we deserve is so evident that we need not dwell upon it. Only a self-righteous Pharisee could think otherwise; and He gives us more than we desire in that He gives us according to our need and not according to our **wants.** We know what we want, or think that we do; **He** only knows our needs, and in tender love and compassion on our childish wishes, acts accordingly. On how many of our wants in the past we can look back now, and see plainly that they were not only not needs, but positively harmful, and in tender mercy not given us. Our constant prayer should be, "Give us, Lord, not what we want, but what we need".

In the petition we appeal to God's abundant mercy for forgiveness first, as the necessary condition for the asking, or enjoyment of, any other. The wording of the collect is most pleasing here; forgiving and giving harmonizing so sweetly. With a conscience void of offense through Christ's atonement, we come boldly to the throne of grace, and obtain mercy and grace to help in time of need, through His merits and mediation; though unworthy of the least of His mercies (Heb. 4:14 and 16).

THE Epistle for the twelfth Sunday after Trinity is 2 Cor. 3:4-9. In verses 1-4 Paul declares his trust in the excellence of his work at Corinth, the proof of which is set forth in verse 2, where he calls the Corinthian Christians an "epistle written in our hearts, known and read of all men", and "not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh" (R. V.), and this trust of God he has in Christ, in whom is all his sufficiency, who has made Paul an able minister of the New Testament, "not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life". Here the writer contrasts "letter" and "Spirit", and then "the ministration of death (or condemnation), with the ministration of righteousness". How the letter of the law kills is shown by Rom. 7:9, where Paul says, "For I was alive without the law once; but when the commandment came, sin revived and I died".

This death unto sin, this recognition of the sinfulness of sin, must come to the sinner to make the new birth possible, "the new birth unto righteousness; for being by nature born in sin and the children of wrath, we are hereby (by baptism) made the children of grace". Moses' ministration was that of condemnation; Christ's that of righteousness. **His** righteousness, which imputed to us, gives us place in His kingdom.

The glory of Christ's ministration is strongly set forth by this comparison with that of Moses, a glory so brilliant that the children of Israel could not steadfastly behold his face, and a veil was needed, because "the skin of his face shone" (Exod. 35:30), "and they were afraid to come nigh him". But this was a passing glory, a glory to be done away, with that old dispensation, while the glory of Christ, of which the three favored ones on the Mount of Transfiguration were allowed a glimpse, is an everlasting glory.

The transfigured Christ was seen by St. John in Patmos, where His countenance was as the sun shining in His strength (Rev. 1:16), and so He will appear in His glory "to those who look for Him the second time without sin, unto salvation" (Heb. 9:28).

Observe the force of Paul's logic, the argument "A fortiori"; "for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory". Visions of that glory have been rare since the time of Moses. The guiding of Israel by the Shechinah from Egypt to Canaan is a prominent feature in Old Testament history, and was even more important to the wanderers than the "fiery-cloudy pillar".

For hundreds of years till Isaiah's time there was no communication of God to His people, save by Urim and Thummin (Lights and Perfections), in some mysterious way, and in other ways not clear to us; but such grand displays of heavenly glory are not given, and we are told that in Eli's time, "the word of the Lord was precious in those days; there was no open vision" (1 Sam. 3:1). In Isa. 6 we have the prophet's grand vision of "the Lord sitting upon a throne, high and lifted up, and His train filled the temple" (this in the year King Uzziah died). Then in the captivity we have the wonderful vision of Ezekiel wherein was "the appearance of the likeness to the glory of the Lord", when the prophet received his commission.

Such revelations of God's glory are given in the Old Testament. Yet Paul assures us that "the ministration of righteousness doth much more exceed in glory". How can a poor mortal add anything to His infinite glory? We might well be discouraged, but for many texts which show us how by faithful service and obedience we can glorify God, especially in His intercessory prayer. "All mine are Thine (He says, St. John 17:10), and Thine are mine, and I am glorified in them."

THE Gospel for the twelfth Sunday after Trinity is Mark 7:3-37, the healing of the deaf mute in the Decapolis. Our Lord's way of healing here is very different from the ordinary, e. g., from the way He healed the daughter of the Syro-Phonician woman, told by Mark just before; no process, simply an act of the divine will; while here various incidents are given, taking Him aside, putting His fingers into His ears, spitting, touching His tongue, looking up to heaven, sighing, then finally the word of command, "ephphatha".

Twice after this Jesus healed in like manner a blind man at Bethsaida (Mark 8:22-26), and a man blind from his birth, sent to the pool of Siloan to wash off the healing clay (John 9:1-7). I am indebted to Keble's "Christian Year" for some thoughts on this miracle. He sings for this twelfth Sunday after Trinity on the text, "and looking up to heaven He sighed, and saith unto him ephphatha, that is, "Be opened" (Mark 7:34). Keble thinks the sigh here, and the tears at Lazarus' grave, may have been partly caused by thoughts of the vast extent of such sorrow and distress the world over, which the divine plan did not now contemplate to relieve in the miraculous way these were relieved. The consciousness of the power to relieve suf-

fering, yet restrained by the knowledge that the suffering must not be relieved in this way, if God's gracious purposes for mankind are to be fulfilled, might well cause deep grief in the Saviour's sympathetic soul. And if His inability to go through the world relieving all bodily ills that met Him caused Him grief, how much more must He have grieved over the wilfulness of so many sin-sick souls about Him, who knew not their need of the Great Physician of souls, and would not be healed!

"The deaf may hear the Saviour's voice;
The fettered tongue its chain may break;
But the deaf heart, the dumb by choice,
The laggard soul that will not wake,
The guilt that scorns to be forgiven;
These baffle e'en the spells of heaven;
In thought of these His brows benign
Not e'en in healing cloudless shine."

The spitting of Jesus on this occasion and the next, when He healed a blind man at Bethsaida (Julias), and the use of His spittle for healing the man blind from birth in Jerusalem, are incidents hard to see the meaning of. They clearly belong to the healing side of the God-man, Christ Jesus of Nazareth, and spitting is always (if it has any meaning) expressive of disgust or contempt. Could it mean either or both here? So far as I can recall, Jesus never gave any expression of disgust or contempt save when He called Herod the Tetrarch, "that fox". Of what or of whom could He here have felt disgust or contempt? Might it not be of Satan and his agents venting their wrath and hatred of man on such insignificant persons, feeling their inability to reach Him in that way? If so, they found occasion to avenge it on Jesus, when they, through their instruments, the councillors of the Sanhedrin, spit in His face, buffeted Him at His mock trial in Jerusalem (Matt. 26:27), as Isaiah had long before foretold (Isa. 56:6), "I hid not my face from shame and spitting". The use also of means apparently so useless as spittle and clay to effect a cure, might be meant as a lesson to us not to neglect means altogether (as faith-cure people do), but to hold them of small value compared with the divine agency which works through them.

"Clay and Siloam's pool we find
At heaven's command, restored the blind;
And Jordan's waters hence were seen
To wash a Syrian leper clean.
All medicines act by Thy decree;
Receive commission all from Thee;
And not a plant that spreads the plain,
But teems with health, when heaven ordains."

The effort of Jesus to avoid publicity by taking the man "aside from the multitude", charging them to tell no man, failed entirely; for "the more He charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; He maketh even the deaf to hear and the dumb to speak".

Even man's disobedience redounds to God's glory, as now the great number of benevolent institutions for the sick, the afflicted and the insane (of which there were none till Christ came, and the Gospel taught the use of them), redound to His glory, yet are supported mainly by money of disobedient, those who make no profession, or are only Christian in name.

# NOTES ON THE PRAYER BOOK

## The Reverend W. F. Bumsted

**(Reprinted, With Corrections.)**

**How the Order for Morning and Evening Prayer Came Down to Us.**

THE average member of the Church has very little idea that between the covers of our Book of Common Prayer are packed something like 1,700 years of Church History and worship.

To get an adequate idea of what Morning and Evening Prayer are, for instance, and how we have arrived at the present form, let us look back about the same 1,700 years and see what we can find.

The earliest description of Sunday worship which we have is to be found in Justin Martyr writing about 150 A.D.

The service was as follows:

1. A lesson from the apostles or prophets.
2. A homily upon it by the minister.
3. Prayers in which all the congregation joined.
4. The Kiss of Peace.
5. Presentation of the Toly Elements—Water being mixed with the wine.
6. Prayer and Thanksgiving by the President.
7. Reception of the Elements by the congregation, a portion being reserved to be taken to absent members by the deacons.
8. Almsgiving for the relief of the sick, the poor, widows, orphans and prisoners.

Here is the first outline of a liturgy. The word liturgy means any kind of service, and as the Holy Communion was the chief service of the early Church it came eventually to signify that service.

Services like this must have been common, that is to say, in use in several parts of the Christian world, for Origen talks of appointed prayers. Cyprian mentions customary prayers—"Preces Solenes".

Liturgies are still extant which have been used about this time. (i. e.) Sub. apostolic times.

That ascribed to St. James was the Liturgy of Jerusalem, and was used in the third century, for St. Cyril wrote a comment on it in the fourth century.

The Liturgy of St. Mark used in church of Alexandria.

St. Chrysostom's used in church of Canstantinople.

St. Basil's used in churches of Cappadocia.

Mozarabic and others used in Spain.

Again a strong point in liturgical worship favor is the fact that at the Council of Laodicea, 372 A. D., a decree states that the same liturgy or form of prayer should be always used, both at the ninth hour and in the evening.

This Canon was made obligatory on the whole Church by the Council of Chalcedon in 451 A. D.

Now, whilst this outline was probably the same throughout the Christian world, there would be undoubtedly variations due to local custom and practice. Hence in time there grew up several different and distinct types of liturgies.

The circumstances surrounding Augustine's mission to England in 596 bear out these facts. He expected to find an extinct Church, but instead found numbers of Christians driven out by the invading West Saxons into Wales. With them were seven Bishops with their attendant priests and deacons.

These men even in this early day had very strong and distinct views as to the independence of the Church in England, and were not prepared to receive the Roman missionary except on terms of equality.

The chief difficulty being the difference as above between their own liturgy and that of Rome.

Augustine, very much worried by this, referred to Gregory the Great, and asked his advice by a series of questions, one of which was:

"Whereas the faith is one, why are the customs of the churches different?"

Another:

"Why is one manner of celebrating the Holy Communion used in the Holy Roman Church and another in that of the Gauls?"

The reply of Gregory was very wise and Catholic, and to it we owe the fact that today we have an independent form of worship.

It was as follows:

"You, my brother, are acquainted with the customs of the Roman Church in which you were brought up. But it is my pleasure that if you have found anything either in the Roman or the Gallican or any other Church which may be more acceptable to Almighty God, you carefully make choice of the same, and sedulously teach the Church of the English, which is at present new in the faith, whatsoever you can gather from the several churches, for things are not to be loved for the sake of places, but places for the sake of good things. Select, therefore, from each church those things that are pious, religious and correct, and when you have made these up into one body, instil it into the English for their use."

The liturgy spoken of as the Roman is the Sacramentary of St. Gregory, that of the Gallican Church being derived from the liturgy of the Church of Ephesus.

Augustine endeavored to make up a common liturgy, and being prejudiced by his own Roman use naturally favored it, but his efforts failed at the Council of Cloveshoo 747 A. D.

About the time of the Conquest another attempt was made by Osmund, Bishop of Salisbury, and he left behind him the several books that made up the Sarum use,

adopted in 1085 A. D., and later introduced into other parts of England, and as a writer of 1256 A. D. said:

"The Church of Salisbury being conspicuous above all other churches like the sun in the heavens, diffusing its light everywhere, and supplying their defects."

This use then, combined with the uses of Hereford, Bangor, Lincoln, were the background for the compilers of our Prayer Book.

These uses were a collection of service books as follows:

**Legenda**—Containing lessons read at Matins from Holy

**The Legenda**—Containing lessons read at Matins from Holy Scripture or Homilies or lives of the Saints.

**The Psalterium**—Book of Psalms divided into portions, so that whole might be sung in the course of a week.

**The Troparium**—Containing the verses or Tropi, sung before and after the Introit in Holy Communion.

**The Ordinale**—Also called Pica or Pie, a table of reference to find the proper office for every Holy Day in the year.

**The Missal**—Which was in four volumes.

The Antiphover—Choir instructions for High Mass.

The Lectionary—The Epistles.

The Evangelistarium—The Gospels.

The Sacramentary—The prayers of the mass for the priest.

**The Manual**—Occasional offices—Baptism, Marriage, Burial, &c.

**The Processional**—Forms to be used in processions on certain days.

**Breviary**—So called because these last were shortened by Gregory VII. This was the hour book, and contained the offices to be said at the seven canonical hours, which were:

Matins, or Uhtsang, in old English, with Nocturns and hands said at break of day.

Prime or Primesang, 6 o'clock.

Tierce or Undersang, 9 o'clock.

Sext or Midday sang 12 o'clock.

Nones or Noon sang 3 o'clock.

Vespus or Even sang in evening.

Compline or Night sang bedtime.

**Pontifical**—Offices administered by a Bishop only—Confirmation, Ordination, Consecration of Churches, Dedications, &c.

All of these were in Latin. Services by the priest and for the priest, with just an occasional word for the people, for instance, a Canon, of Egbert, Archbishop of York in 740 A. D., said that "Every priest do with exactness instil the Lord's Prayer and the Creed into the people committed to him". Similar injunctions were made in the eleventh century and in the thirteenth.

Then in the fourteenth century the light of day began to shine in what was an unenlightened and dark England. John Wycliffe translated the Bible into English.

In 1525 appeared the first printed Bible—William Tyndal's. Then the first Version by Authority, the great Bible of 1539.

Improved editions of the Sarum Breviary were made in 1516 and 1531, and a last in 1541. This was commanded to be used throughout the Province of Canterbury, and at the same time every curate was directed to read to the people each Sunday and Holy Day one chapter of the New Testaments in English.

In 1543 Cramner proposed a revision of the service books.

In 1544 a new English liturgy was published.

In 1548 an order for Holy Communion in English was compiled.

In the same year, 1548, King Edward VI appointed the Archbishop of Canterbury and others to "Make one convenient and meet order of Common and Open Prayer and administration of the Sacraments for use in the realm, 'having as well eye and respect to the most sincere and pure Christian religion taught by the Scripture as to the usages in the primitive Church' ".

In January, 1549, an act of uniformity directed that this book be used on and after Whitsunday, June 9.

This book was the parent of our Book of Common Prayer.

Cramner took the old service books and from them condensed the seven-hour services into two, our Morning and Evening Prayer.

Now, having them all in English instead of Latin so that they were services that the people could enjoy and take part in, a revision was made in 1552, and in 1559, in 1604, and lastly in 1662; from this and the Scottish books of 1637 and 1764 we get our American Book of 1789. As we use our Prayer Book at Morning Prayer then let us realize something of the wonderful work done by the men of the Reformaiton, and pause as we say the Te Deum, and think that for over 1,500 years has it been used in our churches.

Let us realize again that:

The Colect for Peace goes back to Gelasius, Bishop of Rome, 492 A. D.

The Collect for Grace, from Gregory 590.

The Prayer fr the Clergy frm Gelasius, 492.

The Prayer for St. Chrysostom from the early liturgies of St. Basil and St. Chrsostom.

And let us realize also something of the heritage that has been passed to us from the martyrs and saints of old and in realizing it endeavor once more; let us build a reverence for this book that is second only to the Bible in the heart of every member of the Anglican Communion.

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### EXTRACT FROM THE WILL OF THOMAS B. GRIFFIN, 1788.

Blessed be God Almighty, most merciful for ever and ever, Amen.

This is the last will of Thomas B. Griffin of Lancaster County, made at a time when he thought to pass from this world to the next; at a time when Infidels believe, the wicked cease to doubt, and the Liar tells the truth.

I resign my soul to God (in humble hope of its future Happiness through the unbounded Mercy of my Saviour Jesus Christ) as in the disposal of a Being infinitely Good and great.

My desire first is that my remains be deposited in the Vault on the Plantation whereon I live, with my ever remembered dear Wife, Judith Griffin, and children; and my will is that a Marble slab be procured to put on the Vault with the following Superscription: "Here lye deposited the dear sacred Remains of Judith Griffin, a daughter of Carter Burwell, Esqr, born the 11th April 1744, married to Thomas B. Griffin Nov. 8th, 1766, and snatched away by a violent Sudden Illness the 20th Nov. 1769. She was the most affectionate wife that ever blessed the married State; as pious and devout a soul as was received into Christianity, and performed every Call and Duty with the greatest Pleasure and Sweetness: the best of Women, and the best of Wives.

"How lov'd, how good thou wert availed thee not
Thy space of dust alone remains of thee,
To whom related or by whom begot;
'Tis all thou art; 'tis all the good can be."

She had a son called Le Roy and a Daughter named Lucy, who both dyed soon after they were born and lye entombed with her.

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"Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit" (1 Cor. 3:5, 6).

### JAMESTOWN, VA., CHURCH AS A CATHEDRAL.

**1607.**

**Draft of Charter in the Reign of Charles II.**

Carolus 2us Dei Gratia Angl. Sc: Fr: Hib: Rex, Fidei Defensor &c. . . Cum itaque inter omnia nostra Territoria regis. . . plantatio Virginia sit prima et antiquissima quasi Alma mater, unde reliquae plantationes originem duxerunt. . . &c. &c.

Quapropter Nos. . . ac locum Civitatis Jacobi, et Ecclesiae ibidem in Sedem Episcopalem ac in Ecclesiam Cathedralem, Creari Erigi fundari & Stabiliri Decrevimus pro ut per presents Decernimus: ac eandem Civitatem Jacobi et Ecclesiam ejusdem, Sedem Episcopalem et Ecclesiana Cathedralem realiter et ad plenum Creamus, Erigimus fundamus ordinamus facimus Constituimus & Stabilimus perpetuis futuris temporibus duriter.

In cujus Rei Testimonium, &c.,
TESTE REGE, apud WestM.

The Lord Bishop of London, Honorary Vice-President of the Advisory Board of the Order of Jamestown, placed an ancient brick from the Church at Jamestown in the Sanctuary of the Washington Cathedral. This historic service was the first ever held under the arches of the great choir of the Cathedral, October 29, 1926.

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### MY LIFE.

**Charlotte Elliott, I., 1869.**

Standing alone on Jordan's brink,
In that tremendous, latest strife,
Thou wilt not suffer me to sink;
Thou art my life.

"Publish glad tidings,
Tiding of peace,
Tidings of Jesus,
Redemption and release."

# Book Reviews

THE TEACHING CHURCH. A Handbook of Adult Religious Education. Edited by Alfred L. Woodard. Introduction by the Bishop of Manchester. Cloth, pp. 209. The Society for Promoting Christian Knowledge, London. Sole American Agents, The Macmillan Company, New York City.

The challenge has gone forth that preaching has reached its finality. The people need and demand instruction. And from the character of much that goes for preaching, we may heartily assent. Dr. Jowett, the popular pastor of the Fifth Avenue Presbyterian Church, New York, held large congregations spellbound by his teaching methods. Wherever Campbell Morgan goes the crowds follow. He is a teacher. Others might be quoted.

The timeliness of this book, therefore, is evident. We have such excellent papers as The Meaning of Adult Religious Education and Its Value; The Attitude of the Adult Today to the Christian Religion; The Content of Adult Religious Education; Method in Adult Religious Education; The Place of Reading in Adult Religious Education, and "What Can I Do in My Parish"? Syllabus and Appendices complete this partial list.

One has a sense of regret, however, that in order to meet the adult of the day, one must, as the Bishop of Manchester does, bow subserviently to the evolutionists. When he says, "Personally, I am convinced that the evolutionary view harmonizes with Christianity better than the old-fashioned view", one shrinks. He must know that he cannot reconcile the anti-Christian attitude of the evolutionary school by any condescension on his part. Evolution will inveterately array itself against revealed religion. And we grieve that the Bishop should impugn the historicity of the early chapters of Genesis with no concern as to the resultant repudiation of the doctrine of redemption and St. Paul's vehement contention concerning the first and second man in Rom. 5 and 1 Cor. 15. We have not yet seen any reconciliation on this matter. Either St. Paul was mistaken, as one American Bishop has declared, or he must be recognized as speaking truth by the inspiration of the Holy Spirit, who should know the history of "origins" better than any un-Christian scientist. Bishop Brown was logical. When he embraced Darwinism, he threw overboard his former faith.

And in the course of the book one finds strains of this character. But we cannot allow the "dead fly" in the ointment to spoil the otherwise commendable elements. The concept of the work, its most praiseworthy aim, its clarity and comprehensiveness entitle it to a wholesome appropriation by ministers, church workers and teachers.

**Kenneth Mackenzie.**

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CHRIST AND THE NEW WOMAN. By Dr. Clovis G. Chappell. The Belk Lectureship of Wesleyan College, Macon, Ga. Cloth, pp. 117. The Cokesbury Press, Nashville, Tenn. Price $1.25.

We should prefer another title for this excellent treatise. The mind of our Lord is not any different towards the new woman than it has been towards the old. She has a precious soul to save, a life to live and a destiny to mature. Perhaps if the phrasing were reversed it would be more appropriate. The problem is not how Christ is disposed towards the new woman, but how she may be inclined towards Him. And that really is what the writer aims to discuss.

The new woman is here. She has intentionally (in many cases) fired the sexual impulses of men until they have become dull to the suggestions which in the early period were distressingly shameful. How far she will go in the exposure of her graceful form we may live to see. But the battle has been fought and won. Helpless man lies at her feet conquered.

It is not only in her habits of life, her scanty attire, her lipstick and vanity case, her daring invasion of the realm of masculinity in the use of the cigarette, but as a factor in business, art, science, law, literature, criticism and other spheres previously monopolized by men, that she is making her impress. Yet, why should she not catch a red hot bolt from her helper, far up in the air on a steel girder, if she has the nerve to do it? A marked contrast to her predecessor who knew only the household routine and the crocheting needle. Yet, we do admire her. We are proud of her as she is, as well as what she was.

It is not in her achievements that the author finds ground for perplexity. The rather, that in her ascent from former occupations, ideals and environments, she becomes intoxicated with a false realism which would unsex her and render the superb creature that she is, the victim of a deception which can be but fatal to her best estate and admirable individuality. We all know, as he says, that the war created a high idealism which the armistice brought into collapse; that what we had hoped would ensue, "the nation finding its soul", was sordidly reversed. We descended into depths of "war-shocked" abandon which gave birth in due time to "the new woman". Our author seeks to recover her for the Lord as he presents her in Her Opportunities; As a Worker Outside the Home; In the Home; Her Dangers; Her Education for the New Day (in which the fit view of marital relations is discussed) and the bearing of Christ and His union with woman. All thoughtfully and plainly treated. A good book for the times and for both sexes.

**Kenneth Mackenzie.**

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# Letters to the Editor

***In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.***

***No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.***

### "AS LONG AS WE LIVE."

Please continue our Churchman, as we want to take it as long as we live.

SUBSCRIBER.

Salem, Va., August 13, 1928.

### "COMFORT."

Mr. Editor:

It is to your Mr. A. B. Williams I look for the words of personal comfort and never fail to find, and it may be the Saviour sent the thought to him because the waves were boisterous around me and He would remind me not to be fearful. This is only one thing more I have to thank the Southern Churchman for. May it long continue to bring the comfort and peace to others it brings to me.

"SUBSCRIBER."

### "CONVINCED."

Mr. Editor:

I have become convinced that the Articles of Religion should not be removed from the Book of Common Prayer. And this for three reasons:

First. Too many people care for their retention and would be sincerely grieved by their removal.

Second. Since the last meeting of General Convention the Articles have become identified in the popular mind with the present faith and doctrine of the Church. This distinctly places them outside the commitment by General Convention to the Commission on the Revision of the Prayer Book.

Third. This controversy, if carried to Washington in October, will seriously jeopardize the entire revision, which from the beginning has been characterized by a remarkably fraternal and Christian spirit.

Above all things, I oppose passing the Articles into the hands of a committee. Any effort to revise them, by dropping some and changing others, will bring discord and trouble. Let us leave them where and as they are.

WYATT BROWN.

### SHALL WE HAVE PRAYER BOOKS IN THE MISSION FIELD?

Mr. Editor:

A recent news item in one of our Church papers reveals a situation which should engage the earnest attention of the General Convention. It is under the head of "Southern Brazil", and the gist of it is embodied in the following statement:

"The Brazilian Church has been seriously handicapped by the lack of Prayer Books, as the former edition of the Prayer Book was exhausted six years ago." For six years, in other words, our devoted missionaries in that tropical district have been striving to "carry on" without Prayer Books, or at most, with a constantly diminishing supply. Assuming that there were enough for actual use six years ago, and with the wear and tear of the intervening years in mind, it is not hard to visualize the number now remaining—nor their present condition!

And what is being done about it? On April 29, so the item continues, the Convocation of the district appointed a commission "to revise the language of the old Prayer Book and publish a new edition". It requires little knowledge of such matters to realize that the work of revision itself is a very large undertaking, and that the cost of publishing an edition of the Book of Common Prayer is far beyond the resources of a single Missionary District. Yet this brave district undertakes it single-handed! Let us hope that they will succeed, and that the battered remnants of the old edition may be preserved, by miracle or otherwise, until the new edition is ready for use; for if experience is any guide, it will take some years to complete the work.

Translating the Book of Common Prayer is no simple task. It calls not only for a wide acquaintance with both languages involved, but also—and its importance cannot be exaggerated—for literary gifts of a high order. Otherwise the resulting product is unworthy of the Church and becomes an object of ridicule among the better educated. Some foreign language districts have such talent at their command, but others have not. In most cases it would be necessary to employ expert assistance. And even where it is found within the ranks of the mission staff, provision must be made for relieving those so designated from other work, in order that they may devote themselves wholly to the work in hand. It cannot be done at odd moments.

The point that I wish to emphasize is that such undertakings fall properly to the Department of Missions or the National Council, and should not be left to the individual districts, with their meagre resources. For the cost of publication a special appropriation will be required, in any case, and the department owes it to the Church at large to see to it that the book published is in every way worthy of the imprimatur which it bears.

Nor does Prayer Book publication stand alone. The same things are true with regard to Hymnals, Sunday-School Supplies, and the whole range of apologetic and devotional literature. At the present time we have almost nothing: no Prayer Books, either Spanish or Portuguese, no Church hymnals, no Sunday-school material worthy the name, and in Spanish at least, no apologetic literature. The situation in the Orient is not much better. The full details of our lack in this department may be learned from a perusal of the chapter on "Equipment and Literature" in "The Missionary and His Work", published recently by Morehouse Publishing Company. And the reason for the shameful condition there revealed is simply this, that we have left the great task to the districts to wrestle with as best they could.

But surely the time has come for the Church's missionary administration to shoulder the burden, and see to it that the missionaries at the front are supplied with the weapons of their warfare. To this end I beg to suggest that the General Convention take appropriate action, and that a reoslution similar to the following be adopted:

Resolved, the House of Bishops concurring, that there be created in the Department of Missions a Subsidiary Division of Literature, with the duty of supplying the Church's missions at home and abroad with such literary equipment as their work demands, and that the National Council be recommended to make such appropriation as may be required for the efficient carrying out of this purpose.

Next to the salaries of the missionaries themselves, there is no other need in the whole field of missionary endeavor that is comparable with this.

LEFFERD M. A. HAUGHWOUT.

### "PASTORS, POLITICIANS, PACIFISTS."

My Dear Mr. Mackenzie:

My co-author and I are indeed grateful to you for your courageous review of "Pastors, Politicians, Pacifists", which appeared in the July 7 issue of the "Southern Churchman", and which has been brought to my attention.

The "politics" have been so shrewd and so skillful in their manouverings that they have deceived the very elect. Many of the rank and file, in pulpit and pew, have latterly begun to sense the sinister truth of the situation, and it is to me a source of much joy that men like yourself, wielding a powerful influence for good, are manfully crusading against this great and dangerous prostitution of our religious organizations.

The only debate that Mr. Johns, my co-author, and I engaged in prior to writing this book was upon the question as to the charge that we knew would be made—that we were "attacking the Church". We both love the Church and see in it the only hope for a weary world, but we see as well the fact that the Church cannot give to the world what the world so grievously needs if the Church is to be utilized for political ends.

Again let me express my sincere gratitude to you for your thoughtful and purposeful assistance.

LeROY F. SMITH,
Lt. Col. Inf. Res. U. S. A., in charge Lecture Bureau, Better America Federation.

### "ERROR."

In our issue of August 11, under his letter, "Bishop Candler on Politics", we referred to Major J. C. Hooks as a member of Stonewall Jackson's Brigade. We should have referred to him as a member of General N. P. Forrest's Cavalry, one of the greatest cavalry troops that ever existed.

General Lee is credited with the statement that General Nathan B. Forrest was one of the greatest geniuses developed during the Civil War, based on his accomplishments with the least resources.

# Church Intelligence

### Day of Prayer for Anti-War Treaty.

New York—Sunday, August 26, the the day preceding the signing of the Muliateral Treaty for the Renunciation of War, is urged as a special occasion for thanksgiving and prayer throughout the churches in a call issued today by the officers of the Federal Council of the Churches of Christ in America.

"The signing of the Multilateral Treaty by fifteen nations," said Dr. S. Parkes Cadman, President of the Federal Council of the Churches, "promises to prove so epoch-making in the moral and spiritual life of mankind as to call for the widest and most grateful recognition by all the religious forces of the world. In our own country the churches have an even deeper interest in the event than in other lands because of the far-seeing initiative and superb leadership taken by the American Secretary of State in negotiating this unique treaty."

Word has been received that the churches of Great Britain have been planning extensive observance of this Sunday as a day of thanksgiving. The Archbishops of Canterbury and of York, have sent a special letter to all Anglican clergymen saying that the occasion "is a great one in the contemporary history of the world". The Presbyterian, Methodist and Anglican leaders in Ireland in a joint statement have summoned their people to unite in prayer for Divine "blessing upon this great undertaking".

The call issued to American religious bodies by the Federal Council of the Churches emphasizes both thanksgiving for the success of the treaty and prayer for its hearty acceptance by the people and government of the United States.

**OUR ILLUSTRATION ON FIRST PAGE IS PUBLISHED THROUGH THE COURTESY OF THE MOODY INSTITUTE MONTHLY.**

### General Lee and Our Constitution.

In March, 1869, General Robert E. Lee wrote to General George W. Jones in part as follows, and it revealed fully in what spirit he accepted the results of the Civil War:

He said: ". . . . . I was for the constitution and the Union established by our forefathers. No one is more in favour of that Union and that constitution, and as far as I know it is **that for which the South contended, and if restored, as I trust they will be, I am sure that there will be no truer supporters of that Union and that constitution than the Southern people.**

Please present my kindest regards to every member of your family, especially to your brave sons, who aided in our struggle for states' rights and constitutional government. We failed, but in the good Providence of God, apparent failure often proves a blessing."

"Misfortune nobly borne becomes good fortune."

### Premiers and Primates.

It is interesting to remember that Earl Balfour, who was eighty last week, was the Premier who, twenty-five and a half years ago, nominated Dr. Randall Davidson to the Primacy, and that both were born in 1848, the ex-Premier being one hundred and nine days younger than our retiring Primate. Mr. Asquith (afterwards Earl of Oxford and Asquith) nominated Dr. Cosmo Lang to York, and Mr. Baldwin, who is sixty-one today, and is nearly three years his junior, has nominated Dr. Lang to Canterbury. During his twenty-five and a half years' Primacy, Dr. Randall Davidson has seen seven successive Premiers, Mr. (now Earl) Balfour, Sir H. Campbell Bannerman, Mr. Asquith, Mr. Lloyd George, Mr. Bonar Law, Mr. Baldwin, and Mr. Macdonald. He joked about the changes on his eightieth birth-

day, yet it is interesting to note how few changes of occupant happen at Lambeth Palace compared with 10 Downing Street. Mr. Gladstone nominated Archbishop Benson, and lived to see Archbishop Temple nominated by Lord Salisbury, who in his turn saw Dr. Davidson nominated by his nephew, Mr. Balfour, who now sees Dr. Lang nominated by Mr. Baldwin.

### Women Missionaries, Attention!

The Triennial Committee on Entertainment of Women Missionaries, Deaconesses and Sisterhoods is making every effort to get in touch with any of the above-named who are engaged in Mission work and are planning to attend the Triennial meetings in Washington this fall.

The Woman's Auxiliary of Washington is offering hospitality, in so far as possible, to all these most worthy guests. Room and meals for a period of about two weeks, that is, from the afternoon of October 8 to the morning of October 23, will be available for those who wish it and the Committee hopes to have all guests placed by September 15.

Will all who are interested please communicate at once with the Chairman of the Committee, Mrs. David S. Carll, 3245 Ellicott Street, N. W., Washington, D. C.

### Eighth Annual Convention.

At the closing business session of the Business Men's Evangelistic Clubs last night the following officers were elected for the new year: Charles M. Norfleet, President, Winston-Salem, N. C.; W. H. Stansell, First Vice-President, Richmond, Va.; O. C. Holland, SecondVice-President, Montgomery, Ala.; James Morton, Secretary-Treasurer, Atlanta, Ga.; W. G. Wellborn, Field Secretary Atlanta, Ga.

The association is made up of the Southern States. The convention was, without doubt, the best yet held. It was decided to hold the ninth annual convention during August, 1929, at Blue Ridge, N. C.

W. R. Lecky,
Secretary Virginia Association.

### Day of Prayer for Schools.

In keeping with its annual custom the National Reform Association, with headquarters in Publication Building, Pittsburgh, Pa., is offering to send free of charge the September issue of its official journal, Th Christian Statesman, to all pastors and other Christian leaders who will encourage their people to observe the second Lord's Day in September as a Day of Prayer for Schools. As in former years, this issue will be replete with authentic, up-to-date data relative to the value and importance of training the youth of our country in Christian morality, in the one and only institution in which all these youths are asembled. Pastors especially will find this particular issue helpful in the way of furnishing information that will enable them to discuss intelligently the subject of Christian Education.

### Parties in the Church.

Years ago a very much revered teacher of history told me that the traditional parties existed to emphasize some one aspect of Christian truth, some particular phase of that which we chiefly learn in the Articles of our Belief. The Broad, or Liberal, Churchman lays a heavy emphasis upon our faith in "God the Father who hath made me and all the world". If we are true to that principle we shall worship the God of an infinite and all-embracing love; we shall see that all men live within the scope of that love; we shall endeavor to open our minds to truth from any quarter, knowing it to be truth of God. The Evangelical, or Low, Churchman, wants us to keep ever before our minds the saving truth that "God the Son hath redeemed me and all mankind". Loyalty to that part of the faith will make us very careful about the inwardness of our religious life. It will make us fervent worshippers of Jesus the Crucified. It will make us impatient of formalism. It will supply us with the motive for tireless service in the Name of Christ who died for us. And what is the High, or Catholic, Churchman seeking to teach us? What save this—that "God the Holy Ghost sanctifieth us and all the people of God". Because of that we seek for God in the Church, in the sacraments, and wherever "two or three are gathered together". Jesus only "began to do" in Palestine all the wonderful works of healing and redemption which we so sorely need. He lives and acts now, in and through His Church.—Dean Glasier, In The Living Church.

## WESTERN NORTH CAROLINA.

**The Rt. Rev. J. M. Horner, D. D., Bishop**

### "Near East Relief" Service at Old Calvary, Fletcher.

A largely attended service marked by enthusiasm and the raising of a considerable sum of money for the Near East Relief was recently held at the historic old Calvary Episcopal Church, Fletcher, near Asheville, N. C. (The Rev. Clarence S. McClellan, Jr., rector.) Mr. Lex Gluttz, Director of the Near East Relief for North and South Carolina, gave an address treating of the work of the Near East Relief in general and the Rev. Clarence S. McClellan, Jr., who has just returned from a three months' trip in Europe, Asia and Africa, gave his personal impressions of the work of the Near East Relief as he saw it in operation in Egypt, Palestine, Turkey and Greece. Mr. McClellan's address is to be released by the Near East Relief office for wide publication this coming autumn. Mr. McClellan was appointed by Governor McLean, of North Carolina, and the Hon. Josephus Daniels to represent North Carolina in the Near East Relief last winter and early spring in Egypt, Palestine, Turkey and Greece. His address was his official report to the New York City office and to the Near East Relief in North and South Carolina.

## SOUTHWESTERN VIRGINIA.

**Rt. Rev. Robert C. Jett, D. D., Bishop**

### Rector Changes Parishes.

The Rev. John Simmons Wellford, who since June, 1926, has served as rector of All Saints' Church at Norton, Va., has accepted a call to the rectorship of St. Thomas' Church, Abingdon, Va., and expects to take up his new work September 1. St. Thomas' Church has been without a rector since the resignation of the Rev. Beverley M. Boyd, who went to Christ Church, Martinsville, in May, 1927. Mr. Wellford is a native of Roanoke, is a Bachelor of Arts of St. Stephen's College, Annondale-on-the-Hudson, New York, and a graduate of the General Theological Seminary, class of 1926. He was ordained to the diaconate in June, 1926, and to the priesthood in 1927. Immediately upon his ordination to the diaconate he was placed in charge of the church at Norton. Happily, Mr. Wellford is remaining in Southwestern Virginia, as both the churches at Norton and that at Abingdon are in this diocese.

### Mission in Nelson County.

The Rev. James A. Figg, rector of St. Thomas, Christiansburg, and Grace Church, Radford, was the preacher in an interesting series of services held at Christ Church, Norwood, during the week of June 23-29. Great interest was manifest on the part of the people and good congregations were in attendance. The church at Norwood is under the care of the Rev. Frank Mezick, of Arrington, who also has charge of Trinity Church, Arrington, and Grace Church, Massies Mill.

T. A. S.

## PENNSYLVANIA.

**Rt. Rev. Thomas J. Garland, D. D., Bishop.**

**The Girls' Friendly Society** in the Diocese of Pennsylvania held its annual Garden Party in the early summer. Threatening weather made it an indoor affair, Calvary Church, Germantown, throwing open its parish house and grounds for the affair. It takes more than a few drops of rain to dampen the G. F. S. spirit in Pennsylvania, and the whole membership rallied to its support and over six hundred dollars was realized; this sum will be used for provisional and diocesan objects.

## MARYLAND.

**Rt. Rev. J. G. Murray, D. D., Bishop**
**Rt. Rev. E. T. Helfenstein, D. D., Coadjutor**

### Church Merger.

A merger has been announced between St. Bartholomew's Church, North Avenue, Baltimore, the Rev. Carol Harding in charge, and Trinity Church, Ten Hills, Baltimore. St. Bartholomew's has been at its present location since 1857, when the vestry was incorporated. It has always played a conspicuous part in the church life of the city. The church building has now been sold because of the change of population in this part of the city and the proceeds will be devoted to the building of a church in Ten Hills, which will have the name of St. Bartholomew's. Trinity Church in Ten Hills, with which it has merged, has developed into an active and promising mission of the diocese under the rectorship of the Rev. Edmund H. Gibson, who has recently announced his acceptance of a call to Trinity Church, Galveston, Texas. There is already a well-equipped parish house at the Ten Hills Church property. The rectorship of the combined churches has not been announced.

## MICHIGAN.

**Rt. Rev. Herman Page, D. D., Bishop.**

### Rector of St. Andrew's, Detroit, Dies.

The Rev. William Ladd Torrance, rector of St. Andrew's Church, Detroit, died of pneumonia in Grace Hospital, Detroit, on Wednesday, August 8, after an illness of three weeks' duration. In spite of short notice, a vacation season in full swing, and intense heat, a large

(Continued on page 22).

# Family Department

**AUGUST.**

1. Wednesday.
5. Ninth Sunday after Trinity.
6. Monday. Transfiguration.
12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. Friday. S. Bartholomew.
26. Twelfth Sunday after Trinity.
31. Friday.

**COLLECT FOR TWELFTH SUNDAY AFTER TRINITY.**

Almighty and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

**I SHALL NOT GO ALONE.**

When comes the hour, to me unknown,
When my allotted time has flown,
And I must then go out alone—
O mystery so dark!
How shall I breast that surging sea
That marks this earthly boundary?
And what bright star will shine for me
To guide my fragile bark?

I shall not go out all alone
Into the dark and dim Unknown;
For He who never leaves His own
Will still be with me there.
And though I cannot now foresee
If rough or calm the tide may be,
My Saviour will be there with me
To banish anxious care.

I shall not venture all alone
The narrow sea whose waters moan;
For Christ, my Pilot, tried and known,
Will guide me through the foam;
Aye, He will hold me by the hand,
And calm the waves by His command,
Until we reach the shining strand
Where I shall be safe home.

—Rev. Edgar Cooper Mason, in the Presbyterian.

**Young Mexican Deacon Defies the Scorpions.**

Bishop Creighton, according to his most welcome custom, has sent more pages from his Mexican journal, telling of a visit to another of those Indian missions with its mingling of pathos and hardship and triumph. This one is at Jojutla, in the State of Morelos, with Presbitero Miguel Camara in charge, and Deacon Samuel Cespedes "in residence". The latter is one of the young men ordained last year.

On the way, one passes the ruins of great haciendas and sugar mills marking the progress of the Morelos revolutionists toward Mexico City, who seem to have thought it necessary first to destroy as far as possible the basic industry of their great and fertile state.

The mission premises at Jojutla are well located on a street just off the plaza. The room used for services is in good condition and, as the congregation is rapidly outgrowing it, some day it will lend itself admirably to use as a Sunday-school room and parish house.

Just back of it, however, is a dark, gloomy, windowless room which serves as sleeping quarters for the deacon, Sanuel Cespedes. Back of that room is another, equally repellent, with no floor, which is his "house". The roof of this room is falling in, and is impartially infested with rats, venemous spiders and scorpions. The kitchen is a thatched lean-to, equally bad. As the heat is intolerable, Sr. Cespedes often pulls his bed out to a partly roofed-over space for a bit of air, but here also there are scorpions. He has been bitten twice quite severely and his arm was paralyzed each time for more than a week.

The Bishop, arriving on Saturday, sat under this roof to receive the many visitors who came to greet him, all expressing great pleasure in his visit. The principal topic of conversation, however, was the recent death of two people in one of our out-stations, San Nicolas Obispo. They were bitten by scorpions one day and were dead the next.

Sunday is market day, with the plaza crowded. The pavement in front of the church proved to be the regular stand of the itinerant barbers, who set up their chairs and plied their trade.

"Our service was wonderful," the Bishop says, "or rather, our series of services, for we had five weddings, Holy Communion, with two sermons, and a baptism." Any student of Latin American life knows how frequently the Church's marriage service is omitted because it has been made difficult or impossible to secure. "These weddings," the Bishop continues, "were interesting and pathetic. The ten principals stood in a row before the altar with their children all about them. . . . . My heart went out to them as they came to receive the blessing of the Church upon their union."

"The little church is only intended for about fifty people, but somehow or other one hundred and eighty got in, and many were on the street unable to enter. Sr. Camara celebrated. Sr. Cespedes preached the sermon and at the close, I read an address in Spanish. There were many communions and hearty responses and singing.

"After the service there was a sumptuous feast of turkey **mole** (chili gravy, says the helpful dictionary). There were the usual gracious addresses, and a poet recited a poem in my honor. My reply was my first attempt to improvise in Spanish. All through the addresses there was commendation of Cespedes and his ability. The people are anxious to rebuild. They want to tear down the really disgraceful part of their plant back of the church, and erect a new church and decent living quarters for their minister. They are right, and they will need some help. As soon as their vestry organization is completed they will have a definite proposition to make and will tell me how much they can give in money, labor and material. They will not know until the rice crop is in. We hope for their sakes it will be a good one. I have a high regard for Morelos Indians.

"During the whole day the heat had been stifling. The atmosphere in the church was thick. In the night a terrific tropical shower came up. The roof of the hotel leaked like a sieve. I tried pulling my raincoat over me, but the hollows in it soon filled and I grew tired of pouring water out on the floor. One becomes somewhat fatalistic in Mexico, and, although my bed and pillow were wet and I was wet, I went to sleep and slept soundly. The morning was lovely and clear and the trip home delightful.

"I wonder, as I write and think of Jojutla with its simple-minded people reaching out after Jesus Christ through our Church, if their aspiration for a new and suitable building in which to worship Him, and for decent quarters for their minister, which will not be an invitation to deadly scorpions, has any appeal. For, despite distance, race and difference in social code, 'all ye are brethren', and Churchmen in Jojutla are also touched and moved by the beauty of holiness."

**The Personality of God.**

When we speak of God we think of personality. We must say, "He". I know that the scientists of the last century tried hard to think and speak only of force, blind, mechanistic force, and to use the word "it" in alluding to the power which is back of all; but this attitude was able in the long run neither to satisfy them nor the minds of the multitude of common men and women.

We cannot avoid thinking in terms of personality when the word God falls from our lips. There is plain evidence that he has a brain, that there is design and a plan back of all the complications of creation. Our minds answer to his mind. We are all aware of the limitations of the old argument from design, by which men tried to prove the existence of God. We don't need to prove Him; it is foolish to try; but there is this much value in the argument from design that it is an intimation of personality, of a mind back of the created world. More than that, emotion is there. There is emotion in ourselves; we are principally emotion, bundles of emotion. We must therefore spring from emotion; emotion made us and not we ourselves. I know how feeble, groping and boyish all this talk is; but we can't help talking this way, reasoning or feeling this way, whichever you please to call it; and we can't help attempting the impossible task of putting into words some idea of our God, even though the intellect breaks down in the very attempt. Anyhow, we feel and ineradicably feel that God is a person and there is just no getting away from that feeling.—Dr. Burris Jenkins, in The Christian.

**Cabbages and Plain Folk.**

It all leads up to cabbage, mere cabbage. This kind is not associated with "kings" but comes in a covered wagon to plain folk like ourselves and has won, just recently, such an enthusiastic welcome on the part of my neighbor that I have been puzzled ever since. She is a conscientious little woman, this lady across the way, with three children, all of whom I have noted as always looking very frail and thin and showing a very unchildlike lack of animation. Something stirs them sufficiently to get them from place to place—but never into mischief. Indeed, I have always thought there would be great rejoicing in that family if one of them should commit some childish prank. Once I saw one of them climb a tree and fall out and since then the three usually sit on the porch and play jacks. They often lose the ball because it rolls under a loose board and nestles beneath the steps. I suppose that if one of them had the energy to crawl under the porch, he would find balls enough side by side to start a miniature ten pin alley. However, as their mother is an indulgent parent and keeps a supply of pretty colored bouncers on hand, the three children are never without a game.

Now, I have been quite sure that it could not be any fault of my good

neighbor that these children are so lacking in energy. She has fed them milk regularly. The barn yard has been recruited into service. Often I hear a hen cackle, the back door slams, and next a plump figure hastens to the chicken house. Then in a short while an egg-milk is given to the child that seems most puny.

I felt sorry for my neighbor one day last month when I was calling on her. "Johnny, the Elder," as he is called, had just come in from school. He had taken his ball and jacks and was about to play when he asked his mother for a candy.

"No, dear, I'll get your milk for you in a minute," she answered.

"Aw, Mother, please give me a candy," he begged. "You know I ought to have candy 'cause the nurse in school said, today, I was under-nourished."

"Under-nourished!' She said you were under-nourished!"

Oh, my poor neighbor! How indignant and embarrassed she was, and how out of place I felt to be there at that time! She explained to me at great length the quantities of milk she gave her three children, and I could vouch for it and tried to make her feel as comfortable as possible. Finally, she ejaculated, "I'm just going to see that nurse and give her a piece of my mind"!

I never knew what she got in return for a piece of her mind, but I have noticed some queer things lately. Just here is where the cabbage comes in. My neighbor has been getting a great deal of this green along with spinach, celery and lettuce, vegetables I never saw her buy before.

"We've all taken to cabbage," she said to me one day when we met at the provision wagon. "We have cole-slaw or some raw vegetable and a cooked green every night."

"Is that so?" I asked, and "put my thinking cap on", as they used to say. What amazed me most, though, happened yesterday as I looked out of the window. "Johnny, The Elder", was jumping rope!—National Kindergarten Association.

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For the Southern Churchman.

### THE LATE MOON.

Anne Pierce.

The moonlight lies
  Like a rare pearl's gleam
On the snow-clad fields
  On the frozen stream.

And paints the wall
  Of the great old stair
Through the tall broad window
  A tapestry rare.

Yet saint and sinner
  Lie wrapped in dreams
While the moonbeams tender
  A healing brings.

The dawn light springing
  From the jocund east.
Gilds its pallid visage
  And the night has ceased.

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For the Southern Churchman.

### A WIDER DAWN.

Florence Radcliffe.

Life has been good, the struggle strong and true,
Though not unmixed, the sweet oft with the rue.
And now the last long night is falling on—
Only to brighten to a wider Dawn!

# For the Young Folks

### PRAYERS FOR OTHER CHILDREN.

Dear Father, bless the children
  In lands so far away;
And teach them all Thy love to know,
  O, hear me as I pray!

Teach them to know the Saviour
  And how He died that they
Might come to Thee in heaven above;
  O ,hear me, as I pray!

—Paul J. Hoh.

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### Teddy Discovers An Island.

"Say, Daddy, that looks like land that I see way off there in the distance. I know that the air is especially clear and sometimes things loom up and appear different from what they really are, but that surely does look like there may be either an island or land of some sort way out there on the horizon."

"Well, I guess you are right for once, Son Bear, and that must be Nantucket which we see."

"Are there any people on it? And is it very large? And what do they do? And—and—and—tell me all about it, will you, Daddy Bear?"

"Oh, yes, there are a lot of people on the island, and over to the farther end which we cannot see there is a settlement of very well to do folks who come there every summer. Long before they came, however, there was once living there a very queer old bear whose name was Silas, but he always went by the name of 'Si' or 'Uncle Si'. He had many ways that seemed strange to the other bears of the settlement and did many things that to the others appeared rather out of place. The younger Teddy Bears would often plague him by letting his geese and ducks out of their pens, and then Uncle Si would have a hard time getting them to come back.

"Once they shot some wild ducks and, after skinning them carefully, stuffed them with sawdust or seaweed and set them out in the ocean. Some of the boys went and told Uncle Si that there was a flock of wild ducks close to the shore and he immediately took his bow and arrows and carefully wended his way to the shore line. Getting down behind one of his blinds which he had made, he fired arrow after arrow at the birds. They did not appear to be frightened, nor did they move very much when he hit them. After he had used all of his arrows he decided he would go out for those he had hit.

"Of course all this time the Teddy bears were not in evidence but hiding behind a stone wall. When Uncle Si discovered how he had been fooled and found how many arrows he had lost, he was, quite naturally, not in a very good humor.

"When Uncle Si came for his mail that evening the store folks commenced to ask how many ducks he got that morning. Some of them asked if it were harder to kill sawdust ducks than it was real live ones. One of the younger boys even asked him if he were going to cook the seaweed ducks the same as if they had been real ones. He sputtered a great deal about how mean the boys were, and that in his younger days boys never did such mean tricks to their elders.

"Uncle Si had caught wild geese alive several times and had had fairly good success in raising them. The year in question, he had planned to raise some wild ducks, for he had said at the store that he did not see why it should not be as easy to hatch wild ducks as it was wild geese.

"One evening the latter part of April he chanced to remark that one of his wild ducks was broody and he was going home to put some eggs under her. Unfortunately, or otherwise, he happened to mention, when some of the younger Teddy Bears were present, that the duck had made her nest out by the big oak and he was going to let her set right there.

"That was enough for the Teddy Bears. They watched him put the eggs under the duck and knew that he would not be likely to look at her again until the time for the eggs to hatch, for the duck would come and go as she liked whenever she became hungry or thirsty. One of the boys went home and as soon as it was real dusky he stole over to the oak and quietly withdrew the eggs and slipped in their place two or three handfuls of acorns that he had saved the fall before. The old duck evidently did not know as much as she might, for she continued to set on the acorns as contentedly as if they had been her very own laid eggs.

"After four weeks of impatient waiting the boys once again gathered at the store. Then the questions commenced to come forth and every time Uncle Si appeared they wanted to know how the duck was getting along, how many ducklings he thought he might have, and what day he expected the hatch to come off and all sorts of question that those youthful minds could invent. Well, the morning Uncle Si went down to inspect matters under the oak the bears were watching him from behind the woodpile and were very careful to keep out of his sight. Uncle Si threatened all sorts of things that he would do when he discovered the trick which had been played upon him. But how was he going to find out who did it?

That night when he came for his mail, some one asked if he had had a good hatch and Uncle Si said some very unkind words about boys of the place and what he would do to them, if he ever caught them on his place again. The news spread like wild fire about the acorns which Uncle Si had set under a duck, and many was the taunt he received from the Teddy Bears when he passed along the street.

"Time passed on and the Indians came in to take this particular part of the island. They learned somehow of this trick which the Teddy Bears had played on Uncle Si, and they always referred to the place in connection with the incident. Gradually it became known as the sands where Si-acorns-set, and the white people have called it Siaconsett ever since that day."—Herald of Gospel Liberty.

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### An Experience With Mr. Wasp.

Eunice came out, broom in hand, ready to sweep the back porch. But being a careful little housemaid, Eunice didn't begin her sweeping before she had looked at the ceiling.

What did she expect to find there? Spiderwebs of course.

Sure enough! Two of them. One hung straight down just like a filmy thread. The other one was a tiny black net, spun right in one corner of the porch ceiling.

**"To preach the gospel to the poor;"**

**"to heal the borken hearted."—Luke 4:18.**

# VINCENT J. STEFFAN PRISON ASSOCIATION

**(INCORPORATED)**

**Office: 804 Witherspoon Bldg., Philadelphia, Pa.**

For our Prison Chaplain to have visited 125 institutions and addressed more than 20,000 prisoners is indeed gratifying, and though there had been no visible results we would feel a solemn duty had been discharged; but when we realize there were 3,700 prisoners who gave outward manifestation of their desire to lay hold on eternal life alone through the merits of the Crucified One, we believe our friends will join in praise and thanksgiving, for had but a single soul responded, the effort would have been justified.

Our friends will also be glad to know that in the execution of plans for a still larger ministry we have been able to extend our work southward Mr. Steffan having addressed the inmates of the Virginia State Penitentiary for the first time on March 18. On that occasion there was present Mr. Langbourne M. Williams, one of the leading business men of Virginia, and it may be a satisfaction for our fellow-helpers to have Mr. Williams impression as revealed in a letter received the day after and which we take the liberty to here quote:

Richmond, Va.,

March 19, 1928.

To the V. J. Steffan Prison Association:

Gentlemen: Having attended Mr. Steffan's service at the Virginia State Penitentiary in Richmond, Va., yesterday, I desire to say that in my opinion he is one of the most capable and strongest advocates of the cause of the King of Kings I have ever heard. The Holy Spirit is certainly working through him, and may God's hand be always over and His Holy Spirit always with you in your great work in His service.

Yours sincerely,

(Signed)

LANGBOURNE M. WILLIAMS.

The Association is grateful to all who have contributed in any way toward making this ministry possible. All interested are invited to list their names with us and receive these quarterly reports.

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I wonder what Mr. Spider will say when he comes home and finds his net gone, and his steak too, thought Eunice as she proceeded to shake off the spider-web and the dead fly on the green lawn below.

Once again Eunice examined the porch ceiling. No more spider-webs, but—what was this?

A little hut, made from tan-colored clay with some small, round holes in it. Eunice gave the little hut a whack with the end of the broomstick, and down it came, walls and roof and all. As it struck the porch-floor Eunice heard a buzzing sound from somewhere. Then out flew Mr. Wasp from his private apartment to find out what was the matter. Up into the ceiling he chased, circling wildly around the spot where his home had been. He just couldn't imagine what had happened to it. He knew he had built a snug little nest for himself and his family right on the edge of the porch roof. There they were living in peace and contentment when, without the least bit of warning, an awful blow sent them flying down into the unknown—house, family and all.

Mr. Wasp just kept on buzzing around for a few moments, then he made a bee-line for his family. But no trace could be found of either home or children.

Then he became frantic. He just acted as if he had lost his head. He spun around in a circle, he butted his head against the siding, he buzzed and buzzed until he had used up all the buzz that was in him. Then he suddenly shot off into space like an arrow.

And all this time Eunice had been standing there, wide-eyed and open-mouthed with astonishment. She was thinking very hard, thinking and wondering:

Mr. Wasp must have felt pretty bad, or he wouldn't have acted that way. He had built a snug little nest for himself and his family—one little room for each one of the children. Perhaps it wasn't right to throw his home into the alley—children and all. How would I feel if a great big giant came along with a great big pole as thick as a tree! How would I like to have him give my playhouse a push until it toppled over, and then carry it away and dump it into the ravine! Mr. Wasp didn't know any better than to build his nest on our back porch. He didn't have sense enough to see that houses like his look better on the eaves of the chicken-coop or the wood-shed. Of course Mr. Wasp never stopped to think of these things. I was silly to get mad at him.

If Mr. Wasp should ever build another nest on the back porch, I'll move it just as carefully as I can, so as not to give him such a shock. And I don't know but what I'll let him stay just where he chooses to settle down—front or back porch, as long as he behaves himself and attends to his own business.—Children's Companion.

**BOY'S HANDS.**

"Sometimes it's only shadows
When mother says it's dirt;
But I know it's only shadows,
'Cause I scrubbed them till they hurt.

"I don't know where they come from,
My father says that he
Sometimes used to have them
When he was small like me.

"My mother never has them;
Her hands are always white;
But just 'cause boys are different
To scold me isn't right.

"Sometimes it's only sunburn;
Then dad and mother grin;
But I know it's only sunburn,
'Cause it's in, in, in."

—R. K. Gordon, in the Canadian Forum.

**Why Leo Was Called Home.**

Leo filled the wood box, and did the few other chores that fell to the share of the second boy in the family; then he hurriedly dressed for school. He did not wait for his brother and sisters that morning, for he wanted a game of ball before nine o'clock. He was in the full enjoyment of his sport when Charles and the others appeared. Charles came directly to him and said:

"Mother wishes you to come home at once."

The ball was in Leo's hands. He stared blankly at his brother.

"Wh—what is the matter?" he stammered.

"Nothing."

"Anybody sick?"


# The Church School in The Book of Common Prayer

**To Whom It May Concern:**

As a Church School teacher I most highly commend the revised Trinity Course, "The Church in the Book of Common Prayer", by Bishop C. M. Beckwith, to all Church School teachers and superintendents.

When I was a child, Mrs. Beckwith herself gave me instruction in the Trinity Course, and I have always considered it a most splendid and thorough foundation work for all subsequent Church School instruction. While the new course is printed in question and answer form, it allows a great deal of latitude to the teacher to adapt the work to children of whatever age are being taught. Not only did I study the course, but as a Church School teacher I have taught it alone and in connection with other courses, and its thoroughness and grasp have always appealed greatly to me.

In Grace Church School, Anniston, Alabama, we believe we have permanently solved the usual vexatious "summer problem" through this course. A great percentage of our Church School teachers are also public school teachers, and in summer we find it very hard to keep an adequate number of teachers who are trained for the work. This summer we have had every teacher above the Primary Department use Grade III, "The Book of Common Prayer", adapting it to her children. When one teacher is absent, therefore, her class can be consolidated with that of another teacher without interruption to the work. The children have been very interested, and we encourage them to ask us any questions that might occur to them, to find the answers for themselves.

If your Church School is using the Christian Nurture Series, then I suggest the use of Bishop Beckwith's course in conjunction particularly with the "Episcopal Grades"—those teaching the Catechism, the Church Year and the Prayer Book and its services. And for summer work, to supplement the Christian Nurture Series, I do not believe a better course could be found for the entire Church School above the Primary Department.

Respectfully,
LOUISA NONNENMACHER.
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**SOUTHERN CHURCHMAN CO., Richmond, Va.**

"No."

"But why does mother want me?"

"I don't know," Charles answered; "she merely gave me that message for you."

The Lee children were trained to obedience. Leo had no thought of doing otherwise than his mother bade him. He dropped the ball, relinquished the game with a sigh, and with a word of explanation to his comrades he was off.

Home was a half-mile away; slowly he traversed the road over which he had sped so lightly a few minutes before. It had never seemed so long. As he drew near the house he saw his mother standing by the big table stirring gingerbread. She looked up with a smile, a kind, cheery smile that had nothing in it to put a boy who was on the verge of crossness still more out of humor.

"Oh, yes," she said gently; "you left your coat on the floor of your room, and I thought it would be better for you to come home and hang it up."

It was said as quietly as if it were a most natural thing to ask him to walk a mile to put his coat in its proper place.

Leo sped upstairs. His room was in perfect order except that the coat was lying just where he had thrown it.

This was not the first offense of a like nature. Oh, no! many were the reprimands he had received for tossing aside his garments and leaving them where they chanced to fall. He had always pleaded, "I didn't think!" or "I forgot!" Then it would slip his mind until he was caught in a similar error. Now he hung his coat in the closet, and then he went slowly downstairs.

"Is that all?" he asked of his mother.

"Yes," she said, pleasantly, "that is all." He turned to go.

"Wait a minute," she called. "Here is a hot ginger-cake for you. It will taste good on your way back."

Leo took the cake gratefully, and thanked his mother. It did taste good, and, moreover, it seemed to dispel the little cloud that had settled upon him. By the time he had reached the schoolhouse he was his happy self again.

Leo is now a man, and, telling me the story, he said:

"That was a good lesson to me. I never again forgot to hang up my coat."

—Emma C. Dowd, in The Household.

### Help One Another.

Help one another, whom do you like to help? Is it father or mother, or a big sister or older brother? I believe I


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can guess; it is not any of them; it is the baby. Why do we all want to help a dear little baby who tumbles over and can't get up again? I wonder if it isn't because we love it, and don't you think if we loved every one better we would be more anxious to help each other? Let me tell you a story of how a little girl learned to love people.

Betty was an only child so she was badly spoiled by her parents. She did not like little boys and girls and very few people liked her. Her parents gave her almost anything she asked for. She had a beautiful kitten but she would throw it out the window or down the stairs until the poor little kitten would try to hide when it saw her coming.

As Betty grew older, and started to school, she realized there was something lacking in her life. She wanted something but she didn't know what. One morning on her way to school she saw an old lady trying to pick up a basket of apples which had upset. She asked Betty to help her get them and not liking to refuse, she helped gather them up. When they had them all back in the basket the old lady laid her hand lovingly on her head and said, "My, but you are a nice little girl to help an old lady like me". Betty went on her way smiling and wondering what made her feel so happy. That night she patted her kitten and it curled up in her lap, purring softly.

The next day she smiled at an old crippled beggar and gave him a nickel she had intended to buy candy with; and when he said, "God bless you, my dear", she felt strangely happy.

Betty was learning. She soon found that the days she helped some one were happier days than those in which she thought only of herself. Soon she decided to do at least one kind act to help some one each day, and what a happy little girl Betty became.

She found that she loved those whom she helped, and wherever she went she was greeted with a smile. She not only learned to love little boys and girls, but also old women who had to work very hard, the old shoemaker at his little shop on the corner, the janitor at the schoolhouse, the clerks in the store, and the sad-faced young lady who lived across the way.

Now, I believe, if you will try Betty's plan of helping others you will find it much easier to love every one and to be happy.—The Friend.

MADAM SPIDER.

Madam Spider weaves
Underneath the eaves
A pretty little house of silken thread;
Snugly fit in place,
It looks like paper lace
Where across the window it is spread.

With her big bright eyes
Looking very wise,
She sits within the center of her room,
Waiting for a fly
To slowly flutter by,
To that she may catch him in her loom.

She will patiently wait,
Trusting now in fate
To send the dinner she has worked to earn;
I can plainly see
In this for you and me,
Lessons all of us had better learn.

We should never shirk,
But should do our work
Faithful—every day should do our best,
Then with patience wait
Railing not at fate
While we trust our Father for the rest.

—Bertha Inwood Michael.

# TO THE LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

There is in circulation among the laity of the Protestant Episcopal Church a petition, prepared by one of our Bishops, to the General Convention which will assemble in Washington next October, asking that body to refuse its assent to the proposal to eliminate the Thirty-nine Articles of Religion from the Book of Common Prayer, which would mean their abrogation.

"WHEREAS, the last General Convention adopted tentatively a resolution to revise the Book of Common Prayer by omitting the publication in connection therewith of the Articles of Religion; and

"WHEREAS, there is no provision for publishing elsewhere or for recognizing in any other way the Articles of Religion except in connection with the Book of Common Prayer; and

"WHEREAS, the Constitution of this Church has ever since 1801 recognized in this way the Articles of Religion; and

"WHEREAS, the Articles of Religion define the Church and state clearly the historic doc trinal differences between the Anglican Communion and the Roman Catholic Church;

"THEREFORE, we the undersigned adult communicants of the Protestant Episcopal Church do most earnestly memorialize our Right Reverend Fathers-in-God, our Reverend Clerical Deputies and Honorable Lay Deputies, in General Convention assembled in their respective Houses, to vote against the resolution to omit the Articles of Religion from publication in connection with the Book of Common Prayer and to vote against any proposed amendment to the Constitution that would omit reference to the Articles of Religion.

"AND we do further memorialize our Fathers-in-God, the Bishops, to send us a message of assurance that the name, the doctrine, the ceremonies and nomenclature of our Church and her missionary purpose and her fraternal love for all Christian people are and should be as expressed in the Book of Common Prayer.

"So we believe you will bring comfort and peace to the hearts of many, give confidence to those within our Communion and make clear to all men the true Catholic nature and Protestant heritage of our dear Church and revive zeal for the salvation of souls through Jesus Christ Our Lord. Amen."

We believe that a great majority of the communicants of the Church are opposed to the elimination of these Articles of Religion, established by the Church in 1801, and are likewise opposed to the introduction into the Church of the Mass, Reservation and Adoration of the Sacrament Prayers to the Virgin Mary, Invocation of Saints, Worship of Images and Relics, Auricular Confession, Penance, use of the Rosary, Holy Water and other doctrines and ceremonies peculiar to the Church of Rome.

We therefore heartily endorse this petition and express the hope that all Protestant Episcopalians will signify their approval of it by their signatures and by aiding in the widest possible circulation of it.

Copies of this petition may be procured without cost from Latsch & Arnold, 97 N. Second Street, Memphis, Tenn.

(Signatures of Laymen)

.....

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.....

**Please Sign and Mail to**
**SOUTHERN CHURCHMAN**
**Richmond, Va.**

# Classified Advertising and Notices

**All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.**

**Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.**

### ACKNOWLEDGMENTS.

The Hebrew Christian Publication acknowledges the following gifts received through the courtesy of The Southern Churchman:

Mr. S. Porter .....$10.00
Mrs. E. V. Jones and Mrs. S. R. Harrison ..... 13.00

### SPECIAL NOTICES.

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CLERGYMAN'S DAUGHTER DESIRES POSITION as companion to elderly lady, invalid or child. Address "E. W. J.", care of Southern Churchman.

# Deaths

### ROBERT AMBLER MEADE.

Entered into Eternal Life at Memorial Hospital, Richmond, Virginia, Friday evening, August 10, 1928, ROBERT AMBLER MEADE, beloved husband of Mary Scott Meade and son of the late Sarah Knight Callaway and William W. Meade, all of Haymarket, Va. On Monday "At Even 'ere the Sun was set" with his fellow vestrymen as honorary pallbearers, he was borne by loving hands from his home nearby, to the little church he had loved and served, St. Paul's Episcopal, where the beautiful ritual was read by the Rev. Edwin S. Hinks and the rector, the Rev. Warren A. Seager, at the conclusion of which the flower-draped casket was lowered to its resting place in the church-yard, near loved ones gone on before, with whom he is now reunited. Mr. Meade was of the Clark County branch of this name, being the great-grandson of Colonel Richard Kidder Meade and great-nephew of Bishop Meade.

His life was for the greater part spent in his native town, where he engaged in business, and was closely identified with church and community affairs and where he is now deeply mourned. Trained at his mother's knee when a little boy in a simple faith in Christ his Lord and Saviour, strong in the faith he lived and fell asleep.

"Grant him Eternal Rest, O Lord, and may light perpetual shine upon him."

### RESOLUTIONS.

**Robert A. Meade.**

Whereas, it has pleased Almighty God to call to life eternal ROBERT A. MEADE, vestryman and life-long member of St. Paul's Church, Haymarket, Va.; be it

Resolved, That we, the rector, wardens and vestrymen of St. Paul's Church, desire to record our deep sense of loss at the passing of our friend and associate.

WARREN A. SEAGER,
Rector.
WILLIAM M. JORDAN,
Senior Warden.
BAILEY TYLER
Junior Warden.
GEORGE G. TYLER.
WADE C. PAYNE.
T. G. BROWN.
W. J. GARRETT.
G. P. DISOSWAY.
CHARLES KEYSER.
EUGENE KEYSER.
PARK WILSON.
O. B. BARKSDALE.
ROLFE ROBERTSON.

### MRS. LOUISA TAPSCOTT HALL.

Died at her home in Charles Town, Jefferson County, W. Va. on July 13, 1928, MRS. LOUISA TAPSCOTT HALL, nee Tabb, widow of John Hite Hall. The breadth and depth of her beautiful Christian character cannot be expressed in words. An invalid for over seven years, confined to her bed for about four and a half years, her unselfishness, infinite patience, simple faith, and consideration for others, was a benediction to all who came in contact with her. Not only her children and this generation, but the generations to come will rise up and call her blessed.

L. C. B.

### MRS. FIELDING LEWIS MARSHALL.

MARY NEWTON THOMAS, the widow of Fielding Lewis Marshall, died at her home in Orange, August 4, 1928.

She was the daughter of George Ira and Maria Harper Thomas, and was born at their home in Alexandria, August 9, 1842, where she was married, July 9, 1867.

She was the mother of nine children, and is survived by five daughters and three sons, and by one step-daughter and one stepson, all of whom were present, or personally represented at her funeral, which took place from the Presbyterian Church at Orange, as St. Thomas' Church was undergoing repairs. The rector of St. Thomas, the Rev. Douglas Neff, conducted the services.

It was a coincidence, that in this closing chapter of a life full of loyalty to its rarely blessed beginnings, she should have been borne forth to her last resting place from the church of her fathers. For though an active member of the Episcopal Church since the christening of her first child, she never lost her love for and interest in the Presbyterian Church, in which she was brought up.

Her surviving children are Maria Newton Marshall, Eleanor Warner Taliaferro, Ann Lewis Reid, Walton Harper Marshall, John Newton Marshall, Alice Marshall Nelson, Evelyn Lewis Marshall and James Randolph Marshall; and her stepchildren, F. Lewis Marshall, Jr., and Mrs. Charles R. Nash.

Her early married life was spent at "Ivanhoe", near Delaplane, in Fauquier County, where she was beloved by all with whom she came in contact.

The family moved from this county to Culpeper and thence to Orange, where most of her children were born, and guided by her to the approach of maturity, showing themselves worthy of her loving care.

Death came to her after the gradual decline of a life well spent, which furnishes a high example to all who knew her, leaving with them the blissful assurance of her glorious immortality.

W. C. M.

### THOMAS ROGER BOGGS.

THOMAS ROGER BOGGS, son of the late Roger W. and Lillian Gouldman Boggs, of King George, Va., was drowned in the Potomac River near Fairview Beach on Friday, June 29, in the twenty-third year of his age. Funeral services were held in St. John's Church, King George, on the following Monday and interment in Trinity Cemetery.

Mr. Boggs had been a communicant of the Church since twelve years of age when he was confirmed in St. George's Church, Fredericksburg. His clean life and noble, manly character, known to all associates, were the outcome of his careful early training. He had been a valued employee of the Miller and Rhoads Company of Richmond for about four years. This had been his only position since leaving school. His death, which came from his heroic response to a cry for help from others who were his companions, was an example of the unselfishness that marked his whole life. He leaves a mother, two brothers and three sisters to mourn their loss.

"If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours in the earth and everything that's in it,
And—which is more—you'll be a man, my son."

F. C.

### CHURCH INTELLIGENCE.

(Continued from page 16.)

congregation of devoted friends filled St. Andrew's Church at the burial service held there Thursday, August 9, previous to burial in Ravenna, Ohio. The service was conducted by the Rev. S. S. Marquis, rector of Christ Church, Cranbrook, Mich., assisted by the Rev. John Mockridge, rector of St. James' Church, Philadelphia, and former rector of St. Andrew's, and the Rt. Rev. Warren L. Rogers, Coadjutor Bishop of Ohio.

Mr. Torrance was born in Batavia, Java, Dutch East India, July 29, 1866, the son of Robert Baird Torrance and Sarah Cushing Ladd Torrance. His youth was spent in England, where he was educated at the Charterhouse School, Owen's College, and Victoria University. He obtained early training also at a school in Karlsruhe, Baden, Germany.

He entered the ministry after he had been engaged for several years in business in the East Indies and in this country. He was ordained priest August 6, 1906, at Ravenna, Ohio. For sixteen years he had been rector of the St. Andrew's Church. For the five years previous he had been rector of the St. Phillip's Episcopal Church, Detroit. His principal interest being religious education he had served as chairman of the department of religious education in the Diocese of Michigan for eight years. He also was a member of the board of examining chaplains.

The present Department of Religious Education of the Diocese of Michigan, perhaps of larger scope and more perfect organization than any similar unit the country over, is Mr. Torrance's abiding movement. Years ago, in the day of small Sunday-school "Teachers' Institutes", Mr. Torrance had the vision of a scheme of religious education which should rival any plan of secular education in technical excellence. In the crowded tenement district where St. Andrew's has been for years a fortress of the spirit against the materialistic encroachments of a fast developing industrial city. Mr. Torrance has been the head of one of the best vacation schools and dear to hundreds of children and parents of the community who thus made their only contact with religion. Not primarily an organizer, Mr. Torrance was the means of inspiring many successful movements because he was a great Christian soul, original in his thought, yet loyal and loving in his cooperation with his fellows.

Surviving him are his widow, Mrs. Jane Beatty Torrance; a daughter, Beatrice, and a sister, Miss Mabel Torrance, of New York City.

# HISTORICAL TRAVELOGUE



St. John's Church, Richmond, Virginia

In the cemetery surrounding St. John's church sleep many of the old settlers of Virginia, but what makes this humble little edifice famous is the fact that here at a convention held on March 20, 1775, Patrick Henry inspired the delegates with words that awakened the world: "Give me liberty or give me death."

In the little old church now may be seen a bronze tanlet placed near the pew from which Patrick Henry arose to make his immortal speech.

There are many ancient tombstones. The oldest is that of Rev. Robert E. Rose, dated 1751. Among the graves is that of Elisabeth Arnold Poe, mother of Edgar Allan Poe.

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**The Rev. W. R. Campbell**, rector of St. Paul's Church, Jackson, Mich., has resigned, the change to take effect September 1. Mr. Campbell, whose health has not been good lately, will enjoy a rest before engaging in other work.

M.

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

### Miscellaneous Notes.

Ground was broken for a parish house adjacent to All Saints' Church, Brooklyn, on Saturday, July 28, by the Rev. Emile S. Harper, rector.

The parish house of St. John's Church, Lattingtown, is about completed and will be dedicated soon.

The Rev. G. Wharton McMullen, of St. Mark's, North Bellmore, is in charge during August of All Hallows' Church, Wyncote, Pa., for the fifth consecutive year.

The Rev. George P. Atwater, D. D., rector of Grace Church, Brooklyn Heights, has gone abroad for a vacation, accompanied by Mrs. Atwater, their son, the Rev. David T. Atwater, and their daughter, Mary.

The Rev. St. Clair Hester, D. D., rector of the Church of the Messiah, Brooklyn, sailed abroad last Saturday.

In the retirement of Mr. S. E. Martin, necessitated by ill health, the Church of the Redeemer, Brooklyn, loses the services of one who has been for a long term a faithful and valuable member of the vestry and clerk.

The Rev. S. H. Prince, Ph. D., of the faculty of Dalhousie University, Halifax, N. S., is in charge of the Church of the Nativity, Brooklyn, for the month of August.

C. H. W.

## Personal Notes

The address of the Rt. Rev. John McKim, D. D., Bishop of North Tokyo, will be care of the Church Missions House, 281 Fourth Avenue, New York City, until further notice.

### DEATHS.

The Rev. Elbert Burr Taylor, rector of Holy Cross Church, Baltimore, died on July 17, at Burrwood, Cantonsville, Md. Mr. Taylor was educated at Trinity College; he was made deacon in 1876 by Bishop John Williams and priested in 1877. He had been in charge of the following parishes: Christ Church, Middle Haddam, Conn.; St. Paul's, Vergennes, Vt.; St. Paul's Church Cathedral, Fond du Lac, Wis.; Ascension, Westminster, Md.; St. John's, Bayonne, N. Y. In 1914 he founded the Catonsville School for Boys. Mr. Taylor was also the author of "A Catechism of Christian Instruction for

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# Southern Churchman

1835 DOMINUS FRUSTRA NISI

Vol. 93. RICHMOND, VA., SEPTEMBER 1, 1928. No. 35.

Mr. Editor:

When members of the "Catholic" party are charged with teaching Roman doctrines, they often deny it. When confronted with evidence from "Catholic" sermons and writings in proof of the charge, they frequently declare that such Roman views are held only by the extreme members of their party. The following declaration of faith by Anglo-Catholics of England will therefore have vital interest for all Protestant Episcopalians. It is official in character and affords undeniable and unimpeachable evidence of what the Anglo-Catholics are actually teaching. It was issued by the Central Council of Catholic Societies, representing the English Church Union, the Federation of Catholic Priests, the Anglo-Catholic Congress, and the Confraternity of the Blessed Sacrament, and was published in the "English Churchman" for June 14, 1928.

"1. We believe that in the Holy Eucharist the bread and wine becomes the Body and Blood of our Lord Jesus Christ by virtue of the prayer of Consecration, and that therefore He Himself is truly present under these outward forms. (Transubstantiation.)

2. We believe that the Body and Blood of our Lord thus truly present are offered to the Father as a sacrifice; that this sacrifice is one with the Sacrifice of the Cross; and that it is the continual commemoration of our Lord's death and Resurrection, and the continual application of His merits. (Sacrifice of Masses.)

3. We believe that our Lord Jesus Christ being therefore truly and personally present in the Consecrated Sacrament is therein to be adored; and that inward and outward acts of adoration are due to Him in the liturgy after the Consecration.

4. We believe also that our Lord is no less present in the Sacrament when reserved, and therefore is therein always to be adored with like acts of adoration."

A comparison of these teachings with Articles XXVIII and XXXI will show plainly enough why the "Catholics" wish to bury the Articles in oblivion.

In their zeal to accomplish this purpose, and thus to clear the way for legally teaching these doctrines to their trustful congregations, some Anglo-Catholics maintain that the questions at issue in the present controversy are "trivial"; are but "theological hair-splitting"; or, as one rector gracefully puts it, are "sheer piffle." If their contention is sound, then the great leaders of the Protestant Revolution were deluded. They cherished the profound conviction, for which many of them died, that a correct conception of the Lord's Supper, based on Holy Scripture, was of vital importance to the Christian life.

We cannot believe, however, that the Anglo-Catholics do in fact consider the issue trivial. All the evidence points to the contrary. Their many organizations have long been engaged in teaching the above doctrines; they present them indefatigably in books, brochures, and leaflets; they hold an annual congress for obvious purposes; they are now raising $500,000 to spend in propaganda for destroying the Protestant doctrines of the Church. Their clergy cynically and habitually violate their ordination vows to teach Roman doctrine, thus causing strife and unhappiness in parishes which formerly were at peace.

In view of these facts and many others which might be cited it is impossible to believe that the Anglo-Catholics consider trivial the issues now before the Church. Their assertions, however, are well designed to lead uninformed churchmen to acquiesce in the plan of abolishing the Articles. —*E. E. Sperry.*

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial—Foes Within the Camp—By A. B. Williams | 5 |
| Family Prayers | 6 |
| The Real Issue—By the Rev. Walker Gwynne | 7 |
| If We Would Win Our Pupils for Christ | 8 |
| Labor Sunday Message | 9 |
| Favorite Scripture Verse | 9 |
| Thirteenth Sunday after Trinity—By Berkeley Minor | 10 |
| Why a Christian Cannot be an Evolutionist | 11 |
| God's Way of Salvation | 12 |
| Letters to the Editor | 14 |
| Church Intelligence | 15 |
| Family Department | 17 |
| For the Young Folks | 19 |
| Personals | 21 |



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## Thoughts For the Thoughtful

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None are more un-Christlike than the unforgiving.

It is not so much where you live
As whether while you live you live
And to the world your highest give.
—Oxenham.

"God's boundless love and arching sky
Above us when we wake or sleep,
Above us when we smile or weep,
Above us when we live or die."

The book to read is not the one that thinks for you, but the one that makes you think.—President McCosh.

If wrinkles must be written on our brows, let them not be written on our hearts—J. A. Garfield.

"For the day of life I ask
Some absorbing, useful task;
And when it is truly done
Tranquil rest at set of sun."

"A saint, when overborne by indwelling sin, ought to comfort himself with the thought that a prisoner of war is not a deserter."

Really come to grips with the facts of Christianity as they are revealed in Christ and you will find that faith can justify itself far more readily than unbelief.—J. S. Worboys.

I saw the lightning's gleaming rod
Reach forth and write upon the sky
The awful autograph of God.
—Joaquin Miller.

There's nobody perfect; that's the believer's bed of straw; it's the hypocrites bed of ease."

The Christian apologist stands no longer on the slippery or shifting ground of a purely historical science. He sees no sense in sham fight. He has done forever with the old debates about Biblical origins and authorships, about the credibility of Judges or credibility of Jonah, as if it were on these matters that his faith were to rest. He would now fairly and frankly advance his Christian experience of God and put it at the disposal of all who will use it.—Raymond Calkins, in "The Eloquence of Christian Experience".


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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., SEPTEMBER 1, 1928. No. 35.


## FOES WITHIN THE CAMP

This paper is described accurately by its name—The Southern Churchman. It is the mouthpiece and representative of scores of thousands of loving and loyal members of the Protestant Episcopal Church in America, living or originating in the Southern States. Many of these people for whom and to whom The Southern Churchman speaks every week descend from ancestors who proved devotion to the Church of England by giving blood and land for its defense against Romanism on one hand and Calvinism on the other. Many others have been drawn to the Church by the fidelity to the truth as revealed in Holy Scripture, the simplicity, clarity and directness of doctrines and teachings for which it stands and the dignity and beauty of its forms and rituals. The majority of these people are in what is called, by small atheists seeking dollars and temporary notoriety by the long familiar device of sneering at sacred things and the decencies instinctively respected by clean-strain Americanism, "The Bible Belt". Intended as cheap derision, that appellation really is a compliment as splendid as ever has been earned by any section of any country.

Speaking for the Episcopalians of this "Bible Belt", The Southern Churchman feels impelled by duty to its constituents to record, in their behalf, its strong protest against two recent utterances in publications and by individuals assuming to speak for and to the Episcopal Church.

The Rev. Dr. Caleb R. Stetson, Vicar of Trinity Church, New York City, inserted in the year book of his parish sneer and denunciation aimed at those who oppose exclusion from the Book of Common Prayer of the Thirty-nine "Articles of Religion". The New York Churchman republishes Dr. Stetson's observations with evident delight.

The Rev. Edmund L. Souder publishes in the "Living Church", of Milwaukee, an ecstatically enthusiastic account of a "Catholic" mission in the Philippines, presumably supported by the Protestant Episcopal Church in America. He tells of the lamp kept burning before the altar in the church, the flowers always heaped about, "Our Lady's Shrine", the Stations of the Cross, celebration of solemn High Mass. He speaks of himself and his co-workers as "Catholics"—Anglican Catholics". He goes out of his way to deride and belittle Protestants and Protestanism. The "almost universal worship of Protestantism is insipid and thin," he remarks. "Protestants," he continues, "have done very little among the natives in the Philippines, for whom this Catholic Mission is established." He refers to "Protestant Episcopalians" in scornful quotation marks. The Rev. Mr. Souder is supposed to be an ordained clergyman of the Protestant Episcopal Church. The "Living Church", which prints and illustrates his descriptions and expressions of opinion with obvious approval, is supposed to be published for the Protestant Episcopalians of this country. One of the illustrations represents Bishop Mosher, Bishop of the Protestant Episcopal Church of America in the Philippine Islands, as conducting service wearing a mitre and with an altar boy behind him holding up a crosier.

The Southern Churchman and the Southern churchmen and churchwomen and the many thousands outside the "Bible Belt" who feel and think with them believe in, love and belong to the Protestant Episcopal Church in America. They have no quarrel with their fellow Christians of the Roman Church or of any Protestant denomination, and seek none. They recognize the right of the Rev. Dr. Stetson to regard the Thirty-nine Articles as nonsensical and out-of-date, of the Rev. Mr. Shipler, of the "New York Churchman" to hold like opinion of the Church liturgy and of the Rev. Mr. Souder to call himself a Catholic and to admire and imitate the forms and methods of the Church of Rome. The object, however, logically and righteously, to persons who hold and publicly proclaim such opinions continuing to claim place and membership in the Protestant Episcopal Church and assuming to speak for it and by its authority and to shape its course.

We Southern Church people are staunch in allegiance and loyalty to the Protestant Episcopal Church because we love and believe in it as it was built and established by the fathers and founders. We are conservative, holding fast to what time and trial have proved to be good, the blood of martyrs and the beautiful sacrifices of saints innumerable, gone before, have consecrated. The radicalism of the Rev. Mr. Shipler, which would modernize, skeletonize, or amputate, our liturgy, and of the Rev. Dr. Stetson, which would take the Thirty-nine Articles from the Book of Common Prayer, and the retrogression of the Rev. Mr. Souder, which demands our return to Rome, are alike abhorrent to us. We have seen our Church rise from the ashes and stand strong and triumphant, doing mighty work for God and mankind, on her old foundations. Our prayers and hopes are that she shall continue so to stand and so to do, unshaken and unimpeded by the restless seekers after notoriety and new things, the shallow, busybody, eager followers after transient fashion, of thought or doctrine, the ultra aesthetes who would make her a thing of ceremony, spectacle and ritual, and the ultra-reformers who would strip her of her beauties of ritual and clothe her in overalls.

An element of our citizenship regards the Constitution of the United States as old-fashioned and needing overhauling and revision; but even this small minority does not suggest that the document be excluded from the law books or that any of us may feel free to ignore it or treat it with contempt because it is one hundred and forty-one years old. The Thirty-nine Articles of religion were accepted and adopted just fourteen years after the Constitution. A number of the men who helped frame the Constitution were devout Episcopalians and helped, also, to adopt the Thirty-nine Articles. Disclaiming intent of dis-

courtesy, I cannot avoid surmise whether the Rev. Dr. Stetson and his supporter and admirer, the "New York Churchman", regard themselves as more progressive thinkers, more profound in logic, gifted with foresight and informed on history, than the builders of the Constitution or the bishops, the clergy, and laity of the Protestant Episcopal Church in the United States of America who adopted the Thirty-nine Articles in General Convention on the twelfth day of September in the year of our Lord 1801. Straying a moment from Church and government affairs, the Order of Ancient Free Masons has ritual, phrase, constitution and methods said to date back to the time of King Solomon. A Mason would object very strongly to a member of the fraternity pretending to hold membership while deriding and denouncing ritual, phrase and methods as old style, out-of-date and non-progressive. Surely we who have inherited or taken membership in this Church of ours have equal right to ask that those who find it not in accordance with their taste and opinion get out of it, honorably and frankly.

A suggestion of the humerous is brought in by the reflection that every pretext presented by Dr. Stetson for removal of the Thirty-nine Articles from the Book of Common Prayer may be presented with equal force for removal of his own Trinity Church from Broadway, facing Wall Street. The church building is old, as age is counted in New York. We have in the South Episcopal churches in which services were conducted three centuries ago; but Trinity is ninety years old. Its architecture is not modern. Its steeple is unnecessary. Steeples were useful in old days to guide travelers over lonely moors and wide wastes to churches and town. Now they are not required. The church and its graveyard obstruct the traffic of a very busy street. Trinity is inconveniently located for its congregation. Its claims to existence are age and associations. In the estimation of the Rev. Dr. Stetson and the Rev. Mr. Shipler age and association give abundant reason for death and destruction. The church site could be sold for an immense sum with which many new and nice and shiny combinations of church, assembly hall, social hall and movie theatre could be built in many nice and shiny and new communities, managed by nice and shiny and new Reverend Mr. Shiplers. Why, then, leave it as it is and where it is? Surely sentimental considerations and regard for the ancient and venerable are unworthy of progressive New Yorkers and should be left for us old fashioned, benighted, besotted, fundamentalist Protestant Episcopalians of the "Bible Belt"!

We Southern churchmen and churchwomen and our allies and sympathizers elsewhere on the continent are content with our Church as it is. It looks to us to be doing very splendid and beautiful work and to be going forward continually in usefulness and growth. We are content to be the custodians of its magnificent traditions and to march under its banners in the fight against sin and for the salvation of human souls. Those who despise the traditions and find the old landmarks irksome and distasteful may discover congenial conditions elsewhere. Those who crave to crawl back toward the Church of Rome, renegades from their own sworn allegiance, despised by Rome as heretics and by Protestants as deserters, may crawl and glory in their crawling. We are not likely to lament in loss of such. We stand staunch and true to the Protestant Episcopal Church, as it is, as it has been, as it has come down to us. We hope to leave it for those who shall come after us; and we continue to voice our protests against those pretending to remain in it or of it while striving to maim and disfigure it or treacherously betray it to its enemies.

**Alfred B. Williams.**

# FAMILY PRAYERS

Collected by the Right Reverend William Meade—

**From Bishop Wilson—Morning.**

ACCEPT of our thanks, O Thou giver of all good, for having preserved us through another night, and brought us to the light of another day. Continue this, Thy guardian care to us, O Gracious God, until the night of death is past, when we beseech Thee to raise us up to everlasting life. We gratefully acknowledge our dependence upon Thee for all the necessaries, conveniences, and comforts of this life, and for everlasting happiness hereafter. We give Thee thanks for the everlasting light of Thy Gospel, and the help of Thy grace, and for the promise Thou hast made of pardone and forgiveness through Thy Son, Jesus Christ, our sincere repentance and amendment. Give us, we beseech Thee, such a sense of these and all Thy other mercies, as may make us truly thankful to Thee for them. Give us grace, O God, ever to walk in Thy sight, making a conscience of all our ways, and fearing to offend Thee, so that we may never fall into those sins of which we have already repented. Enable us to resist and overcome the temptations of the world, the flesh, and the Devil; to follow the motions of Thy good spirit, to be serious and holy in our lives, true and just in all our dealings, watchful over our thoughts, words, and actions, diligent in our business, and temperate in all things.

Give us grace to improve all the talents committed to our trust; and may no worldly business, no worldly pleasures, divert us from the concerns of the world to come. May Thy blessing be upon our person, upon our labors, and upon all that belongs to us, and may we never undertake any work that we dare not beg of Thee to prosper. O Heavenly Master, bless us, we pray Thee, with good and faithful servants; and grant that we may perform all the duties of Christian rulers; that we may have a tender care for the welfare, both of their bodies and souls, and be examples to them of sobriety, justice and piety, so that we may have an household fearing God; and may Thy blessing rest upon them, and upon all our affairs committed to their trust.

And, O God, the Father of our Lord Jesus Christ, for His sake bless our children. Grant them healthful bodies, understanding souls, and sanctified hearts. Keep them from all dangers and sad accidents. Let Thy grace preserve them from the temptations of an evil world, and may we never be wanting in any part of our duty towards them. Be Thou, O Father, their Guide and Portion in this world and in that which is to come. Pour down, also, bountiful Lord, Thy blessings upon all our relations, friends and neighbors. May they all be partakers of Thy grace in this world, and inheritors of everlasting glory hereafter. And hear us, gracious God, while we further pray in the name and perfect words of our blessed Lord, for ourselves, our friends, and all mankind: Our Father, who art in heaven, etc.

**CLEAN HANDS.**

Once in my childhood days long gone and dead,
I watched a supper table being spread
By busy hands; and eagerly I said—
Wishing to help—"Please, may I bring the bread?"
Gently, reprovingly, a kind voice said,
"Are your hands clean?"
Oft, when I see the multitude unfed,
And, waiting, hungry for the living bread,
My heart and hands are eager to be sped
To bring the manna that they may be fed.
But One Voice says, e'en as a voice once said,
"Are your hands clean?"
I only bow my head.

—Mrs. Eddie Dunshie, in Good Housekeeping.

**BISHOP FERRIS' "RULES FOR A HAPPY HOME".**

Love each other.
Bear and forbear.
Trust one another.
Pull together.
Give and take.
Don't criticize.
Don't be superior.
Don't expect too much.
Love God.
Have a sense of humor.

# THE REAL ISSUE

## By the Reverend Walker Gwynne, D. D.

IN a former article (June 9) we have seen how Dr. Charles, in his book, **"Divorce and Nullity"**, "proved that the only way to get rid of the sanctity and permanence of Christian marriage is to get rid of the veracity and genuineness of the New Testament witness to Christ's teaching. Having succeeded to his own satisfaction in his main attack on St. Mark's testimony, he has no difficulty in bowling over successively that of St. Paul and St. Luke. Meanwhile, he is blind to the fact that St. Matthew, whom he hails as the only true witness, is equally clear in his statement that the excepted "fornication" is **not** adultery, and that marriage of or to a person divorced **is** adultery.

### 1. The Real Issue—"Companionate Marriage".

This method of Dr. Charles is so easy. With the witness of St. Mark "proved" to me "mutilated, distorted, untrustworthy, unhistorical, a human fiction, and false" **(passim)**, the central fortress is taken, and victory is complete. So, "the whole problem of divorce", under consideration by the Joint Commission of 1925, is simplified for them. It is no longer the interpretation of an apparently, but not **really,** obscure "exception" to the Seventh Commandment that is at stake, but acceptance or rejection of the received text of "the entire New Testament" on marriage, as it has stood the attacks of unbelievers and critics for eighteen centuries.

It is well that the challenge should be made thus openly, and that, not only the great Council of our own Church, but "all who believe and call themselves Christians" should understand the real issue. They must either choose the **"Everlasting Gospel", the only Gospel that we have,** with its unchanging morality, as it has been held and handed on in the Church of all the ages, bringing peace and joy, and hope, and life itself to every generation of believers, and the essential foundation of family and home and nation, or they must discard this Gospel as a shadowy "ideal", a bundle of uncertainties and inconsistencies, and as the teacher of a "new morality". In brief, the union of man and wife is either "the profound and matchless oneness of Christian marriage", as Gladstone expressed it, and as still taught in every Anglican Prayer Book, **as well as in our own;** or it is in logical effect "companionate marriage". That is, it is only a contract depending on an "if", subject to the whim or fancy of one or other of the parties, and that, by the easiest possible method of a single act of passion, or even only pretense of it, and an appeal to a civil court.

### 2. "Conditions" of Divorce Are Not "Causes".

One other issue needs to be made clear to the Church and the Convention alike. In the resolution under which the Joint Commission was appointed it is specified that the purpose is "to study **the whole problem** of divorce, its conditions and causes". If by this definition is meant that conditions and causes comprise "the whole problem", it is very important to understand that, while conditions may influence for good or evil the growth of the disease, in themselves they are not causes. Every age, even every generation in this fast-living age, has its own conditions.

Israel, a little nation of believers amidst a whole world of pagans, had its own peculiar conditions. Athens and Rome had theirs. The breaking up of the Roman Empire, the days of feudalism, the Renaissance, the sixteenth century, all had conditions of their own. Ours are different, that is all. They may be dangers to avoid or overcome, but they are not causes. When we have exhausted the whole list of modern conditions, social and economic—the effects of war, excessive wealth or poverty, idle rich or crowded poor, nerve-racking business or feverish pursuit of pleasure, new inventions, the bicycle and auto, Friday evening dances and week-end parties—we have not reached a single cause. The root of the disease is not there, and there is danger of wasting time and thought on that aspect of the problem.

The real causes of divorce and its rapid increase today lie deeper than any or all of these ever changing conditions. Conditions may be less or more favorable to religion and morality as the generations come and go. With similar conditions to ours all about Him—worldliness, paganism or semi-paganism, wealth or poverty, in that "evil and adulterous generation", the Lord Jesus, like a wise physician, distinguishes clearly between surface conditions and causes. He singles out the quality of each human heart as the prime cause and source of sin. "Out of the heart," He says, "proceed evil thoughts, murders, adulteries, fornications" (Matt. 15:19).

### 3. The Only Cure.

It follows, therefore, that the only real cure for this and every other form of sin must be sought, not in external conditions, but in the power and grace that can only be found in Christ and in obedience to His commands. No matter what improvement we may effect in conditions, the cuases will continue. It follows also that if the Church has been untrue to her trust, one chief and prolific cause of this appalling disease, this cancer that is eating out the very life of family and home in America, is to be found in her failure to teach and preach, in pulpit and canon, in school and home, the truth as taught by Him, and clearly expressed in her office for "The Solemnization of Holy Matrimony", where we find no "except" whatsoever, nor any uncertain voice.

On the contrary, so far as this American Church failed to do this, she has been preaching and teaching by her canon for the last sixty years to most willing ears most effectively, that, in despite of her warnings against entering this holy estate "unadvisedly or lightly", nevertheless, her children need not be so very careful after all. For there is one simple and easy way she declares, by which she will, in certain circumstances, permit a second marriage, and a third, or even a fourth, if the first should prove a failure or a disappointment.

Nor is this interpretation of her canon mere conjecture or possibility. As every parish priest of experience, and every intelligent layman or laywoman, who has knowledge of what young people are talking about today, knows full well, this kind of teaching by the canon, evasive and conditional as it is, **is discussed freely among them and acted upon.**

### 4. The Fatal Harvest.

And with what result? Why wonder that our forty-eight civil legislatures with complete logic have added to the canon's one cause (and that the easiest), fifty other causes, many of them, in the eyes of both men and God, of greater weight than this sin of passion. Why wonder also that we see this giant nation in earthly wealth and power, with its "head of fine gold", but its "feet of iron and clay"; its vast multitude of broken homes (nearly two hundred thousand every year), and its fatherless or motherless children, or else with three or four "fathers" or "mothers", depived of that home influence and Christian training which form the only possible basis of enduring civilization?

Our latest official report (for 1926) shows one divorce to every six and a fraction marriages in the United States, while our neighbor, Canada, with Christ's law in the Church, and a very few causes for divorce in the state, had only one divorce to every one hundred and twenty-one marriages! In view of such conditions bad laws both in Church and State, we may well ask with something akin to despair, "What shall the end be for our children, and our children's children?"

Here is what is called the sure test of pragmatism, as taught by Himself, "By their fruits ye shall know them". It has been truly said that both "The Church and the world today are face to face, not so much with a question of Scriptural exegesis, as with a condition so horrible that it must be dealt with by heroic measures".

Our Lord did not forbid **separation** for urgent cause. But He did demand that, no matter what trials or wrongs have been endured **before** separation, there shall be no remarriage while the guilty partner lives. In His loving severity and mercy, He knew that such an allowance even to the most innocent sufferer would only open the floodgates for infinitely greater unhappiness to countless multitudes.

Sympathy with the sufferer every Christian feels and approves. Sympathy even with the guilty sufferer is a virtue, if there are signs of repentance. But sympathy must never be allowed to become a maudlin sentiment. "The sentimentalist," writes Dean Inge, "is kind only to be cruel, and unwittingly promotes precisely the results he most deprecates."

The crucial question to ask ourselves is, "Have we any right to allow our sympathy to go beyond its proper bounds of heart and affection, where alone it belongs"? One Apostle bids us "speak the truth in love". Another bids us "love in truth". For untruth can never be love. He who spake those stern and unmistakable words, that remarriage after divorce is adultery, was not only infinitely wise, but also infinitely loving. To claim, then, that any

law of the Church that only obeys His "commandment" is cruel, is to condemn Him as cruel. **There is no escape from this dilemma.**

*Note.—There has been much said recently about our Lord having only held up an "ideal" of marriage, a mere counsel of perfection, and that He never "legislated on divorce or anything else". Such writers seem to forget that the supreme test of true religion, in addition to keeping the Ten Commandments, as summed up in the duty to God and our neighbor, is "If ye love Me keep My commandments". Have they also forgotten that He gave to His Church in the most authoritative manner the keys of His Kingdom, to open or close, to bind or loose. If all this is only "idealism", then why have any laws at all, civil or ecclesiastical? Why not have an ideal of love, and honesty, and truthfulness, and dispense with the Sixth and Eighth, and Ninth Commandments, as well as the Seventh?

# IF WE WOULD WIN OUR PUPILS FOR CHRIST

Six Factors That Enter Into all Personal Work in the Sunday School—

## By Lotta B. White

IT IS unnecessary to discuss all the details of the work of winning pupils for Christ entrusted to the teacher, for the same methods could not successfully be used in all classes, but the general principles are the same, and, for better analyzing, have been divided into six subheads: Personality, Partnership, Prayer, Purpose, Perseverance, Power.

**Personality.** I will eliminate all work of the parents in the home, of the teacher in the day school, and speak only of the work of the teacher in the Sabbath School. The greatest earthly factor in winning the pupil for Christ is the life and conduct of the teacher. It does not matter so much what we say as what we are. What we say is readily forgotten but what we do and are remains and will have its effect upon the life and decisions of every pupil.

Here is a little example that came to me the other day, of an act of a teacher and the immediate results. A young girl said to an older person, "Mrs. A. is my Sunday-school teacher, but I do not intend going to her class any more. I was over town and saw her going into the picture show and there is a vile picture being shown." One act, thoughtless perhaps, lost a pupil for that teacher and perhaps a soul for Christ, and it is just as well that that girl remains away fro mthat class, for her faith in her teachers' life has been destroyed. I know that teacher and believe that she has the interest of the girls at heart and prays for them and wants them to see them saved and active in the Lord's work, but unless our prayers and work are backed up by a daily Christian conduct—not a Sunday conduct, but a daily conduct—our teaching will not accomplish the good we desire.

**Partnership.** "We are God's fellow-workers." The sense of not being alone, of not doing our work in our own strength, but in His power, in His strength, with His approval, under His command, submitting to His guidance, allowing Him to share the responsibility; just as a number of persons in business together jointly share the responsibility and rest upon each others' judgment. The work is the Lord's, and He has called us to assist Him in the doing of it. He has gone away and has entrusted the work to us, but He is still the partner with every worker, so we are "fellow-workers together with God". When we realize this it will give to all our work a different significance.

**Prayer.** Perhaps you think prayer is the first and foremost factor in the work of winning the pupil to Christ, but unless you recognize the need of pure, upright daily living, in every relationship in life, and God as your partner in all your work, you cannot pray God's blessing down upon your work. Yes, you can say prayers over any work and at the same time be guilty of conduct that cannot meet with His approval. The prayer that brings the answer must first meet God's requirements and the very first requirement that God asks is that the vessel into which He will pour His blessing be a clean vessel. He can use a weak vessel or a broken vessel or a small vessel, but He will not use an unclean vessel.

**Purpose.** I think we all understand how having a purpose makes us strong to labor in the direction of that purpose. You might call it an aim or a goal, but we all have a purpose in our daily work, unless life has become so monotonous that we simply drift on in an aimless fashion, worse than wasting the time the Creator has given to us to fulfill His purpose in our living. There should be a definite purpose in the teaching of every lesson, and all these aims or purposes should revolve around or center in the great purpose of saving the soul of the pupil—causing him to see his sin, his utter helplessness to save himself, the willingness of the Saviour to take his sin. Bringing the pupil into touch with Jesus should include confession of personal sin, acceptance of Christ as the sin bearer, public confession of sin, taking of the vows of the church, and in his strength living in obedience to those vows.

**Perseverance.** Perseverance is simply the gift of continuance. Many a teacher never attains results because he does not persevere. Teaching is not something to be entered into and dropped with every little discouragement. Do you remember the reply of Nehemiah when he was building the wall and was urged to leave his work? "Why should the work cease, whilst I leave it, and come down?" If God has called you to teach His Word you can only leave the work when He commands and not when you choose.

**Power.** It is hard to define power, but it is the "promise of the Father" given when we fulfill His will and desire. His coming into hearts does not depend upon wealth, social position, management, or machinery, but is wholly from God to prepared hearts and lives. This power is not noisy, demonstrative like an earthquake, or the ocean's roar, or the mighty thunder, but while it is very intense it is yet very quiet in its working. Elijah had to learn the lesson that the power of God was not in the earthquake, not in the wind, not in the fire, but a sound of gentle stillness, or, as the Authorized Version has it, "a still small voice".

We shall not win souls for the Master without the pure life, without being in partnership with Him, without being in vital touch with God through Jesus Christ's intercession, without purpose in our work and also perseverance, and yet none of these or all of these together is the power God has promised. "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you . . . And when He is come, . . . He shall take of mine, and shall shew it unto you." "He shall glorify me." The Holy Spirit power for service is for every one who will pay the price. Are you willing?

"He will fill your heart today to overflowing,
With the Holy Ghost and power."

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### BENEDICTUS DOMINUS.

Blessed be the Lord God, . . . . who only doeth wondrous things (Psa. 62:18).

We have a God who delights in the impossible, who challenges the meanest of His followers to attempt that which no man ever has attempted, and to succeed. We have a God who, typified in the Old Testament by Elijah his servant, pours out the water on the burnt sacrifice, and does it a second time, and a third time, in order to make it impossible for himself to answer by fire—and then does it! It was William Booth of the Salvation Army who said, "God loves with a great love the man whose heart is bursting with a desire to accomplish the impossible for Christ."—Samuel M. Zwemer.

### LAUDATE DOMINUM.

Praise ye the Lord, Praise God in His sanctuary; praise Him in the firmament of His power.

Praise Him for His mighty acts; praise Him according to His excellent greatness.

Praise Him with the sound of the trumpet; praise Him with the psaltery and harp.

Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.

Praise Him upon the loud cymbals; praise Him upon the high sounding cymbals.

Let everything that hath breath praise the Lord. Praise ye the Lord.—Psalms.

# LABOR SUNDAY MESSAGE

**(Prepared by the Commission on the Church and Social Service, of the Federal Council of the Churches of Christ in America, for use on Labor Sunday, September 2, 1928.)**

DREAMS of a better social order can no longer be dismissed as the impracticable objectives of sentimentalists. Science appears upon the scene as the handmaid of religion. For science has already accomplished the impossible. By its knowledge of law it has subdued the natural order to the will of man. Man flies, he speaks through space, he draws electric power from the sky. By the aid of science we now do those things which previous generations put down as the foolish dreams of impractical men. There is every reason to believe that science can now adopt social ideals as specifications of a great task to be accomplished for humanity and proceed by the scientific method to assist in evolving a new industrial order which shall be increasingly characterized by righteousness and peace.

A score of years ago the churches of this country expressed the ideals of religion in their bearing on social and industrial relations. The abolition of child labor; protective regulations for women in industry; the abatement and prevention of poverty; the protection of the worker from dangerous machinery and occupational diseases and the hardship of enforced unemployment; suitable provision for old age; the right of employees and employers alike to organize; adequate means of arbitration and conciliation in indsutrial disputes; the gradual and reasonable reduction of hours of labor to the lowest practicable point; a living wage as a minimum in every industry and the highest wage that each industry can afford; a new emphasis upon the application of Christian principles to the acquisition and use of property; and the most equitable division of the product of industry that can ultimately be devised—these are the industrial ideals for which the churches stand.

Certain phases of the industrial problem press for immediate attention. The past year has seen a serious condition of unemployment. The situation has been not less but more challenging because of a condition of prosperity for many while a very large number of men were out of work. The Department of Labor has estimated that there were nearly two million fewer persons employed in January of this year year than in January, 1925. Since the so-called normal unemployment is not less than one million, this government estimate means that at least three million workers must have been unemployed during the past winter. Such a condition is economically unsound and intolerable from the point of view of Christian brotherhood. Let the forces of religion vigorously renew their efforts so to inspire our technicians, and so to impress upon industrial leaders and when necessary upon government the demand for solutions for unemployment, that wise and effective measures may be worked out to remove this evil from our economic life.

The coincidence of unemployment and the rapidly advancing productive power of the nation due to the increased use of machinery, new power resources, scientific management, and the growing efficiency of labor suggest the possibility of a further shortening of hours and of a five-day-week in certain industries. Churches and social agencies must be prepared to do their part in providing for the increasing leisure time for all as hours of work are shortened. We have learned to view with confidence the ability of the workers, if opportunities are provided, to make as good use of their leisure time as any other social group.

It is of basic importance in the approach, not only to these problems of hours and unemployment, but to all matters which touch intimately the lives of the workers, that the right of collective bargaining shall be recognized as fundamental. Representation of all the people concerned in a common undertaking, which is the American principle of government, is the only sound and scientific method of adjusting labor relations and of working out permanent solutions of industrial problems. We view with satisfaction the forward-looking offers of the American Federation of Labor and other unions to cooperate with management in an effort to eliminate waste from industry, to increase production and to promote efficiency in the service of the public. An engineering approach to industrial problems by the labor unions in practical cooperation with management holds a significant promise of orderly and constructive progress.

It must not be forgotten that the churches are also employers of labor and that as such they are under the same moral obligations as other employers to operate on Christian principles in their relations with those whom they employ. Indeed, they are under greater obligations because of the position they assume as teachers of ethics and religion. The churches must ask themselves not only whether the salaries of ministers, missionaries and church workers are fixed on a brotherly basis, but also whether, in the business enterprises of their boards and publication agencies, conditions of employment, wages, hours and control are in accord with an enlightened Christian conscience. Some labor leaders have not been interested in the liberal pronouncements of the churches because of evasions by the churches themselves of the practical issues involved. A prominent church official has said: "I am about ready to ask my communion either to practice some of its liberal pronouncements or to repeal them."

We, therefore, urge both the religious and secular forces of the nation to renew their faith in the social ideals of the churches as practicable objectives for American life. We suggest to all concerned in industry that they approach the solution of labor problems in a more scientific and cooperative spirit, assured of the possibility of hitherto unattainable social progress. We call upon capital, labor and the public to move forward with good will, courage and intelligence into a new and better day.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Mrs. H. B. Gill, of Eureka Springs, Ark.:

"Do as occasion serve thee, for God is with thee" (1 Sam. 10:7).

### THE LAYMAN.

By Edgar A. Guest.

Leave it to the ministers, and soon the church will die.
Leave it to the women-folk—the young will pass it by.
For the church is all that lifts us from the coarse and selfish mob,
And the church that is to prosper needs the layman on the job.

Now a layman has his business, and a layman has his joys,
But he also has the training of his little girls and boys;
And I wonder how he'd like if it there were no churches here,
And he had to raise his children in a godless atmosphere?

It's the church's special function to uphold the finer things,
To teach that way of living from which all that's noble springs;
But the minister can't do it, single-handed and alone,
For the laymen of the country are the church's cornerstone.

When you see a church that's empty, though its doors are opened wide,
It is not the church that's dying, it's the laymen who have died;
For it's not by song or sermon that the church's work is done,
It's the laymen of the country who for God must carry on.

### POINTERS.

In every business concern there is constant warfare between the Head and the Overhead.

A happy family (home or office) is usually the result of a lot of quiet work on the part of some one member.

Ideas are funny little things. They do not work unless you do.

Remember that two-thirds of promotion consists of motion. All things come quicker to the man who meets them at least half way.

A real man, after climbing to the top, doesn't forget those who held the ladder for him.—C. W. Rowley, Toronto.

# THIRTEENTH SUNDAY AFTER TRINITY

## By Berkeley Minor

**COLLECT.**

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ, our Lord. Amen.

THE petition, "that we fail not finally to attain Thy heavenly **promises** by such faithful service, is suggested by the first verse of the Epistle (Gal. 3:16): "To Abraham and his seed were the **promises** made." A steadfast belief in these promises and in the faithfulness and power of Him who has made them, is the main source of a Christian's happiness in this life. One of the earliest lessons to me in boyhood was, "What is required of persons to be baptized? . . . . Faith, whereby they steadfastly believe the **promises** of God made to them in that sacrament." Belief is essential to salvation; a **steadfast** belief is needed, if we would pass happily along the way to the Celestial City, like a Hopeful, or a Faithful, or old Honest, and not like a Mr. Despondency, or his daughter, Much-afraid.

The conditions set forth in our collect for faithful **service** must be borne in mind for the attainment of the promises. "Faith, if it hath not works, is dead," says St. James (2:17), and upon the abundance of such works, and faithful service, largely depends the happiness we may have in Christ's Church militant. The **attainment** of the promises of God is indeed of infinite value to the lost sinner; but the enjoyment of such promises **now** in this finite portion of our eternal life is well worth seeking, not only for one's own comfort and happiness, but for the glory of Him who has given the promises, whose words are pledged for them, and who bids us rejoice in them, and assures us of grace abounding to enable us to do so, if we will but seek it, aright.

The Epistle for the Thirteenth Sunday after Trinity is Gal. 3:16-22, and begins with promises made to Abraham and his seed, which is Christ.

This chapter has some obscurity; but its general tenor is plain, to correct that leaning on the law of salvation, to which Judaic influences were leading the Galatian Christians. The tendency about us now is in an opposite direction; to "continue in sin that grace may abound" (Rom. 6:7), or at least to under-estimate and minimize sin; to think less of the exceeding sinfulness of sin. It is by careful attention to the law that through grace sin becomes exceeding sinful (Rom. 7:13); and so the law becomes our "schoolmaster" to bring us to Christ (Gal. 3:24).

The promises of this Epistle to Abraham and his seed have been fulfilled in the first Advent of Christ. Let us consider the promises yet to be fulfilled in the second Advent.

The promise of His return was given by the "two men in white apparel", after He had been "taken up and the cloud received Him out of their sight" (Acts 1:9), "at Bethany" (Luke 24:50). Another promise of His coming was given by Himself in the upper chamber in Jerusalem after the Passover feast and first Eucharist; "I will come again and receive you unto Myself, That where I am there ye may be also" (John 14:3).

Is this promised coming the same as that given by the "two men in white apparel", at Bethany, or is it the one foretold by Paul in 1 Thess. 4:16, "when the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first"? which coming would seem to be that foretold by St. John (Rev. 20), where, Satan being bound, the blessed dead are raised, and "reign with Christ a thousand years" (v. 4). We have five promises of His return (taking them in the order of time): 1. To Peter, James, John and Andrew, as He sat on the Mount of Olives, having finally left the temple and His work in Jerusalem; His coming "to judge the world, and the peoples with His truth" (Ps. 96:13). 2. To the eleven in the Upper Room after supper to comfort them for His departure. 3. To the same eleven after His Ascension, by the two men in white apparel. 4. By the Holy Spirit through St. Paul, in 1 Thess. 4. 5. By the Holy Spirit through St. John, in Rev. 20, where a **first** resurrection of the blessed dead is declared, and then the general resurrection and the judgment, when the dead, small and great, shall stand before God, and the books shall be opened, and the sea, and death, and hell shall give up the dead, and the unsaved **shall meet** the second death.

Among these "small and great", who are to stand before God for judgment, will the blessed dead appear, who have part in the first resurrection?

We deal with mysteries here, but I'd fain think not, and that the "all nations" of Matt. 25:32, who are to be separated from one another, "as a shepherd divideth the sheep from the goats", do **not** include "them which sleep in Jesus", whom "God will bring with Him (Jesus)" of 1 Thess. 4:14. That perfect peace with God, which belongs to the Redeemed, and the robe of Christ's righteousness, in which they shine, seem inconsistent with that scene of final judgment, except they appear as attendants on Him, and witnesses of His mercy, and judgment, and justice.

The Gospel for the Thirteenth Sunday after Trinity is Luke 10:23-37, and contains the parable of the Good Samaritan.

This Gospel and, indeed, the whole chapter (Luke 10) draws our attention to "Lost Opportunities", the "might have beens".

The main force and power of the story are summed up in the last words: "Go, and do thou likewise." Jesus tells this lawyer, this Jew, this fellow of the Levite and priest, this despiser of Gentiles, especially of Samaritans, to act the Samaritan. What did the lawyer think of this advice, and how did it influence his life? How interesting to know what became of him! Luke says he was tempting Him (Jesus) with the question, "What shall I do to inherit eternal life"? tempting Jesus, trying or testing Him, and hence we may suppose the lawyer thought himself safe, and an heir of eternal life, fulfilling his duty to God and to his neighbor, to the God of Israel, and to his fellow-Israelites. When Jesus says to him: "This do, and thou shalt live," He seems satisfied as to God, but to have some qualms as to the rest of the law, duty to his neighbor, and he asks a question often asked by the Christian who wishes to know how wide a range must his benevolence have. Geographically in those days the range was far narrower than now, when steam and electricity has brought continents and peoples so much closer together. We may be good Samaritans to sufferers in almost any part of the world, and hospitals nearly all over the earth will make good use of any fund we have for charity; but distance in **heart** that separated the priest and Levite from the Samaritan was not so much greater than that which still exists between classes and races now. That it is less we owe to Christ and His teaching; but enough remains to hinder much the full performance of our Lord's command, "Go and do thou likewise", I should be glad to think that this wounded, half-dead man on the wayside was not a Jew; for to do this despised people justice, 'tis said they are kinder to their poor than any other people; that a beggar-Jew is unknown. The priest may have noted him as a Gentile, and the Levite "looked on him", perhaps to be sure that he was not a Jew. But if the sufferer were a Jew, and were so neglected by his own countrymen, and cared for by a hated Samaritan, it adds force to the lesson taught. Jesus is not satisfied simply to answer the lawyer's question; for He not only tells him to whom he is to be neighbor, but also tells him his duty as neighbor; and as we are told to go and do likewise, it were well to note carefully how the Good Samaritan treats this unfortunate fellow-creature. The details of his care are interesting; "he bound up his wounds, pouring in oil and wine, and set him on his own beast, and took him to an inn and took care of him". We know not how pressing was the business of this good man that day on the road from Jerusalem to Jericho; but we may presume he had business, for few traveled for pleasure in those days, especially on this road which was much infested by thieves; but busy or not he takes time to give **personal** attention to this sufferer; e. g., ride on to the inn and leave money and instructions there to have the wounded man attended to. He may have been on some errand of importance that would justify such a charity; but he "had **compassion** on him", and would not leave him so. Observe this word of Jesus. The feeling that makes one active in personal service to the afflicted is much nearer akin, is much nearer to the Spirit of Christ than that which inspires many Christians to give largely of their money to hospitals. I by no means wish to belittle such gifts of the rich, which have so blessed the world with benevolent institutions. Much is given, I know, to be seen of men; yet many such gifts show the spirit of Christ in the giver, or at least that he would fain do something for those that Jesus came to save. But the man who gives only in

this way loses a large part of the blessing of giving. To realize that the giver must go about doing good as Jesus did, come face-to-face with poverty and suffering, he moved by it and relieve as he may. Then he will realize the truth so sweetly said by Portia:

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blessed;
It blesses him that gives, and him that takes;
'Tis mightiest in the Mightiest; it becomes
The throned monarch better than his crown;
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway;
It is enthroned in the hearts of kings;
It is an attribute of God Himself;
And earthly power doth then show likest God's
When mercy seasons justice. . . . ."

Yes, if we follow Jesus' command, and go, and do likewise, we shall realize the double blessing which no doubt that Good Samaritan had the next morning, when he told the host: "Take care of him, and whatsoever thou spendest more when I come again I will repay thee."

# WHY A CHRISTIAN CANNOT BE AN EVOLUTIONIST

## By the Reverend James M. Gray, D. D.

**President of The Moody Bible Institute.**

II.

1. **A Christian must believe in the Scriptures.**—I do not say he must believe the Scriptures, but he must at least believe in the Scriptures. The distinction between these two phrases will appear later. Personally, I believe the Scriptures. That is to say, I believe every record they contain is absolutely true or credible as a record. But that position is not necessary to the present argument. For the present argument it is only necessary to believe that the Scriptures are the source or foundation of the Christian faith. Paul believed and taught that. He said, "I delivered unto you how that Christ died for our sins according to the Scriptures". "He rose again the third day according to the Scriptures." The Scriptures were Paul's authority for what he said, the basis for the faith he delivered, that he taught to others. Hence, in Paul's mind, the Scriptures must have been divinely given, or, to express it in another way, the Bible must have been a revelation from God.

But if the Bible be a revelation from God, then it must have been an intervention in the otherwise continuous development of things. It must have been an intervention in the natural processes of thought, a gap, a break in that continuity so vital to the evolutionary hypothesis.

As already premised, one need not discuss the nature or extent of inspiration in order to establish this. One may hold any theory of inspiration that he pleases, so far as his argument is concerned. Nor is it a question of the interpretation of any particular passage or book of the Bible. One may be a Calvinist or an Arminian, a premillenarian or post-millenarian, it matters not. And further still, it is not even a question of a longer or a "Shorter Bible". Professor Kent's Bible will answer in this case. It is simply the question of a Bible. Have we a Bible? If any revelation of the kind longer or shorter, verbally or otherwise inspired, has come from God, then the man who believes that cannot be an evolutionist. Why? Because what thus came into being as a revelation from God was something that had not existed before. The Bible in other words, was neither an outgrowth or a development of what preceded it. It broke into the continuity of things, and in doing that it thrust the theory of Evoluion into the discard.

2. **A Christian must believe in Christ.** And if the expression may be forgiven. He may not be any kind of a Christ that men may conceive or imagine in whom he must believe. No fictitious Christ, no ideal Christ, but the Christ of whom Paul speaks. "I delivered unto you * * * how that Christ died for our sins * * *. And that He was buried and that He rose again the third day. * * * And that He was seen * * *." Here is a real historic being of whom certain marvelous facts are recorded.

Personally, I believe that Christ is God. "Very God of Very God," as the Nicene Creed says, but that is not the question here. For the sake of the argument, we might momentarily waive the question of Christ's Godhead.

Personally, I believe that He died as a substitute for a guilty race, a vicarious sacrifice to divine justice, but that is not the question here. For the sake of the argument we might accept any lower view of the atonement. We might think of His dying only as an example or a martyr, if you please.

Personally, I believe that Christ arose from the dead in the body which was placed in the tomb, but that is not the question here. For the sake of the argument, one might almost be willing to speak of a "spiritual resurrection", manifest contradiction though it be.

All these great and fundamental questions might be waived or set aside, and for the moment we might speak of Christ only as a new and perfect type of the spiritual man. A man who spake as never man spake. A man who died as never man died. A man who loved as never man loved. A man who lived as never man lived. A man who was tempted in all points like as we are, yet without sin. A man of innocence not only, but a holy man, positively holy. We might limit our understanding or our appreciation of Christ to these things, and then we might raise the question, Whence came He? "What think ye of Christ?" How shall we explain such a man? I say nothing about His virgin birth just now. I simply ask the question, How shall we account for Christ? and I place the responsibility for an answer where it belongs.

Recently, I read a sermon on this subject by a Dr. Williamson of Pennsylvania, who quoted a Darwinian as saying that Jesus was simply the outflowering of a race that had been developing for millions of years. Then Dr. Williamson asked, "If that be true, why was there only one Christ and not a multitude of Christs at the outflowering of the race? And moreover, how did Christ happen to come at a time when, as historians record, the race had deteriorated both physically and morally? Finally, why are there not today, two thousand years after Christ, a great multitude of men who are an improvement upon that particular Christ?" Such an improvement is what Evolution would lead us to expect. Why is it not so?

There can be but one reply, namely, that the Christ of Bethlehem and Nazareth, the Christ of Gethsemane and Calvary was Himself a miracle. And if a miracle, then a gap, a break in the continuity of things. Like the Word written, so the Word incarnate was not something that had before existed. He was not an outgrowth or development of what preceded Him. He broke into the continuity of things, and in doing that He thrust the theory of Evolution into the discard.

3. **A Christian must believe in redemption.** He must believe in redemption needed and in redemption accomplished, for Paul says: "Christ died for our sins * * * He was buried * * * He rose again * * * And He was seen * * *." He does not say here what he says in his letter to the Romans, namely, that Christ "was raised again for our justification" (4:25), but it is implied of course. Christ's resurrection, in other words, was "the demonstration, the warrant, the proclamation of His acceptance" by the Father as the propitiation for our sins. (Bishop Moule.)

But now if "Christ died for our sins", then we are sinners, and helplessly and hopelessly so. There could have been no other escape from the consequences of our sin than the death of Christ, or else so great a sacrifice would not have been required. For even if Christ's death were thought of only as that of an example or a martyr, it were still an awful sacrifice.

On the supposition therefore, that men were sinners in need of a supernatural Saviour and a supernatural salvation, is it not evident that they could not represent a rising race? Must they not be a fallen race? According to this, men are not coming up from a lower development in creation, but almost the very opposite. Man in his natural state, in other words, does not represent an ascent but a descent. As others have expressed it, he is not an evolution but a devolution. Evolution says that man has come up from the brute, and that whatever there is imperfect in his nature was brought with him from the animal world, hence he is growing better all the while. If this be so, how can man be considered a sinner? And what responsibility has he for his misdeeds? And how does he require any

redemption? Is he not to be congratulated on his progress rather than punished for his declension?

My friends, Evolution may be true. Let us assume it for the moment. We are not discussing the objections to it from the scientific point of view. That will come at another time. All that we are insisting upon at present is that a Christian cannot be an evolutionist. An imaginary evolutionist, as another speaks of him, may call himself a Christian, but a real Christian cannot imagine himself an evolutionist? Why? Because a Christian must believe in the Scriptures, he must believe in Christ, he must believe in redemption. He must believe in some other things, but these three are what Paul is here setting before us as the definition of Christianity, and these are enough. These things are supernatural. They are gaps, they are breaks in the continuity of development. The first requirement of continuity is that nothing shall happen in nature that is opposed to the course of nature, and all these things have so happened, or else Christianity is a fake. All these things have so happened, or else our preaching is void and your faith also is void. Yea, and we are found false witnesses of God. Do you believe that? Are you prepared to assent to that? Until you are so prepared to do, you are not prepared to call yourself an evolutionist.

III.

**AN EVOLUTIONIST AND A CHRISTIAN CONTRASTED.**

I have recently read "Life and Confessions of a Psychologist", the autobiography of C. Stanley Hall, the first president, and indeed the creator and builder, if he was not the founder of Clark University. President Hall was born and nurtured in a New England home. His parents were godly people. The environment of his academic and college days was Christian. He thought himself converted in his youth and united with the church. He even began to study for the ministry not as a vocation indeed, but as a profession. Then he went to Germany to further himself in philosophy and especially his chosen field of psychology and pedagogy. "I came home," said he, "feeling that I had attained maturity in my religious consciousness. I had felt the charm of pantheism, of agnosticism, even of materialism. But the only whole-hearted scheme of things I had accepted with ardor and abandon was that of an evolution which applied no whit less to the soul than the body of man. This was bedrock." (p. 222.)

What kind of a building did G. Stanley Hall erect on this bedrock? "The hated Puritan Sunday * * * now became a day of joy and holiday recreation." "The teetotalism in which I had been nurtured went the way of the old Sabbath-arianism and I came to love beer." "Hitherto girls had played an extremely small part in my life, but more than one German fraulein appealed to me in a new way and I cultivated several," and more to the same point.

How did G. Stanley Hall end his days? He died a year or two ago, and one of his devoted students and a near companion, Lorine Pruette, tells us in The Century what his outlook was on the beyond, and what the evaluation of his earthly accomplishments when the silver cord was loosened and the golden bowl broken. "He enjoyed so the good things of life," said she, "from the perfect dinner to the perfect symphony! There was so much yet for him to do! His finest book he saw shaping itself in the future, and death for him held all the horrors of annihilation, destruction of that keen brain, reduction to nothingness of all that stored wisdom he had won through the years."

That is the logic of evolution. I would put alongside of it the valedictory of the great apostle who told us the meaning of Christianity:

> "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—(2 Tim. 4:7, 8.)

# GOD'S WAY OF SALVATION

**Difficulties Met.**

By A. Marshall.

II.

**A Living Saviour for You.**

READER, if you are not yet saved, even now you are a condemned sinner, hurrying to an eternity of darkness and despair, with the wrath of the Almighty resting upon you. "He that believeth not is condemned already" (John 3:18).

It matters not what you are—high or low, rich or poor, educated or illiterate, religious or immoral—unless you are "born again", unless you become a new creature in Christ Jesus, you cannot see the kingdom of God. "Ye must be born again" (John 3:7).

If, however, you have been led to see your guilt and danger, and are asking the question, "Is there salvation for me?" I can assure you, on the authority of Him who cannot lie, that you may be saved as you read these lines; for He has said, "Come; for all things are now ready" (Luke 14:17); "Now is the accepted time, behold, **now** is the day of salvation" (2 Cor. 6:2); "Look unto Me, and be ye saved, all the ends of the earth" (Isa. 45:22).

"God loved the world of sinners lost
And ruined by the fall;
Salvation full at highest cost
He offers free to all."

**Do You Know That You Are Lost?**

The Philippian jailor knew that he was lost, else he would not have asked what he had to do to be saved (Acts 16:30, 31). Have you ever really seen yourself to be a lost sinner? Do you say, "Of course we are all sinners"? That is very true; but some are sinners **saved** by grace journeying to heaven, whilst others are **lost**, hastening as fast as time can carry them to unending misery.

Reader, are you saved or lost? Face the question fairly. Were you called to meet God at this moment, are you prepared? "Thou art of purer eyes than to behold evil and canst not look on iniquity" (Hab. 1:13). "Righteousness and judgment are the habitations of His throne" (Ps. 97:2). If unsaved, unconverted, unforgiven, listen to the Word of Jehovah: "The soul that sinneth it **shall die**" (Ez. 18:4); "The wicked **shall be turned into hell**, and all the nations that **forget God**" (Ps. 9:17).

If you know that you are lost, there is One both able and willing to save you. His mission to this world was to "seek and to save that which was lost" (Luke 19:10). Take the lost sinner's place, and claim that lost sinner's Saviour, and salvation will be yours.

**The Ground of Salvation.**

God is holy and just; and though merciful and gracious, "will by no means clear the guilty" (Exod. 34:7). In His Word He has said, "The wages of sin is death" (Rom. 6:23). How then can any one be saved for "all have sinned", and all deserve to die the second death?

The Scripture has declard, "Without shedding of blood is no remission" (Heb. 9:22). Sin must be atoned for! Must all eternally perish? Is there no possibility of escape?

A voice is heard from the throne of God: "Deliver him from going down to the pit" (Job 23:24). Justice asks, "On what ground?" **"I have found a ransom."** What was the ransom provided by Jehovah for the redemption of sinners?

**"Jesus gave Himself a ransom for all"** (1 Tim. 2:6). The ransom price has been paid and accepted. Justice is satisfied, not with what you have done, but **with what Christ has done for you.** On the ground of His finished work, God invites and beseeches you to accept a free, full, and present salvation.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come . . . without money and without price" (Isa. 55:1).

**How to be Saved.**

It is a wonder that any remain unsaved when God has shown so clearly and fully, in **His Word**, how salvation is to be obtained.

Numbers, instead of being guided by what God's Word says, go by what Mr. So-and-So thinks; thus they are ignorant of the gospel of God's matchless grace.

If you wish to be saved, hear what God says to you in the following Scriptures:

"For God so loved the world, that He gave His only begotten Son, that **whosoever believeth in Him** should not perish but have everlasting life" (John 3:16). **"All that believe** are justified from all things" (Acts 3:39). **"Whosoever believeth in Him** shall receive remission of sins" (Acts 10:43). **"He that believeth on Him is not condemned"** (John 3:18). The first-born in the blood-besprinkled house in Egypt was preserved from the destroying Angel because Jehovah had said, "When I see the blood I

will pass over you" (Exodus 12:13). Salvation can only be had by faith in the Lord Jesus Christ.

"Salvation without money, salvation without price,
Salvation without labour, believing doth suffice;
Salvation now this moment, then why, oh, why delay?
You may not see tomorrow; now is salvation's day."

**"Far Too Easy a Way."**

Many are stumbled at the simplicity of the Gospel. When it is presented to them in all its fullness and freeness, they declare that believing on the Lord Jesus Christ is "far **too easy**" a way.

Thank God, it is an "easy" way of being saved. Well might the poet Cowper sing:

"Oh, how unlike the complex works of man,
Heaven's **easy**, artless, unencumbered plan."

Though an "easy" way, it is not "too easy", since it is obtained through **believing in One by whom the difficult work has all been done**—the Lord Jesus.

It was not "easy" for Him to be mocked and insulted by men. It was not "easy" for Him to be scourged, spat upon, and crucified. It was not "easy" in the moment of His humiliation and agony to be forsaken by God. It was not "easy" for Him to be "wounded for our transgressions and bruised for our iniquities" (Isaiah 53:5).

Though an easy way, it is God's only way of saving sinners, and if the reader is not saved in that way, he will never be saved at all. **"To Him that worketh not, but believeth on Him that justifieth the ungodly,** his faith is counted for righteousness" (Romans 4:5).

**"I Always Believed on Jesus and Yet I Cannot Say That I Am Saved."**

Depend on it, if this is what you say or think, you are completely mistaken. No one has "always believed on Jesus". You may have believed a great deal about the Lord Jesus, but you have never really believed on Him. You have never received His glorious Gospel, or you would be saved. What about the Lord Jesus do you believe? "I believe that Hedied on Calvary for sinners." Believing that won't do you any good. Do you believe that He bled and suffered and died **on account of your sins?** If you did you would see that there was no reason why you should be afraid of meeting God. If you did you would know from the Word that you had eternal life, and would not come into judgment on account of your sins. No one can believe on the Lord Jesus Christ without being saved, for He has declared: **"Whosoever believeth in Him** shall receive remission of sins" (Acts 10:43); **"All that believe are justified** from all things" (Acts 13:38, 39); "He that believeth on **Me hath** everlasting life" (John 6:47). So you see, if you really believe on the Lord Jesus, God says you are saved.

**"I Don't Believe in the Right Way."**

If you are not already saved, you don't believe in Jesus in any way. Scripture does not recognize two ways of believing—a "right" and a "wrong" one. Men may speak about a "living faith" and a "dead faith", a "raving faith" and an "intellectual faith", but Scripture speaks of believing what God says. Faith in man and faith in God are the same exercises of mind; the difference is not in the faith, but in the person on whom the faith terminates. Those who are lost perish through believing the devil's lie, and those who are saved are delivered through believing God's truth. "The devils believe and tremble," because they are doomed to eternal despair; and the saints believe, and rejoice with joy unspeakable, because they are to spend Eternity in happiest fellowship with the Lord Jesus.

Paul did not say to the jailor, "Believe on the Lord Jesus Christ with the right kind of believing, and thou shalt be saved". If he had, the poor ignorant heathen would not have understood him. He simply said, "Believe on the Lord Jesus Christ". Do the same, oh, reader, and thou shalt be saved. Don't think about your believing, but about Christ, the object of faith.

**"Must We Not Work Out Our Own Salvation?"**

Such a question is often asked by anxious, as well as careless, sinners. Sometimes it is put in this form—"Does it not say in the Bible that we are to work out our salvation? How, then, can you reconcile that with the statement that we have only to believe in order to be saved?"

When you ask, "Does it not say we are to work out our salvation"? whom do you mean? Do you mean every person —saved and unsaved? If so, you have only to look at the epistle and see to whom it is addressed. Phil. 1:1—"To **all the saints** in Christ Jesus at Philippi, with the bishops and deacons." They were already saved. They did not hope to be, they knew they were saved. "My beloved," says Paul, . . . "work out your own salvation" (Phil. 2:12, 13). They were already in possession of it. "Your own" implies possession. They were to "work out" what God had wrought in. This passage certainly had no reference to the unsaved. The unsaved are "dead in trespasses and sins", and therefore cannot work out their salvation. Besides, Scripture is very explicit—"**By Grace** are ye saved, . . . not of works, lest any man should boast" (Eph. 2: 8, 9).

**"Must I Not Pray to be Saved?"**

Scripture nowhere states that salvation is to be had by prayer; it speaks of sinners being saved only in one way—through simple faith in the finished work of the Lord Jesus Christ. Did the Lord Jesus tell Nicodemus to "pray, and be saved"? No. **"Whosoever believeth in Him** should not perish" (John 3:14, 15). Did Paul, in answer to the question, "What must I do to be saved"? reply, "Pray earnestly for forgiveness, and you will get it"? No; he said, **"Believe on the Lord Jesus Christ,** and thou shalt be saved" (Acts 16:31). You do not need to pray to God for salvation; He is at this moment beseeching you to **Take** it (2 Cor. 5:20). If you expect to be saved by prayer you will be deceived, as it cannot take you a step nearer to heaven. How can you dare to ask God for salvation so long as you are guilty of the awful sin of making Him a liar (1 John 5:10, 11). Instead of continuing to pray for salvation, even now as you read these lines, stretch out the empty hand of faith and take it as a gift from the pierced hand of the Lord Jesus. **"The Gift of God is eternal life"** (Rom. 6:23). "Whosoever will, let him **take** the water of life freely" (Rev. 22:17).

**"If I Do My Part, God Will Do His."**

A Christian in the east of England used to say it took him forty-two years to learn three things—(1) That he could do nothing to save himself; (2) that God did not require him to do anything; and (3) that Christ did it all.

If you learn these three lessons you will never talk about your doings. "Your part" is to admit that you are a helpless, hell-deserving sinner, unable to do anything to save yourself. "Your part" is to cease thinking of being saved by anything you can do or feel. "Your part" is to believe that Jesus did everything that was necessary—that He finished the work of atonement and paid the ransom price with His precious blood. Whenever you cease trying to be saved by your doings, and believe on the Lord Jesus, who did it all and paid it all, you become a son of God, an heir of glory, and a joint-heir with Jesus Christ. "To him that **worketh not,** but believeth on Him that justifieth the ungodly, his **faith** is counted for righteousnes" (Rom. 4:5).

"It is finished, yes, indeed,
Finished every jot;
Sinner, this is all you need,
Tell me, is it not?"

If God is satisfied with the "finished" work of Christ, you ought to be satisfied with that which satisfies Him.

**"I Am Too Great a Sinner."**

Some who say this really suppose that they are too wicked to be forgiven; but in many cases it is only said in mock humility, as an excuse for continuance in sin. There can be no doubt but that you are a great sinner, and far worse than you imagine. "You have no idea how wicked I am." I don't know, and what is more, I don't wish to know; but one thing I certain of, **He** knows all about you. Since you were an unconscious babe on your mother's breast, He has watched over you and loved you with more than a parent's love. In spite of your sin and folly, He stands with outstretched arms ready to welcome you. The prodigal son was received by his father in rags and wretchedness, misery and poverty, and God is willing to save you now. Take the lost sinner's place and claim the lost sinner's Saviour. "Him that cometh to Me I will in no wise cast out" (John 6:37). Though a "great sinner", you are not beyond the reach of His pardoning mercy, and now you may receive the full and free forgiveness of all your sins, by believing on Him who died for you (John 6:47). "The Son of Man is come to seek and to save that which was lost" (Luke 19:10).

**"No One Can Be Certain of That."**

Paul's reply to the most important of all questions was very explicit. "Believe on the Lord Jesus Christ, and **thou shalt be saved".** He did not say, "Believe on the Lord Jesus Christ, and you will have a good chance of being

savel"; but "Believe on the Lord Jesus Christ, and thou **shalt be saved**".

Numbers declare it is "great presumption" in any one to "go the length" of saying he **knows** that he is saved. They affirm that "no one can be certain", and that all we can do is to have a "humble hope". How different this is from the teaching of the Lord Jesus Christ and His apostles! Paul says, "We are **always confident**" (2 Cor. 5:69). The Apostle John says, "I write unto you, little children, **because your sins are forgiven you** for His Name's sake" (1 John 2:12). "We **know** that we have passed from death unto life" (1 John 3:14). Every sinner who believes on the Lord Jesus is **bound** to believe that he is saved. It would indeed be "great presumption" in any one to doubt the Word of the living God. "He that believeth not God hath made Him a liar" (1 John 5:10, 11), and he who believes on Jesus has the divine promise, thou shalt be saved (Acts 16:31).

(To be continued.)

# Letters to the Editor

***In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.***

***No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.***

### MEMORABLE UNITY AT THE LORD'S TABLE.

To the Editor:

Sir—The well known convention, held for fifty-three years at Keswick, in the beautiful English Lake District, has just concluded its latest assembly. This 1928 convention will be forever memorable, because the meetings closed for the first time with a united celebration of the Holy Communion. It is specially noteworthy that the service was held in the evening, following our Lord's own example when He instituted the sacred feast. Nearly three thousand devout communicants crowded the great convention tent. Among them, we are told, were bishops and clergy of the Church of England, and ministers of various other branches of the church. The aged Dr. F. B. Meyer, Dr. Stuart Holden, and Mr. Lindsay Glegg united in the administration. "A Solemn hush and sense of the Divine presence" were remarkably manifest throughout the vast assembly. It is thought that seldom, if ever, has so great a number of communicants gathered before in England at one service of Holy Communion.

The Rt. Rev. J. B. Linton, missionary bishop in Persia, was present on this sacred occasion. He writes to the London Record an article in which he reminds us of a similar inter-communion service held in connection with the famous International Missionary Council, which met last March at Jerusalem, with Christian representatives from no fewer than fifty-one nations. Bishop Linton says that "to an overwhelming majority of these delegates" the united communion service with which their meetings terminated seemed the only possible conclusion. And he adds these memorable words from his own experience: "For those of us who had the joy of sharing in that solemn act of fellowship, Jerusalem, 1928, was a milestone on the journey towards that 'one-ness', for which our Blessed Lord prayed. Keswick, 1928, is the second milestone. It was inevitable that the Keswick convention should some time or other find its expression in the sacrament of fellowship. It was impossible to go on for ever under the motto 'All one in Christ Jesus', and not be impelled to express in the sacrament of fellowship the spirit of communion, which so manifestly pervades that unique assembly of Christians of every denomination."

We remember the stir created by the incident which occurred at Kikuyu in Africa some years ago. There again Christians of different Churches gathered at the Lord's table in one happy company, thereby awakening a controversy that led to the famous Lambeth appeal. The editor of the London Record entirely approves of these assemblies for united communion. He says, in his editorial notes on July 26 of this year, that "those who admit that non-Episcopal ministers are true ministers of the Word and sacraments, cannot but rejoice that Keswick has taken its courage in both hands, and made this step forward. What in mean men is prudence is cowardice when God urges, and the times demand a new departure. The days in which we live demand that all who are one body in Christ should show their unity; and what place is better, or more in accord with the teaching of Holy Scripture, than the table of the Lord, which is the table of the Church"?

By "the table of the Church", the editor of course means of the whole Church, not of the Church of England only. All the Lord's true children enjoy the same God-given right to eat of that bread and drink of that cup, which it cost Christ His life to provide. We cannot too often dwell upon our Lord's own sure promise, "Where two or three are gathered together in My name, there am I in the midst of them". The one and only condition attached to this glorious promise is that with true meekness and lowliness of heart we should gather "in His name".

Generously allow me to close with a personal incident. Many years ago during my ministry at St. Martin's Church, Montreal, I held a united communion service in the church for different Christians at that time assembled in the city at a convention. We enjoyed the full approval of the late venerated Archbishop Bond, who was only prevented by illness from himself celebrating at the Lord's table on the occasion. That privilege then fell to me as rector, and we had the joy of welcoming one hundred and one communicants, including some ministers of other churches. But there was this important difference from the united communion at Keswick: no minister of any other denomination assisted me at the Lord's table. We were only reaching after the larger and fuller unity. Yet even for this a clergyman—since become an honored bishop—wrote frankly over his own name, and rebuked me for what he said he must characterize as my "disloyal act". I wrote him a friendly reply. He came to see me, and we had a heart to heart conference. I rejoice to say that he is now one of my truest friends; and I think he would gladly do himself today what he at that time so frankly rebuked me for doing. "Love never faileth."

**G. Osborne Troop.**

Halifax, N. S.

### FALLACIOUS REASONING EXPOSED.

Mr. Editor:

The faith of many of your readers, like that of the writer, has been immeasurably strengthened by the scholarly articles on Evolution and Higher Criticism, respectively, by Drs. Griffith-Thomas and Schapiro.

The fallacious reasoning of the Evolutionists and the erroneous teachings of the Higher Critics are, by these two eminent scholars, thoroughly bared and exposed.

Conclusions based upon faulty scholarship are the source of much of the present day agnosticism.

The writer's reactions to Truth and Error are reflected in the following stanzas:

Coexistent and Eternal,
Far ere flight of Time began,
Ceaseless warfare Truth and Error
Wage, for mastery of man.

Error, in its ceaseless struggle
With the Truth, cannot prevail:
Truth is mightier than Error;
Vainly Error doth assail.

**"Constant Reader."**

Norfolk, Va.

### NEXT TO PRAYER BOOK.

Mr. Editor:

Since "The Southern Churchman" was organized some time in the 1830's, it has come to our home—first to my grandmother, then to my mother and since her death to me. From it my little brother and I learned our letters and to us it has always stood next to the Prayer Book. Prof. Berkeley Minor's articles are of much interest to me. I remember him most pleasantly as one of my instructors of old Virginia Female Institute.

**(Mrs. N. L.) Margaret Letcher Bronaugh.**

### STRANGE INCONGRUITY.

Mr. Editor:

I am using with much pleasure and profit "The Churchman's Kalendar of Daily Bible Readings", prepared by the National Council of the Protestant Episcopal Church. I find on the last page (page 59) a "kalendar for Church and Country", in which I read (for February 12), "Lincoln's birthday, 1809", but January 19 is a blank.

Strange incongruity! **Lee, a great man and prominent layman of the Church—Lincoln, no greater or better man surely, not in any Church, of whom his intimate friend, Ward Laman, said: "When he went to church at all, he**

**went to mock, and came away to mimic"—who was shot in a theatre on Good Friday.**

Comment is not needed; the facts speak for themselves.

**Berkeley Minor, Sr.**

Charlottesville, Va.

**CHINESE COMMISSION REPORT AVAILABLE.**

Mr. Editor:

Possibly few of our people know that the report, made by Bishop Sanford and myself to the Department of Missions and to the National Council concerning our visit to China, has been published in pamphlet form, together with the action taken thereon.

A copy of this report can be obtained by sending a postcard to me.

**John W. Wood.**

281 Fourth Avenue,
New York, N. Y.

# Church Intelligence

### Bibles for Byrd Antarctic Expedition.

The New York Bible Society has presented to Richard E. Byrd for the Antarctic Expedition, eleven Bibles and sixty copies of the New Testament. The Bibles are in good type and it is designed that a copy will be in each place in the Antarctic where a number of men may be located. The sixty New Testaments, one for each man of the Expedition, are a small vest pocket edition, India paper, and in clear large type. All the books were lettered in gold on the outside "Byrd Antrarctic Expedition".

When the men are in the far South, far from all civilization, the only reading matter available will be that which has been taken from New York, and it is most appropriate that the New York Bible Society should have furnished copies of the Scriptures for the men who will be so long a time in isolation.

### Dr. Lang Opposed as British Primate.

London, Aug. 18.—A protest against royal assent to the appointment of the Most Rev. Cosmo Gordon Lang, Archbishop of York, to the Archbishopric of Canterbury, was sent to King George on behalf of two evangelical bodies.

Opposition to the elevation of the Archbishop to the primacy of all England in succession to Dr. Randall Davidson, who recently resigned, is based on Dr. Lang's leadership of the Anglo-Catholics in the Church of England. The authors of the protest are the League of Loyal Churchmen and the Protestant Alliance, which have considerable numerical strength.

The petition says that Dr. Lang generally is regarded as "the real head of that party who have so recently attempted without success to subvert the Protestant reform religion under the cloak of a revision of the Prayer Book.

"It is impossible, therefore, to believe that he will faithfully administer the laws or that he will even refrain from abusing his authority so as to promote the revival of Romanism in the Church of England."

The Sunday Times tomorrow will say that the official minutes of the famous Malines conversations, looking to a reunion of the Church of England and the Roman Catholic Church, will be published shortly, probably before the resignation of Dr. Davidson becomes effective.

The newspaper quotes an "anonymous ecclesiastical authority" as asserting that in these deliberations the Church of Rome was prepared to grant "great things" to the Archbishop of Canterbury should he accept the Roman Catholic faith.

Among these "great things" was a special precedence equal to and perhaps above that of Cardinals, the anonymous authority said.

The Malines conversations between leading members of the Church of England and the Roman Catholic Church took place at Malines, Belgium, at intervals between 1921 and 1925. A report of ninety-eight pages was issued by members of the English delegation in January of this year. It covered the conversations exhaustively from the British point of view.

### Church Army.

At the request of the Advisory Board of Church Army, the Rev. J. Wilson Sutton, D. D., Vicar of Trinity Chapel, New York, and the Rev. Frank Cox, rector of Ascension Memorial Church, New York, have joined that Board. These gentlemen with the Rev. F. W. Fitts, rector of St. John's, Roxbury, Crossing, Mass., and the Rev. Charles K. Gilbert, D. D., Secretary to the Diocese of New York, have also become members of the Church Army Candidates Selection Committee.

Captain Mountford reports all men fully booked up to the end of the year, and many Missions are already arranged for Epiphany and Lent, 1929. Where Church Army evangelists cannot be supplied, priests will, in certain cases, be spent to preach Missions, several priest-missioners having put themselves at the disposal of Church Army for occasional Missions.

### Sewanee Summer Training School.

The Sewanee Summer Training School for Workers began its 1928 session with a Conference on Religious Education, lasting from July 27 to July 31.

The director of this Conference was the Rev. Gardiner L. Tucker, D. D., of Houma, La., Executive Secretary of Religious Education for the Province of Sewanee. The Rt. Rev. Henry J. Mikell, D. D., of Atlanta, Provincial Chairman of Religious Education, and the Rev. Willis G. Clark, of Tampa, Fla., alternated in presiding over the sessions.

The object of the Conference was to survey the progress of religious education in the Fourth Province, to consider its problems and to plan for its future activities. All provincial, diocesan and parochial directors of religious education, leaders in educational activities, officers of Church educational institutions, and all persons interested in religious education in the Province of Sewanee were eligible; the meetings were largely attended and were characterized by a spirit of earnestness and efficiency that was prophetic of increased usefulness and broader outlook for the future.

The reports submitted were full of interest and covered many phases of the Church's educational activities. The Province is still in the lead in the number of accredited and diplomated teachers, and interesting charts were presented by each diocese in the Province, indicating the number and standing of its trained workers. These charts formed a valuable exhibit throughout all the sessions of the Summer Training School.

#### Subjects Stressed.

Among the subjects especially stressed were: Worship in the Church School, Religion in the Home, Teacher Training, Curriculum, Y. P. S. L. activities and programs, the Clergy in Religious Education, Publicity, Production of Literature, Rural Schools, the Church's Educational Institutions, the Possibilities of Cooperation with the Woman's Auxiliary and the Brotherhood of St. Andrew, Week-day Religious Education, Work Among College Students, and other vital topics.

This Conference has formerly been held during the sessions of the Adult Division of the Summer Training School, and has been severely handicapped by conflicting events. The success of this year's Conference, held in advance, with sufficient time for complete handling of the important subjects and questions involved, was a great satisfaction; and as many of the participants were also members of the Adult Division, the enthusiasm and earnestness of the Educational Conference set a standard for the succeeding meetings that has never before been attained.

#### Educational Microbe.

The educational microbe was in the air, and an epidemic of genuine application and enthusisastic purposefulness resulted.

The faculty of the Adult Division of the Summer Training School for Workers was an outstanding one, each department furnishing valuable courses. The School of the Prophets, for the second time in its history, admitted women to its classes, and many availed themselves of its lectures. "Christian Mysticism," by Dean Wm. H. Nes; "The Ministry for Today," by Rev. Wm. H. Milton, D. D., and "The Preacher's Use of the Bible," by Rev. C. B. Wilmer, D. D., were the splendid courses offered in this department.

The Rev. H. W. Starr, Ph. D., was dean of the Department of Social Service, in which the Rev. Don Frank Fenn and Miss Jeanette Ziegler gave courses of notable value.

The Department of Missions was presided over by the Rev. W. J. Loaring Clark, D. D., and here again the Rev. Don Frank Fenn made a valuable contribution. Dr. John W. Wood, of the National Council, was a popular member of this faculty, not only conducting classes each morning on "The Mission of the Church", but giving many delightful and helpful lectures and informal talks. Mrs. Marcelline Adams, of Pittsburgh, Pa., was a new member of the faculty, and taught a course on "Leadership in Women's Organizations". She also directed a pageant setting forth the work of the Church Periodical Club, which was impressive and beautiful.

Mrs. John R. Wheeler, President of the Woman's Auxiliary of the Diocese of Tennessee, gave a special course on "The Daughters of the King", the keynote of which was personal religion. She also arranged and presided over the interesting and helpful women's conferences, held every afternoon on the campus.

Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew, with

the cooperation of Dr. Wm. H. Milton, Dr. L. W. Glazebrook and Dr. W. J. Loaring Clark, of the National Commission on Evangelism, conducted a series of afternoon conferences on Evangelism in the Church, with especial reference to lay activity.

Miss Jeannette Ziegler's course on "Organization for Girls" and that of Mr. Morton Mace on the "Work of Parish Secretaries", completed the special courses.

In the Department of Religious Education, of which the Rev. Gardiner L. Tucker, D. D., is Dean, and to which he contributed an outstanding original study of the whole Bible, entitled "The Drama of the Covenant", there was a wealth of good things.

Mrs. Leon C. Palmer, the Rev. H. W. Starr, Ph. D., the Rev. Charles H. Boynton, D. D., Miss Annie Morton Stout, the Rev. Charles L. Wells, Ph. D., Miss Josephine Cockle, Miss Rosalie Wilson, Mrs. Jean S. Knight, Mrs. Frank N. Challen, and Mr. Leon C. Palmer, most of them old favorites at Sewanee, were responsible for interesting courses on vital subjects.

### Course in Pageantry.

A course in Pageantry by the Rev. Irwin St. John Tucker, was an unexpected advantage. This class put on a "Pageant of the Canticles" in All Saints' Chapel, beautifully illustrating Mr. Tucker's teaching concerning the dramatic element in our liturgy, and making a most profound and reverent impression.

The Rt. Rev. Edwin A. Penick, D. D., Bishop-Coadjutor of North Carolina, acting for the first time as director of the Adult Division, won all hearts and to his ability and versatility much of the success of this year's work is due.

It is impossible to speak particularly of every course in the Adult Division, but the names of the teachers are sufficient guarantee of their excellence.

In spite of the fact that it is Triennial year, when most other conventions are not so well attended, two hundred and twenty-nine were enrolled in this division, two more than were present last year, and many remained over for the Young People's Division, as teachers, counsellors and students. Altogether this has been a banner season, and Sewanee will probably be taxed to accommodate the crowds that will attend next year.

An interesting event during the Adult Division was the rite of first degree or adventure of the "Quest of the Sangreal". The ceremony held in the University Chapel, on the night of August 12. For the first time since the formulation of the ceremonial of the Sangreal a bishop presided in the chancel during the rite. A "degree team" or committee of rites, composed of twelve other priests and laymen, administered the rite to a group of about fifty "pilgrims on the way of living".

Immediately after the close of the Adult Division on August 16, the Young People's Division opened, with a registration of over two hundred. This will close on August 30, and will again be followed by the first Annual Conference of the National Federation of Episcopal Young People, August 31-September 4.

L. C. P.

## Second Young People's Provincial Summer Conference, Province of the Southwest.

The second Young People's Summer Conference of the Province of the Southwest was held at the Helen Dunlap School, Winslow, Ark., July 20-August 1, 1928.

The Rt. Rev. Clinton S. Quin, Bishop Coadjutor of the Diocese of Texas, served as Director of the Conference and taught a class on "Personal Religion". Other members of the faculty were the Rt. Rev. E. Cecil Seaman, Bishop of North Texas, who taught a course on the "Prayer Book"; the Very Rev. James Mills, of Oklahoma City, Oklahoma, who taught a course on the "Introduction to the Whole Bible"; Mr. W. F. Borrman, of Soochow, China, conducted a class on "China"; Mrs. C. S. Quin, of Houston, a class for girls only, and the Rev. H. A. Stowell, of Pine Bluff, Ark., a class for boys only; and Miss Dorothy M. Fischer, Executive Secretary, Province of the Southwest, a class on Young People's Organization.

There was a registration of sixty representing the Missionary District of New Mexico, Oklahoma, North Texas and the Dioceses of Kansas, Arkansas, Dallas and Texas.

## Conference Center for the Diocese of South Carolina, Upper South Carolina, East Carolina and Western North Carolina.

The Rt. Rev. Kirkman G. Finlay, D. D., Manager.

### Outstanding Opportunity.

For several years past there has been a movement on foot to purchase the property of Lake Kanuga, four miles from Hendersonville, N. C., and to make of it a Summer Conference Center for the Episcopal Church in the Carolinas and, should they so desire, for the contiguous dioceses of the Province of Sewanee. There has been a strong feeling that such a Conference Center in the eastern section of the Province would fill a need in the Church's life that the present Conference Center at Sewanee, Tenn., can never fill, because of the distance and expense of travel from the coastal dioceses.

The Rt. Rev. Kirkman G. Finlay, D. D., the Bishop of Upper South Carolina, has been, since the beginnings of the movement, its ardent and recognized leader. At the present time, there is a Board of Directors of the Lake Kanuga Conference proposition, which consists of the bishops, a clergyman and a layman from each one of the participating dioceses, Upper South Carolina, South Carolina, East Carolina and Western North Carolina, within whose borders the property is situated. North Carolina has not, as yet, signified her willingness to become a part of this movement and has, therefore, no representation on the Board of Directors. The participation of this diocese in the movement is of the utmost importance to the purchase of the property by the Church in the Carolinas and to the success of the plan in general, and it is confidently hoped that she will eventually join forces with her sister dioceses in North and South Carolina.

Many Churchmen in the Southland consider that the ownership of Kanuga Lake by the Protestant Episcopal Church is **"one of the outstanding opportunities of our Church in this generation"**. The Bishops of the participating dioceses have expressed their approval in the following terms:

The Bishop of Upper South Carolina: "This property is peculiarly well suited to meet the needs of these dioceses for a place of summer conferences; the possession of which will be a most valuable asset not only to them, but also to the Episcopal Church in general, since it is entirely probable that conferences, including a large part of the country and possibly even national in scope, may be held here from time to time."

The late Bishop of South Carolina: "Needless to say I am deeply and vitally interested in the Kanuga Lake proposition and stand ready to assist you."

The Bishop of East Carolina: "I am satisfied that it would be a wonderful thing if the Church could acquire this property and make it a center for conference activities."

The Bishop of Western North Carolina: "The acquirement of the Lake Kanuga property as a Church Conference Center, for which we are working, must be accomplished. The Church needs such a place and its usefulness is beyond question."

### Location.

The property in question is situated four miles southwest of Hendersonville, N. C., at the southern end of what is known as the Asheville Plateau, the gate way of the main highways from the South entering the Southern Appalachian Region. The city of Asheville is twenty-five miles distant. There are scores of points of interest within a hike of one hour to one day from Kanuga, and numbers of other interesting points from one to five hours by motor.

### Healthfulness.

The elevation is from 2,100 to 2,500 feet above sea level, in a region having no malaria or mosquitoes. There is a bracing all-year-climate, with winters absolutely free from the rigors of the more northern sections.

### Description.

The property proposed for the Episcopal Conference Center has approximately four hundred acres and in the heart of the tract is Kanuga Lake on the shores of which is Kanuga Village. This village has about fifty buildings and was laid out under the supervision of Dr. John Nolen, well-known city planner, who worked with the building architect. The buildings are of the rambling, roomy type and are arranged with reference to beauty as well as to convenience in their relations to each other. The main building and four annexes, connected under one roof, contain one hundred and twenty-five bedrooms, each room fully furnished and with ample connecting baths. Each room has a telephone. The dining room has a seating capacity for five hundred, fully equipped. The kitchen, which was specially designed by a kitchen architect, is arranged and equipped for convenient and efficient service. There is a private dining room which seats twenty and another medium sized dining room that will seat one hundred and fifty, both of these being in addition to the main dining room with a seating capacity of five hundred. The main building and annexes are two stories in height and under the main building is a large, well lighted, well ventilated, cement floored basement for storage supplies, refrigeration, etc. There are thirty-nine- cottages from three to seven rooms each, servants' houses, garages and one cottage designated as "Children's Building". Everything is electrically lighted. The existing lake—which was swept away by the breakage of the dam on August 15, but will doubtless be rebuilt before the 1929 season, contains about thirty acres, bordering the village grounds, and affords a view of unusual beauty and restfulness.

The Executive Committee, handling the Kanuga property, consists of eight prominent laymen of Asheville and Hendersonville, Mr. Harry W. Love, of

# Family Department

**SEPTEMBER.**

1. Saturday.
2. Thirteenth Sunday after Trinity.
9. Fourteenth Sunday after Trinity.
16. Fifteenth Sunday after Trinity.
19 21, 22. Ember Days.
21. Friday. S. Matthew.
23. Sixteenth Sunday after Trinity.
29. Saturday. S. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

**COLLECT FOR THIRTEENTH SUNDAY AFTER TRINITY.**

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ Our Lord. Amen.

For The Southern Churchman.

**BESIDE THE STILL WATERS.**

Marie Williams Vandegrift.

Beside the quiet stream I walk
And Jesus walks with me.
He holds my hand within His own
And peace envelops me.

He goes with me through the dark vale,
His voice is low and sweet.
And o'er the rock-strewn pathway guides
My faltering stumbling feet.

Calm water flows in majesty
Across the dry parched land,
And I drink in its healing strength
While I hold fast His hand.

I would not seek the quiet stream
Save that He leads me here,
And when I walk beside these shores
I feel His presence near.

Tired hearts, cast off your yoke of woe,
And seek the Lord's surcease.
Beside the quiet streams with Him
Each walks in perfect peace.

**The Word "Amen" Is One of the Oldest in the World.**

The word "Amen" which we all pronounce at the end of prayers and hymns is one of the oldest used in the world. A clergyman in London said the following about it:

"On Friday, at the Mohammedan mosques, millions of devout worshippers prayed the prayer which is their equivalent for the Lord's Prayer; and the full toned Doxology rang out from the throats of Islam, Amen.

"Yesterday, the Jewish congregations in the synagogues responded to their minister who, at the close of the great Chumish Prayer, said 'Say ye, Amen', and they all said 'Amen'. Today, throughout the Christian Church this word closes our prayers and praise.

"Few words in the vocabulary of religion are more widely used than the word 'Amen', and few to my mind are less intelligently uttered. This short word is repeatedly continually, until I fear it has become blurred and blunted by usage.

"It is a Hebrew term which has passed unchanged into Greek, Arabic, Latin and English. Wherever the soul of man, Jewish, Mohammedan, or Christian, bows before God, the one 'Amen' comes to the lips. It means 'Truly'—'So be it'. We commonly say Amen in worship to some statement by another person if it is a term of response, meaning that if a statement of God's truth is made in our presence, we say Amen to it if we agree with it.

"In the Early Church, in the fourth century, we are told the word Amen rang from the congregation sometimes like a clap of thunder; people poured their hearts into it. In a number of our congregations today, I mean in some churches, the use of Amen at the end of prayers has been discontinued, which is a real loss."—Canadian Churchman.

For The Southern Churchman.

**The Good In Everybody.**

Louis Deschamps.

At a time when the ills of society are attributed to a depraved human nature; when the press reeks with the crimes and scandals of the public; when even learned men and leaders become cynical and pessimistic over the future of religion—the practical observer among the people finds the majority of his fellowmen essentially good, or at least with the love of goodness at heart. Perhaps this results from a freedom that science and theories do not permit. Our common humanity should not be condemned lightly, because there is a malignant power of suggestion in the habit of thought that declares all men depraved. It breeds that despair and pessimism so evident in modern thought, expressed in the dire prophesies of the learned, and in the morbid recklessness of the frivolous. Once convinced that human nature is bad, it is only natural to live accordingly.

Although mankind by nature is inclined to folly and sin. needing the Divine Grace of religion to redeem its nature, yet there must be something inherently good to which religion can appeal. Growth in grace implies a fertile soil. If human nature is to be changed for the better, it is not through disdain, contempt, or cynical condemnation, but through a sincere faith in the innate good in everybody, a love of our fellowman inspired by this faith. And surely God in His wisdom would not have committed to human hands His creation and the success of His plans for the redemption of the world, unless He knew and trusted the good in human nature.

Apart from the more serious aspects of this knowledge that every one has the seed of goodness in his heart, there is the great and wholesome effect it has upon one's personal attitudes and happiness. How much better it is to live sympathetically, hopefully, kindly; than to live disdainfully, cynically, coldly superior to the simply commonplace lives of the so-called masses! After all, it is a matter of understanding and insight. The uncultured, uncouth denizen of the slums has the same fundamental traits as his more fortunate fellowman in the fashionable club. The difference is great superficially, but in matters of life and death, joy and sorrow, the two have much in common. In different ways both feel the common heritage of God's presence within. If poverty and squalor tend to make the one a thief; self-indulgence and power tend to make the other a rascal Both start with a spark of goodness, which is threatened by different dangers. The sun shines and birds sing for both. It can not be mere chance that the purest, most unselfish joys of being alive are free to all. Christianity has survived the ravages of a supposedly depraved human nature largely because it appeals to the good in everybody, offering its salvation freely. One of the greatest factors in making real character is the pride inspired by another's sincere trust, and above all, by God's confidence. The Son of God retained His faith in humanity even amid the agonies of the crucifixion. "Forgive them, Father, for they know not what they do." And subsequent history reveals the interesting fact that they did not know what they did, no more than people know today what they do when betraying their finer nature.

The trend of modern thought toward the conclusion that our civilization is in decay, our morals impossible, and our religion powerless to reform a depraved human nature is entirely too dangerous to be declared so often, so glaringly in the press, so dolefully from the pulpits. It is treason to humanity. Faults there are, serious, flagrant, depressing—but woe to the patient who is told by his doctors that there is no hope for him. Spiritual health begins in the thoughts of the individual mind. Religion teaches to repent and believe; not to take judgment in our own mortal hands and condemn the Creation of God.

As evidence of the inherent good in humanity in general, consider the lives of the millions of poor, whose treadmill existence would seem to ruin their characters. Yet the noble sacrifices of humble parents for their children are none the less glorious for being obscure. The laborer comes face to face with the same verities of life that puzzle the learned scholar, yet he solves them under greater difficulties. Witness the great men contributed by the poorer classes, men whose innate goodness and greatness startle the complacency of sociological theorists. The profound insight into human affairs that enables great writers to describe humanity in lasting classics proclaims not only the worth, but also the universal charm of our common nature. Characters from the pen of Hugo or of Dickens are true to life. Consider the innate thirst for religion in every hyuman heart. The thief on the cross was not totally depraved. Profane and hardened seamen will pray during a shipwreck. Illiterate Negroes often achieve a religious faith, the sincerity of which can not be doubted. Why is it that human experience proves the vanity of all ways to happiness that do not conform with the principles of goodness and love? Mankind finds no lasting peace or happiness in the wrong things. What of those fortunate rich who love humanity enough to establish hospitals, endow colleges, and finance churches? Human nature is not lost as long as social workers forsake lives of luxury to work among the poor. Consider the unheralded heroism of parental love, the lives of parents that are lost only to be found in honest, useful families.

Sometimes one's fellowmen are the saving influence of one's outlook upon life. Who thinks alone, thinks incompletely. It is when one strives to understand and to love his fellowman that the destiny of humanity is encouraging and inspiring. God expects every man to do his duty. Humanity stands or falls together.

### "The Doctor."

Now and then an artist paints a picture so full of tender feeling, so accurate in touching the keys of deep emotion, so broad in its appeal to experience, that the whole world takes it to its heart. Such a picture is "The Doctor", painted thirty-five years ago by Sir Luke Fildes, who has just died at the age of eighty-three.

The picture is familiar, through reproductions, to thousands and hundreds of thousands who never saw the original. A grave-faced doctor, his chin resting on his hand, and his elbow on his knee, sits watching a sick child that lies on a tumbled cot. At the head of the cot sits the mother, her head bowed upon her arms, and beside her stands the father, one hand resting on his wife's shoulder. The dress of the parents and the furnishings of the room are of the simplest and poorest.

The story that the picture tells is as old as human experience—the shadow that settles upon a household when the life of a child hangs in the balance, the struggle of hope against fear, the mutually sustaining love of husband and wife, the mute comfort of a friendly hand, the responsibility and beneficence of medical skill.

No wonder that visitors turn away with tears in their eyes! There are feelings that are apart from time and locality and above race, creed and social circumstance.

Why are there so few pictures like "The Doctor"? No American has ever painted one that approaches it in breadth of appeal. Its nearest counterpart might perhaps be considered to be Hovenden's "Breaking Home Ties"—the picture of the family gathered to say good-bye to the oldest son, who is going out to make his own way in the world. That, too, is a common experience, and a trying one, but it is not universal nor always tragic.

The tendencies of modern art are all away from such paintings as "The Doctor". We must have technical brilliance and smartness now, and emotion or the attempt to tell a story is decidedly poor form. A dead fish and a turnip, or a Shanghai rooster in a corner of the barnyard, is sufficient motif if the artist is great enough! Well, may be. But now and then a man comes along who knows the difference between sentiment and mawkishness, and is big enough to say what he feels. Then the generations take a "Christmas Carol" to their hearts or turn with moist eyes from a picture like "The Doctor". —Youth's Companion.

For The Southern Churchman.

### THE OLD MACHINIST.

Anna Swan Reynolds.

Growin' mighty tired—
  Pumps and hinges needin' oil—
Ol' back bendin' over
  From some years o' toil.

Noise o' hammers striking—
  Swirl o' wheel and plates o' steel—
Years o' toil and labor
  Scarcely buys a meal.

Fingers growing crooked—
  Lines and wrinkles showing care—
Long this ol' man's dear ones
  Waitin' him up there.

Journey soon be ended
  To that land that's growing near
(Wheels run smoother higher up),
  Rested? Yep. No fear!

# For the Young Folks

### SEPTEMBER.

It's good to remember, the joys of September,
  But better to welcome their glories again;
Red lilies and yellow and apples grown mellow
  And grouse in the woodland and quails in the glen.
With hickory nuts dancing and vistas entrancing,
  Where early frost banners are spread to the sun,
It's good to be living when grapevines are giving
  Their nectar cups, filled to the brim every one.

Though summers are merry with rose, and with cherry
  And song of the robin in hedgerow and tree;
Though spring is a vision that seems half elysian—
  Hepaticas dainty and pinks o'er the lea.
And dream of coasting, 'tis no idle boasting,
  That winter has pleasures that all must hold dear.
Still joy lights an ember that flames in September,
  A star that declares it the queen of the year.

—Lutheran.

For The Southern Churchman.

### The Pony's Picnic.

Mattie M. Brunson.

George was very much excited as he ran in from school, he could hardly wait to get into the house.

"Mother, Mother, where are you?" he cried.

"Here in the kitchen, dear."

In George rushed, banging the screen door as he came, and throwing his book satchel in one direction and cap in another, "O Mother, are you fixing for the picnic? My, don't it smell good in here; just give me one taste."

"All right, here are some little cakes —mind now, they're hot. Put them in this paper bag and run out and sit in the hammock where it is cool; I'm almost through cooking now."

George was so happy he ran out and climbed into the hammock munching on his cakes. Tomorrow was Saturday and Uncle Tom and Aunt Kate were to meet them down on the creek and all have a picnic together; there would be five other children besides himself, and father would let them fish and would take them in swimming.

George, you see, was a little boy all by himself, and when they went to Uncle Tom's or Uncle Tom came to see them, they did have the best time! Uncle Tom and father were as jolly as two boys, and as for Aunt Kate, she was 'most as good as mother.

The little boy lay there munching a cake and wondering how nearly ready they were at Uncle Tom's and if Rob had remembered to get the bait. It was a warm afternoon, the cow was grazing on the lawn, and he could see old Prince, the buggy horse looking over the fence at Tobe, the mule, who, somehow, had gotten out and was walking down the road. His own little pony, Johnny Jump-up, came trotting around the corner of the piazza, stopped, looked up at George, and—

"Well, and so you are going to a picnic tomorrow, are you?"

George nearly jumped out of the hammock. Why, he never in his life heard a pony talk before!

"Why—why, when did you learn to talk?" he stammered.

"That's not the question; but never mind, I'm going to one myself, and as I'm the committee on arrangements, I must be going; there's lots to do yet, and I must catch Tobe before he gets off."

Hold on a minute, then—" but no, sir, Johnny Jump-up was gone down the road in a jiffy. George watched, saw old Tobe stop, and to all appearances he and the pony were talking very earnestly about something. Tobe flapped his ears, turned around and came back. Going up to the fence where Prince stood, he put his head over and seemed to tell him something, while Johnny J. went to where the cow was grazing—she stopped, raised her head, switched her tail and walked off towards the sheep lot.

"Johnny Jump-up, come here, sir," called our George. The pony came slowly up to the steps. "Now, don't be rude, for this is Animals' Night," he replied.

"What do you mean by 'Animals' Night?' " George asked.

"Well, I don't mind telling you if you will be polite about it," replied the pony. "You see, once a year comes 'Animals' Night', when all the animals have a picnic and a wonderful time it is! This one is to be the biggest one we ever have had on this place. Each one has to do a stunt and there are a lot of visitors to be there.

"Oh, do please invite me; I'm crazy to go!" cried George.

The pony looked at him out of the corner of one eye, and said:

"You never invite me to your picnics; you don't even bring me an apple back, and you know you go to some grand-picnics, so I hear. We animals don't talk much, but we think a lot and we get lonesome when everybody goes off for all day. We like to hear people talk, and we like to be where people are, and we like to be petted and have people say nice things about us, too."

George hung his head. "I didn't mean it yesterday when I said you were getting old and scraggy, and I wished I had a new pony like Frank Jenkins', I wouldn't give you up for anything in the world."

"Oh, we will let by-gones be by-gones. So far as I am concerned you are welcome, but I'll have to see what Beck, the cow, says about it." He trotted off to find the cow. George watched them. The cow tossed her head in the air and pawed the dust, but the pony appeared to plead with her till finally she walked off and left him.

"Well, that cow was certainly hard to manage, said she didn't like boys anyway; they always ran after cows, and she certainly did know how to put up excuses for not inviting you. But when I told her that I would be responsible for you, and if you did anything rude, I would take you home at once, she agreed. Be ready at twelve o'clock tonight, and I will come for you. We have to be back in our places by the first cock's crow, so be on time; but, mind you, not a word of this to any

one, do you hear? It's not your picnic, remember."

George had no idea of being left. It was a quiet little boy who went to bed early, though he didn't feel one bit sleepy. All at once he heard a low whinny under his window; he jumped up and peeped out—there stood Johnny J., true to his word. He quickly slipped into his clothes and crawled out the window and landed right on Johnny J.'s back.

"Hold on tight, for I'm going to trot pretty fast," said Johnny J.

Through the yard, down the road, they went. It was a lovely moon-light night. There didn't seem to be any gates anywhere, or if there were they had been left open. On and on, down the pasture lane and way beyond to the woods. It was dark going through the woods, but George did not say anything. Finally they came to a great open lot where the moon shone almost like daylight.

"Here we are at last," said Johnny J., as he dumped George off his back and onto the ground; "you just sit here and watch the fun and when the refreshments come around, I'll have you served."

So George sat down on some moss where he could see everything. And, oh! how odd it looked; several times he wanted to laugh out loud, but didn't as he fancied Johnny J. was looking at him.

First came Johnny J. himself, who walked in and stood in a corner; gave a long whinny, then the rest filed in, each with his or her contribution towards the supper. Here came Beck, the cow, with a bundle of green barley; then Tobe, with a bundle of oats; close behind him came Prince proudly carrying some fodder; then the sheep with a fresh turnip. The sow came next with a large ear of corn.

Now, what was that Rex, the dog, had? For goodness sake—a bone, he had buried and kept for this very occasion. And now Tabby, the cat, not to be outdone, stepped proudly behind with a mouse.

All placed their contributions in the center of the open space, then the festivities began.

Johnny J. called the roll and each answered with some funny stunt. Tobe sang a solo, Beck danced, but the funniest part was, when they all got in a row, Johnny J., in the lead, each holding to the one in front, and all sang, "I Went to the Animal Fair".

George rolled over and over on the grass, to keep from laughing out loud.

Then they all halted around the supper. And how polite every one was, insisting on sharing with one another. Rex with a bow offered his bone to the cow, who with a "No, thank you", turned and offered some barley to the cat. "Thank you," she replied, "I'm well helped," and insisted that the sheep partake of her mouse.

"Oh, I cannot eat another bit!" the sheep said. "But how about that little boy over there in the grass? Has he had anything yet?"

Oh, horrors! thought George, would he have to eat the mouse if it were offered him?

The cat evidently didn't hear, as she swallowed the mouse herself.

Then Johnny J. spoke up. "Why, our young friend hasn't been served a thing!" And with that every one came forward and begged that he have some supper, but how in the world could he eat that stuff?

Johnny J. shook his head at him as much as to say: "You have to take some, anyway, it would be rude not to."

So George chewed a little barley and hoped no one saw him poke the rest under the grass.

After a little the rooster stepped out, flapped his wings three times, and crew long and loud. With that there was a scramble and everybody saying good-night and good-bye till next year, and what a grand time they had had.

"Jump up quick, we have to go now," said Johnny J. George got on his back and off they went back home. They went so fast that when the pony stopped over his head went George, and landed plump on the—he rubbed his head and, looked around. The sun was shining, the dog was lying on the step, the cow grazing as if she hadn't been up all night; and, yes, there was Johnny J. looking as if he never heard of a picnic in his life. Just then mother came out and saw her little boy sitting on the floor rubbing his head.

"I do believe my little boy went to sleep and fell out of the hammock," she said.

### Why the Robin Says, "Cheer Up".

Many years ago in the cold Northland, there was a long, long winter. The people thought it would never end. Some said that spring had forgotten them. They did not think she could ever return. Every day they watched and waited, but they watched and waited all in vain. Then sickness came upon the people, and many died. Every one was sad. No, not every one, for the king of that country had a beautiful little daughter. Her name was Heartsease. This little princess was always bright and cheerful. She took a basket of food and clothing and visited all the sick people. Heartsease never gave up looking for spring. "Never mind," she would say, "spring is surely coming. Be brave and get well." Everyone loved the happy princess, and many got well again because of her smile.

One day the happy princess did not visit the sick, she did not come the next day, nor the next. Every one asked, "Where is the happy princess?" "What has become of our little Heartsease?" Some one answered, "Alas! the happy princess is ill." Sure enough Heartsease was ill. Every day she seemed to grow weaker. All the people were now very sad, as there was no one to say "Be brave". The doctor did all he could for her and said, "If spring would only come the happy princess might get well."

Now, where was spring all this time? She was far, far away in the South land. Spring was sorry she could not go to the Northland. She was very sorry she was late. But there was so much work for her in the south, and she could not leave until all was finished. One day spring called all her birds together. "Dear birds," she said, "the people in the cold Northland are very


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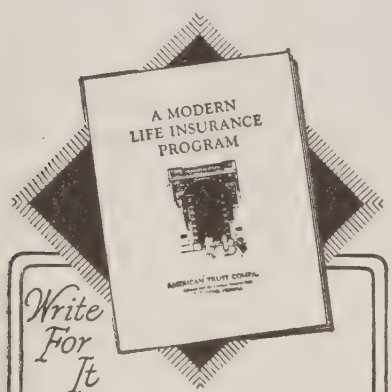
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sad, I fear. They think that I shall never return to them. Will not one of my children fly to them and tell them I am coming?" "I will," sang Robin Redbreast, and away be flew.

When the robin reached the Northland all was very still. The little princess was very ill. The Robin Redbreast flew right to the king's palace and straight to the window of little Heartsease. "Cheer up, cheer up, cheer up," he sang in hs sweetest tones. The happy princess heard and smiled. She said, "Ah, I hear a robin. I know spring is coming; that is what the robin is trying to say." "Cheer up, cheer up, cheer up," came the robin again. "Yes, little robin, I will cheer up," said the happy princess, and she did. It was not long before the first mild breezes of spring came through the window. It was not long before the happy princess would sit up, and it was not long before spring herself was there. The skies that had been gray were blue. The trees that had been bare were now covered with beautiful green leaves. The people who had been ill were now well, and the world was bright and happy. The little princess was soon strong enough to gather the sweet violets, and the buttercups and daisies. Oh! how every one loved the little Robin Redbreast, and since that time the people never fret about spring; they always know she is on the way, because Robin Redbreast comes first and says, "Cheer up, cheer up, cheer up."—Isabelle Virginia Freeland.


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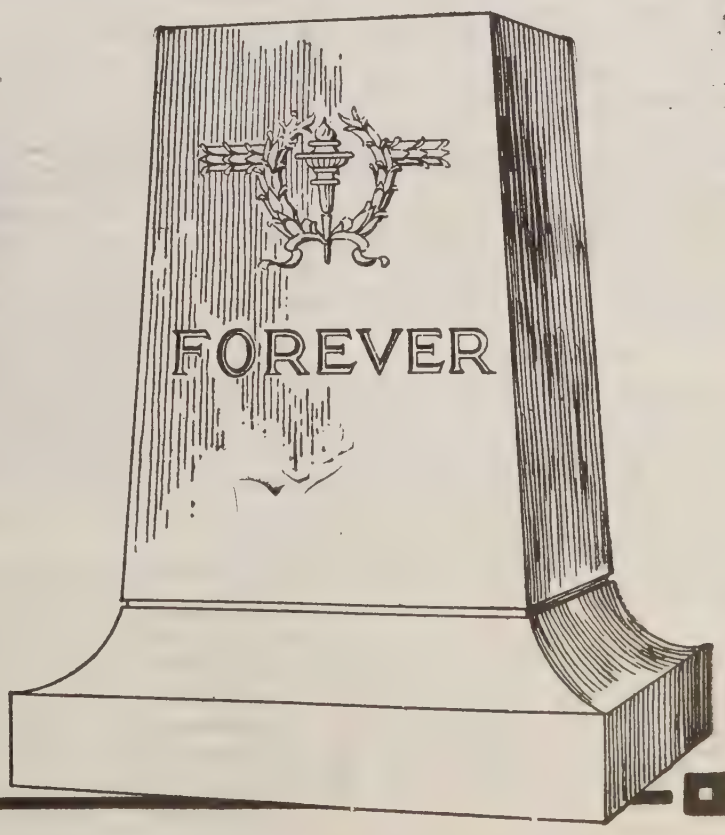
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# Deaths

**BLAND:** Entered into life eternal, on Sunday, August 5, 1928, at her home in Tryon, North Carolina, LILY CAISSON BLAND, widow of the late Rev. Charles Theodore Bland.
"Forever with the Lord, Amen."

**LACKLAND:** Died July 1, in Portland, Oregon, SAMUEL WATKINS LACKLAND, aged seventy-one years, the eldest son of the late Thomas and Martha Ellen Lackland, of Jefferson County, West Virginia. Buried in Zion Episcopal Church yard, Charles Town, W. Va. Survived by two sisters, Mrs. Lawrence Washington, Washington, D. C., and Miss N. J. Lackland, St. Joseph, Mo., and one brother, T. W. Lackland.

**MRS. LUCRETIA HOLLADAY WHITFIELD.**

Entered into the Paradise of God from her home at the University of Virginia, August 9, 1928, LUCRETIA HOLLADAY WHITFIELD, aged seventy-six.

On August 11 she was laid to rest beside her father and mother, the late Robert Henry Whitfield, and his wife, Rebecca Peebles, near the church of her ancestors, in the churchyard of Old St. Luke's, Isle of Wight County, Virginia.

"Blessed are the pure in heart, for they shall see God."

## RESOLUTIONS.

**MISS MARY LEWIS CRENSHAW.**

At a joint meeting of the Woman's Auxiliary, and the Ladies' Aid Society of Emmanuel Church, Rapidan, Va., on Friday, August 24, 1928, the following resolutions were ordered to be prepared and published in The Southern Churchman, and recorded in the Minutes of the Societies.

Whereas it has pleased our Heavenly Father, in His wisdom, and love, to call our beloved sister, MARY LEWIS CRENSHAW, from her labors in the Church Militant, to the rest and peace of Paradise; be it,

Resolved, That although her passing from us is an apparently irreparable loss not only to Emmanuel Church, but to our whole community; we cannot but realize that for her the change is indeed a happy one, for she daily endeavored to follow in the blessed steps of her Saviour's most holy life.

In all the activities of Emmanuel Church she was always keenly interested, and her leadership was as inspiring as it was exceptional.

In the community, the sorrows and sufferings of all the people ever touched a responsive chord in the sympathetic heart.

Above all, her deep spirituality of thought, her earnest devotion to our Lord in the worship of the church, and her practical Christianity have left an impression that will not be effaced from the memory of the present generation.

That to her sisters, Miss Fannie Crenshaw, and Mrs. Willis, and other members of her family, our loving sympathy is hereby tendered praying that our All-Loving Father will comfort and support them according to their several necessities.

MRS. ROBERT W. MAUPIN,
ELLEN L. PEYTON,
MARTHA BATTLE,
Committee.

## CHURCH INTELLIGENCE.

(Continued from page 16.)

Asheville, being designated as Director, and Judge Michael Schenck, of Hendersonville, the Chairman. This Executive Committee, with an Advisory Committee of prominent laymen of the Carolinas, has undertaken the task of carrying out the approved action of the Church by securing at least $100,000 for the purpose of purchasing approximately four hundred acres of beautiful Kanuga Estate, including Kanuga Lake, the Kanuga Lake Inn and all buildings and equipment, the same to be presented free of debt to a Board of Trustees of the Protestant Episcopal Church for the use of the Church as a Religious, Educational and Conference Center.

### The Season of 1928.

Pursuant to the offer of the Executive and Advisory Boards and the consent and approval of the Board of Trustees, the Lake Kanuga property has been used during the season of 1928 as a "demonstration" to the Church of the possibilities open to her through the acquiring of this property. The program has been sufficiently varied to attract a wide variety of patrons. Six conferences and camps have been held. The first for young people with over two hundred and fifty in attendance. This brought boys and girls over fourteen years of age to the Conference Center. The second conference was for Sunday-school workers and for women of the Auxiliary. In some cases these groups were combined for classes and inspirational meetings. Some sixty persons were in attendance at this second conference. During this same period, a camp for boys under fourteen years of age was held in tents across the lake; it numbered about sixty-five. Simultaneously, a camp for girls of the same age was held, the seventy-five girls attending being housed in the annexes of the Inn. Both boys and girls were given instruction during the forenoon of each day, the afternoons being devoted to various forms of exercise and recreation.

The last conference of the series was for the clergy. While only about twenty were in attendance, it was full of enthusiasm and interest. Plans were here made for a better organization for next year when a very much larger attendance is confidently expected.

From the middle of July through the month of August, the plant has been operated as a hotel. Guests have been registered from the Carolinas, Alabama, Florida, Georgia, Illinois, Kentucky, Louisiana, New Jersey, New York, Pennsylvania, Tennessee, Virginia, Washington, D. C., and even the mission field of China. Many are already planning to return next year with their families and friends, if the property is again being managed by the Episcopal Church on the same plan as this summer.

All this is but a part of the "demonstration" that the various camps and conferences can be carried on at practically no expense to the Church. Through the fees paid by those in attendance, and the profits derived from the operation of the plant as a hotel after the conferences are over. Should the property be acquired by the Church various adaptations and improvements will be made. Amongst these will be a camp for the junior girls, so that they may be housed in tents and the hotel and annexes may be used for adult work exclusively. Also an athletic ground will be constructed, suitable for baseball and track events and more tennis courts will also be added. This season the religious services have been held in a grove of trees on the mountain side near the Inn. Later, of course, some sort of a chapel will be constructed, funds for this purpose being already in course of collection.

A considerable interest has been shown by the near-by communities, especially in Hendersonville and Asheville, and those in charge feel more than satisfied with what has been accomplished this first season. In spite of the severe blow caused by the loss of the lake during the hotel period, no serious injury has been felt by the guests and, with one or two exceptions, they have remained and been satisfied in spite of the deprivation caused by the storms. Confidently do the management look forward to an even better record next season should it be found practicable to secure the property permanently.

**Mrs. Wm. P. Cornell.**

### Carolina Diocesan Cousin of Canterbury.

Much is being written at the present time anent the nomination of the Most Reverend and Right Honorable Cosmo Gordon Lang, Lord Bishop of York, Primate of England and Metropolitan, to the Archbishopric of Canterbury. We are informed that the King has been pleased to approve this nomination and that, therefore, the Most Reverend and Right Honorable Cosmo Gordon Lang will be translated to the See of Canterbury, on November 12, when that See becomes vacant through the resignation of the present incumbent, the Most Reverend and Right Honorable Randall Thomas Davidson. Through this translation, the present Archbishop of York will become the Primate of All England, and consequently the titular head of the Anglican Communion.

Somewhat is also being written these days anent the reunion of the two dioceses of South Carolina, of which reunited diocese, should same be effected, the present Bishop of Upper South Carolina, the Right Rev. Kirkman George Finlay, D. D., would automatically become diocesan.

It will doubtless be of interest to the Anglican Communion, and especially to the Protestant Episcopal Church in the United States of America, to know that Bishop Finlay, although born and reared in South Carolina, is third cousin to the Most Reverend Cosmo Gordon Lang. A great-grandmother of the present Archbishop of York, on his maternal side, Hannah Struthers, wife of Archibald Buchanan, of "Berskimming", Argyllshire, Scotland, and a great-grandmother, on the paternal side, of Bishop Finlay, of Upper South Carolina, Janet Struthers, wife of Kirkman Finlay, of "Castle Toward", Argyllshire, Scotland, who represented Glasgow for twelve years in the British House of Commons, were sisters.

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

### Episcopal Church Home.

The Diocese of Washington as host next fall will mean to some who come a place, a work with which to become better acquainted. A place to see and to visit. For all those, the Episcopal Church Home on Wisconsin Avenue will make a strong appeal. The Church Home, a place where Episcopalians in the sunset hours of life may be guests and receive the loving care of a real home, may be called the Baby Institution of the Diocese.

It was only on October 15, 1924, that the Home first opened its doors to accommodate five guests. This home was the gift of Mrs. Cornelius B. Jones, who asked the privilege of living there in this the nucleus of large accommodations to come, but formerly her own residence. In the less than four years since that time the family has been increased to thirty-one, and three other buildings or units have been added. These units are all attractive residences which have been acquired by an energetic, devoted group of workers. They have been more or less remodeled and made to connect with each other, so that the Home has naturally and almost automatically fallen into the much approved cottage system plan. The guests pay a small monthly sum which assists with the maintenance and at the same time gives them a home and loving care which they could not receive in any other place, without family and real home ties.

A debt of $30,000 is now carried, by the board, assumed because of the opportunity to buy the adjacent attractive houses, but the successful work of those in charge is indicated by the fact that last year $6,000 was paid on the principal, which had to be met. The next unit looked forward to by the board is one for aged couples and aged men. A large kitchen and dining room and a chapel are also needs, but none of these will be undertaken until the present debt is paid.

The entire working staff consists of a matron, a resident nurse, a cook, two maids and one man servant. A staff of physicians give their services to the home and a clergyman of the diocese is appointed chaplain. The late Rev. James H. W. Blake served as chaplain from the opening of the Home until his death last April, and was much beloved by all the guests of the Home. The Rev. Charles T. Warner, rector of St. Alban's Church, has been appointed to succeed Mr. Blake, with the Rev. Mr. Purdew as his assistant. Each month a Communion service is held in the Home and once a year a service for the Board of Governors and Managers and Home family is held at the Home.

Monthly entertainments are provided at the Home by the Committee of the Board of Lady Managers in charge, and these entertainments vary from music and lectures, to just real fun provided by friends of the Home.

The Board of Managers numbers one hundred and thirty-five, representing thirty-one parishes. Perhaps because of the worthiness and appeal of the work, or perhaps because youth is always enthusiastic and this is the Baby Institution, or again perhaps because of the energy, fire and spirit of its head, Mrs. William Channing Johnson, the Episcopal Church Home is doing ever widening and better work and is meeting with a remarkable response and success, as it goes forward in its care of those of the Church, who so keenly need in their declining years a Home in its best meaning.

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# Southern Churchman

DOMINUS ✠ FRUSTRA NISI 1835

Vol. 93. RICHMOND, VA., SEPTEMBER 8, 1928. No. 36.

## MIRACLES AND THE INTELLECT

**He who allows his belief in miracles to be reasoned away or even shaken, by professedly scientific arguments, is, to say the least of it, sadly lacking in perspicacity and would do well to test his conception of an Almighty God, and find out what he really does believe. God is miracle, and he who does not believe in miracles does not believe in God, even though he believes that he believes in Him; that is to say, he is mentally too weak to grasp both. A miracle cannot be grasped by the intellect any more than a sunbeam can be grasped with the hand; it must be seen by and in the spirit. For this reason SMALL NATURES have in all times been inclined to ridicule the idea of a miracle just because it goes beyond their horizon, while in all ages and nations there have been GREAT, DEEP-THINKING and clear-sighted men who believe it.**

*—Professor Bettex.*

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful ..... | 4 |
| Editorials: | |
| A Common Sense Suggestion.... | 5 |
| Miracles ..... By A. B. W. | 6 |
| The Tuberculosis Prayer League.. | 7 |
| Favorite Scripture Verse ..... | 7 |
| The Love of the Spirit—By Kenneth Mackenzie ..... | 8 |
| The Last Resort of the Opponents of Christian Marriage—By Walker Gwynne ..... | 9 |
| Fourteenth Sunday After Trinity—By Berkeley Minor ..... | 11 |
| Family Prayers ..... | 12 |
| Rays of Light From God's Lamp—By W. W. Rugh ..... | 12 |
| God's Way of Salvation—By A. Marshall ..... | 13 |
| Simple Rules for Reading—By Josiah Ellis ..... | 14 |
| Church Intelligence ..... | 15 |
| Family Department ..... | 17 |
| For the Young Folks ..... | 19 |
| Personal Notes ..... | 21 |



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God speaks again: "Launch out upon the deep
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## Thoughts For the Thoughtful

Those who believe themselves beaten are beaten.

"He who would gather roses must not fear thorns."

Let us not pass our lives in regretting the past, complaining of the present, and indulging false hopes of the future.

"Real happiness is cheap enough, yet how dearly we pay for its counterfeit!"

When death, the great Reconciler, has come, it is never our Tenderness we repent of, but our severity.—George Eliot.

Where we are ignorant, God is wise; where we stand blindly in the dark, He is in the light.

There are problems of life beyond the power of man to exhaust, and in that certainty of uncertainty, it is our privilege to rest. The human may and ought to repose as calmly before a confessed and unconquerable difficulty as before a confessed and discovered truth.—Dean Stanley.

We cannot kindle when we will
The fire that in the heart resides;
The spirit trembles and is still,
In mystery the soul abides.
But tasks in hours of insight willed
Can be through hours of gloom fulfilled."

If you can help it, don't be pious and dry, but pious and cheery; for "the trees of the Lord are full of sap."—Preesford.

"We never stand before God alone, but always in the fellowship of love with all His saints."

Make the place of your daily toil the scene of your Christian service! Bear your brave and faithful witness as you go about your daily business!—J. D. Jones.

Cloud of the Cross, Light of the Crown,
With even and morn my path beset,
Let pride on Calvary's steep lie down,
Let faith arise on Olivet.
—George Matheson.

Whether we be successful or whether we fail is not a matter which concerns us. It is often the failure of the good which have done more for the advance of mankind than their successes. The purpose is in the hands of God. It is ours to do our duty, and generally the duty for any one is clear if we will only be prepared to be loyal to the principles with which we have been inspired. —Bishop of Gloucester (England).


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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., SEPTEMBER 8, 1928. No. 36.


## A COMMON SENSE SUGGESTION

On page four hundred and ninety-five of the August 11 issue of The Living Church is an open letter from the Rev. Arthur W. Farnum, of Asheville, N. C., addressed to the Editor of that paper.

The letter is captioned, "A Pessimistic View", but we prefer to call it **"A Common Sense Suggestion".**

While Mr. Farnum is somewhat caustic in his reference to the "rank and file of the Church", and while we cannot and do not agree with his estimate of those who oppose the present revision, yet in loving charity and utmost good-will, we forgive him, realizing, as does he, that the present controversy raging within the Church is bound to develop a tendency to harsh criticism of one's opponents. However, we both can and do thank Mr. Farnum for his eminently sane, sensible and wholly practical suggestion, to-wit: **"Let us drop the whole matter"** (of Prayer Book revision), believing with him that the adoption of this suggestion will prove to be the "balm of Gilead" that will heal the ever-widening breach developing within the Church.

It is evident to all men that the present revision cannot be satisfactorily completed this year. Every school of thought within the Church is dissatisfied with it as indicated by the editorials, articles and open letters appearing each week in our various Church papers.

Even the staunchest advocates of the revision are agreed that certain further changes are imperatively necessary. The Prayer Book Commission, we are informed, sought to cure certain of these defects by invoking its power to "edit". As pointed out by our contemporary of The Living Church, this is a dangerous expedient. We cannot afford to establish the precedent of permitting a Commission to thus exercise the "legislative functions" pertaining exclusively to the General Convention.

Certainly none are so eager for this revision that they are willing to override the Constitution of the Church by permitting a Commission, created by that body, to encroach upon the prerogative of the General Convention. "Let everything be done decently and in order."

Peace will not come by the simple expedient of arbitrarily closing the revision and riding rough-shod over those who oppose it. Nor yet will the suggestion to publish a revised book now and a further edition three years hence meet the situation or pave the road to peace.

Neither will peace be promoted by retaining the Thirty-nine Articles in the revised Book for the revised Office in some cases lay the foundation for the teaching of Doctrines that repudiate both the letter and the spirit of the Articles.

Any conflict between the Offices and the Articles will result in a continuing uncertainty concerning the Faith and Practice of the Church. This uncertainty will accentuate, not remove, the controversial spirit already alive and fan afresh the flames of bitterness and strife we all are anxious to quench.

As Mr. Farnum states, **"The mass of the Church is not ready for Prayer Book revision".** And WHY should they be?

The 1892 Prayer Book had been in use only twenty-one years when this revision was initiated. Surely it is entitled to a longer life than that. Revision at such short intervals does not tend to stability of thought and is detrimental to the best interests of the Church, fomenting a spirit of controversy and partisan strife and bitterness that can easily be avoided by **"dropping the subject of Prayer Book revision entirely".**

It is true that individuals and groups within the Church, in defiance of her age-long historic position on such questions of Faith and Practice, are today "Praying for the Dead" and teaching the inseparably associated and allied doctrines of Purgatory, Invocation of Saints, Mariolatry, Masses for the Dead, etc., but why arbitrarily impose upon the whole Church prayers, practices and doctrines which are repugnant to them, which will offend the tender consciences of many faithful, loyal, devoted Prayer Book Churchmen, and which they are not prepared to accept.

It must be plain to the members of our General Convention, both Bishops and Deputies that any attempt to railroad through this revision in the midst of a heated controversy will be fraught with disastrous consequences. The "rank and file of the Church are not ready for Prayer Book revision", and are in no mood to be driven.

In the interests of peace and harmony, we appeal to the Bishops and Deputies of the General Convention, shortly to assemble, to **"drop this whole subject of Prayer Book revision".**

Firmly persuaded that this is the only common sense solution of the situation now confronting the Church and that its adoption will automatically foster the development of the spirit of love, charity and Christian fellowship among us and pave the way for a reconciliation between the parties to this controversy which is daily increasing in bitterness, we urge all other groups in the Church to join us in this appeal.

Using the Prayer Book of 1892, all interests within the Church have grown and developed. That Book has been the outward and visible symbol of unity that has held together groups widely divergent in thought and practice. It has had a short life—all too short. Let's give it a longer lease on life. Destroy that symbol and you will destroy the spirit of unity behind it. Retain it, and the Church will grow and thrive as never before and generations yet to come will sing as we have sung:

"We are not divided,
All one Body we,
One in hope and doctrine,
One in charity."

Let's keep the 1892 Book. Let's cling to the faith of the fathers. Let's drop the whole matter of Prayer Book revision.

# MIRACLES

Few of us realize that we live in and are parts of a miracle more stupendous than any of those of which The Holy Scriptures tell us. "Miracle" is defined in the dictionaries as something contrary to and apart from human experience and the course of nature. The definition is timid and inadequate. The radio as we have it or a man flying a hundred and fifty miles an hour in the air would have been an inconceivable miracle fifty years ago, according to that definition, contrary to all human experience, as then known, and to the course of nature. Yet both are easily explicable by natural laws and human contrivance and science.

Both human experience and the course of nature say we human beings may not fear nor love, more than a moment or so, anything unless we can see or hear or touch or feel or smell it. So it is with all other animals, to which we are akin in our bodies. Yet, man from his beginning, has had conception and perfection of the supernatural, of a Supreme, Controlling, All Mighty Power undiscoverable to the senses, known only to and by the mysterious something within him. The evolutionists do not tell us from which fish or reptile or mammal we derive it, nor how.

The conception has been debased with man's debasement. Attempts to translate, or express, it in visible forms have been made through the ages, that worship might see its object, from the beautiful marble representations of Jupiter and Minerva and Mercury by the high artists of Greece and Rome to the cows and crocodiles of Egypt and the hideous misshapen wood and stone images of the lowest savages. As sensuality grew from increasing riches, ease and idleness and the arrogance of spreading conquests and power, the deities of the dominant nations were divested of divinity, in popular imagination, desecrated and degraded more and more with the worst and coarsest of human faults and passions until Olyumpus ceased to be the serene home of ideals of majesty, strength, wisdom, superhuman manly and womanly virtues, became the scene of the villainies, vices and intrigues of dissolute gods and goddesses.

One race, comparatively obscure, poor, weak and remote, sometimes enslaved, many times disloyal, infected with moral diseases, clung through more centuries than we know to faith in an Almighty, All-Wise, Immaculate, Merciful and Loving Creator and Universal Father, after every lapse returned to humble and penitent worship of Him. This people provided the imperishable and only record of its own vicissitudes and wanderings, the punishments justly inflicted, its humble acknowledgments of its own treasons and sins, the forgiveness accorded it, the mercies bestowed, the deliverances, sufferings and triumphs, achievements and humiliations. King and emperors planned and instructed for the extinction of this race, conquered it, slew its young, carried its old into captivity, destroyed its cities and temples, scattered it afar. From the uttermost parts of the then known earth and from many varying conditions the members of this race were held together by the one invisible, soundless bond, the communion of their souls united in prayer and adoration to the Jehovah in whom they believed. When the race was subjugated, despised, driven, divided into groups and colonies separated from each other by vast distances and obstacles, came to its ancestral home land a Being in form of man who died in agonies and amid vituperations, insults and humiliations, young, as we count human life, who taught and preached in His own country three or four years and whose Name and Spirit and Words and teachings rule, after more than nineteen hundred years, a world many times wider than those who lived in His time dreamed, the human race many times multiplied.

Wherever the flags of the earth's conquering, dominant, most powerful, nations fly the Cross stands near. The flags proclaim valor and victory, the glorious courage which in the cruel crucible of defeat has made inspiration to new and more noble endeavor, from the bitter herbs of disaster has distilled higher aspiration and purpose, from adversity gathered the jewel of finer achievement, from the errors of one day acquired wisdom for the next. Each of these mighty nations, the mightiest of all grown on soil and from peoples unknown to Judea, give reverence and worship to the same Jehovah, never seen by any man, who was worshipped as the Supreme and Omnipotent by the obscure and wandering tribe of so many thousands of years ago—and for the gods of Greece and Rome, Babylon and Assyria and Egypt, there are no believers and no worshippers. Each of these ruling, master, nations of now accepts the Cross, instrument of long agony and public shame, as the symbol of its sweetest, dearest, highest hopes, the human life finished on it and the Redemption begun and accomplished on it as the promise for mankind here and in the hidden hereafter.

Grovelling materialistic philosophers, compressing their minds to government and limitations of the senses, laboriously attempting to reduce us to the level of accidentally amplified and slightly improved animals, with enlarged capacities for harm, try to tell us that in this belief and faith, living through so many centuries of changes and development, there is no meaning. They scoff, through feeble, purblind vision, at the events of the present, the fast prevailing Spirit of the Sufferer on the Cross, the wonderfully swift progress toward fulfillment of the Annunciation promise of peace on earth and good-will among all men. Those who look at the facts straightly and honestly, who consider history and reason from the knowledge we have, must see a continuing and magnificent miracle—not only departure from the ordinary course of nature and human tendencies and experience, as we know of nature and humanity, and from the guidance of the senses, but distinct, unquestionable evidence of Power beyond our comprehension. As Addison wrote of the stars in the firmament, so we may regard the past and present as constituting the greatest miracle of all, the long continuing miracle, to reason's ear rejoicing, telling of purposes with which our imaginations may be enraptured but above the compass of our thought; of Supreme Benevolence by which all our faithful prayers shall be answered, we may not know how nor when; of cure and bountiful blessings and fulfilment of promises by Him to whom a thousand years are as yesterday and a watch in the night.

**Alfred B. Williams.**

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### WALKING WITH GOD.

Who walks with God must take His way
Across far distances and gray
To goals that others do not see,
Where others do not care to be.
Who walks with God must have no fear
When danger and defeat appear,
Nor stop when every hope seems gone,
For God, our God, moves ever on.

Who walks with God must press ahead
When sun or cloud is overhead,
When all the waiting thousands cheer,
Or when they only stop to sneer:
When all the challenge leaves the hours
And naught is left but jaded powers.
But he will some day reach the dawn,
For God, our God, moves ever one.

—Clarence E. Flynn, in
Western Christian Advocate.

# THE TUBERCULOSIS PRAYER LEAGUE

WILL YOU PRAY FOR A CURE FOR TUBERCULOSIS—

THIS call to prayer is sent to all nations by The Tuberculosis Prayer League (an undenomination fellowship of daily prayer). Headquarters, Catawba Sanatorium, Virginia, U. S. A. Motto: "For Christ and the Healing of the Nations".

Thus saith Christ the Son of the Living God: "Without Me ye can do nothing" (John 15:5). Also, "If ye keep My commandments ye shall abide in My love" (John 15: 10). We have every reason to believe that if we keep God's Commandments and try to meet His requirements that He will heal our bodies.

The Bible clearly reveals that distress of nations such as pestilence and famine is to turn the people from unbelief, disobedience and sin ,and draw them closer to God (2 Chron. 7:13-14; Hosea 5:15, 6:10; Eph. 5:6; Zech. 8:21; Luke 13:1-5; Numbers 21:4-8; John 3:14-15; 12:32). The way provided is faith in Jesus Christ and prayer in His Name (John 14:6, 13; Matt. 9:2-6; Mark 10:46-52).

In sincere repentance and with His help let us put away irreverence, indifference and sin and unitedly bow before God. Let us read the Bible praying in Jesus' Name for the Holy Spirit to teach us and prepare us to serve (John 14: 26; 15:7). By doing this we will find the answer to our insistent "Why"? (Note John 15:2.) Affliction becomes a crown of victory when we let it increase our loyalty to God and our love for one another (Rom. 5:3; Heb. 10:35; 36, 38). Let us Like Paul "Thank God and take courage" (Acts 28:15).

God's Word shows us how to win. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you" (Matt. 6:33). That is, make following Christ's example and teaching the first thing in life and everything that is necessary for our material and physical welfare will be made available to us. In accordance with this clear teaching the purpose of the Prayer League is twofold.

First: To glorify God.

Second: To bring united, persevering prayer to the support of medicine, scientific research, anti-tuberculosis organizations and all sufferers to aid them in their efforts to conquer tuberculosis; that the people may "bear witness", and finish the work God gave them to do. (See Mark 13:34; Luke 9:2; Luke 10:2; Mark 5:18-19.)

Christ provided for united prayer and gave a special promise concerning it to those who desire to obey Him. "Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven; for where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19, 20).

We are also told, "Confess your faults one to another and pray one for another that ye may be healed" (James 5:16).

Pledge of Membership in the Tuberculosis Prayer League:

> I will earnestly endeavor to observe eleven o'clock every morning, or once daily, for silent united prayer in which I will ask the Father in the name of Jesus Christ for the outpouring of His blessing upon every effort to combat tuberculosis; that a more effectual remedy may be added to us, and every sufferer shall be given strength to "overcome" according to His will.

While we pray let us thankfully and conscientiously use every available means for the prevention and cure of tuberculosis; helping the battle against it in every way we can. God will finish the work He has begun. (Note Jas. 1:17; 2:15-22.)

Extension of the prayer depends on the love of God in those who learn of it. Tell others, especially victims of tuberculosis and those interested in them. Also interest churches, missionaries, schools and organizations. Ask them to join us in our petition, broadcast the message, translate it into other languages and send to mission stations and to the press (Matt. 28:19-20; Mark 10:49).

If you are connected with a tuberculosis institution, please notify us if you have a Chapter of the Prayer League there. If not, ask the patients to join in the prayer, sending the appeal where you cannot go in person, and telling new ones as they come. Plead for the prayer bell—just the same old sanatorium bell—to be rung at a definite time daily, as a reminder of the united prayer.

Suggestions for founding a Chapter of the Prayer League will be gladly sent you. Kindly send your signature of membership, also names of all who join you in the promise to try to pray daily until a curative remedy is proven, and thanks returned to God. No funds are solicited in any way.

**Address: The Tuberculosis Prayer League**
**Headquarters, Catawba Sanatorium, Virginia, U. S. A.**

"Behold I have set before thee an open door and no man can shut it; for thou hast a little strength, and hast kept My Word, and has not denied My Name" (Rev. 3:8).

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by L. C. C., of Richmond, Va.:

> "To be spiritual minded is life and peace" (Rom. 8:6).

### CROWNED OR CRUCIFIED.

I stood alone at the bar of God,
In the hush of the twilight dim,
And faced the question that pierced my heart:
"What will you do with Him?
Crowned or crucified? which shall it be?"
No other choice was offered me.

I looked on the face so marred with tears,
That were shed in His agony.
The look in His kind eye broke my heart,
'Twas full of love for me,
"The crown or the cross," is seemed to say;
"For or against me—choose thou today."

He held out His loving hands to me.
While He pleadingly said, "Obey;
Make me Thy choice for I love Thee so.
And I could not say Him nay.
Crowned, not crucified, thus it must be;
No other way was open to me.

I knelt to tears at the feet of Christ,
In the hush of the twilight dim,
And all that I was, or hoped, or sought,
Surrendered unto Him.
Crowned, not crucified, my heart shall know
No king but Christ who loveth me so.

—Burning Bush.

### A QUIET PLACE.

'Mid all the traffic of the ways—
Turmoils without, within—
Make in my heart a quiet place,
And come and dwell therein!

—A little shrine of quietness,
All sacred to Thyself,
Where Thou shalt all my soul possess
And I may find myself;

—A little place of mystic grace,
Of self and sin swept bare,
Why I may look into Thy face,
And talk with Thee in prayer.

Come!—occupy my silent place,
And make Thy dwelling there!
More grace is wrought in quietness
Than any is aware.

—Selected.

# THE LOVE OF THE SPIRIT

By Kenneth Mackenzie

HAVING considered the fruit of the Spirit in its rounded wholesomeness as defined by the Apostle in Gal. 5:22, 23, we now turn to the phase of the truth discerned in the manner of its bestowment. This is not an objective process; the gift cannot be divorced from the Giver. In this lies a vital distinction. When Henry Drummond issued his winsome challenge to Christian love in the memorable essay, "The Greatest Thing in the World", countless unregenerated persons at once avowed, "If that is all there is of Christianity, we may all have it", and forthwith proceeded to establish themselves in this new and easy-going avenue of life. But they assumed the love he was espousing to be a cultivation by the sheer force of will-dedication. The subtlety of this situation was, to many of us, perilous because the foundation of the love of which the Apostle was dilating in First Corinthians thirteen, and from which Drummond took his text, was and is an essential faith in the Son of God as the medium through whom alone the gift could be conferred. That love has its point and pith in the inexhaustible love of God for a lost world, demonstrated in the gift of God's Son to be the Redeemer. The Apostle was directing his words to believers, who had accepted all the counsel of God (Acts 20:27), through penitence for sin and faith in the salvation from sin provided by the Lord Jesus. St. Paul was not offering suggestions about love to those who had refused to acknowledge the sovereignty of the Redeemer, but to the family of God. And this was Drummond's position as well. He did not for a moment suspect that the effect of his plea to living Christians would be so misinterpreted. But the giddy world, the highly moral, the religiously curious reversed the divine order and thought to pluck from the tree of Christian virtues, this especial fruit of the Spirit, regardless of the fact that it could not belong to any but those who are partakers of the entire life of the tree.

We are beset by a baffling perplexity all about us in the lives of those who aspire to exhibit in such lives this manifestation of the fruit of the Spirit, which is the most plausible to human nature, the most facile of expression. The demand is pressed upon us, "Why should not these excellent folk, who shame many Christians by their exemplary lives, be uncounted in the sight of God"? He alone can answer that; it is not within our province. All we know is that there is a life "hid with Christ in God", the source of which is the Cross of Calvary, the unction of which is the resurrection of the Son of God, the possession of which comes alone from the illumination of that Holy Spirit which He promised and did send into the world on that long-ago Pentecost. We have no disposition to establish a philosophy as to the status of those who repudiate the method by which the Lord Jesus leads His willing ones into the world of spiritual union with Himself. They may speculate, throw out their intellectual deductions, defy any contradiction of their postulate that the man who does not have faith in Christ as a Saviour is just as good as the man who does. We must be silent; we know what we believe; and simple as unquestioning children we abide in our Father's order for us. We are guileless enough to know what the love of the Spirit is, to the exclusion of any controversy as to who does not have it. We are not concerned with the counterfeit, while we have the joy of the possession of the genuine.

Let us be certified that this is by no means a position of self-righteousness. The very Spirit whom we honor as the spring of our new life forbids such an attitude. Humility becomes us. Any other frame would be a grief to Him. And the very fact that we sense danger is proof to us that we have His indwelling. For He cannot permit the gendering of pride in the possession of the gifts which are in His province to bestow.

So then, the fruit of the Spirit, demonstrated in love, the love which is His own essential quality, must proceed from vital union with Him. And the fruit of that life may not be appropriated separately from Him as the very life which we live. He will not, cannot humor us in looking for things when He has brought us to a place where He Himself is revealed to us as the exclusive prize. The inherent character of our holy faith is that it involves a passion for a Person. As an ethical system, Christianity may be commended by those who look upon it from the viewpoint of cold, self-generated criticism, or a warm appreciation of the life and character of the Founder. The man in Christ is the man who cries in exultant conquest, "For to me to live is Christ". But that forbids such a man to look for anything apart from the Provider. Therefore one cannot have a loving spirit unless there is union with Himself, the personification of love. Our Lord can have no portion with those who claim to have been coworkers with Him in self-appointed fellowships. Scathingly has He uttered His pronunciamento to all such (Matt. 7: 21-23), "I never knew you". He has shown us the door; and He minces no words in His description of those who would imitate His way and deny Him (John 10:1-10). He can no more avoid this seeming arrogance than He can nullify the processes by which, in the good pleasure of God, He has become the One pre-eminent (Col. 1:18). And we stand loyally with Him in this. If the highly moral, who would have the gospel without the Cross and all that follows the Cross, audaciously holding to the standard that the love they show to the world must be as commendable as that which we would vindicate as the fruits of the Spirit, present an unanswerable contention, we look alone to Him. There is nothing in us. There is everything in Him.

Therefore, the love of the Spirit is a divinely imparted quality. While we may bless God for the manifestation of love, human-wise that seeks by all means to alleviate suffering, to uplift a fallen world, to inspire with high ideals the sincere seekers after truth, we know what we have believed; wherein we stand; how strong is our confidence; how sure our inheritance. And we accept the test of the love of the Spirit furnished by the Apostle in the catalogue of dispositions enumerated in the matchless thirteenth of First Corinthians: It was a love, which like the Lord the Giver, suffers long; and is kind, as it suffers (Gal. 5:22; Luke 6:35); envies not (Luke 12:15); makes no parade (Matt. 11:28-30); is not puffed up (Luke 14:11); is not rude (Eph. 5:1, 2); is not selfish (John 4:34; 6:38; 8:29); is not easily provoked (2 Cor. 10:1-5); bears no malice (Eph. 4:31, 32); rejoices not in wrong-doing (1 Cor. 6:9-11); rejoices in the truth (John 14:6); knows how to be silent (Matt. 26:63); is trustful (Mark 11:22); is hopeful (Rom. 11:13); is patient (Rom. 15:5); is enduring (1 Peter 1:6-9); never fails (1 Cor. 13:4-8).

Therefore, when we speak of the love of the Spirit, as a part of the fruitage of His indwelling, we conclude that love is an indissoluble part of Himself. He can never be anything else. The love of the Spirit (Rom. 15:30) is not a divine provision, as one would take from a stock of earthly materials. He Himself is love; and having Him we are made partakers of Himself, for all that He can be to us and for us. And He gives us Himself that through our eyes He may look upon a world hungry for His love; that through our members He may serve a needy humanity, radiating through our contacts with others the inestimable light of His unquenchable love for a lost world and His unspeakable devotion to all who are the lovers of the Son of God.

### GET A TRANSFER.

If you're on the gloomy line,
Get a transfer;
If you're inclined to fret and pine,
Get a transfer;
Get off the track of doubt and gloom,
Get on the sunshine train, there's room;
Get a transfer.
If you're on the Worry train,
Get a transfer;
You mustn't stay there and complain,
Get a transfer;
Get a transfer;
The Cheerful cars are passing through,
And there's lots of room for you,
Get a transfer.

—Anon.

### UNIVERSAL PEACE.

We sleep and wake and sleep, but all things move
The sun flies forward to his brother suns;
The dark earth follows—wheeled in his eclipse;
And human things, returned on themselves,
Move onward, leading up the golden year.

Fly, happy, happy sails, and bear the press;
Fly happy with the mission of the cross;
Knit land to land, and blowing heavenward
With silks and fruits and spices, clear of toll,
Enrich the markets of the golden year.

But we grow old—Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land
And like a lane of heaven across the sea
Through all the circle of the golden year!

—Alfred Tennyson.

# THE LAST RESORT OF OPPONENTS OF CHRISTIAN MARAIAGE

By the Reverend Walker Gwynne, D. D.

Secretary of the Sanctity of Marriage Association.

### 1. The Witness of the New Testament "Mutilated, Unhistorical, and False".

THE latest illustration of the extreme to which the opponents of the indissoluble character of Christian marriage are driven is a bold attack on the accuracy of St. Mark's account of Christ's teaching in 10:2-12, and incidentally that of St. Paul and St. Luke, by a prominent clergyman of the Church of England (Divorce and Nullity, by Dr. R. H. Charles, Archdeacon of Westminster, T. and T. Clark, Edinburgh, 1927).

The particular purpose of this volume is to "prove", from St. Matt. 5:32 and 19:9, (1) that "fornication" in the same sentence with "adultery", means adultery; and (2), that "when the husband is disloyal to his wife, or the wife to her husband, the marriage is ipso facto dissolved"; and "the state in issuing the decree of divorce is not putting asunder those whom God hath joined together, but is only recognizing the already existing fact, that, by the disloyalty of either or both, the persons in question have already put themselves asunder" (Pp. 2, 3).

Without going into the special pleading with which the author reaches this conclusion, it is only necessary to call attention to the extraordinary dogmatic way in which this thesis is "proved". It is little less, in fact, than a series of unsubstantiated assertions that St. Mark's account of our Lord's words in 10:2-12, dealing with the same incident as that recorded by St. Matthew in 19:3-9, is entirely wrong, "mutilated, distorted, untrustworthy, unhistorical and false, obviously rewritten to prove a dogma" (passim). A few quotations, strung together, as they are, by a slender thread of argument, will show the short and easy way in which this is made "obvious".

"Let us now compare the narratives in the first two Gospels which are so hopelessly at variance on this question" (p. 6):

"These eight verses (Matt. 19:3-9) ought not to be taken in connection with the three that follow (10-12)" (p. 8).

"The question put by the Pharisees is authentic in Matthew, but unhistorical in Mark—and put in a form impossible for any sane and self-respecting Jew" (p. 9).

Referring to the question of the Pharisees, "Is it lawful for a man to put away his wife for every cause"? the author writes, "In Mark this question has been mutilated, and the form in which it has been transmited is unhistorical and false" (p. 10).

"In this much edited and distorted narrative in Mark these words make it clear, etc." (p. 15).

"Mark's narrative contains another misrepresentation of fact is ascribing to Christ the wholly gratuitous and unhistorical statement that the wife was not to divorce her husband" (p. 17). "It is unhistorical," he adds, "in other respects. First, it contains another gross mis-statement of facts. Second, it assigns to the Pharisee words which were uttered by Christ, and assigns to Christ words which were used by the Pharisees" (p. 17).

"The disordered text of Mark compared with the clear and logical order of Matthew. The former untrustworthy from start to finish" (p. 22).

"But we have not yet exhausted Mark's inaccuracies . . . Mark represents our Lord as weakly asking, 'What did Moses command you'?" (p. 24).

"Thus the entire narrative in Mark is false in its statement of fact, and hopelessly feeble in its style" (p. 25).

In his "Summary of conclusions", Dr. Charles writes: "It is my aim to show that Matthew deliberately (italicized in p. 6) rejected the narrative in Mark as unhistorical", and that his report of Christ as teaching "that marriage was indissoluble under all circumstances", was due to a "falsifier of the text"; and that "it follows that there is no evidence in the Gospels of any kind to prove that marriage is indissoluble" (Pp. 30, 31, 34). Again, he writes, "The conclusion that the bond of marriage is severed by disloyalty is (apart from the untrustworthy record in Mark 10:2-12), that of the entire New Testament (First, Third and Fourth Evangelists, and 1 Cor.)" (p. 4, note).

He is forced to confess indeed that "the aim of the Second Evangelist is clearly to prove that, according to the teaching of Christ, marriage is absolutely indissoluble" (p. 31).

He confesses also, that the statement of St. Luke (16:18), the most scholarly and historically accurate of all the Evangelists, "standing alone and severed (why "severed"?) from its context, could be taken as declaring the indissolubility of marriage". He tries his best also to get rid of the plain teaching of St. Paul, whose record is earlier than the earliest of the Evangelists, when he writes, "Not I command, but the Lord (Jesus)", that the separated wife must "remain unmarried, or be reconciled to her husband" (1 Cor. 7:11). Then, with strange inconsistency, he confesses this to be "a true logion, a true saying of our Lord", while he proceeds to becloud with a wholly irrelevant argument about the Jewish law (though the Apostle, like St. Mark, is writing for Gentiles) which allowed a woman to forsake her husband, but not to divorce him (Pp. 32, 21, 22, 28).

So, after getting rid, by this short and easy method of St. Paul, St. Luke and St. Mark, Dr. Charles finds in St. Matthew, with its "except for fornication", and his deliberate rejection of the Marcan record (p. 6), that marriage is only a contract, subject ipso facto to instant dissolution, "when there is an absolute breach of its essential conditions" (p. 2); "and that the guitless has the right to contract a fresh marriage" (Pp. 4, 5).

### 2. Two False Assumptions.

(1) As to the first assumption, it is true that fornication and adutlery are synonymous. Both passages testify plainly that adultery is only used to define the sin of a married person, or of an unmarried person who marries one who is divorced. In St. Matt. 15:19, also St. Mark 7:21 and 1 Cor. 6:9, the two words are used in the same sentence, as they are used here, in evident contrast or contra-distinction. Adultery in a loose way may be called fornication as including all illicit intercourse, even incest (1 Cor. 5:1). But fornication of itself can no more be forced to mean adultery than to mean incest.

It was only carelessness, and haste, and lack of scholarship in the General Convention of 1868 that permitted "fornication" in St. Matthew to be transformed into "adultery" in the canon. If the word "fornication" had been put there as the first premise of all that follows, the falsity of the argument would have been so evident, that the fatal proviso and exception would have been removed long ago.

(2) As to the second assumption, it needs only to be said that, whether "except it be for fornication" be our Lord's own words, or else the editorial explanation of a Jewish editor of the first or second century, for the benefit of Jewish readers, it cannot possibly be made to mean permission for re-marriage for either innocent or guilty. For, while the grammatical construction definitely allows "putting away" under certain circumstances, as does St. Paul, it just as definitely condemns re-marriage as adultery.

We have then in this little book of less than one hundred pages, of which only thirty-four are devoted to "Divorce", a long series of unsupported assertions and assumptions, concerning which the whole Church of the first three centuries was living in absolute ignorance, as shown both by her definite teaching and by her discipline. It was to that age, when the unwritten tradition of "the mind of Christ" from the lips of Apostolic and sub-Apostolic men, and the written tradition of at least two of those centuries, was fresh and clear, that our English reformers in the sixteenth and seventeenth centuries confidently appealed for confirmation of the faith. That also is our only safe rule of interpretation today.

Yet it is this series of assumptions which the author makes the basis of his final and sweeping assertion that "the narrative in Mark stands alone, and is unhistorical, being obviously written to prove a dogma". And then he adds: "This dogma, therefore, is a human fiction (p. 34)". This kind of criticism of a Greek text that has stood the test of 1,800 years, especially of the keen, and often hostile, scrutiny and research of the last hundred years, suggests rather the methods of the butcher than of the skilled hand of the surgeon, or the thoughtful diagnosis of the physician. It may be safely left, however, to the sane and unprejudiced judgment of humble disciples of our Lord to decide upon its merits.

For those who are so fortunate as to possess a copy of Archbishop Alexander's "Leading Ideals of the Gospels", it would be enlightening to read there the many remarkable signs of accuracy, "the life-like details" which are found only in St. Mark, in spite of his Gospel being the briefest of all; a very "picture gallery of memory" of the looks and feelings, and even the thoughts of Christ (Chapter 3). And this is the Gospel that is singled out as bearing false witness to Him![1]

It is to be remembered that St. Mark, the author of the earliest of the four Gospels, was the nephew of St. Barnabas, and that the home of his mother, Mary, was the centre of Christian life in Jerusalem, while the Apostles were still gathering there (Col. 4:10; Acts 12:12). He was an early companion of St. Barnabas and St. Paul (Acts 12:25), and later, companion and beloved "son" of St. Peter (1 Pet. 5: 13), the friend of his mother in his youthful days in Jerusalem. All early tradition testifies, and internal evidence confirms the fact, that it was directly under the eye and preaching of St. Peter that he wrote the story of our Lord's life and teaching. (See Eusebius 2:14 and 6:14.)

Such criticism, if applied to other things besides divorce, the divinity of our Lord for instance, would soon leave us, not merely the rags and remnants of what St. John calls "The Everlasting Gospel", but no Gospel at all—a merely human and fallible Christ, and a new and easy morality adapted to the low and selfish desires and fancies of the moment.

### 3. "Companionate Marriage" Unintentionally but Logically Stimulated and Taught by the Canon.

This process of Dr. Charles is so easy. With the witness of St. Mark "proved" to be "mutilated, distorted, untrustworthy, unhistorical, a human fiction, and false", the central fortress is taken, and victory is complete. Thus, "the whole problem of divorce" under consideration by the Joint Commission of 1925 is simplified. It is not now the interpretation of an apparently, but not really, obscure "exception" in St. Matthew that is at stake, but rejection or acceptance of the text of the New Testament as it has stood against the attacks of unbelievers and real critics alike, for eighteen centuries.

It is well that this challenge should be made thus openly, and that, not only the great Council of our own Church, but "all who believe and call themselves Christians", should understand the REAL ISSUE. They must choose one or other of two things: Either (1) "The Everlasting Gospel", the only Gospel that we have, with its unchanging morality, as it has been handed on in the Church of all the ages, bringing peace and joy and hope, and life itself, to every generation, and the essential foundation of family and home and nation. Or (2) they must discard this Gospel as a shadowy "ideal", at best a body without bones, a bundle of uncertainties and inconsistencies, and as the teacher of a "new" and very different moral.ty.

In brief, the union of man and wife is either "the profound and matchless oneness of Christian marriage", as Gladstone expressed it, and as every Anglican Prayer Book, as well as our own, still teaches it; or, it is in logical effect "companionate" or "trial" marriage. That is, it is only a contract depending on an "if", subject to the whim or fancy of one or both of the parties, and that by the easiest possible method, a single act of passion or deliberation, or even only the pretense of it.[2]

### 4. "Conditions" of Divorce are not "Causes".

One other issue needs to be made clear to the Church and the Convention alike. In the resolution under which the Joint Commission was appointed it is specified that the purpose is "to study the whole problem of divorce, its conditions and causes". If by this definition is meant that conditions and causes comprise "the whole problem", it is very important to understand that, while conditions may influence for good or evil the growth of the disease, in themselves they are not causes. Every age, even every generation in this fast living age, has its own conditions.

Israel, a little nation of believers amidst a whole world of pagans, had its own peculiar conditions. Athens and Rome had theirs. The breaking up of the Roman Empire, the days of feudalism, the Renaissance, the sixteenth century, all had conditions of their own. Ours are different, that is all. They may be dangers to avoid or overcome, but they are not causes. When we have exhausted the whole list of modern conditions, social and economic—the effects of war, excessive wealth or poverty, idle rich or crowded poor, nerve-racking business or feverish pleasure, new inventions, the bicycle and auto, Friday evening dances and week-end parties—we have not reached a single cause. The root of the disease is not there, and there is danger of wasting time and thought on that aspect of the problem.

The real causes of divorce and its rapid increase today lie deeper than any or all of these everchanging conditions. Conditions may be less or more favorable to religion and morality as the generations come and go. With similar conditions to ours all about Him—worldliness, paganism or semi-paganism, wealth or poverty, in that "evil and adulterous generation", the Lord Jesus, like a wise physician, distinguishes clearly between surface conditions and causes. He singles out the quality of each human heart as the prime cause and source of sin. "Out of the heart proceed evil thoughts, murders, adulteries, fornications" (Matt. 15:19).

### 5. The Only Possible Cure.

It follows, therefore, that the only real cure for this as for every other form of sin must be sought, not in improved external conditions, but in the power and grace that can only be found in Christ and in obedience to His command. No matter what improvements we may effect, the causes will continue. It follows also that if the Church has been untrue to her trust, one chief and prolific cause of this appalling disease, this cancer that is eating out the very life of family and home in America, will be found in her failure to teach and preach, in pulpit and canon, in school and home, the truth as taught by Him, and clearly expressed in her office for "The Solemnization of Holy Matrimony", where we find no "except" whatever nor any uncertain voice.

On the contrary, so far has this American Church failed to do this, she has been preaching and teaching by her canon for the last sixty years to most willing ears, silently but most effectively, that, in despite of her warnings against entering this holy estate "unadvisedly or lightly", nevertheless, her children need not be so very careful after all. For there is one simple and easy way, she declares, by which she will, in certain circumstances, permit a second marriage, and a third, or even a fourth, if the first should prove a failure or a disappointment.

Nor is this interpretation of her cause mere conjecture or possibility. As every parish priest of experience, and every intelligent layman or laywoman, who has knowledge of what young people are talking about today, knows full well, this kind of teaching by the canon, evasive and conditional as it is, is discussed freely among them, and acted upon.

### 6. The Fatal Harvest of Untruth.

And with what result? Why wonder that our forty-eight civil legislatures with complete logic have added to the canon's one cause (and that the easiest) fifty other causes, many of them in the eyes of both God and men of greater weight than this sin of passion? Why wonder also that we see this giant nation in earthly wealth and power, with its "head of fine gold", but its "feet of iron and clay", its vast multitude of broken homes (nearly two hundred thousand every year), and its fatherless or motherless children, or with three or four "fathers" or "mothers", deprived of that home influence and Christian training which form the only possible basis of enduring civilization?

Our latest official report (for 1926) shows one divorce to exery six and a fraction marriages in the United States, while our neighbor, Canada, with Christ's law in the Church, and a very few causes for divorce in the State, has only one divorce to every one hundred and twenty-one marriages! In view of such conditions we may well ask, with something akin to despair, "What shall the end be for our children, and our children's children?"

Here is what is called the sure test of pragmatism as taught by our Lord Himself, when He said, "By their fruits ye shall know them". It has been truly said that both "The Church and the world today are face to face, not so much with a question of Scriptural exegesis, as with a condition so horrible that it must be dealt with by heroic measures."

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[2]There has been much said recently about our Lord having held an "ideal" of marriage, a mere counsel of perfection, and that He never "legislated" on divorce or anything else. Such writers and speakers seem wholly to forget that His supreme test of true religion, in addition to the Ten Commandments, as summed up in the duty to God and our neighbor, is this: "If ye love Me keep My commandments." Have they not also forgotten that He gave to His Church in the most authoritative manner the keys of His Kingdom, to open or close, to bind or loose, not contrary to, but in strict accordance with, His commandments. If all this is only "idealism", then why have any laws at all, civil or ecclesiastical? Why not have an "ideal" of love, and honesty, and truthfulness, and dispense altogether with the Sixth and Eighth and Ninth Commandment as well as the Seventh?

Our Lord did not forbid separation for urgent cause. But He did demand that, no matter what trials or wrongs have been endured before separation, there shall be no remarriage while the other partner lives. In His loving severity and mercy, He knew that such an allowance even to the most innocent sufferer would only open the floodgates for infinitely greater unhappiness to countless multitudes.

Sympathy with the sufferer every Christian feels and approves. Sympathy even with the guilty sufferer is a virtue, if there are signs of repentance. But sympathy must never be allowed to become a maudlin sentiment. "The sentimentalist," writes Dean Inge, "is kindly only to be cruel, and unwittingly promotes precisely the results he most deprecates."

The crucial question to ask ourselves is, "Have we any right to allow our sympathy to go beyond its proper bounds of heart and affection, where alone it belongs?" One Apostle bids us "speak the truth in love". Another bids us "love in truth". For untruth can never be love. He who spake those stern and unmistakable words, that remarriage after divorce is adultery, was not only infinitely wise, but also infinitely loving. To claim, then, that any law of the Church that only complies with His "commandment" is cruel, is to condemn Him as cruel. There is no escape from this dilemma.

# FOURTEENTH SUNDAY AFTER TRINITY

## By Berkeley Minor

**COLLECT.**

Almighty and Everlasting God, Give unto us the increase of faith, hope and charity, and that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ, our Lord. Amen.

THE petition bases the obtaining of the promises on loving God's Commandments. A loving obedience is a prime condition of happiness in this life, especially in home-life of the child; so in our heavenly Father's household, either here or hereafter, no mere perfunctory obedience will avail for real happiness, which depends on full sympathy between child and parent, or between servant and master.

The petition for "increase of faith, hope and charity" is a wide petition indeed; yet wider than the promises justify which are ours, if we learn to love God's commandments. As old John Newton sings:

"Thou art coming to a King;
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much."

"Ask too much!" No, we can never ask too much of such spiritual blessings as Faith, Hope and Charity. The only limit is our capacity to receive. Too much for our good we often ask, of temporal blessings and fail to receive, because **He** knows our needs and gives more wisely than we ask.

St. Paul says (1 Cor. 13:2): "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." So the petition of our collect seems wise in adding to the prayer increase of hope and love, especially love, the greatest of the three.

THE Epistle for the Fourteenth Sunday after Trinity is Gal. 5:16-24, and tells of the life-long warfare the Chrstian must wage, if he be a true follower of his Lord and Master, setting forth the seventeen "works of the flesh", and the nine "fruits of the Spirit". It is well to note that four of these works of the flesh are sins of impurity, and are put first, in one group, and justly so, for they are Satan's favorite means af assailing "Man-soul", and by them he oftenest prevails, and shuts out his victim from the Kingdom of God. Of the other works of the flesh, hatred, wrath, and envyings are the worst; and they are always rampant in the world.

We do well to consider that from the right and proper gratification of our appetites, desires and affections, through the five senses come the fruits of the Spirit and from their improper and excessive indulgences arise the works of the flesh. They are the "springs of action" of the soul, and must be rightly guided for happiness. All efforts to deaden them or crush them by ascetics and hermits have failed. The results of such efforts have never been true happiness, and often disastrous to character. Our Epistle teaches this guidance: "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh," and teaches also that we cannot do the things that we would, save by the power of "God, the Holy Ghost, who sanctifieth us and all the people of God". For those who "walk in the Spirit", i. e., are led by the Spirit, there is no law to control or compel. Such are no longer under the law in the way Paul considered himself before his conversion, when he knew "nothing against himself, yet was not thereby justified" (1 Cor. 4:4). With the fruits of the Spirit enumerated in this Gospel comes the consciousness that the bearer of them is not under the law; against such there is no law". His life is no longer a struggle to keep the law and win salvation so; but a life "hid with Christ in God" (Col. 3:3), a struggle still, for we must ever "strive to enter in at the straight gate" (Luke 13:24); but no longer a fruitless, hopeless one, having Jesus as "the Author and **Finisher** of our faith" (Heb. 12:2). With His help, through the gift of the Comforter, "we lay aside every weight and the sin that doth so easily beset us", and "run with patience the race that is set before us" (Heb. 12:1). That laying aside the besetting sin and that patient running are unspeakable gifts of Jesus to His loved ones. "Thanks be unto God for His unspeakable gift" (2 Cor. 9:15).

The last verse of our Epistle must have encouraged many a monk, a nun, and hermit in ascetic devotion, vain efforts not merely to control, but to kill and crucify the flesh with the affections and lusts. Such isolation of texts has led to much wrong-doing by many good men. Exodus 22: 18 has caused many murders of innocent folk, by good men, thinking they were obeying God's command, "Thou shalt not suffer a witch to live". Crucifying the flesh should not be taken more literally than Luke 6:29, touching resistance to evil, or Luke 14:26, which enjoins one who accepts Christ to hate his nearest and dearest. Crucifixion of the flesh means complete self-control, like that which enabled Jesus for our sake to "endure the cross, despising the shame" (Heb. 12:2). Such **complete** self-mastery is not for us in this time of trial, but the goal will be reached, if we resist unto blood, striving against sin (Heb. 12:4), resting on **Him** who promises grace sufficient in time of need.

THE Gospel for this Fourteenth Sunday after Trinity is Luke 17:11-9, and gives Luke's account (the only one) of the healing of the ten lepers, of whom only one seems to have been grateful. It has long been a "hard saying" to me, this ingratitude of the nine who "as they went were cleansed". I'd fain think that they merely put off the expression of their thanks to God, and to His Son for the cure, till they had done Jesus' bidding, and "showed themselves unto the priests", and received their testimony to the healing, and offered the gifts required by the law. But Jesus who knew men's thoughts says plainly: "There are not found that returned to give glory to God, save this stranger". Is it possible that they (the nine), being Jews, were so narrowed by Levitic ceremonial as to think that it must take precedence of everything, even to the natural outburst of thanksgiving that took possession of the Samaritan? If so, Jesus may have meant simply to condemn their ritualism, and not to stamp their behavior as base ingratitude. It is easier to suppose this than nine out of ten men could be entirely devoid of gratitude for such gracious kindness. We see here the utterly wretched state of a leper in those days; a misery so great that all differences of caste are forgotten; even the Jews and Samaritan forget the national hatred of centuries, and beg together. Jesus' testimony to this man's faith, "Thy faith hath made thee whole", naturally leads us to consider in what respect the Samaritan's faith differed from that of the other nine. They surely had faith also, for they had appealed to Him, "Jesus, Master, have mercy on us", and had been healed. How far we may believe their faith was a **saving** faith, we cannot determine. We know nothing of their life after this, nor indeed of the Samaritan's; but we may be sure that this "stranger", with a heart full of gratitude, went away a far happier man than the nine. "Bonum est confiteri," "It is a good thing to give thanks unto the Lord and to sing prises unto Thy name, O Most Highest" (Ps. 92:1); and again Ps. 147: 1): "Oh, praise the Lord; for it is a good thing to sing praises unto our God, yea, a joyful and pleasant thing it is to be thankful." But Jesus does not say to this stranger

as He said to the sick of the palsy: "Son, be of good cheer, thy sins be forgiven thee" (Matt. 9:2). Of this repentance and faith, those requisites for salvation, we have no proof; only gratitude appears, and he gives God the glory; it does not appear that the Samaritan recognized the divine power of healing in Jesus; so we are left much in the dark as to the spiritual state of this stranger. Yet gratitude is so near akin to love that we would fain think that love also abounded in the heart of this poor outcast (which Paul tells us (1 Cor. 13:13) is greater than faith and hope), and that this Samaritan who now fell on his face, giving only thanks to Jesus, and glory to God, soon learned to give the glory of his cure, as well as thanks, to Jesus, as God the Son.

# FAMILY PRAYERS

COLLECTED BY THE RIGHT REVEREND WILLIAM MEADE—

**FROM BISHOP WILSON—EVENING.**

O LORD and Heavenly Father, we acknowledge Thy great goodness to us in sparing us while we deserve punishment, in continuing to us the good things of this life, and setting before us the happiness of a better. In the midst of life we are in death. Grant, O Lord, that this solemn thought may make us careful how we live, that we may escape the bitter pains of eternal death. O Merciful Lord, pardon our offenses, correct and amend whatever is amiss in us, that as we grow in age, we may grow in grace, and the nearer we come to our latter end, the better we may be prepared for it. Give us a true knowledge of ourselves, of the corruption of our nature, and the necessity of Thy gracious help to save us from ruin. Take from us all ignorance and hardness of heart, and too much carefulness for the things of this life. May the spirit of Christ ever live and rule in us, possessing our souls with a sincere desire of pleasing Thee, and a great dread of offending Thee. Deliver us, O Lord, from the sin that does most easily beset us, from the lust of the flesh, from the lust of the eye, and the pride of life, from all unprofitable and sinful thoughts, from lying lips and deceitful tongues, from uncharitable hearts and wavering minds. Let Thy love, O God, be shed abroad in our hearts by the power of the Holy Ghost; and grant that it may appear in our whole life and in our conversation, to Thy honor and glory.

Preserve in our souls, O Lord, such a constant and clear sense of our obligations to Thee, that, upon the receipt of every favor, we may immediately turn our eyes to Him from whom cometh our salvation. May Thy manifold blessings fix such lasting impressions upon our souls, that we may always praise Thee joyfully here on earth, until it shall please Thee, of Thy unbounded mercy, to call us nearer the place of Thy heavenly habitation, to praise our Lord and Deliverer to all eternity. In like manner, we pray Thee, O Lord, to remember all our friends and relations, making them partakers of the same blessings which we ask for ourselves. And we pray for our enemies, if such there are, not for vengeance, but for mercy; that Thou wouldst change their hearts by Thy grace, or restrain their malice by Thy power. Thou hast been all mercy to us, O God; grant that we may be so to all others. Bless, we also pray Thee, all whom Thy providence hath set over us, whether in Church or State; and give us grace to obey them for conscience sake. Look down in pity and forgiveness on the world which Thou hast created. Overrule the commotions of the earth. Bring order out of confusion, and light out of darkness. Establish the reign of peace and righteousness upon the earth, and let the Saviour's kingdom be set up in every land and every heart. These our prayers we offer up in the all-prevailing name of our great Redeemer, in whose blessed words we would pray, as He hath taught us: Our Father, who art in Heaven, etc.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

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**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

**SECOND—THE NEW TESTAMENT, OR COVENANT.**

**Subject.**—The revelation of redemption, as fulfilled in the Person and Work of Christ (Matt. 1:1; Rev. 1:1).

The New Testament is **enfolded** in the Old, and the Old is **unfolded** in the New.

The subject of the Old Testament is **Anticipation,** and of the New **Realization.**

In the Old we read the **Promises,** in the New the **Fulfillment.**

Who Jesus is, what He has done, is doing, and will do is the subject of the New Testament (Heb. 9:26, 24, 28).

**Purpose.**—The New Testament was written to make us wise unto salvation, by preaching, reproving, correcting, and instructing us in righteousness (2 Tim. 3:15-17; Rom. 16, 17; Eph. 2:10; 2 Cor. 9:8; John 15:16; 17:18, 20; Acts 1:8).

**Divisions of the New Testament.**

**I. The Gospels.**

**Subject.**—The history of the incarnation, life, ministry death and resurrection of Jesus Christ, the Son of God, the Saviour of man. The Gospels reveal Christ in the flesh, the historical Christ, while the Epistles reveal Christ as risen and glorified.

**Purpose.**—The Gospels were written to reveal to us how God actually accomplished the work of redemption for us. They were written as the basis of the doctrinal portion of the New Testament, that is, the Epistles. They tell us of the One who in all His words and works, as God incarnate in the likeness of sinful flesh, fulfilled the work God gave Him to do, in making known to us the Father, and in bringing us to the Father through His finished work (John 1:14; Rom. 8:3; Mark 10:45; John 17:24; 19:30).

**II. The Acts.**

**Subject.**—What Jesus continues to do and to teach since cension (Acts 1:1).

The blessed ministry of redemption, which our Lord began when here on earth, in revealing God to men, in order to bring men to God, He has continued to do since He ascended to the right hand of the Father (Heb. 2: 3, 4; Eph. 2:19-22).

**Purpose.**—The book of Acts was written to reveal to us God's purpose and plan for this age, and how it is to be fulfilled (Acts 1:8; 15:14).

Before His ascension as our High Priest, Jesus Christ was pleaded to reveal God's purpose for this age, which had been hidden from the ages and from the generations (Col. 1:26). **Purpose, Plan and Power.**

This purpose was not that of establishing His Kingdom in power and glory here on the earth, for that had been fully revealed (Isa. 9:6, 7; Luke 1:31-33), but this hidden purpose revealed in the book of Acts, and also in the Epistles, is to witness of the Risen and Glorified Christ.

Before God's counsels can be fulfilled in setting up the Kingdom of Christ on earth in power and glory, His Son must have His Helpmeet with Him.

The Holy Spirit was sent down to earth at Pentecost to win a Bride for God's Son, from among Jews and Gentiles, by witnessing of Christ as the One who died for us, who is now seated in glory as our High-Priestly Representative.

This purpose to witness of the Glorified Christ unto the uttermost part of the earth is being fulfilled by the Holy Spirit, through those who believe the Gospel (Acts 1:8, 2:33, 38, 39; 4:31; 13:2-4; 20:28; 26:16-18).

# GOD'S WAY OF SALVATION

**Difficulties Met.**

By A. Marshall.

III.

**"Can a Man Be Saved at Once?"**

THE same hour of the night that the jailor asked, "What must I do to be saved"? witnessed his conversion and baptism: and it is likewise added, he "rejoiced, believing in God, with all his house". In one short hour, the whole household believed, were saved, and baptized. It is of no use people saying that "No one can be saved at once", for Scripture clearly shows that those mentioned in the New Testament, **whenever they believed,** were saved. Some have supposed that conversion is a gradual process, requiring much time and earnest prayer. How long does it take one to "believe" what his father says? A moment. Another figure is employed—"looking". "Look unto Me, and be ye saved" (Isa. 45: 22). How long did it take a bitten Israelite to be cured? The one moment he was dying, the next, by simply looking at the brazen serpent, he was completely healed (Num. 21:9; John 3:14-15).

The very moment you "believe" in, or "look" to, Jesus the one One who bled and suffered for you, you are saved.

"There is life in a look at the Crucified One,
There is life at this moment for thee.
Then look, sinner, look unto Him and be saved—
Unto Him who was nailed to the tree."

**"I Have Not Repented Enough."**

What do you mean? "I am not sorry enough for my **sins."**

And if you were very sorry, would God be more willing to save you than He is now? "I think so." Then you are completely mistaken.

"But does it not say, unless we repent we shall perish?"

Yes; but what do you think is the Scriptural signification of "repentance"? If you say "sorrow for sin", you are wrong. It does not mean sorrow for sin; it means a **change of mind** (Matt. 21:29). This change will doubtless produce sorrow; but sorrow and repentance are two very different things (Heb. 12:17, margin, and 2 Cor. 7:9). When God calls on you to "repent, and believe the Gospel", He wishes you to lay aside your wrong thoughts, and believe the glad tidings that He proclaims to you. Formerly you may have imagined that you required to feel very sorry before being saved. Change your mind. You may have supposed you must first "feel" some great change in order to know you were saved. Change your mind. First believe in God's great love to you, as revealed in His Gospel, and you will **know** that you have eternal life (John 5:24).

**"I Cannot Love God."**

A lady became anxious about her soul. She prayed and labored earnestly to "love God", in order to obtain the forgiveness of her sins. Instead, however, of doing so, her heart seemed to get harder.

Meetings were being held in the district, and one evening the preacher said: "Some imagine that God requires them to love Him in order to be saved. They begin to examine their hearts, and they cannot find there one particle of love to Him. If," said he, "we were not to be saved till we loved Him, we would never be saved at all; but the blessed truth is, **He loves us."** "Herein is love, not that we love God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4:10). The moment she saw that God had so loved her as to give Jesus as a propitiation for her sins, peace and joy filled her heart, and she could not help loving Him who had done so much for her. "He that loveth not, knoweth not God, for God is love" (1 John 4:8). Have you been trying to love God in order to be saved? If so, give it up. It is true you ought to love Him, but so long as you are unsaved you will not do so. Meditate on His love to you, and you will be able to say, **"We love Him, because He first loved us"** (1 John 4:19).

**"I Don't Feel Anxious Enough."**

Numbers, when awakened to see their danger, get occupied **with their feelings toward God, instead of with His feelings towards them.** They never seem to consider this question—"Whether does my salvation depend on how I feel toward God, or on how He feels toward me?" Again and again, we hear the remark, "I don't feel anxious enough", or, "I don't feel sorry enough". Such have read or heard of some who were in great darkness of soul, and they imagine that they must go through a similar experience. They are very unlike the woman who, when asked how she got through the "slough of despond" (mentioned in Bunyan's Pilgrim's Progress), replied, "I did not go that road at all; I went straight to the Cross".

Don't think of your anxiety, or want of anxiety, but ask yourself—"Is God willing to save me now?" Again and again, in His Word, He declares that His desire is that you should not perish, but be eternally saved (Ezek. 33:11; 1 Tim. 2:4-6). Cease occupying your mind with your feelings. Think of His wondrous love to you, as manifested in the gift of His only begotten and well-beloved Son. On the ground of what He did and suffered, you can be saved even now. "Believe on the Lord Jesus Christ, and thou shalt be saved".

**"I Could Not Hold On."**

This is what many a one says. In fact, it is a very common difficulty with those who are exercised about their soul's salvation.

"I have often tried to be Christian, but have failed. Sometimes I thought I was one, but soon the happy feelings were gone, and I was just as bad as ever; so there is no use in me professing." You need not be troubled about your "holding on". What you are now required to do is to believe on the Lord Jesus Christ, and the moment you do so you obtain eternal life (John 3:36), and the assurance that you will never perish (John 10:28). Then as to how you will "get on" after you are saved, the same Christ who "saves from wrath to begin with, saves from sin to go on with, and will keep you safe to glory to end with". "His name shall be called Jesus: for He shall save His people **from their sins"** (Matt. 1:21); and He "is able to keep you from falling" (Jude 24), and has promised never to leave nor to forsake those who put their trust in Him. The moment you believe on Jesus you are His; and He has pledged His word to guide, guard, and keep you, and to give you strength and grace to live and work for Him. "I the Lord thy God will hold thy right hand, saying unto thee, fear not" (Isa. 41:13).

**"Would It Not be Great Presumption?"**

Presumption to do what? "Presumption in any one to say that he **knows** he is saved."

But if God declares you may be sure, and tells you **how you may be saved,** would you call it "presumption" to believe Him? "Assuredly not." Then listen to Him: "These things have I written unto you that believe on the name of the Son of God, that **ye may know that ye have** eternal life" (1 John 5:13).

Instead of it being "presumption" to believe what God says, to doubt Him is to be guilty of the greatest sin a man can commit. "But I cannot say that I am saved." Then you do not believe in the Lord Jesus Christ? "Oh, yes, I do!" You must surely be mistaken; for the Scripture states that "He that believeth on **Him hath** everlasting life" (John 3:36); and if you are not saved, you cannot possibly believe on Jesus.

"I believe on Jesus, but I cannot say I am saved."

Then you are making God a liar; for He again and again asserts that every one who believes on Jesus has eternal life (John 6:47). But "He that believeth not God hath made Him a liar, because he believeth not the record God gave of **His Son"** (1 John 5:10, 11).

**"I Don't Feel Any Change."**

Of course not. How could you, so long as your mind is occupied with your **feelings toward God,** instead of **with His feelings toward you.** If you continue to look into your cold, wretched heart, you will become more and more miserable. By dwelling on its coldness or hardness, your want of love or want of sorrow, faith or feelings, you must be unhappy.

Peace is not to be derived from looking **within:** it is only to be found by **looking unto Jesus,** by thinking of what He has done and suffered for us, and not by anything that we have done or suffered for Him.

"Look to Jesus, weary one, look and live:
Look at what the Lord has done, look and live!
Though unworthy, vile, unclean, look and live:
Look away from self and sin, look and live."

So long as you do not believe on Jesus you cannot have that love to Him you ought. You must first believe in His love and death for you; and the moment you know that the mighty work has been finished, that justice has been satisfied, peace will fill your heart, and love will flow out and over to Him who loved you, and gave Himself for you (Isa. 43:21; Rom. 5:1).

**"How Am I to Come to Christ?"**

A Scotch shepherd, in a state of great anxiety of soul, asked a preacher if he could tell him what was meant by "coming to Christ". "I have been hearing," said he, "a most earnest discourse; we have been urged and entreated to 'Come to Christ'; and I felt as if I had been sitting on nettles all the time, for he never told us **how** to come to Him. Can you tell me?"

"Can you fly to Him?" "No, I cannot do that." "Can you walk on your feet to Christ?" "No." The preacher then told him that Christ, though in heaven, was beside him on earth, loving him with a deep, strong, and tender love, eagerly anxious to save him. He was shown that with his mind and heart, and not with his body, he was to go to Jesus—in other words, **he was to believe on Him who died that he might live.** "Is that it? It is so simple? I see it now," he said, and went on rejoicing.

"I came to Jesus and I drank of that life-giving stream;
My thirst was quenched, my soul revived, and now I live in Him."

Has the reader come to Jesus yet? If not, come to Him Jesus Christ and thou shalt **be saved."** No one can **feel** that now. Believe in His love and death for you, and you will know, on the authority of Him who cannot lie, that you are saved, and have eternal life.

**"I Cannot Realize It."**

What do you mean? "I see that Christ has borne my punishment, and that God is perfectly satisfied with what He has done; but, somehow or other, I cannot realize that I have everlasting life."

Your mistake is, you are taken up with the realizings of your mind instead of with the realities of God's salvation. Suppose for some crime you were sentenced to a term of imprisonment, with the option of paying a large penalty. A friend pays the amount in full, and brings you a receipt; would you then be afraid of going to jail? "No." Why not? Because of your "realizings" or "graspings"? "No." Why would you not be afraid? "Because the ransom had been paid." Would you not require to "realize" or "grasp", or "lay hold" of the money in your mind? "Certainly not."

God in His Word tells you that Christ has **given** Himself a ransom for you (1 Tim. 2:6), and on the ground of what He has done you may be saved. Do not think of your "realizings", but believe in the reality of His death for you, and you will then know that you are saved, and all your sins forgiven.

**"I Cannot Feel Saved."**

Martin Luther, in one of his conflicts with the devil, was asked by the arch-enemy if he **felt** his sins forgiven. "No," said the great Reformer, **"I don't feel that they are forgiven** but **I know** they are, because God says so in His Word." Paul did not say, "Believe on the Lord Jesus Christ, and thou shalt **feel** saved"; but, "Believe on the Lord his sins are forgiven. Ask that man whose debt was paid by his brother, "Do you feel that your debt is paid?" "No," is the reply, "I don't feel that it is paid: **I know from this receipt** that it is paid, and **I feel happy** because I know it is paid." So with you, dear reader. You must first believe in God's love to you as revealed at the Cross of Calvary, and then you will **feel happy,** because you will **know** that you are saved.

A happy old Christian, on hearing persons speaking of their feelings, used to say—"Feelings! Feelings! Don't bother yourself about your feelings. I just stick to the old truth that Christ died for me, and He is my surety right on to Eternity, and I'll stick to that like a limpet to the rock."

"Be my feelings what they will, Jesus is my Saviour still."

**"God Says I Am Saved, and It Must Be True."**

Such were the words uttered by a young convert on the night he found peace. Reader, can you truthfully adopt his language? "I wish I could." Then there is nothing to hinder you from doing so now. Jesus has died on Calvary. He has "suffered for sins, the Just for the unjust", and Jehovah has declared that those who believe on Him have eternal life (John 5:24; vi., 47). If, therefore, you really believe on Him who bore the wrath and curse for you, you have God's Word for it that you are saved.

"I don't feel I am saved." Neither do I, but, thank God, **I know it,** simply because He says so in His Word, and I am confident He always speaks the truth. Salvation is not through our feelings, but through faith in what Jesus did for us (Rom. 1:16). Jesus felt the weight of sin when He exclaimed, "My God, My God, why hast Thou forsaken Me"? (Matt. 27:46). Now, as you read these lines, believe on Him who bore sin's penalty, and with the young man you will be able to say, **"God says I am saved, and it must be true".**

**Time Enough Yet."**

Allow me to ask you, in closing, are you saved?

"I intend to be, but there is no great hurry." What! "No great hurry," and the messenger of death at your very door! The man-slayer, fleeing into the city of refuge, with the avenger of blood on his track, did not think so. When asked why you despised His pardon, and neglected His great salvation, what answer will you give? Don't, oh! don't allow Satan to lull you to sleep in the cradle of a false security. Time is short and Eternity is at hand. Will you, can you, dare you, one moment longer remain unsaved? "Now" is God's time. "Tomorrow" may be too late. The dark thunder-cloud of God's wrath is hanging over your head, and if you remain in your present position the voice from heaven may sound forth, "Thou fool, this night thy soul shall be required of thee". Delay not another moment. Don't be perplexed about the future. He who saves poor sinners has promised to "keep" them; and the moment you receive Christ into your heart by faith, He will grant you power to overcome sin, self, and Satan, and give you strength to live for Him who died for you.

(End.)

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**SOME RULES FOR PROPER READING.**

1. **Open the Mouth**—Peter opened his mouth and spake. Give the Voice a chance to be heard; keep it up, as in talking. Indeed good reading is good talking.

2. **The Voice Follows the Eye.**

The ball goes to the boy looked at, who catches it, if gaze fixed, or fumbles it if gaze unsteady or uncertain. The golfer misses his ball if gaze distracted in making stroke. If you want to hit the nail on the head, keep your eye on head of the nail. And this is very important let me repeat—The Voice Follows the Eye. Hence, first of all, in reading pause and look steadily at the person farthest away. Let the eye measure the distance. Then read. The voice will reach the person farthest away and those in between will hear. Practice this for awhile and find out its truth.

3. **Look out for the Consonants.**—Take good care of them and the vowels will take care of themselves. Consonants are the skeletons of words. Enunciate them properly and the vowels will not be mouthed or emphasized unduly.

4. **Don't Neglect the End of the Word**—Take heed particularly to the last letter or syllable in a word. It will greatly help to prevent fast reading and the bad habit of dropping the voice at the end of words of more than two syllables, but it does not mean slow, droning reading which is worse than fast reading; that keeps the audience awake at least.

5. **Note Well the Meaning to be Conveyed.**—If it is a question, ask it; if a statement, make it; if a prayer, pray it. For instance the first part of the General Confession is a statement—We have sinned. Make it: the voice goes down. The second part is a prayer—Have mercy. Pray it, with the voice up.

6. **Practice Reading When Alone Silently and Aloud.**—For this exercise and in applying rule five, read the Psalms. They change in a twinkling from prayer to praise; from question to statement; entreaty to eversion. They afford a splendid field for testing good reading.

Remember the note in good reading is B natural. Avoid affectation in voice, or pose, or poise. Read as a good talker talks with the eye now and then searching for the person farthest away; let the voice do its natural part—always remembering the consonants and the ends of words; then there will be no difficulty in being heard and what is more—understood.

**J. R. Ellis.**

St. Luke's Church Rectory,
Pedlar Mills, Va.

# Church Intelligence

### The Rev. Churchill Gibson Accepts Call to St. James, Richmond.

The Rev. Churchill Jones Gibson, now rector of St. Mary's Church, Ardmore, Pa., has accepted the call to become rector of St. James' Church, Richmond.

The Rev. Mr. Gibson is expected to come to Richmond late in September, and will occupy the pulpit the first Sunday in October.

Mr. Gibson is the son of the late Bishop Robert A. Gibson and is well-known in Virginia. He was formerly rector of the Robert E. Lee Memorial Church, Lexington, where he served for some time. He has been in Ardmore only about four months.

He will succeed the Rev. Dr. G. Freeland Peter, who resigned several months ago to become canon at the National Cathedral in Washington.

### Completion of Residence for the Archdeacon of Panama.

It will doubtless be remembered by some of the readers of The Southern Churchman that about two years ago Archdeacon Sykes, of the Panama Canal Zone, visited the United States for the purpose of raising funds for the erection of quarters for the Archdeacon on a site in New Cristobal, donated to the Missionary District by the Panama Railroad Company.

So generous were the responses to Archdeacon Syke's appeals that it has not only been possible to complete this building without any indebtedness, but also to construct it of the hollow concrete tiles rather than of wood, thus rendering it immune, in so far as the exterior is concerned, from the ravages of the wood ants, so destructive to frame buildings in the tropics.

There has always been a scarcity of quarters on the Atlantic side of the Isthmus. During the first seven months' stay of Archdeacon and Mrs. Sykes they were obliged to move four times, being unable to secure other than vacation quarters. Finally they secured a comfortable apartment, but no sooner had they begun to feel permanently located than it was learned that their apartment would ultimately be taken over by the American government.

It was in anticipation of this contingency that the Archdeacon made the canvass in the States for funds for a residence for himself and his successors, to be owned by the Missionary District of the Panama Canal Zone.

In this instance the Church moved more swiftly than the government, for the Archdeacon and Mrs. Sykes were domciled in their comfortable and commodious new quarters about two months before the government took over the old quarters they had vacated.

The Archdeacon, through this medium, begs to thank those whose contributions made possible the erection of a building which will mean much to the Church's work on the Atlantic side of the Isthmus, as well as to the rest of this Missionary District.

### Beautiful Gifts.

Because he did not wish "to be entirely left out of the great Cathedral work", the Rev. Hobart B. Whitney, seventy years old, rector of Trinity Church, Athens-on-the-Hudson, N. Y., has donated his mother's engagement ring, his confirmation ring and his wife's wedding ring to the Washington Cathedral. In donating the rings the aged rector wrote:

"These rings may at any time become my own memorial as well as that of my wife and mother. They represent the beginning, course and close of my life's voyage." The Rt. Rev. James E. Freeman, Bishop of Washington, wrote Dr. Whitney a letter of acknowledgment and gratitude for his offering.

### More Doctrinal Sermons.

In a recent sermon the Rev. Dr. C. Ernest Smith, rector of St. Thomas' Church, Washington, declared that there is need in the Episcopal Church for more, rather than less, doctrinal preaching. He dwelt especially on the doctrine of the Virgin Birth, saying the life or speedy death of Christianity is wrapped in it. "The Creed," he said, "is the anchor of the soul."

### For Women Missionaries at the General Convention.

Churchwomen of Washington City are being called on to open their homes and provide for the care and entertainment of seventy-five women missionaries who are expected to attend the General Convention of the Church, at Washington, in October. The total number of women missionaries to be present is more than two hundred, but all but seventy-five have been provided for. These visitors will come from work in Aalska, Haiti, Japan, China, Liberia, the Philippines, Hawaii and the Virgin Islands.

### Episcopal Clergy on Prohibition.

Daily newspapers have been printing prominently alleged results of an enquiry on the prohibition law, said to have been conducted by "The Church Temperance Society", New York, among Episcopal clergymen. The society has issued a pamphlet of one hundred and fifty-nine pages, promptly given the secular press, the general purport of which is that the great majority of the Episcopal clergy believe prohibition has had a fair trial and has failed and that such modification as will permit free sale of beers and wines. The percentage of the clergy favoring modification of the law is stated at seventy-five. Replies to questionnaires are said to number 2,980. So far as is known, there has been no check-up of the published statements.

### Missionary Bishops Coming.

Among other distinguished attendants at the Forty-ninth Triennial Convention of the Protestant Episcopal Church in America, to be held at Washington in October, will be Bishop McKim, now seventy-six years old, and in service in Japan since 1879, master of Japanese language and literature and survivor of earthquakes, storms and revolutions, and Bishop Graves, seventy years old, thirty-five years Bishop of China, in which country he has been a missionary forty-seven years and one of few Americans able to speak Chinese fluently. Both bishops now are on their way to this country.

Among other notable persons to be present at the Convention, are Bishop William Lawrence, seventy-eight years old, formerly Bishop of Massachusetts, and since his resignation in charge of all Episcopal Churches in Europe, and Samuel Mather, of Cleveland, Ohio, a lay delegate, manufacturer and regarded as one of the richest men in the world.

### Church Bequests by Miss McDonald, of Cathedral School.

Miss Jessie C. McDonald, Principal of Cathedral School, Washington, attended by many Virginia girls, died in Canada, August 12, and in her will included several bequests for Episcopal Church purposes. Her entire library goes to Protestant Episcopal Cathedral Foundation, which also is given $10,000 cash. Her real estate in Massachusetts Avenue and Seventeenth Street is given the foundation to create an insurance fund for teachers at the girls' school. This last gift is in memory of Miss McDonald's mother, Lydia P. McDonald, and Anna Ellis, who founded the first college preparatory school for girls in Washington. All residue of the estate, after payment of bequests and establishment of trusts provided for, will go to the foundation for the benefit of the National Cathedral School for Girls. Miss McDonald left also $10,000 to be used in research for the causes and treatment of tuberculosis, $10,000 to Wellesley College, in memory of her mother and Anna Ellis, and $25,000, after the death of Alice McDonald Nelson, to Wellesley for the scholarship fund.

### Final Showing of Religious Census.

Practical conclusion of the religious census for 1926 is announced by the United States Government. It shows that of the approximately 80,000,000 persons in the country, not including foreign possessions, more than fourteen years old, 60,000,000 are members of churches. This compares with Church membership of 40,000,000 in 1916, when the population more than fourteen years old was around 64,000,000. According to census bureau estimates, the population of Continental United States increased 17,000,000 in the ten years and Church membership 20,000,000. This, however, is not exactly accurate, some of the apparent increase being due to changes in methods of return. The Protestant Episcopal Church, for instance, in 1916 reported as members none but those confirmed, while in 1926, under instructions from the department, all baptized were reported as members. This may explain excessive percentage of gain over all other denominations shown for the Episcopalians by the official figures, heretofore published. With the new system, the Protestant Episcopal Church in America is credited with membership, in 1926, of 1,858,966 in Continental United States.

The largest membership for any single denomination is that of the Roman Catholic Church, 18,604,850, showing the Church membership of the country to be more than two to one non-Roman Catholic. The Jews report for 1926 membership of 4,087,357, apparent increase of nearly a thousand per cent, explained by the fact that in 1916 none but pew holders in synagogues counted as members, while in 1926, under instructions from the bureau, all professing the Jewish faith, whether ever attending a synagogue or not, are included.

It is a close race among the Prot-

estant denominations for leadership in numbers between Methodists and Baptists. Each of these has a number of sub-divisions, making accurate computation difficult. The nineteen Methodist bodies have total membership of 8,069,870. The Baptists also have nineteen bodies and returns from the Southern Baptist Church are not yet complete, but figures already in hand indicate that their total membership in the country will exceed that of the Methodists by a few thousands. The Baptist membership includes more than 3,000,000 colored people, the Methodist, 1,200,000, of the estimated 10,600,000 colored people in Continental United States.

The nine divisions of the Presbyterian Church report 2,625,284 members, more than half in the Presbyterian Church of the United States of America, to which most Southern Presbyterians belong. The Lutherans, comparatively few in the South, have twenty divisions and branches and number, altogether, something over 4,000,000. Congregationalists, Reformed Church, Mormons and Evangelical denominations are listed as with from 500,000 to a million members each, United Brethren, largely in Pennsylvania, Church of Christ and Eastern Orthodox, about 250,000 each.

### Statistics Concerning Colored Work.

The statistics are given by Provinces, the first set of figures under each Province being the total amount of the receipts of the Colored congregations of that Province, the other, being the total amount contributed by such congregations for diocesan and general purposes:

Province 1.—Seven congregations, six Negro clergy, 2,284 communicants. Receipts, $34,565.40; diocesan and general, $1,330.93.

Province 2.—Thirty-six congregations, thirty-two clergy, 11,523 communicants. Receipts, $154,009.06; diocesan and general, $6,985.02.

Province 3.—Eighty congregations, forty-three clergy, 10,764 communicants. Receipts, $145,779.96; diocesan and general, $10,226.58.

Province 4.—One hundred and thirty congregations, fifty-six clergy, 8,247 communicants. Receipts, $68,319.89; diocesan and general $10,039.34.

Province 5.—Twenty congregations, thirteen clergy, 4,512 communicants. Receipts, $51,096.54; diocesan and general, $6,041.28.

Province 6.—Six congregations, four clergy, six hundred and sixty-nine communicants. Receipts, $12,802.80; diocesan and general, $517.11.

Province 7.—Twenty-one congregations, one Bishop, ten clergy, 1,262 communicants. Receipts, $22,299.72; diocesan and general, $3,037.33.

Province 8.—Four congregations, two clergy, five hundred and twenty-three communicants. Receipts, $5,442.22; diocesan and general, $590.30.

Total of congregations, three hundred and four. Total active clergy, one hundred and sixty-six. Grand total of receipts, $494,415.59; grand total of contributions for diocesan and general purposes, $38,772.83.

The financial figures of three or four of the New York congregations, and those of the following dioceses, are not included in the above summary, answers to our communications not having been received in time, or not all: Delaware, Atlanta, Florida, Mississippi, Kentucky, Ohio and Nebraska.

As to the matter of clerical support, thirty-eight receive their entire support from the local congregation; six, two-thirds or more support; twelve, one-half or more support; twelve, one-fourth or more support; forty receive less than one-fourth support from the local congregation.

This enumeration of clerical salaries is far from being complete, as it is difficult to get all the necessary information. Some of the clergy do not answer letters.

George F. Bragg, Jr.

### Thanksgiving For Treaty.

Diplomatic representatives of seven of the fifteen nations signing the Multilateral Treaty in Paris August 27, heard the Rev. Dr. William Foster Pierce, President of Kenyon College, Gambier, Ohio, declare that the application of the Golden Rule in the political sphere is the mission of America at the Thanksgiving Service for the Signing of the General Pact for the Renunciation of War at the Peace Cross, Washington Cathedral, Sunday afternoon (August 28).

Acting Secretary of State Francis White represented the United States Government at the Thanksgiving Service. Among the other diplomats present were Mr. Laurent Beaudry, charge d'affaires of Canada; Mr. Jaroslau Lipa, charge d'affaires ad interim of Czecho-Slovakia; Sir John Broderick, Commercial Counsellor of the British Embassy; Herr Johann C. Lohmann and Herr Wolfgang zu Putlitz, representatives of the German Embassy; M. Sbrigenori Togo, First Secretary of Japanese Em- First Secretary of the Japanese Embassy, and M. Hubert Dussel, Counsellor of the French Embassy.

The service was conducted by the Rev. Dr. G. Freeland Peter, Canon of Washington, and great-great-great-grandson of Martha Washington, assisted by Canon Raymond L. Wolven, Chaplain to the Rt. Rev. James E. Freeman, D. D., Bishop of Washington. Despite the threatening weather hundreds of persons attended the Thanksgiving Service.

### Bishop Praises Byrd as Hero "Daring Depths".

Commander Richard E. Byrd and his South Polar expedition exemplify the teachings of Jesus Christ, according to the Right Rev. John Poyntz Tyler, Missionary Bishop of North Dakota, who preached a sermon against conservatism at the Cathedral of St. John the Divine.

"God be praised for raising up these aviators, bold heroes who dare the depths," he declared. "I rejoice in Commander Byrd's expedition and the great souls who thirst to reach out into the unknown."

Using as his text the story of Christ and the fishermen, Bishop Tyler deplored the tendency of many business men to stand pat and not venture from the conventional business methods. He said that God is interested in the investment of money and the legitimate return from honest labor.

"Christ told Simon Peter to go into the depths and cast his nets. Don't be shore fishermen and remain in the places fished by your fathers and grandfathers. Reach out into the deep," he urged.

"It a lamentable state of affairs on this planet as long as any of God's children are diseased, deformed or suffering," said Bishop Tyler. "There are many who have so much money that they are killing themselves by overeating and over-indulgence, while thousands are living outrageously narrow lives. I don't believe in this half-fed, half-housed, half-lived Christianity. It is a humbug and a stench in the nostrils of God."

Deploring the use of cosmetics by men who try to give themselves color and life by false means rather than by living like a man should, Bishop Tyler foretold the passing of masculinity if the need for men of vision and strength were not supplied.

"I believe that Jesus Christ came out of the bosom of God to show me what a man should be," he declared. "He was a man—a perfect man and not a weakling. We need more men who are not satisfied to fish in coves and bays, but who sail out into the unknown depths."

In conclusion the Bishop suggested that men dare to learn their lessons by reading the Bible themselves, not leaving it to others.—New York Herald-Tribune.

### Ordinations Increase.

Having just closed the books as Recorder of Ordinations, preparatory to making up my report to the General Convention, I thought it might be of interest to the membership of the Church to have a few statistics as to what the Church has been doing in supplying a ministry in the past triennium, and by comparison with the past to know whether we were growing or decreasing. Though the report is published every three years in the Journal, so few have access to it that it is only an inappreciable per cent that see it.

Every diocese and missionary jurisdiction except Marquette (from which no report has been had for six years) and South Carolina (a partial report, due to the tragic death of the diocesan, has been gotten) has made report, and the Recorder takes this opportunity of thanking the Bishops for their ready and, in most cases, prompt responses to the questionnaire sent out, which had to be done, as with a few, a very few exceptions, none of the Secretaries of the Councils or Conventions of the dioceses or missionary jurisdictions were aware of Canon 51, Section IV (i, ii), on pages 139 and 140 of "Constitution and Canons for the Government of the Protestant Episcopal Church, etc.", of the edition of 1926.

Without further airing of the difficulties experienced by the Recorder in obtaining this information, and again expressing my appreciation of the unfailing courtesies of the Bishops of our Church in their responses, I will give the statistics:

1905-1906-1907, 505.
1908-1909-1910, 530.
1911-1912-1913, 513.
*1914-1915- , 309.
1916-1917-1918, 498.
1919-1920-1921, 353.
1922-1923-1924, 472.
1925-1926-1927, 528.

*Finding it impossible to continue the ordinations up to September 1, of each Convention year, as my predecessor, the Rev. Dr. H. C. Duncan, had tried, in vain, to do, I closed the Report of Ordinations to the Diaconate with December 31 of the year preceding the Convention, but have kept open the ordinations to the Priesthood so that the following report will not have to repeat as was the case with the previous reports by Dr. Duncan.

It will be noted with gratification that this report for the past triennium shows an increase of almost exactly fifty per cent over that of 1919-1920-1921, the figures being 353 and 528, despite the absences noted, the dioceses not reporting.

W. S. Slack,
Recorder of Ordinations.

(Continued on page 22.)

# Family Department

**SEPTEMBER.**

1. Saturday.
2. Thirteenth Sunday after Trinity.
9. Fourteenth Sunday after Trinity.
16. Fifteenth Sunday after Trinity.
19 21, 22. Ember Days.
21. Friday. S. Matthew.
23. Sixteenth Sunday after Trinity.
29. Saturday. S. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

**COLLECT FOR THE FOURTEENTH SUNDAY AFTER TRINITY.**

Almighty and everlasting God, give unto us the increase of faith, hope and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command through Jesus Christ our Lord. Amen.

**THE NEW WORLD.**

These things shall be! a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls
And light of knowledge in their eyes.

They shall be gentle, brave, and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

Man shall love man with heart as pure
And fervent as the young-eyed joys
Who chant their heavenly songs before
God's face with undiscordant noise.

New arts shall bloom of loftier mold,
And mightier music thrill the skies,
And every life shall be a song
When all the earth is paradise.

—A. F. Symonds.

For The Southern Churchman.

**Treasures.**

Louis Deschamps.

In the vast underground vaults of great banks, piles of gold bullion are carefully guarded. It is the gold basis of a nation's currency. It is treasure. Yet gold is only a worthless metal to many savage tribes who gladly trade it for beads of colored glass. Treasures are determined by human standards of value. This is evident in moral and ethical matters. Man chooses his treasures, and mysterious laws of human nature decree that his treasures in turn affect him. Whatever is treasured and cherished inspires devotion, and thereby becomes a motive power of human behaviour. One tends to become like the object of his devotion. "Where thy treasure is, there will thy heart be also." An individual without a treasure, other than momentary interests and passing pleasures, is the victim of monotony and boredom. Treasures inspire enthusiasm, pride, and zeal. Many happy lives consist of a series of treasure hunts in the enchanting realm of invention, visions, and ideals.

Every one must have a treasure, though false treasures lure men to disillusionment and sorrow. Cynics and pessimists are unhappy because they find nothing worth the effort of treasuring. Real treasures represent the heart's sincere disires. The inspiration of treasures is the same, but they vary greatly as to moral value and ultimate satisfaction to the individual. A man may find zest in cherishing the treasure of wealth and fame alone, devoting his entire time and energies to becoming rich and prominent. Yet once the treasure is attained, his soul still hungers, and disillusionment casts its sickly pall over his sated desires. Napoleon treasured power, only to end a life of thrilling events amid the bitter thoughts of an exile. It is too often the misfortune of youth to learn the relative values of treasures by trial and error, with the resulting scars of skepticism. There are treasures that breed selfishness, hardness of heart, and frivolity. Responsibility of choosing one's treasures is implied by the knowledge of good and evil.

Before giving one's self to the magic spell of any particular treasure, it is wise to consider merits and consequences. A rich, full life should have many worth-while treasures, because vicissitudes may deprive one of most cherished treasures, and woe to him whose only treasure is perishable. Circumstances, talent, and environment determine many minor treasures available to all who truly seek them, but there is one universal treasure. It is a treasure beyond the blows of misfortune. Mystic, religious, and inspiring, it satisfies the deepest yearnings of the soul. Like a staunch lifeboat, it keeps one afloat though everything goes down in the storm. This treasure sustains the soul silently and calmly in the presence of Death. It is the Treasure of God, the Spirit indwelling, the piety of an abiding Faith.

It fires the imagination, inspires the will, and comforts the heart with the consciousness of God's love. All that man lacks, God offers in infinite abundance. Inherent in every heart is an undying love of beauty, virtue, and strength, though constantly threatened by the sordidness, sin, and frailty of human nature. Religion proclaims God's presence in man like the mysterious life that passes from the vine to the branches. One's greatest treasure should be religion. However obscured by the fogs of theological controversies or the clouds of supposed denial of life's pleasures, it should receive fair consideration from all.

The treasure of an ardent faith in the power and destiny of the Christian religion in human progress is rarely appreciated by those who have never known it. The greatest aid to "finding one's self" is a sincere religious experience. Religion is not merely membership in an organization, nor primarily a compliance with prescribed formalities. It can be treasured only as it is vividly real and personal, for it comes from the experience of an individual alone with his God. In addition to churches, creeds, ritual, and organization, religion means direct, personal community with God in every human crisis. This greatest of all treasures makes one good company for himself, broadens the vision, fires the imagination to appreciate the great significance of humanity's progress toward God. In silent night watches, it keeps one's company like the glow of the binnacle to the lone helmsman, showing the course at all times. It permits no restless flight from one's self, no dread of the inevitable moments when one finds himself alone with his thoughts. It offers the only satisfying answer to the mysteries of life and death. All Nature enriches the religious heart with the solemn beauty and silent glory of God in growing things. To cherish this treasure is to avoid the exaltation of empty form over living spirit. One strives to:

". . . see a world in a grain of sand,
And a heaven in a wild flower
Hold infinity in the palm of your hand,
And eternity in an hour."

**In September.**

Today many young mothers are kissing tiny boys and girls good-bye, sending them off for their first day at school. She ponders many things in her heart and her eyes are full of tears, and makes an attempt to sing as she goes about her duties, but somehow the little song sticks tight in her throat. But she thanks God for her child's development and for the opportunities before him, and goes on, smiling.

Then we see the older mother. She is saying good-bye to her boy, her big boy, who is going out into the world for the first time, his first year at college. Her heart is full of tears, prayers—and joy, too. Tears, because it means home only on visits from now on through the years. She yearns to keep him a little longer, to protect and shield him from some of the hard things in life, and to smooth somewhat the rough places. But he must fight his own battles, and be a man, stronger for the struggle. But, oh! it has been such a little, little while since she held his tiny body in her arms, and kissed his little hands and feet and now—now, he must walk life's pathway without mother. His packing is finished and the stillness of night has settled over all. Wth a tugging at her heart, that only a mother can know, she slips noiselessly into his bedroom and kneeling beside his sleeping form, she opens her heart to one who never fails to comfort.

"Go thou with him, dear Lord, since now no more
I may beside him walk the road of life;
Keep Thou his heart courageous as of yore,
Through sun and storm, be smooth the way or rough,
With joy or grief his cup to overflow,
If Thou art with him, it is enough;
He will be safe with Thee, dear Lord, I know.
Once were his little hands clasped fast in mine,
Once did he look for me to show the way,
Dear little footprints in the sands of time,
Now he is gone—I have my yesterday,
A tiny while, a precious bit to keep,
A rosary of memory to wear,
An altar where my soul may hide and weep,
A trysting place to meet Thee, Lord in prayer."

—Richmond Christian Advocate.

**The Longed For Pet.**

Under the title, "Daydreams", our local paper has been running a series of small boy cartoons. In one of them the lad is represented as having brought home a very scrawny, unkempt dog. Both the boy's mother and a crisp, gingham little sister beam their welcome while mother declares that of course

he may keep the stray!

Who can say how many children have dreamed a similar dream about some real dog, only to meet with pathetic disillusionment? Indeed that picture suggests one of the major tragedies of childhood, though it is a sorrow that might always be lightened, if not averted, by thoughtfulness and sympathy.

Few homes can extend hospitality to every animal the children would like to adopt, yet it is exasperatingly difficult to convince a boy or girl of the reasonableness of our objections. They do not even understand what problems arise from the meager limits of a city apartment or the exactions of landlord, janitor and fellow tenants. What, to them, is our prudent care to avoid dirt, vermin and disease?

The very fact that children view the matter so differently should be a challenge to our sympathy and tact. How careful we are, how lavish of cost and effort to meet fittingly some situation that will leave little impress on these childish hearts, while we fail even to recognize the significance of moments that are destined to hold a large place in their memories.

That is because we have forgotten too much. We look at things through dull, grown up spectacles and it is the fresh vision of youth that is needed. Children cannot shift at will to the viewpoint of maturity.

We know by observation, if not by personal experience, how much a pet can mean to a child. The stray dog or cat appeals also to innate childish chivalry, so that the discussion of the creature's fate becomes a great occasion. Let us recognize it as such and curb any temptation to impatience or seeming heartlessness.

When other people ask our agreement to something that we feel is out of the question we take to us words of courteous explanation and regret. Why should it not be so when the petitioner is a child we love desiring what seems to him or her a perfectly natural privilege?

The very effort to see the child's side of the question has led many a parent to welcome an animal that would otherwise have been driven sharply away; and it was usually a fortunate relenting, for most boys and girls, if not their elders, need the spiritual influences that come from caring for something that is alive and enjoying its companionship. Many a selfish only child has been made into a social being through tending dependent pets.—M. S. Stover.

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For The Southern Churchman.

### A PRAYER.

Florence Radcliffe.

Take Thou from her, dear Lord, this day
All sorrows and all tears away;
Make Thou her troubles all to cease;
Smooth Thou her path and give her peace.

Nay, nay, dear Lord, a cross to bear;
Some burden for love's sake to share;
Give Thou to her through tears to see;
Through sacrifice to climb to Thee.

---

That belief in the Spirit of Christ as the very centre of his spiritual life led him through his career of heroic and splendid self-sacrifice, and it is that belief which has been, whatever we may think to the contrary, the really inspiring and the central fact in the Christian life from that day to this.—Dean Inge.

# For the Young Folks

### I'M GOING TO BE HAPPY.

I'm going to be happy today;
Though the skies of the morning are gray,
I have made up my mind that whatever I find
I'm going to be happy today.

I'm going to be happy today;
Who knows what I shall find on the way?
A smiling new friend or a lily to tend;
I'm going to be happy today.

—Berta H. Nance.

---

### The Dream Gift.

Little brother sat in the library reading a book about the strange brothers and sisters that we have in other lands. But sometimes, his mind wandered from his reading to thinking of the lovely new pencil case that his father was to bring him when he came home that day.

Little Brother must have fallen asleep as he sat on the library couch, for such a queer thing happened. The door was pushed gently open and in walked the strangest boy. He wore a loose gown and had a red fez cap on his head. He spoke to Little Brother, and Little Brother spoke to him; but the boys could not understand each other.

Little Brother knew that the boy had come from Morocco, Africa, because his picture was in the book. He handed Little Brother a beautiful leather pencil case. For the nicest leather in the world comes from Africa. Then the boy sat down on the couch; and although the two boys could not understand one another, they smiled, for they could understand that.

Then it was but a minute until there came another little visitor. LittleBrocame another little visitor. Little Brother recognized him, too. He was a dark-skinned Indian lad from South America; and he smiled and gave Little Brother a nice, big rubber eraser. The rubber had come from the rubber trees of his native country. Then he sat down to wait.

Again the door opened, and this time two children entered. They were both white children. One was a boy from far-away Australia, and the other was a little girl from Europe. And together they had brought Little Brother a knife. The girl's father had a knife factory where the finest steel knife blades in the world are made. But it takes more than just blade to make a nice jackknife. It takes a handle, too. And this is what the Australian boy had given toward the making of a knife. His father was a diver, and from the shells of oysters that his father had gotten at the bottom of the sea a beautiful pearl handle had been fashioned for the knife.

Little Brother thanked the children with a smile, and then there came a boy from his own dear country of North America. He handed Little Brother a pencil that had been made from wood and lead taken from the forests and mines here at home.

Little Brother put his pencil and eraser and jackknife into his leather pencil case. Just then another child came into the room. This was a little girl dressed in a baggy gown with a veil over her face. She had come from far Asia and she brought Little Brother a lovly paint brush made from the hair of the camels in her country.

How thankful Little Brother was for all these gifts! He sat on the library couch with these queer children from far-away lands. And they all looked at one another very shyly and smiled.

Then bang! the door had opened and closed very suddenly and Little Brother's father stood in the room. He had been fast asleep and all these children from other lands had been only dream children.

Little Brother's father brought the boy a lovely pencil case filled with things just like his dream. He told his father about the dream children, and they both thought that the pencil case was ever so much more interesting now that they knew where it really came from. For he saw that these brothers and sisters of other lands were all necessary to help with even so small a thing as a pencil holder and what it contained. So he knew that truly he was a little brother to the big world; and his smile had been smiled back at him by the children of the world, because "A smile is the same in all languages".—Presbyterian Banner.

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### Are You a Yes-er?

"I think Mary Drew is a very foolish girl. She says yes to everything; doesn't know how to say no, I guess," said Ruth, as she came home from the business meeting where she had spent the evening.

"Is it as bad as that, Ruth?" asked her grandmother. "I don't think of Mary as a weakling."

"No," answered Ruth, "she's not that; but she does let them impose upon her most awfully."

"What has she done now, dear?" asked grandmother.

"Oh, nothing, but just be an easy mark. Tonight she let them elect her president of our league."

"That's quite an honor, isn't it, Ruth?" asked grandmother. "I should say that it speaks well for her ability."

"Yes, I know it does," responded Ruth. "But it's not a honor, it's a lot of hard work. The whole thing almost falls on the president."

"How do you account for her being chosen?" asked grandmother.

"Mostly because she always says yes to everything and it saves them from looking farther," Ruth answered shrewdly.

"But she has ability, hasn't she?" persisted grandmother.

"Yes, but she does more than any of them. I wouldn't work so hard," said Ruth, with spirit.

"How long have you known Mary, dear?" thoughtfully asked her grandmother.

"Oh, for a long time."

"When you first knew her," persisted grandmother, "could she have been president of your league?"

"I should say not," said Ruth. "When I first knew her," she reflected, "she was a very shy and timid girl and never had anything to say, not even an idea most of the time."

"Doesn't it seem very strange to you, then, Ruth, that this shy girl should now head your society? How did it come about? What was the first work that you remember that she did?" persisted grandmother.

"First, as I remember it," said Ruth, "she helped one of the older girls at a social, and I remember, afterward, that

they were surprised to find that was so much help. She seemed to give her whole thought and self to making it go."

"Then what followed?" asked grandmother.

"Then," continued Ruth, "she was asked to be recording secretary, a job everybody hates."

"And what did Mary say to this?"

"Why, of course, she said yes. That's what she always says."

"And was she a good secretary?" prodded grandmother.

"I should say so," generously acceded Ruth. "At first she used to read her minutes very timidly, sounded sometimes as though her breath wouldn't hold out until she got through. But when she finished, you knew just what happened at the last meeting. You could almost see it. She put meat on the dry bones of the pros and cons of the business, all right."

"Was she secretary very long?"

"Oh, a couple of years, I guess. Anyway, until they needed a chairman for the prayer meeting committee, another job no one wants."

"And again she said yes?" queried grandmother.

"Of course," assented Ruth affirmatively.

"And again she was the best chairman they ever had, I suppose," said grandmother.

"Why, yes," said Ruth, surprised, as she recalled it. "Yes, she was. Seemed to know just what to do to make the work a success."

"First, a helper at a social, then secretary, then chairman of an important committee, then president," grandmother enumerated. "It was her yesses that did it, dear," she finally said.

"What do you mean, grandmother, dearie?" asked Ruth.

"Just this, girlie," said grandmother. "When any one will undertake a responsibility and give it thought and make it a success, she gets more out of it than any one else. It is an education that fits her for the next job higher. When you think of those young people who refused to be secretary before Mary took it, could they be president now, do you think?"

"No," said Ruth, "none of them. They have never tried to do anything."

"They are just where they were years ago, then," grandmother commented.

"Yes," said Ruth thoughtfully.

"Why did you say that, grandmother, dearie?" Ruth finally asked.

"Just this, dear, to show you that while Mary may have seemed to you to be the butt of their imposition, she has grown, through her years of service, from a timid, colorless girl to a capable leader of an organization. The lesson is plain, Ruth. You learn by trying. The yes-ers always grow."—Girls' World.

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### TOO MANY DOLLS.

I have a little pussy cat;
I have a doggie, too;
And so many, many dollies
I scarce know what to do.

But—say! a little girl I know
Has not a single one;
I'm going to give her two of them—
Oh! it will be such fun

To see how happy she will be
With these two dolls of mine.
I'll go right now and dress them up
So they will look just fine.

—Jennie M. Tuttle.


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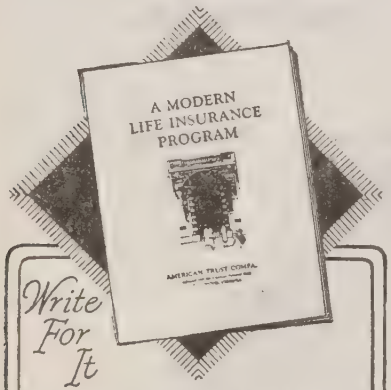
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### THE LITTLE STREETS.

"Tomorrow I'll do t," says Bennie;
"I will by and by," says Seth;
"Not now—pretty soon," says Jennie;
"In a minute," says little Beth.

Oh, dear little people, remember
That true as the stars in the sky,
The little streets of Tomorrow,
Pretty Soon, and By and By,
Lead, one and all
As straight, they say,
As the King's Highway,
To the city of Not at All.
—Annie Hamilton Donnell.

### The Gate at Home.

James and Mary stood at the gate looking far up the street. A fire engine had just passed and turned the corner.

"Come, Mary, let's go to the corner and see where it goes," said James, and soon they were running as fast as their little feet could take them.

Now, mother had told them not to go far from the gate, for it is not safe for children to be on the street, but they wanted to see the fire engine again. They stopped at the corner, but the fire engine was not in sight!

"It must be up at the next corner," said James and away they ran. And around that corner they went, but no engine in sight! Then they became frightened.

"Why, which way did we come?" said Mary. They did not know. Mary felt like crying. James knew that he should not have gone so far. Just then the lady who lived next door came along and took one by the hand and took them home.

James and Mary were very happy now. When they reached home she said, "Come children, we will sit on your step and I will tell you a story."

"Oh, please do!" they said.

So she began, "Once upon a time there were six little pigs living in a nice little house all painted white, with a little white fence all around it. It was a lovely place to live. On one side was a larger pen for the older pigs, on another side was a large barn, on another side was a big green cornfield,


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A prominent representative of a Publishing Co., and a lover of books, writes. "You have built a monument to yourself, and long after the green sod grows over you, this book will be read by our children and children's children. I could read 'A Fox Hunt 'Fo de War' every week in the year and get a thrill each time I read it." One of the most prominent merchants in this section of Virginia writes. "To know the author of 'Tidewater Tales' should guarantee the sale of this work."

A prominent attorney in Washington, and himself a writer, and well-known lecturer. writes in part: ". . . the charming description of the old homes, the history and traditions, and the true-to-life stories in local color, combined to delight me, and enticed my memory to run down the corridors of the past."

A professor in one of the Virginia Universities writes: "You have put posterity in your debt by presenting so skilfully to them characters that have passed to the beyond. The story of that old Virginia negro in Louisiana touches me deeply."

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and on the fourth side they could see great big trees and a steep hill.

"A little black pig said, 'I am tired staying in this pen all the time. I want to see the world'.

" 'Grunt, grunt,' said the other pigs. Then they walked around until they came to a little hole under the fence. They dug their noses in the dirt and worked until the hole was large enough for them to crawl through. And away they went. As they came around the barn they heard a dreadful noise.

" 'What can that be?' said a wee little pig. And they went around to see. It was some geese, and they came running towards the little pigs with their great wings opened wide, and they were making a dreadful sound.

" 'Come,' said the black pig, very much frightened, 'this is no place for us, these are not pigs,' and away they ran up the path towards the big white house.

" 'We will see what kind of a house these pigs live in,' they said. They reached the white fence and walked in the gate. But what was that big black thing standing out there by the house making a dreadful noise? Just then a man came out of the house, got in the big black thing and it began to move. The four wheels went round and round so fast it made them dizzy. And before they had time to turn around, a big shaggy thing came towards them.

" 'These are not pigs, either,' they said, and ran down the hill as fast as they could go, with the big shaggy thing coming behind them, growling and barking.

"When they reached their own fence and had crawled through, they were so tired they could scarcely walk, but the little black pig said, 'We have been out in the world and have found many noisy things in it besides pigs, and I think our home is the best place after all'.

" 'Grunt, grunt,' said the other pigs, meaning, of course, that they did too, and off they went to a cool, shady place to rest."

When the lady next door had finished her story, James and Mary were very quiet for a while, then James spoke.

"I think our home is the best place, too!"

When they told mother, they promised her never to go so far from the gate again.—Selected.

---

A lady was reproaching Mr. William Warren at a reception for going so little into society. "You ought to let us lionize you a little," she said. "I never heard of but one man," replied the veteran actor, "who was not spoiled by being lionized." "And who was that?" "Daniel."


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# TO THE LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

There is in circulation among the laity of the Protestant Episcopal Church a petition, prepared by one of our Bishops, to the General Convention which will assemble in Washington next October, asking that body to refuse its assent to the proposal to eliminate the Thirty-nine Articles of Religion from the Book of Common Prayer, which would mean their abrogation.

"WHEREAS, the last General Convention adopted tentatively a resolution to revise the Book of Common Prayer by omitting the publication in connection therewith of the Articles of Religion; and

"WHEREAS, there is no provision for publishing elsewhere or for recognizing in any other way the Articles of Religion except in connection with the Book of Common Prayer; and

"WHEREAS, the Constitution of this Church has ever since 1801 recognized in this way the Articles of Religion; and

"WHEREAS, the Articles of Religion define the Church and state clearly the historic doctrinal differences between the Anglican Communion and the Roman Catholic Church;

"THEREFORE, we the undersigned adult communicants of the Protestant Episcopal Church do most earnestly memorialize our Right Reverend Fathers-in-God, our Reverend Clerical Deputies and Honorable Lay Deputies, in General Convention assembled in their respective Houses, to vote against the resolution to omit the Articles of Religion from publication in connection with the Book of Common Prayer and to vote against any proposed amendment to the Constitution that would omit reference to the Articles of Religion.

"AND we do further memorialize our Fathers-in-God, the Bishops, to send us a message of assurance that the name, the doctrine, the ceremonies and nomenclature of our Church and her missionary purpose and her fraternal love for all Christian people are and should be as expressed in the Book of Common Prayer.

"So we believe you will bring comfort and peace to the hearts of many, give confidence to those within our Communion and make clear to all men the true Catholic nature and Protestant heritage of our dear Church and revive zeal for the salvation of souls through Jesus Christ Our Lord. Amen."

We believe that a great majority of the communicants of the Church are opposed to the elimination of these Articles of Religion, established by the Church in 1801, and are likewise opposed to the introduction into the Church of the Mass, Reservation and Adoration of the Sacrament Prayers to the Virgin Mary, Invocation of Saints, Worship of Images and Relics, Auricular Confession, Penance, use of the Rosary, Holy Water and other doctrines and ceremonies peculiar to the Church of Rome.

We therefore heartily endorse this petition and express the hope that all Protestant Episcopalians will signify their approval of it by their signatures and by aiding in the widest possible circulation of it.

Copies of this petition may be procured without cost from Latsch & Arnold, 97 N. Second Street, Memphis, Tenn.

(Signatures of Laymen)

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**Please Sign and Mail to**
**SOUTHERN CHURCHMAN**
**Richmond, Va.**

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**All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.**

**Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.**

## SPECIAL NOTICES.

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# Deaths

**MISS LUCRETIA HOLLADAY WHITFIELD.**

Entered into the Paradise of God from her home at the University of Virginia, August 9, 1928, LUCRETIA HOLLADAY WHITFIELD, aged seventy-six years.

On August 11 she was laid to rest beside her father and mother, the late Robert Henry Whitfield and his wife, Rebecca Peebles, near the church of her ancestors, in the churchyard of Old St. Luke's, Isle of Wight County, Virginia.

"Blessed are the pure in heart for they shall see God."

## CHURCH INTELLIGENCE.

(Continued from page 16.)

### Program for Triennial Meeting of the Daughters of the King.

**Epiphany Church, Washington, The Rev. Z. B. D. Phillips, Rector.**

Friday, October 5.

9:30 A. M.—Registration, Epiphany Parish House.

4:00 P. M.—Fellowship Meeting.

Friday Evening.

8:00 P. M.—Opening Session of National Convention; Convention called to order by Mrs. A. A. Birney, President of the Order of the Daughters of the King; Hymn 502; Welcome from the Daughters of the King of the Diocese of Washington, Miss Lillian J. Soper, President; Response, Mrs. Birney; Greetings; Memorial Service; Our Convention Program, Mrs. W. J. Loaring Clark; Address, the Rt. Rev. John G. Murray, D. D., Presiding Bishop; Service of Worship.

Saturday Morning, October 6.

7:30 A. M.—Holy Communion, Epiphany Church.

9:30 A. M.—Morning Meditation, Prayer.

10:00 A. M.—Address, the Rt. Rev. James E. Freeman, D. D., Evangel of Printers Ink; Practical Talk, Rev. G. W. Hobbs; Our Responsibility for Evangelism, the Rev. W. J. Loaring Clark, D. D.; Discussion.

11:30 A. M.—Business Session.

Saturday Afternoon.

2:00 P. M.—Junior Program.

4:30 P. M.—Reception to delegates, Bishop and Mrs. Freeman, in the Bishop's Garden.

Saturday Evening.

8:00 P. M.—Preparation Service for Holy Communion, the Rt. Rev. Philip M. Rhinelander.

Sunday Morning, October 7

8:00 A. M.—Corporate Communion, Epiphany Church.

11:00 A. M.—Regular Service in all churches.

Sunday Afternoon.

4:00 P. M.—Open Air Service in Amphitheatre of Washington Cathedral; Bishop Freeman to preside and make opening remarks; address by Hon. Geo. Wharton Pepper; address by Rt. Rev. Logan H. Roots, Hankow, China; closing remarks and benediction, the Rt. Rev. John G. Murray.

Sunday Evening.

8:00 P. M.—Brotherhood Mass Meeting, Ascension Church, in the Interest of Young People's Work; "The Leadership of Youth" (1) Through Young People's Society, the Rt. Rev. Frank A. Juhan, D. D.; (2) Through the Brotherhood of St. Andrew, the Rev. Bernard Iddings Bell, D. D.

Monday, October 8.

7:30 A. M.—Holy Communion, Epiphany Church; Renewal of Vows.

9:30 A. M.—Morning Meditation, How to Pray; Business Session; Group Conferences: (1) Evangelism Through Study and Discussion Groups, Miss Laura Boyer; (2) Evangelism Through Church's Program and Christian Stewardship, Mrs. James Maxon.

Monday Afternoon.

2:00 P. M.—Address, the Rev. G. W. Hobbs; Bible Study, the Rev. T. R. Ludlow, D. D.; Evangelism in Rural Fields, the Rev. H. W. Foreman.

3:00 P. M.—Group Conferences: (1) Evangelism Through Social Service and Rural Work, Mrs. John Glenn; (2) Evangelism Through Individual Work, Mrs. John Wheeler.

Monday Evening.

8:00 P. M.—Mass Meeting with Brotherhood, Epiphany Church; Christianizing the American Home; The Place and Power of Family Prayer.

Tuesday Morning, October 19.

7:30 A. M.—Holy Communion, Epiphany Church.

9:30 A. M.—Morning Meditation; Prayer; Power.

10:00 A. M.—Daily Bible Reading, the Rt. Rev. David L. Ferrid, D. D.; Business Session, final business; Resolutions, Election.

Tuesday Afternoon.

1:00 P. M.—Luncheon with program (cards), City Club.

4:00 P. M.—Quiet Hour for all women.

### Unity Convention Discussion.

Renewed efforts to achieve Christian Unity following the World Conference at Lausanne a year ago, are urged in the Report of the Episcopal Joint Commission on Faith and Order to the Forty-ninth Triennial General Convention of the Church, which will assemble in Washington, D. C., October 10.

The Report, which was made public at 281 Fourth Avenue, yesterday, and is sponsored by Bishop Charles H. Brent, of Western New York, who presided at the Lausanne Conference, Bishop William T. Manning, of New York, President of the Commission; Bishop James De Wolf Perry, of Rhode Island, its Executive Secretary; George Zabriskie, of New York, its Treasurer; Bishop Thomas F. Gailor, of Tennessee, former President of the Episcopal National Council, and other noted leaders of the Church, recommends that the Continuation Committee composed of representatives of one hundred participating Communions, "be informed that in the judgment of the General Convention of the Episcopal Church, the World Conference should be continued, care being taken to preserve its educational nature by excluding schematic action; and that when the opportune time arrives this Church will gladly participated in another meeting of the Conference."

**Request Commission Be Continued.**

The Convention is also requested to continue the Commission with instructions "to appoint in the near future a special committee of theologians and scholars—not confined to the members of the Commission—for the purpose of assisting the Commission to consider and report to the next General Convention on the Lausanne Report, and to confer as opportunity occurs on questions of Faith and Order, with other Christian Communions".

Noting the fact that it was a resolution of the Episcopal General Convention of 1910 which launched the movement for Christian Unity, the Report details the successive steps which led to the Lausanne Conference, through the constructive work of the Continuation Committee representing one hundred separate participating communions. A business committee of which the Hon. Charles E. Hughes, was Chairman, supplemented the efforts of this Continuation Committee, and the Lausanne Conference followed in August, 1927.

**Report of Commission.**

Discussing the results of this first general world conference on Christian Unity, the Report of the Episcopal Commission says:

"Considering the numerous differences, some very acute, which had to

be faced, the success of the Conference in finally receiving for transmission to the churches six of its reports without a divided vote, was amazing. None the less, these reports are registers of discussions rather than committals of the individual members to the specific propositions affirmed in them. They are not transmitted to the churches as formal agreements or resolutions to be ratified, but as material for consideration, discussion, and further conference. It is to be remembered that the expressed purpose of the World Conference which your Commission was appointed in 1910 to bring about was educational. Its aim was to promote mutual understanding between Christian communions throughout the world, both of their agreements and of their differences, faithfulness to convictions was clearly promised; and in order that no communion might be deterred from sending delegates through fear of compromising committals, it was stipulated that the Conference should be limited to 'study and discussion without power to legislate or to adopt resolutions'."

"In other words," the Report declares, "the Conference was educational rather than determinative, and initiated rather than completed the study and discussion for which it was assembled. In thus initiating such study and discussion, it accomplished its true aim, and, by the grace of God, accomplished this in surprising degree."

**Conclusions of Report.**

Summarizing the Report concludes:

"Two conclusions are obvious. The first is that the reports transmitted to this Church and to other churches, do not require, or recommend, the adoption by the General Convention of any of the statements contained in them; but they constitute a body of highly important material for the deliberate consideration of their respective subjects, to which the Conference invites us. The second is that the Conference should go on, and should carefully retain that freedom from schematic proposals and official committals which made the Lausanne Conference so successful."

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop**

### Doing Great Work.

Obscure in its general plan, the Episcopal City Mission of Washington is doing a great work quietly and more or less silently, the result of which may not be measured by present-day standards, but which will mean more and more the building of character, the righting of wrongs and the putting into actual practice that for which a Christian mission really stands.

M. M. W.

### Diocese Under Inspection.

Washington, the home of the General Convention of 1928, will be more or less under inspection in October, when as a Diocese, its several departments will operate in the presence of thousands of people, coming from all parts of our country and from other nations. Of these, perhaps none is so little known and yet of so much value as that work officially designated as the Episcopal City Missions. The office or desk headquarters of this work will be found at Diocesan House, 1329 K Street, N. W. and the Superintendent is the Rev. Geo. W. Dow. From the amount of work accomplished, one could hardly believe that Mr. Dow and his secretary are the only paid workers in this field of activity, but then Mrs. Dow, in her sympathetic and untiring way, works with her husband all the time and helps to bring about such splendid results.

### National Cathedral School.

The twenty-eighth academic year of the National Cathedral School for Girls on Mt. St. Alban, Washington, D. C., will open on October 4 with first class sessions on October 5, according to an announcement authorized by the Bishop of Washington, the Rt. Rev. James E. Freeman, chairman of the Board of Trustees.

The school enrollment this year represents thirty and forty states and several foreign countries. Miss Bertha A. Morgan, former dean and registrar at Bradford Academy, Mass., has been named Director of Studies at the National Cathedral School. She arrived on September 1 to take up her duties.

Miss Morgan is a graduate of Boston University, received her M. A. from Yale, and done special graduate work at Columbia University and the University of Chicago. She was at one time academic adviser at St. Mary's School, Raleigh, N. C., therefore, has had experience in the Church boarding school field and her recent experiences at Bradford and The Gateway in New Haven acquainted her with school questions and college entrance requirements. She understands, therefore, the relation between the secondary school and the college.

The National Cathedral School for Girls was founded in 1900 by Mrs. Phoebe Hearst, of California and Washington, because of her intense interest in the development of Christian womanhood.

Among the trustees of the school who are also trustees of the Cathedral Foundation, in addition to the Bishop of Washington are: the Very Rev. G. C. F. Bratenahl, Dean of Washington; the Rt. Rev. James Dewolf Perry, Bishop of Rhode Island; the Rt. Rev. Philip M. Rhinelander; acting warden of the College of Preachers at Washington Cathedral; the Rev. William L. DeVries, Canon and Chancellor of the Cathedral; Canon Robert Johnston, rector of St. John's Church, Washington; Charles C. Clover, Charles J. Bell, Dr. William C. Rives; Corcoran Thom, James Parmelee, Dr. William Holland Wilmer, former Senator George Wharton Pepper and General John J. Pershing.

## Personal Notes

The Rev. William Porkess, D. D., rector of St. Stephen's Church, Wilkinsburg, Pa., has returned to his parish, after an absence of three months in Europe. While there he visited England and was the preacher at Lincoln Cathedral and Grimsby Parish Church, the latter being built in 1190 A. D., and the mother of ten churches in that city.

The Rev. W. L. Kinsolving preached at Trinity Church, Portsmouth, Va., for the Rev. C. H. Holmead, rector, Sunday, August 26.


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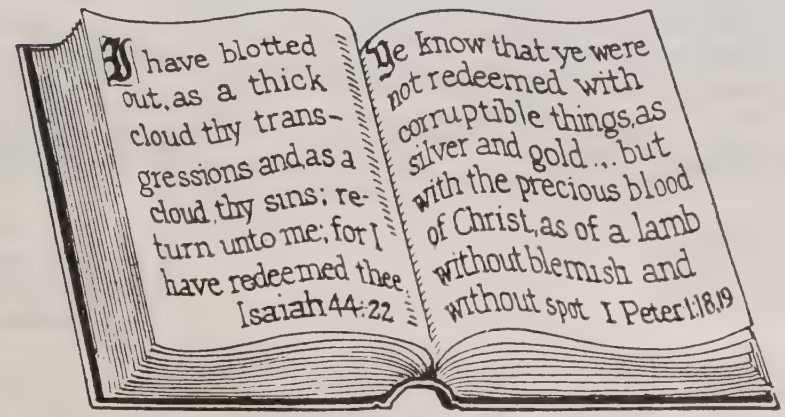
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# Southern Churchman

DOMINUS ✠ FRUSTRA ✠ NISI 1835

Vol. 93. RICHMOND, VA., SEPTEMBER 15, 1928. No. 37.




*"The word of God, which liveth and abideth forever"*
1 PETER 1:23

## THE BIBLE AND EDUCATION

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial: A Preacher Who Puzzles —By L. M. Williams | 5 |
| Rays of Light From God's Lamp— W. W. Rugh | 6 |
| The Bible Under Fire—Dr. J. L. Campbell | 7 |
| A Diagnosis—By Dr. Nelson Page Dame | 8 |
| Family Prayers | 9 |
| What Think Ye of Christ?—J. C. Hooks | 10 |
| Fifteenth Sunday after Trinity— Berkeley Minor | 11 |
| The Surrendered Life in Christ— Frank Cox | 12 |
| Favorite Scripture Verse | 12 |
| Literature Upholding the Virgin Birth | 12 |
| Book Reviews | 13 |
| Letters to the Editor | 14 |
| Church Intelligence | 15 |
| Family Department | 17 |
| For the Children | 19 |
| Personals | 21 |



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So long as we love we serve.—Stevenson.

God hurries not nor makes delay;
Who works for Him will get His pay
Some certain hour, some certain day.
—H. J. Hamilton.

I should prefer a firm religious belief to every other blessing.—Sir Humphrey Davy.

As I do my Father's will
Within me grows the immortal part,
I have the power His gift to still
And never more my soul to chart
In quest unto the holy hill.
—British Weekly.

Nothing else is so interesting as religion when it is properly presented, and it is by far the most popular subject in the world today.

"There is a destiny that makes us brothers:
None goes his way alone:
All that we send into the lives of others
Comes back into our own."

"Worship without work becomes aimless and vain; work without worship is tedious and ineffectual; but when the two are properly balanced life is rich in experience and full of power."—Gilbert T. Rowe, in "Reality in Religion".

Did we but look out upon the world with our own eyes—the eyes wherewith we saw Christ and were made glad—and not through the glasses of custom and prejudice, the common path would become a shining trail whose end is God and every meeting with our fellowmen a tryst of love.—Mrs. Herman.

"At the core of every man's soul, deeper even than consciousness lies the hidden man of the heart, who can hear God speak. And if in our own selves that inmost shrine is a temple of the Holy Ghost our words and actions will show from whence they come."

If indolence be the besetting sin, we must watch against slovenliness in little things; if selfishness, we must lay ourselves out to consider and gratify the wishes of others; if vanity, we must secretly bless God in our heart for all mortifications of it; if discontent, we must review the many bright points of our position.—Dean Goulbourn.


# Was Darwin Right?

A Reply to Sir Arthur Keith's Leeds, Eng., Address on Darwin.

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# SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 93. RICHMOND, VA., SEPTEMBER 15, 1928. No. 37.


## A PREACHER WHO PUZZLES

One of the classic stories of secular journalism is that an editor, now dead, once of some distinction, wrote a criticism of Edwin Booth's rendition of Hamlet. The editor published the opinion that Mr. Booth probably possessed some talent and that it was deplorable to see him waste it on such a play as Hamlet, filled as it was with crudities, obsolete expressions and improbable incidents. The editor further remarked that this man Shakespeare was absurdly overrated as dramatist, poet and writer; that the pretence of admiration of his work was mere habit, tradition, superstition, inherited from the dark ages of Queen Elizabeth and King James. The editor also expressed belief that at least a dozen playwrights, poets and writers of the editor's time—this was about 1882—were as far superior to Shakespeare in intellectual power and literary product as the steam locomotive was to the stage coach as means of transportation.

This incident is recalled by the reading of criticisms of the Holy Scriptures, of the habit of Bible reading and of preaching from the **Bible published by Harry Emerson Fosdick**, a Baptist clergyman, and enthusiastically echoed and endorsed by Guy Shipler, ordained priest of the Protestant Episcopal Church and editor of The New York Churchman. Mr. Fosdick is one of the choice fruits of the Union Theological Seminary, but with him I am not concerned. At imminent risk of boring readers, I present some observations regarding Guy Shipler.

Here in this Bible Belt of the South we hold certain old-fashioned notions regarding the sanctity of pledges and promises and obligations of loyalty and honor. Therefore, the Rev. Guy Shipler is to us the object of fascinated, if somewhat contemptuous, curiosity. The secular editor, above referred to, had the excuse, if we may call it so, of being temporarily **but excessively and crazily drunk and obesessed** with the idea of saying something startling, daring, advanced, smart, liberal, progressive, **He sobered in time and was heartily ashamed and penitent,** although he was guilty of nothing worse than conspicuous and mortifying folly. The Rev. Guy Shipler, however, apparently continues to be proud of himself and his theological and editorial achievements, and manifests and displays symptoms of that almost incurable disease called "Enlargesis of the Cocoa".

We of the Bible Belt can understand changes of opinion, however grotesque, and mental distortions and perversions, however repulsive. What puzzles us is the mental and psychological processes by which a man may induce himself to retain ostensible membership in a religious organization while rejecting and deriding its most cherished and important principles and guide book and to accept advantages and emoluments from it while fighting with all his capacity, however feeble, to destroy that organization and the foundation on which it stands; wearing its uniform and living in its camp while working for its ruin. We can understand the possibility of treason, but it is difficult for us, with our age-worn standards of honesty and candor, to comprehend the person guilty of it proclaiming his own treason, boastfully, blatantly, continually—as Junius wrote of a certain Englishman who had betrayed his cause, "infamous and content".

When the Rev. Mr. Shipler was ordained a priest of the Protestant Episcopal Church in America he was asked by the bishop, in presence of the congregation, these questions:

**"Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures, to instruct the people committed to your charge?"**

Guy Shipler answered:

"I am so persuaded and have so determined, by God's grace."

If he had not so solemnly pledged himself he would not have been ordained.

In the preliminary exhortation, before ordination, the bishop charged Mr. Shipler:

"And seeing that ye can not by any other means compass the doing of so weighty a work, pertaining to the salvation of man, as with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; **consider how studious ye ought to be in reading and learning the Scriptures."**

This was seventeen years ago. So far as recollection goes, the Holy Scriptures have not been changed in the interval in any respect. In The New York Churchman of August 18, Guy Shipler, the editor, published an editorial headed "Knowing the Bible". **He congratulates the Rev. Harry Emerson Fosdick, of the Baptist Church, on having pointed out the futility of the "old-time sermons"**, including expositions of the meaning of Bible verses and narratives, "especially in an age which has abandoned the worship of the Bible as a fetish". "Birds of a feather flock together" and "Misery loves company". The word "fetish" means the idol, or image, worshipped in Voodoo saturnalia of the most backward black savages of Africa. As a considerable majority of the membership of the Episcopal and Baptist Churches in this **Bible Belt continue to regard the Holy Scriptures as really holy and the inspired Word and Message of God Almighty to men,** we are further puzzled to understand how Shipler and Fosdick reconcile themselves to continued membership and even nominal association with people so benighted, who know that our Bible is God's greatest gift to man. We laymen of the Episcopal Church especially are inclined to feel distinct repugnance to further acceptance and recognition by our Church as a spiritual pastor and master of a **man flippantly repudiating his ordination vows, apparently without comprehension of his own indecencies, writing, as he does, in this same article, mournful regret that "even some Liberals" continue under the ancient hallucination that**

"however our views of inspiration have altered the Bible remains the text book of the Christian, the pillar and ground of the truth".

And just seventeen years ago Guy Shipler told his bishop he was fully persuaded that the Holy Scriptures contained all doctrine required as necessary for salvation.

The ordination service has not been changed; and we of the Bible Belt are faintly curious to know how Guy Shipler would go about advising a member of his congregation thinking of entering the ministry—supposing such a contingency possible—to seek ordination.

"Of course," Mr. Shipler, ordained priest of the Protestant Episcopal Church, continues in his editorial, "the reader (of the Bible) must be taught how to interpret it, particularly **the troublesome crudities of the Old Testament,** but, for some reason or other, it will do him far more good to read of the pugilistic exploits of Samson than of those of Mr. Tunney." Then Guy Shipler gives his readers, of a Church paper, more sarcasm of the same kind, **especially ridiculing the psalms, which Episcopalians of the Bible Belt are accustomed to read at each service, responsively and standing, in token of respect for the revealed Word of God.**

The Rev. Mr. Shipler makes some concessions. "Of course," he writes, "we should know our Bible, **but the reading of it as an end in itself has done more harm than good.** We believe it should never be taught, or read, or preached about, except as the account of the expressions and the ideas of folk very much like ourselves."

And the Book of Common Prayer, accepted by Guy Shipler as his guide and method of worship, provides for the reading, at each service, of Gospel, Epistle, first and second lessons and the psalms for the day—five selections from the Bible which the Rev. Mr. Shipler—vowed and ordained clergyman of the Church and editor of a Church paper—**thinks never should be read or taught, except in some rather indefinite circumstances.**

To us of the Bible Belt, blest and gladdened with a generally dignified and deeply loyal clergy, the utterances of Rev. Shipler seem more appropriate for the professional wise cracker, funny man and sceptic of a village pool parlor than an ordained priest of our Church. He appears to be assiduously trying to thrust on us a hard, dry, mechanical kind of religion, strictly business, drained of all beauty and love, sweetness, tenderness, grandeur, promise. We cannot avoid the thought that presently he may be offering, with glib and loquacious salesmanship, some kind of apparatus from which we may be promised so many inches, or ounces, of moral uplift, spiritual renovation and consolation for our sorrows by dropping a quarter in the slot and pressing a button.

Which might be entirely right and satisfactory for some other denomination or for some new kind of cult; but which, if suggested for the Episcopal Church would bring to mind the worn quotation, used more than a hundred years to describe the kind of man who claims membership of a religion while false to its fundamentals—

"Who stole the livery of Heaven
To serve the Devil in."

It seems to us that the whole situation will be improved if the Rev. Mr. Shipler, editor of The New York Churchman, should resign from the ministry of the Episcopal Church and unite with some denomination that does not accept the entire Bible as the infallible inspired Word of God and the only safe 'Guide Book" for Life's journey.

**Langbourne Meade Williams.**

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

### III. THE EPISTLES.

**Subject.**—The Holy Spirit's message to the Church concerning the glorified Saviour, and our relation to Him (2 Cor. 5:16, 17).

The twenty-one Epistles give us a doctrinal statement of what Christ accomplished for us in His sacrificial ministry; what He is doing in His Priestly service; and what He will do when He comes as the Bridegroom of the Church (Heb. 10:5-17; 7:25; 1 John 2:1, 2; 1 Thess. 4: 13-18).

**Purpose.**—The Epistles were written to give us the basis of faith, both for salvation and service. What God has done for us through the finished work of Christ, gives us a sure foundation for faith, as to our salvation. We are saved from the guilt and penalty of sin by what another has done for us, even by the death and resurrection of Jesus Christ (Eph. 2:8, 9; 1 Cor. 15:3, 4; Rom. 3:21-26; 4:5, 25; 5:1-11).

We are separated unto service and enabled to do that service because of what God is doing for us through the Priestly ministry of Christ, and by what He is doing in us by His Word and Spirit (Rom. 8:34; Heb. 7:25; 1 Cor. 12:1-11; Phil. 2:13; Eph. 3:16; 5:18).

What God will do for us when Christ comes to catch us up into glory, gives us continually a mighty incentive to lay down our lives for Him, assured that not the least service done as unto Him will ever be forgotten by Him or lose its reward (Heb. 6:10; Eph. 6:6,7; 1 John 3:2, 3; 2 Cor. 5:10; 1 Cor. 9:25; 2 Tim. 4:8; James 1:12; Rev. 2:10; 1 Thess. 2:19, 20; 1 Peter 5:4).

### IV. REVELATION.

**Subject.**—The theme or subject of this wonderful book of prophecy is Judgment. It reveals to us the Person and Work of Christ as the Judge (John 5:22, 27).

As the One to whom the Father has given authority to execute all judgment, His glorious Person is prophetically revealed in chapter 1:13-16. Before this One all must stand to be judged in their own order, first those that are nearest to Him, His own Church, and last those farthest removed from Him, the wicked at the Great White Throne.

Having borne the judgment of our sins on the cross (ch. 1:5), He judges our ways as witnesses in Chs. 2,3.

In chapter 4 at His Judgment Seat in Heaven, He will reward His redeemed for all the service accomplished by the Spirit through us on earth.

Receiving the sovereignty or right to judge the earth in chapter 5, He opens up in chapter 6 the book of judgment, which will bring upon the unbelieving ones of earth three series of judgments, increasing in intensity, during the day of God's vengeance—first the seals, then the trumpets, and then the vials of wrath (Rev. 5:8, 9, 15, 16; Isa. 61:2).

When Christ comes to establish His kingdom, He will judge the beast and the false prophet, as well as the unbelieving of the nations and of Israel (Rev. 19:11-21; Matt. 25:31-46; 2 Thess. 1:7-9; 2-8).

After His millennial reign of righteousness He will judge Satan and the wicked, which will be the last judgment (Rev. 20:7-15).

**Purpose.**—The Holy Spirit has written this last message to reveal or make known to us what shall be the end or consummation, the fulfillment of all of God's redemptive counsels.

The One who cannot lie has spoken and He will make it good. His Word shall not return unto Him void, but shall accomplish that which He pleases, and prosper in that whereunto He hath sent it (Num. 23:19; Titus 1:2; Isa. 55:11).

# THE BIBLE UNDER FIRE

## By Dr. John L. Campbell

THIS is the title of a book by Dr. John L. Campbell, Professor of the Bible at Carson and Newman College, Jefferson City, Tenn.

**Purpose of the Book.**

"Several years ago a dinner party was given to a company of friends in the home of one of the most prominent Christian families in Chicago. Around the table the conversation turned to the religious agitation now going on throughout the Christian world. The lady of the house remarked, "People generally, but especially the young people, are perplexed and bewildered. They do not understand what all this trouble is about. The answers to the attacks on the Bible are abundant and convincing; but they are scattered in different publications. It is difficult to get at them. We need some book not too large nor too difficult, which will enable them to understand the questions involved and indicate the answers".

**Attackers of the Bible.**

Dr. Campbell deals with three movements that have attempted to destroy the Bible. They are Higher Criticism, Modernism and Evolution.

**Higher Criticism Is With Us.**

Dr. U. M. McGuire is the Assistant Editor of The Baptist. This is the official organ of the Northern Baptist Convention. The assistant editor is nobody's fool. He speaks from wide observation. He is particularly intimate with those who are officially guiding the convention. In a recent utterance he says, "When you and I were young, the methods of historical criticism were taboo. Now they are becoming standard".

**Hazy Ideas.**

The ordinary garden variety of preacher loves his Bible and is against anything that calls itself "criticism". But he has very hazy ideas as to what "higher criticism" claims to be. He knows that it is unbelief parading in the garb of scholarship. Dr. Campbell tells what it is and how it started.

**Jean Anstruc.**

"The modern founder of what is known at the present time as the Higher or Destructive Criticism of the Bible was a French physician of Jewish race, named Jean Anstruc, who was born in 1684 and who died in Paris in 1766, aged eighty-two years.

**His Theory.**

He noted a peculiarity that every reader of the Bible has observed, that in Genesis 1 to 2:3 the name of God (Elohim) is alone used. But beginning with Genesis 2:4 we find Jehovah God or Jehovah Elohim. Anstruc went through the book of Genesis noting these differences of names and then inferred, supposed, guessed, imagined, that the book of Genesis had been compiled from two already existing documents. In addition to this, Anstruc claimed that Moses used also ten minor documents relating chiefly to foreign nations and not immediately affecting the Hebrew people."

**His Life.**

His life has been written by Dr. Howard Osgood. "He (Anstruc) was a man of very bad character and amassed his fortune out of harlots and brothels. He was one of the most decried men in Paris. Voltaire sneered at him as a miser and debauche. Anstruc was a lascivious liver and the physician for the lascivious life of the wicked and drew his gain therefrom to his latest hour."

**The Theory Developed.**

Dr. Campbell shows that from this small beginning others carried on the work. The system demanded more and more authors for the writings of Moses.

"Thus the number of authors and editors went merrily on until the critics supplied eight, then ten, then eighteen, then twenty different hands that were employed either in furnishing the documents or in splicing them together. Wellhausen assures us that there were twenty-two different authors for the first six books of the Bible. Cornell makes the number twenty-six.

**The Rainbow Bible.**

"But we have something more astonishing and representative than this. The critics undertook to make a new edition of the Old Testament, printing in different colors the parts that they supposed were written by different authors. It is known as the Polychrome, or many colored edition of the Bible. Thirty-nine of their ablest scholars were on the committee that undertook this work. The critics have never produced a more scholarly body of men, chosen as they were, from their best institutions of learning in Europe and America. Only a few of the books of the Polychrome Bible have been published in this country. The work has been ridiculed out of court. Klosterman of Kiel derided the whole business by calling it the 'Rainbow Bible'."

**Wonderful Editors.**

To this Dr. Campbell says, "If the Scriptures are made up of the clippings and tatters and fragments that the critics tell us, then we have in this book something without a parallel anywhere in all the world's literature either ancient or modern. Alexander Hamilton and James Madison wrote for the Federalist a powerful journal of their time. But no one has been able to tell what writing is the production of Hamilton and which of Madison.

**Religion and Progress.**

"The critics would have us believe that a knowledge of God did not come until late in human history as man gradually developed. Genesis is full of references to God. This knowledge of one Supreme Being, the critics tell us, was 'utterly unknown until long after the days of Moses'.

**Religion Deteriorates.**

"It is just the reverse of truth. Belief in God is a native conviction of the human soul. It comes first. The farther back we go, up the stream of human history, the purer the worship becomes. After man left God, decay followed. Christianity was at first a pure and spiritual worship. Decay set in. We meet with Madonnas and patron saints, with images, with holy wells and shrines. So it was in the early history of humanity. Man started aright, but sin set in and darkness and death followed.

**Modernism and the Virgin Birth.**

"The modernists would have us believe that it is of no importance whether we accept the records of the virgin birth or not. It is a matter of vital importance involving the truthfulness of the Scriptures; the purity of Mary; a stain on the life of her Son; the fulfillment of prophecy; the relation of Jesus to His ancestors; the incarnation; and the whole question of the supernatural. Those who reject the virgin birth not only reject the veracity of the Scriptures, but logically they end with the rejection of the Deity of Christ. The drift is certain. All Unitarians reject the infancy records of Matthew and Luke.

**Why Not?**

"He who lived as never man lived, who taught as never man taught, who died as never man died, who ascended as never man ascended—if we knew nothing more we would conclude that—**that He was born as never man was born.** Miracles at the cross, then why not at the cradle? Angels at the tomb, then why not at the manger? A sinless life required a sinless origin. A supernatural life required a supernatural origin. The parts fit. Calvary demands Bethlehem, and nothing else would do. The Cradle, the Cross, and the Throne are all linked together.

**Modernism and the New Birth.**

"The Modernist knows nothing of this. One confesses to a sense of humiliation and shame as he finds the critic associating regeneration with 'adolescence' and the 'growing and expanding of the personal self'. This is naturalism instead of the supernatural, and this again is not Christianity at all. Without it (the new birth), we can know nothing of the Christian life here, nor of its blessedness hereafter.

"The Bible accomplishes the things that it professes to do. It has taken men of the mightiest intelelct and transformed them—men like Paul and Augustine, Martin Luther, John Bunyan and others. It has also gone down into the slums of sin and taken the very outcasts of Satan, and washed and cleaned them and made some of them stars of the first magnitude to shine forever in the firma-

ment of God. Its signs and wonders have never ceased.

"In the church of which the writer was last pastor, there were half a dozen men whose united testimony, in any competent court, would send any man in that city to the electric chair. Men of known probity, intelligence and worth, who could not be led about by anybody. These men gladly came forward in our devotional services and voluntarily testified to the new power and blessedness that came into their lives when they accepted Christ as their personal Saviour and Lord.

"In that city, among the various evangelical churches, he could find a hundred or two like men, who could testify to the same thing. He could pass over this continent and find hundreds of thousands of men of similar character and worth, who would joyfully testify to the same blessed experience. The number of witnesses could be extended to all classes, to all ages, to all lands, and over all the centuries wherever the gospel has been preached and accepted."

**The Critics and Prophecy.**

"The religion of the Bible is **the only one that has based a claim of divine origin on prophecy.**

When Frederick the Great of Prussia asked his court chaplain to furnish a proof of the truth of Christianity in a single sentence, he received the prompt reply, 'Sire the Jew'.

"For eighteen hundred years these descendants of Abraham have been without a country, and yet they are found in every country. Throughout the Christian civilized world, in the cities of China, in the heart of Africa, amid the snows of Siberia, treading the burning sands of the desert, everywhere we find the wandering Jew.

"The Hebrew race has remained distinct from all other peoples. In a few generations people of different nationalities that meet and mingle together lose their separate identity. The various races that come to our shores soon blend into one American people. Not so, however, with the Hebrew race. Black as a Negro in Abyssinia; yellow as a Mongolian in China; white as a Caucasian in Europe and America, yet the Jewish people remain as separate as when they hung their harps on the willows by the rivers of Babylon. Empires have passed away as a shadow, leaving behind them only a name, but the Jews are still there, standing apart from all other races as in the days of Jesus Christ—rich though a thousand times despoiled; increasing in number and more united than ever, though scattered by a tempest of eighteen centuries to the extremities of the globe'.

" 'Kept' is the word to use. Through thousands of years the Jewish people have been held distinct and apart for a great purpose. A wonder such as this the world has never witnessed. Look at the prophecies of men moved by the Holy Spirit and then look with awe on the unfolding drama of their fulfillment. The Jew is the standing miracle of the ages.

"They are yet to be restored to their own land (Isa. 1:26; Zech. 1:17). Is there not something significant in the movements now going on in Palestine? This testimony of prophecy in favor of the Bible and its supernatural origin has never been answered and never can be."

**We have spliced together extracts from this book by Dr. John L. Campbell. We hope it will lead you to purchase and own the book. The sale of this and similar books is being pushed by The Studio Book Shop, 1853 Hillhurst Avenue, Los Angeles, Calif. The price is $2.50, postage paid.**—From "Faith and Fellowship".

# A DIAGNOSIS

## By Nelson Page Dame

I.

THAT there is something radically wrong with the Church, is the oft-expressed conviction of its enemies and its friends alike. To find out what it is, and to discover the cause and the cure for its illness, must be the deepest concern of all those who love her best.

Here is a diagnosis of her case offered by one of her best friends.

I suppose that we all agree, more or less, on these fundamental principles of the Christian Religion:

1. That God loves the whole human race, "the world", and proposes to save it from all its troubles, and to bring it eventually into a "Home", the "Kingdom of God", a righteous social order, which He will, one day, establish here upon the earth.

2. That, before this can be done, men generally must be convinced that **sin**, "transgression of the law", is the source of all their sorrows, and be induced to repent, to stop sinning, to keep the commandments (the Ten), and to do right towards God and man.

3. That in order to carry out this great enterprise, God Himself has come down to earth in the Person of our Lord Jesus Christ, to be the Saviour of the world, its King, its Teacher, its Life Power: the great "Shepherd of the Sheep", the "Commander and Leader of the people."

4. That Christ's plan is to collect and organize, in each community of men, a small company of His disciples and friends, who, seeing something of His vision and believing in it, will give themselves wholly and unreservedly to Him that He may use them as His body, His instrument for carrying out His purposes in that community.

Now, it is on this little body of men, in each community, that I want to fasten your attention. For here, I think, is the weak spot in the Church's life and work today.

I. It is not necessary to be a member of this body in order to be "saved" from hell and damnation, nor even from sin and its consequences. This company of Christians stands in the same relation to the community as the army stands to the whole body of the people in time of war. No one would think of urging the timid, the fearful, the weak, who want to be saved from the violence of the enemy, to go into the **army** as a place of refuge. The army will fight for them: but here we want the strong, the valiant, the fearless, who are ready to face hardship, grinding discipline, danger, wounds and death in order to save their people.

II. This little body of Christ's people is meant to be as conspicuous in each community as a "city set on a hill", a "light shining in a dark place". It must stand apart, be separate from the rest of the community as uniformed soldiers are from the civilian population around them. They are to be **in** the world but patiently not **of** it. They are "a colony of heaven", living by the laws and principles, following the fashions and standards of another, and totally different, social order: the "City of God". To allow the lines of demarkation between this little company of Christ's people and the community around it, to be obscured or obliterated would be to defeat the whole purpose of Christ, to hide or put out the light that is meant to lead them to safety and blessing. The Christians who are called to help Christ save men, will remain separate and distinct from the body of the saved, even when the Kingdom of God shall have fully come. The "Sons of God" will always be distinct from the "servants of God".

III. This little company of Christ's disciples must be so organized that, as a visible body, seen and known of all men, it can speak for Christ to the community around it: with "one mouth," one voice, declare the "mind of Christ" on any subject on which He has seen fit to speak. His Church is His only messenger, His only means of communication with the community which He proposes to lead out of its ignorance and error, its sin and suffering, into the land of liberty and light and life. "If the trumpet give an uncertain sound, who shall prepare him for the battle?" All the more if it do not sound at all.

IV. Membership in this little body demands the total surrender, the entire consecration of one's self to Christ. Once He called men to leave their homes, their occupations, their property and possessions, and follow Him about the country of Judea and Galilee. There was no other way in which He could teach and train them. Only by personal contact with Him, by literally "walking with Him", by seeing His works, and hearing His words, could they learn of Him and catch His Spirit. He does not now necessarily ask all His people to leave their homes and give up their occupations (He does ask some of us to do this); but He does demand of all those who would be His disciples, the entire surrender of themselves to Him, the subordination of all other claims upon their time and attention, their energy and their means, to His claims upon them. He will have no divided allegiance here. Family, society, business, the state; comfort, convenience, health, life itself, must stand aside for Him. He will be the "Lord of all", or nothing. It is as true today, as it was of old that "if any man love father or mother, wife or child", or anything else "more than me, he is not worthy of me". "He that hateth not" (in some sense) "father or mother", &c., "He that forsaketh not (in some sense), all that he hath, cannot be my disciple".

V. Every such body of Christ's disciples has two kinds

of work. A man must eat and drink and sleep; minister to **himself**; his own needs of mind and body; so as to store up energy and strength for his work. But, of course, eating and sleeping, etc., are not the man's work. His real business is the expenditure of that energy and strength for others in his calling or occupation, whatever that may be.

So the Body of Christ; every congregation of the Church.

(a) It must minister to its own needs.

(1) It must make disciples, add to its numbers (as an army recruits its strength) by **"preaching"**; calling men to "come to Jesus", not merely to be saved but to enlist in His service, join Him in His great enterprise of saving the world and building a heavenly social order on the earth.

(2) It must equip and feed these recruits that they may grow into the likeness of their Lord by the ministration of the **sacraments** and the use of the other means of grace.

(3) It must instruct them in the "truth as it is in Jesus", and in the ways and plans and purposes of Christ by persistent **teaching** in its schools and classes and in "discourses" to the whole congregation; as Jesus "taught" His disciples of old.

(4) It must **train** them to work together under the orders of Christ, to cooperate with each other in carrying out the will of their Lord.

(5) It must discipline its members; direct and guide them in their lives and work, and settle the differences that may arise between them, in the way that Christ has prescribed. And

(6) It must develop in them the spirit and practice of **unity** and **cooperation** in the service of Christ for the community, for, of course, that body can do nothing for the community until it is at unity in itself and can work together in carrying out our Lord's will.

Of course, most of this work, all of it except the "preaching", must be done in private. It is not meant for the public and should not be done in the presence of outsiders.

(b) Now, having such a body of disciples in any given community, fairly united in their loyalty to their Lord, and in their love for each other, what would its work be? What would it be called on to do?

(1) It would be a body of **witnesses** in that community to the truth as it is in Jesus.

(2) It would be a company of **Demonstrators** of the righteous life; the way Christ says all men ought to live and act in the family, in society, in business, in relation to the state, its laws and its officials, etc.

(3) It would be a **priestly body**, on earth, to cooperate with Him, our great High Priest, in the heavens in "making prayers and supplications" for all the people of that community who may seek His help and blessing. And

(4) It would be a company of soldiers of Christ, to fight manfully under His orders and with His weapons, wearing His armor against the forces of evil in that community.

VI. The members of such a body in any community may well expect persecution in some shape or form. Indeed, our Lord has said that persecution is the evidence that the Church is living His Life and doing His work. "Blest are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake," etc. "They persecuted me, they will also persecute you."

Take the Church's work as the witnesses and soldiers of Christ. That work is:

(a) Officially to proclaim the beautiful truth that Jesus has revealed to us about God; His lovely character and His incredibly kindly purpose toward all mankind.

(b) To protest against, reprove, rebuke, deny, the falsehoods, the errors, the malicious lies about God of which the world is full today and some of which are proclaimed as God's truth from "Christian" pulpits. And

(c) To testify to the community around it that "its works are evil". Since its philosophy of life, its conceptions of God, of His plans and purposes are false, it is inevitable that it should sin against the fundamental laws of life and so bring trouble upon itself and others.

Now, if any one imagines that this can be done, even in the kindest spirit, without arousing bitter resentment, let him try it. Suppose in any mountain or rural community a small company of earnest Christian people, organized as a congregation of the Church, were to be convinced that our Lord's "mind" is that it is all wrong for men to "take God's name in vain"; that profanity (not saying "damn" and "devil" and "hell", etc.; that is not profanity, it is often only vulgarity, but) "taking God's name in vain" is insulting to God, and injurious to the community, and were to give notice publicly that they would not allow it to be done in their presence without a protest, what do you think would happen? Or suppose they were to publicly protest against evil speaking, malicious gossip, or dirty talk, or a married man's paying lover-like attention to some woman not his wife, or a married woman's receiving lover-like attention from a man not her husband, or the violation of the laws of our country against illicit distilling, or "bootlegging", or the sale of "moonshine", or the hatreds of feuds in which their neighbors are often involved, or the intolerable wrongs which some husbands sometimes inflict upon their wives, or gambling, playing games for money, or money's worth in prizes, or any other evil thing. Let the protest, the reproof, the rebuke be specific enough to indicate the evil doers or the evil deeds, and hold them up to public condemnation, what would happen? Anything from jeers and derision to curses and violence. It would require the nerve and courage of soldiers to face such resentment. An individual could hardly do this alone; nor any number of isolated individuals. But if a body of Christian men and women stood together as a company of soldiers of Christ, speaking the mind of Christ, in the spirit of Christ, using the weapons of Christ (protest, reproof, rebuke, the "sword of the Spirit", the "Word of God", the "tongue of fire", the cross: the willingness to suffer for the truth's sake, if need be), they would arouse the resentment and suffer the persecution, but they could put down the evil, and, in the end, win the praise and thanks of God and man alike. And there is no other way in which Christ can put down sin and transgression, and turn the world to God BUT this way: the effective, courageous work of His witnesses, and His Soldiers.

Here, it seems to me is the task laid upon the shoulders of those in authority in the Church: the collection and organization, the instruction and training of such a little body of Christians in each community of men, and the use of them in the service of them in the way that our Lord has prescribed, as His witnesses, intercessors, His soldiers and servants.

And that is about the only thing that the clergy are not even trving to do. They are so obsessed with the importance of numbers that they are filling up the Church with fairly well meaning people who make no pretense of meeting the terms of discipleship as our Lord has laid them down. They have not, and never had the slightest lives, and direct all of their activities as He demands of intention of letting Christ be the Ruler and Guide of their all His disciples. The clergy are trying to make a great many people slightly "Christian", when, what Christ wants, is a few people intensely, wholly Christian.

Many of the clergy seem to think that it is necessary to get people into the church that they may be saved from hell and damnation and "go to heaven when they die" and, as far as they can they are crowding the Church with people who have no more business there than the women and children and cripples have in the army in time of war.

(Continued in Next Issue.)

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## LITERATURE UPHOLDING THE VIRGIN BIRTH OF CHRIST.

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R. J. Knowling: "Our Lord's Virgin Birth and the Criticism of Today" (1907).

L. M. Sweet: "The Birth and Infancy of Jesus Christ" (1907).

T. J. Thorburn: "A Critical Examination of the Evidences for the Virgin Birth" (1908).

L. S. Keyser: "The Rational Test," Chapter VI (1908).

J. B. Champion: "The Virgin's Son" (1924).

Wm. Evans: "Why I Believe in the Virgin Birth of Jesus Christ" (1924).

R. J. Cooke: "Did Paul Know of the Virgin Birth" (1926).

B. P. Ramsay: "The Virgin Birth" (1926).

A. T. Robertson: "The Mother of Jesus: Her Problems and Her Glory" (1925).

F. W. Pitt: "New Light on the Virgin Birth" (1926; tract).

J. A. Faulkner: "The Miraculous Birth of Our Lord" (1924; tract).

R. D. Wilson: "The Meaning of 'Alma'" (The Princeton Theological Review, April, 1926).

W. H. Guiton: "The Virgin Birth of Our Lord" (The Princeton Theological Review, July, 1927).

I. M. Haldeman: "The Virgin Birth" (the Bible Champion, October, 1927).

L. S. Keyser: "Two Objections to the Virgin Birth" (The Bible Champion, October, 1927).

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## IMMORTALITY.

Who hath not learned in hours of faith
  This truth to flesh and sense unknown;
That life is ever lord of death.
  And Love can never lose its own.

—John Greenleaf Whittier.

# FAMILY PRAYERS

**MORNING I.**

ALMIGHTY and Everlasting God, who dost rule and govern all things by Thy power and might and wisdom; who hast made us for Thy service, and art always doing us good; we humbly thank Thee for Thy loving care during the past night, and for all Thine unspeakable and never-failing mercies to us. Make us deeply sensible of Thy Divine Majesty and of Thy kindness and forbearance to us, and help us to feel our weakness and unworthiness. Incline our hearts to keep Thy law. Instruct us and teach us in the way in which we ought to walk, and guide us by Thine eye. Make us to be the people of Thy pasture and the sheep of Thy hand. Direct, sanctify and govern our bodies, souls and spirits. Enlighten our minds. Quicken our consciences. Cast out of us every evil thought and low desire and unworthy fear. Deliver and keep us from the power of evil habits and associations. Give us grace to present ourselves willing and living sacrifices, holy and acceptable to Thee through our Lord Jesus Christ.

Make all sinful affections to die in us, and all things belonging to the Spirit to live and grow in us: may we have power and strength to triumph over all evil: may we be endued with all heavenly virtues from on high and everlastingly rewarded.

Send us Thy blessed Spirit, and make us purely and perfectly Thine own. Help us to be faithful to the solemn vows of our baptism; to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; to believe all the articles of the Christian faith, and keep Thy holy will and commandments: manfully to fight under the banner of our Crucified Lord, and to continue His Faithful soldiers and servants to our life's end.

Help us to love Thee our God with all our heart and mind and soul and strength, to worship Thee and give Thee thanks, and put our whole trust in Thee, and call upon Thee, and honor Thy Holy Name and Word, and serve Thee truly all the days of our life.

Help us to love our neighbor as ourselves, to do unto all men as we would they should do unto us, to love, honor and succor our father and mother; to honor and obey the civil authority; to submit ourselves to all our governors, teachers, spiritual pastors and masters; to order ourselves lowly and reverently to all our betters; to hurt nobody by word or deed; to be true and just in all our dealings; to bear no malice nor hatred in our hearts: to keep our hands from picking and steeling our tongues from evil speaking, lying and slandering. Help us to keep our bodies in temperance, soberness, and chastity; not to covet or desire other men's goods, but to learn and labor truly to get our own living and do our duty in that state of life in which Thou art pleased to place us.

We beseech Thee, bless and keep all who are dear and dear to us. Cleanse and defend Thy Church. Bless all ministers and teachers of Thy Truth, and Thy servants everywhere. Direct and control the hearts of our rulers and magistrates that they may execute justice and maintain peace and good order among us. Comfort the bereaved and sorrowing. Relieve all who are sick and in trouble. Deliver the oppressed. Enlighten the ignorant. Change the hearts of the wicked, and make Thy righteousness to prevail in the earth.

We ask all for Jesus Christ's sake.

Our Father, etc.

# WHAT THINK YE OF CHRIST?

By W. R. Chapman, A. M., Ph. D., D. D.

Text, John 9:17—"What sayest thou of him, that he hath opened thine eyes?"

MAY I give another translation? "What do you say concerning Him, seeing that he opened your eyes?" I have, as you see, changed the wording a little, but have not changed the real meaning. I have simply made the words more modern; and, therefore, made the entire clause more modern.

Mrs. Helen Barrett Montgomery gives us this translation: "What have you to say about Him, now that He has opened your eyes?"

This is the modern English, but I think it is beautiful English. It is a very direct and pointed question. The blind man's answer is: "He is a prophet." The answer, too, is true and to the point.

What do you say of Jesus? Let your answer be what it may, you cannot get away from him. You can say He was inspired or simply a good man; a great Jew or Divine; a genius or a common carpenter. You can accept Him or reject Him; you can befriend Him or betray Him; you can love Him or hate Him; you can die for Him or you can again crucify Him. But I want to tell you, and emphasize it, that you cannot ignore Him.

When Jesus died, Joseph took down the body and placed it in his tomb which had been hewn out of the solid rock, and those in authority had it sealed, and put soldiers there to guard; but as a Christian of the first century very forcibly said, "It was not possible that He should be holden". That judgment has been often confirmed during the ages and centuries that have come and gone since that judgment was given voice.

### A Strange Thing About Jesus.

But do as you may, bury Him if you want, but you can never permanently bury Him. It is impossible that He should be held in the tomb. He will roll away the stone which closes the door and go out. When you think you have institutioned Him, He reappears in a Luther, a Calvin, a Knox, a Wesley, a William Booth. You just cannot really do it. When you think you have gotten away with Him, He reappears in a Wilfred Grenfell or Mahatma Gandhi who appeals to your very soul, spirit and imagination; you see, you cannot push Him out of sight and keep Him there. It is a strange thing about Jesus Christ, but it is true, that although He is always being crucified, yet you do not kill Him, He is always very much alive.

### What Do You Say About Him?

So the great question is, "What sayest thou of Him?" Some of the Jews asked this very question of a man born blind. Did this blind Jew answer the question? Yes. He said: "He is a prophet" (John 4:19; 6:14). This was a very personal question then. It is such now. But it must be met and answered by all of us. Every one of us must answer it. There is no escape. The question is before us. We had just as well answer it and answer it honestly. You must give an answer; and whatever answer you give to this inescapable question will be burdened with exceedingly important and weighty consequences. The question comes to you and me, and our answer will, for one thing, certainly pass judgment upon ourselves. And there is no escape from this; for "with what judgment ye judge ye shall be judged". Our judgment of books, of men, of music, of art, of plays, and indeed of whatever else, we pass just such judgment upon ourselves. In the doing of this we show by our preferences what manner of men we are. And let me say this: that no man passes quite so significant a judgment upon himself as he does when he answers this question, What think you of Christ?

An American traveler hurried into a famous European art gallery, and hurried out, pausing just long enough at the door to contemptuously say to the venerable watchman, "Not a thing here worth seeing—not a thing". To this ignorant visitor the gray-beard door-keeper replied, "If you please, sir, these pictures are no longer on trial—the spectators are". That American was on trial with reference to art; and found wanting. So, friends, remember when you answer the question that Jesus Chhrist is no longer on trial, but you are, and I am. When we form opinions about Him, we show clearly that we are on trial. Even during the life of Jesus, when men passed judgment upon Him they judged themselves. You remember that certain Jews accused Jesus of being a friend of publicans and sinners, which was true, but in doing so they demonstrated the non-love and the hardness of their own stony hearts. At the cross many Jews sneered at Him and said, "He saved others; Himself He cannot save". No, He could not save Himself; He had to die for men. But as He did that, those men's sneers but revealed their own shame.

I tell you, that even men today judge themselves by passing judgment upon Him. Oh, that I could say this truth, and say it so strongly, so forcibly, so powerfully, and so convincingly that "There is no name under heaven given

among men by which we may be saved"! That is only one way. Jesus is the way. Is this clear? I hope it is clear. Do you grasp it? I hope you do.

The answer you and I give to this momentous question will lay bare our very souls and spirits. Our answer will reveal what manner of men and women we are; and even more, it will emphatically reveal and determine what manner of men and women we are to be when we step out of these scenes into the great realms of the beyond.

Jesus Christ possessed a great power, which enabled Him to call forth the best in man and woman: if they had the quality which might be termed the best. In Peter and John He called forth the very best that was in them. And as a result these men became great in the Church, great as Bible writers, and great as Christians. This influence of Jesus has been thus affecting men and women down through all the centures that have come and gone since that time.

**Personality of Christ.**

Jesus Christ exhibited to the world an example of the greatest and sublimest personality that the people of the world have ever seen and appreciated. Men and women who have responded to the personality of Jesus Christ have grown sweeter, kinder and better with the advancing years. Their vision upon life here and upon the life to come has been increasingly clear, their soul-spirits increasingly noble, and their lives increasingly sublime and more like their Lord's.

Our answer to the question, "What think you of Christ"? does more than I have mentioned; even far more. It determines the sort and kind of civilization which shall rule in this world of ours. And the answer to this question determines the civilization that shall predominate in those who shall come after us. Our answer to this question and the judgment we pass do far more than affect ourselves. They pass sentence upon children yet unborn—yes, upon our posterity. Such influence never dies. It cannot die.

Let us consider well, then, what is involved in the judgment we pass upon Jesus, our Lord. In their judgment of Christ men and women do indeed judge themselves. There is no getting away from this. This question and our answers determine the type and kind of civilization that shall be enabled to survive and uplift humanity, or sink humanity to a lower level. If our judgments favor Jesus Christ this will form a great support of a civilization in which spiritual values will be given a chance to develop and ripen into the best fruit. Such judgment will affect all sorts and conditions of men and women. Such judgments, such good influences, such noble answers to my question, will be such that the horrors of war will cease, immorality will be blotted out, sin will soon be no more; and then will dawn that brighter, nobler, and better day, for which all good men and women are longing and ceaselessly praying. Then let our judgment be always for Jesus Christ, our Lord. The personality of Jesus Christ will and does influence us to render our judgments for Him and not adverse to Him. That personality has come down to us through the ages, centuries, and years that intervene between us and Jesus, our Lord. That personality influences us to be like Him and to do as He did while here, and to be like Him for eternity. It is the greatest personality that has ever pervaded mankind.

(Continued in Next Issue.)

# FOURTEENTH SUNDAY AFTER TRINITY

## By Berkeley Minor

**COLLECT.**

**Keep, we besech Thee, O Lord, Thy Church with Thy perpetual mercy: and because the frailty of man without Thee cannot but fail, keep us ever by Thy help from all things hurtful, and lead us to all things profitable, to our salvation; through Jesus Christ, our Lord. Amen.**

THIS collect is for the Church, **Thy** Church. The framers of this collect probably meant the Protestant Episcopal Church in the United States of America, and for that surely we do well to use these prayers; but I love to use these collects also having in mind that Church of which Samuel John Stone sings so lovingly and sweetly.

"The Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the Word."

The second part of the petition of this collect, "keep us ever by Thy help from all things hurtful, and lead us to all things profitable, to our salvation", recognizes the fact that we, His "elect", the "called according to His purpose", though in a state of grace, and assured of final salvation, have about us in this state of probation "things hurtful" and "things profitable", to our salvation and need constant help to choose between them, if we would "grow in grace and in knowledge of our Lord and Saviour, Jesus Christ" (2 Peter 3:18).

THE Epistle for the Fifteenth Sunday after Trinity is Gal. 6:11-18, and its chief theme is warning against formalism and ritualism, that tendency so strong in weak human nature to lay too much stress on the outward form, and too little on the thing signified, on the "outward and visible sign", rather than on the "inward and spiritual grace given unto us" by that sign, when rightly and duly used.

The Revised Version translates the first verse of the Epistle. "Ye see with how large letters I have written you with mine own hand". If this be what Paul wrote, it tends strongly to show that his "thorn in the flesh" was some form of ophthalmia, that compelled him usually to employ as amanuensis; and indeed the six chapters of the Epistle would hardly have made Paul speak of it as a "large letter".

The sacrament whose formal and ritual use Paul criticizes here is circumcision; but the argument is equally strong against the abuse of any sacrament, as Baptism or the Lord's Supper. The circumcised Jew gloried in his circumcision, not only as the seal of his salvation, but as separating him from the Gentiles, cutting them off utterly from any hope of salvation, and when the Jew accepted Christ as his Saviour, who had Himself been "circumcised and obedient to the law for man", he found it very difficult to believe that this circumcision and obedience to the **law for man** by Christ, could be all-sufficient for the Gentile Christian, and relieve him of all obligation to and dependence on, this rite, so long established, and so strongly enjoined by Abraham and Moses. This exaltation of the rite, the cutting of the flesh, over the circumcision of the spirit, that we pray for in the collect for the first day of the year, was the besetting sin of the Jew, just as now Baptism by immersion is by some made of far too great importance, regarded as necessary to salvation; as if any washing of the body, however thorough, could "be of sin the double cure; save from wrath and make me pure", and accomplish that mortification "from all worldly and carnal lusts" for which the collect prays, "that we may in all things obey Thy blessed will, through the same Thy Son, Jesus Christ, our Lord".

And even more has the Eucharist been exalted and abused to the great injury of the simplicity of the sacrament, and its beneficent use.

When we read of its establishment and first celebration in the upper chamber in Jerusalem by Christ Himself, as described in the three synoptic Gospels, and by St. Paul, and the great simplicity of it, with no ritual beauty whatever, we wonder at the way in which it is generally celebrated now. No command of our Lord is more neglected than **"This do,** in remembrance of me". And what was it that He did, and made us do. Take St. Matthew's account: "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said: Take eat, this is my body. And He took the cup, and gave thanks, and gave it to them saying: Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins."

Could anything be more simple? more unadorned by ritual. There is no kneeling to receive the bread and wine, no reverence to the elements. 'Tis needless to call attention to the great additions that have been made to the simple eating of bread and drinking of wine, in the vast majority of Churches in these days, and we need not wonder that these additions attract so largely the attention and devotion of great numbers of those who come to a Lord's Supper so different from that instituted by Jesus of Nazareth, and that many come who, relying more on the ordinance, the outward and visible sign, do not receive the inward, spiritual grace, and fail to get the benefits which the Catechism speaks of in answer to the question, "What are the benefits whereof we are partakers thereby"? viz.: "The strengthening and refreshing of the soul by the body

and blood of Christ, as our bodies are by the bread and wine."

St. Paul calls attention to those who glory in circumcision and in winning over converts to their views as to the importance of the rite to the Christian as to the Jew, and cried out, "God forgive that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world; for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature!" The outward, visible sign is of no value whatever, except in so far as it brings with it the inward, spiritual grace. Observe the forcible words Paul uses to emphasize the separation of the Christian from the world. The Christian is crucified on the cross of Christ (by a figure) to the world; and the world to the Christian. His cruel death on the cross separates us from our sins, a separation even wider than that of the Psalmist: "Look how wide also that east is from the west; so far hath He set our sins from us" (Ps. 13:12); and by such an abyss should it also separate us from the world.

THE Gospel for the Fifteenth Sunday after Trinity is a part of the Sermon on the Mount (Matt. 6:24-34), and gives us some of the sweetest words of Jesus. "Consider the lilies . . ." is an anthem of unsurpassed beauty. I do not think Jesus of Nazareth was a "man of genius" in the ordinary sense of that term. Regarding the incarnation as intended to give us a **typical** perfect man, Jesus would not have been such, had He been a man of genius. Such a man towers above his kind, and Jesus, had He been such, could not have drawn close to His heart those whom He sought to save. But, if not a genius, these verses show a soul with all a genius' love of nature, fully responsive to it and its creations; and no wonder, as He was the Creator of it all, not only the lilies that He bids us "consider", but all creation, from the atom or ion, the least we know, to Sirius and Arcturus and the upper limits of His vast universe; yes, "by whom all things were made", as we often say in the Creed, too often, alas; said without due thought of His wondrous work. Meeting Jesus in the Gospels, in great humility, making Himself "of no reputation", "emptying Himself", taking "the form of a servant", even submitting to death at the hands of such weak instruments, 'tis hard to bring ourselves to believe Him to have created "all things, visible and invisible". The Nicene Creed is helpful here, beginning, as it does, with the declaration of the **Oneness** of God who made heaven and earth and all created things: yet goes on to declare that by the Son "all things were made". We are brought face to face with the mysterious Trinity, and can only bow in awe of its majesty. "The Father of an infinite majesty; Thine adorable, true and only Son; also the Holy Ghost, the Comforter."

When Jesus bids us in this Gospel, "**Therefore** I say unto you, Be not anxious for your life", as to eating and drinking and clothing, He evidently teaches that such anxiety for creature comforts, for material things, is in a way, service of Mammon; yet how hard it is for the Christian to avoid such anxiety; to be entirely satisfied with today's daily bread, leaving tomorrow's cares till tomorrow comes. "Sufficient unto the day is the evil thereof"; what heavenly wisdom in this teaching of the Sermon on the Mount! Here is the key to true happiness in the Christian life. "Be not anxious for the morrow; for the morow shall be anxious for the things of itself." And the way to do this is plainly set forth by another precept: "Seek ye **first** the Kingdom of God and His righteousness," laying emphasis on **first**; for we may be sure that He does not wish us to be careless in providing all that is really needful for a life of reasonable comfort. The command to seek **first** the Kingdom of God and His righteousness is suggestive of the prayer He had given in the former part of His discourse: "Thy kingdom come, Thy will be done on earth as it is in heaven." Dr. Schofield (in his Bible notes on this Sermon) distinguishes between the two Kingdoms, viz.: of heaven and of God. In the Lord's Prayer it is the former, of less scope than the latter, being limited to earth, while he regards the Kingdom of God as embracing all moral agents in God's creation, in heaven and earth, wherever they may be. When this age passes away, the less, the heavenly kingdom, will be merged and lost in the greater, the kingdom of God.

Jesus then urges us here to seek that universal kingdom of God; but we may do so now, in this dispensation, only by the progress of His Church, militant now, but destined to triumph in the glory of the Kingdom of God when He shall have put all things under His feet, even the last enemy, Death (1 Cor. 15:25-26).

The second part of the petition, "Thy will be done on earth as in heaven", corresponds with "Seek His righteousness", which those who seek will obtain and do His will on earth in large and larger measure, as grace is given them, not as in heaven, but approximating it more and more, as they strive for that "holiness, without which no man shall see the Lord" (Heb. 12:14). In this command, to seek God's righteousness, we begin to see more clearly the difference between our "filthy rags" of righteousness (Is. 64:6), and that "wedding garment" of the parable of the "marriage of the King's son" (Matt. 22:11), the "marriage garment" in which we may come, "holy and clean", to the heavenly feast, the Holy Communion.

# THE SURRENDERED LIFE---IN CHRIST

Conducted by The Reverend Frank Cox—

THE newspapers of a few days ago told of some life guards who could not swim. They had been on the force for some time, had made splendid appearances and had even been able to pass their paper examinations, but they lacked the thing essential in time of danger.

There are too many in the Church like these life guards. They know everything except how to swim. They can discourse very eloquently on what they think about religion, but they do not know God, nor do they know their main task which is to win men to their Master, to save men's souls.

Many of our Sunday-school teachers are in the same fix. They may be better prepared on the technique of teaching than were the teachers of a former generation, but they do not know how to lead their pupils to Christ, nor even how to fill them with a knowledge of the simple facts of Christianity. Any one who has had to do with the pupils of our Sunday Schools knows that there is widespread ignorance of the plainest facts of the Gospel. The writer heard what was supposed to be a picked group of young men questioned as to what was the Gospel. They did not know. Many think that the Gospel is a general exhortation to be good and to do good and have no idea that the Gospel is the annunciation of the tidings of a Saviour. "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord." That is the Gospel—"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish but might have everlasting life." How many of our scholars know that that is the Gospel mesage, yet ignorance at that point is fatal in Christianity?

In any other business than religion we would immediately discharge those who do not know their main jobs. No man can stand to see the lives of his loved ones endangered by inefficient life savers. We would not permit men to practice in medicine who knew nothing about drugs and their healing qualities. We think that in religion we can reverse the ordinary laws of cause and effect and can impart religious truth by those who do not know God and are ignorant of the methods by which men may be won to Christ.

Nor is the trouble confined to the lay members of the Church. There are clergymen who have never led a man to Christ. There are too many who, when they preach or when they visit or have personal contacts have not the slightest idea that there are men before them who need to be won to Christ.

We are accustomed to take things too much for granted. Many men who preach Sunday after Sunday to their congregations do so as though the men and women before them were all everything that they ought to be. They never touch upon individual sins and bring the conviction of sin to the consciences of their hearers. They are like the colored minister who asked a visiting brother to refrain from preaching on the subject of stealing because he feared that it would cast a wet blanket over the whole congregation.

In a church of which we recently heard the tenor singer, a married man had run off with the soprano, also married, and had almost destroyed the influence of the church in that community. These people had been listening to sermons for years and yet not one of the sermons had been searching enough to convert them to Christ. We need more sermons along the line of St. Paul's discourse—"Have you received the Holy Ghost since you believed?"

You cannot blame the members so much when they have been listening to so much milk and water preaching if they are somewhat ignorant of the elementary truths of the Gospel. We need deeply consecrated men with lives Spirit-filled who are not afraid to preach plain truths about plain sins, otherwise we shall be "like unto Sodom and like unto Gomorrah".

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite pasage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by Miss Mary E. Birckhead, of Proffit, Va.:

"And ye shall know the truth, and the truth make you free" (St. John 8:32).

# Book Reviews

### BOOKS RECEIVED.

**Morehouse Publishing Company,** 1801 Fond Du Lac Avenue, Milwaukee, Wis.:
Seven Psychological Portraits: M. L. Cooper.
Departed Souls: T. Tracy Walsh.
What Happened at the Reformation: H. E. Oliver.
The Eastern Church in the Western World: E. B. Lau.
Spanish Summer, Intaglio Edition: G. C. Stewart.
Civilization Remade by Christ: F. A. M. Spencer.
Voices of Assurance: Bishop Freeman.

**Charles Scribner's Sons,** 597 Fifth Avenue, New York:
The Confessions of a Puzzled Parson: Bishop Charles Fiske.
St. Paul and Paganism: T. Wilson.

**Harper Brothers, Publishers,** 49 East Thirty-third Street, New York:
Old Faith and New Knowledge: J. H. Snowden.
The Case for Christianity: C. F. Rogers.
Religion and the Commonweal: H. M. Diamond.
The Christian Experience of the Holy Spirit: H. W. Robinson.

**The Macmillan Company,** 60 Fifth Avenue, New York:
The Teaching Church: Bishop of Manchester and Others.
The War Debts: P. Baxter and J. H. Sedgwick.
Newman on the Psychology of Faith: Sylvester P. Juergens.
Biblical Allusions in Poe: W. M. Forrest.
Getting Acquainted with God: R. W. Barstow.
Re-Inspecting Victorian Religion: G. G. Atkins.
Facing Life: W. H. D. Faunce.
The Credentials of the Church: O. S. Davis.
Christianity Reborn: L. L. Leh.
The Certainty of God: J. G. Gilkey.
The Authentic Literature of Israel: E. Czarnomska.
Henri Bergson: Chevalier.

**The Bible Institute Colportage Association,** 843 North Wells Street, Chicago:
The Six Miracles of Calvary: W. R. Nicholson.
When the Song of the Lord Began: W. E. Bederwolf.
Bible Problems Fairly Met: Grant Stroth.

**The Pilgrim Press:** 14 Beacon Street, Boston:
The Church and the Agricultural Crisis: E. deS. Brunner.
Jesus, Seven Questions: J. Warschauer.

**Marshall Brothers, Ltd.,** 24 Paternoster Row, London, E.C.4.
The Poor Young Man: Booth-Clibborn.
The Thing You Cannot Do: Booth-Clibborn.
The Covenant Promise of the Father: Dr. Thos. Payne.
Kenya, Our Newest Colony: J. A. Wray.
The Face of Christ: John Macbeath.

**Church Missions Publishing House,** 281 Fourth Avenue, New York:
The Rev. Romaine Stiles Mansfield (1843-1916).

**Henry Holt & Company,** 1 Park Avenue, New York:
Science in Search of God: K. F. Mather.

**The Inquiry,** 129 East Fifty-second Street, New York:
How Catholics See Protestants: James Elliot Ross.

**American Tract Society,** 7 West Forty-fifth Street, New New:
John Bunyan, A Book for Boys and Girls.

**The Glad Tidings Publishing Company,** Fort Wayne, Ind.:
On the Trunk of the Old Fallen Tree: E. T. Favro.

**Boni & Liversight,** 61 West Forty-eighth Street, New York:
The Son of Man: Emil Ludwig.

**World Peace Foundation,** 40 Mount Vernon Street, Boston:
American Neutrality and International Police: P. C. Jessup.

**W. P. Blessing Company,** 63 East Adams Street, Chicago:
The Keswick Week, 1928.

**Hamilton Brothers,** 120 Tremont Street, Boston:
Margie Graeme's Discovery: J. L. Roberts.

**J. P. Putnam Company,** New York:
The Prayer Book Crisis: Sir William Joyson-Hicks.

**The Remington Company,** Baltimore:
Essays, Historical and Critical: M. H. Flournoy.

**Grace Cathedral Mission of Healing,** San Francisco:
Wings of Healing, A Thought for Each Week From the Healing Messenger.

**Oxford University Press,** American Branch, New York.
A Year's Bible Course: C. H. Morgan.

### BOOKS REVIEWED.

WHAT PRICE TOLERANCE? By Paul M. Winter. Illustrated. Cloth. Pp. 350. Price $3.00. Published by the All-American Book, Lecture and Research Bureau, Hewlett, Long Island, New York.

This book, an enlargement of "Proof", reviewed in this column some weeks ago, contains a mass of information disclosing the purposes and methods of the Roman Church in its quest for political domination in the United States. It is unblushingly a campaign document, directed against the nominee of the Democratic party. We could wish the former volume had been sufficient for the present crisis. For it devotes two-thirds of its substance to quotations from Roman Catholic authorities, confessing the intention of that vast politico-religious organization which has its tentacles out in all directions to control Protestant America.

Just now this more elaborate effort, with much extraneous matter, couched in vitrolic and hatred-producing terminology, isi n danger of acting as a boomerang. There is always a law of expediency that cannot be wantonly ignored. There are times and seasons which determine the value of any such undertaking. The hour has not been wisely set. At present a ferment is being generated through the espousal of Mr. Hoover by a syndicate of newspapers with several millions of readers. That has called forth frantic remonstrance from Mr. Hansbrough, former representative from South Dakota, and for twenty years a Republican, now chairman of the Smith Independent League. His temper is stirred over the allegation in these papers that "a vote for Smith is a vote for the Pope". And he demands that Mr. Hoover check this libellous charge; he further avers that if Mr. Hoover remains silent, he will be guilty of attaining to the Presidential chair by means of religious bigotry. In this Mr. Hansbrough's logic is weak; his hectic appeal is both a confession of possible defeat and a desperate mental disorder. Mr. Hoover cannot say that a vote for Smith will not be a vote for the Pope; for many Romanists cherish Mr. Smith's election on that very score. They have said so; they devoutly believe it; they equally, with devotion pray for it. Mr. Hoover has said all that he is competent to say: "By blood and conviction I stand for religious tolerance both in act and in spirit. The glory of our American ideals is the right of every man to worship God according to the dictates of his own conscience".

We must not forget that Roman Catholic aggression in judicial and municipal fields has long and patiently been tolerated by the American people. But we have been warned that if ever a Roman Catholic shall be nominated for the Presidency, the long-festering unrest will break out. That hour seems to have arrived. But if Mr. Smith is defeated, it will not be through religious bigotry, which Mr. Hoover may be guilty of failing to suppress. It will in part be through the dread of the insinuating advance of this subtle organization ever ready to spring into action when pelf and power are to be coveted. There are other considerations, too. The Christian Century regards the present campaign as a referendum on Prohibition.

Men from both parties are changing places. Kindly disposed Protestants are considering Mr. Smith's personal excellencies as far above any religious antagonisms. Indeed, he is a better Romanist, spiritually, than many of his traducers. The Protestant world would be infinitely higher in spiritual value, if its members were as faithful as he in the discharge of its religious obligations. So, many Re-

publicans will vote for Smith; many Romanists will vote for Hoover. The problem will be solved in the popular verdict as to which is the more efficient man for the high office in sight. Yet we have to allow that prejudice will operate; and to those who wish to be well furnished in ammuntion for opposing Popery in this land, "What Price Tolerance" will be a valuable asset.

**Kenneth Mackenzie.**

# Letters to the Editor

***In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.***

***No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.***

## INFORMATION WANTED.

Mr. Editor:

For aid in research concerning the early Evangelicals of the Protestant Episcopal Church, I am very anxious to obtain a copy of the Life of the Reverend Devereux Jarratt and also of his sermons. The first volume of his sermons was issued early in 1793; the second volume later in the same year. The latter contains a notice that the manuscript of the sermons had been purchased by "William Glendenning, Preacher of the Gospel". The third volume was published in 1794. The first volume was dedicated to "The Vestry and Inhabitants of the Parish of Bath and County of Dinwiddie".

I write in the hope that some reader of The Southern Churchman may know where copies of these books may be obtained and are available for purchase.

**E. Clowes Chorley,**

The Rectory, Garrison, N. Y.
Historiographer of the Protestant Episcopal Church.

## PROTESTANT OR CATHOLIC.

Mr. Editor:

The following resolution was adopted by the last General Convention: Resolved, the House of Bishops concurring, That the Thirty-nine Articles together with their Title Page be omitted from the Book of Common Prayer, and that rfeference to the Thirty-nine Articles in the Table of Contents be omitted, and that the proposed changes be made known to the several dioceses in order that they may be adopted by the next General Convention in accordance with the provisions of Article X., of the Constitution.

The effect of the passage again by the General Convention of this resolution (which is not now susceptible of amendment), without any provision for the preservation of the Articles of Religion, will not only discard them from the Prayer Book but will repudiate the formularies of the Church which they contain.

This resolution, moreover, cannot be legally passed, for Canon Number 46 declares the Articles are an integral part of the Prayer Book and, as they contain matters of doctrine and as the Convention has denied to the Commission on Revision permission to change any doctrine in the Prayer Book, the omission of the Articles would constitute a change of doctrine and such action would be ultra vires.

These Articles need to stand and be observed if the Church is to retain its Protestant character and if they had been heretofore adhered to and used as the Constitution directs we would not now have a party of the Church contending for their repeal. The Bishops almost unanimously voted for removal and a majority of the whole clergy seemed to have originally favored it, although they have solemnly engaged to conform to the Doctrine, Discipline and Worship of the Church, including all of these set forth in the Articles of Religion. If the Articles have not been subscribed to, then nullification has been practiced.

The discussion about the Articles is not to be deplored, if rightly conducted, but is proper and wholesome, and in accordance with the Constitution which provides that every proposal to change the Prayer Book shall be made known to every diocese that all Church members may be informed and elect delegates with this legislation in view. If the Constitution had been diligently followed it would not have been necessary for the Laity to have prepared a petition to the General Convention on the subject. This petition is the expression of the body of the Laity and should be signed by all members of the Church who wish to protest the removal of the Articles and maintain the integrity of the Church.

If the discussion is to be deplored, as some would have it, then surely it is because some of the clergy have resorted to the commonest sort of ridicule of the Articles, even amounting to sacrilege.

It will be the activity and devotion of the Laity, with their Constitutional power which requires their consent, that will prevent this radical change in our time-honored Prayer Book.

The Laity for themselves have the duty and responsibility, without the direction or the influence of the Clergy of deciding and voting their convictions upon this vital matter, effecting the very existence of the American Church as originally founded.

**Willard Warner.**

Chattanooga, Tenn.

## CATHOLICS AND EVANGELICALS NATURAL ALLIES.

Mr. Editor:

In your issue of August 11 the Rev. J. R. Ellis criticizes me, not altogether ungenerously, for a phrase in an article contributed by me to The Living Church last April. I wrote of "bringing souls to the sacraments", rather than of "bringing souls to Jesus", or "to the Cross".

I would not like your readers to weigh me in the balance and find me entirely wanting, just on account of one sentence picked out of a peroration. As a matter of fact, a large part of the article in question was devoted to the subject which it might be supposed I had ignored: the necessity of the spiritual contemplation of our Divine Saviour by the Christian soul if that Saviour's work in the world is to be done. I can assure your correspondent that no Catholic Churchman values the sacraments for any other reason than as an access to our Lord. They help "to bring souls to Jesus". When I speak of "bringing souls to the sacraments", I mean just what Mr. Ellis means when he speaks of "bringing souls to Jesus" or "to the Cross".

Many of the disputes between Catholics and Evangelicals in the Church are logomarchies and nothing else. We battle over the phrase used, rather than about the idea behind it. The pity of this is, that Catholics and Evangelicals are really natural allies in defence of the tremendous foundation verities on which the Church of the Apostles is built. **We ought today to be standing shoulder to shoulder, forgetting the smaller things on which we do not agree, and remembering only the great truths which we hold in common and without which the Church dies: the dogmas of the Holy Trinity, of the true Deity of our Lord Jesus Christ, of His miraculous birth of the Virgin Mother, of the atoning value of His Bloody Sacrifice on the Cross with His physical Resurrection and Ascension into heaven; in short, the Nicene Faith.**

Surely here is a battle worth fighting. Surely these things are fundamental; whereas so much of the rest is largely governed by devotional temperament, differences in which ought to be no bar to fellowship and comprehension.

Your correspondent pleads for a return to the Prayer Book. Your readers might like to know that at Nashotah House we follow the rubrical directions of the Book of Common Prayer with as much care and fidelity as is practicable in this hurrying age. The legendary extravagances of Nashotah House do not exist; in fact, they never did. There are few parish churches in the North (I regret to say that I know little about Southern conditions) where modifications in the letter of the American rite are so few and insignificant as in the chapel of Nashotah House. In this respect also, the differences between us are quite capable of a sympathetic understanding.

In another matter I feel that Mr. Ellis is wrong. I am not a "party" man—indeed, there is no such thing as an organized Catholic "party" in the Church, so far as I am aware—but I know that if Mr. Ellis has discerned an Anglo-Catholic conspiracy to get rid of the Thirty-nine Articles in the interests of Rome, he is pursuing a phantom. If there is a plot, the Catholics are in it as gullible innocents and not as sinister conspirators; but there is none.

**The Articles have no terrors for Catholic Churchmen. They are far more deadly to the neo-Unitarianism of today, our common enemy, than to the traditional non-Papal Catholicism professed by the Catholic wing of the American Church. They condemn nothing which I personally believe, teach or practice. I could subscribe to them tomorrow, if the Church required it, with but few qualms; and my hesitation would not be due to such articles as XXII., XXV., or XXVIII., but to such, for instance, as XIII.**

**There will be plenty of Catholic votes at the coming General Convention cast in favor of keeping the Articles where they are, as a great bulwark against infidelity in the Church. There would be more votes if our Evangelical**

**friends would devote their attention to their real enemy rather than us, for it is not easy to retain the judicial temperament while crouching in a shell-hole.**

I fear that my plea for a rapprochement between loyal Catholics and orthodox Evangelicals in the Church will not meet with a very hearty welcome from extremists on either side. Nevertheless, here is one avenue to friendship and understanding which might profitably be explored by leaders whose love for the God-Man Christ Jesus can overcome the inherited prejudice of "party".

**E. J. M. Nutter, D. D.,**
Dean of Nashotah House.

### FINDING LOST SHEEP.

Mr. Editor:

We are making an earnest effort to reach all isolated Church people in North Dakota. Where distance makes it possible they will be ministered to by the nearest clergymen, and, in addition, we hope to send to each family a monthly letter. To those who desire it literature will also be sent. All over this State there are many scattered families whom the Church must not neglect.

May I request our clergy to cooperate with us in this important work? I would greatly appreciate their kindness in advising me of any individuals moving to North Dakota at this or at any future time. It would also be a help if we could be advised of families who may have come into this State during the past year.

I will see to it that these people are put in touch with our clergy and given whatever ministrations are possible. This little service on the part of rectors throughout the country may save many families and individuals from being lost to the Church.

Wilfred C. Marsh, Archdeacon.

St. Peter's Rectory,
Williston, N. D.

### POISONOUS ATHEISM.

Mr. Editor:

That was a fine illustration on your front page this week, "Stepping Stones to Paradise Lost". I believe the poisonous atheism of so-called "Liberals" in our Church is the gravest danger that confronts us at this time.

**Constant Reader.**

# Church Intelligence

### Memorial Tablet to Army Chaplain.

September 2, in the U. S. Military Chapel at Fort Snellings, Minnesota, a tablet was dedicated to the memory of the late Father Gear, priest of the Episcopal Church and pioneer Army Chaplain, who for over twenty years ministered at Fort Snelling, and was one of our national heroes so intimately connected with early life in the Northwest.

The memorial is placed on the east wall of the chancel near the altar. It is of cream colored carrara marble, of churchly character with appropriate ecclesiastical emblems and it bears the arms of the Gear family emblazoned in heraldic colors. The following inscription is cut in illuminated medieval lettering:

"To the Glory of God
and in Memory of
Ezekiel Gilbert Gear,
Chaplain, United States Army, stationed at Fort Snelling, from
1838 to 1858."

Born in Middletown, Conn., on the 13th day of September, 1793. He departed this life in Minneapolis on the 13th day of October, 1873.

"A Great Man in our Israel is fallen; a brave-hearted soldier after the battle of four score years, has entered into rest."

This memorial is placed here in the Chapel at Fort Snelling by one of the sons of his niece, Mary Josephine Mason Remey. Anno Domini, 1928.

The tablet is the gift of Charles Mason Remey, of Newport, R. I., and Washington, D. C., a grandnephew of Father Gear, and a son of the late Rear-Admiral Remey, U. S. N.

The memorial is of Mr. Remey's own design, executed in Italy by Florentine workmen. He has recently published an illustrated biography of Father Gear.

### The First Annual Summer School for Church Workers in North Dakota.

The first annual summer school of the District of North Dakota was held in Valley City, N. D., from June 12-20, inclusive. The grounds and buildings of Chautauqua Park were secured for the entire period.

The Faculty included:

The Very Rev. H. S. Brewster, Fargo, Dean.

The Rt. Rev. J. Pointz Tyler, Chaplain.

The Rev. T. A. Simpson, Registrar.

The Rev. C. H. Collett, Grand Forks, Christian Social Service.

Miss Elizabeth Beecher, Hastings, Neb., Christian Missions.

The Rev. H. F. Davenport, Bismark, N. D., Synoptic Gospels.

Miss Mildred Alley, Philadelphia, Pa., St. Paul's Epistles.

The Rev. H. N. Tragitt, Detroit Lakes, Minn., Religious Education.

The Very Rev. H. S. Brewster, General Course.

Besides those on the regular staff were the following special lecturers:

Prof. J. Reinhart, University of North Dakota.

Dr. Hunter, College of Agriculture, Fargo.

Deaconess Riebe, China.

There were twenty-five full-time students and six others who attended a number of lectures. Ten parishes and missions were represented in the student body.

The spirit of the school was excellent. Those who attended went home enthusiastic boosters for next year's summer school, which, we have every reason to believe, will greatly exceed this one in attendance.

**THE SOUTHERN CHURCHMAN**

**notes with gratification that Mr. Frederick C. Morehouse, editor of The Living Church, is safely on the way to complete recovery after his recent serious illness, and, with the Living Church Family, offers thanks that he will soon be at his desk to continue his career as an editor, devout and consecrated in the work of our Lord and His Church.**

### Bishop Quin Ordains Six.

Six men were ordained to the diaconate in the Diocese of Texas by Bishop Quin within a single week in June, a thrilling occurrence in a diocese which for some time had given no men to the ministry. Five more ordinations are expected next year, and there is a growing list of candidates and postulants in the diocese.

### Greek Liturgy Used.

In St. Luke's Church, Manila, the Greek Liturgy was celebrated once this year, for the first time in theh istory of the Philippine Islands, it is said. A Greek Orthodox priest, the Rev. Fr. Maravelis, on his way from Brisbane to San Francisco, was the celebrant. The service was attended by ten Filipinos, three Americans, six Greeks and three Syrians.

### "Babel Committee" for Chinese Mission Board.

The Chinese Board of Missions at the Chinese General Synod appointed a committee of two bishops and two archdeacons which illustrates a peculiar difficulty of the Chinese Church, for each of the four committee members speaks a different language, i. e., the dialects of Fukien, Chekiang, and Canton, and Hankow Mandarin, Bishop Norris says, "Archie Tsen (the presiding officer) hoped for immediate action by this babel committee, and writes that he is very disappointed!"

### Convention Study Classes.

Forty-eight study classes have been organized to be held in the mornings from October 12 to 20, during General Convention in Washington. The subjects cover practically every phase of Church work, including almost every department of the National Council and all the cooperating agencies. Among the leaders, in addition to some of the Church Missions House staff and the officers of the various organizations, are Mrs. John M. Glenn, Dr. Adelaide Case, Mrs. Harrison Elliott, Captain Mountford of the Church Army, W. W. Pettit, Ph. D., of the New York School of Social Work.

### Among Diocesan and Other Papers.

East Carolina has had a special social service number. Southern Virginia for a few months has been sending a copy of each isue to every vestryman in the diocese. The Eastern Shore Churchman (Easton) gave several full pages of a full issue to pictures illustrating the work of the Church

throughout the world, borrowing the cuts from the Publicity Department. The Texas Churchman turned over almost the whole of a recent issue to the subject of Church work among college students. One of the larger parish papers, St. Luke's, Evanston, has reprinted the Spirit of Missions page, which lists the national organization of the Church, Council and Department members, etc. Rural clergy will like to read thes tory, "The Few Sheep in the Wilderness", in the Holy Cross Magazine for August. tI is rather hard on the English bishops, who undoubtedly have troubles of their own, but it is a beautiful picture of American Rural Work.

### Work Among the Moslems.

One of the most fascinating papers among those which even in the summer make little weekly snowdrifts on one's desk is a four-page apparition printed entirely in Arabic and Chinese. It is one of six little tracts used in evangelistic work for Moslems in China, a work whose difficulty is exceded only by its importance. There are few converts, and they face bitter persecution. One must hope and pray that just as Africa was formerly almost impenetrable to Christian work, and is now begging for it, and just as work among Moslems in the Near East has in the past been carried on against bitter persecution, but now is gradually feeling a change to a more tolerant attitude, so in China, antagonism may yield to the winning power of Christianity. Our missionaries, the Rev. and Mrs. C. L. Pickens, of Hankow, are doing Moslem work, in connection with the Society of Friends of Moslems. The Society, organized in 1927, derives most of its small income from the Moslem Committee of the China National Christian Council, the American Christian Literature Society in China, and individual memberships, $1 yearly, $10 for life. The Quarterly Newsletter for July, 1928, has an annotated reading-list of books on Islam.

### The Church Overseas.

Two book reviews of exceptional interest are in The Church Overseas for July. One is a review of "China and England", by Prof. W. E. Soothill of Oxford, recently exchange professor at Columbia. The other describes the famaus San Min Chu I, Sun Yat-sen's Three People Principles (nationalism, democracy and social welfare). Articles and reviews and world-wide misisonary news make the quarterly issues of The Church Overseas of interest and value. It is published for the Missionary Council of the Church Assembly (Church of England), at Church House, Westminster, S. W. 1, London. One shilling a copy.

### Christmas Cards Again.

The Girls' Friendly Society is continuing its custom of securing beautiful Christmas cards from England and the continent as well as in this country. At the Society's national office, 15 East Fortieth Street, New York City, there will be a salesroom for those who are able to make their own selection. In addition, there are sample books and sample boxes, embracing the complete assortment of cards, which will be sent to those who wish to assist their local branch of the Girls' Friendly Society or their parish by having a Christmas card sale. Circulars containing full information regarding these methods of distribution and sale may be obtained from the above address.

## VIRGINIA

**Rt. Rev. H. St. George Tucker, Bishop.**

### Old Buck Mountain Church, Earlysville.

On Tuesday, September 4, a "Home-Coming Day" was held at this old church, which was largely attended. The clergy present were Archdeacon Neve, D. D., Associate Archdeacon W. R. Mason, the Rev. George P. Mayo, D. D., Dr. Churchill Chamberlayne, the Rev. W. H. Watts. Mr. Sidney Coates, the lay missionary in charge gave an address of welcome, which was followed by an historical address by Archdeacon Neve, in which he specially commemorated the Rev. James Maury and the Rev. Matthew Faury, father and son, who successively were rectors of the church from 1754 to 1808. He mentioned an interesting fact: that these two clergymen conducted a school for young gentlemen and that among their pupils were three boys who afterwards became Presidents of the United States, Jefferson, Madison and Monroe, whilst yet another, Meriwether Lewis, became the leader of the Lewis and Clark expedition to the Pacific coast, which added the great Northwest to the territory of the United States, an enterprise which the Encyclopedia Britannica describes as follows: "No later feat of exploration, perhaps, in any quarter of the globe has exceeded this in romantic interest." Archdeacon Neve expressed a hope that a tone suitable memorial would, before long, be erected to commemorate these two former rectors, as the influence of their teaching and example may have had much to do with their pupils' after-achievements, and the whole world recognizes the vast importance of the Declaration of Independence and the Monroe Doctrine.

Dr. Churchill Chamberlayne, Principal of St. Christopher's School ,near Richmond, gave some additional information of great interest, and closed with affectionate words of greeting to the congregation whom he had served in the early days of his ministry. There was a large number of communicants, representatives being present of families which had been associated with the old church for generations.

In the afternoon the congregation reassembled, and the Rev. George P. Mayo, D. D., founder of the Blue Ridge Industrial School, not far away, took the lead in forming an association for the preservation of the old church, and a regular organization was affected.

Archdeacon Never then dedicated an altar cross, vases and an altar book rest, in memory of members of the Farish, Huff and Burnley families.

A former rector, the Rev. W. H. Watts, rector of Clifton, N. J., also greeted the congregation and recalled some interesting incidents connected with his ministry among them.

The services were in charge of Archdeacon Mason, under whose supervision the work at this point is being carried on, with Mr. Sidney Coates as resident missionary.

## LEXINGTON.

**Rt. Rev. L. W. Burton, D. D., Bishop.**

An Associate Mission has been established at Beattyville.

The Rev. C. M. Lever will assume charge of St. Thomas, Beattyville, and will also retain charge of the missions at Revenna-Irvine; Hazard; Jenkins; Pikeville and Shelby, with residence in Beattyville.

The rectory in Beattyville is being put in thorough repair at a cost of $1,500, which amount has about been subscribed. It is expected to have the work completed by October 1.

The Rev. A. Patterson is now pastor-emeritus of St. Thomas' Mission, with residence at Patterson Friendly Farm, and will devote himself to the missions centering at Patterson Farm and to his outlying missions in Lee County. One Sunday a month he will have service in Beattyville.

### Miss Carr Goes to Chatham.

Miss Ophelia S. T. Carr, a communicant of the Cathedral Parish, and until recently a teacher in Hamilton Colege, Lexington, has accepted a position in Chatham Hall, Chatham, Va. Miss Carr, besides being a teacher, is a lawyer and one of the few women colonels of the State on the Governor's staff.

During the month of July a Daily Vacation Bible School was conducted in the Community Hall of St. Andrew's Church, Lexington.

### New Priest in Paris.

The Rev. Harold O. Boon, of Mt. Vernon, N. Y., will take charge of St. Peter's, Paris, and the Church of the Nativity, Maysville, with residence in Paris, giving the morning service to Paris and the evening to Maysville. At his request he will be instituted by Bishop Burton on Sunday, October 7.

Mr. John Bryant, of Atlantic City, N. J., and a student in the Virginia Theological Seminary, in July and August assisted the rector of Trinity Church, Covington. Mr. Bryant was one of sixteen men from the various seminaries of the Church who, under the auspices of the Social Service Department of the Diocese of Southern Ohio, were, during the months of July and August, taking a practical course in social service.

### Resigns Hungarian Mission.

The Rev. Dr. Geza de Papp has resigned his charge of the Hungarian Mission, Lynch, because of the fact that the Concordat, or affiliation, between the Magyar Reformed Church and the Protestant Episcopal Church has failed. The Hungarian congregations have not supported their ministers in this relationship. It is expected that Dr. de Papp will have his future ministerial relationship to some one of the branches of the Reformed Hungarian Church in the United States. The diocese wishes Dr. de Papp and his family every blessing in their new field of labor.

The Rev. C. S. Hale is continuing his services at Mt. Sterling, as opportunity offers, in connection with his associate deanship in the Cathedral, Lexington.

The whole indebtedness of St. Stephen's Misison, Latonia, Covington, on July 1 was met, and steps are being taken looking forward to its consecration. A street assessment recently laid against the property may delay the consecration.

The Rev. Franklin Davis, of Danville, has been appointed by the Bishop to take charge of Christ Church, Somerset.

The Rev. Theodore S. Will, of Kingsville, Md., has been called to Calvary Church, Ashland, but his decision has not, as yet, been finally given.

The mission at Louisa, will be cared for by the rector of Calvary Church, Ashland.

The fall Convocation will be held in Richmond, on November 7.

J. H. G.

# Family Department

**SEPTEMBER.**

1. Saturday.
2. Thirteenth Sunday after Trinity.
9. Fourteenth Sunday after Trinity.
16. Fifteenth Sunday after Trinity.
19 21, 22. Ember Days.
21. Friday. S. Matthew.
23. Sixteenth Sunday after Trinity.
29. Saturday. S. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

**COLLECT FOR FIFTEENTH SUNDAY AFTER TRINITY.**

Keep, we beseech Thee, O Lord, Thy Church with Thy prepetual mercy; and because the frailty of man without Thee cannot but fail, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ Our Lord. Amen.

**ST. MATTHEW, THE APOSTLE.**

O Almighty God, Who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same Thy Son Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

For The Southern Churchman.

**LUX DUCIT.**

Charles Ballard.

In the wilderness,
Through all my years,
The Holy One goes before me.

In the splendour of day I see Him,
Wrapped in His mantle of cloud—
Infinitely far.

In awe and wonder I gaze
At the Moving Shape that draws me,
Marking the way.

But when the shadows grow black,
And night closes in around me,
So that the path is lost,

Oh! then I see Him near at hand;
And the glowing folds of His garments brighten,
And flash into flame!

For The Southern Churchman.

**Philosophy or Religion?**

Louis Deschamps.

Under the guise of humanizing the sciences, many profound and metaphysical theories, heretofore secluded in the study of mature scholars, have been thrust upon the public in sensational books and popular lectures. Delusions of intellectual superiority have lured unsuspecting individuals into a maze of conflicting ideas. In their zeal for freedom of thought, many college professors have overlooked the fact that the rich fare of scholars may cause untold sickness in the immature minds of young students. Even the very learned doctors themselves sometimes lose their bearings in the uncharted seas of extreme reason. Modern questioning of Holy Scripture is serious enough from the irreverence it engenders, but all the more so because of the fact that the only true answers to the questions are apparently unintelligible because of the absence of a personally experienced religion. It is too often merely a contest of philosophies, a coldly impersonal comparison of theories with dogmas.

When classes are resumed in the colleges and universities, there will be many young men and women who earnestly desire to think through this matter of conflicting freedom of will and thought as opposed to their creed. Earnest, conscientious Christian students, as well as the irresponsible young people without the benefit of Christian home training, fall alike before the terrible onslaught of the fear of being deceived by acceptance of religious beliefs. Few mature and tried Christians can appreciate the tremendous effect upon a young person's mind of the fear of being the victim of a superstition, or the severe pangs of wounded pride from the mere suggestion that freedom of will and thought has been denied. Youth is extremely frank and sincere, quick to resent the slightest taint of hypocrisy. A violent reaction usually follows the change of any established habit of thought, so that many young men and women find themselves adrift before they realize it. It is confusion, not malice; logic, not conviction that makes young Christians question their creed. The most hopeful factor in the return to their faith is the fact that philosophy or science has nothing to offer in place of religion, and, therefore, the essential truth of religion is proved by the reality of the aching void its absence causes. The purpose of this article is to indicate a line of thought that has been proved in the experience of thoughtful students who have emerged from the darkness of doubts with a firmer and dearer faith in Christianity.

Mankind has always questioned the fundamental facts of life. Children retrace the racial development in the progressive stages of their questions. From this inborn thirst for knowledge in the great mysteries of human life and destiny, there came the explanations of certain profound thinkers who were called philosophers. Their theories were limited to the educated few, the great masses of the people remaining in ignorance. Meanwhile, a certain people became aware of a mystic consciousness of God, an inspiration to express something within themselves more powerful, more profound, more lasting than purely human things. The revelation of God to man within the individual heart and experience proved more real and vital than the logic of the philosophers, because people began to experience an inner power greater than themselves, a mysterious spiritual force than changed conduct and attitudes for the good of humanity. Its truth was established in the conception of love, consecration to something finer, more sublime, and more lasting than anything of merely selfish motive. Religion became a historical fact in the life of Jesus Christ, whose life and teachings proclaimed Him as the incarnation of God.

Into the hearts of people came a living fire of experience, not self-derived as were the theories of the philosophers, but inspired by the mystic awareness of God within the individual. People were no longer satisfied with a petty universe of human logic. They found happiness in a spiritual conviction so intimate that it comforted them in adversity, yet so universal that it gave them a conception of eternity. By the powerful example of the lives of Christians whose faith preserved ideals of love and human welfare, otherwise lost because of reason's derisions of human frailty, religion overcame the pagan philosophies of powerful Rome and learned Greece.

Philosophy is merely an academic exercise of logic. Religion is a universal living fire of personal experience for good. Faith embodied in creeds is simply the homage of mortal mind to immortal spirit. It is the mental act of kneeling before God, whose manifestation in human lives includes all that makes life really worthwhile—love, duty, idealism, and vision. A philosophy reasons, a faith is its own reason for being, because it enlivens, cheers, and inspires. Why believe in God? Because He is Life to all who know Him, not a cold theory of life. How can one intelligently accept the miracles of Holy Scripture? Because the reason of the heart is more satisfying than the reason of the mind, which must acknowledge its own limitations regarding the mysteries of life. Belief is the result of experience, not of logic. Religion is infinite in experience. Every good thought, noble deed, kindness, and lasting pleasure is an expression of religion. While philosophy dictates its cold demands of logical cause and effect, religion whispers: "Out of the heart come the issues of life." And who can deny the vital importance of the imponderables, the daily miracles of love, the powerful inspiration of idealism that lifts our mortal span of life above the futility of years into the eternity of spiritual things? What greater proof of religion's truth than the Christian's peace of mind and serenity in the very Valley of the Shadow of Death? Why must one believe a dogmatic creed impossible of actual proof in terms of logic? For the same reason that one must believe similar miracles of Birth, Growth, Light, Electricity, the Cosmos, not to mention the miracles of one's own mysterious faculty of consciousness itself.

Religion must be preserved sacred, personal, mystic. It is one's most intimate experience, the expression of one's real and immortal self. A philosophy is merely a theory. After all, what would it profit a man to gain all knowledge and self-supreme wisdom, if he thereby lose his soul, which depends on religion for its life and growth.

**To Live Unto God.**

The Christian inheritance is Life—not future, ideal, or imaginary, but present, practical, and personal. There are four essentials to healthy, vigorous life.

Food comes first, for the greater part of the body is concerned with the appropriation of nourishment and its correlated activities, and it has to be suited to our age, constitution, and pursuits. We are happy to live in a land where there is enough for all. Jesus said, I am the bread of life. The soul is properly nourished only in continued fellowship with Him. The world's worst agony is spiritual hunger.

Good air comes next. The tragedy of a slum is its foetid atmosphere and so we have "fresh air" holiday schemes for little children condemned to live there. Sometimes the heart is polluted with the vitiated breath of sin. Christ is the mountain top. To live with Him is to enjoy the pure air of Heaven.

Cleanliness is another essential. The portrait of the unwashed barbarian of

the middle ages in Europe, drawn by one of our latest historians, is by no means inviting. Water is a food. It is also a bath. In Ephesians 5:26 the "Word" is the instrument of our cleansing. Habits, ambitions, desires grow foul and mean. In the word of God there is correction. Regular study of its wisdom purifies the soul.

Exercise is last but not least. Natural functions unemployed will breed disease. Men and women of sober years learn to play in order to escape the penalty of luxurious inactivity. Spiritual health makes the same demands upon us. Jesus went about continually doing good. Do we follow His example? To find a definite task in Christ's Kingdom is to reach the heights of joy. Strength comes with the doing of it.

These are the secrets of a healthy Christian life.—Presbyterian Banner.

For The Southern Churchman.

### A PRAYER.

Rev. Thomas S. Forbes.

Father take my hand, for the way is dark
And I am far from home.
Lead me along the toilsome path,
No more from Thee afar to roam.

Oft have I wandered far from duty and from Thee;
Oft yielded to the Siren songs of sin;
But, yet, Thy love hath followed after me;
The still small voice hath called me from within.

Amid the turmoil of a busy life,
Enable me Thy voice to hear.
Stretch forth Thine hand and lead me in the strife;
To all Thy loving signals tune mine ear.

### A Smile Wins.

Laughter is the birthright of every child. It should be cultivated in every home. Children are afraid of formality and in proportion as the atmosphere is stiff, severe and exacting, will they be rigid and unresponsive to all efforts at training in the art of happy living. Just one smile limbers them up astonishingly. A real laugh with them makes them as clay in your hands, plastic to your slightest touch.—From "Children, the Magazine for Parents".

### HYMN.

O Christ the Life look on me where I lie
Ready to die
O Good Samaritan, nay, pass not by.

O Christ, my life pour in Thine oil and wine
To keep me Thine;
Me ever Thine, and Thee for ever mine.

Watch by Thy Saints and sinners, watch by all
Thy great and small
Once Thou didst call us all—O Lord recall.

Think how Thy saints love sinners, how they pray
And hope alway,
And thereby grow more like Thee day by day.

O Saint of saints, if those with prayer and vow
Succour us now . . . .
It was not they died for us, it was Thou.

"'Tis very good for strength
To know that some one needs you to be strong."

# For the Young Folks

### NO LONGER.

No longer of Him be it said,
"He hath not where to lay His head".
In every land a constant lamp
Flames by His small and mighty camp.

There is no strange and distant place
That is not gladdened by His face.
And every nation kneels to hail
The Splendor shining through its veil.

Imprisoned for His love of me,
He makes my spirit greatly free;
And through my lips that uttered sin
The King of Glory enters in.

—From "Trees and Other Poems", by Joyce Kilmer. Copyright, 1914, George H. Doran Company, Publishers.

### Two Ways of Looking at It.

"Hello, Dan. What are you so busy about?" was Tom Sanders' greeting as he sauntered up to the shady end of the school steps where Dan sat busy with pencil and paper.

"Math," returned the latter briefly. "Trying to solve one or two of these quadratics before the bell rings. You see, I went to that lecture last night and I simply couldn't find time for these until now. Have you done them?"

"I have not," returned Tom emphatically. "And what is more, I think you are a nut to be fussing over that old algebra lesson. Don't you know Professor Milner said he'd excuse anybody from reciting today who went to the lecture last night? And as he isn't going to mark us on his lessons at all today, I don't see why you need trouble yourself about those equations. You've got a good excuse."

"But, Tom," protested Dan, "you've got the wrong idea."

"What do you mean—wrong idea?"

"Why about excuses, and especially about Professor Milner's excusing us. That simply means he won't keep us in or mark down if we haven't prepared the lesson before we go to class. The fact that we have an excuse doesn't actually take the place of learning the lesson. It won't help as much when "exams" come around. And it won't do me any good at all some time after I get to be a civil engineer and want to figure out how strong to build a bridge. The fact that I had an excuse for not getting this lesson last night won't help me with my bridge specifications. Don't you see?"

"Excuses," Dan went on soberly, "can never take the place of performance any more than the best reason why there is no food available will keep one from being hungry. The most that can be rightly expected of an excuse is that it will temporarily turn aside blame and give you another chance to make good. It can never take the place of making good. The best excuse in the world for not having learned to solve these equations won't take the place of knowing how when I get ready to use them. The thing that counts will be whether I know how or don't. Why I know or don't know will make comparatively little difference. And it's that way about everything."

"Oh," said Tom slowly, dropping down on the step beside Dan. "I see. Lincoln had a good excuse for not becoming educated. He was poor and had to work hard and hadn't many books. Nobody would have blamed him if he had gone on and spent his life chopping wood—but the fact that he had the best sort of an excuse for ignorance would not have taken the place of knowledge. If he had relied on his good excuses, nobody would have blamed him, but then nobody would have voted for him for president. Yes, I see. Excuses, reasons why not, are all right in their place, but it is performance that counts. Here, lend me a pencil, will you? I'll stop resting on my excuse and get busy."
—Anne-Harris Hadley.

For The Southern Churchman.

### The Wonders of Doll Land.

Evelyn Johnston.

One bright moonlight night in June little Rose was sound asleep in her white bed. Rose has skin like a lily, cheeks and lips like a June rose, hair like gold and eyes of sea blue.

This little girl had always wanted a walking doll; and to see the wonders of "doll land".

That night she awoke to find a fairy god-mother standing by her bed. She said: "Rose, dear child, what is thy most wanted wish?"

Rose replied: "A walking doll and to see Doll Land."

"My dear, your wish shall be granted if you promise to be a very good girl." Rose said she would.

Rose was a good girl after that, for she very much wanted a walking doll like herself and to see "doll land".

That night Rose heard a tapping at her little window and a sweet, soft voice saying, "Let me in, let me in".

Rose jumped out of bed, ran to the window and what did she see but a beautiful doll!

"Oh! ah! did you come to me?"

The doll replied, "Take me to your bed, I have something wonderful to tell you."

"Oh, a walking doll!"

"Yes," she replied.

Rose and the doll sat in the bed. The walking doll said, "Fairy godmother said you have been a sweet, good girl, and that you want to go to doll land."

"Oh! Can I?"

"Yes, I have come to take you. Quickly put on your little slippers. They climbed out the window and got into a beautiful carriage made of shells and drawn by blue-birds. There was a footman, a driver, oh! just everything nice.

Up, up into the air they traveled. The stars gave a merry hello! to Rose and to "the walking doll". They passed the moon: the man in the moon said, "Hello"!

When they got to "doll land" two doll soldiers guarded the gate. "Guards," said the walking doll (they bowed to her), "this is Rose" (they bowed to Rose).

The beautiful gates made of gold open; they walked into the garden. Rose saw the most beautiful sight she had seen in all her life—cunning little houses made of roses, lilies and tulips; statues made of gold and silver inlaid with diamonds and rubies; streets made of beautiful shells; the lights were of diamonds, pearls and rubies; the trees were beautiful, shrubs with drops of

water on them that glittered like crystals. In the middle of "doll land" was a beautiful lake with swans riding on it, and on the backs of swans were dolls.

Rose was introduced to the king and queen. They were sitting on a throne made of gold, trimmed in white roses. They were dressed in white silk and velvet with crowns of gold on their heads.

Walking Doll and Rose bowed. Walking Doll said, "Dear King and Queen, this is little Rose, who has come to see the wonders of "Doll Land".

King and Queen said, "She may have the pleasure".

There were maids and valets dressed in gold and white suits and gowns.

The band played while beautiful dolls of all kinds danced and sang.

There were American, Spanish, Japanese, Chinese, Eskimo, Negro, Indian sailors, clown, jumping jacks, baby and fairy dolls; toy dogs, cats, sheep. horses and swans.

The dolls were dressed in silks, velvets, satins, flowers, gold, silver, diamonds, pearls and rubies.

Rose rode on the backs of the horses, petted the dogs, sheep and cats. On the lake she rode on the backs of the swans.

Rose visited the homes, which were beautiful. After she had seen all the wonders, the dolls joined hands and danced round Rose.

Then Fairy God-Mother came to take her home. Rose took the Walking Doll's hand and said, "Come on".

"Oh! I can't go, but I will come to see you every night."

Happy Rose said, "All right!"

The fairy carried Rose home in a carriage made of pearls drawn by swans. The fairy tucked Rose in bed, and when Rose awoke in the morning she said: "Oh! I have seen the 'wonders of Doll Land' and I'm the happiest girl in the world."

### A Little Frosted Cake.

"We are going to spend my birthday in Enfield," Rosabelle Bird said to Pauline, her doll.

It was two days before Rosabelle's seventh birthday. Just as Father was called away by important business, old Cousin Lucy Lee wrote that she was very anxious to see Mother. It would not do to take Rosabelle on either trip. So they decided that she could go to visit her great-aunts in the next state.

Mother took Rosabelle with her while she went to call up Aunt Charlotte by long-distance telephone. Rosabelle listened with interest. At length she heard Mother say: "Oh, thank you. Then we'll send her to Enfield tomorrow in the conductor's care." And later on Mother said: "And don't try to celebrate for her birthday. Just a little frosted cake or something."

"It will be a queer birthday," Rosabelle confided to the sympathetic Pauline. "Not one of those aunts has a little girl. But anyway, we'll have lots of fun traveling all by ourselves."

Meanwhile in Enfield, Aunt Charlotte, whose children had all grown up was telephoning to Aunt Eve, who had no children. Aunt Eve, in turn, telephoned to Aunt Ruth and Aunt Lucinda. Each of them said to the other: "John's little girl is coming to visit Charlotte. She'll miss having a birthday party, but she likes frosted cakes."

On Rosabelle's birthday, Aunt Charlotte was shut up in the kitchen a long time. When she finally came out, she said, "Look on the pantry shelf, Rosabelle, and see what you can find."


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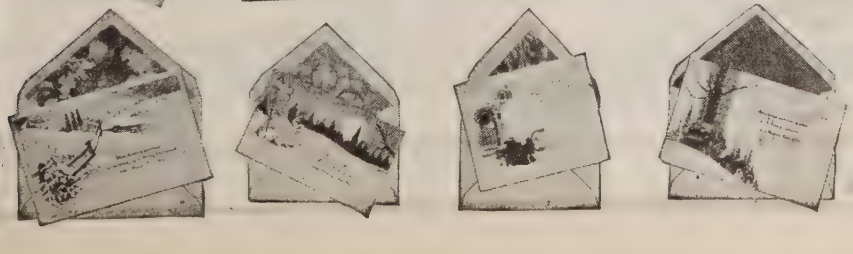
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Each box sells for $1.00. 30 Days Credit. Sample Box, 60 cents.

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ADDRESS . . . . . .

Rosabelle ran to look, and there she saw a pretty white-frosted cake about two thirds the regular size of grown-up cakes. Her name and age were written across the top in pink frosting. She was delighted.

Later in the morning a basket arrived. "A little frosted caramel cake for Rosabelle with love from Aunt Eve", was written on the card tied to the handle of the basket.

"Well, I declare," said Aunt Charlotte, "I must have mentioned frosted cake to Eve, though I don't seem to remember doing so."

"Oh, for another little girl to come to a party and help me eat these lovely cakes," thought Rosabelle.

Before the morning was over, Martha, Aunt Lucinda's colored cook, came puffing in. "Somethin's in this heah basket foh yo'," she said, smiling at Rosabelle. "Jes' exac'ly like yo' yaller curls!"

It was a lovely gold-colored cake with orange frosting, Rosabelle laughed with pleasure. Then, after Martha had gone, she and Aunt Charlotte had a hearty laugh together.

"Isn't there a little girl anywhere near who could come to help me have a party?" asked Rosabelle wistfully.

"I'm afraid not," said Aunt Charlotte. "The new minister has come, but his family haven't come yet."

By this time there were three frosted cakes in a row on the pantry shelf. Aunt Charlotte said they should be cut at supper.

"Three cakes for one girl!" Rosabelle kept thinking.

But before supper there were four—at five o'clock the bus stopped, and the driver handed out a round box from Aunt Ruth.

"Another cake?" said Rosabelle.

She pulled off the wrappings and gave a shout. Here was the finest cake of all! On top in its rich chocolate frosting were three decorations: a bright red rose, a tiny silver bell, and a toy yellow canary that looked almost real.

"Oh, see," she cried. "My own name—Rosa-belle Bird."

Then she and Aunt Charlotte sat down to have supper. They had just begun when there was a flurry in the front yard.

It was the minister's family, coming down sooner than they had expected to. They were getting out of their car for a rest and a drink of water.

How Rosabelle's face shone when she saw two little girls. And each of them was carrying a doll. They both looked hard at Rosabelle and Pauline.

Of course Aunt Charlotte invited them to stay to supper. Rosabelle and her guests, Lila and Alice, and the dolls


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A prominent representative of a Publishing Co., and a lover of books, writes. "You have built a monument to yourself, and long after the green sod grows over you, this book will be read by our children and children's children. I could read 'A Fox Hunt 'Fo de War' every week in the year and get a thrill each time I read it." One of the most prominent merchants in this section of Virginia writes. "To know the author of 'Tidewater Tales' should guarantee the sale of this work."

A prominent attorney in Washington, and himself a writer, and well-known lecturer. writes in part: ". . . the charming description of the old homes, the history and traditions, and the true-to-life stories in local color, combined to delight me, and enticed my memory to run down the corridors of the past."

A professor in one of the Virginia Universities writes: "You have put posterity in your debt by presenting so skilfully to them characters that have passed to the beyond. The story of that old Virginia negro in Louisiana touches me deeply."

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**Sydnor & Hundley**

700 E. Grace St. Richmond, Va.


had a little table to themselves.

And the frosted cakes sat in a row on the table: a dark brown cake, a light brown cake, a gold-colored cake and a pink-and-white cake. Every one in the room had a plenty.

When Rosabelle went to bed that night, she said to Pauline, "What a beautiful birthday!"—Nancy Byrd Turner, in Youth's Companion.

### A Clever Horse.

Billy was a fine horse. The blacksmith who put on his shoes lived a long distance from Billy's stable, and he had never been over the road since the day he was shod.

A few weeks after, the blacksmith saw Billy coming toward the shop.

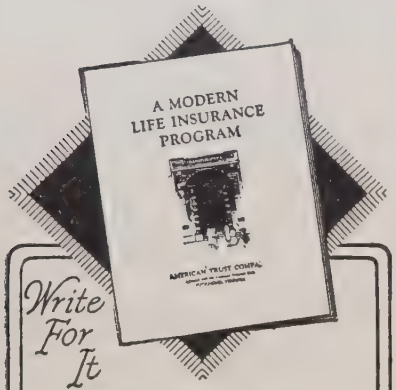
Thinking the horse had run away, the blacksmith turned him around and tried to make him go home.

The horse trotted off, but the blacksmith had only fairly gotten to work when he heard a noise, and, on looking up, he saw Billy.

This time, before driving him away, the smith looked at his feet and found Billy had lost a shoe. He put on a new one, and waited to see what the animal would do next. The horse looked at the blacksmith, and as if asking whether he was done; then pawed to see if the shoe was all right, and, giving a neigh of contentment, started for home on a brisk trot.

His master knew nothing about it till the day following, when the blacksmith recounted it as a great joke.—Exchange.

The task and avowed aim of the Church cannot be the preservation of its own life, or the perfection of its own machinery, or the guarding of its own creeds, but the contribution it can make toward the new earth in which dwelleth righteousness.—Christian Observance.


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**Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.**

## SPECIAL NOTICES.

**WASHINGTON EPISCOPAL CONVENTION**

RESERVATIONS MAY BE MADE NOW, Hotel Continental, opposite Union Station, near Capitol. Write for rates. Please mention Southern Churchman.

**ANTIQUES.**

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

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PURE IRISH LINEN FOR ALL CHURCH purposes, sold by the yard to Rectors and Guilds. Samples on request.

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TRUMPET MAJOR NARCISSUS TESTED BUDS: 100, $1.50; 1,000, $10.00. EMPEROR NARCISSUS: 100. $5.00; 1,000, $40.00; 12, 75c. Fred B. Jones, Gloucester, Va.

**BULBS FOR SALE.**

INSPECTED TRUMPET MAJOR JONQUIL BULBS, and White Narcissus bulbs, $10.00 per thousand, or $1.50 per hundred, postpaid. Miss Sallie T. Jones, Gloucester, Va.

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CLERGYMAN'S DAUGHTER DESIRES POSITION as companion to elderly lady, invalid or child. Address "E. W. J.", care of Southern Churchman.

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WANTED, BY SOUTH CAROLINA GENTLEWOMAN, about forty, position as companion, or some other employment requiring no specialized training. Address "Pinelands", care of Southern Churchman.

WANTED, POSITION IN CULTURED HOME by woman of forty, to take charge of home, or motherless child or elderly couple. Address "Mrs. H.", care of Southern Churchman.

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WANTED YOUNG LADY, WHO CAN DRIVE FORD, as housemother in country home. Two children, ten and twelve years. Salary $50 per month. Address with references, Mr. William Cooke, Stevenson P. O., Baltimore County, Maryland.

# Deaths

**THORNTON:** Entered into eternal rest August 30, 1928, at Fredericksburg, Va., MISS MATILDA GRAMMER THORNTON, daughter of the late Champe Brockenbrough and Elizabeth Grammer Thornton, of Port Royal, Va. The sorows of those who moan her will be tempered by the thought that she lived her span in rectitude—a sincere Christian, a loving daughter and sister, a loyal friend.

"There is no death
What sems is transition,
This life of Mortal breath
Is but the portals of the life elysian."

A. P. T.

**MUNFORD:** MISS LUCY TAYLOR MUNFORD, daughter of the late Colonel George Wythe and Elizabeth T. Munford, entered into eternal rest September 5, 1928, at her home, 307 West Franklin Street, Richmond, Virginia. Services from the residence Friday, September 7, conducted by Bishop Beverley D. Tucker, D. D., Bishop St. George Tucker, and the Rev. B. D. Tucker, Jr., D. D., the rector of St. Paul's Church.

"He giveth his beloved sleep."

**ELLIOTT:** Died, at her home, Sewanee, Tennessee, August 30, 1928, SARAH BARNWELL ELLIOTT, daughter of the late Bishop Stephen Elliott, of Georgia.

"They shall be Mine, saith the Lord of Hosts, in that day when I make my jewels."

### ELLIS MUNFORD TALBOTT.

ELLIS MUNFORD TALBOTT entered into eternal life on Saturday, August 11, 1928, at Richmond, Virginia, in his sixty-first year. He was a son of Mrs. Sallie Munford Talbott and of the late Mr. Chas. H. Talbott. Besides his mother he is survived by his wife, Mrs. Aurie Hall Talbott, who was the daughter of Dr. Charles Hall, a distinguished and beloved physician of Macon, Georgia; by his sister, Mrs. A. Churchill Young; and by his brothers, Allan and Charles H. Talbott. The funeral was conducted by the rector of St. Paul's Church, Richmond, of which he was a member, and his body was laid to rest in Hollywood Cemetery on Monday afternoon, August 13, 1928.

He was educated at the Episcopal High School, near Alexandria, Virginia, and at Heidelberg University in Germany. After engaging in business at Macon, Georgia, he returned to Richmond, where he had been brought up and where he had a large circle of friends and relatives. He was a rare and noble soul, possessing the graciousness and courtesy of manner that made him beloved and honored by all who knew him. On the evening before the critical operation a group of his friends gathered in his room at the hospital, and, although they knew and he knew the seriousness of the ordeal that awaited him, he radiated the spirit of good humor and comradeship so dominant in his nature. He was throughout his life the gentleman, calm and unafraid, and in that spirit he met his summons at the end. His going leaves a gap in the hearts of his loved ones that cannot be filled, but his life is a radiant possession that leaves nothing to regret. He has fought the good fight and has kept the faith, and we have sure confidence that he has laid old on eternal life.

B. D. T., JR.

## CHURCH INTELLIGENCE.

(Continued from page 16.)

### WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

#### Extensive Activities.

In a recent monthly report of the work to the Diocese of Washington, the activities were listed under headings as follows: Services, Relief, Office, and Field. The statistics found in this report tell a story of how the sick, the imprisoned, the destitute and the needy wherever found, have been ministered to. Statistics are usually cold and meaningless, but when they tell us that paroled prisoners have found a "first friend", that positions have been secured for the unemployed in large numbers, that mothers pensions have been obtained, that hospitalization has been provided for many, that families have been rehabilitated, that evictions have been prevented, that food and clothing have been provided for needy people and that in addition to these, thousands have been helped by the different church services carried to the institutions or home, one wonders how so much ground can be covered by the work of just three people and statistics take on meaning.

Mr. Dow, the Superintendent, states the object of the City Mission is as follows: "To provide spiritual, mental and physical aid to the shut-in, the unfortunate, the sick and thes trayed." In commenting upon the work, he says further:

"We don't all have to go to the prison, or the institution, to give service, or to learn; but we find there the results of much ineffective and hypocritical practices. It is amazing to look into the many intelligent—aye, and really fine—faces behind the bars, and among those in the hospitals suffering from their folly, and to realize that the vast majority of them are in their early youth. Seven men were electrocuted in Kentucky in one prison, in an hour and a half the other day, and five of them were under twenty-six years of age.

"Never will I be able to eradicate from my memory the scene at the jail, here in Washington, when three were executed for the murder of one man. My interest was centered in the youngest of the trio, a lad of nineteen, who was carried to the electric chair on a stretcher. I had baptized him at the jail, and Bishop Freeman confirmed him there. My visits and ministrations to him had endeared him to me greatly. Of the two others, one was a Roman Catholic, who went to his death with a crucifix in one hand and a cigarette in the other. The third man was a Jew. His chanting, "Eli, Eli", that mournful Jewish wail, "My God, my God, why hast Thou forsaken me", was weird in the extreme. It seemed to be a strange, sad spectacle for a "Christian" land! Why do we allow it? Are not the Church people responsible in any way?"

### PERSONAL NOTES.

Mr. Alexander W. Weddell, who, since 1924, has been American Consul-General at Mexico City, has been appointed by the Rt. Rev. Dr. Creighton, Bishop of Mexico, as an alternate lay delegate to the approaching General Convention at Washington; representing the Diocese of Mexico. Mr. Frederick Adams, Chancellor of the Diocese, is expected to attend as delegate.

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# AGAINST SOCIALISM IN THE CHURCH

### RESOLUTION

To be presented to the General Convention of the Protestant Episcopal Church October, 1928, by a member of the House of Deputies.

WHEREAS, in some of the churches of the United States, attempts are being made to establish righteousness and social justice in American industry and politics, not by voluntary and individual action between freeman and freeman, but by the corporate pressure of the Church upon the State; and

WHEREAS, such attempts not only ignore constitutional liberty and economic experience, but must and do split such churches into conflicting factions, absolutely and conscientiously divided in their convictions as to what is politically and socially just and right, inevitably weakening their own spiritual influence within and without their own communions; and

WHEREAS, in the words and acts of Christ and His apostles we find no warrant for political activities of any kind in the church, and moreover, the Constitution and tradition of the United States and its people have, from the first, wisely divorced religion from politics; now, therefore,

BE IT RESOLVED, the House of Bishops concurring, that it is the sense of the General Convention of the Protestant Episcopal Church that the accepted principle of the separation of Church and State should be maintained and that this church, while creating and upholding the highest moral standards through its clergy and laity, should not, as a corporate body, enter into the political arena to promote by legislative actions, specific economic or partisan measures.

The undersigned, attendants upon the services of the Protestant Episcopal Church, approve of the presentation to the General Convention of 1928 of a resolution affirming and recording, in substance, our conviction that the church should be kept out of politics and that politics should be kept out of the church.

NAME ADDRESS

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# Southern Churchman

DOMINUS ☧ FRUSTRA NISI 1835

Vol. 93. RICHMOND, VA., SEPTEMBER 22, 1928. No. 38.

Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, Whom angels praise,
Whose glories shine through endless days?

Ashamed of Jesus! sooner far
Let night disown each radiant star;
'Tis midnight with my soul, till He,
Bright Morning Star, bid darkness flee.

Ashamed of Jesus! og, as soon
Let morning blush to own the sun!
He sheds the beams of light divine
O'er this benighted soul of mine.

Ashamed of Jesus! that dear friend
On Whom my hopes of heaven depend!
No; when I blush, be this my shame,
That I no more revere His name.

Ashamed of Jesus! empty pride!
I'll boast a Saviour crucified;
And oh, may this my portion be,
My Saviour not ashamed of me.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial: Leaves—By A. B. Williams | 5 |
| We Believe That Thou Shalt Come —By Kenneth Mackenzie | 6 |
| A Diagnosis, II—By Nelson Page Dame | 7 |
| Family Prayers | 8 |
| Sixteenth Sunday After Trinity—By Berkeley Minor | 9 |
| What Think Ye of Christ, II—By W. R. Chapman | 10 |
| Favorite Scripture Verse | 10 |
| Rays of Light From God's Lamp—By W. W. Rugh | 11 |
| The Great Commission | 12 |
| Book Reviews | 13 |
| Letters to the Editor | 13 |
| Church Intelligence | 14 |
| Family Department | 17 |
| For the Young Folks | 19 |
| Personals | 23 |



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## Thoughts For the Thoughtful

"Darkness can't stand the light."

Whatever else may be scarce, opportunities for doing good are not so.

"'Tis very good for strength,
To know that some one needs you to be strong."

Some of us are so afraid of making mistakes that we never make anything at all, which is the greatest mistake of all.

Do not lose your inward peace for anything whatsoever, even if your whole world seems upset. Commend all to God, and then lie still and be at rest in His bosom.—St. Frances de-Sales.

Still the gospel of God's infinite and unpurchasable love finds its way graddually, slowly, but surely to the hearts of the children of men.—Abbott.

"The Shepherd carries the sheep, even when the sheep does not know that underneath him are the Everlasting Arms."

Many a tear of wounded pride,
Many a fault of human blindness,
Has been soothed or turned aside
By a voice of quiet kindness.

He who gives forgiveness gives himself. And it is not easy.—Harry Emerson Fosdick.

There is an art in approaching men and women on the subject of salvation, and the greatest part of that art is a love for the souls of men and for the Lord who died to save them.

Not thankful when it pleaseth me;
As if Thy blessings had spare days:
But such a heart whose pulse may be
Thy praise."
—George Herbert.

I see my way as birds the trackless way,
I shall arrive! What time, what circuit first
I ask not; but unless God send His hail
Or blinding fireballs, sleet or stifling snow
In some time, His good time, I shall arrive;
He guides me and the bird. In His good time!
—Robert Browning.


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EDITORIALS

Vol. 93. RICHMOND, VA., SEPTEMBER 22, 1928. No. 38.


## LEAVES

As we observe the leaves on the trees now we see they are passing their middle age, about where most of us are when in our forties or a few years beyond. They are somewhat frayed and frazzled around the edges. Many have been more or less torn and ravaged by insects and worms. All show signs of wear and tear and changes of weather. The kindly rains have not cleansed them from the dust and stains accumulated through spring and summer. The delicate fresh beauty and new vigor of April and early May are gone.

In the forest of Arden Shakespeare's exiled and philosophic duke found tongues in the trees, books in the running brooks, sermons in stones and good in everything. The leaves may serve us as the tongues of the trees and discourse to us, with philosophy neither unpleasant or unprofitable, of the similarities of our lives and histories and theirs. Of all the countless billions of them no two have been, or are, precisely alike, just as with us humans. As with us, each of them had its own little function and duty and work in the enormous process of life and growth and new life, its part in helping the health and strength of its tree, as is the part of each of us for the community and country to which we belong and for mankind and the vast purposes in which we are each an infinitesimal but distinctly and separately responsible participant. Some of the leaves died very young, were swept away by the first storms of spring and early summer, we do not know why. Some are destined to shine gorgeously presently and in their departure glorify mountain side and valley and landscape with brilliant beauty. A very few will cling, dried and brown, through all the dark days and the cold and fierce gales of winter until displaced by the budding of the next spring.

We do not know, may not know, why some of the leaves, some human lives, are taken so soon after birth, some live to beautify the world in their age, some linger dreary and desolate. We do know that for the great majority of us, as for the leaves, when the frost comes and the season ends we must depart and disappear, like them; and in that knowledge and thought there should be no sadness nor repining.

The leaves, past their middle age, may tell us now of some weariness, show us evidence of the passing and changes, the accidents, the orderings of nature, of what they have done and given and endured, through many days and nights; of approaching separation from the companionships and life they have known. When they have drifted and fluttered down, crowding the air in the bleak winds of autumn, imagination may translate their rustling to voices of exultation, not of despair. They will have finished their appointed work, done what they were created and born to do. Each of them has gathered in from sunlight and darkness and air and rain and bestowed its tiny contribution to beauty and growth, each helping in its small, small way to give shelter and shade and food and sustenance to creatures needing them.

The leaves yet on the trees or rustling in the wind or under foot tell us that when we have lived through spring time and summer time there is no cause for dread or sorrow when autumn comes and the time for parting and going which from our first full consciousness we have known must come. None of us may say, with the leaves, that we have done our full part, all we could have done. But, as they remind us of what must be they invite our emulation. We have will and freedom of choice between faithfulness and unfaithfulness to task and trust, as they have not. While there is life in us, while we yet cling here, there is power in us for fidelity, for earnest endeavor to repair neglects, to fulfill duties, to do what good we can, to try honestly to do the best we can, trusting to Everlasting Mercy to give us real penitence and forgive our forgetfulness and our refusals to serve.

Beginning now to rust and dim, frayed, weather-beaten and time-worn on the trees, the leaves tell us of fleeting time and passing opportunities, of changing seasons and parting time nearing. Rustling on the ground, they will tell us of work done, little, humble, brief parts in vast, eternal designs, beyond human comprehension or understanding, faithfully performed. They tell us, too, that there is no death, that, torn and trampled, broken and dissolved, they will go to new life in earth and air and all living things in new forms of value and beauty. Silent and vanished, they refute and crush the thought of extinction. Soulless, but ever obedient to the Creator, they testify of immortality to the soul of man, give it ever recurring assurance of a new life in which there shall be no withering or decay or ageing or autumn time; no sin or stains, no fear nor foes, no weariness nor weeping.

**Alfred B. Williams.**

### FAITH.

I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! What time, what circuit first,
I ask not; but unless God send His hail
Or blinding fireballs, sleet, or stifling snow
In some time, His good time, I shall arrive:
He guides me and the bird. In His good time.
—Robert Browning.

Cast not away . . . your confidence, which hath great recompense of reward (Heb. 10:35).

It is our privilege to be able to say, "I know whom I have believed, and am persuaded that he is able to keep my trust against that day". It is this higher type of faith which has "great recompense of reward". . . . . Let us guard most sacredly this fountain head of spiritual life and victory and "take heed . . . . lest there be in any of us an evil heart of unbelief, in departing from the living God". —A. B. Simpson.

# WE BELIEVE THAT THOU SHALT COME

## By Kenneth Mackenzie

I.

**[This is the first of a series of studies on the coming of our Lord. The scholarly writer has been a close student of the doctrine for many years. We trust our readers will find it a profitable pursuit.—Editor.]**

Do we? Many of us have heard these words of the Te Deum all our days. We have also participated in the rendering of the Venite with its conclusion, "For He cometh". The Creeds have inspired us to declare, "I believe . . . that He shall come". The collects for Advent Sunday and the Sixth Sunday after the Epiphany have warmed our hearts with the apostolic hope. But

**Science Has Interposed.**

Our new knowledge so completely discounts this doctrine as to make it ridiculous. The immensity of the universe; the insignificance of this little earth, as contrasted with the bulk of the heavenly bodies within our ken; the probability of the peopling of other and vaster worlds, all contribute to the absurdity of a faith in the coming of the Lord Jesus according to His promise. The New Testament expectation was originally associated with the conception of the flatness of the earth. With the passing of that outworn idea, there perished not only the hope of His coming, but the very going of which the Scriptures are so explicit. The ascension may now be regarded as "that beautiful legend". With an acknowledged round world, there can be no fixed point which may be called the throne of God. Indeed, one writer, not quite willing to go all the way in this field of reasoning, avers that while our Lord seemed to rise into the heavens in the presence of His disciples, He readily disappeared into vacuity and now moves in an uncharted realm. And others, associating this postulate with their standard of the reputed truth, claim that heaven cannot be a place, but a condition. We may submit that these gratuitous vagaries engage a larger draft upon our credulity than the belief of the Church throughout the centuries.

"Where Science ends, Faith begins."

This memorable statement of the late Dr. Steinmetz has a ringing challenge. The verdicts of Science, logically and coldly devoid of warming Christian confidence, no doubt impelled the learned scientist to declare before his death that the most important movement within the next fifty years will be spiritual. And all of us know, as he would admit, that there can be no intelligent spirituality minus a revelation. We are therefore impressed that science will come eventually to confirm rather than deny the Biblical truths respecting the destiny of this earth. There are

**Signs of Scientific Plausibility**

of the doctrine of our Lord's coming back, breaking before our eyes. The earth is round, we say. The former contention was that our Lord's voice could not be heard in China if He should appear in America; nor yet His form be seen. But if by the use of the movie-tone we can see and hear what has occurred in some distant place; if the radio can bring to us the living voice from the other side of the world, and ultimately, as we may expect, the living face, what is to hinder our King, in whom are hid all the treasures of knowledge (Col. 2:3), from manifesting Himself to His waiting Church, by spiritual methods of which our present achievements are but the weak reflection? And if the ambitious experts in radiography are cherishing the hope of imprisoning the words uttered during past generations (there is a rumor that a speech of ex-President Roosevelt has been thus captured), what may stand in the way of the complete fulfilment of the eschatological promises which believing Christians have so long cherished in hours of darkness and threatening despair? Surely the days in which we live are instinct with the marvelous. We are witnessing the demonstration of the previously deemed impossible. And faith enters here; while true science stands in reverent silence. Why should we discredit the miraculous with God, when man is so constantly bringing it to pass?

**Science Aids Revelation**

by showing that consistent with the august character of the world of nature, skyward and earthward, there lies a principle which reciprocates this immensity of sphere, this dynamic of operation. Do we concede that the sun is 1,297,000 times the size of the earth; and that Sirius, the brightest of the fixed stars, is sixty-three times the size of the sun; and that Alcyone, twinkling in the Pleiades, would, if broken into 12,000 pieces, give for each piece a planet as large as our sun? Are we impressed that the light emanating from the far distant milky way left that section of the universe 150,000 years ago. Do these facts, stupendous, almost inconceivable, nullify the Scriptural portraiture of God, the Creator, seeking men on this tiny globe, with a heart-hunger to make them His dear children?

If we reverse the syllogism, we find that from the same premise the like conclusion may be reached. The Maker of all things has shown Himself possessed of an infinite littleness. With an exactitude never varying, the tones and half-tones of the musical scale are established on the basis of first vibrations. The snowflake ever presents the six-pointed star, and is exquisite in its workmanship. The mysteries of the crystal kingdom open up a world of disclosures most enthralling. The thread of the spider is of four thousand fibres, yet the whole thread is more slender than the finest silk made by man. The wings of the butterfly are as beautifully adorned as the plumage of the bird. The compound eyes of the bees and dragon flies are numbered as eight or twelve thousand; and being compound, measure angles and distances with minutest accuracy. The songs of the insects are as entrancing as those of the feathered warblers, but are beyond our capacity to discern.

Now let us plead that this disposition on the part of the Lord of all creation must in the very essence of the case carry with it the spiritual imputation that intelligently and purposefully that Sovereign Creator has in His heart and mind the longing to reach the little things of His forming. Sir Alfred Russell Wallace, who cannot be charged with any partial bias, contends in his "Man's Place in the Universe" that the earth is really the center of the entire cosmogony; and that there is no proof whatever in the assumption that other worlds are inhabited. That the scientists may thresh out. We take advantage of the position, however, to emphasize our own conviction that God, to be God, must in the very nature of His being be as little as He is great. We cannot conceive of any one capable of inventing a God such as is portrayed in the Bible, commending meekness (Num. 12:3); seeking the fellowship of the contrite and the lowly (Isa. 57:15; 66:2); treasuring the tears of the penitent (Luke 15:7, 10); complying with the unlettered (Acts 4:13); choosing for the ambassadors of the cross men whose capabilities for that exalted mission were so naturally inadequate as to merit the reproachful designation of being "fools and slow of heart" (Luke 24:25); the appeal of which Gospel deserved the scorn of the intellectuals and reached down to the weak, the foolish, the base, the nothings of society (1 Cor. 1:18—2:10). Yet, this is the inescapable historical fact.

**The Peril of Intellectualism**

is that it dries up the springs of the spiritual and hardens the finer responses of man. We may leave for others to discuss what would result if revelation should cease to move the hearts of our fellows; how such an order could debase our morale; stifle our spiritual ideals; crush us under the wheels of a relentless fatalism. Thinking men are apprehending this, and scenting the danger. Let us beware, lest in seeking to purify what we deem is worthy of correction, we burn down the house by the fire of our criticism. Granted any part or all that the new knowledge has to say, the final word has not yet been uttered. Science accommodatingly shifts its positions, acknowledges its errors and waits for fuller light. But true science has never arrogated to itself the authority to abrogate the plan of God for a lost world. Consequently, we have the assurance that the purpose of redemption to correct the ills of society, to visit the sick with healing, to adjust the problems of government, to bring peace to a distracted world, to establish on His throne the King of kings and Lord of lords, through whom the earth shall be "filled with the glory of the Lord as the waters cover the sea" (Num. 14:21; Isa. 11:9) is not only desirable, but rational and soul-inspiring.

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**THE CONFESSIONAL.**

"How man times will God forgive?"
The youth, remorseful cried,
"To him who seventy times has sinned
Must pardon be denied?"

The old monk eyed the quivering lips.
"Nay, knock at Mercy's door.
When man forgives himself, my son,
Then God forgives no more."

—Rose Trumbull.

# A DIAGNOSIS

## By Nelson Page Dame

II.

The clergy are trying to find some attraction that will draw people to church. They have tried, and are trying everything else. Let them try this:

Let them organize and train at the heart of each congregation a small company of men first, then women, consecrated, surrendered, who will as a body "lift up", present Christ to the community as His witnesses, demonstrators of the righteous life, His helpers, in intercessory prayer, and His fearless soldiers and servants; and they would have to call in the police to keep the crowds from crushing each other in the churches. The most attractive thing in the universe is the Lord Christ. Give Him the chance to manifest, through such a body, His love and kingness, His wisdom and power on behalf of the people of that community as He is ready to do today and He will "draw all men unto" Himself. The difficulty will be not to get people to join the church, but to keep out the unfit. Whenever the church has made any real attempt to do her Lord's will, in her Lord's way, she has suffered, never from poverty, but always from the embarrassment of riches.

The organization of such a body of whole-hearted Christians in a congregation would not be a difficult thing if the minister had the Spirit and saw the vision. There are numbers of individuals, men and women in every congregation of any size, who are hungry and thirsty for the opportunity to give themselves wholly to Christ for His service. You hear them spoken of as the "faithful few"; they attend all the meetings of the congregation. They belong to all the organizations of the parish. They refuse to be discouraged. They give until it hurts. They carry double and treble burdens for the church. They can always be counted on to do anything that the minister wants done. But the minister does not know what else to do with them but to lay still heavier burdens on them, ask them to raise more money, or assign to them little trivial tasks around the church unworthy of real men and women. And there are others, many others, just outside the "faithful few" who are just as eager to help Christ in His great enterprise of saving and serving the world if they knew what to do. Called to a service demanding self-sacrifice, self-surrender, involving difficulty and danger, demanding courage and devotion, tasks which they see to be worth while, they would flock to His standard. And among them would be many who now turn their backs upon the church, because it has been allowed to degenerate into a "Ladies' Aid" and makes no appeal to the spirit of adventure, of courage and of self-sacrifice.

Here is an abundance of the finest material. What could be done with it?

Suppose the minister saw the vision. Let him call together all the communicants, men and women, all the confirmed persons, young and old, for a conference on Christian life and service. Of course the "faithful few" would come, and perhaps a few, not many, others, a mere skeleton of the whole congregation. He might remind them that they already constitute an organized body of Christians: a congregation of the church: with minister, wardens, vestrymen and laymen. We do not need any other organization than that. "Every member of this company," he might say, "has solemnly at his baptism (1) renounced all other leaders and guides: the "world" (everybody), the "flesh" (our likes and dislikes) and the "devil" (at least all evil impulses). You have (2) expressed your belief in Jesus as the one Ruler and Guide of your life; and you have (3) declared your purpose to follow Him, to keep His commandments, and to walk in His ways all the days of your life. You were then solemnly dedicated to be 'His soldier and servant and to fight manfully under His banner'. You are therefore no longer your own. You have been bought with a price. You ratified and confirmed these promises and vows at your confirmation. And you have renewed them every time you have come to the Holy Communion, saying, 'Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies to be a reasonable, holy and living sacrifice unto Thee'."

"Therefore we are not going to ask you to take any other vows or to make any other promises. You have already said all that can be said to express the entire surrender of yourself to Jesus, and you purpose to obey Him, to do whatever He asks or suggests."

"Now ask them, 'Do you mean that? Are you willing now to set out with a small company of your brethren here in His way? and to do what He asks? You are not asked to take anybody's word but His as to what He wants you to do: not that of the minister, or Bishop, or Council, or General Convention. Jesus will be your personal Teacher and Guide of this little company of His disciples. And He does not want you to take a step until you are fully persuaded in your own heart and mind, by His Word and Holy Spirit, that it is His will that you take that step."

"Under these conditions are you ready to say to Jesus, 'Speak, Lord, for Thy servant heareth', and 'Whatsoever Thou sayest unto me, I will do'?"

Some of those present, perhaps, would not be willing to yield themselves thus unreservedly to Him. They were brought into the church under false pretenses, perhaps. They had no idea that in baptism, confirmation and the Holy Communion they were pledging themselves to this life of entire consecration and obedience to Jesus, and they are not yet ready to enter upon it. But some of those, perhaps most of the "faithful few", and some others would be ready to go all the way with Him. Find out who they are. Induce them to express themselves freely: that each one may know to whom he owes the obligations of brotherhood, and from whom to expect the service of brethren in Christ.

"Now," you may say to them, "our Lord has laid on all His disciples one commandment: 'A new commandment I give unto you, that you love one another.' He has no other test of discipleship. 'By this shall all men know that ye are my disciples, if ye have love one for another.'"

"This love, of course, is not an impossible, utopian thing, beyond the reach of common men and women like ourselves. It has nothing to do with the feelings or emotions that you cannot control. It has to do wholly with your wills and actions which you can control: the will to be kind, friendly, considerate, helpful towards your brethren, the other members of this little company of your friends and neighbors. It must include all of them. It may go as far beyond this little circle as you can reach.

"Will you set yourself, each one, to do this? It is your Lord's request. You have pledged your word, your honor to Him, your Lord and Lover to do this. Will you begin now to do it, at any cost to yourself? It is a way of steps which you may take one at a time. 'Do not ask to see the distant scene: one step' at a time is enough for you to see and take; the next will appear when you have taken the one preceding. It will seem more difficult as you look at it from the outside than it will be as you walk with Jesus. Abraham, when he was called, went, 'not knowing whither he went': knowing only that he was going with his unseen Friend. So we are asked to walk with Jesus in this life of love and service, not knowing whither we go, knowing only that we are going with Him, and He is on His way to the throne of this universe. This is the 'way' of Jesus; the daily life of trust and obedience; and this way leads to 'glory and honor and immortality'."

Of course such a body would necessarily have frequent meetings of its members alone for several different purposes. And all these meetings would be very different from the mixed assemblages of Christians and non-Christians that now gather in the churches for the Sunday services at public worship. Those meetings might still continue; but the body of which we are speaking would have other meetings for the practical study of God's Word to know what He wants them to do, as His witnesses, exemplars, intercederes, soldiers, servants, and to commune with each other as to how they shall cooperate in carrying out His will in some specific matter. Take, for instance, the question referred to above as to how the body shall act in putting an end to profane swearing in the community around them. This cannot be done by the minister; it must be done by the united action of the members of the body. Before a number of men, even the most consecrated, could act together in the matter, many questions could be asked: Inst. what is profanity? saying, "damn" or "devil" or "hell" or what? Should the members protest against it on the street, in public places, in offices or stores or shops belonging to other non-Christian men; or only in places controlled by the Christian man: his home, farm, office, shop or automobile? These and similar questions would have to be discussed until the members could reach an agreement and be of "one mind" on the subject.

The questions debated by this body of surrendered men would be never, "What do we think" about the original question at issue? but "What does our Lord say on the subject; what does He want us to do in this matter, as His soldiers and servants"? The minister cannot settle these questions for the body. He is not the head nor the teacher or the guide of the "Body of Christ". His office is that of the usher, the servant of the body, to bring them into the presence of their Head and Teacher, and to help them to find out the mind of their Lord. They, the members of

the body, must be thoroughly persuaded in their own minds before there can be any enthusiastic cooperation in the service of the Lord.

So with a hundred other questions of practical Christian living or service. Each one of them would require study, reading of God's Word on the subject, prayer for light and guidance of the Spirit, discussion, argument, debate, until the members had reached an agreement as to what the mind of Christ is, and how best to cooperate in carrying it out.

These questions would cover the whole area of Christian life and service. I jot down a few just as they occur to me: "Take no thought," worry, etc.; "Fear not"; "Be not afraid"; "Let the peace of God rule", etc.; "Let all bitterness and wrath", etc.; "If thou bring thy gift to the altar", etc.; "If thy brother sin against thee", etc.; "Owe no man anything", etc.; "Husbands, love your wives", etc.; "Wives' " duties to their husbands; "Parents" toward their children; "Children" toward parents; "Masters", employers to servants; "Servants," employees to masters; citizens toward the laws of State; attitude toward civil officials; "When thou doest thine alms"; "When thou prayest", etc.; "What ye fast"; "Now do it", etc.; "Speak not evil, one to another", etc.

But there is no real end to this list of practical directions as to our conduct in the varying relations of life that our Lord has laid on all His people. Every Christian is persuaded that each one of them is binding on him and all other Christians, and that it is practical. His only question is just what does it require us to do, and how can we cooperate in doing it. A body of men, walking together in this "Way of Christ", will find what they can find nowhere else, deliverance from all evil habits and tempers and dispositions; the development of all the finest qualities of which human nature is capable; "the fruits of the Spirit", and all those most beautiful "flowers" and graces of character which we know as courtesy, chivalry, culture, "the beauty of holiness". Here is the school of Christ where He can take any man who believes in Him and will obey Him implicitly, and make him into not only a righteous man, but a gentleman of Christ.

Here, then, is my diagnosis of the Church's trouble; the absence of that visible, united company of consecrated Christian men: that "body of Christ", a living instrument, a "tool that will not turn in His hand, on which He can rely absolutely" to represent Him in each community, to speak for Him and to do His bidding. Without that the Church is like an automobile without an engine, a watch without a mainspring. And that, thank God, is a defect that can be remedied.

# FAMILY PRAYERS

COLLECTED BY J. L. W

**Evening I.**

Most holy and righteous God, our heavenly Father, who of Thy goodness hast preserved us during the past day: who art ever working for our happiness and art grieved at our misdoings: who sparest us when we deserve punishment, and, in Thy severest anger, art full of love and mercy towards us: ond art ready to forgive all who with hearty repentance and true faith turn unto Thee: look in pity on us. Now forgive us our sins, negligences and ignorances this day. Help us in Thy presence to try and examine ourselves, and enable us to see and feel what we have done amiss.

If we have in the past day in thought, word or deed wronged any one, or been untruthful or insincere, or have been indifferent to the rights or feelings of any one, help us to lament our errors and show us how to make amends.

If we have in any way distrusted Thee, our God, and Thy Holy Truth, or have shown undue regard to any one in high places, or have slighted or neglected any poor man, make us to feel that we have offended our Lord.

If we have been careless of any one's woes, or unsympathizing in any one's joys, or have neglected any opportunity of honoring Thee, our God, and our Christian faith; or have preferred our ease or pleasure to our duty, or have yielded to sloth or idleness, or neglected any duty, or approved any vice or impurity or ungodliness in ourselves or any one, make us to understand and lament our misdoings.

Renew us, we beseech Thee, in the spirit of our minds: confirm in us all good resolutions and purposes: strengthen us for more of Thy faithful service, and let our lives show forth Thy peace.

Make us, we pray Thee, sensible of the shortness and uncertainty of human life, and let Thy Holy Spirit lead us and guide us in true holiness and righteousness all our days on earth; that we may be gathered to our fathers, having the testimony of a good conscience in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable religion and holy hope; in favor with Thee, our God; in perfect charity with all the world.

Send peace and prosperity to Thy Church, and grant that all Christians may be led into the way of truth and hold the faith in the unity of the Spirit in the bond of peace and in righteousness of life.

Pity and relieve the sick and suffering. Comfort those who mourn. Provide for the poor and lead all people to the knowledge of Thy truth.

Take us now, we pray Thee, and all who are dear to us, under Thy care and keeping during this night; refresh us with sleep and prepare us for the duties of the coming day.

We ask all for Jesus Christ's sake.

Our Father, etc.

# SIXTEENTH SUNDAY AFTER TRINITY

## By Berkeley Minor

**COLLECT.**

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and because it cannot continue in safety without Thy succor, preserve it evermore by Thy help and goodness; through Jesus Christ, our Lord. Amen.

THERE are some in all churches, but especially in the Church of Rome, and the Greek Church, by whom the part of the Church in saving man is greatly magnified at the expense of Him who died that she might live. If we keep clearly before us, that relation of Christ to His Church, set forth by St. Paul and St. John (and long before by Isaiah), as of bridegroom to bride, and husband to wife, we shall by grace be preserved from undue elevation of His Beloved.

THE Epistle for this Sunday is Eph. 3:13-21, and is a prayer, a noble one, of Paul for the Ephesian Christians; but the first sentence is a desire on Paul's part that they faint not at his tribulations for them, which he calls their "glory"; for Paul gloried in his converts, and in his tribulation for them: "For ye are our glory and joy," and he wished their sympathy in this.

Paul's prayer takes up the rest of the Epistle. On his knees he prays, "for this cause" (fearing they faint for his tribulations), that they "be strengthened with might by His Spirit in the inner man".

The prayer is peculiar, like the longer "Declaration of Absolution", in Morning and Evening Prayer, in addressing the Ephesians, and appealing to God in the third person, "that He would grant you".

There are no promises in the Bible more comforting than those which liken God's pity and love for His people to an earthly parent's feeling for his offspring. The Benedic Anima mea lends a divine beauty to our Evening Prayer; but the compilers of the Prayer Book have left out most of it, taking only seven of its twenty-two verses. Verses eight to thirteen set forth the loving kindness of the Lord in words of exquisite tenderness and beauty: "The Lord is full of compassion and mercy, long suffering and of great goodness"; "He will not always be chiding, neither keepeth He His anger forever"; "He hath not dealt with us after our sins, nor rewarded us according to our wickedness"; "For look how high the heaven is in comparison of the earth; so great is His mercy also toward them that fear Him"; "Look how wide also the east is from the west, so far hath He set our sins from us"; "Yea, like as a father pitieth his own children even so is the Lord merciful unto

them that fear him."

The Cambridge Bible says of this One Hundred and Third Psalm: "The Psalm bears the name of David in the title; but it is impossible to suppose it written by him. The Aramaic coloring of the language, the allusions to Job, Jeremiah, and the later chapters of Isaiah, and the general style and matter of the Psalm combine to make it certain that it belongs to a much later date. It may be placed with much probability in the early years of the Return" (from exile).

I am sorry to give up the authorship of David; for verse thirteen comes to us with peculiar force, if it comes from David, in whom fatherly love was so strong, even toward a bad son, the unworthy Absalom. That lament of David over his dead son, though he died apparently unrepentant, and unforgiven, remains the most pathetic cry of a heart-broken parent in all time: "O my son Absalom, My son, my son Absalom, would God I had died for thee, O Absalom, my son, my son" (2 Sam. 18:33). Such is the Lord's mercy unto them that fear Him. And is it limited only to His faithful children? Surely the parable of the Prodigal Son gives sufficient negative to that question. And if God has created parents with such feelings toward their children, even the utterly unworthy, what must be His attitude toward His creatures, even the most fallen and degraded!

I doubt not that David never gave up hope of Absalom's final salvation; that in some way, somehow, somewhere, they would meet again. A child dying thus is never utterly despaired of by a fond parent. Does He who made the parents give up such to hopeless perdition?

Paul asks of God the Father three things for his Ephesian brethren: (1) Strength with might in the inner man, by His Spirit; (2) Christ in their hearts by faith, and (3) That they, being rooted and grounded in love, might be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that they might be filled with the fulness of God.

Oh! for that fulness of the Spirit of God, casting out the unclean spirit and leaving no room there for his return, as he will surely try to do, taking "unto him seven other spirits more wicked than himself", thinking and hoping (and often not disappointed) to find the soul he had left not filled with all the fulness of God, but "empty, swept and garnished" (Matt. 12:43, et seq.).

THE Gospel for this Sixteenth Sunday after Trinity, is St. Luke 7:11-17, and tells of the raising of the son of the widow of Nain told only by St. Luke. Jesus showed His divine power over death three times as recorded in the Gospels; how much oftener we know not.

Strong reasons may be given why He should not have used His power in this way as freely as in healing. Soon after this miracle at Nain He appealed to it, when asked by John Baptist's two disciples: "Art Thou He that should come, or look we for another?" Surely one such miracle as that of Nain were sufficient to prove His divinity, and the two others given seem hardly needed for that end; and in each case another reason can be assigned for this action. Had He turned away from the dead child (Jairus' daughter) without help, it might well have been charged that He lacked both pity and power; and His strong friendship and love for the family at Bethany would be sufficient reason for raising Lazarus, even though it brought him back from paradise to meet the "king of terrors" a second time.

Above I spoke of "strong reasons" why Jesus should not have exercised more freely His divine power in raising the dead.

We can imagine Him, if here now, causing in some great cemetery, or on some great battle field, a general resurrection such as Ezekiel pictures so sublimely (Ezek. 37): "And they lived and stood up upon their feet, an exceeding great army." Had Jesus done so then, what had been the effect?

Would this great spectacular miracle have won the people to Him, repentant for their sins, and ready for that kingdom, **not** of this world, which He came to establish? I know not. Our knowledge of the depravity of human nature makes us doubt, if not deny, any such result. And He who knew perfectly the hearts of men, and said: "Neither will they be persuaded, though one rose from the dead" (Luke 16:31), and gave Himself to death to prove it, knew that even such extensive interference with the laws of nature, laws ordained by Him for man's best welfare, not to be suspended, save as He knew best, would not avail to establish that spiritual kingdom He came to establish. When "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first", and they "which are alive and remain (of His "elect") shall be caught up together with them in the clouds to meet the Lord in the air", and "be ever with the Lord" (Thess. 4:16-17), what effect will this stupendous miracle have on those who "are alive and remain", who have rejected Him? Will they be converted and accept Him? So far as Bible teaching goes, we must say, no. St. John's vision gives no clear views of their fate in the millennium, while Satan is bound in the abyss, and many "deceive the nations no more till the thousand years be fulfilled" (Rev. 20:3). The shadows of a great tribulation broods over the nations who await the judgment of "the great white throne", ere "the dead, small and great shall stand before God" (Rev. 19:12).

Must we not except from this great assize His "elect", the "blessed dead and those who look and long for His coming, and who have reigned with Him a thousand years? May they not be among "all the holy angels" that attend Him (Matt. 25:31). 1 Thess. 4:11 allows us this hope, "for if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with Him". Then the "all nations" of verse thirty-two be the vast number who have not had the Gospel message, or having heard it, have been deaf to it, not wilfully, but from cimumstances of birth and education, or peculiar environment, and with such light as reached them, have deserved the praise of the King to those who unwittingly ministered to Him in their service to the least of His brethren.

# WHAT THINK YE OF CHRIST?

## W. R. Chapman, D. D., Ph. D.

II.

**Jesus Christ.**

THE Church may not influence us much. But the influence of even the name, much less the personality, of Jesus is sublime, is dominating, is far-reaching, and is exceedingly drawing. That name, the greatest under heaven, draws us to Him with a power which is truly sublime. That name induces a profound respect. Reference to the name Jesus Christ, though, if it does not bring cheers, will be greeted with that intense silence which is often far more eloquent and meaningful than applause. Church, "faith and order" may be negative in their influence for allegiance and applause; but the name of Jesus brings out the very best in all men and women, sooner or later. It must and it will. The Lordship of Jesus stands out in bold relief.

The judgment of Jesus Christ, I believe I can say, is universally favorable. This being true, then civilization is in no danger of a collapse. I believe it is true. I admit that crime and immorality, virtue and immodesty have their ebb and flood tides, but I do not believe that civilization will fall. I do believe that civilization will grow better and better, and even nobler than any that has been.

Our judgment of Jesus and what He stood for does not end there; but it is a judgment of the Christ of theology and of art, whose name is firmly joined to the name of God, as the Lord Jesus Christ, our God. Our judgment is of the Jesus who said, "Blessed are the poor in spirit"; of that Jesus who said, "Seek ye the Kingdom of God"; of that Jesus who said, "Suffer little children to come unto me and forbid them not"; and of that Jesus who said, "Blessed are the peacemakers".

Jesus has suffered the fate which befell all the prophets. A prophet is at first taken seriously, then he is persecuted, then condemned, stoned or crucified. Just this happened to Jesus Christ.

The adoration of Jesus Christ is noble. Yes, before the Christ of theology, men and women humbly bow their knees; before the Christ of art, men and women pour out profoundest praise; before the Christ of love, men and women adore and worship. Who is the One whom we love to adore and worship? It is that lowly Son of Man, who was born in a manger, who had often no place to lay His head, who had no earthly home, who came into the world not to be ministered unto but to minister, who had no earthly treasures, and hence laid up no treasures for Himself upon earth, who, when He was reviled, reviled not again, who when spit upon, took the insult meekly, who said to the militant disciple, Peter, "Put up thy sword", and who, while dying on the cross, amid agonizing pain,

yet forgot it long enough to pray God, saying, "Father, forgive them, for they know not what they do". Yes, this is the Christ before whom men and women bow in adoration and true love.

**The Attitude of Jesus Toward War.**

Jesus Christ was against war. He was a man of peace. Peter drew his sword and cut off the servant's ear. Jesus said to him, "Put up thy sword into its sheath". And Again, Jesus said, "For all they that take the sword shall perish with the sword" (Matt. 26:51, 52; Mark 14: 47; Luke 22:50, 51; John 18:10, 11). We read, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14. Also Mark 9:50; Luke 1:70) He taught peace. It was the burden of His teaching. Then see Matt. 5:9. Jesus was truly an idealist. He it was who said to Peter, "Put up thy sword". That command reaches down to us, but we fail to see its force or to obey it.

I should think no one would want war again. I cannot even conceive how such a want could exist. It is quite generally recognized that the World War really gave the world no permanent good. It profited nobody. It left sores that I fear before they heal, will cause another war. The World War hurled victor and vanquished alike into an indiscriminate ruin. It was taught that this war was to stop war, but it did not; it would make the world fit to live in, but it made crime and immorality far worse. It was to protect weak nations. Did it? It was, oh, so costly. Listen while I point out just some of the items of cost. There are 10,000,000 soldiers dead; 13,000,000 civilians dead, 5,000,000 widows, 10,000,000 refugees. The 10,000,000 soldiers that lie dead are the best men. The cost of the dead cannot be counted. Does war protect the weak? I think not. Biologically war is suicidal. No right-thinking man or woman wants war. Lord James Brice, just before he died, left the world this wonderful statement: "If we do not destroy war, war will destroy us." Jesus, our Lord and Saviour, was and is against war. Listen. Do you not hear that still small voice of Jesus speaking down through the centuries His command to Peter, "Put up thy sword"? Oh! that the nations may hear that voice and obey it.

**The Attitude of Jesus Towards Change.**

I do not think that we can claim Jesus as advocate and champion of things as they are. He said: "Ye have heard that it was said by them of old time," but He said something very different and far greater. (Matt. 5:21, 22, 27, 28, 33, 34, 38, 39, 43, 44.) I think we can hardly say that the author of this saying could be considered as the champion of traditional belief and teaching. This same Jesus healed on the Sabbath, He permitted His disciples to pluck the ears of corn (Matt. 12:1-6). And, indeed, this Jesus did many other things which shocked the respectability of His time. Then I say again, He can hardly be said to have been an upholder of traditional morality and institutions. He who cleansed the temple can, in my judgment, hardly be held up in the role of a defender of the things traditional or of the **status quo**—the existing condition of things.

Jesus believed in peace. He was an advocate of peace. He believed that truth would set all men free, and that love would heal the wounds of the world. He taught truth and love. He was love. He said, "I am the truth." He said, "I should bear witness unto the truth". And to this, he added: "Every one that is of the truth heareth my voice" (John 18:37; 14:6).

Jesus Christ was not a frenzied fundamentalist. He did not cling to the beliefs of the fathers. He even added a new commandment to the original ten. "That ye love one another; as I have loved you, that ye also love one another" (John 13:34). He was not all the time protesting against any and every suggested change in the things and orders then existing. His enemies said of Jesus at His trial, "He stirreth up the people". How did He do it? By His teaching (Luke 23:5). They were right, because His doctrine was of a higher order than that with which they were acquainted. His wonderful doctrine has often stirred up the people. In the first century the people became stirred up at Antioch, and so the disciples' names was changed to Christians. In the sixteenth century Europe was stirred and Martin Luther gave the world the Reformation; the people were stirred in Scotland and John Knox gave them the Presbyterian Church; they were stirred up in France, and John Calvin gave them the French reformation; they got stirred up three times in England, and John Wycliffe became the "morning star" of the Reformation; then later the origination of the Episcopal Church; then still later John Wesley founded the Methodist Church. Often during the passing of the ages and the centuries, we have noted great stirring up of the people. This was true when the Christian denomination was founded. I am sure that what has happened in the past will happen again.

**Things Must Change for the Better.**

So, what think you of Christ? You must answer this question. Upon the answer hangs your destiny. Shall it be good? Then answer it well and do good. Let me repeat what I have said, namely, that Jesus Christ is no longer on trial. Many, many times has His Word been proven to be true. His counsel, oh! that men and women had followed it. For if they had, long since would the day have been saved. If man and woman had seen and appreciated the vision, as Jesus pictured it, we would really know Jesus. He was certainly correct when He said: "He that hath seen me hath seen the Father." Is there not, at the very bottom of things, a love such as that which brought back Magdalene, such as the love which could forgive the woman taken in adultery, and which could say to her, "Go, and sin no more". The tender love that could go out to the woman of Samaria and convert her and enable her to go to her people with a vision and a message, is sublime love. If we would let this love work out its course, it would change the moral condition of the world. If we will answer the question that I have considered, rightly, then the future is full of hope.

Now, I come to the great question again. What think you of Christ? It is the greatest question in the world. Answer it correctly, and all is well. Jesus Christ is truth, He is love. He is the bright and morning star, He is our redeemer and Saviour. And even more, He is our elder brother, and shall ever be. Christ wants to clear the world of immorality, crime and sin; but He can only do it by using us. So it becomes us to enter the harvest where the work is hardest, and reap the grain for our Master and our Lord. Let us let love be our ever-guiding star. In and through love we can conquer all things for God. He will open our blinded eyes. And let us say to Him: O God, for Christ's sake, open Thou our eyes, so we can see clearly the ripening grain in the great harvest that awaits us as laborers, and that there may be work until our sun shall set! Amen.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Psalm 119:11).

This week the following verse was submitted by (Mrs.) Emily W. Jones, of Winchester, Va.:

> "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

**A COUNTRY CHURCH.**

I think God seeks this house, serenely white,
Upon this hushed, elm-bordered street, as one
With many mansions seeks, in calm delight,
A boyhood cottage intimate with sun.

I think God feels Himself the Owner here,
Not just rich host to some self-seeking throng,
But Friend of village folk who want Him near
And offer Him simplicity and song.

No stained-glass windows hide the world from view,
And it is well. The world is lovely there,
Beyond clear panes, where branch-scrolled skies look through,
And fields and hills, in morning hours of prayer.

God spent His youth with field and hill and tree,
And Christ grew up in rural Galilee.

—Selected.

**THE SEA THAT IS DEAD.**

I looked up a sea, and lo, 'twas dead,
Although by Hermon's snows and Jordan's river fed.
When came a fate so dire? The tales soon told,
All that it got it fast did hold.
All tributary streams found here their grave
Because that sea received and never gave.
O sea that's dead, help me to know and feel
That selfish grasp and greed my doom will seal.
Help me, O Christ, myself, my best, to give,
That I may others bless, and, like Thee, live.

—Selected.

# RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

## SUBJECT AND PURPOSE OF THE BOOKS OF THE LAW.

### I. Genesis.

The word Genesis is a Greek word meaning "Beginnings".

The Hebrew name of the book is the first three words—"In the Beginning".

It is the book which reveals to us the beginning of Creation, of Redemption, of Sin, of the Human Race, of the Hebrew Race, of Civilization, and of Faith.

### Subject.

God's works and ways in redeeming a ruined earth in seven days (ch. 1:1 to 2:3); and His ways in Redemption with seven men (ch. 2:4 to 50:26).

The Holy Spirit tells us in Gen. 1:1 of the original creation of the heavens and the earth, but it is not here explained how they were created. This He reveals to us in Ps. 33:6 and Heb. 11:3.

Then in Gen. 1:2 the Spirit opens to our view a wrecked and ruined earth enshrouded in darkness, which evidently became chaotic as the result of the work of the enemy (Isa. 45:18 R. V.; 14:12-14).

In the record which follows in Gen. 1-2 to 2:3 the Holy Spirit has unfolded to us how God re-created, renewed or redeemed a ruined creation.

In six days, by His Omnipotent Word and Spirit, God brought cosmos out of chaos. Out of disorder He brought such as orderly arrangement of things in creation that the earth was made habitable for man, who was to rule over it.

God's works and ways in behalf of and through the seven men—Adam, Abel, Noah, Abraham, Isaac, Jacob and Joseph—are revealed to us by the Holy Spirit in chs. 2:4 to 50:26, the second great division of this book of Beginnings.

Chs. 2:4 to 3:24 tell us of Adam as righteous, ruined, and redeemed.

Chs. 4 and 5 record the sacrifice and descendants of the first three brothers.

Chs. 6 to 11 reveal how Noah passed out of the old world through the judgment of the flood into a renewed earth, where he was made the ruler.

Chs. 12 to 21 tell us of Abraham, the friend of God, walking by faith and made fruitful by faith.

Chs. 22 to 26 speak of Isaac, the son of promise, offered as a sacrifice, receiving his bride, and enjoying his possessions in the land.

Chs. 27 to 36 give us the story of how Jacob was disciplined and made a blessing.

Chs. 37 to 50 give us the story of Joseph, the beloved son, hated brother, suffering servant, exalted ruler, and saviour.

### Purpose.

The Book of Genesis was written to give typically in outline all of God's counsels in Redemption, individual and dispensational (Isa. 46:9, 10).

The seven days of Chs. 1:2 to 2:3 outline for us typically every step in God's redemptive work in every believing heart, as well as His dispensation in Redemption, unfolded and fulfilled through the person and work of Jesus Christ.

### Individual Application of the Seven Days.

Beginning with the bringing of the light of a new life into our darkened hearts, by His Spirit and Word (**first day**—John 8:12);

He next separates us from sin and the flesh (**second day**—Rom. 6:11; 7:4);

And having raised us and seated us with Christ in the heavenlies, He makes us fruitful in the power of His resurrection life (**third day**—Eph. 2:5, 6; Phil. 3:10; Rom. 7:4; 8);

Illuminating and transforming our lives by beholding the Son of Righteousness; He makes us light-bearers to the sin darkened world (**fourth day**—Ps. 34:5; Mal. 4:2; Matt. 5:15, 16; Phil. 2:15, 16);

By disciplining the self-will, through chastening, He makes our lives fruitful in blessing to others (**fifth day**—Heb. 12:5-11; 2 Cor. 1:3, 4; Rom. 5:3, 4).

Through the One who loved us and washed us from our sins we have been made kings unto God, to rule with Christ, bringing all things in subjection under His feet (**sixth day**—Rev. 1:5, 6; 5:10; Ps. 8:4-8; Heb. 2:5-8);

Ceasing from our own works and by faith beholding God's working, we enter into His rest (**seventh day**—Heb. 4:9, 10).

### Dispensational Application of the Seven Days.

**First Day**—The entrance of the light into earth's darkness (Gen. 1:2-5) points typically to the bringing of light into the darkened hearts in Eden, through the promise of the Redeemer (Gen. 3:15; Ps. 119:130; 1 Thess. 5:5-8).

**Second Day**—The firmament of His power, made to rule over the waters that were under, prefigures the rule of the heavens placed in the hands of Noah (Ch. 1:6-8; 9:1-7; Ps. 150:1).

**Third Day (first half)**—Raising up the earth from under the waters foreshadows God's work in calling out an earthly people, in His ways with Israel from Abraham to Moses (Ch. 1:9, 10; 12:1-3; 15:13, 14; Ex. 1).

**Third Day (second half)**—Making the earth fruitful typifies God's ways with Israel in bringing them into the place of blessing in Canaan, where they might be made fruitful in blessing to the nations, and above all points to Christ, the Seed of Israel, made fruitful on the third day (Ch. 1:11-13; 17:17, 18; Josh. 1; John 12:24; Rom. 9:5).

**Fourth Day**—Placing the light bearers in the heavenlies to give light over the earth pictures to us figuratively the exaltation of Christ and His Church into the heavenlies, to be the witness of God's glory to the earth (Ch. 1:14-19; Mal. 4:2; Phil. 2:15; Eph. 2:5-7; 5:8-11; Rev. 2:3; Acts 1:8).

**Fifth Day**—The bringing forth of the living creatures in the air and seas speaks of God's redemptive work in the great tribulation, to follow this age of grace, and also tells us of the judgment that precedes the blessing of the Millennial time (Ch. 1:20-23; Rev. 6:9-11; 7; 14:1-4).

**Sixth Day**—The creation of man in God's own image, to be thus His companion, co-laborer and co-ruler, is fulfilled in Christ and those created in Him unto good works which God before prepared (Ch. 1:24-28; Col. 1:15; Luke 1:31-33; Isa. 9:6, 7; Eph. 2:10; Rev. 5:10; 20:4-6).

**Seventh Day**—For God to enter into His rest points to that blessed time when God shall be all in all, tabernacling in the midst of His redeemed (Ch. 2:1-3; 1 Cor. 15:25-28; Rev. 21-1-3).

(Genesis—To be continued.)

# The Great Commission

## OPENING OF ST. BARNABAS' HOSPITAL, OSAKA.

By Rudolph B. Teusler, M. D.

The formal opening of St. Barnabas' Hospital in Osaka was held on June 26. This is good news and brings with it assurance of very promising Christian work not only in the city itself, but all through the surrounding districts of the thickly settled Diocese of Osaka.

I remember one day last autumn passing with Dr. Wood through the crowded, rushing streets of Osaka, and his comment as we mingled with the throngs, "What an amazing and terrific city this is!" Amazing, without doubt, and terrific in the sense that here has met, as nowhere else on earth, the clash and turmoil of Western material progress in conflict with Eastern traditions and habits, reflecting a civilization which was at its height when this country was the home of the Red Indian and our own progenitors still seeking a short passage via the Atlantic to Cathay.

Nowhere in Japan is this conflict between the old and the new so evident. Narrow streets, hardly more than fifty

years ago sacred to regal processions of Daimiyo, at whose aproach merchants kneeled in the dust and cast their faces to the ground when the great lords passed, are today alleyways for rushing taxicabs, clanking electric cars, motor trucks and busses, in street conflict with lazily moving bullocks, brass rings in nose, led by men clad mostly in a gee string, apparently quite oblivious to all the commotion about them. Rickshaws slip in and out between the pedestrians and the vehicles, but each year these are fast disappearing, and traffic cops try to introduce order with meagre results, where only a few years ago order was the only thing all Japanese bowed to and accepted.

In this, probably the greatest market of the Far East where Occidental and Oriental civilizations are in such close contact, the Church has opened a modest but well worth-while Hospital Centre. Cooperation with the Japanese authorities has already been assured in far-reaching plans for the betterment of the health, housing and surroundings of vast numbers of the industrial workers of Osaka. At the request of the Governor of Osaka, St. Barnabas' Hospital will take an active part in an educational program for all its citizens in public health measures and the practical introduction of means for the eradication of disease.

I am one of those who believe firmly in the value of Christian institutional leadership in the work of Christian Missions in the Far East, and especially is this true in Japan. But to make such work effective, it must be done in close cooperation with the Japanese themselves, and it must meet adequately some one or more of their active problems and successfully take a leading part in their solution.

Our St. Barnabas' Hospital is a modern concrete and steel structure, with room for about seventy-five patients when fully equipped. On the main floor is a carefully planned Outpatient Department, where from two hundred to three hundred patients per day can be well attended. The building is heated with steam, a very rare provision in any hospital in Japan, and it is being equipped with only the best in modern medical and surgical aparatus and appointments.

That the hospital may meet a real need and one well-known and frankly acknowledged by the Japanese, it will devote practically its entire service to the care of maternity cases, infants, and young children. Pre-natal and post-natal clinics for mothers; clinics for sick children in the Outpatient Department; well-baby clinics for babies born within its wards and babies of mothers in the neighborhood who seek advice in the care of their families within its doors; and finally, visiting nurses for the district set aside by the Mayor of Osaka as the special field for the activities of the hospital. Also it is planned to have graduate courses for the training of nurses in its own special work of maternity and pediatrics.

Early last autumn the Governor of Osaka Prefecture, Mr. Tanable, and the Mayor of Osaka, Mr. Seki, together with a group of some of the most representative physicians and busines men in the city, met in conference to issue an appeal for 50,000 yen during this coming three years, to be applied in the support of the work of St. Barnabas' Hospital, and also to pledge their encouragement and assistance in making the whole program of the Hospital a success. The city opened its first public health station for children something over a year ago, and the second, authorized by the Governor and Mayor and conducted in cooperation with the Public Health Department of the city, is the station under the direction of St. Barnabas' Hospital. This gives us a unique and attractive opportunity to make the work of St. Barnabas' a demonstration service, as it will be constantly open to inspection of city officials and an integral part of the whole public program for the improvement of women and children in Osaka.

We are fortunate in having secured the confidence and active assistance of the city officials in starting this work, and we are especially fortunate in having in the hospital a staff of workers who are thoroughly familiar with the local conditions in the city. Dr. John D. Southworth is in charge of the medical work in the hospital. He has as his assistant Dr. Fugisawa who has been Assistant Professor of Pediatrics in the Medical University of Osaka for a number of years. Miss Anna Van Kirk is Superintendent of Nurses, and a number of graduates of St. Luke's Hospital, Tokyo, will assist her. We need, as soon as we can get them, a well-trained American pediatrician, and a well-qualified American public health nurse.

Osaka has the largest population of any city in Japan, having exceeded Tokyo in growth since the great earthquake of five years ago. The city is only one hour by train or electric tram from one of the greatest ports in the Orient, Kobe, and this section of Japan has already taken its place as the industrial heart of the Empire. The total population of these two cities, together with the suburban districts, exceeds five millions.

The infant mortality rate in the slum districts of Osaka is one of the highest recorded in the world, ranging from thirty to thirty-three per cent. This means that one child in three dies within the first year after its birth. The mortality rate in New York City is less than six per cent. The oportunities for pre-natal and post-natal care are in the same ratio.

The fact that the officials of Osaka, together with a prominent group of Japanese physicians and business men, are keenly interested in the welfare of St. Barnabas' has placed this hospital in a splendid position for practical service. If adequate advantage can be taken of this strategic position during the next five years, St. Barnabas' Hospital will be one of the most influential medical institutions in Japan.

## WASHING AN INTERNATIONAL ELEPHANT.

More than a million American women rolled bandages and made surgical dressings during the Great War. Why not carry on for the lepers? The medical staff headquarters won't fuss at you if the bandages vary one-eighth of an inch from regulations, and you can feel, in the immortal language of a recent song-hit, that you are washing one of the largest elephants of all time.

The war may be over, but leprosy isn't, although the American Mission to Lepers is bending every effort to secure the world cooperation of governments, of scientists, and of all intelligent and considerate people to put an end to this age-old menace. While the wheels are turning to bring about these large results, the intimate needs of the destitute lepers in rescue stations in twenty countries must not be overlooked. One of the greatest of these needs is for bandages.

To stand by a doctor's side and watch the number of dressings required for even one patient makes one wonder just how a missionary doctor manages 12,000 miles from "Johnson and Johnson" and with insufficient funds to buy dressings locally, even if they could be obtained. Yet they do manage, and incipient cases of leprosy are being cured and the suffering of incurable cases is being eased, and the sound bodies of little children of lepers, who fortunately do not inherit leprosy, are being safeguarded in separate homes.

If these doctors, serving without special compensation and handicapped by lack of equipment and trained assistants, are willing to carry on, the women of America who pride themselves on leading in so many good causes will surely be willing to help them.

Strong bandage material for outer dressings can be washed and used again and again. Any firm cotton or linen cloth is suitable for this. Old sheets or table linen are excellent—cut into two inch strips, rolled, and fastened with that great national instrument, the safety pin. Even the pin will be used. It will sparkle like a brooch while it holds together the edges of a shawl pinned across the painracked shoulders of some leper recipient of your generosity.

If you are willing to prepare a parcel of bandages or merchandise material, let the American Mission to Lepers send you the address of a medical missionary to whom you can ship direct by parcel post.

Write for a free circular, "Material Gifts for Lepers", to W. M. Danner, General Secretary the American Mission to Lepers, 156 Fifth Avenue, New York.

# Book Reviews

SCIENCE IN SEARCH OF GOD: By K. F. Mather. Henry Holt and Company, New York. $2.

This book is enlightening and refreshing. It gives one a conception of the universe that permits room to breathe and time for many long breaths. According to geologic time, man is but a moment, and space but a speck on an ocean wave. So, "What is man that Thou art mindful of him", is given new meaning, says the author.

But there is poor logic on page twenty-six concerning the world and an auto.

He corrects the controversialists of the day in saying that there is no contest between science and religion, but between "false science" and "true science". He might have added that there is a war between false religion and true religion.

Ideas govern the world; men make choice of ideas. Religion "values" an idea.

Theology deals with "spiritual law in the natural world". Spiritual laws obeyed or souls die. Science and Religion march hand in hand seeking the Spirit underneath and behind all law.

Prayer enables the Supreme Personality to give self-ex-

pression. The spiritual reservoir is full: the flood is damned at this end. He thinks it not good to pray for rain or against a storm: but in case of sickness, or perplexity, it is well to pray for help. Through effort and experience Science is seeking Him?

R. R. C.

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FIRST STEPS IN THE PHILOSOPHY OF RELIGION: By Charles Harris, D. D. Morehouse Publishing Co., Milwaukee, Wis. Price $1.50.

Dr. Harris has given us an excellent defence of our belief in the God and Father of our Lord Jesus Christ. The writer of this review doubts whether people are ever converted by arguments of this nature, but the book will strengthen those who already believe.

He does not bring out in his discussion of Evolution that it is an hypothesis, based on faith alone, exactly the same kind of faith that it takes to comprehend the basic truths of religion. That being so, some of us do not see why, if you have to take the question of origins on faith, you cannot be content with the inspired account in Genesis. He says of Natural Selection that it is unable to produce anything, and says that it is "the mysterious power which produces these organisms in a continually ascending scale of values which is the real efficient cause of the evolutionary process". Some may think that in talking of a vague "mysterious power" they are using a term that is more acceptable than Creator, they do not understand the primer truth pointed by O. Spengler, that science has nothing to do with origins. Both the mysterious power and the Creator are by definition excluded from its ken. That is not to decry science, but to give it its proper limits where it may work so effectively.

In the appendix he gives us a clean-cut defence of personality against the onslaughts of some of the mechanically minded psychologists of the day. He shows convincingly that these mechanists have mistaken a part for the whole, when they deal only with the physical in man's makeup and attempt through it to explain away consciousness.

F. C.

# Letters to the Editor

***In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.***

***No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.***

### DANGEROUS AND SINISTER FORCES.

Mr. Editor:

In the May 26 issue of The Southern Churchman after the book review, page eleven, there was a list of books received, and heading the list was, "Pastors, Politicians, Pacifists", by Leroy F. Smith and E. B. Johns.

We are urged on all sides to keep abreast of the times, to inform ourselves about the great questions that now confront the world, and told that the Church should concentrate upon those evils and correct them. This little book gives a clear-cut presentation of the agencies both within and without the Church, whose purpose is to use Her to foster their own ends, and under the name of Religion achieve most startling results of quite an opposite nature.

The book contains not a collection of theories, but a collection of vivid facts, set forth with proof incontestable, which throw a searchlight upon many of the bewildering and complex Church situations that confront us today. These dangerous and sinister forces imperil the very life of the Church. It is useless to play the ostrich and bury our heads in the sand. We need to be aroused to a swift alertness to intelligently **understand** and successfully **withstand** the havoc that by them is intended to be created within our ranks.

I have read "Pastors, Politicians, Pacifists" with great interest and for those seeking enlightenment upon many of the situations within the Church today, no more concise and illuminating book has yet been published.

**Helen Norris Cummings.**

Alexandria, Va.

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### THE THIRTY-NINE ARTICLES A MAGNA CHARTA OF THE UNITED STATES IN CHURCH AND STATE.

Mr. Editor:

No doubt the ably conducted assault of The Southern Churchman on the modernism and Romanism trying to remove the age-old testimony of the Thirty-nine Articles against infidelity and superstition, will result in a victory—in a victory of another Magna Charta, of American Liberties, no Pope will try, as of old, to annul.

The fight should not relax until the defeat of the opponents is accomplished.

The Modernists and the Romanists must be compelled to seek other creeds and pulpits than those of the pure Episcopal Scriptural Church of Paul, Ignatius and Irenaeus.

Learned professors today of university, theological seminaries, recall with sorrow the lament of a generation ago, of a theological dean that already in that time university students were enrolling for the seminary mainly for an easy living and social ambition rather than for any zeal for souls, and the glory of God, mercenaries soon to trample on the Scriptures and the Creed!

How will the easy-going bishop, pastor answer at the Judgment Seat—he has left unrebuked, unanswered—he has not opposed his shepherd's crook to the wolf scattering his sheep, telling them there is no Hell or the abyss to which he is leading them, while the wolves in the pulpit urge them over, tearing them with the teeth which deny the Divinity of Christ, the Creation, and the descent from Adam and Eve!

The Churchman in raising the standard of the Thirty-nine Articles is also defending the Protestant principles of civic and patriotic liberty.

History is repeating itself. The Churchman instructs the Christian state for its own weal. The worldly press is mostly venal subsidized, silent where subscribers are in view, United States Senators are even assailed throughout the country by an inquisitorial Romanist persecution in an attempt to give a Protestant appeal to the country. A Socialist of yesterday, Mussolini today a Romanist, over his own signature announces "the Inquisition was Italy's greatest institution and ought to be revived".

Will any Christian (?) dare to silence the Christian editor-preacher? It is his duty to write, to preach, to warn.

Protestantism threw off intoleration, a Roman inheritance, long ago.

Rome is intolerant today, the fight of Protestants is for freedom.

The Roman Catholic press have muzzled ours; they cry out lately against reports from Mexico. "Suppress them also," they cry. No! a Mexican President falls victim of the teaching of Roman canonists, encyclicals today unrepeated by every Pope, suppressed as they are for public teaching here. A Jesuit writer even here repeats them. The Thirty-nine Articles are a bulwark of freedom; may they remain for ever an imperishable American Magna Charta of Church and National Liberty!

**James Cornell Biddle.**

Warrenton, Virginia.

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### PRAYER BOOK MUST STAND AS REVISED.

Mr. Editor:

In your leading editorial article of September 8 you appeal to the bishops and deputies of the General Convention, shortly to assemble, to "drop this whole subject of Prayer Book revision" and to "let's keep the 1892 Book". Your thought, evidently, is that if the General Convention drops further revision, the Book of 1892 automatically continues to be the Prayer Book of this Church.

I agree with much that you say in this article. Revision has gone far beyond what was generally contemplated when it was undertaken. The Commission has in a number of instances recommended changes that carry doctrinal changes; and in doing so it has violated its instructions. In acting favorably on some of these doctrinal changes the Convention has condoned the action of the Commission. As a deputy in all the Conventions that have had to do with this Revision I have invariably voted against every doctrinal change. I have felt that even though it is true that, as has been stated more than once, on the floor of the House of Deputies, "a resolution of one General Convention is not binding upon another", yet good faith with the General Church requires that this original resolution be a sacred charter as to the limits of legislation extending over several Conventions.

But the majority of the General Convention have thought otherwise. Under procedure that, so far as I can see, is regular, many changes have been made by two successive General Conventions. The services as thus revised are now the services as this Church orders them. "The 1892 Book" has been legislated out of existence as to some of its Offices. If the General Convention were simply to "drop" revision, our Prayer Book would contain all the changes that have been made to date. If the Convention should desire to return to the Book of 1892 and should vote to do so, it would require the vote of the Convention of 1931 to make this action effective.

I do not think there is the slightest chance that this will be done. But there is hope that further doctrinal changes will be few.

**Walter C. Whitaker.**

St. John's Church, Knoxville, Tenn.

# Church Intelligence

**PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL.**

**October 8-9, 1928.**

**The National Council meets in Washington, D. C., October 8 and 9. At this meeting the special feature will be a conference with the Department of Missions and the Bishops of the Dioceses and Missionary Districts receiving aid from the General Church. October 8 will be given to a conference with the Bishops of the Foreign, Latin-American and Extra-Continental Missionary Districts, and October 9 to a conference with the Domestic Missionary Bishops and the Bishops of Dioceses receiving aid from the General Church. These meetings will be of great importance, and I hope I may count on a place in the Prayers of our people that we may be rightly guided in our discussions.**

**JOHN GARDNER MURRAY,**
**Presiding Bishop and President of the National Council.**

### Convention of the Brotherhood Convenes October 5.

At the forty-second National Convention of the Brotherhood of St. Andrew, to be held in Washington October 5 to 9, the interest of the laity in the advancement of religious development as a factor in moral progress will be brought to focus upon many latter-day problems.

A wide variety of practical religious questions growing out of changing conditions of living will be discussed by delegates from all sections of the country, distinguished Churchmen and laymen.

The Brotherhood, representing one of the most notable lay religious movements of recent years, was founded in Chicago in 1886, through the efforts of a banker, James L. Houghtelling, growing out of the Bible class of St. James' Episcopal Church, consisting of a dozen men from seventeen to nineteen years of age.

From that beginning it has grown to a nation-wide organization, with branches in all sections of the country, and its two rules, the rule of prayer and the rule of service, are observed by many thousands of men and boys of the Episcopal Church.

Among its accomplishments is the fostering of noonday Lenten services in many of the large cities of the country, among them Buffalo, Washington, Chicago, Cincinnati, Louisville, St. Louis, Richmond, Pittsburgh, Philadelphia, San Francisco and New Orleans. In Philadelphia four series of these services are now held under the auspices of the Brotherhood.

Headquarters of the organization are now maintained in Philadelphia. Its officers are the Rt. Rev. John G. Murray, Presiding Bishop, honorary president; Edward H. Bonsell, of Philadelphia, president; Leon C. Palmer, Philadelphia, general secretary.

Among the members of the Washington committee of the Brotherhood are: H. Lawrence Choate, chairman; John H. Finney, vice-chairman; F. Granville Munson, secretary; Bruce Bair, treasurer; H. W. Atkinson, W. Sinclair Bowen, Dr. William Earl Clark, William R. Ellis, Donald E. Gerow, William J. Moore and Rev. Charles T. Warner.

### Typhoon Wrecks St. Luke's Hospital, Ponce, Porto Rico.

"Frightful typhoon. Hospital a wreck. All saved." This message comes to the Department of Missions of the Episcopal Church from Miss Ellen T. Hicks, Superintendent of St. Luke's Memorial Hospital, Ponce. It is one of the results of the tropical storm which, on September 13, swept over Porto Rico.

St. Luke's Hospital is the oldest institution of the Episcopal Church in Porto Rico. It was established in 1906 by Bishop Van Buren. Its main building is a memorial to the late Charles H. Thomas, a life-long friend of the Bishop, and was given by Mrs. Thomas. In those days facilities for caring for the sick in Ponce were almost non-existent, and sanitary conditions were unspeakably bad. For some years St. Luke's carried on practically alone as a modern hospital. Three hospitals recently erected really owe their existence to the example of St. Luke's. St. Luke's today is considered one of the standard hospitals in the Island. Its training schools for nurses is easily in the first rank. The service that school and hospital have rendered not only to the City of Ponce but to Porto Rico as a whole can not be over-estimated.

The hospital had a capacity for about one hundred and twenty-five patients. Its Superintendent, Miss Hicks, served for thirteen years at St. Luke's Hospital, Manila, and for the past ten years has been in charge of St. Luke's, Ponce.

The destroyed building was old. In fact two years ago it was declared to be practically worn out.

The hospital property was valued at approximately $125,000. At least $250,000 would be necessary to replace the building in modern form.

The hospital had both pay and free accommodations. Every year hundreds of the poorer people were cared for by nurses and doctors with skill and tenderness even though unable to pay anything at all for hospital or doctors' fees.

Dr. Lopez Nussa, one of the leading physicians of Ponce, said recently:

"The training and technique of the hospital compare very favorably with any other hospital in the world. Any surgeon can come to this hospital and perform any operation with all the safety and confidence that could possibly be expected."

### Guild of St. Barnabas for Nurses.

(Meeting and Services during the General Convention, Washington, D. C.)

**Service.**

There will be a service for all interested in the Guild Friday evening, October 19, at 8 P. M., at the Church of the Ascension, Twelfth Street and Massachusetts Avenue. The speaker will be the Very Rev. Howard Chandler Robbins, D. D., Dean of the Cathedral of St. John the Divine, New York City.

**Corporate Communion.**

There will be a Corporate Communion for Guild members at the Church of the Epiphany, Saturday morning, October 20, at 7:30 A. M.

**Business Meeting.**

An open business meeting will be held at Epiphany Parish Hall, 1317 "G" Street, on Friday, October 19, at 2:30 P. M. Branch Chaplains, officers, members and all other interested in the Guild are earnestly requested to be present.

### South Carolina Bishop Elected.

The Rev. Albert Sidney Thomas, since 1921 rector of St. Michael's Church, Charleston, S. C., was elected to succeed the late Rt. Rev. W. A. Guerry, D. D., as Bishop of South Carolina, at the Diocesan Convention which met at Florence, S. C., Tuesday, September 18.

The reunion of the two dioceses in the State was not discussed at the convention in accordance with the decision of an unofficial conference held in Charleston last week.

The proposed reunion was strongly favored in Charleston and elsewhere after the lamented and tragic death of Bishop Guerry, but the opposition and argument for retention of the two dioceses proved equally strong.

### Memorandum: Sewanee Banquet During General Convention.

City Club, Washington, D. C.,
6 to 7:45 P. M., October 15, 1928.

**Committee of Arrangements.**

Honorary Chairman: The Rt. Rev. Lewis W. Burton, D. D., Lexington, Ky., President of the Province of Sewanee.

Executive Chairman: The Rt. Rev. F. A. Juhan, D. D., Jacksonville, Fla.

Executive Secretary: The Rev. Gardiner L. Tucker, D. D., Houma, La. (after October 5, Grafton Hotel, Washington, D. C.)

Persons invited: All persons belonging to the Province of Sewanee.

Price: Two dollars per plate.

Objects:

1. To demonstrate and develop the spirit of fellowship in the Province of Sewanee.

2. To give publicity to the work of the Province and its plans for future expansion and development.

3. To agree upon recommendations, approved by this gathering (unofficially representative of the leadership of the Province) looking toward the furtherance of the activities of the Province. These recommendations will be referred to the proper authorities for their consideration.

Note: Except for the necessary presentation of data and of plans (which will be done so far as possible by charts, pictures, and printed matter) this will be a "speechless banquet". The program will include songs, communications condensed to the limit of hundred word telegrams and brief, terse and boiled down informational statements, together with recommendations for progressive activities. It will thus be possible to fulfill the three-fold purpose of the meeting, "fellowship, publicity and progress", in the very limited time available.

Directions: Please fill out the inclosed reservation card and forward immediately with remittance of two dollars (if remitting by personal check, please add exchange) to The Rev. Gardiner L. Tucker, D. D., Executive Secretary, Houma, La. After October 5, to Hotel Grafton, Washington, D. C.

### Help Needed in Mexico.

Bareback riding is the latest accomplishment of the Bishop of Mexico. He writes: "Mrs. Creighton and I left this morning, on the Interoceanic Railroad, to visit our mission at Tecalco. We got down at Ozumba and waited for horses. Finally two came, one a mare with a fifteen-day-old colt running by her side. The mare was saddled and Mrs. Creighton rode her. My horse 'wore' nothing but a blanket, and with no stirrups I was glad enough to get down when we met Presbitero Miranda in the road, and walk the rest of the distance with him.

Our service was Holy Communion with sermon by Sr. Miranda. About twenty were present, all of whom, including the children, took part heartily in the responses and singing.

"After the service we held a meeting to decide what to do with this mission. The people are very poor and many have no work. One man told me all are anxious to work, but are unable to encounter it. There is a bi-monthly tax of $12.65 (Mexican) which must be paid if Sr. Miranda is to continue. It is impossible to raise such a sum in Tecalco. The alternative is to close the mission. I told them to wait—that perhaps there is a Church or Sunday-school class in the States which would want a sister mission in Mexico. The cost would be about three dollars a month, United States currency. The congregation has no name as yet and I am sure any group willing to take them under its wing would have the privilege of naming the mission."

### REASSURING CABLES.
### Porto Rico Bulletin No. 2.

It is a pleasure to share the following reassuring cables with you:

Bishop Colmore cables from St. Croix, Virgin Islands, that he is safe, but unable to communicate with San Juan and we have notified Mrs. Colmore in San Juan of his safety.

Mrs. Colmore has cabled from San Juan:

"All are safe. Nothing has been heard from other mission stations. Situation is very serious. Details will be sent as soon as possible."

Rev. F. A. Saylor has cabled from Mayaguez:

"Personnel is safe. Mission property has been damaged. Estimated loss at present less than $1,000."

We have assured the members of our American staff that the Department of Missions will stand behind them in meeting their personal emergency needs, and the Red Cross will provide for the Porto Rican people.

It is too early as yet to make any definite plans for repairing or reconstructing the property damaged or destroyed. It is evident, however, that help will be needed for this purpose. As soon as possible, plans will be worked out and made known.

The Rev. Ernest Pugh, formerly of San Juan, now in New Jersey, writes:

"Ready for any emergency service Porto Rico or Virgin Islands."

Sincerely yours,

**John W. Wood.**

## NORTHERN INDIANA.

Rt. Rev. Campbell Gray, D. D., Bishop.

### Girls' Friendly Society.

The annual meeting of the Girls' Friendly Society of the Diocese of Northern Indiana opened Saturday, September 8, at 3 P. M., in St. Paul's Pro-Cathedral, Mishawaka with a service and address by Bishop Gray. The opening address was followed by the annual business session, after which a dinner was served and a program presented by the (Hungarian) Girls' Friendly of Trinity Church, South Bend.

The business of the day consisted of a report of the previous year's activities, election of officers, a discussion of the provincial meeting which will be held at Racine, Wisconsin, October 5, 6 and 7, and to which two delegates will be sent from Indiana, a report from the department of activities, which showed a great increase in the amount which has been given to charity and the mission field by the society during the past year, especially to the women's section of the new Episcopal Hospital in Liberia. The chief speaker of the afternoon was Miss Winifred Dunkel, provincial field secretary.

Mrs. C. E. Bigler, president, gave the previous year's report which was, in brief, as follows: The president attended the National Council meeting in Boston, Mass., and upon returning to Northern Indiana, spoke at the various societies. A new society was formed in May at Goshen, Ind., which consisted of thirteen girls and two associates, but which has since increased considerably. There was a large attendance at the girls' summer camp at Holiday House, and also at the Young People's Conference at Wawasee, where there were five Girls' Friendly organizations represented.

Election of officers resulted as follows: President, Mrs. C. E. Bigler, of Kokomo; Vice-President, Mrs. W. H. Fritz; Secretary, Miss Margaret Overshiner, and Treasurer, Miss Mabel Cole.

There were forty-five persons present at the conference, whereas only thirty were expected. The cities in Northern Indiana which were represented were Marion, Kokomo, Fort Wayne, South Bend, Elkhart, Goshen, and Mishawaka.

The Hungarian branch of the Girls Friendly entertained at a chicken dinner in the Sunday-school rooms in the Church building.

Sunday morning at 8:15 there was a Corporate Communion, with an offering for the Girls' Friendly missionary object, the hospital at Cape Palmas, Liberia. There was a Festival Service at 10:45 with the Bishop as preacher.

## MICHIGAN.

**Rt. Rev. Herman Page, D. D., Bishop.**

### Two Special Pullmans.

Two special Pullmans attached to the Pennsylvania Red Arrow train leaving Detroit on October 8, will contain a part of the delegation, deputies and visitors, who will represent the Diocese of Michigan at the General Convention.

### Girls' Friendly Conference.

Bishop Page presided at a series of conferences at the Girls' Friendly Holiday House, Pine Lake, Michigan, during September. From September 18 to 20 the clergy met with the Bishop to consider the program for the fall and winter, and to discuss diocesan and parish problems. The Rev. C. E. Snowden, Executive Secretary of the National Field Department, attended the conference as the representative of the General Church. Following the clergy conference the eight women missionaries in the diocese met with the Bishop and Archdeacon Ramsay. On Friday evening, September 21, twenty lay readers gathered at Holiday House and conferred with the Bishop on parish problems, the duties of lay readers, services and the diocesan program and its relation to the Mission.

## ALABAMA.

**Rt. Rev. W. G. McDowell, D. D., Bishop.**

### Oscar deWolf Randolph Leaves Diocese.

Effective September 1, 1928, the Rev. Oscar deWolf Randolph resigned as rector of Saint Mary's Church on the Highlands, of Birmingham, Ala., to become the rector of the Virginia Episcopal School at Lynchburg, Va. Mr. Randolph is a graduate of the University of Virginia, and of the Virginia Theological Seminary at Alexandria. Before coming to Saint Mary's in 1919 he was rector of the Robert E. Lee Memorial Church at Lexington, Va. During the World War he served as Major of Infantry in the United States Army. Under his leadership Saint Mary's Church has recently completed a beautiful new parish house in which to carry on its increased activities, especially among the young people. During the past few years its membership has greatly increased. In addition to his parish duties, Mr. Randolph has taken a leading part in diocesan activities. He was President of the Standing Committee, a member of the Executive Committee, and also Missionary Treasurer of the Diocese of Alabama. He is a deputy to the General Convention to be held at Washington in October. The Virginia Episcopal School is one of the outstanding preparatory schools in the South, and by temperament, training and experience Mr. Randolph is well qualified to assume its leadership and to carry forward the notable work that it is doing among boys.

**H. M. A.**

### Montgomery Church Has Handsome Gift.

On the Thirteenth Sunday after Trinity, in the Church of the Ascension, Montgomery, a handsome reredos was consecrated by the rector, the Rev. Peerce N. McWonald.

The reredos is of oak, beautifully carved. It was designed by Ralph Adams Cram, of Boston, and was made in the studio of Irving & Casson, of Boston.

In the central panel is a figure of the ascending Christ, emphasizing the teaching which is in the name of this parish. On either side of this central figure are smaller panels, depicting scenes in the life of our Lord. One panel shows the Feeding of the Five Thousand; another, The Turning of the Water into Wine; another, The Visit of the Centurion; and finally, The Raising of Lazarus.

The reredos was given as a memorial by Mrs. Algernon Blair to her mother, Mrs. Mary King Blue, formerly of Christ Church, Macon, Ga. It is one of a number of handsome memorials which have recently been installed in this church. The church itself was designed by Ralph Adams Cram, and was completed in 1927.

**P. M. McD.**

## ARKANSAS.

**Rt. Rev. Jas. R. Winchester, D. D., Bishop.**
**Rt. Rev. E. W. Saphore, D. D., Suffragan.**
**Rt. Rev. E. T. Demby, D. D., Suffragan.**

### New Parish House for Christ Church, Little Rock.

When Christ Church's new $65,000 parish house is completed, it will give to Little Rock one of the most modern and completely equipped structures of the kind in the South, according to a survey made yesterday of the drawings in the offices of Thompson, Sanders &

Ginocchio, architects for the building. Plans and specifications for the new house have been completed, bids have been advertised and actual construction is expected to be started in the near future.

The parish house, funds for which were raised in a recent special campaign, will be of imposing architectural design, three stories in height and of brick construction, joining the church proper on the south side on the present site of the old parish house.

The first floor of the building will be given over to the church's offices, rector's study and the various departments of the Church School. On the second floor, a large assembly hall and gymnasium, ladies' aid rooms, women's Bible class rooms, young people's department and kitchen will be housed. Facilities will be available for serving large dinners and luncheons.

The boys' club, boys' and girls' locker rooms and shower baths will be located on the third floor. An upstairs hall, running down one side of the gymnasium, will be utilized as a gallery when meetings are being held in the assembly room.

By the time the new edifice is completed, Christ Church will have rounded out its ninetieth year as a house of worship in Little Rock. It was founded in March, 1839, by Bishop Leonidas Polk, missionary bishop of Tennessee, afterwards Lieutenant-General Polk of the Confederate forces, who was killed in the terrific fighting between the Confederate and Federal forces in Georgia during the spring of 1864. At that time there was no Episcopal Church in Little Rock and the Presbyterians tendered use of their edifice at Second and Main Streets. Bishop Polk's first services were held there and Christ Church was organized at that time. There were about twenty families of Episcopalians here at the time.

Bishop Polk not only selected the site on which the Church now stands, but also donated $900 of his own money for its purchase. The first building to be erected on the new property was completed in 1842.

Work was begun on the erection of the present church in 1874, but got no further than the foundation for a number of years. It finally was completed in 1886.

## VIRGINIA

**Rt. Rev. H. St. George Tucker, Bishop.**

### From Bishop Tucker.

To the Clergy and Laity of the Diocese of Virginia:

The annual convention of the Brotherhood of St. Andrew is the outstanding opportunity offered by our Church to its laymen for deepening their spiritual life, arousing their religious enthusiasm and considering the problems involved in the application of Christianity to life. The convention meets this year in Washington within easy access of the men of our Virginia Diocese. Not only members of the Brotherhood, but all laymen are invited to attend. In our Virginia Church life we need just the kind of stimulus that will be given by this convention. Moreover, when the Brotherhood honors us by holding its annual meeting so near us, we ought to show our appreciation by doing our full part in helping promote the success of the convention. I appeal, therefore, to clergy and the laymen of our Diocese to make every effort to secure a large representation from Virginia.

**H. St. George Tucker,**
Bishop of Virginia.

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

**Washington Church News** now means Convention news, for the interests and activities of individuals, parishes and the diocese itself are all centered in some phase of the great assembly of Church people to take place in Washington in October. The secular papers of Washington are rarely without some reference to the great event, these days, and committees with their chairmen are "on the job", with headquarters at Diocesan House, or the offices at 927 Fifteenth Street.

Like Shakespeare's "Play Within a Play", October in Washington will witness "Conventions Within a Convention", for a number of affiliated organizations of the Church are in the habit of following the Convention in its triennial meetings. Some of these are the great Woman's Auxiliary, the Brotherhood of St. Andrew, the Daughters of the King, the Church Periodical Club, the Conference of Church Workers Among the Deaf, the Girls' Friendly Society, the National Church Club for Women, the Church School Service Program, and others.

The Willard Hotel and the Mayflower have been chosen as headquarters for the larger organizations, the Convention itself using the Willard, and the Woman's Auxiliary and Brotherhood of St. Andrew using the Mayflower. Other hotel headquarters may be ascertained by writing to the Rev. Hugh T. Nelson, 927 Fifteenth Street, N. W.

The Brotherhood of St. Andrew will hold its conference from October 5 to October 9, this being a sort of preparation for the Convention itself. The Woman's Auxiliary dates will coincide with the first part of the General Convention. Outstanding services of interest will be the opening service of the General Convention on October 10 at 10:30 A. M. in the Amphitheatre on Mt. St. Alban. In case of inclement weather, the service will be held in the auditorium. October 11, at 8 A. M., will be the occasion of the great service of the Woman's Auxiliary, the United Thank Offering Service, to be held in the Washington Cathedral. Every effort is being made for the completion of the building sufficiently to accommodate this service, which, if held there, will be the first service held in the Cathedral. The United Thank Offering Mass Meeting will be held in the auditorium on October 11 at 8 P. M., when announcement of the amount of the United Thank Offering will be made. All missionaries attending the Convention will be on the platform and will be introduced by Dr. Wood. The Custodian of the United Thank Offering in Washington has requested all parishes to have their individual presentation services before September 23, the date set for the Diocesan presentation service, which will be held in St. John's Church, Sixteenth Street. It is hoped that the Bishop of Washington will be able to attend this service and give a word of greeting. By way of preparation for the Triennial of 1928, the Woman's Auxiliary, through the efforts of Mrs. Benjamin, has compiled sketches of the histories of the several parishes in the diocese and these will soon be available. This will, in years to come, doubtless prove a valuable piece of work, because it records in permanent form some of the early history of the Church in this diocese, a history full of charm and interest.

A special meeting of the Woman's Auxiliary of the diocese on October 2 at two o'clock in St. Margaret's Church is called for the special purpose of giving to all Auxiliary women very definite and final information concerning the Triennial.

The President of the Woman's Auxiliary of the Diocese, Mrs. Wm. D. Hurd, is sending monthly letters to all branch presidents, by which she is keeping the branches thoroughly in touch with the work of the Auxiliary. These letters contain reports of the different secretaries, and the missionaries who will be present during the Convention are being given each a short biography. News of Auxiliary activities in the many parishes is given here also, and Mrs. Hurd's letters seem surely a good way to bind more closely together the Women's Missionary interests in the diocese. The desk which was assigned for Auxiliary headquarters at 927 Fifteenth Street has become too small for the volume of work which must pass over it, but volunteer workers are helping to keep it cleared and a successful Triennial is the promise.

The Brotherhood of St. Andrew has likewise carried on an intensive piece of preparatory work, and preliminary programs for both sections of the Brotherhood Convention have been announced and show a remarkable list of forceful speakers on vital subjects. The list, though long, is worth reading and the lectures and addresses promise to be worth hearing. The theme for the Senior Section is "Ye Shall Be Witnesses", and that for the Junior Section will be, "Life, its Opportunities, Guide, Problems and Victory". An important service of the Brotherhood will be the Corporate Communion at 7:30 A. M., at St. Thomas' Church on Sunday, October 7. At this service, Bishop Freeman will be the celebrant. As one reads the list of speakers for the Brotherhood Convention, the name of Professor Samuel Joslin stands out, and his three addresses arrest one's attention. They are: "The Spirit of Buddhism and Its Contribution to Human Welfare," "The Achievements and Tragedies of Islam" and "The Meaning of the Christian Message to the World Today."

These and all of the great things which will be happening so soon 'n Washington present a great opporunity to Churchmen living here and to all those who may make a pilgrimage to the nation's capital at that time.

**M. M. W.**

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

Three interesting new churches are under construction in Long Island Diocese this summer.

St. Matthew's, Brooklyn Manor, is likely to be completed in six or eight weeks. It is an imposing edifice, and will be an important addition to the fine churches of the diocese. It is built of a hard Pennsylvania stone with quite a variety of color in it. The artificial stone trim is of a gray color and pleasing texture. There is a lofty and very beautiful stone tower alongside the chancel on the south side. There are two aisles with large clearstory windows. The principal windows have stone mullions and the smaller windows are of a single opening. Several windows will be memorials of colored glass; the others of plain leaded panes. The little old frame church has been moved back and turned north-and-south along the rear of the plot, and will be used for parish purposes.

St. Thomas', Bellerose, though smaller and simpler, is far enough developed

(Continued on page 22.)

# Family Department

**SEPTEMBER.**

1. Saturday.
2. Thirteenth Sunday after Trinity.
9. Fourteenth Sunday after Trinity.
16. Fifteenth Sunday after Trinity.
19 21, 22. Ember Days.
21. Friday. S. Matthew.
23. Sixteenth Sunday after Trinity.
29. Saturday. S. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

**COLLECT FOR SIXTEENTH SUNDAY AFTER TRINITY.**

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ Our Lord. Amen.

**ST. MICHAEL AND ALL ANGELS.**

O everlasting God, Who hast ordained and constituted the services of angels and men in a wonderful order; Mercifully grant that Thy holy angels always do Thee service in heaven, so by Thy appointment, they may succour and defend us on earth; through Jesus Christ Our Lord. Amen.

## Overcoming the World.

When John speaks about the world he is not thinking of the world of nature. There is, of course, a real sense in which we overcome the world of nature. We overcome it by obeying it—the meek shall inherit the earth. But John is not thinking of this childlike attitude which has won for man the secrets of the universe; his thought is fixed on other things. His world is the world of men and women among whom the believer's lot is cast. It is the society which encompasses the Christian, and of which the orientation is not Godward. The world, in the pictorial idiom of Scripture, is largely equivalent to what we mean by worldliness in the more abstract language of the West. Who, then, is he that overcometh the world? It is clearly not the man who flies from it. Our Saviour's intercession for his own does not contemplate victory by flight. The true victory, however it be wrested, is won in the heart of that environment where the Christian moves and has his being.

To begin with, he overcomes the world who refuses to be bullied by it. The world is always desperately eager to browbeat a man into conformity. We speak, for instance, of the world of fashion. How autocratic and tyrannical it is. It takes a deal of quiet courage sometimes for a woman to defy the world of fashion. And the world of fashion is but a single facet of the bigger world of our environment, which is so largely alien from God. The world has its own standards. It has its own measurements and judgments. It demands conformity to its own codes and is swift to punish those who disregard them. And whenever anybody, moved by loftier motives, refuses to be bullied by the world, in the eyes of heaven he has overcome it. The wonderful thing about our Lord was that he was in the world, and yet not of the world. He was genial; he loved the haunts of men; He sat at the marriage and wept beside the grave. Yet never, for one single moment from Nazareth to Calvary, could the world browbeat His majestic spirit. It tried to do so by its flatteries. It sought to bend and break Him by its threats. It bribed Him with all the glory of its kingdoms. Through the lips of love it urged Him to be careful. But He, serene and radiant, one with the sinner yet separate from sinners, moved on disregardful to the cross. His standards were not the world's standards. He refused to lower them, though all the world was laughing. He nailed them to the mast and kept them there, through ridicule, misunderstanding and shame. That was why, on the eve of the betrayal, He could cry out exultingly, "Be of good cheer; I have overcome the world".

Once again, he overcomes the world who refuses to be embittered by it. To grow embittered is always to be beaten. There are lives in every circle of society that have little temptation to embitterment. They journey through the years as through a garden, and "a garden is a lovesome thing, God wot". But there are other lives, and they are everywhere, in which the years have been so fraught with miseries that to keep love alive and the happy childlike heart is an achievement incredibly hard. That was the achievement of our Lord. He steadfastly refused to grow embittered. He had such treatment at the hands of men as might well have soured the milk of human kindness. And yet the one thing you never find in Jesus, even on the night of the betrayal, is the touch of misanthropy or cynicism. He was as loving at the close as at the start. His joy grew richer as the days went on. His peace endured; His patience never broke; His hopefulness was radiant to the end. And whenever anybody keeps a heart like that through the bitterest that life can bring, he, like our Lord, emerges as a conqueror. When the heart is soured the world has won. Cynicism is defeat. To lose the happy, loving childlike heart is a confession that the world has beaten us. Christ never lost it in and sorest hour, and it is His voice which calls across the darkness, "Be of good cheer; I have overcome the world".

Lastly, he overcomes the world who refuses to lose faith in God because of it. There is something in everybody's world which tends to dim a living faith in God. One may lose faith in God for intellectual reasons. Clouds and darkness are about his throne. But far more often faith in God is dimmed by what is actually happening in the world. It may be in the larger world of history, with its catastrophes and tragedies and wars; it may be in the lesser world of social or personal experience. How can God love me when He treats me so? Can I believe that He is ordering everything? Is there an eye to pity and an army to save when I pray so earnestly—and fail? There are experiences in everybody's world, no matter how quiet and orderly it seems, that put a tremendous strain on living faith. If we renounce that faith, the world has beaten us. It has triumphed in robbing us of trust. By things we cannot explain or reconcile it has unclasped the hand that was holding on to heaven. But when through everything we walk by faith; when we cry, "Though He slay me, yet will I trust in Him", then for us, as for our conquering forerunner, the world is overcome.—The British Weekly.

## THE PARABLES OF SAFED THE SAGE.

**The Parable of the Cards Signed.**

There came unto our City a man who had for his mission a Highly Important Reform. And concerning what he desireth to Reform, I have the opinion that it Greatly Needeth to be Reformed. And I am ready at almost any time to contribute a Shekel toward the Process of Reformation.

And there went with me Five of my Nine Grandchildren. And they were Greatly Impressed with the Need of Reform.

And at the Close the man said, The Ushers will now Circulate Envelopes into which Cash may be placed. And in each envelope also is a card for Annual or Monthly or Weekly Subscriptions. And whether thou shalt give Cash or Subscription, we desire that thou Sign thy Name, for we wish to know who be our Friends.

So the Ushers brought Cards unto our Seat, and unto each of the Children was there given a Card, and a Tiny Lead Pencil and an Envelope.

And I felt in my Pocket and I found a Shekel, and that did I place in mine own envelope, for I pay Cash.

And I sought further, and I found some Fractional Currency, and I gave unto one Child a Nickel and unto another a Dime until they all had Money.

But they wanted to use the Cute Little Lead Pencils, and I was quite willing.

And they wrought Laboriously at the Names and the Street Addresses, and some wrote them and some Printed them. And I did not look very Carefully at what they Did.

And the Next Day the Master of the Head Office of that Organization Called me on the Long Distance Phone and said:

This Organization is now on Easy Street. For every one of thy Five Grandchildren hath Filled out a Pledge with a Check Mark in Every Space on the Card.

And I inquired, What is the Total?

And he said, There is a Space for those who will give a Dime a Week, and every one of them promised that for a year; and one for those who will give the Fourth Part of a Shekel a Week, and they all subscribed that; and one for those who will pledge a Shekel a Week, and one for those who will pledge Five Shekels a Week, and one for those who will pledge Ten Shekels. And they have all signed on the Dotted Line for all of those amounts, and we know their Grandsire is a Man of Great Wealth and a friend of this Organization, and we judge that he will henceforth be our Principal Contributor.

Now this he said as it were Jestingly, for he and I know each other. And the next day he mailed me back the cards, and it was as he said.

But I would rather be a Generous Little Child and Promise too Much than be a Miserly Adult and Give Nothing.—Exchange.

"Let us not be too particular about the kind of work we are to do. We are often seeking what we are pleased to consider important service, conspicuous and yet easy work. But Jesus, in the high tide of his supremest and richest self-consciousness, took a towel and washed the disciples' feet; and we are never more like Him than when we are hitching our most splendid powers and opportunities to the lowliest service."

# For the Young Folks

### FARE FORTH.

Fare forth, my Soul! where ocean rocks
  In wide bewilderment of storm,
And where the drenching salt wave shocks;
  And mutilating breakers form.

Fare forth, where all the night is dark
  And blindness takes thee by the hand,
Where the unkenneled tempests bark
  And crush thee backward toward the strand.

Fare forth! Embark on creaking ship
  That wallows in the ocean brine,
Nor suffer fear to whiten lip
  Nor once forget thou art divine.

Fare forth! Fare forth! The tempests call.
  Fare forth and far, where wild winds wail.
Fare forth to meet the crush and fall
  Of plunging waves. Fare forth, nor fail!

—William A. Quayle, in Central Christian Advocate.

### The Bird in a Basket.

When Teddy and Alice went to Japan to visit their grandfather, who was a missionary, they were delighted with the beautiful country, its strange customs and the many odd things which they saw for the first time.

A number of times they had seen a little brown man with a wicker basket in his hand pass by the mission. They always said good morning to him, "Ohaio", and he returned their greeting. He carried the basket carefully, and sometimes stopped and talked to the basket, as Alice told her grandfather. They felt very curious to see what was inside.

"There must be something very honorable in it," the little girl laughed. "I wish I could just take a peep."

"The next time he passes and you say 'Ohaio' to him, go close to the basket and repeat it," her grandfather told her. "I think you will find something very interesting in it. It is a secret for you to find out."

When the little brown man passed again with his basket, Alice said "Ohaio" to him, then bent over and said it to the basket. The Jap understood and smiled at her. He removed the lid and the children saw a big bird within. It was a very handsome bird and they tried to ask him if it was a pet. There were only a few words they could understand, that he was going to take it to water, and something about fish.

Alice ran into the house to tell her grandfather.

"It is a big bird, and he is going to take it to the river to give it some fish. It's a beautiful, intelligent bird, and knows what he says to it. It is very tame."

Grandfather told the children that the bird was trained to fish for his master, and he offered to take them down to the river, where the Japanese and bird were going to look for their dinner. Alice and Teddy could not wait, but ran on ahead for fear they might lose a part of the performance.

The man was already in a small boat with the bird in the basket beside him. Grandfather talked to him in his own language and he made a place for them all in the boat. Grandfather said he would row, so that the little brown man might give his whole attention to the bird.

The Jap took the bird from the basket and fastened a ring made of fiber around its throat. He then tied a long, thin line to the bird and placed him on the edge of the boat. When they had gotten some distance from shore the big bird watched his master closely for the signal to plunge overboard. Then over he went with great speed and disappeared beneath the water. He remained so long that Alice feared he might get lost, when she saw him swimming toward the boat. The line was then drawn in and the bird taken on board.

"Look at his big throat," Teddy cried. "I know, it is full of fish and he can't swallow them on account of the band around his neck. How does the man get them out?"

The Jap was already kneeling beside the bird. He put his hand around its neck at the place where the band was fastened and began to press upward, thus forcing the bird to open his beak. Out dropped a fish, then another, and he was immediately thrown overboard to catch more.

"I can see the top of his head and neck," Alice cried. "He has gone after a fish. Look! He threw it into the air and caught it again.'

Grandfather explained that the bird had caught it by the tail and that it would not pass down his throat in that manner, so he tossed it up and swallowed it head first.

Teddy pulled in the line and the fish, a big one, was forced from his throat. Again and again he went into the river and returned with fish. Then the ring was removed from his throat and he was given two small fishes to eat. He swallowed one, but refused the other.

"He isn't hungry," Teddy said. "A big bird three feet high should have a big appetite."

"Did you notice the way the ring was fastened on his neck?" grandfather asked. "It was loose enough to allow very small fish to pass down his throat, but tight enough to hold the large ones in his gullet. He probably had a meal of small fish in the water."

The bird was replaced in his basket and they all left the boat.

"What is the name of the bird?" Teddy asked.

"A cormorant. It was caught when it was quite small and trained to fish by its master. It became very tame and quite fond of him."

"I think I should have several to fish for me," Teddy remarked.

"There are certain fishing boats where several cormorants are kept at work. They are joined by a sort of harness with a long, separate line for each bird. By jerking a certain line, the owner can recall any one of the number he wants. Moonlight fishing is great sport as well as profit."

"Is it a very old custom, grandfather?" Alice asked.

"Very old in China as well as Japan," he told them.—Junior World.

### Boys That Succeed.

"A new boy came into our office today," said a merchant to his wife. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that the boy will not last a week."

"What makes you think so?"

"Because the first thing he wanted to know was just exactly what he was expected to do."

Three days later the business man said to his wife: "About that boy you remember I mentioned three or four days ago—well, he is the best boy we ever had."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began to work, he performed very faithfully and systematically the exact duties assigned, which he had been so careful to have explained to him. When he had finished, he came to me and said: 'Mr. H——, I have finished all that work. Now what can I do?'"—The Lutheran.

### BACK TO SCHOOL.

Back again with pencils, back again with pens,
  Chalking up the ciphers on the board;
But we sigh for velvet meadows and songs of treetop wrens,
  And long to wade the swiftly running ford.

Back again with grammars, back again with maps,
  We're tracing our old China's musty wall;
But our thoughts are in the timbers, where the gold-wing pecker taps,
  And the saucy blue-winged jaybirds loudly call.

Back again with lessons, back again with slates,
  We are pouring over half a dozen books;
But we wish that we were fishing with the little fat grub baits
  In the shadow of the meadow minnow brooks.

Back again with studies, back again with rules,
  And the multiplication-tables now we hear;
But dream of some old place where there aren't any schools,
  And vacation is a dozen months a year.

—Exchange.

### "I'd Rather Fail Than Cheat."

Frank saw the teacher write the ten questions on the blackboard. They were all easy and he was soon finished.

He was about to fold his paper to hand in when he glanced across the aisle and noticed that Henry's answer to No. 5 was 68, and his own—58.

He began rechecking this question, and sure enough, he had made a slight mistake, which had made the answer ten less than it now came out—68, the same as Henry's.

Satisfied now that every answer was correct, Frank folded his paper, took it to the teacher's desk and returned to his seat.

When class was over he began to wonder if he had done the right thing, and he wondered still more the next day when his paper came back with a mark of one hundred upon it.

"Well, I really didn't cheat, for I didn't copy from any one. I just found out I made a mistake and corrected it. That was all."

Still, something seemed to say that if he had not seen Henry's—slow plodding Henry's—paper, he would have turned in his own, with the wrong answer to No. 5, his grade would not have been one hundred, but ninety.

The more he thought about it the

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more uncomfortable he became, and along with this he had a low, mean, sneaking feeling that he had done something which he wouldnt' be proud to have his parents or friends know—nor was he proud to know it himself.

On the way home that evening he fell in with Philip. "Say, Phil," Frank remarked, trying to assume a careless, off-hand matter, "what do you think of cheating, anyway?"

"I never have cheated yet either in examination or class. In fact, I'd rather fail in every examination than have to cheat to rise my grade even one point."

That remark settled the matter for Frank. Next morning before classes began he took his examination paper to his teacher, and though the task was one of the hardest he had ever undertaken, he told exactly what had happened, and when she changed his grade ten points lower he was prouder of that ninety—for it meant a well-earned victory for his better self—than if he had made ten hundreds in a row.

"From now on," he said to himself as he came away, "one of my rules of life is that I would rather fail in every examination than have to cheat to raise my grade even one point."

And it was a rule that Frank never broke.—Selected.

---

God can afford to wait; why cannot we, since we have Him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust God to weave your little thread into the great web, though the pattern shows it not yet.—George Macdonald.

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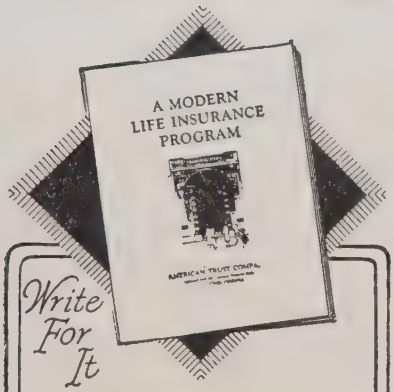
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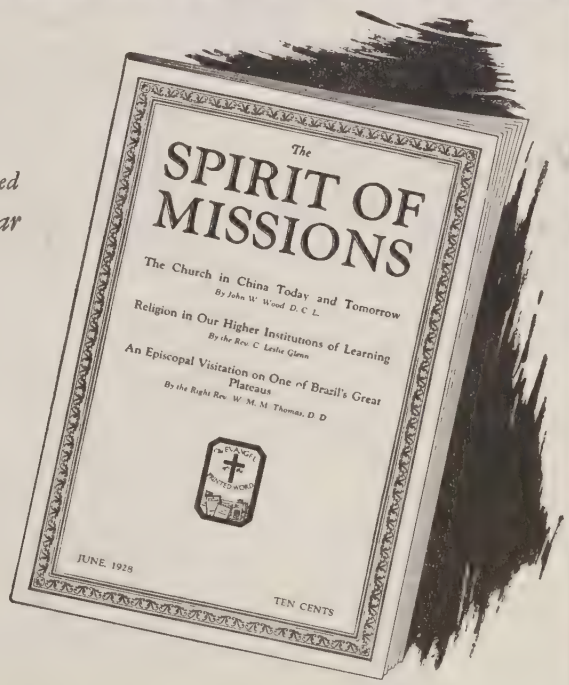
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# Deaths

### ARCHIBALD HENDERSON TAYLOR.

Born in Alexandria, Virginia, in 1851, after a distinguished career at the Baltimore bar, MR. TAYLOR died August 17, at Port Chester, New York.

His marriage in 1907 to Miss Mary M. Parker, of Boston, was a rarely happy one, and we who join her in mourning his death are perhaps a larger circle of people truly bereaved than any other man known to us could leave behind.

Keen, active and penetrating as was his mind, it is still more for the warmth and breadth of his friendships that we find nobody else like him. In all walks of life here, among many beyond the bounds of our own country, people are missing the ready, active, generous sympathy, the broad, penetrating, charitable judgment, the liberality with money, time and effort which never failed the multitudes of his friends. For such a life we give thanks to God, as it passes on into the joy of his Lord.

**Fanny Minor Plummer.**

## CHURCH INTELLIGENCE.

(Continued from page 16.)

in construction to give one an idea of a very attractive and somewhat unusual design. The plot is excellently located in the center of the community, facing the station plaza and bounded by two of the avenues which radiate from this center. The material is rough red brick, and rather large butteresses and brick roof arches will be striking features of the plan. There will be a commodious basement for educational and other purposes. The building is up to the window sill line, and some of the butteresses and arches are higher. The cornerstone will not be laid until fall, though the building by that time will have passed the stage at which cornerstones are commonly laid. The Rev. Ernest V. R. Stires is in charge of this mission, and seems to be well on the way toward making it into a good parish.

The Church of the Epiphany, Avenue R and East Eighteenth Street, Brooklyn, has its foundations and basement walls complete, and will have its cornerstone laid in the fall. A change has been made as to the material, and buff brick will be substituted for the stone formerly intended. This is because of the delay that was found unavoidable in the delivery of the stone.

The Rev. W. M. Partridge, who is officiating at St. James' Church, Brooklyn, in the absence of the rector, has entered upon a ministry of healing, and seems to have been of help to many sick people. His method is to invite those who are suffering to come to the altar at the end of the Eucharist, when he lays his hands upon them with prayer for their recovery, and then gives a blessing. This seems a very simple and straightforward acceptance of the familiar injunction of St. James, and one is glad to read in the daily papers that considerable numbers of people are seeking this help and not a few profess themselves spiritually and physically benefited. Father Partridge is careful to state that he does not claim or wish to supplant, but only to supplement, the work of the physician.

The Rev. George E. Talmage, rector of Christ Church, Oyster Bay, in a recent issue of "Christ Church Confidences" says:

"On July 14, 1918, Quentin Roosevelt fell on the field of honor. This issue is given by his mother in memory of that brave character. We repeat the prayer which was found in his pocket:

"'Teach us, good Lord, to serve Thee as Thou deservedst, to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do Thy will, through Jesus Christ our Lord.'"

## WESTERN NORTH CAROLINA.

**The Rt. Rev. J. M. Horner, D. D., Bishop.**

### Five Conferences.

Five successful conferences were held recently at Kanuga Lake, in "The Land of the Sky", in the Diocese of Western North Carolina. There were visitors present from at least four Carolina dioceses. At the Young People's Service League Conference, held in July, there were two hundred and fifty boys and girls—and the conference was one of far-reaching effect. A number of the young people remained over after the conference and got "board and keep" for service rendered in the dining room during the remainder of the summer.

Then there was a Junior Girls' Conference for girls under fourteen years of age, and this was followed by another such gathering for boys under fourteen. There were seventy-five girls for the former and sixty-five boys for the latter conference.

The Adult Conference, for Women's Auxiliary workers and those interested in teach-training, brought together sixty women and the conference for the clergy brought twenty ministers to the mountains.

Kanuga Lake is a summering place embracing some four hundred acres and negotiations are now in progress looking to the possible acquiring of this ideal setting as an Episcopal Conference center. The owners of the property offer Kanuga to Episcopal Church authorities for $87,000. It is said that the buildings alone, which are now in a splendid state of repair, could scarcely be erected for twice that sum. There is a spacious hotel and about fifty other buildings, including thirty cottages. The hotel overlooks a vast expanse of water covering many acres—and it is claimed that Kanuga Lake is the most beautiful of all the lovely lakes in this famed mountain territory.

Bishop K. G. Finlay, of Upper South Carolina, is the principal influence behind the movement to procure Kanuga as a cenference center. It was he who agreed to take over the property for the summer and run it as a conference and vacation proposition. He states that despite the fact that several serious drawbacks militated against him and despite the fact that all those in charge were new at the business of operating such a center, all expenses were met and there will probably be a small balance, after the figures are checked up.

The Dioceses of Upper South Carolina and South Carolina and those of Western North Carolina and East Carolina have combined in a campaign to take over the Kanuga property, but the Diocese of North Carolina, the largest and wealthiest of all the Carolinas has so far held aloof, despite every entreaty to join with the other dioceses and take over the resort for the purpose of creating it into a modern conference ground, for which it is ideally adapted, as to accessibility, accommodations, accessories, climate and general qualifications.

At Montreat, also in "The Land of the Sky", as the mountain territory of Western Carolina is appropriately termed, the Presbyterian Church has successfully operated a similar conference ground for some years. A large

new hotel, made entirely of stone, has just been completed and there is a vast auditorium with a capacity of five thousand sittings. The Methodist Church has an attractive conference center at Lake Junaluska, not far from Asheville and the Baptist church also has its denominational assembly ground in this region. The taking over of Kanuga, which virtually amounts to a gift, in the light of the rapid development of similar mountain resorts and the great value of like properties, would put into Church's hands an ideal assembly ground for summer gatherings of all kinds, as well as a delightful resort for whole families and groups of persons looking for ideal vacation environment.

T. F. O.

## Personal Notes

**National Church Club for Women.**

**The Rev. Howard Cady**, formerly of the Diocese of South Carolina, has accepted a call to the rectorship of St. Paul's, Hamilton, Va.; St. Peter's, Purcellville; Mt. Calvary, Round Hill and Christ Church, Luckett's, in Loudoun County. He entered upon his new charge September 9. Address, Hamilton, Va.

**The Rev. W. S. Llewellyn Romilly** has resigned the charge of Slaughter Parish, Culpeper Co., Va., on August 31, and will retire from active work. Mr. Romilly came to Virginia in 1915 to the charge of Washington and Montross parishes in Westmoreland County, where he remained for five years. Since 1920 he has been rector of Slaughter Parish. He will reside in Boston.

**ORDINATIONS.**

The Rev. Thurston R. Hinckley, headmaster of Iolani School, Honolulu, was ordained to the priesthood in St. Andrew's Cathedral, Honolulu (presumably by Bishop La Mothe. The card does nots ay), on July 29. He was presented by the Rev. Francis N. Cullen. The Rev. Hugh E. Montgomery was the preacher.

In the Church of the Redeemer, Cairo, Diocese of Springfield, Illinois, Sunday, September 9, being the Fourteenth Sunday after Trinity, the Rev. Heber Williamson Weller was advanced to the Sacred Order of Priests, by his uncle, the Rt. Rev. Reginald Heber Weller, D. D., Bishop of Fond du Lac, acting for the Bishop of Springfield. The young deacon was presented by the Rt. Rev. John Chanler White, D. D., Bishop of Springfield, the sermon was preached by the Ven. Charles Knight Weller, Archdeacon of Cairo, and father of the new priest; these were assisted in the Laying on of Hands by the Rev. Carleton Day Lathron, rector of Christ ordination of the Rev. Heber W. Weller Church, Cape Girardeau, Mo. In the sir generations of the Weller family have entered the sacred ministry of the Church in America. On October 1 he will become priest-in-charge of the Church of the Redeemer, Sarasota, Fla.

I cry and cry again,
And in no quiet can'st Thou be
Till I a thankful heart obtain
Of Thee:


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# Southern Churchman

Vol. 93. RICHMOND, VA., SEPTEMBER 29, 1928. No. 39.

## THE ORIGIN OF LIFE

A. C. Dixon, D. D.

I remember how near I came to losing my faith in the Bible and things miraculous; and I was saved from it by one of the dullest books I ever read. Somehow I got hold of a history of philosophy, written by a German, with an uninteresting German style, and it was two volumes big—450 pages to a volume. For some reason or other I got interested in the thing, and I found many pages devoted to the history of Grecian philosophy, and through it all ran clear-cut, up-to-date modern Darwinism. I found that Thales, the old Egyptian philosopher, believed that water was the primordial germ; that Heraclitus believed that fire was the primordial germ; another, that water and earth and air were the primordial germs. Pythagoras believed that number was the primordial germ; another one believed that "Infinity," whatever that is, was the primordial germ. And I said, "Why, the thing that has been botherng me because it seemed to be a new discovery is as old as 700 years before Christ, and what is known as Darwinism is the digging up of a dead philosophy from amid the ruins of Grecian thought."

Well, that old dull book saved me from believing that Darwinism was an up-to-date scientific discovery; and when I began to use the gray matter in my brain—I have always thought God put it there to be used—I found three things confronting me. It has been well said that God only is the originator of life. Mr. Tyndall, about twenty-five years ago, said that there is in dead matter the promise and potency of life, and people believed it. There was not a word of truth in it. There is not in dead matter one particle of the promise and potency of life. In dead vegetable matter there is the promise and potency of decomposition; in dead animal matter there is the promise and potency of putrefaction; in dead mineral matter there is the promise of potency of disintegration; in any sort of dead matter there is the promise and potency of more offensive death.

Under his microscope and telescope Tyndall could find no promise and potency of life in dead matter. However, just because he was labeled a scientist the world bulged its eyes and said, "He talks so wisely; there must be something in it, and we will wait and see." For twenty-five years the world waited without seeing any promise and potency of life in dead matter; then at the last meeting of the British Association the president acknowledges that there has never been any spontaneous generation; that dead matter has never yielded life, and there is no present prospect that it will yield life; yet he believes it will! Against all experience and all scientific teaching, he believes that somehow life may come out of dead matter by some mysterious process. If I could get folks to believe the gospel on such slender evidence as that I would sweep the world. If I could get people to believe the Bible with no proof, and more, with everything against it, I certainly would be victorious.

The gray matter in my brain told me another thing; as I looked about me I saw that embryonic, immature life is never reproductive. Even if God should create embryonic immature life, as Darwin says He did, that embryonic immature life has no power to reproduce itself. Eggs never hatch eggs; apples never bear apples—it takes a tree to bear an apple; it takes a hen to hatch an egg. Babies never bear babies. Immature, embryonic life is absolutely unreproductive. It cannot multiply itself. That is true even down in the lowest stratum of life, where insects live only twenty-four hours. There can be no reproduction without maturity. Now, where does that land you? Away back millions of years at a time when a little germ of life was introduced that could not reproduce itself. It is obvious what would become of it.

Another factor, when you let your gray matter work, becomes just as plain, and that is that embryonic, immature life is not only unreproductive, but it is unimprovable. You cannot improve embryonic life by working on it. How do you improve the quality of eggs? By making a better quality of hen. You try to improve the quality of an egg by working on it, and see what will happen. If you try to improve any kind of embryonic life you endanger its existence. In order to improve the quality of embryonic life you have to work on the mature product. Embryonic life is both unreproductive and unimprovable, and yet you have to accept the proposition that a thing which is unreproductive and unimprovable must evolve!

Let the gray matter in your brain work a little longer, and you will perceive that embryonic, immature life is not only unreproductive and unimprovable, but it is unpreservable. Almost anything will crush it out of existence, and a scientist a few months ago admitted that if embryonic life had come into the earth's chaotic state it would certainly have been destroyed.

So that you have these three things staring you in the face—not only that life does not come out of dead matter, but that embryonic life is unreproductive, unimprovable, and unpreservable. How can you believe in Darwinian evolution with these facts as plain before you as your alphabet? Well, why do they believe it? I do not know. I hold with old Plato. I was glad to meet him in that dusty old book. He had more thinking power in his brain than all the other Greek philosophers combined, if we except Aristotle and Socrates. Plato said to those Greek philsoophers who were promulgating Darwinism from 300 to 700 years before Christ: "You gentlemen are mistaken; man did not evolve from the beast, but man began equal with the gods and the beast developed from him."

Plato's teaching was, not that man was an improved monkey, but that the monkey was a degenearte man, and there is immensely more proof in favor of Plato's proposition than of Darwin's. There is more tendency in men to become monkeys than in monkeys to become men. You cannot turn a monkey into a man. He may look very like some people in outward appearance, and so can lions and dogs, for that matter, but you cannot give him a conscience and make him bow the knee in worship. After you have done all you can to improve him, he is a monkey still, and he stays right there. Plato, by a dim vision, got a glimpse of Biblical teaching that there was a bringing into life by creative power, and that man, beginning in the image of God, has degenerated.

"As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."—Ezek. 33:11.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorials | 5, 6 |
| Why the Thirty-Nine Articles Should Be Retained—Professor E. E. Sperry, Ph. D. | 6 |
| The Surrendered Life—In Christ—Conducted by the Rev. Frank Cox | 7 |
| Favorite Scripture Verses | 7 |
| Family Prayers—Collected by J. L. W. | 8 |
| We Believe That Thou Shalt Come—Kenneth Mackenzie | 8 |
| Notes on the Book of Common Prayer—W. F. Binsted | 9 |
| Book Reviews | 10 |
| Rays of Light from God's Lamp—W. W. Rugh | 10 |
| Letters to the Editor | 11 |
| Church Intelligence | 12 |
| Family Department | 16 |
| Children's Department | 18 |
| Personal Notes | 23 |



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—E. B. Browning.

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The responsibility of tolerance lies with those who have the wider vision.—George Eliot.

The Cross on Golgotha cannot rescue thee from the Evil One, unless it is set up in thine own heart.—Silesius.

To be despised may be no ill fortune. The real ill fortune is to be despicable. —Ruskin.

The man who looks complacently on what he has done has but a meager standard of excellence.

I believe that character is essentially a by-product. If you try to make it directly, you make a prig; but if you do your duty to mankind and your God, you make a character. And perhaps we are relieved of some elements of discouragement by the fact that the rush of circumstances makes it seldom possible to think about ourselves and always necessary to think about the duty immediately in hand, because if that is well done the character will take care of itself.—Woodrow Wilson.

I never prayed sincerely or earnestly for anything but it came—no matter at how distant a day, somehow, in some shape, probably in the last I would have devised, it came.—Adoniram Judson.

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EDITORIALS

Vol. 93. RICHMOND, VA., SEPTEMBER 29, 1928. No. 39.


## MIRACLES

Some time ago one of the Southern Churchman's correspondents sent in an "excerpt from a letter", in which it was stated that a certain clergyman preaching on a special occasion had ridiculed the Old Testament account of Jonah and the great fish, asking his hearers whether, in this day of scientific knowledge, anybody realiy believed such a story. I wonder why he should have chosen this particular miracle from the book of Jonah for his attack, when there are so many others similar, that is, in their demand upon the Christian's faith. Is it any easier to believe the account of the iron axe-head that swam, or the dead man brought to life by touching the bones of Elisha, or Elijah going to heaven in a chariot of fire? Are not the miracles of the Old Testament all of a piece? If you prove one to be false, how can you establish the truth of the others? When the opposing counsel at a trial in court can prove that the witness has lied, of what possible value is his further testimony. The book of Jonah belongs to the canon of Scripture "of whose authority" (which has the nature of truth), our Prayer Book declares, "was never any doubt in the Church". Further, to doubt the truth of the miracle of Jonah and the great fish is to call in question the character of our Lord Himself. When He used this miracle to illustrate and enforce the truth of His own burial and resurrection, He knew that the men to whom He was speaking believed implicitly its reality. Is it thinkable that Jesus Christ would have taken this article of the faith of His hearers, have treated it,as He did, as an absolute fact, leaving them under the impression that He believed the same, if in reality He did not so believe it? "I am the truth," said Christ. Can we believe "the Truth" would so act?

Which, after all, make a greater demand on our faith, "Jonah, three days and three nights in the whale's belly", or "the Son of man three days and three nights in the heart of the earth", and rising to life again? There is no such thing as explaining a miracle, whether in the Old Testament or in the New. We accept them as a matter of fact—that and only that. It is this faith on which the Church is built, which has kept it alive through the centuries and brought it hitherto. What will happen when this faith is lost? Does the least intelligent "Modernist" suppose that the Church could be built de novo on any other foundation, or that the present superstructure can possibly stand with the foundation of faith destroyed? "Other foundation can no man lay than that is laid which is Jesus Christ," 1 Cor. 3:11. Jesus Christ Himself the greatest miracle of all, a miracle in His birth, working miracles all through His earthly life, and finally ending that life that He might take it again in the miracle of the resurrection. St. Paul, with all the emphasis of which he is capable, declares there can be no Church to any real purpose without faith in this miracle. "If Christ be not raised, your faith is vain." 1 Cor. 15:17. This is not only the foundation, it is also the motive power of the Church. To deny this and appeal to humanity to follow Christ because of the beauty of His life is futility itself. The history of the world from the beginning is ample proof of this. Notably, Socrates in Greece; Epictetus and Marcus Aurelius in Rome. No doubt, the Church can continue for a time with its faith gone and can maintain an outward conformity to certain ecclesiastical rules and regulations, but it cannot be for long. Like our regard for the family spoons, which have no intrinsic value, people may be willing to keep a venerable institution going because of past associations, but this will gradually lose its influence and finally perish.

If what we see everywhere concerning the Church are not indications of this, then men of the present day are unable to "discern the signs of the times". If we are going to surrender the substance of the faith to "profane and vain babblings and oppositions of science, falsely so called", 1 Tim. 6:20, we might as well surrender all that goes with it. For what possible good can come from "having a form of godliness but denying the power thereof"? 2 Tim. 3:5. To stabilize the faith, then, is the one great need of the Church today. Not only by decrees and resolutions of conventions, nor by repeating certain formularies in public worship, but by every clergyman of the Church in public and private, stating whenever occasion arises the faith of the Holy Scriptures without any exception "as this Church has received the same", to be his faith, and stating it also in the plainest English, in the baldest and most unequivocal language.

It sounds wonderfully comprehensive to say that the Church is big enough to contain all schools of thought, when they are often absolutely contradictory. But over against this is the pronouncement of the Church's founder, "A house divided against itself cannot stand".

J. Y. Downman.

## A MOTH IN MOTLEY

One of the most absurd and uninteresting ephemera of the moment is Mr. H. L. Mencken, publisher of a magazine, diligent self-advertiser, laborious jester and declared foe of religion. A prominent Methodist minister in a recent address from his pulpit asserted that Mr. Mencken was a Roman Catholic, and some newspaper took the trouble to contradict the assertion editorially.

Mr. Mencken really is of that rather pitiful type, a few specimens of which have developed in every generation, known by existing records—the cheap and common instinctive buffoon, striving always to evoke a laugh, continually hungry for notice and any kind of applause and, perhaps, for money. We find allusions to them, never very complimentary, in the old histories. They were kept about the persons of kings to enliven dull courts with antics, posturings, grimaces and quips. Each of them was known

as "the king's fool", and wore a ridiculous mottled uniform, patterned after the feathering of the magpie, with gaudy cap in which little bells were fastened. The cap shaken and the bells jingled gave signal of supposed scintillation of brilliancy and for chorus of guffaws and cachinations.

With advance of taste and intelligence the hired fool disappeared from royal courts. It should be understood that he is a type apart from the clowns and comedians of circus and stage, many of whom have real wit and honest sense of humor. The modern instance of the traditional fool and jester lacks the enterprise, energy, talent and vigor needed for success in tanbark ring or theatre and, therefore, seeks his audience, applause and doucer, or largesse, through publications to which he can obtain access, one way or another.

Like his predecessor of the old times, the modern wearer of cap and bells and motley understands that indecency is the surest and quickest bid for attention, and irreverence and ridicule of sacred things the readiest appeal to the mirth and admiration of the same kinds of people who used to infest and degrade royal courts. Incidentally, it may be remarked that the craze for publicity is expressed in curiously differing ways by the sexes. The indecent woman challenges notice by lavish display of her physical charms, the indecent man by exhibition of his deformities, usually mental and mortal; but in the side show the dog-faced boy, prowling in his unnecessary cage, and the Circassian Beauty, perched on the platform, are equally pleased with themselves and their respective situations.

Doubtless, this Mr. Mencken is habitually delighted with himself, his accomplishments, achievements and activities and his allies, some of whom, under names of "Modernists", "Liberals" and the like, continue to claim allegiance to the Christian religion. Which makes a nice, satisfactory arrangement—one ally making a living by attacking Christianity openly, the other making a living from Christianity.

There is no need to be disturbed or concerned, however. The Christian religion, standing unshaken, unscattered, triumphant, dominant and glorious despite the blunders, errors and treasons of its followers and assaults of men of real force and gifts, like Voltaire and Ingersoll, will survive, serenely and happily generations of Menckens and Darrows, their industriously constructed gibes and impotent snarls and sneers.

Perhaps the simplest and clearest way to consider and judge persons like the Menckens is to compare them with some of those they most bitterly deride. Bishop Asbury, of the Methodist Church, and Bishop Meade, of the Episcopal Church, for instance. They live in their work, although their bodies have lain in graves these many years. They left enduring trails, hundreds of miles wide, of higher and cleaner lives, happier homes and families, uplifted hearts, death-beds gladdened by faith, youth and manhood and womanhood consecrated to service to God and man, the simple, sturdy virtues and standards of conduct which give the country its real strength and growth, courage and beauty. The Menckens leave faint trails of slightly offensive slime, which soon vanish. Let none be troubled because of them.

**Alfred B. Williams.**

# WHY THE THIRTY-NINE ARTICLES SHOULD BE RETAINED

By Prof. Earl Evelyn Sperry Ph. D.
Chairman of the History Department Syracuse University.

SHALL THE CHURCH ABOLISH ITS CONFESSION OF FAITH?

**The Protestant Episcopal Church in the United States Faces a Crisis.**

At the General Convention of our Church in October, 1925, at New Orleans, a resolution was moved under Anglo-Catholic leadership and passed providing that the Articles of Religion be omitted from the Prayer Book. This resolution will effect a change in the Constitution of the Church if approved by the General Convention next month.

What were the reasons for the action of the Convention? Every layman in the Church has the right and duty to know; inasmuch as the suppression of the Thirty-Nine Articles involves the faith and therefore the very life of the Church.

In order to understand the reasons for abolishing the Articles, let us take a quick retrospect of the English Reformation.

**Origin and Source of the Articles.**

The Articles of Religion were framed during the Reformation, or Protestant Revolt. England and other European countries then rebelled against the Papacy because of its many evils. The Articles define the doctrines of the English Church and condemn those of the Roman or Papal Church, which were known from centuries of experience to be sources of oppression, extortion and immoral conduct. They were adopted and set forth in their present form in 1801 by the Protestant Episcopal Church in the United States as its confession of faith and have always been printed in the Prayer Book.

The Articles are based on the Bible. They include only those doctrines which are found in the Scriptures and reject those which are not. The following extract from Article VI makes this fact clear:

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." (Prayer Book, p. 558.)

Article VIII expresses the same idea concerning the basis of the Church's belief:

"The Nicene Creed and that which is commonly called the Apostles' Creed ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture." (Prayer Book, p. 559.)

On the other hand, doctrines and usages based only on approval of the General Councils, though representing the entire Catholic Church, were declared to "have neither strength nor authority". (Article XXI, omitted in our Book, as provided for in other Articles.) And Article XIX expressly repudiates, in the following declaration, all the ancient Churches as sources of sound doctrine and usage:

"As the Church of Jerusalem, Alexandria and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of Faith." (Prayer Book, p. 561.)

These declarations lead us irresistibly to a momentous conclusion; the source of our faith is the Bible and the Bible alone. It is not the writings of medieval Churchmen; not the acts of the General Councils, not the ancient Catholic Church, as the Anglo-Catholics mistakenly contend. It is Holy Scripture solely and exclusively.

**Value and Use of the Articles.**

The use of the Articles of Religion is now evident. They are the official statement of the Church's belief. They are the Magna Charta of its faith, its doctrinal constitution. They defend the laity against those arbitrary priests who would foist on their congregations illicit or forbidden teachings. Ignore them, hide them or abolish them, and the Church is left without adequate rule or guide. There being no standard of faith on the points at issue between Rome and Protestantism, every minister may teach what he pleases. Such license causes strife and ultimate disintegration.

**Purposes of the Anglo-Catholics.**

In order to understand the motives which impel the Anglo-Catholics to suppress this statement of doctrine, we must first know what their purposes are. They aim to abolish the present faith and practice of the Protestant Episcopal Church and to substitute therefor certain beliefs of the Roman and Papal Church.

Their specific purposes are summarized in the following passage by the Rt. Rev. Robert L. Harris, D. D., Bishop of Marquette:

"Some would revive Mariolatry (worship of the Virgin), intercession to the Saints, auricular confession, penance, use of the rosary, unauthorized reservation, services of benediction and adoration of the sacrament, and all that goes with that type of mind." (From Diocesan Address of 1926.)

The Anglo-Catholics teach, as do the Roman Catholics, that there are seven sacraments; that in the Lord's Supper the priest changes the bread and wine into the body and blood of Christ, which is transubstantiation; and that the priest, when celebrating the Lord's Supper, sacrifices Christ anew, as he was sacrificed on the cross. (See the "Seven Sacraments", by Rev. S. C. Hughson, O. H. C., p. 8; "The Second Catholic Congress, Addresses and Papers", pp. 15, 91, 93.)

**Real Reasons for Suppressing the Articles.**

Turning now to the Articles themselves, we see at once the real reason for burying them in oblivion. They expressly renounce and condemn those very beliefs and practices which the Anglo-Catholics are trying to foist upon the Church.

Article XXII. "The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no war-

ranty of Scripture, but rather repugnant to the Word of God."

Article XXV. ". . . There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

"Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for Sacraments of the Gospel. . . .

"The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. . . ." (Prayer Book, pp. 562-563.)

Article XXVIII. ". . . Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

"The Body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith .

"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

Article XXXI. "The Offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." (Prayer Book, p. 564.)

This examination of the Articles proves beyond question that the Anglo-Catholic party strives to suppress them, because they are a hindrance to Romanizing the Church. Bishop Gore, of England, a leader in the negotiations at Malines, Belgium, for uniting the English with the Roman Catholic Church, has stated that all his party needs is to secure Reservation and to be rid of the Articles.

**Alleged Reasons for Suppressing the Articles.**

The pretended reason for burying the Articles is that they are obsolete, that they have gone out of use.

We know, however, that the teachings of the Articles on the Sacraments, Transubstantiation and the Mass are not out of date. They are believed by the great mass of Protestant Christians everywhere.

The real reason why the Anglo-Catholics wish to suppress the Articles is exactly and precisely because they are not obsolete. They denounce and condemn the very doctrines which this party is trying to foist upon the Church. They stand solidly athwart the path of these aggressors, who for this very reason are striving to thrust them aside. They are no more obsolete than when they were framed nearly four centuries ago. The Anglo-Catholics have given them a new vitality, have made them a living need in the Church today. They are once more, as in the sixteenth century, a defense and bulwark of the Primitive and Protestant faith as against Romanism.

**The Real Issue Stated.**

In order to lull the suspicions of the laity, until it is too late to save the Protestant faith of the Church, some of the Anglo-Catholics assert that only unessential doctrines are involved in this controversy. If that is true, why do they labor so zealously to force these doctrines on the Church? Why do they cause strife and heartburning in many parishes, which formerly were at peace? Why do they imperil the unity of the Church? Why do they violate their ordination vows, in order to teach what they say is trivial and unimportant?

**The truth is that the question at issue is no trivial controversy between hair-splitting theologians. The issue is as broad as the difference between despotism and liberty, between progress and reaction, between an advance to higher and nobler conceptions of religion and reversion to those which are primitive and barbarous. The true son of the Church aims to keep his Church loyal to the simple teachings of Christ. The Anglo-Catholic aims to drag it back to the crassly paganized Christianity of the Middle Ages, with its magic, fetichism, polytheism and idolatry. This difference in aim is much more than a hair-splitting controversy over meaningless questions of theology.**

# THE SURRENDERED LIFE---IN CHRIST

## Conducted By Rev. Frank Cox

WE have accomplished so much through science that some careless thinkers have made incautious and erroneous statements about the possibilities of science. The Labor Sunday message of the Federal Council of the Churches of Christ in America fell into that ditch. It said, "There is every reason to believe that science can now adopt social ideas as specifications of a great task to be accomplished for humanity and to proceed by scientific method to assist in evolving a new industrial order, which shall be increasingly characterized by righteousness and peace". The name of Christ is not mentioned in the whole paper. Whatever the hazy sentence above quoted may mean, it seems as though the writer intended to thrust upon science the task of creating a new world. Some think that it shows great sympathy with science to mention the word with sufficient frequency during your discourse. Very much like the mob at Ephesus who howled for two hours, "Great is Diana of the Ephesians".

No doubt, Diana was great, in the field of art, let us say, but she was useless in religion. The mob did not realize this, and their din drowned the voice of wisdom. Science has done a mighty service for mankind, but the mob of pseudo-scientists are concealing wisdom. The writer made two serious blunders.

First, he blundered as to the work of science. He mentioned correctly the triumphs of the aeroplane and the radio, and from them deduces possible scientific triumphs in social welfare. What connection is there between an aeroplane and social ideals? Does the fact that a man can construct an aeroplane fit him to be a prophet?

The field of science is the material order. Its triumphs are in the mechanical field. It rigorously excludes any reference to life. That is no fault, but rather a fact that enables it to do its appointed work. In that field it does well, and when these well-meaning but ill-advised devotees urge it to step into the field of life, it must refuse, for it would be suicide for it to accept. Her true friends are those who are satisfied to keep her strictly to her appointed tasks.

Science, dealing with the material, is unmoral. The aeroplane that the writer mentions so blithely, can be used to foster trade, but it can be and has been used to make war even more like hell. So with all the inventions of science, she can forge machines but she cannot compel men to use them properly.

Next, he blundered as to the scientific method. He thinks that by the "scientific method" a new industrial order will arise, but what of that method? The field being the material, the method is mechanical. The test tube, the microscope or the telescope are the scientific instruments. Who is foolish enough to think that morality can be examined under a microscope, or determined by a test tube, except those foolish mortals who think that it dwells in the glands? Will any one hold that Isaiah would have seen any more deeply with a telescope? Would Christ have done greater things had He walked about Palestine with a miroscone in His hands? I do not mean to belittle those things in their places, but we must clear up hazy thinking.

No. No. Advance comes through other methods. The heart is the arbiter of ethics, and God alone can change the heart. The prophet and the saint are the true leaders of moral progress. Surrender to Christ and the preaching of the Gospel will do what vague and vain appeals to science, so-called, will never do in the moral and social realm.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart" (Ps. 119:11).

This week the following verse was submitted by Mrs. W. Strother Jones, of Red Bank:

". . . I will trust, and not be afraid . . ."—Isa. 12:2.

Who will send one from the far-away places, as well as very near us?

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I have grounded my preaching on the literal word—"He that pleases may follow; he that will not may stay. . . ."

No greater mischief can happen to a Christian people than to have God's Word taken from them or falsified, so that they no longer have it pure and clear. God grant we and our descendants be not witnesses to such a calamity. —Martin Luther.

# FAMILY PRAYERS

## Collected by J. L. W.

**Morning II.**

O God, our Father Almighty, the Protector of all who trust in Thee, our light and our salvation, we humbly thank Thee for Thy loving-kindness during the past night; that Thou hast kept us from harm, refreshed us with sleep, and brought us to another morning in safety and health and comfort.

We pray that Thy continual pity may forever help and defend us. Remember not our offenses and sins, but make us to be conscious of our helplessness and ignorance, and of the dangers and temptations that surround us. Let Thy strength be made perfect in our weakness. Let Thy fatherly hand be always over us and Thy Holy Spirit always with us, and so lead us and guide us through this world that after a life of humble and faithful service we may be received to Thy kingdom in heaven.

Prepare us now, we beseech Thee, for all the duties and trials that are before us this day. Let the words of our mouths and the meditations of our hearts be acceptable to Thee. Let us at all times feel Thy fear and lean upon Thy strength. Save us from false principles and self-deceit. Cleanse our hearts from pride and selfishness, from resentment and ill will, and from covetousness and worldliness, and from all respect of persons and self-seeking. Keep us from carelessness and self-indulgence, and from indifference and sloth, from idleness and vanity. Let Thy wisdom rule in our souls, and keep us from restlessness, impatience and haste.

Gird up the loins of our minds, enlighten our eyes and give us a right judgment in all things. Make us wise and prudent and just in our councils, diligent, earnest and faithful in our work, gentle and kind and considerate and sincere in our walk and conversation.

We commit to Thee all our hopes and desires, our enterprises and plans, our purposes and designs. And we would lay before Thee all our cares and fears, our burdens and troubles, our trusts and responsibilities. Let Thy fatherly wisdom determine all that concerns us, and let us, with loving confidence, accept all Thy dispensations. Sustain us under Thy discipline. Let Thy work appear unto Thy servants, and Thy glory unto their children. Take care of the interests of all who rely on us. Let our whole lives bear witness to Thy goodness and righteousness and truth. Make our children dutiful and teachable, modest and well-behaved, to keep Thy way and do justice and judgment.

Protect and bless all our dear relatives and friends, and gather them and keep them in Thy fold.

Incline the hearts of Thy servants to keep Thy laws and love Thy promises.

Order the affairs of our country for the good of Thy Church, the safety, honor and welfare of Thy people.

Pity the poor, the sick and the afflicted, and give them comfort and relief.

Have mercy on all mankind, and hasten the coming of Thy kingdom.

We ask all for Jesus Christ's sake.

Our Father, etc.

# WE BELIEVE THAT THOU SHALT COME

## By Kenneth Mackenzie

**II.**

In approaching the discussion of our Lord's predicted return to the earth, several avenues are opened to us. Problems of the world's unrest, governmental complexities, the wave of crime, the decline of Christian faith, the emphasis of the Word of God upon this truth. We may select the last as most fitting, awaiting further space for the others, which are by no means negligible. As a matter of calculation, one verse in twenty-two and a half of the New Testament deals with this "blessed hope". By way of introduction we stand before the pronouncement (Rev. 19:10).

The Testimony of Jesus is the Spirit of Prophecy, with a reverent acknowledgment of its superlative challenge to our thought and dedication.

All through His life He appealed to the Scriptures of the Old Testament concerning Himself, His mission and destiny. And we must contend that His biographers could not have devised this adaptation by any self-imposed initiative. For it was not in them to so neatly fit these prefigurations into a life they confessedly did not understand. Certainly there was quite enough in His full and wonderful career to engage their zeal in setting forth His ministry and teachings without encumbering the record with so minute details of vaticination as we find in the Gospels. And the writings of the great apostle are intinctured with this conviction of fulfilled prophecy. Indeed, as we come to know our Lord (John 17:3) through a devout contemplation of His Word, we bow in humble teachableness for a further understanding of this alluring mystery. As he could confound His adversaries with the ultimatum,

**"Before Abraham Was I Am",**

we stand with Him in the full assurance that the Jehovah of the Old Testament is the Redeemer of the New. Our hearts are pained when we hear that Sovereign Being derided as "a bloody tribal god". It was He who stood by Abraham in that memorable incident preceding the destruction of Sodom (Gen. 18:17-33), who met and blessed Jacob (Gen. 32:24-32), who appeared to Moses as the I Am of the Ages (Ex. 3:14), who was to the Israelites both meat and drink (Deut. 8:3; 1 Cor. 10:3, 4), who commissioned Joshua (Josh. 1:1-9), who bestowed upon Gideon the benediction of peace (Judges 6:23), who accepted the offering of Manoah and his wife (Judges 12:23), who was the source and center of the mesasges of all the prophets (Luke 24:27, 44-48).

And this attitude of embodiment of all that the prophets had spoken (Luke 1:70), was not assumed by Him in any pretentious show. He acted as though it were the most natural sequence of His being, and His disciples so understood it. Meretricious accessories were utterly absent from any mention of His eternal past. Now, if we are prepared to accept His at-homedness in the sphere of prophecy, we must allow that His cogent predictions regarding the truth He came to declare, the overmastering fruitage of His rejection, His future conquests and the benign reign upon the earth of which He should be the cynosure, are all worthy of acceptance on their face value. Else, a stubborn denial or an indifferent state of mind must possess the individual who faces this problem. If He warmly endorsed the Old Testament which so uniquely dove-tailed with the events of His matchless life (John 5:39), why not accord to Him the authority to pierce the long-drawn perspective of the coming ages and signify the plan of God for the earth? Is not simple faith in these unfoldings of the divine purpose more consistent, more to be commended than a refined skepticism which relegates the entire prophetical order of the Scriptures to the scrap-heap of intolerant unbelief? If there are over seventy passages which touch upon His earth-life, voiced centuries ere He came; if He Himself calmly predicted both the destruction of Jerusalem and with it the preservation of the Jewish race, both of which are established by history, who shall presume to define the limits beyond which exultant faith may not pass?

**The Mind of God in Prophecy**

is essentially united to our study. We are not required to invent any system. Artless and sincere are the writers who unfold to us the range of intention resident in the thought of Deity for the fulfilment of a design both accurate and beneficent. St. Peter, in describing the Transfiguration, urges that the "more sure word of prophecy" will confirm the hope of the coming glory of the King, whose majesty he had beheld in the Holy Mount (2 Pet. 1:16-21). We have the alluring promise of Ps. 25:14, "The secret of the Lord is with those who revere Him; and He will show them His covenant". A secret is mostly involved in what is going to happen. Further, it is not for all; else, it would cease to be a secret; nor yet is it to be utterly hidden. To a few, chosen and dependent, the secret is to be revealed. We must be warned that pride of intellect, the scorn of scholarship, the sneer of unbelief may not stand within the sacred precincts of this holy revealing. It is to babes that our Lord anticipated this high calling (Matt. 11:25-27). Upon those who are surrendered to the Holy Spirit for enlightenment, this unmerited distinction is conferred; for His office is to search all things, yea, the deep things of God (1 Cor. 2:9, 10).

If we are fools in thus appropriating our Father's provision for us, so be it. We are in good company (2 Cor.

11:16; 12:11). If the "foolishness of preaching" is to be the salvation of the world (and there is but one message that can possibly embrace this preaching), then by the grace of the Lord we shall believe all that the prophets have spoken and enter with Him the holy realm of comprehension of the infinite mystery of our Father's plan for the ages (1 Cor. 1:21; Eph. 3:2-12). A benediction is pronounced upon all who seek to apply prophecy to spiritual aims and culture:

**"Blessed Is He That Readeth and They That Hear** the words of this prophecy and keep those things that are written therein" (Rev. 1:3).

There are three classes of believers: First, those who stand upon the settled facts of redemption, the incarnation, the cross, the resurrection, the ascension. They are secure in their confidence of His accomplished work in their behalf. Like the children of Israel in the land of Egypt, abiding in their habitations, knowing that compliance with the divine command will insure them immunity from the predicted plague. But they so remain. They have no disposition to seek deeper things. They represent the great mass of Christians. Then, another and more advanced class long to find God in their daily life. They no longer say prayers; but really talk with God in a heart-hunger to experience His manifestations of love and care in their perplexities and burdens, their sorrows and their joys. But if they have gone thus far in their walk with Him, they will not rest content with what He may do for them. If they have gotten out of the Egypt estate and into the desert life with its vicissitudes and constant needs, they will courageously go all the way across the Jordan into the land of conquest and full enlightenment. They graduate from the seeking of things; they yearn for Himself (Ps. 63:1-3; Phil. 1:21). Then, with this growing knowledge of Himself, comes the deeper cherishing to learn all He would teach us of His thought for the fulfilment of His cherished purposes for a world that needs and calls, all unconsciously, for Him.

So may conclude this study with David's heart-cry, "Show me Thy ways, O Lord; teach me Thy paths; lead me in Thy truth; for Thou art the God of my salvation; on Thee do I wait all the day long" (Ps. 25:4, 5).

# NOTES ON THE BOOK OF COMMON PRAYER

## W. F. Bumsted

**The Holy Communion—Or the Lord's Supper.**

In this article it is proposed to show the development of the Lord's Supper from the Institution to the last material or Liturgy—that the reformers had to work with—in compiling our own service.

We must therefore begin with the Institution as it is recorded in St. Matthew 26:26-28, St. Mark 14:22-24, St. Luke 22:19-20, St. Paul, 1 Cor. 11:23-26.

St. Matthew says: "Jesus took bread and blessed and brake it: and He gave to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks and gave to them, saying, Drink ye all of it, for this is My blood of the covenant, which is shed for many unto remission of sins."

It was from these words that the apostles took their command to break bread as a solemn service in fellowship and in the breaking of bread and prayers.

From St. Paul we gather the thought that it was to show our Lord's death till He come again.

This was a representation of the sacrifice of our Lord, and is thus called by Justin Martyr in 150.

We find thus in reading, that the service was a common one at least weekly. We find also that it was a social meal or love feast—although this latter aspect of it is not mentioned after 200 A. D.

The first reference we have actually to the Liturgy is given by Pliny, who, writing as a pagan governor, sent from his province of Bithynia the following account to the Emperor Trajan about the year 112 A. D.:

"They maintained that all their fault or error was this: That they had been accustomed on a fixed day to meet before dawn and sing antiphonally a hymn to Christ as to a god; and they bound themselves by a solemn pledge, not for any crime, but to abstain from theft, brigandage and adultery, to keep their word, and not to refuse to restore a deposit when demanded. After this was done they dispersed and assembled again to share a common meal of innocent food; and even this, they said, they had given up after I had issued the edict by which, in accordance with your instructions, I prohibited the existence of clubs."

The next mention of a Liturgy is taken from the "Didache", or Teachings of the Twelve Apostles, and dates about the year 100, although some place it much later. Its wording is as follows:

"But concerning the thanksgiving (eucharistias) thus thank; first concerning the cup: We thank Thee, O our Father, for the holy vine of David Thy servant, which Thou hast made known to us by Jesus Thy servant; to Thee be the glory for ever. And concerning the fragment: We thank Thee, O our Father, for the life and the knowledge which Thou hast made known to us by Jesus Thy servant; to Thee be the glory for ever. As was this fragment once scattered over the mountains and became gathered into one, so may Thy Church be gathered from the ends of the earth into Thy kingdom; for Thine is the glory and power by Jesus Christ forever. And let no one eat or drink from your Eucharist, but those who have been baptized into the name of the Lord; for concerning this the Lord has said: Give not that which is holy to the dogs.

And after being filled thus give thanks: We thank Thee, O Holy Father, for Thy holy name. Thou hast given both food and drink to men for enjoyment that they may thank Thee, but to us Thou hast given spiritual food and drink and life eternal through Thy Son for all good things we thank Thee. If any one is holy, let him come; if any one is not, let him repent; Maranatha. Amen.

And on each Lord's day, when assembled together, break bread and give thanks, after you have confessed your transgressions in order that your sacrifice may be pure, but let none that hath strife with his comrade come together with you until they be reconciled, that your sacrifice be not defiled."

Thus we have mention of an early communion service, providing both bread and wine; and in connection with the above accounts there has lately come to light a picture from the catacombs in Rome dated between 100 and 150 A. D. It is in the catacomb of St. Priscilla. It is entitled the "Breaking of Bread". A Bishop or President (clad in the Pallium of rank as well as the tunic) sits, in the act of breaking bread, at one end of the table. Around him are grouped five men wearing tunics only, and one woman. The table is covered with a linen cloth and on it is a two-handled chalice, a plate with five loaves, and a plate with two fishes, the usual symbol of the age for Christ. This picture shows us definitely the method of actually celebrating the Eucharist.

The next mention is that of Justin Mally, and, as in the previous article on Morning and Evening Prayer, here given as an example of a Liturgy.

All of the Liturgies were probably never put in writing, each Bishop using the Liturgy as he had had it passed to him.

In connection with the date of the first written Liturgy, there has been translated by the late Bishop of Salisbury, Dr. Wadsworth, a Collection of Prayers of Serapion, an Egyptian Bishop, who was a friend of Athanasius, and this is dated 350 A. D. In Dr. Wadsworth's book he gives us The Anaphora of Serapion, with The Preface, The Sanctus, The Eucharistical Prayer, which has The Oblation, Narrative of Institution, The Consecration, The Intercession.

These all show a remarkable likeness to their respective portions in our own service today.

By the sixth century there had grown up a fixed service with imposing ritual in various parts of the Church.

Two of them, the Roman and the Gallican, are in particular of interest to us, for it was the Gallican that St. Augustine found in England in 596. It was the Gallican services that Columba and the Irish missionaries introduced into Scotland and England.

This rite has survived only in the Milanese rite of North Italy and in the Mozarabic rite in Spain. There are no complete copies of the Gallican Liturgy extant, but by piecing together the fragments obtainable a very fair knowledge of it can be obtained.

But it had considerable influence in the middle ages, and the Roman rite itself borrowed some of its form and ceremony from it.

When the countries of England, Scotland, Ireland, France and Spain gave up their Gallican rite for the Roman Liturgy, they retained a certain portion of it, and so thus down to the Reformation some of its usages were found in the ceremonial. Out of this combination then of the old Gallican and the Roman rite of Augustine arose several local varieties or uses, the best known being that of Salisbury or Sarum.

This Sarum use had, as did all the other ancient Liturgies, two main divisions:

(i) The ordinary—or variable portion.

(ii) The Canon of the Mass—or fixed portion.

Thus (ordinary or variable part):

1. An invocation of the Holy Ghost.
2. Collect for Purity.
3. Psalm 53.
4. Lord have mercy, Christ have mercy, etc.
5. Introit, hymn sung going from vestry to choir.
6. Confession, absolution, kiss of peace and offering of incense.
7. Gloria in Excelsis.
8. Collect, Epistle and Gospel.
9. Nicene Creed, with hymns called Graduals and Sequences.
10. Offertory, followed by Oblation of Holy Elements.
11. Invitation, Lift up your hearts.
12. Thanksgiving, It is very meet, etc., with proper preface.

**Canon Proper**—Fixed Part.

1. A long prayer, combining the Prayer for Church Militant, Consecration Prayer, First Thanksgiving.
2. Lord's Prayer and Angus Dei.
3. Insertion of portion of bread in chalice.
4. Prayers preparatory to reception.
5. The communion, preceded by exhortation.
6. A concluding Thanksgiving Collect and Blessing.

This, then, was the final "use" that the Reformers had to remodel and reconstruct. To build a service in English for the people and the priest, to remove the corrupt ceremonial that had crept in and yet to retain its structure, how well they did their work can be seen when we examine the Liturgy of 1549, Roman in Thought to a certain extent, but still the first effort at an Anglican composition, and compare this book to that of 1552, Protestant in Thought and Word, and practically the same as the book in use in England today.

# Book Reviews

STUDIES IN NEW TESTAMENT CHRISTIANITY. By George A. Barton, Ph. D., D. D., LL. D. University of Pennsylvania Press, Philadelphia. Price $2.00.

This is a thorough study of first century Christianity. It will repay a careful reading. In the first chapter the author overturns many accepted ideas concerning the fulfilment of prophecy. But one will have to forgive that in exchange for a better understanding of the Old Testament.

One could hardly do justice to the other six chapters in a short review—The Person of Christ; God; Sin; The Death of Christ; The Eucharist; The Christian Life. They are much too compact for that and deserve a careful examination by those who are willing to benefit from the painstaking study of an earnest scholar.

A few sentences: "To have the 'mind of Christ' we must study his own words long and lovingly." The name Lord was sacred because it was believed to sum up in itself the attributes of God. "In using it, St. Paul was saying as emphatically as a Jew could that God had given Christ that which he had denied to Adam, equality with Himself."

Jesus speaks of God as the Father of mankind. "The Father whom Jesus knew so intimately and of whose presence He was so conscious was a loving Father."

By many utterances "our Lord makes two things very clear—he regards sin as committed in the heart; it is in good degree a matter of the inward life".

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but might have everlasting life." "The fact is the heart of the new covenant, and that covenant is attested by our Lord's life's blood." "The real gospel of St. Paul . . . was his doctrine of the mystic union of Christ and the believer. . . . More than a doctrine, it was a living experience."

When Jesus directed His disciples to "do this in remembrance of me", "there is no hint that the repetition was a repetition of the sacrifice; it was only a memorial that a sacrifice had once been offered. To interpret our Lord's words to mean more than this is to read into them that which is not there."

The climax is in the last chapter—The Christian Life. To St. Paul faith was the response of the soul to the love of God magnified in Christ; it was instinctive and unpremeditated. It was a sort of glorified love. It resulted in such union with Christ that the believer became identified with his Master.

**R. R. C.**

INSPIRATION, HISTORY, THEORIES AND FACTS. William Albert Ericson. American Tract Society, New York. Price, $1.50.

The writer has given a very clear and useful book on the doctrine of the inspiration of the Bible. It is written in a style that will render it useful to the average student of the Scriptures. It is fitted for today, when the average reader of the Bible is apt to be confused by the various theories of inspiration, too many of them lowering the Bible teaching on the subject.

In the chapter on the history of the doctrine he gives the teaching of many of the fathers and some of the later authorities on the subject. He quotes selected passages from these writers so that the reader may have their words before him for reference.

He wisely avoids human theories on the subject of inspiration, but after describing several theories that have been suggested, he gives briefly their strong or weak points and then goes to the Bible itself for a word that will describe the unique nature of the Book. From 2 Timothy 3:16 he takes the word "Theopneustos"—God—breathed, this word he believes sums up all the true theories of inspiration.

A final chapter examines some of the alleged discrepancies that unbelievers urge against the Bible, and provides excellent answers for the use of the worker. The book will serve well its purpose, namely, to strengthen the faith of its readers, and to cause them to believe more implicitly in the inspired Word of God.

**F. C.**

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

### GENESIS (Continued).

**Individual Application of the Seven Men.**

**Adam,** as the head of the race, is a type of Christ, the Head of the new race of believers (Rom. 5:14; 2 Cor. 5:17).

The first Adam followed his own natural desires and was defeated. The second Adam trusted and obeyed the Word of God and overcame the enemy (Ps. 8:2; 1 John 5:4).

Every one of Adam's race is tempted like the first man and like the second Man in all three points—the lust of the flesh, the lust of the eye, and the pride of life (Gen. 3:6; Luke 4:1-12; 1 John 2:16; Heb. 4:15).

Every one who will believe and obey God's Word, like Christ, when tempted, will overcome through Him (Rom. 8:37).

All who believe the Word of God concerning the person and work of the Redeemer will, like Adam, wear the garments of salvation (Heb. 4:13; Isa. 1:18; 61:10).

**Abel** is a type of the One whose "blood speaketh better things" (Heb. 12:24; 11:4).

In Abel we have a picture of the spiritual man, who learns the meaning of the cross in his separation from sin and the world, and who in Seth, as "the seed in his stead", was made fruitful in the power of the resurrection life (Rom. 6:11; 7:4; 8:13; Phil. 3:10).

**Noah,** as one who was expected to remove the curse, is a figure of Christ, who was made a curse for us (Gal. 3:13; 2 Cor. 5:21).

Like Noah in the ark, believers in Christ have been brought safely through the waters of judgment into the enjoyment of newness of life (John 5:24; Rom. 6:4; Ps. 42:7; Eph. 1:3; Col. 3:1-3).

**Abraham,** through faith and obedience enjoying friendship with God, points to Christ who, by faith, left His place in glory and lived and died for us on earth, in order that promised blessing might be ours (Heb. 11:8-19; 12:2;

Phil. 2:5-8; 2 Cor. 1:20; 8-9; Gal. 3:14-16).

If we, like Abraham, walk by faith and not by sight, we will enjoy the friendship of God, and our lives will be made fruitful in blessing to others (2 Cor. 5:7; John 7:37-39; 15:1-16).

**Isaac,** the son of promise, is a type of Christ, the promised Seed and Heir of all, offered as a sacrifice, who will receive His Bride and enjoy His blessings in the heavenlies (Gal. 3:16; John 16:15; Heb. 1:2; 1 Thess. 4:13-18).

Children of promise, as Isaac was, it is our privilege to enjoy now by faith God's blessings in Christ in the heavenlies, and when we are caught up to be with Christ we will enjoy them by sight (Eph. 1:3-14; 1 Pet. 1:4; 1 Cor. 13:12; Gal. 4:28).

**Jacob** is a type of Christ, who learned obedience by the things He suffered (Heb. 5:7, 8; 2:10).

Not until the self-will is crucified in us, as in Jacob, will we receive by faith the blessing of God and be made a blessing (Rom. 7:18-25; 8:1-4; Gal. 2:20).

**Joseph** prefigures Christ, God's well beloved Son, hated by His brethren, suffered in service for others, but is now exalted next to the One on the throne, and is the Saviour of all who will believe, and will yet succor His brethren (Matt. 3:17; 27:18; 1 Pet. 3:18; Phil. 2:9-11; Eph. 2:6, 8, 9; Jer. 30:7).

**Dispensational Application of the Seven Men.**

**Adam.** Like him, all who believed with promise of Gen. 3:15, from Adam to Noah, became children of light, while all the unbelieving ones were children of darkness (Gen. 4:16-24; 4:25 to 5:22; 1 Thess. 5:5).

**Abel,** hated and killed by Cain, a city builder, pictures the believing souls hunted by the mighty Nimrod, the builder of a city and tower, in the age from Noah to Abraham (Gen. 10:8-10; 11:1-9).

Abel also foreshadows the remnant of Israel, hated and persecuted by the Anti-Christ during the great Tribulation (Rev. 7:1-8; 12:14-17).

**Noah,** passing through judgment into a renewed earth, points to Israel passing through the judgment into Canaan, the place of blessing, and to the remnant of Israel brought through the judgments of the Tribulation into the Millennial earth (Ex. 7:14; Josh. 1-3; Isa. 26:20, 21; 61:2, 3; Rev. 14:1-5; Jer. 30:7).

**Abraham,** blessed and made a blessing, typifies Israel in Canaan, from Moses to Christ, and also in the "age to come" when, in the land, enjoying the fulness of God's blessing, they will be made a world-wide blessing (Gen. 12:1-3; 22:17, 18; Isa. 27:6; 61:4-11).

**Isaac,** promised son and heir enjoying his possessions, figures God's Son and sons from Pentecost to the rapture, called to enjoy God's blessings in the heavenlies (Eph. 1:3-23; 2:5, 6; Heb. 4:9, 10; 10:12, 13).

**Jacob,** brought through discipline, trial and suffering to the place of dependence upon God, is a type of his sons, the Jewish remnant, sorely tried in the great Tribulation, and brought to the place of dependence upon God, blessed and made a blessing (Jer. 30:7; 31:31-34; Ps. 85:7-13).

**Joseph,** through humiliation and exaltation, made a ruler and a saviour of his brethren, represents the Humbled One exalted and ruling as the Saviour of all the believing ones of Israel and the nations during the Millennium (Phil. 2:8-11; Rom. 11:26; 9:8).

# Letters to the Editor

***In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.***

***No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.***

## RESIGNED TO A RESIGNATION.

"Faithful are the wounds of a friend", and as melody are the moans of an adversary. The following letter is one of the most gratifying received at this office in a long while:

**Church of the Messiah,**

**Harford Road and White Avenue,**

**Baltimore, Maryland.**

September 18, 1928.

Mr. Langbourne Meade Williams,
Owner, "Southern Churchman",
Richmond, Virginia.

My Dear Mr. Williams:

I have been questioning for some time the ethics of the situation in which, unwittingly, I find myself. Is it right for a man to be the Diocesan correspondent for a Church paper when he so heartily disagrees with the editorial policy of said paper that he thinks the Episcopal Church would be healthier and more Christian if the paper, under the present management, were eradicated from every home? I have known the "Southern Churchman" from my youth up; it was one of the influences in my Christian education. Perhaps that is why I feel it so bitterly, now that its present position disgraces its noble traditions.

Please understand me. I believe absolutely in free speech and a free press. You have a perfect right to be the most bigoted fundamentalist and to spread your propaganda by whatever honorable means your personal financial condition warrants, though I think it is very bad in principle that any one man should have absolute control of a paper which supposedly represents the viewpoint of the Episcopal Church. What I object to most strenuously is the method by which you are spreading this progaganda. I consider many of your editorials and articles ungentlemanly and un-Christian. Your last editorial under date of September 15th, entitled, "A Preach Who Puzzles", being a personal attack on an honored clergyman of this Church, has reached the depths of blatant discourtesy and unbrotherliness, unworthy of any Christian Southern gentlemen, and has finally decided the point of ethics which I mention.

Kindly take notice that henceforth you will receive no correspondence from the Diocese of Maryland from my pen. I should appreciate having this resignation from several years of service as your correspondent published in your letter column in order that it may be perfectly clear to your constituency why one of your correspondents is withdrawing.

Very truly yours,

(Sgd.) JAMES A. MITCHELL, Rector.

P. S. I am sending a carbon of this letter of resignation to the Bishop of Maryland.

Letters received by the Southern Churchman almost daily from real scholars and sincere believers in the Holy Scriptures and the Book of Common Prayer, warmly commending its policies and utterances are very encouraging and always comforting and welcome. **Obvious loss of temper by an obvious opponent is a priceless compliment. It is surrender all the more complete because ungraceful and ungracious. The hurling of harmless insult at victors is the traditional vengeance of the hopelessly and helplessly vanquished fleeing the field.**

It is a plainly fair inference that Mr. Mitchell, writer of the above letter, could find no facts and devise no argument for defence of his friends and allies of the Baptist and quasi Protestant Episcopal churches who were rebuked by the Southern Churchman **for public sneering at the Holy Scriptures and the laws of our Church** requiring them to be read at every service. Consequently, he separates from us, shouting a little shower of accusation, epithet and ugly conduct and wishes for the eradication of the Southern Churchman from every home. In this wish we hope and believe every unbeliever, half believer, three-fourths believer, Modernist and Unitarian and pseudo Romanist and spreader of confusion will unite.

Mr. Mitchell's resignation as correspondent of the Southern Churchman for the Diocese of Maryland is accepted gratefully. He goes on his way accompanied by our cordial hope that the clear light of the early Christian education he acquired from the Southern Churchman may break presently through the fogs now apparently enveloping his understanding. Heresies and treasons are not new in the history of the Church. They have developed from time to time from diligent vociferations of vain and shallow men, sometimes misleading really valuable men; but always they have vanished and our Church has stood serene and secure on her old foundations. So, by the mercy and guidance of God, it will be, and the gates of Hell cannot prevail against it.

The Southern Churchman will continue to appear regularly every week, as hitherto, **notwithstanding the disappearance and defection of Mr. Mitchell.** It is reassuring to know that in the Diocese of Maryland there remain

some most excellent, even if bigoted, churchmen and churchwomen properly classed as Fundamentalists. The Southern Churchman, undismayed, will continue to uphold the timehonored, time tried, doctrines and teachings of the Protestant Episcopal Church, on which the Church was built, with which it has done its glorious, beautiful and holy work, with which it will continue to live and grow and do. **Demands that persons who at heart are Unitarians or Roman Catholics shall cease from pretending to be members of ministers of the Protestant Episcopal Church will be repeated frequently by us.**

Despite the clamors of the vulgar and the vain, the babblings of the foolish and occasional wanderings of the well meaning among us, the great body of our membership is now, as always it has been, loyal to the old, simple, plain, clear faith. **Forf these and to these the Southern Churchman will continue to speak even after extermination, excommunication and eradication from the home and system of the Rev. James A. Mitchell, and the perambulating meandering peregrinations of the mental gymnasts will not divert us from the main line of simple faith in the Christian's plan of eternal salvation as set forth in our infallible Bible, which is the sacred inspired word of God.**

**L. M. Williams.**

## PENNSYLVANIA CLERGYMEN.

Mr. Editor:

The colleges and universities are about to open, and many young men and women who have grown up in the Church will be leaving home to attend them. These young people will come under new, and sometimes non-Christian influences, which will greatly affect their whole lives. It is of the greatest importance, both for them and for the Church, that they should not drift away from the practice of religion.

The clergy of Parishes from which students are leaving for college within the Diocese of Pennsylvania can be of great assistance if they will send notice of the names and addresses, and, if possible, of the department of the colleges in which the student will be enrolled, to the Rev. J. K. Shryock, Chairman on Student Work, the Church House, 202 S. 19th St., Philadelphia, Pa.

**J. K. Shryock.**

## FARMERS!

September 14, 1928.

Mr. Editor:

I was in the country a few days ago and some of the farmers were telling me that there was very little sale, if any, for their apples, potatoes, etc. Yet, they are asking us here in Richmond four dollars a barrel for apples and two dollars a bushel for potatoes.

We have over one hundred children to feed three times a day, and we are greatly in need of anything that grows on a farm, such as cabbage, potatoes, apples and all other vegetables and fruits. Since I was told that these things were rotting in the field, I am writing to ask if you will not do us the very great kindness to say that we are terribly pressed for funds, and with such prices as quoted above, I feel that we have friends, who, reading your valued paper, will be glad to send us something if they knew we would pay the freight on same, which we shall gladly do. Will you also ask them to send us a post card at the same time so that we may be on the look-out for this greatly needed food?

With over one hundred children and winter coming on, we need everything to help us take care of them. Also, there are hundreds of others needing to come in us at this time. We also need good homes for these children where they may be received and become a part of the home and a joy to the hearts of the people. There is no greater service in the world than this of taking care of our own Virginia white children.

**C. E. Pleasants,**
General Secretary of Finance, Children's Home Society of Virginia.
301 E. Grace St., Room 910.

N. B. Address all contributions to Children's Home Society of Virginia, Fourqurean Lane, Richmond, Virginia.

## LIGHT CLOTHING NEEDED.

Mr. Editor:

In answer to our inquiry to Bishop Colmore as to what he most needed immediately to meet the emergency in Porto Rico, a cable was recieved today saying there is great need for light clothing and cotton blankets to supply families of our Porto Rican congregations.

The American Red Cross will, of course, care for the great bulk of the Porto Rican population. The Bishop desires to give immediate relief to some of our own Church people.

On September 22nd we shipped one thousand cotton blankets to San Juan.

If there are any friends of Porto Rico who want to send a new cotton blanket or a used blanket in good condition, such packages may be mailed directly to the Rt. Rev. C. B. Colmore, D. D., Box 1115, San Juan, Porto Rico. Packages of light clothing for men, women and children of all ages, may be mailed to the same address.

Careful attention should be given to the Bishop's request for **light clothing.** No woolens of any kind are needed.

The Department of Missions will gratefully appreciate co-operation in providing what is needed, whether by gifts of clothing or blankets. or gifts of money.

Sincerely yours,

**John W. Wood.**

JWW:M.

# Church Intelligence

**Porto Rico Bulletins Nos. 3, 4 and 5.**

September 18, 1928.

Bishop Ferrando cables today as follows:

"Unable communicate with Bishop Colmore in St. Croix. All communications entirely cut off with Porto Rico. Roads in neighborhood of Suebrada Limon are now impassable, owing to rains. Fallen trees should be removed in order to save coffee crop. Chapel and residence at Penueles totally destroyed."

Bishop Ferrando expects to sail for the United States this week.

Miss Ellen T. Hicks cables:

"Board of Directors of St. Luke's Hospital advise my sailing this week."

It is not certain, however, that Miss Hicks will carry out this plan, although she hopes to be at the General Convention.

Rev. K. O. Miller and family arrived in New York on September 17, having left San Juan just before the hurricane struck the island.

September 19, 1928.

Bishop Colmore cables September 19 as follows:

"Returned to San Juan September 18. All our missionaries are safe. Church property in St. Croix damaged to estimated extent of $3,000. No damage in St. Thomas.

"In San Juan, St. Luke's Church, the Bishop's house badly damaged, and residence and personal effects Rev. Esteban Reus Garcia total loss."

At the Bishop's request, money has been cabled to Bishop Ferrando and Rev. P. D. Locke at Ponce, Rev. F. A. Saylor at Mayaguez and Rev. Hubert Pigott and Rev. E. A. Anson, of St. Croix, for emergency relief.

Rev. F. A. Saylor cables from Mayaguez, September 19:

"Storm did much damage. Repairs on property in progress, but not completed. Please accept our thanks for authorization to make repairs to the extent of $350 in accordance with our first cable."

September 22, 1928.

Bishop Colmore cables in answer to our inquiry as to what he most needs at present, as follows:

"In great need of light clothing and cotton blankets for members of our native congregations. Money also needed to rebuild native houses."

One thousand cotton blankets have been purchased and shipped on the steamer leaving New York September 22. Friends desiring to add to the number might send single cotton blankets by mail to the Rt. Rev. C. B. Colmore, Box 1115, San Juan, Porto Rico. Those who desire to help pay for blankets already forwarded may do so at the rate of one dollar apiece, which will include cost and shipping charges.

Packages of light clothing for men, women and children can be mailed to Bishop Colmore at the above address. No woolen clothes are needed.

The American Red Cross will presumably provide funds to assist the Porto Rican people in rebuilding their homes.

In a second cable Bishop Colmore says:

"Damage at Ponce approximately $2,000. in addition to the total loss of St. Luke's Hospital. Miss Hicks sailed for New York September 21.

Mr. Valentine, at Quebrada Limon, cables as follows:

"Two hundred dollars needed to clear the coffee fields from hurricane debris and save coffee crop. Cost of rebuilding chapel and residence at Penueles, $1,500. Bishop Ferrando now on his way to New York."

Mr. Valentine has been authorized to expend $200 in saving the coffee crop.

JOHN W. WOOD.

### The Brotherhood of St. Andrew.

The Brotherhood of St. Andrew Convention, which precedes the General Convention, will have among its many splendid activities two outstanding services. On Sunday morning, October 7, at 7:30, in St. Thomas' Church, there will be the Corporate Communion of the men and boys here for the Convention. This is always an inspiring service, attended usually by many hundreds of men and boys. In the afternoon of the same day there will be a mass meeting in the amphitheater, Mt. St. Alban, where thousands may be seated out of doors. The singing, led by the Cathedral choir and accompanied by brass instruments, will consist of old and familiar hymns, in which all may join. The speakers of this service will be Hon. George Wharton Pepper, of St. Mark's Church, Philadelphia, and Dr. Rodolf Teusler, of St. Luke's International Hospital, Tokyo, Japan. Bishop Freeman will preside at this service.

M. M. W.

### "Missionary House."

"Missionary House" is the name which has been given to Woman's Auxiliary headquarters during the Convention. The house is located at 1719 Eye Street, and is the loan of Mr. Boss, a real estate operator in Washington and a member of St. Margaret's Church. A member of the Diocesan Woman's Auxiliary will be in residence there all the time and serve as hostess. Open house will be kept and tea will be served every afternoon. Lodgings, also, will be provided there for missionaries, four of whom will be nurses from St. Luke's Hospital, Tokyo. The second floor of the building will be called the "B Branch Floor", where "B Branch" girls may find accommodations when necessary. Missionary House will probably be the scene of some interesting happenings, bringing together, as it will, workers from the "four winds" and of many different kinds of endeavor.

M. M. W.

### University of the South Shows Good Enrollment.

The sixty-first academic year of the University of the South, Sewanee, Tenn., opened on September 20 with capacity enrollment.

At the opening service in All Saints' Chapel the Vice-Chancellor, Dr. Finney, announced a registration to date of over 300 men, with more to come—a number which taxes the University's housing capacity to the utmost. As is well known, Sewanee does not seek to develop a large college student body, but strives rather for the Oxford ideal of small colleges centered around the University, thus making for the intimate individual cultivation and development of each student. Rather than permit the present College of Arts and Sciences to grow much larger, the next step in the University's plan is to build another college.

While the University reports a banner freshman class, the more gratifying fact is the high percentage of upper classmen who have returned. The Theological School, so Dean Wells announces, has thirty-two students enrolled or in prospect—the largest enrollment in the history of the Seminary.

The University authorities also report progress in the effort to increase the endowment. "All in all," says Dr. Finney, "the University confidently looks forward to its best year of service to the Church and the nation through the medium of Christian education."

### The Annual Migration of Communicants.

The time of the year has come when boys and girls and men and women from nearly every parish in the Church are going off to school and college. The home church has no way of keeping in touch with them, except by an occasional letter or visit of the home rector to the college. These last are all too rare.

The most effective, immediate thing that can be done is for the home rector, parents or friends to write to the rector of the church nearest the college and tell him about the student coming to college. The list of clergy nearest our colleges is found in the "Living Church Annual", page 179. Where no name appears, write to the Rev. C. Leslie Glenn, 281 Fourth Avenue, New York City.

Some of the clergy near colleges call on all the Episcopal students. Many have no time for this, but all of them make it a rule to look up any student about whom some one has written them. So if you have some one going off to college, write to the nearest church at once. **Do your part** to keep our Church students in touch with their Church.

### South Carolina's Bishop-Elect.

The Diocese of South Carolina is highly fortunate in the wise selection of a man so eminently fitted as is the Rev. Albert Sidney Thomas to succeed the late Rt. Rev. W. A. Guerry, D. D., in the high office of Bishop of the Diocese.

For many years preceding the lamented death of Bishop Guerry the Rev. Mr. Thomas was in close contact with his leader and was one upon whom the latter greatly relied in the conduct of the affairs of the Diocese. Then since the Bishop's death, as chairman of the Standing Committee, the present Bishop-elect has already been administering the affairs of the Diocese. He will take his office, therefore, as one familiar with the great work which lies before him.

The election, as previously stated, was held at a special convention assembled in St. John's Church, Florence, on September 18. On the initial ballot six other clergymen received votes, but on the fifth round the Rev. Mr. Thomas received the necessary majoriy of clergy and laity and was then declared the unanimous choice of all the parishes.

Preceding the election a memorial service was conducted by Bishop Gailor, of Tennessee, in honor of Bishop Guerry, the great Christian leader.

The consecration service will probably take place in Charleston some time in November after the election has been officially confirmed by the General Convention meeting in Washington next month.

The interests of the Rev. Mr. Thomas have always been centered in South Carolina. He was born in Columbia, S. C., on February 6, 1873, the son of John Page Thomas and Mary Caroline (Gibbes).

The South Carolina Military College awarded him his B. S. degree in 1892. He studied for the ministry at the General Theological Seminary, and from there obtained a B. D. degree. He was ordained deacon in 1900 and priest in 1901 by Bishop Capers.

On the 17th of December, 1908, he was married to Miss Emily Jordan Carrison, of Camden, S. C.

The first eight years of his ministry he devoted to the churches at Darlington, Marion and Society Hill, all in the Diocese of South Carolina. Then in 1908 he became rector of St. David's Church, Cheraw, S. C., where he continued until 1918, at the same time serving as minister in charge of St. Paul's Church, Bennettsville, from 1908-10. From Cheraw he was called to the Church of the Good Shepherd, Columbia, but in 1919 returned to Cheraw again to the charge of St. David's Church. Here he remained until 1921, when he received the call to his present charge of St. Michael's Church, Charleston.

From 1903-23 the Rev. Mr. Thomas was Secretary of the Council. Since 1913 he has been the able editor of the Diocesan paper. In 1907 he was appointed Deputy to the General Convention and also a member of the Standing Committee of the Diocese. In 1922 he became chairman of the Department of Missions of the Diocese of South Carolina, and in 1921 Historiographer of the Diocese.

The South Carolina Bishop-elect, through his close contact with Bishop Guerry, through his lifelong connections by birth and ministry with the State, through his able performance of official duties allotted to him by the Diocese, would seem to be well prepared to carry on the work of the Diocese, but that which seems to weigh even more is that he is a man well loved by the many who know him. An editorial in the Charleston Post describes him as a devout Christian, a man of fine character and warm human sympathy.

### Thousands to Attend Open-Air Services at Washington Cathedral.

Open-air religious services attended by thousands of Episcopalians, gathered from all sections of the country, will be features of the forty-ninth General Convention of the Protestant Episcopal Church to be held in Washington, October 10 to 28.

Four great outdoor gatherings are planned. They will be held in the natural amphitheater on the close of Washington Cathedral. Located in the shadow of the majestic gothic edifice, which is rising to dominate the northwestern horizon of the capital city, this open-air auditorium provides seating accommodations for 15,000 persons. A system of amplifiers will enable additional thousands to hear the occupants of the outdoor pulpit.

The first service of the series will take place on October 7, when members of the Brotherhood of St. Andrew, the young men's organization of the Protestant Episcopal Church, assemble for an inspirational meeting at which the Rt. Rev. James E. Freeman, Bishop of Washington, will preside.

This service will be the climacteric point of a five-day conference at which representative clergy and laymen will discuss lay evangelism and its opportunities. George Wharton Pepper, of Philadelphia, executive chairman for Washington Cathedral, and Dr. Rudolph Bolling Teusler, director of St. Luke's International Hospital, Tokyo, Japan, will address the Brotherhood members at this time.

The impressive opening service of the General Convention will be held in the Cathedral amphitheater on October 10. Between 125 and 140 Bishops in their robes, together with clergy and laymen from all corners of the earth, will be in this assembly, worshipping on a hillside in the open air, as did the multitudes at the dawn of the Christian centuries. The Rt. Rev. Charles P. Anderson, Bishop of Chicago, will be the preacher.

Two other services will be held in the amphitheater during the course of the General Convention. One will be a

service for the general public, with the Rt. Rev. Thomas F. Gailor, Bishop of Tennessee, as the preacher. The other will be held in the interests of international peace, with addresses by internationally known speakers. Music for all four services will be provided by a band and a trained choir of 150 men and boys from the Cathedral and representative Episcopal Churches of Washington. The ushering will be cared for jointly by the Laymen's Service Association of Washington and the Washington Cathedral Guild of Ushers.

### Wonderful Service for Church Women.

One of the most impressive incidents of the Triennial Convention at Washington will be the celebration of the Triennial Corporate Communion service for the Woman's Auxiliary, on the main floor of the Cathedral, beginning at 8 o'clock the morning of October 11. It will be the first Prayer Book service on that floor. It is expected that 2,500 women will take the Holy Communion; and the United Thank Offering of the Auxiliary, probably in excess of a million dollars, will be laid on the Cathedral altar in a golden alms basin.

The Jerusalem altar, made of stones from the temple quarries at Jerusalem and presented by the American Dioceses, will be used as the High Altar. Temporary altars will be placed in the choir aisles. The Most Rev. John Gardner Murray, Bishop of Maryland, will be the celebrant of the Holy Communion, assisted by Bishop Freeman, of Washington, and eight missionary bishops. The offering will be applied for missions of the Church, especially women's work for women. The United Thank Offering at New Orleans in 1925 reached the total of over $912,000 and the million dollar goal was fixed for this year. The alms basin to be used is twenty-two inches in diameter and has been used for reception of this offering at each convention since 1889.

### Church to Be Free of Debt.

Lewis B. Franklin, Vice-President and Treasurer of the National Council of the Church, predicts that the deficit of $1,500,000 in Church finances, reported at the General Convention at New Orleans in 1925, will be completely wiped out by the time the Convention of 1928 meets at Washington in October. Mr. Franklin's report will show $3,866,831 spent in 1926, leaving surplus of over $62,900,000, and in 1927 expeiditures of $3,741,802 and surplus of $130,926. In 1926-27 undesignated legacies formerly used for current expenses were available for mission field work. "A church free of debt" will summarize the Treasurer's report.

### Huge Church Revival Campaign.

One of the subjects to be considered at the approaching Triennial Convention is a country-wide campaign for revival of religious faith and interest, to be conducted along the lines of a political campaign. It is proposed that every city, town, village and hamlet be made a centre for preaching missions and expression of Gospel teaching by spoken and written word. The campaign is to be under direction of the National Council of the Episcopal Church, 281 Fourth Avenue, New York City, which already has enlisted ninety experienced missioners and will increase the number to 200 or more before beginning work. One feature and purpose of the campaign will be organization and training of lay evangelists of both sexes. Special attention will be given the universities and colleges of the country, some of which are said to have been made centers of atheistic influence.

### Drama for General Convention.

Drama will have its share of emphasis in the coming General Convention of the Church, and will be demonstrated for its power as teacher, especially of religious truths. The chairman of the National Church Drama and Pageant Society, who is also rector of St. John's Church, Minneapolis, plans to bring a very beautiful and finished religious pageant to Washington during the Convention, as the society's contribution to the Convention. The play, entitled "Adam", will be produced by the Actors' Guild of New York in several performances, all of which will be given in the parish hall of Epiphany Church. The first performance will probably take place on October 18.

The Church Periodical Club has also under way plans for a series of scenes to be enacted during its evening meeting on October 17. These scenes will tell of the far-reaching work of the C. P. C. The great local dramatic contribution to the Convention, however, will be the showing of "The Cross Triumphant", a pageant written by Mrs. Minnegerode Andrews and formerly produced out-of-doors on the Cathedral grounds and in several other cities.

The pageant has been revised and made suitable for an indoor production, which will be given in the Washington Auditorium. The caste includes hundreds of people and will be drawn from churches and other sources all over the city.

The Cross Triumphant, as produced in Washington before, is a work of art, and visitors to Washington in October will find a treat in store for them in this and other dramatic productions.

M. M. W.

### A. A. A. Offers Aid.

Convention enthusiasm spreads! The American Automobile Association, through the pages of its official organ, The American Motorist, has sponsored the cause of the Convention Motor Corps, and is helping to round up cars. It is splendid to have such liberal cooperation. One whole page of the American Motorist is given to this worthy cause. It is worth reading.

M. M. W.

### College Work at the General Convention Under the Auspices of the Adult Division, Department of Religious Education, National Council.

Those who are interested in the college and university work of the Church will want to know about the following meetings in Washington at the time of the General Convention:

1. Celebration of the Holy Communion, Wednesday, October 17, 7:30 A. M., at the Church of the Epiphany, Fourteenth and G Streets, N. W.

2. Four Conferences on the Ministry, 9-10 A. M., October 12, 13, 17, 18, at the Washington Hotel, Fifteenth Street and Pennsylvania Avenue. Under the auspices of the Commission on the Ministry, the Rt. Rev. Philip Cook, D. D., chairman. The subjects are as follows:

Friday, October 12—Report of Study of Recruiting Forces. The Rev. C. L. Glenn, College Work.

Saturday, October 13—Effective Recruiting for the Ministry. The Rev. A. L. Kinsolving, Amherst, Mass.

Wednesday, October 17—Report of Study of Placement. The Rev. T. R. Ludlow, Adult Education.

Thursday, October 18—The Problem of Placement. Speaker not yet selected.

These conferences last one hour. They consist of a short paper followed by a general discussion.

3. Two joint meetings on College Work, 9 A. M., October 16; 10:30 A. M., October 17, Y. W. C. A., Seventeenth and K Streets, N. W. Under the auspices of the Commission on College Work, the Rt. Rev. Theodore I. Reese, D. D., chairman. The following groups will be present:

(a) Students attending the Triennial Student Assembly.

(b) Student workers, including members of Diocesan and Provincial Committees on College Work.

(c) Members of the Commission on College Work.

(d) Any others who may be interested in student work.

4. The Class on College Work (Class No. 23 in the National Council's Training Institute) will be merged with these meetings on October 16 and 17. The first meeting of the class, at 11 A. M., October 15, will be for discussion and exchange of ideas.

The Triennial Student Assembly brings together representatives of student-work groups from all parts of the country. Each college and university having a group belonging to the National Student Council is entitled to send one delegate and as many non-voting delegates as it chooses. For further information about representation in this or the other groups mentioned above, write the Rev. C. Leslie Glenn, 281 Fourth Avenue, New York.

The Commission on College Work is anxious to secure for these meetings the broadest possible picture of student work for the impact that this may have on the General Convention through personal contact with its members.

There will be a permanent exhibit of student work at the parish house of St. John's Church, Lafayette Square. Student workers and others familiar with various phases of the problem will be there for consultation during the week of October 15.

Those who come to Washington in the interests of student work will receive concrete suggestions and the inspiration of a fellowship in a common task. But more important than this, they should have in mind the opportunity to lay before the delegates and visitors to the Convention the urgency of the present situation among students, and the necessity of a more compelling presentation to them of the claims of Christ and His Church.

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

**The Woman's Auxiliary** of the Diocese of Washington made its last presentation of the United Thank Offering, before the great Triennial presentation in October, on Sunday, September 23, at 8 o'clock in St. John's Church, Sixteenth Street. The address was delivered by Dr. Robert Johnston, rector of St. John's Church.

**The fifth anniversary** of the consecration of Rt. Rev. James E. Freeman, D. D., will be marked by a celebration of the Holy Communion on St. Michael's and All Angels' Day, Saturday, September 29, at 10 A. M., in Epiphany Church. The consecration of Bishop Freeman took place at the same hour and place on St. Michael's and All Angels' Day in 1923. Bishop Freeman will be the celebrant at the service on Saturday, and there will probably be in attendance of Church people from all over the Diocese.

**The Laymen's Service Association,** in line with its plan to carry services to the vacant parishes of the Diocese, has been busy during the summer months and has made several inspiring pilgrimages to the rural sections of Maryland.

West River, La Plata and Bennings are some of the places visited recently. These pilgrimages, usualy made on Sundays, consist of two services during the day and conferences on different phases of Church work. Church people of Washington are invited to accompany the lay speakers, and in several cases as many as fifty people have attended, bringing enthusiasm and interest to the undertaking. Luncheon is usually taken in the out-of-doors near the church, and is followed by the afternoon conferences. Some of the active laymen in this work are Dr. Sinclair Bowen, Major Jack Finney, Mr. Lawrence Choate, Dr. Earl Clark, Mr. Busey Howard and Mr. Harris Franklin.

M. M. W.

## VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop

### Lectures Postponed.

The lectures of Professor Pupin, of Columbia University, at the Theological Seminary, Alexandria, Va., have been postponed on account of the lecturer's illness. Due notice will be given as soon as Professor Pupin can make another date.

## SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

### Conference of Clergy.

The Diocese of Springfield reports a most successful conference of its clergy, which convened at St. Paul's Church, Springfield, on Tuesday, September 18. The conference was under the inspiring leadership of the Rev. Frederick G. Deis, one of the General Secretaries of the Field Department of the National Council. All but one or two of the active clergy of the Diocese were in attendance throughout the day. In the opinion of some of the leaders of the Diocese, it is tremendously helpful to have as a conference leader one who has put time in the mission fields, as the Rev. Mr. Deis has done. All through his addresses there was to be seen that fervor for the missionary cause which, after all, means so much to one who is working for the Church.

### Springfield Laymen Spend a Day in Conference on the Church's Program.

Some fifty laymen from eleven parishes and missions in the Diocese of Springfield attended the first annual Conference of Laymen held at Christ Church, Springfield, Wednesday, September 19. There were a number of men at the celebration of the Holy Communion with which the Conference began. Breakfast and luncheon were served by the women of Christ Church, and throughout the day there were conferences on various phases of the Church's work. It was interesting to hear the reports as made by representative laymen of a number of the parishes and missions as to what the men of those places were doing.

In the evening there was a dinner and this brought out a large number of men. Each one listened with great interest to the Rev. Dr. Deis as he told of some of his experiences while a missionary of the Church in China, and his address went a long way towards helping the laymen to more clearly understand some of the wonderful things the old Church is doing abroad. The Rev. Robert H. Atchison, as chairman of the Diocesan Field Department, brought a great challenge to the laymen of the things that they should do and could do in 1929. He predicted, out of a six months' experience in the Field Department, that in 1930 the Diocese of Springfield would pay its obligations to the National Church in full. Mr. Dan G. Swannell, former Treasurer of the Diocese, who was among the laymen present throughout the day, told his impression of a layman's job in the Church today. Mr. Spencer, as Executive Secretary of the Diocese, spoke briefly and incidentally reminded his hearers of the seven or eight Church Club dinner meetings which are being arranged to be held following the General Convention, to give the people of the Diocese an opportunity to catch the message of the great Triennial gathering of the leaders of the Church. The Bishop was most happy over the attendance of his laymen and took them into his confidence in his address to them and urged them to do even more in the days to come than they had been doing up to the present time. Mr. Pascal E. Hatch, chairman of the Department of Finance of the Diocese, was the presiding officer of the dinner and showed by his grasp of financial matters his deep interest and leadership.

F. H. S.

## SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

### Rector Installed at Grace Memorial Church, Lynchburg.

On Sunday, September 9, service was held in the new edifice erected by the congregation of Grace Memorial Church, on Fort Hill, in Lynchburg, Va., the occasion being the installation as rector of the Rev. William G. Pendleton, D. D., formerly rector of the Virginia Episcopal School, Lynchburg. The procession was formed at the door, led by the choir. These were followed in order by the Senior Warden, Dr. George J. Tompkins, with the Junior Warden, Mr. Harrison T. Nicholas; the Rev. Carleton Barnwell, rector of St. Paul's Church, Lynchburg, with the Rev. Claudius F. Smith, rector of Christ Church, Big Stone Gap (a former rector of Grace Memorial Church); the Rev. Berryman Green, D. D., Dean of the Theological Seminary, Alexandria, with Dr. Pendleton, rector of Grace Memorial; the Rt. Rev. Robert C. Jett, D. D., Bishop of the Diocese of Southwestern Virginia. The Rev. Mr. Barnwell had Morning Prayer and the Rev. Mr. Smith read the Lesson. The Senior Warden turned over the keys of the new church to the rector. The sermon was preached by Dr. Green. Holy Communion was celebrated by Dr. Pendleton, assisted by the Rev. Mr. Smith. The music was rendered by the choir of Grace Memorial, with the assistance of visitors from other choirs in the city, the organist and choir director of Grace Memorial being Professor Emil Berger, of the music faculty of Lynchburg College.

The first service in the new building was held on the previous Sunday, September 2.

The congregation of Grace Memorial is planning its future with the greatest enthusiasm, and it is believed that the progress of the Episcopal Church in Lynchburg from now on will be steady and sure under the leadership of the Rev. Carleton Barnwell, of St. Paul's; the Rev. Thomas M. Browne, of St. John's, and the Rev. Dr. W. G. Pendleton, of Grace Memorial.

### Diocesan Department of Religious Education.

Twelve of the thirteen members and associate members of the Department of Religious Education were present at an important meeting held in the parish house of St. John's Church, Roanoke, the evening of September 12, at which time committees were appointed and plans were made for the prosecution of the department in the coming year. The Rev. Alfred R. Berkeley had previously been appointed by Bishop Jett as chairman of the department and presided over his meeting. The Bishop was in attendance and spoke briefly of his own ideas as to the proper functions of this department.

Colonel W. M. Brodie was elected vice-chairman of the department and the Rev. Roland J. Moncure was elected secretary.

### Fine Conference of Diocesan Clergy.

All of the active clergy in the Diocese of Southwestern Virginia, with the exception of three, attended a Clergy Conference called by the Bishop, which met in the parish house of St. John's Church, Roanoke, from September 10 to September 12. Splendid discussions of various subjects were led by certain clergymen and participated in informally by the others.

T. A. S.

## LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

### Unusual Ceremonies.

Unusual ceremonies accompanied the breaking of ground on Sunday, September 16, for a new church at Dunton, in the Parish of Grace Church, Jamaica.

The congregation and visitors, including twelve or fifteen of the clergy, met in the public hall, which is at present used for a church. With many banners, several crucifers and a trumpeter, the vested choir of the mission, and the clergy in their vestments, the procession moved to the recently acquired property, about three blocks distant. The Sunday school and a large number of parishioners and friends followed after. On arrival at the new property, a halt was made, a psalm and prayers said, and a purple guidon planted at the nearest corner of the boundary. The procession then resumed its way to the second corner, where another psalm was read and a prayer offered, and another guidon planted. This was continued until the whole boundary of the plot had been traced and four guidons left to mark the corners. Following this ceremony, a way-side cross was set up and blessed, upon the spot where the tower of the future church, God willing, will stand. Being close to the corner of two streets, the cross will be conspicuous, and the prayer that through its suggestion of the death and resurrection of our Saviour it may "be comfort, protection and defence to all that are weary and heavy laden" was most appropriate. The cross is two sections of a white cedar trunk in natural state: six or eight inches through at the base and about ten feet high.

Leaving the front of the property for the future church, ground was then broken at one side for a parish house, which will serve also as a church for the time being. The building has been planned by the vicar, the Rev. Henry Mesier, and a small model was shown to make clear the manner in which the parish hall, with well appointed stage, can quickly and cleverly be trans-

(Continued on page 22.)

# Family Department

**SEPTEMBER.**

1. Saturday.
2. Thirteenth Sunday after Trinity.
9. Fourteenth Sunday after Trinity.
16. Fifteenth Sunday after Trinity.
19. 21, 22. Ember Days.
21. Friday. S. Matthew.
23. Sixteenth Sunday after Trinity.
29. Saturday. S. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

**COLLECT FOR SEVENTEENTH SUNDAY AFTER TRINITY.**

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us constantly to be given to all good works; through Jesus Christ our Lord. Amen.

**THE MORNING BREAKS.**

Beyond the war-clouds and the reddened ways,
I see the Promise of the Coming Days!
I see His Sun arise, new charged with grace,
Earth's tears to dry and all her woes efface!
Christ lives! Christ loves! Christ rules!
No more shall Might,
Though leagued with all the Forces of the Night,
Ride over Right. No more shall Wrong
The world's gross agonies prolong.
Who waits His Time shall surely see
The triumph of His Constancy—
When without let, or bar, or stay,
The coming of His Perfect Day
Shall sweep the Powers of Night away—
And Faith, replumed for nobler flight,
And Hope, aglow with radiance bright
And Love, in loveliness bedight,
Shall greet the morning light!
—John Oxenham, in "All's Well"!

**THE MINISTRY OF ANGELS.**

Once a year we hear about them in the Christian world. They blaze suddenly with startling brightness as they did at Bethlehem. Then, after Christmas passes over, like Santa Claus they are forgotten until the next Christmas.

Children all believe in the good angels. Are the skies not their playground, and the stars their forget-me-nots, which they set on wet, foggy nights and pluck them in full bloom when the wind is north and the frost is on the pumpkin?

Poets woh, after all, are only men and women, with the fresh spirit and the eyes of little children, all believe in angels. Why should they not? Do they not whisper secrets in their ears? Artists see in the dark and catch glimpses of what others are just dying to see. They believe in the blessed presence of the angels. They have given the world its ideas of the angelic host. The fact that they are all female, in pictures at least, and have wings, is due to the imagination of the artists. The poets have borrowed their conception of them from artists. But really, all that creative artists and the work-a-day world knows about these heavenly visitors has come out of the Old Testament Scriptures.

We would gather from revelation that they are by nature celestial, spiritual beings, a little higher in dignity than man, neither marrying nor giving in marriage. In their glorious company there are ranks and dignity, archangel and ordinary angels, fallen and unfallen. They move about among homes, dominions, principalities and powers.

It was one of their number out of heaven who called Abraham, the star worshipper. He became father of the Hebrew race; one of them found Hagar by the fountain. There were angels that talked, redeemed, blessed and helped; angels that ministered and were the messengers of the Covenant. Jacob, Moses, Joshua, Elijah and Daniel had dealings with them and nearly all the minor prophets had dialogues with similar angelic visitors.

After the prophet age had passed, Jewish theologians began to reason on the things of God, and after their fashion, gave everything its place in the heavens and earth. They loved to dwell on the variableness of the angelic nature. Angels were supposed to live only as they ministered to men. "They were renewed every morning:" Whether it was contact with men spoiled their nature or their service robbed them of celestial power, we know not. But some sort of regeneration had to be granted them.

Persians and Parsees in India have recognized their existence, even going so far as to assign them ranks and names. Perhaps this is also due to Hebrew influence. Israel seems to have enjoyed a monopoly of them, and whatever the modern world knows or thinks about them comes from the Israelites.

The Scandinavian temperament has made that race kindly disposed to the idea that God has white-winged messengers He sends down to earth.

English poetry from its beginnings has dwelt on the heavenly hosts, especially in the early days. Every poet with English blood has something to say about angels.

That every soul born has a guardian angel appointed at birth, was and is in some sections a fundamental belief. We have, according to the old belief, a good and a bad angel hovering somewhere near us. Of course, the guardian angel was originally a Hebrew idea. Samuel Rodgers went further by saying that over the lives of these they presided, "they doubled his pleasures, and his cares divided". Campbell makes the angels sad over good men's sins, weeping and blushing over the record of them.

Waller, one of the Puritans, who lived in the tempestuous times when theological disputes raged, and men argued endlessly over doctrines, said all we know about what the blessed dead do in heaven—

" . . . is that they sing and that they love.
Could we further dispute and practice love,
We should agree as angels do above."

Pope called them sister spirits. Gray's angels trembled when they looked on men. Tom Moore, with vivid Celtic fervor, said they folded their wings and rested as they flew over dear Green Ireland, entranced with its beauties.

Shakespeare's characters often invoked the aid of the angels of Grace. Whatever be the cause, modern poets are strangely silent on the subject. Do they not believe in them? Frances Thompson is a notable exception:

"The angels keep their ancient places,
Turn but a stone and start a wing!
'Tis ye, 'tis your estranged faces
That miss the many-splendored thing."

Old school mystics had vivid sense of their presence. One of their fancies was that in reading Scriptures we were in the School of the Angels. There is more solid fact in this than appears on the surface. For the New Testament has much to say on their presence and ministry in human affairs. Naturally this is also part of their Jewish training.

Wherever the Celtic mind and temperament has prevailed in the Church, and been stamped deeply by the spirit of the Old Testament, there has been a strong belief in the visitation of spirits, good and bad, from the other world. At present, in Protestantism we hear very little said about angels. Discussions, pictures and even poems about them seem to be discouraged. In those periods when the doctrines of the last things such as resurrection, reunion, heaven and hell have been flourishing themes, somehow there has arisen a vivid sense of the healing presence and cheering ministry of God's angels.

The legends and stories that have grown up in the course of history about angels, like the old Greek myths, have always had a kernel of truth in them. There is one that runs to the effect that in heaven there are two messenger angels sent out every day, one bearing a basket wherein all the petitions of men are to be brought back to the heavenly throne, the other bearing a basket in which is to be placed thanksgiving for blessings received. The angel of petition comes back nightly to the heavenly land with a basket loaded up with petitions for the blessings of heaven. But the angel carrying the thanks and gratitude of men returns with a basket almost empty.

Wherever the legend originated, it carries the truth that people are far more ready to ask new favor of God than they are to give Him thanks for those they have received. They forget all His benefits in the multitude of petitions.

Angels are supposed to guide all erring sons of men. Three travelers arrived at a cross road once and stood disputing about the path. They were good men, but they could not agree. So they started off in their own direction, each perfectly sure that he was right and on the road to the inn, where travelers were sheltered for the night. Some how during the day each became conscious that he was not alone on the highway, that at times he was visited and guided.

Just as the sun began to set they all gathered at the inn on the edge of the forest.

Said the first, "I was sure of the way; something whispered, 'Go on'". The second said, "I was quite sure that I was on the right road. Somebody kept guiding me, and I could not see who it was". The third man said, "It was the angel of God's presence that guided us. We were all wrong, but He brought us all home at the end of the day". —Dr. George MacPherson Hunter, in Presbyterian Banner.

**The Adventure of Prayer.**

Prayer is being with God.

You can't choose at all about it, except just in choosing to be with Him.

Perhaps He will take you up on the mountain with Him.

Perhaps He will take you into the night with Him, or into the mist where you will not be able to see Him.

Perhaps you will be with Him in pain, or in exaltation, or in happiness, or in tiredness.

He just says, "Come to Me", and you say, "I will", or "I will not".

You make no stipulations, that is not your part; you know that He wants you, and you know what kind of want-

ing that is by the Manger and the Cross.

You know that if you say you will not come, He does not leave off wanting you, so you imagine what that means.

You know that if you come to Him, He will ask you to help Him about the Kingdom, that He will in the end give you that work for it that no one else can do.

You know that He will bring you into the fellowship of His friends, and that you will be allowed to bring Him into the fellowship of your friends.

But, of course, you will also go with Him before His enemies; and the things that they say about Him, will be said about you.

And you will also go among the people who don't care whom He is trying to arouse to a sense of His love.

Quite often He and you will be left desolate with the doors locked before you, and the people on the other side scornful and amused.

You will find that He will ask you to do things which you can only do if you forget about yourself and the sort of person you thought you were, or He may ask you to face death or complete shame as He does Himself.

And all the time you will fail Him so often, that by and by you will have no self-confidence left, only a growing confidence in Him instead, because He does not fail you.

And prayer must be fearfully difficult, because it isn't easy to be with God, although it is simple.

It means that some things must go, like pride, unkindness and self-indulgence and self-importance.

But all the same it is a choice which the best part of you wants, so that the most glorious souls in all the ages do choose the Adventure of Prayer.

## THE PARABLES OF SAFED THE SAGE.

### The Parable of the Long Toot and the Short Toot.

We had traveled across the Ocean, I and the daughter of Keurah. And we returned, and met the Statue of Liberty face to face, and I appreciated the salutation of the American Soldier returning from France, who said as he sailed past her, Good-bye, Old Girl, if thou dost ever see me again, it will be necessary for thee to turn around.

And we continued to the Dock. And as we tied up to the Dock, and the Voyage came to its Official End, the Whistle of the Ship gave One Short Toot.

Now the Whistle had been more or less active during the Voyage, tooting for Noon, and for Fire Drill, and blowing monotonously for Fog, but it had made no noise so insignificant in length or volume as that with which it announced that we were Home.

And I remembered that when we sailed away, it had blown for Two Long and Emphatic Minutes, waking Echoes from the Whole Water front, and calling for answering Hail and Farewell from Ships and Tugs and Ferryboats, and various other craft. But when we came back, we simply slipped into our place at the Dock, and gave one little unpretentious Toot.

But the good ship had brought back Three Thousand souls, and conveyed them all in safety, so that no life was lost, nor was any one sick. And we had come through Inhospitable Seas, and had weathered Storms, and ploughed through Fogs, and kept our Course and our Reckoning, and we were home on Schedule Time. And we were Making No Fuss about it.

And I thought much of the long, Loud Toot with which we started away, and the very quiet, little short Toot with which we came back.

And I said, It was said by them of old time that he who putteth on his Harness should not Boast Himself as he that putteth it off. But I have noticed that the man who putteth off his Harness after a Real Achievement hath very little Occasion to Boast. The Deed boasteth for him, and he can come into Port with a Short Toot.—Exchange.

### THE DEBT.

I dreamed the plowman told me: "Grow your bread
And tend your fields alone; I plow no more."
The weaver bade me spin the clothes I wore,
The masons quit the wall above my head.
Deserted so by all who warmed and fed
And sheltered me, my heart was sad and sore,
For seek what path I would, I heard the roar
Of sullen lions; and the sky was lead.

My eyes fell open, and I saw the sun.
I heard a hundred hammers beat as one,
The plowboy whistle, and the builder call;
And then I knew my happiness—and then
I felt my endless debt to other men.
And since that morning I have loved them all.

—Sully Prudhomme, in The Christian-Evangelist.

### The Art of Going Slowly.

I listen with pained reluctance to those who claim to have walked forty or fifty miles a day. But it is a pleasure to meet the man who has learned the art of going slowly, the man who disdained not to linger in the springy morning hours, to listen, to watch, to exist. Life is like a road; you hurry, and the end of it is grave. There is no grand crescendo from hour to hour, day to day, year to year; life's quality is in moments, not in distance run.

Fallen trees are to be sat on, laddered trees to climb, flowers to be picked, nests to be looked into, song birds to hear, falcons to be watched. . . . The green roof of the mole's track is to be followed till you find the gentleman in velvet in his home. The sound of the tapping of the woodpecker shall guide you to the loose-barked tree where with watchful eye a bird of beauty is hunting the unmannerly wood louse. You shall approach gently the deer who, in a group, wait for you with startled eyes. They run from the crashing and speedy—they can be won by the gentle. Wild nature is not so wild as we think, or we are wilder—it is not so far from us, and we are nearer.—From "The Gentle Art of Tramping", Stephen Graham.

### A Breeze in the Mind.

One has only to sit down in the woods or the fields, or by the shore of the river or the lake, and nearly everything of interest will come round to him—the birds, the animals, the insects; and presently, after his eye has got accustomed to the place, and to the light and shade, he will probably see some plant or flower, that he has sought in vain, and that is a pleasant surprise to him So, on a large scale, the student and lover of nature has this advantage over people who gad up and down the world, seeking some novelty or excitement; he has only to stay at home and see the procession pass. The great globe swings around to him like a revolving showcase; the change of the seasons is like the passage of strange and new countries; the zones of the earth, with all their beauties and marvels, pass one's door, and linger long in the passing. What a voyage is this we make without leaving for a night our own fireside!

St. Pierre well says that a sense of the power and mystery of nature shall spring up as fully in one's heart after he has made the circuit of his own field as after returning from a voyage round the world. . . . The great trouble is for Mohammed to know when the mountain really comes to him. Sometimes a rabbit or a jay or a little warbler brings the woods to my door. A loon on the river, and the Canada lakes are here; the seagulls and the fish hawk bring the sea; the call of the wild gander at night, what does it suggest? And the eagle flapping by, or floating along on a raft of ice, does not he bring the mountain? One spring five swans flew above my barn in single file, going northward—an express train bound for Labrador. It was a more exhilarating sight than if I had seen them in their native haunts. They made a breeze in my mind, like a noble passage in a poem.—John Burroughs.

### A Climax of Beauty.

The old caretaker of our little park is somewhat of a philosopher. This morning I found him in a surly mood.

"This tree," he complained, "should be cut down! Though summer is but fairly started, its leaves are beginning to fall. And thus it will be for months—a few dropping every day—enough to spoil the lawn and to keep me busy with my rake.

"Now, this one"—and he indicated another tree—"is altogether different. The leaves remain in their places all through the summer, furnishing a delightful shade, and then turn to gold and crimson before they fall in a mass of blazing glory.

"Well," he continued, bending to his task, "folks are like trees! Some of them are always requiring attention and never do much; others finish their tasks in a fine, brave way, reaching a wonderful climax of beauty at the end."

And, as I walked away, I found it in my heart to thank this humble child of toil for three precious bits of wisdom:

1. Not requiring attention. My friend, if you have a burden, a sorrow, a cross, bear it with brave courage. For, doubt it not, some one not far away is drinking a cup quite as bitter as your own.

2. Finishing life's work. The work you can do is a big, important thing. The great Taskmaster made you for a mission. Do it quickly while the sun shines.

3. Ending in a beautiful way. Though the day be dark, have a glowing sunset hour. Let faith rift the clouds, weaving a rainbow of wondrous beauty out of the dark nests of life.—Lutheran.

For the Southern Churchman.

### IN EXTREMIS.

Charles Ballard.

When I fell in the road-dust you raised me,
And took me into God's garden.
Past the flaming sword you led me,
Hiding my face in your robe.

When I fainted with hunger you found me,
And carried me to the holy place,
And broke bread, and set it before me—
God's bread—from the altar.

# For the Young Folks

For the Southern Churchman.

### PEACE, BE STILL!

Charles Nevers Holmes.

Upon the sea of Galilee,
There raged the wind and wave;
Amid storm's roar, afar from shore,
A boat was near its grave.

And in that boat now scarce afloat,
Christ slept without fear;
Him they awoke, to whom they spoke,
"Lord, save us—death is near"!

Christ calmly said, "Why do you dread?
Your faith is weak and small;
Trust in the God of sea and sod,
Who heeds a sparrow's fall."

And from that boat, now scarce afloat,
To wave and wind spake He;
The storm was gone, the sunlight shone
On the Sea of Galilee.

And all the men much marvelled then,
Among themselves spoke they,
"What man is He, what man, He be,
Whom waves and winds obey"?

For the Southern Churchman.

### St. Michael and the Angels.

Myrtle Humphreys.

Michael (who is like unto God) is the great archangel who fights for God and His Church against the powers of evil. He is chief of the angelic band, and the Old Testament speaks of him as the guardian angel of the Jewish people.

Angel is the Greek word for messenger, and the Bible tells us a great deal concerning their work. It was an angel who brought to the blessed Virgin the announcement that she was to be the mother of our blessed Lord; and the tidings of His birth came to the shepherds through an angel. It is inspiring to recollect that most frequently these visions were vouchsafed to people who were poor and obscure.

The Gospel of St. Michael and All Angels' Day speaks of the sanctity of childhood, and the duty our Lord enjoined upon us—namely, that we all imitate the humility of little children. There is a well-known picture which represents a child crossing a log below which rushes a dangerous torrent. Hovering above the child is the shadowy figure of the guardian angel.

We are too prone to think of angels' ministry as a thing belonging to the remote past. A recent issue of a magazine devoted to psychological principles gives the following incident as an actual fact:

A man carrying a large sum of money was going home alone one night. Apparently he was not a religious man, but as he approached a certain corner, something impelled him to pray for protection. A moment later a disreputable-looking man drew near, but after looking at the other, he abruptly sheered off into the darkness.

Next morning the gentleman read of a sensational hold-up which had occurred on this same corner just after he had passed on the preceding evening. The criminal was captured. Curiosity impelled the gentleman to go to the police station, and upon seeing the prisoner, he recognized him as the suspicious-looking man who had sheered away from him the evening before.

"Why did you not hold me up?" he asked the criminal.

"You!" ejaculated the prisoner in surprise. "Certainly NOT. **There were three of you.**" The man who had carried the money had been entirely alone; yet the thief who intended to attack him was deterred from his purpose because he saw two shadowy forms accompanying the late pedestrian, and supposed the other man had two companions.

"He shall give His angels charge over thee." Only last autumn, this incident really happened. Along Lake Keuka, some of the cottages are set so much lower than the highway that the upper windows are on a level with the road. A mother kneeling to accompany her small son in his bedside prayers suddenly became overwhelmed by a sense of impending danger. She offered a prayer for protection just as two motor cars came together in the highway outside; and one of them lunged through the retaining wall and into the house. A bath tub turned the car from its course, otherwise it would have struck the kneeling mother and child, and then inevitably gone into the lake. Being deflected from its course, the car plunged onward to the roof of a wood shed, and ended by hanging by its wheels, nose downward, from a wall with water eighty feet deep below. The two occupants of the car scrambled out without a scratch.

It was the Angel of the Resurrection who rolled the stone away from the sepuchre of Jesus Christ; and when the Assyrian army came up to destroy Israel it was owing to the Angel of Death who entered their camp that thousands were found dead in the morning. During the Great Plague in London, many marked their doors with the sign of the cross, and the words, "Lord, have mercy upon us!" During the long, dreary nights when hundreds died in the stricken city, people hoped the sign upon the door would cause the Angel of Death to pass them by.

The great feast of St. Michael and All Angels falls upon September 29th, and in England this season is designated "Michaelmas", the term being synonymous with autumn. The color for the day is white.

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Reprinted from a former issue of the Southern Churchman.

### The Angels That Stayed Behind.

M. L. G.

One day in Heaven two little angels, Dariel and Hamiel, were playing in a green pasture. As they tossed their ball it glistened in the sunshine like a great opal, of many colors. At last they threw themselves down to rest, beneath a tree of golden fruit. Then there came by a company of angels, who talked together quietly, and yet with joyful faces.

"This is the hour to tell the sorrowful earth of the coming of her King," said one of the company.

"Let us hasten, then, that those whom He has appointed may learn the glad tidings," answered another.

"Oh!" cried Hamiel and Dariel together, "let us journey with you, and join in the song of glory and goodwill! Let us!"

"Have ye learned to praise God with heavenly melody, and the music of true hearts?" asked the angel who had last spoken.

"Yea, good angel, we have sung with many cherubims, telling of God's glory," and they sang together, in music such as the stars made in the beginning.

"Come then, for truly by your voices with those of all our company the good news may find a way to the dull ears of men," answered the angel.

Then all together the angel band uprose, and Dariel and Hamiel with them, and they journeyed far out of the heavenly coasts, and passed many spheres, and through uncharted realms of space; yet because the King had gone before them, the way was marked with light. At last they neared the earth; and there it was night, and shepherds watched their flocks on the hillsides, talking together as they drew close to the fire they had kindled.

"Lest they fear at sight of us all," said the angels, "go you first, good brother, and tell the tidings; then will all we join in the singing of God's glory." So one angel went alone, and even at that sight the shepherds were affrighted.

"Fear not!" cried the angel; and he told in joyful tones the news that meant the earth's salvation. And suddenly the multitude of the angels joined him and sang of God's glory and of His gift that brought peace and love to men. Dariel and Hamiel sang, too, with all the beauty they had learned among the cherubim. Strange it was to them, to see darkness, and men, and to hear the softly-bleating sheep; so when the song was ended they lingered to stroke the soft coats of the little lambs, which the shepherds had brought near the fire to keep them warm. They did not see that their bright companions were winging back through the starry sky; and the eyes of the shepherds being closed again to heavenly sights, they could not know that as they started to Bethlehem to see the thing the Lord had done, the two little angels went with them.

In the stable entrance stood Joseph; and as the shepherds told him in low tones of their vision, he motioned them to come with him; and within, cradled in the manger, with His mother near, lay in truth the King; though He lay as a little unknowing babe, Dariel and Hamiel stood with the shepherds by the manger, and worshipped with them, and when the Baby opened His eyes He saw them and smiled.

Soon the shepherds went away, to tell their friends of the wonder; but the two little angels stayed in the stable and dwelt there. And as the Holy Child grew they sang to Him and played with Him, and did not long for Heaven, being with Him whose presence brings all heavenly joy with it.

But one night, when Mary and Joseph slept, and the two little angels watched drowsily above the Christ-child's cradle, there came one of their own company of shining seraphs; and he spoke hastily to Joseph as he dreamed, bidding him arise and flee to Egypt with Mary and the little One, for there were those that sought the life of Jesus. Joseph arose quickly, and he and Mary hurried to gather their few possessions together and to wrap the Baby warmly for the journey.

"Wherever Egypt may be, thither let us follow the King," said Hamiel.

"So will we," answered Dariel. But the great angel who had spoken to Joseph, drew near.

"Little angels, why do ye tarry here on earth?" asked he.

"So that we may companion the Babe of Heaven, good angel," they answered.

"Nay, but ye should return to the blessed land from whence ye came, for now the sweet Child needs but His mother's love, and Joseph's watchful care, with which the Father in Heaven has encompassed Him. But the days will come when He will need succor, and there will be none to offer it save angels only. Come back with me, and

so learn strength and comfort that ye may be able to relieve His distress in those days."

Then Hamiel and Dariel bowed their shining heads; and when they had said farewell to little Jesus, they rose with the great angel to enter again into Heaven.

And there they learned with diligence, and grew strong and wise to comfort; even as on earth the Holy Child, returned to Nazareth, grew in wisdom and stature, and in favor with God and man.

One day when they had become great shining seraphs, there came a messenger to Hamiel, who said:

"The Son of Man faints and is weary. He has for long taken no food, and has been sorely tempted by the evil spirit. But him has He vanquished. Go thou, therefore, bringing Him heavenly strength in His great need."

Then Hamiel flew swiftly to earth, and to the desert where Jesus was, sore spent from hunger and the conflict. And to Him Hamiel brought heavenly strength, and the bread of the knowledge that God's will had been perfectly wrought.

Then later, when in all Heaven there was wonder and silence, and the angels gathered themselves into legions, that they might stand ready to His call, came the messenger to Dariel.

"Thou Dariel," he said, "go to the garden where He prays, forsaken of His friends; and comfort Him." And Dariel, swifter than lightfi sped to the garden where the Lord knelt alone; and he brought to his Master comfort, and the peace of God.

And once again to the two little angels grown great and wise came the messenger.

"To you ,Dariel and Hamiel, who sang at His birth, comes the word to go and roll away the great stone that lies before His empty tomb. Go then, and tell those who come to bring spices and ever!"
that He has conquered death for ever

Then instantly Dariel and Hamiel rose and came like lightning to the earth. They descended into another garden, where soldiers kept guard before a sealed stone while the dawn broke. The soldiers fled trembling before them; and they rolled away the stone and entering with reverent tread sat, one at the head and the other at the foot, where the body of the Lord had lain.

In a little while the women who loved Him came, fearing and weeping. And the angels who had sung, "Glory to God" on that first Christmas night, now filled their hearts with joy as they cried:

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### MORNING.

I walked into the open morn
Where pale sky deepened into blue,
And watched how in the color-changing dew
Tears laughed from every thorn.

Those tears that through the silent night
Had gathered, now at break of day
From thorn and grass and spider's cobweb grey
Shone merry in the light.

So merry, too, at break of day
Tears shall be shining in their eyes,
For whom the Son of Righteousness shall rise
To wipe all tears away.

—A. J. Young.

The climax of Christian character does not consist in marvelous illuminations and gifts, nor simply in resignation to God's will, but in an experience that no matter what may come exercises all patience and long-suffering, with joy. Patience at home, with neighbors, with fellow-workers, when misunderstood, when opposed, when neglected, when suffering, in absence of feeling—joyfully patient, always and everywhere!—M. M. Knapp.


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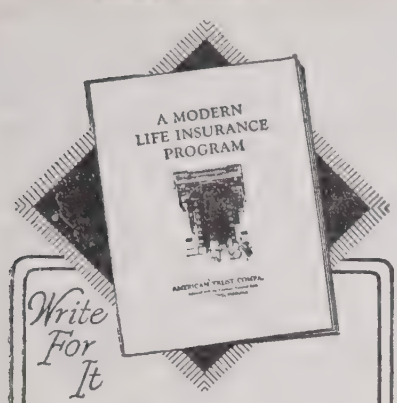
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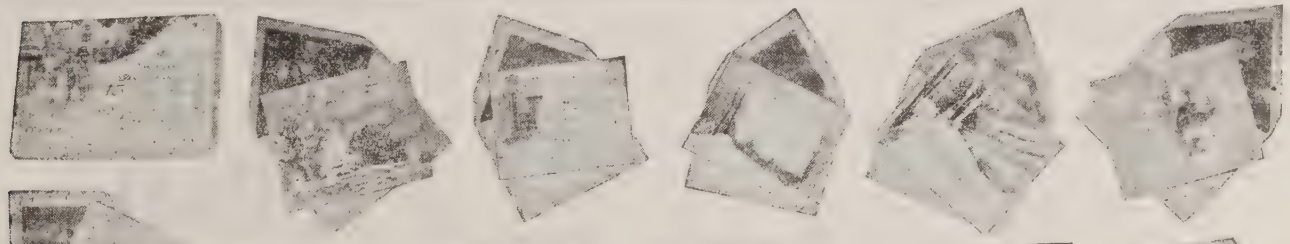
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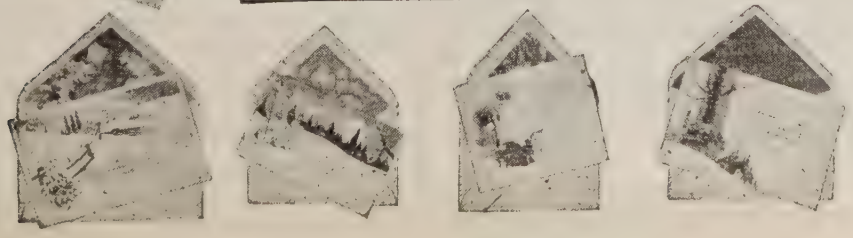
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# Deaths

**Howell:** Died suddenly on Tuesday, August 28, 1928, DAVID J. HOWELL, of Alexandria, Virginia. Funeral from his late residence, 700 Duke Street, on Thursday, August 30th ot 10 A. M.

**Hobart:** MARIE E. J., wife of Henry L. Hobart, at East Hampton, Long Island, in the sixty-ninth year of her age. Funeral at St. Luke's Church, East Hampton, Friday, September 21, at 9 A. M. Committal and interment Woodlawn, New York.

## CHURCH INTELLIGENCE.

(Continued from page 16.)

formed into a chapel with a decent and suitable chancel. Those who are seeking a way to make one building serve temporarily both these purposes would do well to examine this model.

The president of the Borough of Queens, the Hon. Bernard S. Patten, was present and turned a sod at the breaking of the ground; and so did representatives of several congregations of various denominations in the neighborhood as well as the clergy present and the officers of the mission.

Prayers were offered for God's blessing upon the rector of the Parish, the Rev. Rockland T. Homans, who a few days previously had suffered bereavement by the death of his wife.

Dunton is southwest of Jamaica, within the borders of that old colonial Parish. A mission known as St. Mary's was started in the neighborhood about thirty years ago, when the region had a scattered population; but after a number of years' trial it was given up. Recently, however, there has been much building in the vicinity, and a great increase of population; and the new attempt to establish a church, under the leadership of the rector of Jamica, seems sure to be successful.

### Mrs. Henry L. Hobart.

The death of Mrs. Henry L. Hobart, who for many years spent her summers in Easthampton, will be felt as a personal loss by many in this Diocese, as well as in New York. No one who knew her personally could fail to be influenced by the reality of her faith, and the unique clearness of her spiritual vision. In particular, Mrs. Hobart's religious dramas, and her personal interest in the reverent production of them, have had much influence in our Diocese, for a good deal of use has been made of religious drama here, and those who have done most in this kind of work in Long Island have been for the most part her pupils. Through them, her work will live after her, and continue its spiritual influence.

### Officers and Teachers of Church Schools to Meet.

On October 1 a dinner conference will be held by the officers and teachers of the Church schools of Brooklyn and Queens, and October 29 for Suffolk and Nassau. Miss Mabel Lee Cooper, the National Secretary for Teacher Training, will speak, as will also Mr. Raymond F. Barnes, Treasurer of the Diocese.

### Young People's Conference.

On October 27 there will be a Young People's Conference at Oyster Bay. "Christ and I" will be the topic for group discussion to be led by the Rev. C. Leslie Glenn, student secretary, at 281 Fourth Avenue, New York City.

C. H. W.

# Personal Notes

The Rev. Theodore S. Will, of Kingville, Md., has accepted the rectorship of Calvary Church, Ashland, Ky., effective October 15. Mr. Will is a graduate of Johns Hopkins University, Balimore, and the Virginia Seminary.

The Rev. Robert Franklin Wilner, formerly Assistant Treasurer of the China Mission, has been appointed to the staff of the Philippine Mission temporarily to be connected with the Cathedral of St. Mary and St. John, Manila, and in charge of St. Stephen's Mission to the Chinese, with new address at 154 Calle San Luis.

The Rev. W. H. Aulenbach, formerly assistant minister at St. Paul's Church, Flint, Mich., has resigned, to accept the position of assistant minister at Christ Church, Bloomfield Hills, Mich., of which Dr. S. S. Marquis is the rector. In addition to his work in the parish, Mr. Aulenbach will have certain duties connected with the religious educational program in Cranbrook School.

The Rev. Edward Collins has resigned as missionary in charge of Immanuel Church, Detroit, Mich., the resignation taking effect September 1.

The Rev. Joseph Groves, rector of St. Clement's Church, Wilkes-Barre, has resigned his parish and accepted a call from St. Stephen's Church, Olean, N. Y., resignation to take effect October 15, 1928.

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# HISTORICAL TRAVELOGUE

### SEEING RICHMOND

Occupying twelve acres in the center of the city is the Capitol Square. Here, under Lee and Jackson, many of the Confederate soldiers were mustered into service during the Civil War. In the grounds are the Capitol Building, where the "General Convention of the State of Virginia" met in 1861 and signed the Ordinance of Secession, and where the "Congress of the Confederate States of America" held its sessions from July 20, 1861, to March 18, 1865. The Governor's Mansion occupies one angle of the Square, and on its eastern side are the State Library and Administration Building. The original Caiptol was designed by Thomas Jefferson, and in its rotunda is the famous Houdon statue of Washington.

Richmond is a motorist's Paradise, for the scenery of the surrounding country is beautiful beyond description, whether one goes down the Government Road to the Williamsburg Highway, which passes through the famous Chickahominy Swamp, where McClellan's army was held at bay; along the Mechanicsville 'Pike, where one of the most bitter battles of the war was fought by the men under Jackson and Porter; along the Brook Turnpike to Yellow Tavern, where "Jeb" Stuart was mortally wounded; or along the beautiful road to the Country Club and Westhampton, over the heights of which Dahlgren retreated with his raiders in the Civil War.

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# YEOCOMICO CHURCH COPLE PARISH

### WESTMORELAND COUNTY, VIRGINIA

### AN APPEAL

The Executive Committee of the Association for the Preservation of Yeocomico Church desires to bring to the attention of the members of the Association and of the many friends of the church the condition of the building and the steps that must be taken immediately to secure its preservation.

The exact date of the establishment of Cople Parish, of which Yeocomico is one of the old parish churches, is not known. Westmoreland county was formed about 1653. Cople Parish was probably established by the court at the same time or perhaps some years earlier. There is a record that Rev. William Scrimgour was rector of Cople Parish in 1680.

In 1706, as a brick over one of the south doors of the present building testifies, the present building was erected Of the twenty Colonial churches now in possession of the Diocese of Virginia, none exceeds Yeocomico in beauty of setting or quaintness of design. Through the vicissitudes of three wars fought over the ground on which it stands, through the more trying time of the fall and rising again of the church in Virginia after the Revolution, the old church has stood as an unfailing witness to the faith of our fathers and the recurring faith of each new generation. At times deserted and desecrated, despoiled of its original furniture, except for the font and communion table, Yeocomico is to-day the center of a strong work, as well as a beloved shrine.

But two centuries and more had left their mark upon the foundations, walls and roof of the building, until, for its very preservation, something had to be done. So in 1906, on the occasion of the celebration of the 200th anniversary of the building of the present structure, the Association for the Preservation of Yeocomico Church was formed.

The first and most necessary step in the actual reconstruction was the putting of a concrete foundation under the walls of the whole building. This was done some fifteen years ago. Now the architects tell us that enlarging cracks in the walls and the structure of the supports in the roof render the walls and roof entirely insecure and liable to very speedy disintegration, unless immediate steps are taken to preserve them. For this purpose the Association will need $6,000, of which $1,300 is in hand. The remainder must come from the friends of the old church who are willing to give that the structure may be preserved. The architects state that the improvements to the walls and roof which are now being undertaken will put the fabric of the whole building in permanent repair.

When this has been done, the beautifying of the interior by memorials and otherwise may be carried on with the assurance that the structive in which the memorials are to be placed is in such shape that it will stand while time adds another two centuries and more to its history.

The Association has in the past few years secured an endowment fund of about $2,700, the income of which is to be used perpetually to keep in proper shate the buildings, grounds and wall surrounding them, a further guarantee that, once the old church is put in first-class repair, it will remain so for generations to come.

The Executive Committee of the Association, with the approval of the rector and vestry of Cople Parish, and of the Bishop of the Diocese of Virginia, are making this appeal to you to help as promptly and liberally as possible. Bids have already been advertised for and it is hoped that work will begin in the early Spring.

Please send your contribution to Mr. Frederick Griffith, Treasurer, Hague, Va.

**F. D. GOODWIN**

**Rector of Cople Parish, and Chairman of the Executive Committee of the Association**

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# Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 93. RICHMOND, VA., OCTOBER 6, 1928. No. 40.

## A CHURCH ATTENDANCE CAMPAIGN

By DYSON HAGUE, Toronto

It begins by thinking—prayerful, practical thinking—with opened eyes and earnest hearts—men thinking of their brothers—the men who need their care and prayer—the great army of the indifferent. There they go, those thousands and thousands of men and women, once baptized into the Threefold Name, on a Sunday morning and evening, passing the door of the house of God as if it were not open. They are not disdainful. They are not defiant. They are simply without interest, as if the church has no meaning for them. It is their church. It is their home by birth and profession. But on they go to their pleasure, or to their recreation. And who cares? Oh, churchmen, it is yours to think, think, think!

It is followed up by men whose hearts God has touched with a longing to get back to grace and life those absentees—longing to save them from the allurements of the world, the flesh, and the Devil—offering themselves to the parson to go to work and visit every man in the parish, at his home or boarding house, in his office or place of work, and give him an earnest invitation in Christ's Name, for Christ's sake, and for Christ Himself, to come into the church.

It is inspired and controlled by the clergy who are alert and eager to give the lead and to forward in every possible way an effort to stir the church, for without the inspiration and enthusiasm of the clergyman, it is not likely to begin, and if it begins will likely die out like a fire without fuel.

And it is made possible and gloriously successful by continued and earnest prayer. The trouble with most things of this kind is that it is the case of an earnest parson pushing a reluctant laity, instead of parson and people being alike animated by a great desire to go after men and young people and all, not for money, but because they can say with the apostle, "We seek not yours, but you." No one can estimate the far-reaching value of one soul won for Christ; of one wanderer brought back to the church.

Let me tell you something that happened in our own Diocese some time ago. There was a man living in our city who was unattached to our church, and apparently indifferent to Christ's call. Sunday after Sunday went by, and the sound of the church-calling bell was unheeded. A church attendance campaign was begun in faith and hope, and the men of the church near which this man lived were caught in the tide of its movement and went out seeking to bring back the indifferent. One day a couple of earnest men called at his house. An appeal for Christ and His Church was made. The careless man said: "I'll come." He did come. He not only came to the church, but he became interested in the church. He brought his children to Sunday School. He became more interested. He seriously examined his soul. And then he heard the Calling Voice, and his soul responded, "Here am I" to the challenge of Christ. He followed on, and he followed Him more fully. That man became a candidate for the ministry. He entered Wycliffe College, Toronto, as a student and began to study for the church. He was ordained and became a minister, and afterwards went to the States. And where is he now? He is now one of the earnest clergy of your church in the Diocese of Virginia and a supporter of The Southern Churchman. Why, if that church attendance and service campaign had done nothing more for Christ and the church than to save one soul, and get one man consecrated for the glorious work of winning the world to Christ, it would repay all the energy and expense, all the time and trouble.

There can be no doubt that the large proportion of men who never go to church have no real antagonism to religion, the Bible, or the church. In many cases it is sheer indifference. And in many cases, alas, the cause of that indi ference is the indifference of the clergy and of the church. We are not in earnest. We are not at work. We are not making serious effort to visit, to speak, to welcome, to encourage. Many of our leading churchmen forget the tremendous force of example. If they go out in the motor on Sunday to the golf club, or to the country, that very example discourages others from church attendance. One of my church workers said to me some time ago: "Rector, I'm not going to play another game of golf on Sunday." I said, "Why?" "Well," he answered, "I was just thinking of my influence, and I made up my mind that no man was going to point to me and say, 'There goes H—, he's a good churchman; if he plays, why, I will.'"

Oh, what a splendid hour this is in the history of our church! What a glorious open door lies before us amidst the welter of pleasure-rushing and money-worshipping; through the noisy voices of firvolity and trifling, and shallow dreams! There is a deeper longing in thousands and tens of thousands who are feeling that life is real and life is earnest, and the way they are living is vain and unsatisfying! They are lonely! They long for communion! They are wanderers; they are restless for home! O, what a time this is for men who have not lost their love for God, to go out and touch those that know not of life! What a moment this is for men whose hearts God has touched to speak a word for the Lord who bought them! And for women—like Lydia—by going to the place where prayer is wont to be made, not only to get a blessing to their own soul, but perhaps awaken many to hear the pleading voice: "Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech" (Isaiah 32:9). O, these churchless men! O, these careless women! May God touch our hearts with a longing desire to take up with heart and soul the longing to win them back for Christ and His Church.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| For the General Convention | 5 |
| Family Prayers Collated by the late John L. Williams | 8 |
| The Laity Must Unite To Preserve the Faith | 6 |
| Rays of Light From God's Lamp—W. W. Rugh | 8 |
| We Believe That Thou Shalt Come—Kenneth Mackenzie | 8 |
| Thomas Cranmer, Archbishop of Canterbury—W. F. Bumsted | 9 |
| Favorite Scripture Verses | 10 |
| Book Reviews | 10 |
| Letters to the Editor | 11 |
| Church Intelligence | 13 |
| Family Department | 16 |
| Children's Department | 17 |
| Personal Notes | 23 |



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# Was Darwin Right?

A Reply to Sir Arthur Keith's Leeds, Eng., Address on Darwin.

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## Thoughts For the Thoughtful

Defeat may serve as well as victory
To shake the soul and let the glory out.
—Edwin Markham.

To those who are of a noble disposition the whole world is but one family. —Hitopadessa; Hindu. 246 B. C.

"If men only understood
How love conquers; how prevailing
Is its might, grim hate assailing;
How compassion endeth sorrow,
Maketh wise and doth not borrow
Pain of passion; they would ever
Live in love, in hatred never—
If they only understood."

Giving to others does not exhaust our own supply. The apostles had twelve baskets of pieces left after all the people were fed. It is always so. The more love and sympathy we give out to others the more we have in our own hands. Showing kindness to those we meet does not empty our own hearts of kindness.—J. R. Miller.

Let others trust God for Salvation, but my spirit can nevtr rest till it dares trust God with Salvation."—Isaac Pennington.

To mothers in the pangs of woe,
To children starving without bread,
O let us feel that the debt we owe
In self-denying love to go
Wherever Thou hast said.
—Laura Schere Copenhaver.

The great clock bell of Saint Paul's is not heard even a few streets off in the roar of traffic all day long; but it can be heard over half the metropolis in the silence of the night, one reason why God so often spoke to His servants in the night. What we need above all things in these crowded days is the setting apart of many listening times; times of quiet in which we can hear the heavenly voices that call to us unregarded in the busy day.—H. G. Knight.

We desire to leave on record our solemn and unanimous testimony that no external and written standards can take the place of that inward and personal experience of union with the living Christ which is the only experience of spiritual vitality, and that the object of our faith is not any statement about Christ, but the Lord Jesus Christ Himself.—From The Findings of the Lausanne Conference.


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EDITORIALS

Vol. 98. RICHMOND, VA., OCTOBER 6, 1928. No. 40.


## THE 1892 PRAYER BOOK CAN AND SHOULD BE RETAINED

As I see the autos hurry to and fro in the street below; whenever I hear the hum of an airplane overhead, or listen in on the radio, I am reminded over and over again that when some optimistic soul, in the years long gone, gave birth to the ideas that today have become living realities there were many—and they in the majority—who said, "It can't be done."

The "cant-ers". They were there when Noah built the Ark. They are still with us today.

The "cant-ers". They were the boys who never lifted a finger to help when David went forth to battle against the arch enemy of the Lord, the giant, Goliath. All they did was to belittle the efforts of the man who had the courage to do and to dare.

The "cant-ers". What battle did they ever fight and win? What victory did they ever gain? What Reformation did they ever heed? What Revolution did they ever start? What invention did they ever give to the world? What achievement can they point to with pride?

Every great invention, everything that adds to the comfort and convenience of life, every hospital that ministers to the bodies of men, every university that educates the minds of men, every church that satisfies the spiritual yearnings of hungry souls, every institution that molds and develops character, that makes this world a better, happier, healthier, more worth while place in which to live came into being because there were those who said, **"It can be done—and did it".**

The Magna Charta, the Reformation, the American Revolution—these and every forward movement in the history of the world from the beginning to this good hour became an accomplished fact through the efforts of men who dared to attempt the "impossible"—the **"can"** boys, who said, **"It can be done—and did it".**

So in regard to our editorial of September 8 advocating that the "subject of Prayer Book revision be dropped entirely and the 1892 Book, without amendment, be retained as our Standard Prayer Book", it will neither discourage us nor deter us if some timid soul gives voice to the expression—"It can't be done".

It will not deter us because we are more firmly persuaded than ever that we are voicing the sentiments of that great majority of loyal Prayer Book Churchmen, so long silent, who **"are not ready for Prayer Book revision"**, and now that they realize the nature of the revision are quite certain that they do not want it.

This great, heretofore silent, majority see very clearly that the apparent conflict between the revised Offices and the Articles of Religion will create a twilight zone of debatable ground that will result in a prolonged and intensified doctrinal controversy.

They realize that the re-introduction of Prayers for the Dead and the restoral of the "Canon of the Mass" means a definite break with the work of the English Reformers. They know that this means "Masses for the Dead", fees for praying souls out of Purgatory—the teaching of the Medieval doctrines of Transubstantiation and Purgatory.

There is a Church that teaches those doctrines, but this Church definitely repudiated them when Cranmer and his co-laborers completed their work of reformation and the majority of Churchmen are not willing to return to the discarded prayers, practices and customs of the Middle Ages.

So we again reiterate the appeal that all groups within the Church join us in asking General Convention to adopt a resolution

> 1. Declaring the revision null and void, and
> 2. Restoring the 1892 Prayer Book, without amendment, as the Standard Prayer Book of this Church.

If, when General Convention meets in Washington, both houses will immediately adopt a concurrent resolution to the above effect this "bone of contention" will be consigned to oblivion, the ever-widening breach within the Church will be healed, peace and harmony automatically restored and the energies of General Convention directed in constructive channels instead of being consumed by controversial strife.

Only those who prefer strife to peace, who are more anxious to advance the cause of their particular partisan group than to further the common welfare of the entire Church, would possibly find any reason to oppose such a resolution.

Of course, there may be a few such partisans who will oppose the resolution, but they will immediately stamp themselves as such. We are confident they are hopelessly in the minority.

The "cant-ers" wailed "it can't be done", but the "can" boys only smiled and sang the while, **"It can be done"—and THEY DID IT".**

---

### FOR THE GENERAL CONVENTION.

Let us pray:

For guidance for all Bishops and clerical and lay delegates: that by prayer and study they may make themselves ready to give their very best to the forwarding of the Church's Mission.

That special guidance may be granted to their deliberations in regard to the financing of missionary work at home and abroad.

That more concerted efforts may be made to grapple with the problem of work among the colored people and especially in regard to the election of a successor to Bishop Delany.

That clearer light may be vouchsafed to all those responsible for the work of the Church in China.

In considering all these questions, everything depends upon the conception which our delegates have

formed of the Church they are elected to represent: and behind that, the conception which we have who send them.

Let us pray then:

That we and they may hold fast the thought, not of a venerable institution which we would maintain, but of a Church which is really the Body of Christ, in genuine fact able to manifest to the world the fullness of Christ.

Of a united Church, all members bound together in love.

Of a prophetic Church, carrying with power the message of Christ to the world.

Of a Church that will speak as Christ would speak, in the face of materialism, of profit-worshipping, of social systems based upon jungle ethics, of open efforts to renew the horrors of war.

And that all legislation may be made in the light of this ideal.

ABIDE in us, O Christ, that we may abide in Thee; let Thy word dwell in us richly in all wisdom, that we may be full of the thought of Thee, that we may keep our ideals bright in the midst of this workaday world. Keep us ever in Thy presence, that we may bring forth fruit of good works to Thy honor and glory. Amen.

# THE LAITY MUST UNITE TO PRESERVE THE FAITH

**(Many of the Anglo-Catholic clergy in cynical violation of their ordination vows are teaching the too trustful laity the Anglo-Catholic doctrines stated below, all of which are expressly condemned, repudiated or forbidden by the Articles of Religion, which are a part of the constitution of the Protestant Episcopal Church.)**

**A SYMBOL OF THE ANGLO-CATHOLIC REACTION.**



1 2 3 4 5 6 7 8 9

1. Bishop Webb of Milwaukee.
2. Bishop Weller of Fond du Lac.
3. Bishop Ivins, Coadjutor, Milwaukee.
4. Bishop Sumner of Oregon.
5. Bishop Fiske of Central New York.
6. Bishop Anderson of Chicago.
7. Bishop Griswold, Suffragan, Chicago.
8. Bishop Gray of Northern Indiana.
9. Bishop Moore of Dallas.

**A CONTRAST IN DOCTRINE.**

**Teaching of the Protestant Episcopal Church in the United States of America.**

(From the Articles of Religion.)

Art. XXVIII. Of the Lord's Supper.

" . . . . . .

"**Transubstantiation** (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but **is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.** . . .

"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

Art. XXXI. Of the One Oblation of Christ finished upon the Cross.

"The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the **sacrifices of Masses**, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, **were blasphemous fables, and dangerous deceits.**"

**Anglo-Catholic Teaching.**

(Declaration of the Central Council of Catholic Societies of England, published in the English "Churchman", June 14, 1928.)

1. We believe that in the Holy Eucharist the Bread and Wine become the Body and Blood of our Lord Jesus Christ by virtue of the Prayer of Consecration, and that therefore He Himself is truly present under these outward forms.

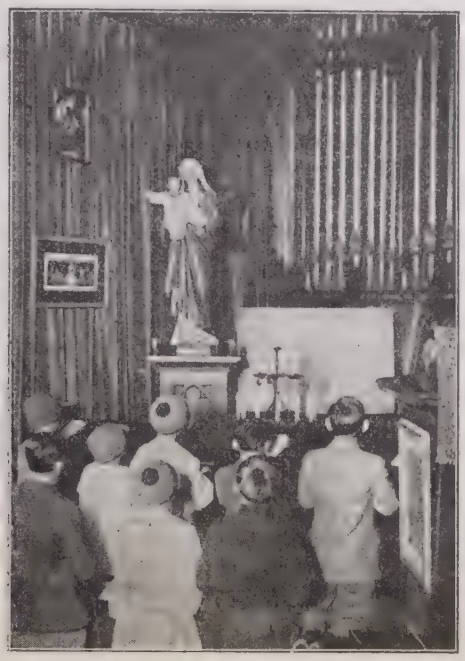
2. We believe that the Body and Blood of our Lord thus truly present are offered to the Father as a Sacrifice; that this Sacrifice is one with the Sacrifice of the Cross; and that it is the continual commemoration of our Lord's death and Resurrection and the continual application of his merits.

3. We believe that our Lord Jesus Christ being therefore truly and personally present in the Consecrated Sacrament is there to be adored; and that inward and outward acts of adoration are due to Him in the liturgy after the Consecration.

4. We believe also that our Lord is no less present in the Sacraments when reserved; and therefore is therein alwoys to be adored with like acts of adoration.

**"Wherefore by their fruits ye shall know them."—Matthew 7:20.**

**A Result of Anglo-Catholicism in the Protestant Episcopal Church in the Diocese of Central New York.**



This photograph first appeared in the "Spirit of Missions" for February, 1928.

The children, who belong to Calvary Church, Syracuse, N. Y., are kneeling before an image of the Virgin and Child, and are thus being taught to worship idols.

Are parents watching with sufficient care the religious instruction given by some rectors who purport to be Protestant Episcopalians?

At the time of the Reformation all of the Protestant Churches abolished idolatry.

Until recently, the Episcopal Church has been free from it. At present, however, some of the Anglo-Catholics are setting up images.

**The Ten Commandments.**

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down to them, nor worship them . . .

**The New Testament.**

"Little children, keep yourselves from idols. Amen" (1 John 5:21).

**The Articles of Religion.**

Art. XXII. "The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of images as of relics, and also invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

The teaching of the Articles of Religion is based on the Ten Commandments and the New Testament. The practices of some Anglo-Catholics is an imitation of ancient paganism.

Is it any wonder that the Anglo-Catholics prevalently wish to abolish the Articles of Religion.

The laity are asked to support missionaries to convert the heathen to Christianity and also to support clergy who at the same time teach heathen practices to Christians.

**Another Illustration of the Religious Ideas Which Are Being Taught to Protestant Episcopalians by the Anglo-Catholic Clergy.**

**What This Picture Means**

Here is "Father" Orum of the Order of the Holy Cross carrying a reliquary which contains one hair from the beard of Charles I of England, who is revered as a saint by some Anglo-Catholics.

In the Roman Catholic Church relics are believed to have miraculous powers in curing disease and averting disaster.

Like belief in magic, idolatry, polytheism and theophagy (eating of God in the Mass), they are a part of that medieval, paganized Christianity which the Anglo-Catholics are trying to introduce into our Church once more.

**Rights of the Laity Stated**

The Church exists for the laity and is supported by them. That they have the right to resist the Romanizing of their Church by the Anglo-Catholics were made clear by Bishop Fiske in his address to the Diocesan Convention of Central New York (May, 1928), from which a brief extract follows:

"The constitution of the Episcopal Church gives to the laity real authority. They have spiritual authority as well . . . The Prayer Book cannot be revised without their consenting vote . . . No doctrinal changes can be made in our formularies without their approval."



This photograph, taken at St. Andrew's, Tenn., first appeared in the "Churchman".

# FAMILY PRAYERS

## Collected by the Late John L. Williams

**EVENING II.**

O LORD GOD, our merciful Father, at the close of another day we come before Thee with humble and thankful hearts, beseeching Thee to pity our infirmities, to forgive our sins, and to accept our poor, imperfect services for Jesus Christ's sake.

We are not worthy of the least of Thy blessings. Without Thee, whatever be our place or condition in life, we are in darkness, poor and blind and naked and wretched and miserable. Thou art our only hope, our Light and Life. Look on us in tender mercy: comfort us: lift up our hearts: keep us near Thee, and make us to be purely, perfectly and forever Thine own.

Let us set Thee, our Lord and Saviour, always before our eyes. Let us hear and know Thy voice and follow Thee. Let Thy holy example constantly influence our lives, and Thy gracious teachings direct and rule our hearts and minds. Let the love of Thee move us to all good deeds, and the fear of Thee restrain us from every kind of evil.

Heavenly Father, help us to exercise ourselves day and night in Thy laws, and to study to do Thy will. Let Thy good Spirit be in us a Fountain of life, our never failing Counsellor and Strength. Let Thy Kingdom and righteousness be the dear thought of our hearts, and the purpose and business of our lives. Make it to be our chief desire that we may see the good of Thy chosen, rejoice in the gladness of Thy people, and glory with Thine inheritance. May we, in our day, see Thy Church in great prosperity, and may pure and undefiled religion everywhere prevail. Be Thou our wealth and honor, our wisdom and righteousness, our defense and confidence, all our salvation and all our desire. May we walk with Thee, abide under Thy shadow, and be upheld by Thine everlasting arms. Prepare us to make every sacrifice and to do and endure all that truth, and love and peace may require of us, committing our souls to Thee that judgest righteously, and looking to Thee who art the Author and Finisher of our faith, and who orderest all things that concern us.

We pray Thee, O Lord, cleanse and defend Thy Church: sustain and help Thy ministers and servants everywhere: keep Thy people from error and vice, and make them all to be of one heart and mind in loving and serving Thee.

Give wisdom and virtue to our magistrates, and direct and rule all the affairs of our country for the promotion of peace and happiness, truth and justice among us.

Relieve the sick; comfort the sorrowing. Enlighten the ignorant, change the hearts of the wicked, and cause Thy righteousness to prevail in the earth.

Keep us during the night that is before us. Defend us from all adversities that may happen to the body, and from all evil thoughts that may assault and hurt the soul. Refresh us with sleep, that we may be ready for the work of the coming day.

We ask all for Jesus Christ's sake.

Our Father, etc.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

**EXODUS.**

**The Name** of the book of Exodus, in the Hebrew, is "These are the names" (ch. 1:1).

The book contains the names of the people of Israel enslaved in Egypt and redeemed and brought nigh to God (ch. 1:1-7; 28:9-21).

Best of all, in this book we learn the name of Christ as **Jehovah,** the covenant making and the covenant keeping God of redemption (ch. 3:14, 15).

**Subject.**

The Subject of Exodus is the **bondage, deliverance** and **relationship to God of Israel.**

**I. Chapter 1** tells us the story of God's foreknown people Israel, permitted to come into the place of bondage, where under the lash of the taskmasters they multiplied and grew, because of the providential care of God's sovereign grace.

**II. Chapters 2 to 18** reveal how the Lord visited Israel, delivered them from bondage and brought them near to Himself.

Chapters 2 to 6 record the coming, care, call and commission of Moses, the longed for Deliverer.

Chapters 7 to 11 inform us of the hardening judgments visited upon Israel's oppressors and the enemies of God, whose mercy they had rejected.

Chapters 12 to 15 reveal God's delivering judgments, redeeming His people from His wrath and from the power of their enemies, the Egyptians.

Chapters 16 to 18 make known to us the steps in Israel's journey, and the Lord's merciful care from the Red Sea to Sinai.

**III. Chapters 19 to 40** unfold the relationship of God to Israel under law and under grace.

Chapters 19 to 24 tell us of the covenant of works under which Israel placed themselves (ch. 19:8; 24:7).

Chapters 25 to 31 describe the Tabernacle and its gracious appointments as the Lord's sanctuary in the midst of His redeemed people.

Chapters 32 to 34 record the fearful failure of Israel to keep the law, God's judgment and forgiveness of their sin.

Chapters 35 to 40 tell how the Tabernacle was built, set up and filled with the glory of the Lord.

**Purpose.**

The book of Exodus was written for us to illustrate typically the **necessity, method and purpose of redemption.**

**I. Chapter 1** pictures our sad state in the place of bondage to Satan and sin, while God's sovereign grace kept up from being destroyed that we might be saved by hearing and believing the Gospel (Rom. 3:10-18; 2:4; Acts 14:17; 17:30; Rom. 8:29, 30; 4:5; Eph. 2:8, 9).

**II. Chapters 2 to 18** reveal typically for us the steps in God's great plan of redemption from the advent of the Deliverer to our being brought into the fellowship with God (1 Peter 3:18).

Chapters 2 to 6 foreshadow the coming of Christ to deliver, not only Israel, but His Church from the pain and place of bondage (Rom. 4:25; 11:26-29).

Chapters 7 to 11 typify the hardening judgments of God upon those who reject His mercy individually, or dispensationally in the time of the great Tribulation (John 3: 36; 2 Thess. 2:8-10).

Chapters 12 to 15 figure God's judgments on Calvary delivering us from His wrath and the power of sin (Rom. 5:6; 6:6).

Chapters 16 to 18 mark out for us the steps in the pathway of faith and the mercy and grace that forgives and cares for us even though we doubt God's promises (1 Peter 1:7; 5:7).

**III. Chapters 19 to 40** illustrate the covenant relationship and the place of fellowship into which God has brought us through Jesus Christ (Heb. 10:15-20; 4:16; 9:24).

Chapters 19 to 24 reveal the law written in our hearts, because we are delivered from its penalty and given a new life through Christ (Rom. 6:23; 7:4).

Chapters 25 to 31 typify every step in God's great plan of redemption as accomplished through the person and work of Christ (Heb. 8:5; 9:24; 10:1).

Chapters 32 to 34 illustrate man's fearful failure under law, and the sovereign grace that forgives that sin on the basis of the cross (Rom. 8:3; 6:23).

Chapters 35 to 40 speak to us typically of the Builder and building now being framed together for a habitation of God in the Spirit (Eph. 2:19-22; 1 Peter 2:5).

# WE BELIEVE THAT THOU SHALT COME

## By Kenneth Mackenzie

III.

ADMITTED that the Scriptures set forth the coming of the Lord, may there be some interpretation of the purpose, consistent with present ideals of expediency? It is too great a strain upon the intellectually-disposed to accept a literal descent from heaven. Hence, there may be ground for the

**Spiritual Fulfillment of the Promise.**

Does He not come all the time, in our seasons of prayer, our common worship, in our immediate need of His succour and supply? Surely, that is true. We may look for the realization of His presence as promised in John 14:21, 23. He must come to the closed heart, standing at the door (Rev. 3:20). But is that what He meant; what the first disciples understood? Does it embrace the clouds of heaven, the holy hosts of heavenly messengers, the voice of the archangel? Intelligence at this juncture should not be difficult to exercise. Dearly as we treasure His nearness in our every emergency, highly as we prize our fellowship with Him in our daily walk and service, we are not free to thus exhaust the provision He has made to come and receive us unto Himself (John 14:3). Then there is the theory that

**He Did Come at the Destruction of Jerusalem.**

Failure to weigh testimony, to discern things that differ, lie at the root of this hypothesis. The implication arises from the record in Matt. 24 and the parallel passages in the other Gospels. Let us be reminded that the disciples had asked our Lord a composite question and that He had given them a composite answer. Their query was (after He had predicted the fall of Jerusalem), "When shall these things be? What shall be the sign of Hhy coming and of the end of the age?" (Matt. 24:1-3.) The destruction of that Jerusalem was but a part of the entire perspective. A combination of circumstances is embraced in the completed picture. This introduces to us a factor in the study of prophecy, that events described in any single forecast may on close analysis be found to involve widely separated periods of time. So there is ground for holding that not alone the holy city then existent, which was destroyed by Titus in the year 70 A. D., but a yet future Jerusalem is involved in the focus upon which our Lord draws the lens of time. Years ago, this was taught and accepted in naked faith; for until the year 1845, the Turks permitted but three hundreds Jews to dwell within the sacred precincts of their hallowed walls. But slowly did this restriction cease to act; until with the acceleration of the Zionistic Movement inaugurated at the close of the last century, the Jewish population has reached over sixty thousand. With the British mandate and the expressed sympathy of Lord (Balfour) Oxford, the impetus has reached a momentum inconceivably rapid. The city, according to Jeremiah's prediction (Jer. 31:38) has been built from the tower of Hananiel to the gate of the corner; and other elements of fulfilled prophecy are being enacted. A Jewish seminary connected with the new University, with courses in Levitical rites and ceremonies, the growing sense that at last Jerusalem is to become the center of power and splendor, are some of the evidences of the awakening among the Jews for a revival of the former life of the nation. High hopes are throbbing in the breasts of the people that the God of Israel will soon come to His holy habitation. That the Jerusalem now being in process will endure another devastation will occupy our study later, but must be mentioned now, in connection with our Lord's prophecy in Matthew. To strengthen the interpretation we are offering, we turn next to His admonition,

**"This Nation Shall Not Pass 'Til all These Things be Fulfilled".**

Students of prophecy turn to this ethnological miracle with a warming assurance of the correctness of the above translation. The word "generation" in Matt. 24:34, does not signify the then existing population, as we understand the term. "Genea", which our Lord employs, belongs to the classification of **race, descent, people or nation.** That these persecuted, down-trodden folk should have survived the cruel dispensations of their unhappy past, while all the over-mastering powers that harrowed them have gone into decay, is the marvel of history and vindication of our Lord's perspective. And relevant to this passage in Matt. 24 is the preceding event with which ch. 23 closes. Weeping over the impenitent city, he exclaimed, "Ye shall not see me until ye say, 'Blessed is he that cometh in the name of the Lord' " (Matt. 23:37-39). This we shall see more clearly as we meet to its fuller treatment. Another theory is that

**Our Lord Comes When We Die.**

On the contrary, all the Scriptural references indicate that at death we go to Him. "Having a desire to depart and to be with Christ" (Phil. 1:23). "Absent from the body, present with the Lord" (2 Cor. 5:6-8). He assumed that His disciples should follow Him in due time (John 13:24; 17:24). St. Paul, at the close of his dedicated life, declared his expectation of going to be with his Lord, "The time of my departure is at hand" (2 Tim. 4:7, 8).

Then, the most popular interpretation is that, allowing that He will come as He promised,

**He Cannot Come Until the World Has Been Converted.**

Perhaps the advocates of this theory would now say "Christianized". This, we should heartily endorse if it were the truth as stated by our Lord and believed by His apostles. The very reverse, however, is the portraiture. Why should He in forecasting the long visioned outline of latter-day conditions have lamented, "When the Son of man cometh, shall he find the faith on the earth?" (Luke 18:8). Is there any indication of a world conversion in Matt. 24 of which we have made brief investigation? When St. Paul discerned the day, he did not trust to his own convictions, but insisted, "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and to doctrines which demons teach" (1 Tim. 4:1). See also 2 Tim. 3:1-5. When he writes, "Ye which are troubled rest with us; when our Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:7-10), he is far from portraying a converted world. St. Peter gave no uncertain sound in his warnings in 2 Peter 2:1-22. No description of ungodliness could be more definite, as Jude also shows. Soviet Russia is including Atheism in its grade school curriculum. All this indicates a humiliating defeat. Besides which, the Christianization of the world has not kept pace with the growth of its population.

When Lyman Abbott was asked if Christianity is a failure, he answered, "I do not know. It has never been tried". And why? The message of the Church has lost its apostolic ring of uncertainty. It has turned from the simplicity that is in Christ to "another gospel" (Gal. 1:8, 9), the social gospel, which is not the "power of God unto salvation" (Rom. 1:16), but an accommodating compromise with the spirit of unbelief. When Dr. Josiah Strong, a quarter of a century ago, issued his pronunciamento that the era of the regeneration of the individual had closed, and that of society had begun, he little anticipated the coming of the eventual scorching, scornful reproach of Dr. Douglas, who sounded the knell of the Church's social importance in the challenging charge recently uttered, "Hand over the torch!" Our universities are contributing factors in this declension. In addition to this lamentable estate, alien cults are eating into the very vitals of the Church, adopting her nomenclature, simulating her message.

But this is all as our Lord and His apostles foresaw it; and confirms the exactitude of their forecast. Any one scanning the first chapters of the Acts would promptly prognosticate the immediate turning of the world to the Saviour of mankind. But subsequent events demonstrated the futility of that expectation.

There is but one course to pursue. Return to the New Testament order in simple faith in its supremacy for the redemption of the world through the Cross and its correlated sequences. There will be, there can be, no universal turning to the Lord until He comes to establish world-wide righteousness. Meanwhile we pray and labor, trustingly and cheerfully to aid sin-sick humanity to recognize and receive its Great Physician, "looking for that blessed hope, the glorious appearing of our great God and Saviour, Jesus Christ" (Titus 2:13).

# THOMAS CRANMER, ARCHBISHOP OF CANTERBURY

W. F. Bumsted

WITH the General Convention and the revision of the Book of Common Prayer so near at hand, it might be as well to understand something of the life of Thomas Cranmer who gave us our First Book of Common Prayer.

Thomas Cranmer was born July 2, 1489, at Aslacton, Nottinghamshire. He was the son of a country gentleman. He received his first education at home, and after his father's death at the early age of fourteen was sent to Jesus College, Cambridge, studying until the age of twenty-two Sophistry and logic. Afterwards studying Erasmus and Latin authors for four or five years, until the writings of Luther began to engage public attention. He studied these until 1523, when he took his degree of Doctor of Divinity. Thus he accumulated vast stores of learning that stood him in good stead later on in life.

Cranmer first comes to notice in 1529. In this year the plague raged at Cambridge and most of the members of the university left for other parts of England. Cranmer went to Waltham Abbey and resided with a Mr. Cressy. Several members of the King's party stayed a night at Waltham at the house of Mr. Cressy. During the conversation the matter of the King's divorce came up and Cranmer remarked "that the question ought to be discussed and decided by the authority of the Word of God and might be done just as well in England as in Rome". His remark was passed along to the King. It speedily brought him in favor with Henry VIII. It showed Cranmer as the one man who would uphold his opinion based on the authority of Scripture against the claim of the Pope of Rome. In 1529 Cranmer was despatched to Rome and bore himself well. He contended that the Bishop of Rome had no authority to dispense with the Word of God.

During Cranmer's absence on the continent, Warham, Archbishop of Canterbury, died, and the King's choice fell on Cranmer. On March 30, 1533, Cranmer appeared in the Chapter House at Westminster and there openly and publicly made a protestation as a precaution that his oath should not be misinterpreted. This protest was witnessed by five civilians and ecclesiastics and is printed in full by Strype. If this oath is examined it will be found that the decided declarations of fealty to the Pope usually inserted in such espiscopal oaths are absent.

After receiving eleven Bulls from the Pope, which he gave to the King, Cranmer was consecrated Archbishop of Canterbury, with the usual form and ceremony of the Church of Rome. Later on, when he received the Pallium, he again took the oath under the same protestation.

Cranmer has been assailed both by the Romanists and Anglo-Catholics for these things. But it seems Cranmer throughout firmly believed in his own mind that Henry VIII was supreme head of the Church of England.

In 1534 he pressed in convocation for a translation of the Bible. In August 1537, a new and revised translation of the Bible was printed. As soon as Cranmer received copies of this new edition he sent one to Cromwell, requesting him to obtain permission from the King that it might be bought and read within the realm.

By Royal authority, commandment was made "that every curate should possess an English Bible, that he might learn to know God and to instruct his parishioners, and that every Abbey should have six".

In 1539 a revised edition called Cranmer's Great Bible was published.

In 1536, the Ten Articles came out. They were largely due to Cranmer. These marked the first doctrinal independence of the Church of England. The forerunner of our own Thirty-nine Articles.

Cranmer's guidance is again seen in the Bishop's Book of 1537.

In 1539 the Six Articles were introduced—Roman in thought, practice and ideals. The outcome of an anti-Protestant reaction. Cranmer fought against these and the persecutions that followed.

In 1544 Cranmer gave to the Church the Litany in English. These inaugurated Worship, that is, Prayer, in church, in English.

Cranmer developed during this period very strong anti-papal, or rather, evangelical ideas, some, no doubt, brought about by his contact with Peter Martyr, Regius Professor of Divinity, Oxford, 1548, and Martin Bucer, Regius Professor at Cambridge, who were both strongly Protestant.

This development was the moving power behind his actions which, during 1549 and 1552, produced the greatest work of Cranmer, the Prayer Book in English, printed in 1549, revised in 1552, and as such to all intents and purposes the same today.

It is sometimes questioned as to whether Cranmer was the moving spirit in this work. But if we remember that Cranmer saw the errors of Rome, that Cranmer was the best educated of the Protestant reformers, that Cranmer was, above all, guided by God and His Holy Word, then there should not be much doubt that it was his mind and his brain that ruled the committee of revision, for as we read the results his touch can be repeatedly seen.

On the death of Edward VI and accession of Queen Mary, there came about a series of events that made Cranmer's life a sad and unhappy one. Cranmer was charged with celebrating the Roman Mass at Canterbury. Cranmer wrote a deniol and soon after this he was sent to the Tower, and confined with Ridley, Latimer and Bradford.

At length it was determined by the Queen that he should be removed to Oxford, there to dispute with the doctors and divines. The manner in which these disputations were carried out is described in a letter of Cranmer which he sent to the Council:

"Dr. Chadsley was appointed to dispute against me, but his disputation was so confused that I never knew the like, every man bringing forth what he liked, without order; and such haste was made that no answer could be suffered to be taken to any argument before another brought a new argument."

The matter was rushed through and all three were condemned of heresy.

On September 12, 1555, Cranmer was brought before Dr. Brooks, Bishop of Gloucester, the Pope's sub-delegate. Dr. Brooks charged Cranmer with heresy, treason and adultery. The latter charge was always brought by Romanists against Protestant clergy. Cranmer answered their charges and then was cited to appear at Rome within "four score days", there to make his personal answer. On the fourth of December he was declared to be contumacious, that is, willingly absent, and sentenced to death.

According to Fox and others Cranmer recanted six times, but yet in spite of his recantation, the Queen intended to put him to death.

When we think of Cranmer's recantations, we must visualize a man, nearly seventy years of age, brow-beaten by the enemies of his Church, weakened by imprisonment, depressed in spirit, sick in body, and in mind, and in this state a prey to the strategists of Rome, Garcina and Sydall, and so signing his recantations, which in his heart and soul he did not believe.

In closing, let us look at the reason for Cranmer's death and also that of Ridley and Latimer.

To see this exactly, we must examine the three articles that were submitted to them, and on which their fate hung:

First: In the Sacrament of the Altar, by virtue of the divine word uttered by the priest, the natural body of Christ, conceived by the Virgin Mary, is really present under the spiecies of Bread and Wine, and also his natural blood.

Second: After consecration the substance of bread and wine no longer remainest, neither any other substance, save only the substance of Christ, God and Man.

Third: In the Mass there is a life-giving propitiatory sacrifice for the sins of the living as well as of the dead.

Their signature and belief of these three articles were required.

They replied: "We are not minded to turn," and so were burnt for denying the doctrine of Transubstantiation and maintaining the doctrine of the Anglican Communion, as set forth in the Services and Articles of our Religion in our Prayer Books.

Let us, therefore, hold fast to the same doctrines of our Church and leave no loophole for the errors to creep in, by the removal of the Articles, and by alteration of our services and our doctrines.

Thomas Cranmer, Archbishop of Canterbury, was burned March 21, 1556, at Oxford, opposite Ballial College.

We are told that when he was bound to the stake, and the fire lit that he thrust in his right hand and waited until it was consumed saying, "This hand hath offended this unworthy right hand". And in dying repeated the words of St. Stephen, "Lord Jesus, receive my spirit".

Thus died the Archbishop of Canterbury, Primate of all England, for a faith he loved, for a Church he helped to purify and a doctrine that he gave us.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart", Psalm 119:11.)

This week the following verse was submitted by G. S. Wright:

> "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isaiah 26:3).

Who will send one from the far-away places as well as very near us?

# Book Reviews

GOVERNOR SMITH'S AMERICAN CATHOLICISM: By Charles C. Marshall. Dodd, Mead and Company. Per copy, $2.50; postpaid, $2.60.

Mr. Marshall has again laid the American citizen under obligation by his clear setting forth of the real issues and principles involved in the question as to the conflict between the official declarations of the Roman Church and the principles upon which the modern state is founded. He first, by quoting the utterance of Governor Smith in reply to himself, aligns him with the modern theory of the state, and then goes on to inquire whether we can accept the word of an individual on this question as opposed to the official statements of the authority of the Church.

He answers Dr. Van Dyke's argument, and proves how foolish it is to think that the American voter is to be scared away from a calm discussion of these principles by any falsely imputed charges of "bigotry or intolerance". He maintains the right of the voter to discuss any subject that may affect or bias the candidates' judgment, whether that bias would come from the candidate's own personal views or the views of the sect in which he was trained.

He quotes the formularies of the Roman Church to prove that she does claim jurisdiction in moral matters over her subjects and that that control is a higher one than that of the State. This jurisdiction is a foreign one that claims to supersede the control of the State. He then notes an Act of the Legislature of the State of New York and approved by the Governor March 7, 1928, that gives the Archbishop of the Archdiocese of New York, the Vicar-General thereof, and the Chancellor thereof, and their successors, power to form a corporation to take and hold free of taxation any property, real or personal, without limitation as to amount or value except such as may hereafter be prescribed by law; to apply such property and the income thereof in such a manner as in the judgment of its trustees will best promote its objects.

This act vests vast properties, free of taxation, in a group of men who are directly appointed and controlled from Rome, and violates the autonomy of a sovereign state.

He lists other utterances of the Governor that are in direct contradiction to the official statements of his Church, and concludes that his Church is still unaffected by his liberalism.

He then notes the reaction that Governor Smith's words have had in the Old World, and the feeling there expressed that these words are out of harmony with late events there, notably the Pope's condemnation of L'Action Francaise. The question occurs whether American Catholics are not enjoying a special privilege from the Holy See and whether they allow the Governor's words to stand for the time being as a matter of expediency rather than of right. In view of events Mr. Marshall feels that we should have a clear statement from high Roman authority, proving that they recognize officially this American Catholicism of the Governors. He feels "Within the Roman Church great changes may be developing toward 'American' Catholicism, but of it Rome gives no sign of consciousness, and the Supreme Pontiff within the current year reaffirms the decrees of 1870 as integral in Catholic faith".

In the beginning of this review it was said that we are indebted to Mr. Marshall and it should be repeated. Here is a book that lifts the present issues above personalities and discusses the matter in the light of principles that underlie our views of government. The author, therefore, refuses to be turned aside by cries of intolerance, or to be led into intolerant statements himself, and at the same time refuses to be satisfied with the merely personal assurances of one candidate, but rightly sees that the threat to our institutions will not be entirely removed until there is an official change of heart from the authorities at Rome. We may all hope with the author, that the pressure of the opinion of our freedom-loving American Catholics will impel even unchanging Rome to alter her age-long polity.

F. C.

KENYA, OUR NEWEST COLONY: By J. A. Wray. Marshall Brothers, Ltd., London and Edinburgh.

The author was for thirty years a missionary with the Church Missionary Society and assisted in the foundation of an enterprise that has become famous wherever missions are known. The beginnings of his labors were in conjunction with the martyred Bishop Haunington, and his memory extends back to a time when that section of Africa was virgin territory for missionary work.

The book deals with the depredations of the slave traders, the uncertainties of life among people who are in the grip of superstition, and with the ravages of famine and pestilence among people whose lives are entirely lawless. One realizes what triumphs God must have won in the life of the author to keep him courageous in the midst of these difficulties, and one is permitted to see, later in the book, pictures of the results wrought under God by the preaching of the Gospel in converting these people from superstittuion to light.

F. C.

## BOOKS RECEIVED.

**The Macmillan Company,** 60 Fifth Ave., New York City:
THE NEW MORALITY: Durant Drake.
NEWMAN ON THE PSYCHOLOGY OF FAITH: S. P. Juergens, S. M.
THE STORY OF THE DEMOCRATIC PARTY: Henry Minor.
THE GRAPHIC BIBLE: Lewis Browne.

**Morehouse Publishing Company,** 1801-1811 Fond du Lac Ave., Milwaukee, Wis.:
THE GOSPEL OF THE DIVINE PERSONALITY: W. S. Bishop.
VOICES OF ASSURANCE: The Rt. Rev. J. E. Freeman, D. D., LL. D.
SPIRITUAL DIRECTION: T. W. Pym.
A BIBLICAL THOROUGHFARE: N. S. Talbot, M. C., D. D.

**Bible Institute Colportage Association,** 843-845 N. Wells St., Chicago, Ill.:
"GOD SPAKE ALL THESE WORDS": J. H. Brooks; arranged by C. E. Putnam.

**Hamilton Brothers,** 120 Tremont St., Boston, Mass.:
THE GOSPEL OF THE KINGDOM: Philip Mauro.

**The Pioneer Press,** 61 Farringdon St., E. C. 4, London, England:
PRIESTCRAFT: C. R. Boyd Freeman.

**Obtainable From Author,** address: Amenbury, Beaconsfields, Bucks, England:
VOLUNTARY CLERGY OVERSEAS: Roland Allen.

**Silver Publishing Society,** 1013 Bessemer Building, Pittsburgh, Penn.:
THE WAY OF VICTORY: James H. McConkey.

**Dodd, Mead and Company,** 449 Fourth Ave., New York City:
GOVERNOR SMITH'S AMERICAN CATHOLICISM: C. C. Marshall.

**Longman's Green and Company,** 55 Fifth Ave., New York City:
THE COMFORT OF THE CATHOLIC FAITH: F. M. Clendenin, D. D.

**Messrs. Marshall Brothers, Lt.,** 24-25 Paternoster Row, London, E. C. 4, England:
THE BIBLE TRUE: An Unknown Christian.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## PRAYER BOOK REVISION.

Mr. Editor:

The proposed changes for the revised Prayer Book fall into two groups. The first includes those which are vital and significant, because they affect the fundamental doctrines of the Church. The second consists of three which are comparatively superficial and immaterial, because not concerned with the basic elements of Christian faith, but with varying conditions of life. Such are the omission of the Forms of Prayer for use at sea and in prisons and the addition of prayers for social service, good government and world peace.

The one salient and striking feature of the revision is that nearly all the changes in the first group, the vital and significant changes, lead toward a common goal. Prayers for the dead have been added and the new burial service and the office for the visitation of the sick encourage their use. Such prayers have been associated for centuries with belief in purgatory, a state of suffering from which souls can be freed by the saying of masses.

Provision is made for the administration of Holy Communion in connection with the marriage and burial services, thus encouraging the introduction of nuptial and requiem masses and also masses for the dead.

The additions to and transpositions in the Communion Service bring that office nearer to the Roman Catholic "canon of the mass".

The omission from the Prayer Book and consequent abolition of the Articles of Religion, which renounce masses as "blasphemous fables and dangerous deceits", obviously clears the way for the introduction of the mass.

That additions, transpositions and the one really significant omission should all promote the revival of masses is a coincidence so impressive as to carry the conviction that it cannot be accidental, that behind it lies a definite purpose to restore the mass, the great goal of Anglo-Catholic endeavor. It affords cogent and weighty evidence that the revision of the Prayer Book in nearly all essential particulars is being made under Anglo-Catholic influence, to realize Anglo-Catholic aims.

When revision was begun in 1913, General Convention definitely promised the Church that no changes should be made affecting doctrine. In spite of that pledge, many alterations aim at the ultimate substitution of the half-pagan mass for the Holy Communion, a dignified and Christian service. Mr. Morehouse, the Anglo-Catholic, must have known of the Convention's solemn promise to the Church, yet he introduced in the Convention of 1925 the resolution to suppress the Articles of Religion, the official formulary of the Church's faith. He thus initiated the most sweeping possible change in doctrine, except the abolition of the Apostle's and the Nicene Creeds. How he and his supporters in the Convention can reconcile their action with the promise that revision should leave doctrine undisturbed is difficult to see.

The revision was undertaken, moreover, according to official statement, "to enrich and modernize" the Prayer Book. The present method of "enriching" it is to abolish the Articles of Religion, the Church's confession of faith, which gives our belief its reformed or Protestant character. The present method of "modernizing" it is to clear the way for usages and beliefs, which were rejected four centuries ago as errors and anachronisms, such as the mass with its magic, blood-sacrifice, idolatry and God-eating, pagan practices all. The more the Prayer Book is "enriched", the poorer it becomes in evangelical religion, in Scriptural and Apostolic Christianity. The more it is "modernized", the closer it approaches to the paganism of antiquity. We can appreciate the unconscious and ironical humor of the revisionists, but not the logic of their procedure. The fact is that Anglo-Catholic influence has discredited and confounded the revision.

Nowhere is this more evident than in the treatment of the burial service. As pointed out above, this office is used as a means to restore masses for the dead, while arrogant ecclesiasticism of the Roman and Anglo-Catholic type yet holds sway in the rubric which forbids the reading of the service for those who are unbaptized or have committed suicide, a prohibition utterly repugnant to the spirit of the day, as well as to the spirit of Christ. A revision marred by gross inconsistency, a revision which seems to mask Anglo-Catholic designs beneath progressive changes of a minor or trivial character, cannot be accepted with confidence and a quiet mind by the Church at large.

The leaders of General Convention are now confronted with the question whether they will yield to Anglo-Catholic pressure and carry through the proposed revision, or whether they will abandon, or greatly modify it, and thus preserve the peace of the Church. They have before their eyes as impressive a warning of the impending menace as any deliberative assembly can need. They know that the Church of England is demoralized, disrupted in sentiment, without solidarity of feeling, and all as the result of Anglo-Catholic aggressions. Heavily and squarely on their shoulders rests the responsibility to decide whether the Protestant Episcopal Church in the United States shall be thrown into similar confusion, whether it shall retain its present faith and therewith the loyalty of its members; or whether thousands of them shall be estranged through the wholly needless introduction of alien and archaic usages. To settle this question wisely will require other than Anglo-Catholic counsel, for this party is ready to sacrifice the faith and welfare of the Church to an infatuation for Romanism.

**That General Convention can best promote the welfare of the Church, material and spiritual, by abandoning the proposed revision seems highly probable. The other alternative is to proceed in a sincere, ingenuous and single-hearted manner. The present revision is fraught with the worst possibilities for the Church.**

**Earl E. Sperry.**

Syracuse University,
Syracuse, New York.

## RAISED ON SOUTHERN CHURCHMAN.

Mr. Editor:

I was largely raised on The Southern Churchman. A dear aunt of mine, Mrs. Cate Leigh Powell, subscribed to it for fifty-five years, until her death in 1904. She was my god-mother. As Miss Cate Leigh she moved from Amelia County, Virginia, to Yalobusha County, Mississippi, by carriage and wagon in October-November, 1838. Six weeks were required to make the trip. My childhood training was under a Christian and Churchman father, my university training was received at the University of the South, Sewanee, Tennessee. Have been actively engaged in Church work from childhood and am now the Junior Warden of St. Paul's Cathedral here. I am now past seventy-five years old. Until 1913 my Church work was in my native diocese, Mississippi. For nineteen years was a member of the Board of Trustees at the University of the South. I flatter myself to say still would be had I remained a citizen of Mississippi.

I admire the stand you take regarding Church teaching and practice. I believe along that line safety lies.

**A. C. Leigh.**

Los Angeles, Cal.

## NEW PRAYER BOOK.

Mr. Editor:

I was surprised on reading the letter, in this week's (September 22) Southern Churchman, of Mr. Whitaker, to find that the proposed New Prayer Book is now the authorized Prayer Book in our Church, that it has already displaced the 1892 Prayer Book.

Let me say that I do not intend to use the new Prayer Book, if it contains prayers for the dead, the proposed committal in the burial service, and other popish teachings. My conscience forbids me doing such a thing.

At my ordination to the ministry of the Protestant Episcopal Church, I did not promise to teach Romanism; I pledged myself to teach only the Word of God, as set forth by our Church reformers, and I do feel that a great injustice is done me, by compelling me to teach doctrines that are contrary to the Bible, and in disagreement with the doctrines set forth by our Church reformers.

If the prayers for the dead, etc., etc., etc., are only made permissible if not compulsory, I do not object to them. But as a loyal Protestant Evangelical Churchman, I do resent the attempt being made by the popish party to compel me to use these prayers, etc.

I would like to know definitely, and authoritatively, if the proposed Prayer Book be passed by the Convention, shall I and other Evangelicals be compelled to use this new Prayer Book?

Do the bishops of this Church wish to see a repetition of Black Bartholomew's Day in 1662, when 2,000 godly and scholarly clergymen were expelled from the mother Church of England? If they do, why do they not speak

out frankly and tell us there is no place in the Protestant Episcopal Church for an Evangelical Churchman?

I have lost all confidence in so-called "catholics". I served seven years in a pro-Roman Diocese, and am familiar with the Jesuitical workings of Catholics.

I repeat, my conscience will not permit me to use prayers for the dead, etc., etc. "From the Bishop of Rome and all his detestable enormities, good Lord, deliver us."

Surely the members of the Convention will consider seriously any attempt that may be made to force upon our congregations a pro-Roman Prayer Book, against the expressed wishes of the people.

Surely our bishops will take warning from the unsuccessful attempt the archbishops and bishops of the Church of England made to force a popish Prayer Book upon their congregations.

"Protestant".

### REASON TO BE PROUD.

Mr. Editor:

I wish to say that I am delighted with **The Southern Churchman**, and intend to always take it. I agree with the Churchmanship and spirit of **The Southern Churchman** absolutely. I wish all of our Southern Church people took it. You have reason to be proud of your paper, and the opposition to Romanism.

**Elizabeth M. Thomas.**

Milledgeville, Ga.

# Church Intelligence

### General Convention Notice.

All clergymen attending the General Convention, whether as clerical deputies or visitors, as well as members of the National Council, are invited to march in the procession at the Opening Service in the open-air amphitheatre on Washington Cathedral Close Wednesday morning, October 10, at 10:30. **White Stoles will be worn on this occasion.** Robing rooms will be provided as follows on the Cathedral Close:

Bishops—Saint Alban's Church.

Clerical Deputies—Whitby Hall.

Members of the National Council—Cathedral Library.

Diocesan Clergy—Saint Alban's Parish House.

Visiting Clergy—Chapel of the Resurrection in Cathedral Crypt.

Members of the above groups in procession do not require any tickets.

Lay delegates to the Convention will receive tickets to the Service in their envelopes when they register. They will be given reserved seats in the front of the amphitheatre.

All taking part in the procession are requested to be robed prior to 10 A. M. The procession will be by fours, except in the case of Bishops who, as is customary, will walk by twos.

### Help Needed in Florida.

Church Missions House,
New York City,
September 27, 1928.

To My Fellow Church Folk:

I have received the following letter:

"West Palm Beach, Fla.,
September 23, 1928.

My Dear Bishop Mann:

Just arrived this morning; was away during storm; my daughter answered your telegram of sympathy. I suppose you have received it ere now. Thanks for your comforting words.

Though we have suffered and lost much, yet, faith in God remains. Held services today in the only dry room in our parish house. The church is a total wreck. The chancel is the only part of the structure remaining. I fear that the damage to the parish house is beyond repair. When the roof of the church fell, it fell across the roof of the parish house, and tore great holes into the building. The wind and the rain warped and twisted the floors. I would recommend that it be torn down.

As for our new rectory, which is adjacent to the parish house, the roofing is gone and the ceilings on the walls and overhead are badly warped. We have been hard hit on our rectory; for, during the August storm, the building suffered a similar fate, only, this time, it was worse. It cost $300 to restore the roofing and to remove the warped ceiling. Now it will take at least $600. to get the rectory fit for my family to occupy.

While we are not discouraged, yet, with our present indebtedness coupled with the cost of necessary repairs, we feel it deeply. However, we appreciate your godly counsel, and would appreciate whatever you may find it possible to do for us among friends.

My flock is scattered, many without homes and still without money or clothing. Pray for us. Believe me to be

Faithfully,
**J. R. Lewis,**
Priest-in-Charge St. Patrick's Church,
West Palm Beach, Fla.

P. S.—Perhaps these figures may be of service: Church estimated at $35,000; parish house at $18,000 ($6,000 present indebtedness); rectory, costing $3,500 ($3,500 unpaid); total indebtedness, $9,500."

The writer of this letter is a priest of ability, honor and devotion. I can rely absolutely upon his statements. I hope they will bring sympathy and aid sufficient for the present needs.

The Church folk of South Florida have suffered calamity upon calamity during the past two years and are unable to do much towards repairing the damages of the recent hurricane.

I ask, therefore, for contributions to be sent to my Coadjutor Bishop Wing, who has immediate charge of all our Colored Missions, and I trust that the response now will be sufficient for the imperative demands.

I could multiply words, but what would be the use? The facts speak for themselves.

**Cameron Mann,**
Bishop of South Florida.

### Bishop Matthews Resumes His Work.

The Rt. Rev. Paul Matthews, Bishop of New Jersey, who was obliged last March on account of serious illness to designate the Coadjutor, Bishop Knight, as the Ecclesiastical Authority until he should be sufficiently recovered to resume his work, has notified the Standing Committee that he is now able to take his full duty as Bishop of New Jersey and that he will resume his work on October 1. In his letter he put on record his "deep sense of gratitude to Bishop Knight for the generous way in which he has given himself to the work of the diocese during my disability. He has undertaken large additional responsibilities and much extra work in the most cheerful spirit and I feel that his administration of the diocese has been very wise". The Standing Committee received the announcement with gratitude at the Bishop's recovery and cordially re-echoed his appreciation of Bishop Knight.

**C. S. L.**

### Program of General Convention.

The program for the Triennial Convention, to open at Washington October 10, has been completed and promises a crowded session. It begins with administration of the Holy Communion at 7:30 A. M. to the House of Bishops and the Deputies. The delegates will have breakfast after the service at the Men's City Club.

Opening service for the Convention will be at 10:30 in the Amphitheatre of the Cathedral, or, if the weather be bad, in the Washington Auditorium.

The opening session of the Woman's Auxiliary will be at the Mayflower Hotel, 2:30 P. M.; the opening session of the House of Bishops on the tenth floor of the New Willard Hotel, that of the House of Deputies at the Memorial Continental Hotel, both at 3 P. M.

A reception for the House of Bishops will be given by the Bishop of Washington and Mrs. Freeman at Mount St. Alban, from 8:30 to 11 P. M.

#### October 11.

Triennial Corporate Communion, in which 2,500 women will participate, and Thank Offering, probably in excess of a million dollars, at the Cathedral, 8 A. M.

Business sessions of both houses.

Reception by Secretary of State Kellogg and Mrs. Kellog, assisted by the Woman's Auxiliary of the Diocese of Washington, in honor of the Presiding Bishop and Mrs. Murray and of Bishop and Mrs. Freeman and Miss Grace Lindley, at the Pan-American Union Building, 4 to 6 P. M.

Mass meeting and announcement of United Thank Offering at Washington Auditorium, 8 P. M. Greeting by Bishop Freeman. Address by Dr. W. C. Sturgis.

#### October 12.

9 to 10 A. M., Department of Religious Education, Washington Hotel.

9:30 A. M., Classes National Council Training Institute, Y. W. C. A. Building.

10 A. M., business sessions House of Bishops and House of Deputies.

11 A. M., joint session, House of Bishops and House of Deputies, D. A. R. Hall.

1 P. M., the Girls' Friendly Society luncheon, Lafayette Hotel.

3:30 P. M., Demonstration school service program, Christ Church, Georgetown.

4 to 6 P. M., Tea at Washington Club for diocesan treasurers of the United Thank Offering.

6 P. M., Archdeacons' dinner, Gordon Hotel.

8 P. M., Reception to delegates only, Corcoran Art Gallery. Delegates must obtain cards.

**October 13.**

National Conference for Deaconesses, Corporate Communion, Chapel of the House of Mercy, followed by breakfast and conference conducted by the Rt. Rev. Philip M. Rhinelander, assisted by the Rev. George Fiske Dudley.

9:15 A. M., Devotional service, St. John's Church, Bishop Rhinelander.

9 to 10 A. M., Department of Religious Education, Washington Hotel.

10 A. M., Business sessions.

11 A. M., Field Department Conference, Church of the Epiphany.

11 A. M., Business Session, Woman's Auxiliary.

12 noon, Church Missions Publishing Company Triennial Meeting, Willard Room, Church of the Epiphany. Address by the Rt. Rev. John Gardner Murray.

2 P. M., Pigrimage to Mount Vernon.

**October 14, Sunday.**

Special services in all Washington Episcopal Churches. Birthday Thank Offering at the Church of the Epiphany, with address by Bishop Creighton, of Mexico. Open-air service at 4 P. M. on the Cathedral Close. Bishops Thomas F. Gailor speaker.

Mass meeting of National Council on Evangelism at the Church of the Epiphany, 8 P. M., Bishop Boyd Vincent, of Southern Ohio, speaker.

**President Will Address Convention.**

President Coolidge will speak before the Triennial Convention of the Church at Washington. No day has been decided on, but the announcement is made by Bishop Freeman, of Washington, by authority of the President.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

**Washington Ready.**

Washington, the capital of the nation, and often called the Convention City, is soon to witness another and perhaps the greatest Convention in its history. For weeks Washington people in and out of the Church have been speaking of "The Convention", not designating which particular one, because this seems to take precedence over the others. Secular papers are rarely without some notice of it. Clergymen in their chancels and through their weekly bulletins are talking about it. Business details are being cared for in downtown offices by outstanding laymen and laywomen. The great climax is almost at hand, and all is in readiness. Open-air services, if October weather in Washington follows its usual way, will be, perhaps, a dominant feature of the Convention. In case of unfavorable weather, the Washington Auditorium will be substituted for the open-air theatre.

Music for the several services will be provided by combined choirs of the churches. All music at the Cathedral will be under the direction of Edgar Priest, Cathedral Organist, who has arranged for orchestra and band accompaniment for the out-of-doors services.

Adolf Torovsky, organist of Epiphany Church, will be in charge of the music of the services held in Epiphany Church, and is also arranging and conducting the music to be used in connection with the two large dramatic productions of the Convention, "Adam", to be presented by the Actors Guild of New York, and "The Cross Triumphant", by Mrs. Minnegerode Andrews.

The Brothernood of St. Andrew local committee carried on a piece of intensive work during the last few days preceding their Convention, and by personal visits to the parishes, brought to the people a more definite understanding of their program and plans.

The open-air mass meeting on October 7 will be the first of its kind during this Convention and will, in a measure, "set the pace" for those to follow.

Parish organizations in the Diocese of Washington, including the Girls' Friendly Society, Boy and Girl Scout Troops, Daughters of the King, Church School membership and others have been invited to march in procession at this service and occupy seats reserved for them.

**Daughters of the King.**

Epiphany Church will be the scene of the Eighteenth Triennial Convention of the Daughters of the King, which will begin on October 5, at 3 P. M., with a quiet hour, conducted by the Rev. Hendree Harrison, rector of Christ Church, Jacksonville, Fla.

The Daughters will hold a fellowship tea in the Willard room of Epiphany Parish House at four o'clock, to which all Daughters are invited. Then at eight o'clock in the evening, the real opening session of the Daughters' Convention will take place with addresses of welcome by National and Diocesan officers. The chief address of this session will be made by the Rt. Rev. John G. Murray, Presiding Bishop, who will speak on "The Vision and Mission of the Daughters of the King". Business sessions and other services will follow the next day, October 6.

M. M. W.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

**Clergy Conference.**

A Clergy Conference was held in the Cathedral of the Incarnation on Tuesday and Wednesday, September 25 and 26. The Rev. Dr. William H. Milton made an address on Tuesday evening, on "Evangelism". Holy Communion was celebrated at 7:30 A. M. Wednesday, after which breakfast was served in the parish hall. During the morning Bishop Helfenstein talked on "The Church's Program in the Diocese", and the Rev. Dr. Schmuck addressed the Conference on "The General Convention and the Church's Program"—"Parish Education and Enlistment"—and "Practical Plans for Parish Problems". In the afternoon the Rev. Dr. Milton made an address on "A Priest in the Church of God".

**Woman's Auxiliary.**

The Rt. Rev. Harry Roberts Carson, D. D., Missionary Bishop of Haiti, will be the speaker at the opening meeting of the Woman's Auxiliary of Memorial Church, Baltimore.

The Presentation of the United Thank Offering from the women of Maryland will be made at a service in Emmanuel Church, Baltimore, on Wednesday morning, October 3. The Holy Communion will be celebrated by Bishop John G. Murray, Presiding Bishop of Maryland, assisted by Bishop Helfenstein, the Rev. Dr. Hugh Birckhead, rector of Emmanuel Church, and the Rev. Harry Stansbury Weyrich.

The Woman's Auxiliary of Grace and St. Peter's Church, Baltimore, are arranging to have Pullman buses run from Baltimore to Washington for several sessions of the General Convention. These busses will enable many Maryland folks to have an enjoyable trip to the Convention and will take them direct to the meeting places, thus making it very convenient.

The Day Nursery, under the direction of the Rev. George J. G. Kromer, Church of the Guardian Angel, Baltimore, is still doing a wonderful work. This summer the Nursery cared for about forty little ones.

**Calls Accepted.**

The Rev. Wyatt Brown, D. D., rector of the Church of St. Michael and All Angels, Baltimore, has received and accepted a call to St Paul's Cathedral, Buffalo. Dr. Brown holds several important diocesan offices, being secretary of the Standing Committee, a trustee of the Cathedral Foundation, member of the Board of Examining Chaplains, and a trustee of St. James' School. He came to Maryland about eight years ago and succeeded Bishop Cook, who was rector of St. Michael's and All Angels Church, when he was elected Bishop of Delaware. Dr. Brown has done wonderful work in Baltimore and he will be a loss to the Church in Maryland as well as the community.

The Rev. H. P. Almon Abbott, D. D., rector of Grace and St. Peter's Church, Baltimore, has received and accepted a call to St. Chrysostom's Church, Chicago, and will leave Baltimore about the first of December or January.

Dr. Abbott came to Baltimore in 1919, at which time the communicant list of Grace and St. Peter's was three hundred and eighty and the revenue about 22,000. Today the communicant list numbers 1,290 persons and the revenue for 1927 was about 128,000.

Dr. Abbott is a member of the National Council and has been elected a deputy to the General Convention. He has been most active in all diocesan affairs and his enthusiasm and loyalty will be greatly missed both in his parish as well as the diocese at large.

N. E. P.

**Emmanuel Church Responds to the "Call".**

The rector of Emmanuel Church, Cumberland, Maryland, in preaching Sunday, September 16, on the "call" of the prophet Isaiah and his response, referred to the two young men who were assisting him in the service that morning as officially appointed lay readers, both of whom are candidates for Holy Orders and entering the Theological Seminary this week to begin their theological studies. Both of them are college degree men. One of them is the rector's son and goes to the Virginia Seminary, the other goes to the General Seminary. Two other young men, as postulants for the ministry from Emmanuel Church are taking their college or preparatory training.

## WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner, D. D., Bishop

**Memorials Dedicated and to be Dedicated at Old Fletcher Church.**

On Sunday afternoon, September 2, at four o'clock, there was held a "Christian Reid" Festival at Calvary Episcopal Church, Fletcher, near Asheville, N. C. To honor this great North Carolina nov-

elist, who gave to Western North Carolina the name, "The Land of the Sky", a bronze tablet was unveiled in the "Open Air Westminster of the South", at Calvary Church. Dr. Archibald Henderson, of the University of North Carolina, was the speaker. The Rev. Louis J. Bour, of the Roman Catholic Church in Asheville; the Rev. George Watkins, of the Roman Catholic Church in Hendersonville; Dr. Leland Cook, of the Christian Church in Asheville, and other Protestant ministers assisted the rector of Calvary Church, the Rev. Clarence S. McClellan, Jr., in the service inside the church. There was an elaborate musical program rendered also. On Sunday afternoon, September 9, at four o'clock, the Sidney Lanier Festival took place and a tablet was unveiled to the greatest of Southern poets, who spent the last days of his life in Western North Carolina. Noted musicians and speakers from Macon, Ga., the birthplace of Lanier, took part on the program. On Sunday afternoon, September 30, at four o'clock, the Arkansas Division, U. D. C., are to unveil a tablet to Albert Pike, Arkansas poet of the Confederacy, and an attractive program has been arranged by citizens of Little Rock and Benton, Ark. On Sunday afternoon, October 7, the Jewish people of Asheville are to unveil at this church a tablet to Zebulon Baird Vance, noted War Governor of North Carolina. Rabbi Moses P. Jacobson and the Jewish choirs of the Asheville synagogues are to assist the rector of Calvary Church in the service at Calvary Church.

## MICHIGAN.

**Rt. Rev. Herman Page, D. D., Bishop.**

Bishop Page returned to his office September 13, after a summer at Vineyard Haven, Martha's Vineyard, Mass. Mrs. Page will remain in the East until October, when she will meet the Bishop at Fall River, Mass., and motor with him to Washington. Bishop Page will preach in his old parish, St. John's, Fall River, on October 7.

Mrs. Robert N. Berry, sister of the former Diocesan Treasurer, Mr. R. McClelland Brady, and the daughter of the late George N. Brady, died suddenly at her home in Birmingham on July 16. Among the many bequests for religious and charitable purposes in Mrs. Brady's will was one of $5,000 for Camp Frisbie. The property used by the camp was given to the diocese by Mrs. Berry's father shortly before his death.

Mr. H. J. Maxwell Grylls, first alternate Deputy to General Convention from the Diocese of Michigan, has been appointed by Bishop Page to fill the vacancy in the delegation caused by the illness of Mr. C. R. Wells, of Bay City.

Miss Opal Willard is acting Superintendent of William House, Detroit, during the six months' leave of absence granted to Miss Wolbert by the Board of Directors.

The Episcopal Book Shop of the Diocese of Michigan has developed so rapidly during the past twelve months that it has been necessary to employ a full-time librarian to handle the business. Mrs. E. O. Hatfield is the Librarian with office at the Diocesan headquarters, 63 East Hancock Avenue.

Mr. Irwin C. Johnson, Director of Boys' Work and Executive Secretary of Young People's Work in the Diocese of Michigan, was married in Christ Church Cathedral, Hamilton, Ontario, on Saturday, September 1, by the R.t Rev. Derwyn T. Owen, Bishop of Niagara, to Miss Evelyn Gladys Smith. Mr. and Mrs. Johnson will reside in Birmingham, Mich., after their return from their wedding trip, October 1.

The Rev. Leonard P. Hagger has accepted Bishop Page's appointment as Archdeacon of the Diocese of Michigan to succeed the Rev. Charles L. Ramsay. Mr. Haggar came from Ontario to Michigan in 1923 to take charge of St. Jude's Church, Fenton. Under his leadership the parish has grown and a fine Church School has been established. A week-day school of religious education, one of the early ventures in this field of activity in the diocese, has been maintained for several years. Mr. Haggar will assume his new duties October 1. His office will be in the Diocesan House, 63 East Hancock Avenue, Detroit.

In two attractive booklets, "The Diocesan Program" and "The Church in Action", the Field Department of the Diocese of Michigan has set forth the history and present organization of the diocese, the program it presents for the coming year, and the help of various kinds that the diocesan forces are prepared to offer its parishes and people. The booklets, which compare favorably with similar productions of the National Field Department, will be used this autumn by study classes and discussion groups, in preparation for the Annual Forward Movement. They were edited by Mr. C. O. Ford, Executive Secretary of the Diocese of Michigan.

## LEXINGTON.

**Rt. Rev. L. W. Burton, D. D., Bishop.**

### Fall Convocation.

The Fall Convocation of the Diocese of Lexington will meet in Christ Church, Richmond, Kentucky, on November 7. The leader of the Conference will be the Rev. Charles E. McAllister, Executive Secretary of the Diocese of Newark, and Canon Missioner of the same Diocese.

The Cathedral Chapter of the Diocese will meet during the Convocation.

J. H. G.

## VIRGINIA.

**Rt. Rev. H. St. George Tucker, Bishop.**

### Memorial to Bishop Brown.

As a memorial to Bishop William Cabell Brown, seventh Bishop of Virginia, a beautiful stained glass window has been placed in the Chapel of the Virginia Theological Seminary. It represents Paul before Agrippa and several daily newspapers have published large pictures of it. The window is Gothic "three opening" of Tiffany favrile glass. The picture, which occupies the middle of the three panels, was designed and executed by the ecclesiastical department of the Tiffany Studios. It presents St. Paul as a small, bent man in a simple robe of deep rose, girdled with gold, the king and his wife on golden thrones and in richly colored raiment, the king leaning forward, intense interest expressed in his countenance. Festus, standing apart, spectators and attendants, the banner of Rome and a glimpse of tropical landscape through an archway, make the background. The outer panels are decorative. The window is the gift of Mrs. Henry B. Gilpen, of Winchester, and the dedicatory inscription says the giver, grateful for the Bishop's life and work, 'believes the blessed years of his service will be the permanent possession of those who came here to worship God".

## BETHLEHEM.

**Rt. Rev. F. W. Sterrett, D. D., Coadjutor.**

### Died While Traveling.

Dean Howard W. Diller, his wife and daughter began a tour of the West in July. They got to California where Mrs. Diller deveolped appendicitis and was taken to Santa Monica Hospital. The doctors found it impossible to operate safely on account of Mrs. Diller's health. Other treatment seemed to be effective when peritonitis set in and caused her death. Mrs. Diller was Miss Susan Kline, daughter of Mr. and Mrs. Joseph Kline, of Manheim, Pa. She was beloved by everybody in the large congregation of Trinity Church, Pottsville, of which congregation Dean Diller has been rector for more than twenty years.

The body was brought to Pottsville for burial. The services were in charge of Bishop Sterrett. Interment was in Pottsville Cemetery on Tuesday, August 28, 1928.

### Bible Vacation Schools.

More Bible Vacation Schools were held this summer in the diocese than ever before. In a number of places they were a new thing and at first looked upon as propaganda for the Church. After the parents and children found out what they really were there were more applications for membership than could be handled. One rector said: "I have had the happiest July in my minsiter teaching, praying with and playing with the youngsters of the whole town."

## SOUTH CAROLINA.

### Convention Delegates.

Delegates to the General Convention from the Diocese of South Carolina, are the Rev. A. S. Thomas, the Rev. S. C. Beckwith, the Rev. W. S. Poyner, the Rev. O. T. Porcher, Walter Hazard, William Godfrey, W. A. Boykin and Col. A. J. Blond. Women of that diocese who will attend Woman's Auxiliary and enjoy the privilege, new for their sex, of the floor of the Convention, are Mrs. Louis D. Simonds, Charleston; Mrs. W. S. Poyner, Florence; Miss Henrietta Jervey, Charleston; Miss Minnie Hazard, Georgetown; Mrs. A. W. Skardon, Walterboro.

## ALABAMA.

**Rt. Rev. W. G. McDowell, D. D., Bishop.**

### Montgomery Church Has Handsome Gift.

On the thirteenth Sunday after Trinity in Church of the Ascension, Montgomery, Ala., a handsome reredos was consecrated by the rector, Rev. Peerce N. McDonald.

The reredos is of oak, beautifully carved. It was designed by Ralph Adams Cram, of Boston, and was made in the studio of Irving & Casson, of Boston.

(Continued on page 22.)

# Family Department

### OCTOBER.

1. Monday.
7. Eighteenth Sunday after Trinity.
14. Nineteenth Sunday after Trinity.
18. Thursday. S. Luke.
21. Twentieth Sunday after Trinity.
28. Twenty-first Sunday after Trinity. SS. Simon and Jude.
31. Wednesday.

### COLLECT FOR EIGHTEENTH SUNDAY AFTER TRINITY.

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow Thee, the only God, through Jesus Christ Our Lord. Amen.

### THE CALL.

"Come unto me!" How oft that kingly call
Has fallen on ears unheeding: yet would all,
If bidden by an earthly monarch, speed
To obey the royal command, giving due heed
To suitable apparel, time and place,
That one lose naught set forth of royal grace.
Monarch bids subject—and the favour ends—
Nor can one him invite as friend with friends.

But we—O King of kings, Maker of all,
To Whom we owe allegiance—slight Thy call,
Or hesitate having no fitting robe:
Delay awhile, our consciences to probe,
Questioning worth; and so we do not come.
O Friend of sinners, let us seek Thy face,
O patient Saviour, draw us by Thy grace,
That we may run to Thee and take our place
'Mid the redeemed: Thy banner o'er us Love,
For dress Thy Righteousness; ne'er to remove
But feast with Thee, and find with Thee our Home.

Not worthy I, dear Lord, that Thou should'st come,
Yet—how I want Thee—enter, make Thy home
Within my heart: see, 'tis unclean and here
It needs Thy cleansing, and Thy gracious care
To furnish it: a throne, that Thou may'st reign;
A table—Thou Thyself must give the food;
'Tis dark, and Thou Thyself must bring the Light.
Come, only come, and then all will be right.

Abide, and fill the house; then ne'er again
Shall self have room, and Thou wilt make it good.
Now, 'tis not mine at all, but just for Thee
And for Thy purposes to be shown in me.
He, who Eternity inhabits, saith,
With him of contrite heart is My abode;
I will revive and heal, and he by faith
Find Heaven on earth because he walks with God."

—The Healing Church.

For The Southern Churchman.

### Thought Lore.

Louis Deschamps.

To calm distemper, break unpleasant moods, and relieve the subtle strain of petty worries, there is no better way than simply to change the kind of thoughts with which the mind is filled. More attention should be given the problem of keeping an eye on one's thoughts, in order to exercise conscious control over conditions within the mental pilot house. Thoughts affect behaviour just as a rudder affects the course of a ship. Angry, irritable thoughts loosen the tongue in all manner of rash and harsh words. Sullen, bitter thoughts bring moods of distemper. Despondent, gloomy thoughts make the grouch. Once the individual forms the habit of introspection, mentally standing aside and observing himself, the spell of moods is broken. Since thoughts are the determining factors of behaviour, it is necessary to keep a supply of the most helpful kinds available for emergencies. The first purpose of conscious thought control is to divert the attention from the undesirable conditions often prevailing in the mental foreground. Uncontrolled thought circuits carry out the involuntary impulses of a mood. Who has not wondered at the ease with which some vicious or unhappy thought has permeated consciousness until the very deeds were done that were most detested and feared?

The mind is a wonderful place for individual exploration. Strange though it may seem, there is a vague consciousness by which one can view one's self almost impartially, like an observer in the mysterious functioning of one's own mind. It is the power of Will that may or may not succeed in securing command of the thoughts. Some fortunate minds are under such conscious control that they become noted for their serenity, strength of will, and wholesomeness of outlook. Long before the present days of psychological fads, Milton wrote the famous lines:

"The mind is its own place, and, in itself,
Can make a heaven of hell, a hell of heaven."

There is great pleasure and benefit in the accumulation of thought lore—thoughts of such power, beauty, and soothing effect that they serve as restoratives for nervous strain, or stimulants for mental lassitude. Such thoughts vary with individual minds and temperaments. The Bible contains thought lore that appeals to every human emotion. There are stirring calls to action, soothing psalms for meditation, profound truths for study, and comforting religion for all mankind. Nature inspires great thoughts, if one takes the time to learn the thought lore of sea and sky, trees and birds. It is more than mere poetic fancy that made Byron write of the "pleasure in the pathless woods" and the "rapture on the lonely shore". Thoughts of such depth refresh the soul. Like gardens that grow in beauty and fragrance, great works of literature offer their thought lore to all. It is the joy and privilege of every one to accumulate such an inward store of mental wealth that the mind becomes universal rather than narrow, humanitarian rather than selfish.

The most inspiring example of thought lore is the conception of human destiny contained in the teachings of Christianity. It inspires thoughts that counteract skepticism, pessimism, and the desolate aimlessness of philosophy. God within man! A religion of love and the universal brotherhood of man! Immortality! Such thoughts are dynamic.

In times of despondency, melancholy, and disillusionment, one should be able to retire within the mental sanctuary for such thoughts that may benefit the mood. Often the memory of happy, cheerful experiences can revive mental pictures of scenes and places impressive by their radiance of sunlight and joy. There are thoughts that disclose the ultimate pettiness of many worries, calming the soul like the view of some panorama of majestic hills. Imagine the passing of time, like the recurring seasons—one's own life will have ended, the cares of the moment appear quite unworthy of such ponderous thought. The pyramids, once swarming with the feverish toil of thousands of slaves, now stand mute and lifeless tombs.

When anger tears at the tongue and tightens the muscles, the mind is being drawn into an intensely narrow focus of attention. One "outside" thought can do wonders in checking the onslaught. A grim determination to keep silent gives time for thought. From the secret storehouse of thought lore may come a rescuing idea, even no more impressive than a conception of one's self as a fretful, petulant child. Enough! The spell is broken.

Self-control is a dictate of Christian living. It must begin with the thoughts themselves. One's thoughts are always with us, we can not escape them. They may be our pleasant companions, counsellors, and friends, or they may reproach us in the silent hours when the vague sensation of responsibility for conduct reminds us that "whatsoever a man soweth" might well be worded whatsoever a man thinketh.

### "O God, My God!"

The flower-bud of prayer unfolds slowly in the soul of a child. Not that there is no certain sacred inclination to pray in the heart at a very early age. But while the bud is early set, the question is, When will it blossom? For many months the young child was present when mother prayed, but had no understanding of it, and not infrequently disturbed mother's prayer by crying. But at last the moment arrives when for the first time in prayer it undergoes a peculiar sensation and is impressed by what is holy. Tender mother piety tries to confirm this impression. And before long the child kneels down when mother kneels, and when he is put to bed the first efforts are made to teach him to pray himself. Then mother folds the little hands, closes the eyes, and says a simple prayer. Ten, twelve words. And the dear little one brokenly repeats them after her.

Here the form is ahead of the reality. The impression of reverence and awe before the Divine Majesty is there. A young child loves that first prayer. But the Eternal has not yet revealed Himself in a clearly conscious form to the heart. Hence a young child learns prayer to Jesus more quickly than direct prayer to the Most High God. He does not express in his little prayer

anything original. He only repeats something, and when he first weaves something into his prayer himself, it is not worship, but the request for something that employs his childish attention. It is all, however, a speaking into an unknown holy sphere that is above or around his little bed. It is along a steady but slow development, and prayer from his own impulse to a God Who is to be personally addressed and Who, at least in a limited way, is personally known, is little seen, as a rule, before the tenth year.

What God Himself performed in the child's soul during those early years the holy angels know, but we do not. Only in the end the result becomes evident to us. And this begins to show itself about the twelfth year. At that age it becomes evident whether a spiritual sense is awakened in the heart, or whether indifference, if not aversion to holy things, has risen. If a spiritual disposition of heart shows itself, it is about at this age that God Himself takes mother's task in hand, and allures the lad or the young girl into a first personal prayer, which is born from our own impulse.—A. Kuyper.

For The Southern Churchman.

### TRANSMUTATION.

Helen Bayley Davis.

All summer long my earthen crocks
  Stand in the dairy's shadowed pool,
Filled with honey-colored cream
  Clotted and cool.

And on my kitchen shelf are bowls
  Of shining yellow rimmed with blue,
While closets shelter fat old jugs
  Of faded hue.

But when October flames the trees
  With crimson tapers, or in mirth
Flings a wreath of yellow leaves
  Upon the earth—

Then my jugs drip scarlet sage,
  The crocks are filled with goldenrod,
And russet zinnias in my bowls
  Mirror God.

### The Test.

I cannot avoid something of reverence toward those who, without definite belief in God and without hope of future reward, take up all the duties of life with courage, find within themselves the fountains of unselfish love, and spend their lives with joy in the service of their fellow-men. The greatest test of the moral nature comes in the dark eclipse of faith when men learn to love the good for its own sake and not because they hope to gain a heavenly reward or escape a future punishment. No man would choose to walk in darkness, destitute of faith in the personal life and love of God. But if such darkness descends upon a human mind, for any cause, we can only think that the divine Father would view its victim with tender compassion and rejoice to find that through it all he continues to choose and lead a blameless and loving life.—William A. Vrooman, in "Progressive Christianity".

And, for success, I ask no more than this:
To bear unflinching witness for the truth,
All true whole men succeed; for what is worth
Success' name unless it be the thought,
The inward surety, to have carried out
A noble purpose to a noble end,
Although it be the gallows or the block?
—Lowell.

# For the Young Folks

### A PRAYER.

God, who touchest earth with beauty,
  Make me lovely, too;
With Thy spirit re-create me,
  Make my heart anew.

Like Thy springs and running waters,
  Make my crystal pure;
Like Thy rocks of towering grandeur
  Make me strong and sure.

Like Thy dancing waves in sunlight,
  Make me glad and free;
Like the straightness of the pine trees
  Let me upright be.

Like the arching of the heavens
  Lift my thoughts above,
Turn my dreams to noble action—
  Ministries of love.

God, who touchest earth with beauty,
  Make me lovely, too;
Keep me ever, by Thy Spirit,
  Pure, and strong, and true.
—Mary S. Edgar.

### An Indian's Honesty.

An old Indian once asked a white man to give him tobacco for his pipe. The white man gave him a loose handful from his pocket. The next day he came back and asked for the white man. "For," said he, "I found a quarter of a dollar among the tobacco."

"Why don't you keep it?" asked a bystander.

"I've got a good man and a bad man here," said the Indian, pointing to his breast, "and the good man say, 'It is not mine; give it back to the owner.' The bad man say, 'Never mind, you got it, and it's your own now.' The good man say, 'No, no! you mustn't keep it.'

"So I don't know what to do, and I think to go to sleep, but the good man and the bad man keep talking all night, and trouble me; and now I bring the money back, I feel good."

Like the old Indian, we have all a good and a bad man within. The bad man is Temptation, the good man is Conscience, and they keep talking for and against many things that we do every day. Who wins?—Selected.

### Bridget and the Blue Flowers.

When Bridget was a little girl she lived in Ireland. She wore a little green and red plaid shawl around her shoulders. Every other day she went to school, and on the days between she want to the flax mill and spun fine thread. She stood all day and worked a treadle with her little bare feet as she twisted the thread with her hands. Bridget wondered why. She could not think how so much fine thread could be used.

When she went home at night and ate her potato with Granny the hens came into the cottage. They hoped that a bit might be dropped for them, or that Bridget would share the skin of her potato with them. Then Granny told Bridget stories while her knitting needles flashed and clicked. When Bridget climbed the ladder to her little bed in the loft she could hear the swallows talking together, for their nests were in the loft, too. In summer the wasps buzzed in and out between the cracks.

On Sunday Granny and Bridget always went to the chapel. The windows were made of painted glass, and in each window there was a picture. The window with the picture of the child Jesus and Mary, His Mother, was the one that Bridget loved best. When the sun shone through the glass, the painted sky sparkled and the blue of Mary's gown was bright and beautiful. The stone floor was covered with patches of soft colored light.

When spring came the fields where the flax grew were blue with blossoms. They were as blue as the sky, and much bluer than the ocean. The air was fresh, and the world, as far as Bridget could see, was a beautiful sight.

The air in the mill was filled with dust. The machines hummed and the straps slapped. The straps turned the spinning wheels, and thread, that had been just bunches of flax a minute before came spilling off the wheels. There was a child at each wheel to guide the thread and keep it from tangling as other wheels wound it on great spools.

Bridget wanted to run to the blue fields. She looked down the rows of little girls who were working with her and wondered if they did not want to go to the blue fields, too. If only they could all go together!

On one of these springs days, as she stood at her machine, Bridget saw a princess out of Granny's stories coming toward her. No, after all, it was only a little girl, and yet there were silver buckles on her shoes. Bridget stopped threading and her thread snapped. She watched the owner of the mill as he showed the little girl how the spinning was done. Bridget heard him say: "You must see the flax in blossom. I will send a child to show you the fields. Bridget!"

Bridget courtesied. The little girl took Bridget's hand, and they went out through the factory yard to the road. If Granny had been there she would have asked: "It is your tongue that is lost entirely?" For Bridget did not say a word. But she looked at the little girl and smiled, and the little girl smiled back.

Soon they could see the blue fields and the little girl cried: "How lovely! What beautiful stuff to work with!"

Bridget was puzzled. "Is it the threads you mean? See, the threads come from the stems," and she pulled out the long silvery fibers. "It is a pity, it is, to spoil so many flowers."

The little girl took a handkerchief with a blue border from her pocket and gave it to her. Bridget had never seen one like it before. It was too small to tie on one's head and far too thin to keep one warm. Bridget felt of it. It was soft and cool.

"Put it in your apron pocket, Bridget, I want you to keep it," said the little girl. "Somebody must have spun these threads. See, this is the way they go, over and under, over and under, so fine and so close together that you have to look carefully to see them. Now I must go back to the factory. My aunt will be waiting for me. We came from Belfast to see the linen mills, and it's time that we started back."

"And is Belfast your home?" asked Bridget.

"No," said the little girl, "my home is in America. I came across the ocean to visit my aunt."

The little girl told Bridget the name of the city in which she lived, and her own name, too, and Bridget said them over and over to herself, and did not forget them.

That night Bridget went home to Granny with something pretty to show and a story to tell, and Granny said it was like a dream. Bridget thought about what the little girl with silver buckles on her shoes had said, and she looked very often at her tiny blue-bordered handkerchief which the little girl had given her. She could see quite plainly that it was made of fine threads woven together, over and under, over and under, and now she knew what the threads she helped to make were for.

When Sunday came and Bridget went to the chapel with Granny, there was something in the picture she loved best that she had never seen before. The little child Jesus was wrapped in linen, soft and fine and very white.

On the way home after service, Granny looked lovingly at Bridget and asked, "And what was it you were thinking, little one, sitting there so still, with a smile on your lipe, and a tear in your eye?"

"Sure, I was wishing," said Bridget, "that I had been the child who spun the threads for the frock of the little Jesus."
—Friends of Ours.

"If you think of the metaphors which our Lord employs—metaphors of the flowers of the field and the birds of the air—you will see that what He means to warn us against is anxiety, not prevision. . . . Everything is done by bird and plant in view of the future, but done with a tranquility which reposes unconsciously upon the purpose of God. What they do unconsciously we are to do consciously. . . . Repose upon God quietly, and do daily the duties of the day, and bear daily the evils of the day, and, like Christ our Lord,, though it be through cross and passion, we shall come to the glory which is predestined for us by God."—Bishop Gore.

### The Supreme Concern.

The highest use of prayer is not to get things for myself, but to forward God's Kingdom on earth. No man or woman amounts to anything in the Kingdom, no soul ever touches even the edge of the zone of power, until the lesson is learned that in Christ's business is the supreme concern of life, and that all personal considerations, however dear or important, are tributary thereto.—James A. Francis.

For The Southern Churchman.

### HYMN.

Maude Mumma.

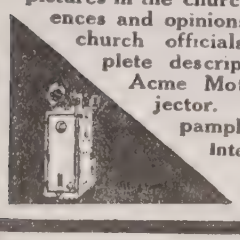
Jesus, my Saviour, I'm longing for Thee,
Help me in all things Thy beauty to see;
In sea-side and mountain, in valley and plain,
Thy manifold blessings before me have lain.

Jesus, my Saviour, Thy goodness to me,
I, in my blindness, can ne'er hope to see;
All of my talents I lay at Thy feet,
To use in Thy service is joy true and sweet.

Jesus, my Saviour, the debt may I pay,
Teach me to serve Thee, and teach me to pray;
In doing each duty, some help may I give,
By helping another the better to live. . .

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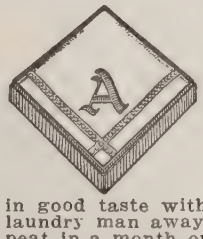
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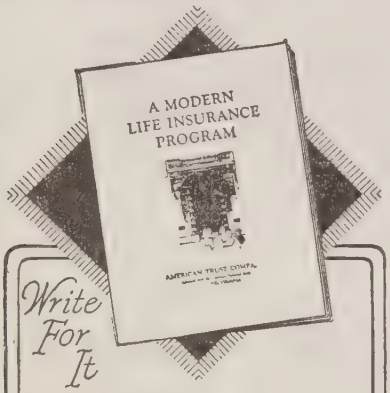
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# Deaths

**COLSTON:** Died, September 20, 1928, at Hot Springs, Va., EDWARD COLSTON, of Cincinnati, Ohio, aged eighty-four years. Born at "Honeywood", Berkeley County, Virginia.

### WILLIAM H. TALBOTT.

**Resolutions.**

At a called meeting of the vestry of St. John's Episcopal Church of Waynesboro, Va., held September 28, 1928, the following resolutions were adopted:

Whereas, Our beloved Senior Warden, Wm. H. Talbott, passed to his eternal reward on September 21, 1928; be it

Resolved, That we, the members of the vestry of St. John's Episcopal Church, Waynesboro, Virginia, express our thankfulness to Almighty God, for the blessing bestowed on us, in that we have the example of this faithful servant, through the years of his activity, and illness.

That we go on record as feeling deeply the loss sustained by us personally, to his family, and to the community, of his friendship, the example of his Christian fortitude, and his devoted service to the Church of the Master; be it

Further Resolved, That a copy of these resolutions be sent to Mr. Talbott's family; that they be published in the town and Church papers, and that they be entered on the minutes of this body.

THE VESTRY OF ST. JOHN'S CHURCH,
W. A. PRATT, Secretary.

### MRS. S. A. HAIL.

LUCY STUART FITZHUGH, daughter of R. K. Fitzhugh and Hetty E. Baytop, his wife, was born at Spring Hill, Green County, Virginia, June 9, 1851. In 1866, with her father's family she moved to Augusta, Arkansas, where, on January 21, 1874, she was married to S. A. Hail.

Going at once to Batesville, Arkansas, they established the home in which they lived for fifty-four years, and in which at 3:15 P. M. Wednesday, September 12, 1928, she went peacefully to sleep.

Mrs. Hail was the mother of eight children. Five preceded her to the Other Side, while three, to-wit: S. A. Hail, Jr., of San Antonio, Texas; James Conway Hail, owner of the Hail Wholesale Dry Goods Company, of Batesville, and Mrs. Otto K. McAdams, also of Batesville, together with her aged husband, and seven grandchildren survive. She was first of all a Christian wife and mother. She loved her church, her home, her flowers and birds; and her spacious home was ever open to her neighbors and friends, both rich and poor alike; and her deeds of charity were beyond computing. She was a life-long member of the P. E. Church, and the first paper subscribed for after her marriage was the Southern Churchman, which was her life-long companion.

Truly a good woman has gone to sleep.

### MRS. FANNIE H. CORNICK DUNN.

Passed into life eternal at her home in Bon Air, Va., on Friday, September 21, 1928, MRS. FANNIE H. CORNICK DUNN, in the seventy-seventh year of her age, after an illness of almost one year. Her funeral was held at Grace Church, Powhatan County, Va., on Sunday, September 23, 1928. Mrs. Dunn was a beautiful Christian character and she will be greatly missed by her children and grandchildren and friends.

Mrs. Dunn left one son, Thomas H. Dunn, three daughters, Mrs. Hamilton M. Eckenrode, of Fredericksburg; Mrs. Joseph F. Robertson, of Florence, S. C., and Mrs. Amy Dunn Weisiger, of Bon Air, Virginia, and eight grandchildren.

## CHURCH INTELLIGENCE.
(Continued from page 16.)

The reredos was given as a memorial by Mrs. Algernon Blair to her mother, Mrs. Mary King Blue, formerly of Christ Church, Macon, Ga. It is one of a number of handsome memorials which have recently been installed in this church. The church itself was designed by Ralph Adams Cram, and was completed in 1927.

P. M. McD.

## EAST CAROLINA.

**Rt. Rev. Thomas C. Darst, D. D., Bishop**

### Church Army Caravan.

A new Church Army caravan, the sixth, will be dedicated by Bishop Darst on October 2, at St. Paul's Church, Wilmington, N. C., for work in the Diocese of East Carolina. Captain E. Hurworth will take charge. He and Captain Atkinson are special preachers in Wilmington on September 30. The van is the gift of the Woman's Auxiliary of East Carolina.

## SPRINGFIELD.

**Rt. Rev. John C. White, Bishop.**

The Rev. Harwood Sturtevant, one of the Auxiliary General Secretaries of the National Field Department, and who is recognized, of course, as the rector of St. Luke's, Racine, Wis., is coming to Springfield for five two-day program conferences the last of October and the first few days of November. These program conferences are to be held in Bloomington, Jacksonville, Carlinville, Danville and Cairo, and in addition on the Sunday that Mr. Sturtevant is in the diocese he will speak in St. Paul's, Alton; St. Paul's, East St. Louis; St. Andrew's, Edwardsville; and Christ Church, Collinsville.

The Church Club of the Diocese is sponsoring the holding of seven or eight dinner meetings in November in various parts of the diocese to hear the reports from the deputies to the General Convention and the Woman's Auxiliary. It is expected that through these meetings that the messages of the Washington gatherings will be broadcast to many of the people of the diocese.

The Rev. Henry F. Selcer, rector of St. George's Church, Belleville, has been appointed by the Bishop as Chairman of the Department of Religious Education, taking the place of the Rev. R. Y. Barber, who has recently taken up work in the Diocese of Quincy.

# Personal Notes

The Rev. Elliott C. Darlington, formerly curate of the Church of the Heavenly Rest, New York City, has accepted a call to be minister in charge of the Church of the Good Shepherd, Milford, Pa., to take effect September 15.

The Rev. Wm. R. Wood has resigned his position as Curate of St. Paul's Cathedral, Buffalo, N. Y., to become rector of a parish in Oil City, Pa.

The Rev. Edmund H. Gibson, formerly rector of Trinity Church, Ten Hills, has taken up his new duties as rector of Trinity Church, Galveston, Texas. The Rev. Gideon C. Montgomery, minister-in-charge of Queen Carolina Parish, has been called to Mr. Gibson's assistant, and will leave Maryland to take up his new work on October 9.

The Rev. Francis F. Lynch, formerly rector of Christ Church, Rock Spring, and Holy Cross, Rocks, has entered upon his duties as rector of St. John's Church, Havre de Grace, Maryland.

### Ordinations.

On Thursday, September 20, 1928, in St. Sigfrid's Church, St. Paul, Bishop McElwain ordained Joseph Emmanuel Olsson as a deacon. The Bishop preached the sermon and the Rev. Philip Broburg presented the candidate.

The Rev. Mr. Olsson is proceeding at once to China, where he will engage in educational work for the China Inland Mission, with headquarters in Shanghai.

### Deaths.

Rev. Addison A. Lamb, rector of the Church of the Trinity, Coatesville, Pa., died September 16 after an illness of six weeks from heart disease and complications. He was a graduate of the Virginia Seminary class of 1898.

Funeral services were held at the church September 19. Bishop Garland officiated. Interment was in the churchyard of Old St. David's, Rador, where his father, the late Dr. James H. Lamb, was rector for many years.

Besides his widow, he is survived by two brothers, the Rev. George W. Lamb, rector of the Church of the Covenant, Philadelphia, and the Rev. James H. Lamb, Jr., rector of Christ Church, Upper Merion.

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DOMINUS FUSTRA ISIN 1835

Vol. 93. RICHMOND, VA., OCTOBER 13, 1928. No. 41.

"Go ye into all the world, and preach the Gospel to every creature."—Mark 16:15.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| The Church and the World—Rt. Rev. C. P. Anderson, D. D. | 6 |
| Rays of Light From God's Lamp W. W. Rugh | 8 |
| The Surrendered Life: In Christ—Conducted by the Rev. Frank Cox | 8 |
| Family Prayers—Collated by the late John L. Williams | 9 |
| Favorite Scripture Verses | 9 |
| The General Assembly—Alfred B. Williams | 10 |
| The Great Commission | 10 |
| Book Reviews | 11 |
| Letters to the Editor | 11 |
| Forty-Second National Convention of the Brotherhood of St. Andrew | 12 |
| Convention of the Daughters of the King | 14 |
| Church Intelligence | 14 |
| Family Department | 16 |
| Children's Department | 18 |
| Personal Notes | 23 |



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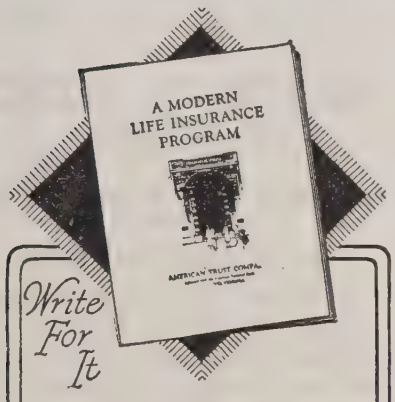
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## Thoughts For the Thoughtful

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To be despised may be no ill-fortune; the real ill-fortune is to be despicable.

It is a notable fact that most speed records are made by people who are not going anywhere.—San Diego Union.

Design must have had a designer. That designer must have been a person. That pjerson is God.—Paley.

If we are drifting we are going in the wrong direction.

Life is too short to nurse one's misery. Hurry across the lowlands, that you may spend more time on the mountain tops.—Phillips Brooks.

Do not think it is wasted time to submit yourself to any influence that will bring upon you any noble feeling.—Ruskin.

"Courage for the great burdens of life and patience for the small burdens, and then, when you have accomplished your daily task, go to sleep in peace. God is awake."

In one wonderful utterance the mother's strong, consoling tenderness is taken by the Eternal Himself as the only worthy image of His own. He clasps to His infinite heart the tired and broken hearts of His human children. And so an ineffable maternity is found to live and breathe and burn in the depths of the Almighty Father's love.—Bishop Moule.

There is not only a beautiful land on high, but a beautiful land below. In our Father's house are many mansions, and we can well believe it, for this one room where we now dwell is roofed and tapestried with beauty and resplendent with the golden glow of His own lighting.—Selected.


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EDITORIALS

Vol. 93. RICHMOND, VA., OCTOBER 13, 1928. No. 41.


## MAILS

In the Book of Job, which is among the oldest literature we are told, somewhat dramatically, of four messengers who arrived in quick succession each with a new installment of bad news. Ever since that long ago time messengers and messages have been awaited eagerly or have appeared unexpectedly bearing tidings of joy and affliction, assurance or disappointment, victory or ruin. The Scriptures tell us of many of them and the history and fiction of every age contain instances, innumerable and in endless varieties of circumstances, from the time of the panting runner with his life depending on his speed to our modern orderly postal system, of blighting blows or beautiful blessings brought by spoken or written words; of the agonies of vain waiting to hear of persons and events beyond sight or hearing.

We may imagine Solomon, man of keen observation and many experiences, disappointed by non-receipt of a longed for letter when he wrote "Hope deferred maketh the heart sick". Writers have woven fanciful and fascinating stories by imagining themselves invisibly present in all the households of residential neighborhoods and relating the tragedy, comedy and drama, the monotonies and agitations, passions, emotions, loveliness and ugliness, noble devotion and self-sacrifice, sordid selfishness and clashing purposes and ambitions of the respective households. Pictures yet more stirring, moving and thrilling would be found if any of us could know and tell the feelings with which people of different ages, stations and conditions, near and remote, in crowded towns and quiet country, are looking today or look any week day of the year for the coming of the mail. If we could peer into all those hearts and minds we would see a bewildering variety of bad and good, of dismal dread and brilliant dreams, of longings and yearnings, of base and noble desires, anxious avarice and cupidity, eager endeavor to be bountiful and helpful—all to be gladdened or saddened, disappointed or delighted or left to doubt and new fluctuations, making hearts sick, as the mail decides.

For each expectant watcher there is somewhere somebody who should answer the expectation, whether the answer must carry pain or pleasure, unhappiness or happiness. Apprehension of calamity or anticipation of relief or success protracted by long delays cause miseries equally acute. Suspense stings and kills more cruelly, because more slowly, than any disaster. If we could have insight to the hearts and minds awaiting the mails we could see also the calls of hearts across intervening space, through night and day, over forest and hill and plain, sometimes seas—the agonized, bitter, pleading calls, heard by nobody in this world. All of us then might be more mindful than we are of our duties and responsibilities and obligations to each other in caring for our correspondence. However we may be engrossed with our own small or large affairs, however strong the temptation to postpone, to put aside to a more convenient season or until we may be more in the mood, the thought of somebody who has written and is awaiting an answer which may be of vital importance trivial as the matter may seem to us, should strengthen our wills to overcome the temptation to neglect. The old Latin maxim is "He gives twice who gives quickly". Surely it applies if we are to send pleasure by mail and if the tidings sent must be bad it is equally certain that the sooner and the more gently and kindly they are given the less they will hurt.

This is a busy age. It is a familiar observation that the old graceful art of letter-writing is lost. We have so many and such diverse interests unknown to the people of a century ago that even those of us who have not been forced to use the typewriter or rely on dictation cannot, or will not, spare time for the long, comprehensive, informing letters that used to circulate among families and groups of separated friends. Do we make it a matter of "can not" or "will not"? And when we can and do produce a real letter do we put into it thoughtfulness and care that would make it a welcome boon rather than a bore or a blister?

At times when we lie wakeful the recollection of a neglected letter and thought of somebody who loves us or has appealed for comfort and help, feeling the dull ache of disappointment, day after day, brings penitence and wretchedness. That is the heart call coming through the night, too often forgotten next day. There is far deeper misery in the remembrance of wounds given and wrongs done with written words—words which cannot be obliterated from memory and which, for all we know, may rise up to testify against us to future generations long after we are in forgotten graves; for we cannot know how many years any letter may endure nor into what hands it may drift.

Busy or idle, young or old, possessing or lacking the gift for writing and taste for it, one of the real and serious duties of all of us is to remember the people who watch and wait for the mail, hoping to hear from us. Be they friends or strangers, near or distant kin, those who love us and have the right to our love, or people trying to do business, all have their feelings, their anxieties, their large or small aspirations and interests, important to them. Clearing our consciences concerning them is a pleasant comfort for ourselves, always. Neglect even of the apparently most inconsequential is a dangerous experiment always. Not until the last great revelation will it be known how much anguish, shame, horror, crime, how many deeds of desperation, have resulted from failures of well-meaning, neglectful, slothful, procrastinating men and women to write when they should have written; the yielding of the well-meaning impulse to write what they should not have written, to send through the mails additions to the great sum of human suffering and sorrows.

**Alfred B. Williams.**

# THE CHURCH AND THE WORLD

## By the Right Reverend Charles Palmerston Anderson, D. D., LL. D.

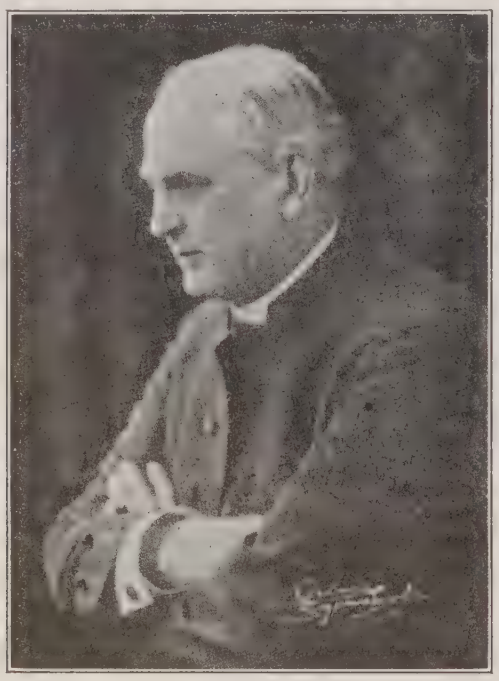
(The following is a condensation of the sermon delivered by the Bishop of Chicago, at the opening session of the Forty-ninth Triennial General Convention of the Protestant Episcopal Church in the United States of America, meeting in Washington, D. C., October 10, 1928.)

"Whereas God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee show bow, of things in heaven and things in the earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

Right Reverend Fathers, Reverend Brethren, Brethren of the Laity:

"Grace be to you and peace from God the Father and from our Lord Jesus Christ!"

We have assembled in this Triennial Convention to take counsel together once more about the things pertaining to the Kingdom of God. We have come together as Bishops, priests and laymen of the Church of God. The Episcopal Church, in and through which we exercise our immediate ministry and discipleship, is not, of course, the whole Holy Catholic Church; but it incorporates us into the whole Church and brings to us all the treasures of grace and the fullness of Christian doctrine. . . . It will tend to



**The Rt. Rev. Charles Palmerston Anderson, D. D. LL. D.**

keep us on a higher level if we keep in mind that we are not only diocesan delegates, but representatives of the Church of God. We have confessed our faith in the great Catholic Creed of Christendom. We have had our solemn Eucharist. We have had fellowship with the Father and with Jesus Christ and with the brethren. In this divine presence and companionship we have prayed that the Holy Spirit who presided over the Council of the blessed apostles would be with this council of His Church; that we would be saved from error, ignorance, pride and prejudice; that we would be directed, sanctified and governed by the mighty power of the Holy Ghost; that the Gospel of Christ may be truly preached, truly received and truly followed in all places.

That is the setting of this Convention. May everything that is said and done be in harmony with our high calling as ministers and men of God.

I hope that it will not be inappropriate if on the threshold of our deliberations, I venture to suggest that we meditate awhile on some of the central contents of our religion, on its reach and scope and on its application to the conditions and needs of our times.

**Religion:** Religion relates us to God. Morality is what we bring back from our fellowship with God. . . .

**The Christian Religion:** The Christian religion starts out with God and proclaims that God and man, heaven and earth, eternity and time are brought together in the person of Jesus Christ who reveals the character of God and the purpose of human life.

**Personal Religion:** For this reason personal discipleship to Jesus Christ must always be the central feature of our religion. This personal element is conspicuous and startling. "Come unto Me," says our Lord. "Abide in Me." "Follow Me." "I am come that ye might have life." "I am the Way, the Truth and the Life." "He that followeth Me shall not walk in darkness but shall see the light of life." These utterances would be repellent if they did not come from Him who is conscious of His oneness with God. He it is whose disciples and followers we are. We have joyfully accepted Him as our Leader, Teacher, Guide, Saviour and God. We have pledged Him a loyalty which takes precedence of all other loyalties.

**Social Religion:** But because the Christian religion is such an intensely personal thing, it must also be an intensely social thing. Because it is something between God and Man, it must necessarily be something between man and man, between man and his neighbor, between man and his business between man and his country. . . . It is a great thing for a man to be able to say: "I live by the faith of the Son of God, who loved me and gave Himself for me." That, however, is not all that there is to religion. God loves you and me, but that does not exhaust the love of God. "God so loved the world that He gave His only begotten Son." The world is the subject of redemption. "Thy Kingdom come, Thy will be done on earth as it is in heaven," is an authoritative definition of the reach of religion. . . .

**Religion, Business and Politics:** You will not construe this as a plea for the intrusion of politics and economics in the pulpits and on the platforms of the Church. . . . Party politics pollute religion, but religion purifies politics. . . . Ecclesiastical politics are no better than any other kind of politics. . . . It is beginning at the wrong end. . . . It is trying to compel unconverted men to enter the Kingdom of God which their eyes have not seen, before creating in them a passion for the righteousness which is in Christ Jesus. The Church, as such, does not know political parties, nor economic theories. These are not the business of the Church. But it is distinctly the business of the Church to know religion, to know "faith and morals", to "know the love of Christ which passeth knowledge" and which cannot be excluded from anything affecting humanity, to generate the love of Christ and liberate it so that men will seek first the Kingdom of God and His righteousness. It is the business of the Church . . .to insist that business and politics are not outside the realm of morality and religion; and to claim the supremacy of Jesus Christ over every department of human life. . . .

**The Episcopal Church and the United States:** . . . . The Episcopal Church has been a patriotic Church and has enjoyed the protection of the government in its freedom to worship God in accordance with conscience and convention. It is right that this should be said at this time and place.

**Church and State:** Nevertheless the most ardent American patriot would have nothing but scorn for the Church if it did not look to a higher source than any national government for its religious authority and sanction. . . . Our religious citizenship is in the Kingdom of God. Our political citizenship is in the United States of America. "A free Church in a free State" is our ideal. . . . "Render unto Caesar the things that are Caesar's and unto God the things that are God's," said our Lord. At the same time He warned His followers that they would be delivered up into prison and brought before kings and rulers for loyalty to God. . . . Even in Christian countries there

have been times when the conflict between Church and State has been keen and relentless. This has been true . . . in the recent impasse between the Church and Parliament of England. Nor are there lacking signs in our own "land of the free and home of the brave" of appeals to Caesar to curb and fetter religious liberty. The Church has not always been blameless in her conflicts with the State and it has endured much suffering which cannot claim the blessing of having been in the name of the Lord. But the incidents and tragedies of history do not release the Church from its imperative duty to claim religious freedom and to suffer, if need be, in securing it. "Stand fast therefore in the liberty wherewith Christ hath made ye free; and be not entangled again with the yoke of bondage." . . .

**Free Church in a Free State:** The Church, however, cannot consistently claim religious freedom for itself unless at the same time it claims freedom for the State. . . . The State must be free to keep order, to levy taxes, to establish or demolish tariffs, to regulate commerce and traffic, to legislate on matters pertaining to marriage and the school, to accept or reject world courts, and leagues of nations, to declare war or to advocate the outlawry of war as it has recently so happily done. In the discharge of these functions the State can brook no ecclesiastical interference from any quarter, Catholic, Protestant or Jewish.

At the same time, the Church . . . must be free to teach the Fatherhood of God and the brotherhood of man in all their far-reaching social implications— . . . free to preach Christian righteousness amongst nations, even when it is in conflict with government policies—free to preach peace, the peace that rests on righteousness and love and a reverence for human personality, which are outraged by war and the hates and lies that war engenders—free to teach Christian morality even when it opposes or transcends conventional standards. . . .

**Religion and Civilization:** The Church must also exalt Jesus Christ above the culture and civilization of the day.... Progress is never static. Changes are bound to occur if the world makes headway. "The old order changeth, giving place to the new; and God fulfills Himself in many ways lest e'en a good custom should corrupt the world." Civilizations come and go. . . . Jesus Christ alone is the same yesterday, today and forever, not standing still, but at the head of the procession, leading people onward and upward toward the Kingdom of God. . . . The Church cannot identify itself with the spirit and culture of any age and at the same time keep step with the Christ of the ages. Our Western Church must rise high above Western civilization or else keep out of the East. Our missionary enterprise may help or it may hinder the consolidation of the East against Western imperialism and commercialism. It depends on making it quite clear that the Gospel of Christ is not the same thing as Western culture at his best. Many voices are heard saying, "Give us your Christ, but keep your culture. Give us your missionaries, but keep your factories and your machine guns". . . . One does not have to accept the dictum of a conspicuous American that "life is a combat between jackals and jackasses", or the solemn pronouncement of a prominent Englishman that there is nothing to life but "a firm foundation of unyielding despair". But one has to admit that our civilization "has sacrificed much inner peace and social harmony" in the mad scramble for markets and money and has produced a state of mind in which multitudes have lost faith in God, because they have lost faith in the moral integrity of a civilization where organization tends to crush individuality, where men are machines and labor a commodity, where money is the measure of success and might the criterion of right.

**Religion and Science:** But no criticism of our times should be allowed to obscure the great achievements in science and invention. They are the crowning glory of the twentieth century. . . . It is not in the interest of religion to go out of the way to pick quarrels with science or to belittle demonstrated facts. The function of religion is to interpret these facts in terms of spiritual value. What is their bearing on human life and conduct? . . . Progress is in persons, not in things. Take personality and character and moral value out of the story and science itself might be turned to man's destruction. . . . Progress consists in the increasing ability of the human race to assimilate and transmit truth, beauty and goodness. These are the attributes of God. Jesus Christ is their greatest exponent. There is none other name given under heaven whereby our civilization can reach to its highest but the name of Jesus Christ. . . .

**A Free Pulpit:** I plead for a free and courageous pulpit —not a pulpit that invades territories which do not belong to it or that exploits personal opinions and prejudices under the aegis of the sanctuary, but a pulpit of brave and stalwart ambassadors of Christ, who will not shun to declare the whole counsel of God nor cease to teach and preach Jesus Christ in those many spheres of life where He is still a stranger.

**Problems of the Church:** This Convention would not fulfill its purpose if in its general tone and character it failed to magnify the Lord above all things. . . . Will you permit your preacher to say that our main task is not to provide so many million dollars for the budget (which would be an easy thing to do if our people had the love of God in their hearts), but to awaken in the Church a fresh zeal for the conversion of souls. Our chief task is not to perpetuate the controversies and logomachies of the sixteenth century, but to meet some of the pressing problems of the twentieth century. Our great burden is not to find the choicest language in which to phrase our worship, but somehow to learn how to persuade the wanderers outside the fold and the detached adherents within the fold, to worship God in any language. Our duty is not to define sacraments over again or to haggle about their number. Better would it be for the Church if our people were taught to elevate every means of grace into sacraments than to give such scant recognition to the significance of the two greater sacraments. Our duty is not to restrict people's devotion at the altar but to labor to bring it about that the Christ who is worshipped at the altar is not crucified afresh in parlors and slums and conditions that permanently depreciate the human stock. Our work is not to settle the controversy between fundamentalism and modernism, which exhibits more fear than faith on both sides, but to engender such personal devotion to Jesus Christ as would force this controversy into the background. It is not our duty to find an irreducible minimum of belief and practice which will barely save a man's skin, but to aim at maximum faith and service without being too meticulous as to rigid conformity to some narrow customs.

**Secularization:** The problems which confront the Church today can all be gathered up into one problem. It is the problem of secularization—the secularization of the home as though the family were the creature of the State and Christian marriage only a civil contract, and as though Christianity could survive in a Church of secularized homes —the secularization of business as though the—chief end of man was to make money, rather than "to glorify God and enjoy Him forever"—the secularization of politics as though the powers that be were not the responsible "ministers of God"—the secularization of the Church, as though building churches and raising quotas and operating clubs completed the design of "the Church of God which He hath purchased with His own blood"—the secularization of life as though men could "live without God in the world" as though there were no such things as the grace of God, the forgiveness of sins and the salvation of souls. . . . These are the lines along which the Church's battles must be fought. . . .

Throughout the world there are many people who see that the real issue of the day is between Christ and the world. . . . Throughout the world there are many priests far removed from the limelight, living in places where Christ is not popular, who are gladly giving their lives in making new allegiances to Christ and securing fresh verdicts for Him. These are the people who should have the backing of this Convention. They can be cheered or chilled by the things on which this Convention lays emphasis. It will break the hearts of many earnest disciples if this Convention squanders time over obsolete issues or current questions of only secondary importance. "Forgetting those things which are behind and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus." . . .

It is the Name of Jesus Christ—that most magnificent and adorable Person, whose spiritual supremacy remains unchallenged, who loved to the death, who can conquer men's sins and obsessions and transform them into a passion for the Kingdom of God, who speaks with authority about God and the Soul—that Person whom God hath highly exalted that at the name of Jesus every knee should bow.

# THE SURRENDERED LIFE---IN CHRIST

## Conducted By Rev. Frank Cox

I WAS reading recently the life of Sadhu Sundhar Singh, that wonderful Christian of India. His mother had wished for him that he might become a Sadhu, a religious teacher, devoting his whole life to that cause, depending entirely on what he received from the people among whom he went, and having no certain home. As a young boy he was much opposed to the Christian teachings, but later, through a copy of the New Testament, was led to Christ.

The Sikhs are intensely proud of their caste, and his relatives felt that his acceptance of Christianity had brought great disgrace upon them. His aged father, as well as his uncle, sought to turn him from his purpose, but Christ meant more to him than all. Finally, failing in their attempt, they drove him from home, and nearly ended his life with poison that they put in his last bit of food.

He was nursed to health in a mission station and, after a period of study and preparation, he set out in earnest as a Sadhu, not an ordinary teacher, but a Christian one, adapting the customs of his people to the Gospel. Possessing nothing but the saffron robe of the religious teacher, depending upon the grace of God for food and shelter, he went up and down India, proclaiming the unsearchable riches of Christ.

He has been in danger of his life many times. The people, finding that he was a Christian, would turn upon him. At times he was forced to find shelter in the lowest hovel in the town, or even in caves. Several times his shelter has been shared by a wild beast or a poisonous reptile, but never once has he been harmed. Some of his escapes can be attributed to nothing less than Divine intervention. At one time he was hiding in a cave from a band of men. They came to the entrance and there halted, after a whispered conference among themselves, they asked the Sadhu concerning companions that were with him. They claimed that they had seen a number about him, protecting him. The Sadhu believes this to be the Hand of God.

His life reads like a chapter from the Apostolic journeys. In spite of all opposition, the peace of God ruled in his heart. Men who were touched by his patient endurance of suffering would come to be instructed. A band of robbers who had sought his life became disciples.

He felt the call to carry the Gospel into the unopened portions of Tibet. The task was made doubly difficult by the hostility of the people, and the fact that he had to climb the rough mountain trails and cross the snowy wastes in his sandaless feet. Once he was thrown into a deep well and left to perish. To this day he does not know his deliverer. In spite of the persecution he has won converts in that difficult field.

His faithful preaching and his brave endurance have brought him open doors where before there was opposition. Crowds now wait for his coming, and he has stirred large Christian gatherings with his message.

His life provides us a striking contrast with the work of many Christians today. He has proved once more that all things are possible with God. More in the Church ought to start out with the same self-denying spirit, ready to depend upon God for all, not looking for place or salary, but anxious only to proclaim the tidings of One who can save.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

### LEVITICUS.

THE NAME of the book of Leviticus in the Hebrew is "The Lord called" (ch. 1:1). The phrase, "And the Lord spake" is found fifty-six times in the book.

**"In the garden"** the Lord called to the lost ones to come back to the One who alone loved and cared for them, from whom they were separated because of sin (Gen. 3:8, 9).

..**"Out of the Burning Bush"** the Lord called to Moses, telling him that He had heard the cry and seen the affliction of the people whom He foreknew as His own, and that He had come down to deliver them (Ex. 3:4-9; Isa. 63:9).

**"Out of the Mountain"** the Lord called unto Moses, giving a testimony that He is a holy God and that Israel was a sinful people, for out of the mountain issued the fiery law, with fiery indignation to devour the adversaries (Ex. 19:20; Rom. 3:20, 21; Deut. 33:2; Heb. 10:26).

**"Out of the Tabernacle"** from between the cherubim, over the mercy seat the Lord called unto Moses, revealing the fact that He is not only a holy God, but a God of infinite love and compassion, for through the offerings and priestly ministry He opened the way for every believing Israelite to come acceptably into His holy presence.

For God to call unto His people out of the Tabernacle meant an invitation from Him to come into His presence and dwell there, that they might be His people and that He might be their God (Ex. 25:8; Rev. 21:3).

**Subject.**

The acceptable way of Israel's approach unto the holy God, and the holy life becoming them as an acceptable people.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest" is the subject of chs. 1 to 16.

"Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for My yoke is easy, and My burden is light" is the subject of chs. 17 to 27.

**I. Chs. 1-7** tell us of the acceptable offerings as the only righteous basis for Israel's acceptance before the One who dwelt in the most holy place.

**II. Chs. 8-10** reveal God's laws concerning the holy priests as the acceptable representatives before God, of Israel.

**III. Chs. 11-15** declare the sanctification necessary for Israel's acceptance before a holy God.

**IV. Ch. 16** gives us God's program for the great Day of Atonement for Israel, the day on which acceptable offerings were presented by a holy priest for Israel's acceptance in the holiest of all.

**V. Chs. 17-22** make known the walk, of life becoming to Israel as an acceptable people in their love toward God and toward man.

**VI. Ch. 23** contains the program of the feasts of the Lord, to be celebrated in Israel's worship as an accepted people.

**VII. Chs. 24-27** unfold the rest and peace, the blessings of God given to Israel as His accepted people.

**Purpose.**

The book of Leviticus was written to reveal to us God's way of acceptable approach into His presence, and the holy life becoming those who have been accepted of Him (John 14:6; Eph. 5:1-3).

**I. Chs. 1-7** typically point to the Lamb of God as the fulfillment of all the acceptable offerings offered once for all, as the basis or ground of acceptance for every one who will believe the Gospel (John 1:29; Heb. 10:1-18; 9:26; 1 Peter 2:24).

**II. Chs. 8-10** foreshadow for us the person and ministry of Christ as our God appointed holy and acceptable High-Priestly Representative who is appearing in the presence of God for us, and able, therefore, to save us unto the uttermost (Heb. 7:25-28; 9:10-14, 24).

**III. Chs. 11-15** reveal to us typically the holiness required of us for acceptance in the presence of the Holy

One, which holiness God has given us in Christ (1 Peter 1: 15, 16 R. V.; 2:9; Lev. 11:44, 45; 1 Cor. 1:30; Eph. 1:6).

**IV. Ch. 16** prefigures for us the great Day of Atonement on Calvary, telling us of the offering of Christ as the acceptable sacrifice, of His ministry as our High Priest in covering the mercy seat with the cloud of incense, and of sprinkling the blood upon the mercy seat, thus opening, once and forever, for all who will believe God's Word, the way of acceptable approach into the most holy place (Isa. 53; Heb. 9:11-14, 26; 1 Peter 1:18, 19; John 17:19-30; Rom. 3:21-26).

**V. Chs. 17-22.** The life of separation unto God from evil and the life of service for others becoming us, as those who have been accepted of God in Christ (Rom. 12:1-3; 15:1-3; Phil. 2:4; Eph. 2:8-10; 4:1-3; 5:1-4, 15, 16; 2 Tim. 2:21).

**VI. Ch. 23** outlines for us through these typical feasts God's whole program of redemption, individually and dispensationally, from the cross to the crown, from Calvary to the kingdom of Christ (Rom. 8:17; Phil. 2:4-11; 1 Cor. 5:7; Rom. 8:37-39; Matt. 27:37; Isa. 9:6, 7; Acts 3:21; Matt. 25:31; Isa. 32:1-17).

**VII. Chs. 24-27** picture to us the blessings which are ours, to be known and made known to others by us, as believers accepted in the Beloved (Eph. 1:3-14; 1 Pet. 2:9; Col. 1:9-12; Acts 20:35).

# FAMILY PRAYERS

## Collated by the Late John L. Williams

**MORNING III.**

O LORD, our Heavenly Father, Almighty and Everlasting God; who hast safely brought us to the beginning of this day, defend us in the same by Thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doing being ordered by Thy governance, may be righteous in Thy sight through Jesus Christ our Lord.

O God, to whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name, through Jesus Christ our Lord.

O God, the Father of Heaven, our Creator, Redeemer and Sanctifier, have mercy on us miserable sinners. Remember not our offenses, nor the offenses of our forefathers, neither take Thou vengeance of our sins. Spare us, good Lord, spare Thy people whom Thou hast redeemed with Thy most precious blood; neither be Thou angry with us forever.

Deliver us, good Lord, from all evil and mischief, from the crafts and assaults of the devil, from Thy wrath, and from everlasting damnation; from all blindness of heart, from pride, vainglory, and hypocrisy; from envy, hatred and malice. and from all uncharitableness; from all inordinate and sinful affections, and from all the deceits of the world, the flesh, and the devil; from lightening and tempest, from plague, pestilence, and famine, from battle and murder, and from sudden death; from all sedition, privy conspiracy and rebellion; from false doctrine, heresy and schism, from hardness of heart and contempt of Thy Holy Word and Commandment.

By the mystery of Thy Holy Incarnation; by Thy Holy Nativity and circumcision; by Thy baptism, fasting and temptation; by Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by Thy glorious resurrection and ascension and by the coming of the Holy Ghost; Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the hour of judgment, good Lord, deliver us.

We sinners do beseech Thee, O Lord God, that it may please Thee to rule and govern Thy holy Church universal in the right way. Bless and preserve all Christian rulers and magistrates, giving them grace to execute justice and maintain truth. Illuminate all bishops, priests and deacons, and all ministers and teachers of Thy Word with true knowledge and understanding of Thy Word, that both by their teaching and living they may set it forth and show it accordingly.

Bless and keep Thy people; give to all nations unity, peace, and concord. Give us an heart to love and fear Thee, and diligently to live after Thy commandments. Give to all Thy people increase of grace to hear meekly Thy Word and to receive it with pure affection, and to bring forth the fruits of the spirit.

Bring into the way of truth all such as have erred and are deceived. Strengthen such as do stand; comfort and help the weak-hearted, raise up those who are fallen, and at last beat down Satan under our feet.

We beseech Thee, Good Lord, succor, help and comfort all who are in danger, necessity, or tribulation. Preserve all who travel by land or by water, all women in the perils of childbirth, all sick persons and young children, and show Thy pity upon all prisoners and captives. Defend and provide for the fatherless children and widows and all who are desolate and oppressed.

May it please Thee to have mercy on all men; to forgive our enemies, persecutors, and clanderers, and turn their hearts.

Give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them.

Give us all true repentance and forgiveness of our sins and grace to amend our lives according to Thy Holy Word.

We humbly beseech Thee, O Father, mercifully to look upon our infirmities, and for the glory of Thy name turn from us all those evils that we most justly have deserved, and grant that in all our dangers and necessities we may put our whole trust and confidence in Thy mercy and evermore serve Thee in true Holiness and righteousness to Thy honor and glory, through our only Mediator and Advocate, Jesus Christ our Lord.

Our Father, etc.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart." Ps. 119:11.)

**This week the following verse was submitted by Mrs. G. W. Witte, of Harlem, Georgia:**

". . . . men ought always to pray, and not to faint."—St. Luke 18:1.

Who will send one from the far-away places, as well as very near us?

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Today's seven deadly sins, as catalogued by Canon Donaldson, of Westminster Abey, are as follows: "Politics without principles, wealth without work, pleasure without conscience, knowledge without character, commerce and industry without morality, science without humanity, and worship without sacrifice."—Christian Observer.

# THE GENERAL CONVENTION

## By Alfred B. Williams

SKILLED writers for innumerable newspapers have exhausted their vocabularies and descriptive powers endeavoring to tell of the beauty of the opening service of the Forty-ninth Triennial Convention of the Protestant Episcopal Church at Washington, D. C., the morning of Wednesday, October 10. Nothing like it ever has been seen in this country, probably not in any other country. There was perfect autumn weather, with perfect autumn skies and a background of the great old oaks of the Cathedral Close painted in perfect autumn tints of red and gold and brown and yellow. Beyond this splendid natural barrier rose the massive architecture of what one day will be the greatest and most beautiful and impressive of all cathedrals. To this hedged amphitheatre, a gently sloping hillside overlooked by the yet uncompleted Temple of God, 18,000 devout men and women of the Church marched in procession, led by a great vested choir and an unprecedented array of robed clergy, including one hundred and twenty bishops, wearing their full canonicals. A large band, gowned, played familiar and inspiring hymns of the Church, such as "Holy, Holy, Holy" and "Onward Christian Soldiers". There was a mighty volume of sound as the voices of the multitude rose in grand and solemn unison in praise of God Almighty.

Following the choir came the visiting clergy, the diocesan clergy, lay members and presbyters of the National Council, with the one hundred and twenty bishops at the end. Last came the Presiding Bishop, the Rt. Rev. John Gardner Murray, the Bishop of Washington and the Convention preacher, Bishop Charles P. Anderson of Chicago.

Immediately after the procession the President and Mrs. Coolidge were escorted down the aisle, while the chimes of the Little Sanctuary played "America", and greeted by the Presiding Bishop and the Bishop of Washington.

The opening prayer was recited by the Rt. Rev. Thomas Casady, Bishop of Oklahoma, immediately after which he led the multitude in repeating the General Confession.

"We have erred and strayed from Thy ways like lost sheep—we have left undone those things which we ought to have done—and we have done those things which we ought not to have done. But, Thou, O Lord, have mercy upon us miserable offenders."

The confession arose from the mass of upturned faces like a gentle wind rustling the leaves which carpeted the forest floor around the amphitheatre. Then Bishop Casady repeated the age-old formula of absolution for those who have confessed and repented, ending in the Lord's Prayer.

After the Venite, Bishop Casady read the Forty-sixth Psalm. The Rev. Dr. Charles L. Pardee, Secretary of the House of Bishops, read the First Lesson; the Rev. Dr. Carrol M. Davis, Secretary of the House of Deputies, the Second. Bishop John T. Dallas, of New Hampshire, led in recital of the Nicene Creed. Bishop Freeman then introduced President Coolidge. In the course of an earnest address, the President said:

"We cannot remind ourselves too often," he said, "that the right to be free, the support of our principles of justice, our obligation to each other in our domestic affairs, and our duty to humanity abroad, the confidence in each other necessary to support our social and economic relations, and finally the fabric of our Government itself, all rest on religion.

"If the bonds of our religious convictions become loosened, the guaranties which have been erected for the protection of life and liberty and all the vast body of rights that lie between are gone."

The present Convention and other similar organizations were taken by Mr. Coolidge as evidence that "the major forces of the world are actively and energetically engaged in promoting the spiritual advancement of humanity".

Immediately after the President's address, Bishop Anderson, of Chicago, preached the sermon, which is supposed to be intended as the keynote of the Convention. He stressed the idea of a "free Church in a free State", characterized it as "a thrilling and hazardous experiment", never yet fully tested or realized. "Throughout the world," he said, "there are many people who see that the real issue today is between Christ and the world. They are moved to become followers of Christ, but are perplexed as to how to reconcile discipleship with the spiritual mediocrity and narrow outlook of many a parish. Throughout the world there are many priests far removed from the limelight, living in places where Christ is not popular, who are gladly giving their lives in making new allegiances for Christ and securing fresh verdicts for Him.

"It will break the hearts of many earnest disciples if this Convention squanders time over obsolete issues or current questions of only secondary importance. The Church is here to save people from the world, to show people how to love God and love each other, to transform life and its sordid surroundings into harmony with the will of God. Unless the Church can win along these lines its capitulation to the world will be complete. Men will not longer say, 'Oh, Galilean, Thou hast conquered'. They will say, 'Oh, Galilean, Thou art conquered'."

The newspapers in Washington and elsewhere are giving unlimited pages of space to the convention, including attempted forecasts of its action, outlines of its probable work, sketches of its personalities. The value of these predictions is questionable. Naturally, members of the Convention talking with reporters indicate that matters in which they themselves are especially interested will be in the foreground. As has been proved in the past, however, the Convention sometimes refuses to share the opinions of individual members on the importance of propositions and has a way of quietly shelving matters it does not care to discuss by reference to committee.

Bishop Page, of Michigan, is said to have brought a report on the divorce question, the result of three years' investigation and labor by himself and twenty other active leaders in the Church. Nothing yet has been revealed of the contents of the report or recommendations that may accompany it.

Newspapers which appear to be well informed think that missionary work will hold much of the attention and occupy much of time time of the Convention, conditions in China making special appeal for study and action. It is said, also, that effort will be made to provide for special work in the colleges of this country, described by one delegate as the most needy mission field.

The Rev. Dr. Robert Johnston, rector of St. John's Church, Washington, by dint of tireless labor, has made assignments of clergymen for all local pulpits, there being in the city thirty-one Episcopal churches and nineteen chapels. Of these one church and five chapels are for Colored people. But one Colored bishop is in attendance, the Rt. Rev. Theophilus Mormulu Gardiner, Suffragan Bishop of Liberia. He is the son of a native king who was a somewhat famous and successful head hunter. The Bishops of Haiti, the Philippines and Hankow are white men, and Americans.

Some idea of the magnitude of the Convention can be gained by the fact that the Willard Hotel, Convention hotel of the great Convention city, Washington, has for the first time in its history been compelled to appeal to the federal postoffice department to establish a branch postoffice within the building.

It has been thirty years since the Episcopal Triennial Convention met in Washington. Interest in the Capital City of the United States and eagerness to view the great and yet unfinished National Cathedral have been strong factors in drawing an immense body of prelates, delegates, laymen, relatives and friends.

# The Great Commission

### ST. JOHN'S UNIVERSITY, SHANGHAI.

Shanghai, China, September 14, 1928.—After an eighteen months' interval, St. John's University, Shanghai, has been reopened, with a full complement of students. Several of the other schools of the Mission have also opened, St. Mary's Hall, Shanghai, Soochow Academy, and the Yu Chi School, Yangchow, the latter a school preparatory for Mahan School, which on account of the great damage done to its buildings during military occupation has to remain unopened for the present.

All the schools have opened well. No changes have been made in the status or work of the schools, and religious instruction is carried on as usual. In no case has there been any official interference. Whatever weight there is to public opinion is all in favor of the Mission Schools, whose patrons have been pathetically eager for their resumption. This eagerness was well illustrated in the case of a gentleman from North Kiangsu, whose only son had been a student in Mahan School. He was one of the old line of Chinese gentry, with no interest whatever in Christianity, but with a deep conviction of the superiority of the education given in Mission schools. In July he brought his son to Shanghai, sought out the Principal of Mahan School and told him that his sole object in making the journey to Shanghai was to get his son into a Christian school. He did not know which of them were open now, but if any of them were open, he proposed to stay until

he had arranged for his son to enter one. This represents the attitude of very many towards the Mission schools. Their immeasurable superiority to others is clearly recognized, and there is widespread rejoicing over their resumption. The need of these schools is so widely recognized that any serious interference is not now to be expected.

**B. L. Ancell.**

# Book Reviews

THE PRAYER BOOK CRISIS: By Sir William Joynson-Hicks Bart, D. L., M. P. Putnam, New York.

The author has emerged from the debate over the Prayer Book as a man of convictions, this book will strengthen his reputation for straight thinking and courageous speaking on controverted subjects. The book abounds in sentences that grip and stir. He says that the vast majority of the clergy used to speak of the Prayer Book as "our incomparable liturgy", and adds, "It has remained to the bishops of the last fifteen years to discover and to announce to a bewildered laity . . . that it is defecteive, jejune and inadequate".

He sketches briefly but clearly the origin of the English Prayer Book and shows what care was taken to eliminate medieval teachings contradictory of Scriptural truth. He notes the rise of the ritualistic movement and the subterfuges concocted by its advocates to get away from the clear intent of the Church's teachings. For example the contention recently revived in this country concerning the Thirty-nine Articles, that they did not condemn teaching concerning Purgatory, etc., but only the Roman doctrine of Purgatory. This quibble had been originated by Newman and more fully expounded by Bishop Forbes. The Rev. Mr. Evans who later moved over to Rome is quoted by Sir William. He had accepted Dr. Newman's idea without question. He said, "In so acting I believe I was only doing what ninety-nine of every hundred of the High Church clergy of the Church of England have done before me. Not one in a hundred has ever taken the trouble to look into the question in any serious way in the original authorities". After he looked further into the matter, he found out his mistake, and went to his own place.

Sir William points out how they have resisted every attempt to make them obey the laws they have sworn to uphold, and how they have resisted bishops or any other authority in an absolutely lawless fashion. Moreover, he silences their cries about persecution by proving that they have themselves not scrupled to use the courts against others whenever possible.

Sir William quotes from their service books to exhibit the foolish practices to which their cult leads. For example, among other trivial and repulsive details in which their book of directions concerning Mass abounds, one in the Communion of the Sick directs that the priest shall: "Here wash his fingers and let the sick man drink the ablutions." This is on a par with the famous whisker of King Charles, used not so long ago for the enlightenment of the people of Tennessee.

He answers the argument that the Deposited Book represented the mind of the Church of England and that Parliament flouted the opinion of the Church. In the first place the laymen in the Church Assembly are usually the ecclesiastically minded, out of touch with the real sentiments of the people, in the next place the opposition had to shift for itself in the general debate on the Book, while the speakers for the Book were thoroughly coached and were given right of way, finally the opposition was stilled by the promise that they would not have to use the Book if they did vote for it. These reasons combined with the fact that the bishops put it on a strongly personal basis and made the cry, "Trust the Bishops!" the rallying-point of the whole debate, made it a foregone conclusion that the Church Assembly would pass it. Parliament's action was immensely popular throughout the country.

He brings the movement to the bar of actual results and describes its almost total failure. In spite of an immense amount of organized energy expended in behalf of their cause, they have failed before the bar of history, in the courts of law, in theological discussions and in attempts to win the people. He notes the steady decline of ministerial candidates, and of candidates for confirmation, the falling off in Church and Sunday School.

He concludes concerning the Deposited Book: "Its emphasis is too much on what is sacerdotal and ceremonial; its ideals are those of an age-long past, and not those of the present or the days to come; and it does not give to Holy Scripture, and especially to the teaching of the New Testament, the supreme and dominant position which is their right."

This book deserves to be widely read. Some layman or group of laymen ought to see that it is widely distributed where it will do the most good.

F. C.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## ENCOURAGEMENT.

Mr. Langbourne Meade Williams,
Editor Southern Churchman,
Richmond, Virginia.

My Dear Mr. Williams: If, as we infer from the rather erratic communication of the Rev. James A. Mitchell, of Baltimore, that you are the "sole owner" as well as the editor of The Southern Churchman, I feel that every member of the Protestant Episcopal Church in the United States of America, should glory in the fact that you are laboring in your noble work for the Divine Master and the integrity of the Holy Bible without the handicap of being controlled or subsidized by any clique or board of directors that might endeavor to divert you from your purpose and cause you to change the policy of your paper, which is a beacon of hope and a staff of comfort to all those faithful persons and loyal clergymen who still cling with all their strength to the "good old-time religion". I, for one, trust that the day will never dawn when The Southern Churchman, "under its present management", will "be eradicated from every home". I would trust rather that those clergymen who feel that they can no longer live loyally up to their ordination vows and maintain the doctrines as prescribed by the Protestant Episcopal Church, and set forth in its creeds, might "eradicate" themselves from the sacred ministry. With multitudes turning away from Him (probably because there was a shortage of loaves and fishes, and being careless of His doctrine), Christ turned to His apostles and asked, "Will ye also go away?" and St. Peter made his famous reply, "Lord, to whom shall we go; Thou hast the words of eternal life; and we believe and are sure that Thou art that Christ, the Son of the Living God".

It is immaterial to me whether or not you publish this communication. I merely desire you to know that down in the humble "diggings" of the Diocese of Easton, just across the Bay from Brother Mitchell, is a clergyman who is deriving as much wholesome spiritual good from reading The Southern Churchman as Brother Mitchell seems to have derived harm, and one who will remain constant in his petitions to the Divine Throne that you may never waver in your stand for the stability of the faith "once delivered to the saints", but will continue to fire your editorial shots into the camp of the enemies until they, too, will at last surrender and finally be able consistently to lead their choirs in the rendition of those glorious words:

"Jesus, and shall it ever be,
A mortal man ashamed of thee?
Ashamed of thee whom angels praise,
Whose glories shine through endless days.
* * * * * * *
Ashamed of Jesus, empty pride,
I'll boast a Saviour crucified;
And oh, may this my portion be,
My Saviour not ashamed of me."

With all good wishes for the continuous success of your publication.

**(Rev.) W. W. Webster.**

Queenstown, Maryland.

## INTEREST.

Mr. Editor:

Please give me the address of Kenneth Mackenzie, and tell me who he is and what he does.

You are getting out a wonderful paper and I read it with the keenest interest.

With high regard and best wishes,

**"College President."**

### UNCOMPROMISING ATTITUDE.

Mr. Editor:

I have wanted to write you for some time to express my great satisfaction over your editorial on "Jazzing the Service, Etc." It was wonderful. Then the last one in which you fixed Guy Shipler up about like David working on Goliath was most to the point. I think you should have a series of tracts issued by The Southern Churchman and these editorials should be among them, Sure. Every clergyman and vestryman in the Church should see a copy. If they were printed while they are "in the form" so to speak, it could be done very economically. Not over a penny a piece. Each issue of The Southern Churchman gives me immense satisfaction. To feel that we have a paper that will stand out for the truth as this Church has received the same is most heartening. I have often wondered if it would be possible to issue a monthly edition of your paper—with the cream of the weekly in it, maybe condensed—for wide circulation over the entire Church. The price is cheap now, but so many people cannot afford any paper much beyond a dollar a year.

The whole Church is stirred by your uncompromising attitude on the present-day questions that are so prominent in the minds of everybody.

I believe the Thirty-nine Articles are going to stay where they are. When I was in the Virginia Seminary we were required to study them carefully and were examined on them. Sure! Bishop Whittle was not to be dealt with as his successors are. A few people feel you are stepping on the gas a little too strong. I do not think so. "Lay on, MacDuff!" &c., in a Christian sense. Amen. These Modernists parade themselves up and down before the Army of Israel and I am glad in my heart that a David has been found to make them bite the dust occasionally, anyway. True.

See Phil. 4:19 for your reward.

Josh. 1:8, 9. Amen.

**A Minister of the True Faith.**

# FORTY-SECOND NATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

THE General Convention of the Church was ushered in by pre-Convention gatherings of great interest and importance. Of interest, because they brought men and women together from the "Four Winds". Of importance, because they not only accomplished great things in their own meetings, but in a way set the keynote for the Convention to follow. It was well that the pre-Convention meetings should be the Brotherhood of St. Andrew and the Daughters of the King, both having as their rules Prayer and Service. In the case of each, very little routine business was done and even that little was made subservient to the great cause for which they were committed. Strong addresses characterized most of their services and meetings, and outstanding words, either as themes or occurring incidentally were Prayer, Service, Purpose, Challenge, Opportunity and Spirituality.

The Brotherhood of St. Andrew, together with the National Conference on Evangelism, was in session from October 5 to 9, inclusive.

The first official act of the Brotherhood was a visit to the tomb of the Unknown Soldier at Arlington, Friday afternoon.

Here James L. Houghteling, son of the founder of the Brotherhood, placed a wreath in the name of the Order.

Headquarters for the Senior Brotherhood was the Mayflower and for the Juniors, St. Thomas Church. For each, the Convention started with a banquet at their respective headquarters. The Bishop of Washington gave his presence to the Junior Banquet for the first part of the evening, going later to be with the Seniors. At both he gave warm words of welcome and expressed the hope that above all else in the Convention, "Spirituality" and "Fraternity" would be outstanding.

At the Junior banquet, Mr. Clarence E. Brickman, of General Theological Seminary, served as toastmaster and inspiring singing was led by the Rev. Gordon Reese, of Vicksburg, Miss. About three hundred boys were present and listened intently, in the latter part of the evening, to a stirring address by Bishop Wise, of Kansas. Bishop Wise spoke of the heroes and martyrs of the Twentieth Century and showed how each boy there, through his own life could make Christ a living hero today. He showed the contrast between the self-centered man and the Christ-centered man and said, "The Christ-made man is the man who is enriching the world".

The boys heard another splendid straight-forward talk that evening, given by John Milton, a young student of Columbia University, and an active Brotherhood boy.

The Senior banquet was held at the Mayflower Hotel. The Chairman was Hon. Sidney F. Taliferro, Commissioner of the District of Columbia, and the toastmaster was Walter Kidde, of St. Luke's, Montclair, N. J., Vice-President of the Brotherhood of St. Andrew.

The Presiding Bishop of the Church, and Honorary President of the Brotherhood, the Rt. Rev. John G. Murray, D. D., gave a word of greeting and the principal addresses of the evening, both forceful and inspirational, were on the general subject, "Christ's Commission to the Men of the Church", as follows:

"A Challenge to the Clergy." Samuel L. Joshi, Professor of Comparative Religion and Hindu Philosophy, Dartmouth College.

"A Challenge to the Laity." The Rt. Rev. Granville G. Bennett, D. D., Bishop of Duluth.

Incidentally Dr. Joshi spoke of having behind him forty generations of ancestors in the Brahmin priesthood and two generations in the Anglican priesthood.

He congratulated the Episcopal Church upon having kept out of politics in the present campaign and gave the warning that it should continue so to do. He spoke of the alarming growth of religious intolerance in the world today. He said that every political question of our day involves moral consideration and that he considers the duty of the clergy to be to form public opinion based on the moral and spiritual teaching of Jesus, "leaving the individual member of the Church quite unfettered by the mandates of the Church in his freedom to cast his vote in political elections".

"Man today is considered to a large extent as mere cannon fodder in the economic battles of modern commerce," he said, and he asked "what chance has the Gospel of Christ to make any headway towards world brotherhood and international good-will, when at every step it has to fight against the gods of mere physical efficiency, of mass production, of a lofty standard of comfort at all costs and of Nordic supremacy?"

The Convention was formally organized Saturday morning with Edward H. Bonsall, of Philadelphia, President, acting as chairman. The program for the day follows:

**For the Juniors:**

7:30 A. M. St. Thomas' Church. Holy Communion. Celebrant, the Rev. C. Ernest Smith, D. D., D. C. L., Rector. This service was in conjunction with the Seniors.

9:30 A. M. St. Thomas' Parish House. Business Session. Clarence Brickman, Temporary Chairman.

10:00 A. M. St. Thomas' Parish House. Conference, "Life's Great Opportunity," the Rev. Hope H. Lumpkin, Ph. D., Grace Church, Madison, Wis., Chaplain of the Junior Convention.

10:45 A. M. Response. "Meeting the Opportunity." John Green, Philadelphia. Robert Furniss, Chicago.

11:30 A. M. "The Church Army." Captain Jarvis and Captain Atkinson of the Church Army in the United States.

**For the Seniors:**

2:00 P. M. The Mayflower. The first of three conferences on "The World's Need." Professor Samuel L. Joshi, Head of Department of Comparative Religion, Dartmouth College. (a) "The Spirit of Buddhism and its Contribution to Human Welfare."

3:00 P. M. The Mayflower. The first of three conferences on "The Great Triangle—Me, Him and It. Man Helping Man with Religion." The Rev. Alfred Newbery, Church of the Atonement, Chicago. (a) "Me," the helper. How to develop the ability to help. (Remaining two conferences at same hour. Monday and Tuesday.)

4:00 P. M. The Mayflower. Address, "The Brotherhood Today and Tomorrow." Leon C. Palmer, B. D., General Secretary of the Brotherhood of St. Andrew.

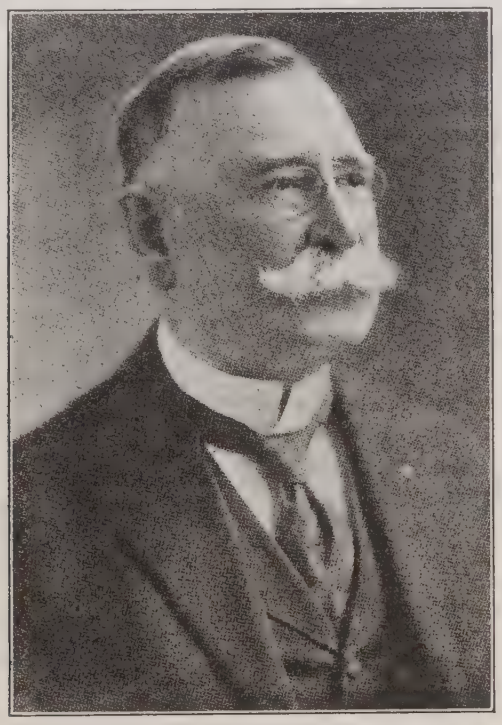
At 12:30, both Juniors and Seniors visited the White House and a Convention photograph was taken with the President. Each of the thousand delegates, men and boys

were cordially greeted by President Coolidge.

At five o'clock in the afternoon Bishop and Mrs. Freeman, assisted by General LeJeune of the U. S. Marine Corps, received the Brotherhood and Daughters of the King in the Bishop's Garden, a remarkably beautiful spot and said, by some to be the most perfect example of an English Garden on this continent.

At 8 P. M., on Saturday, a preparation service for the Corporate Communion was conducted by the Rt. Rev. Philip Cook, D. D., of Delaware, and this was a service for the entire Brotherhood.

On Sunday all services were joint with Seniors and Juniors. The day was begun by the Corporate Communion of the Convention at 7:30 A. M., when the members of the Brotherhood rededicated themselves to renewed efforts for the spread of Christianity. St. Thomas' Church, one of the most beautiful in Washington, was well filled with men. The celebrant at this service was the Rt. Rev. James E. Freeman, D. D., Bishop of Washington. The Brotherhood Boys and Men visited the different parish churches at eleven o'clock, and then the great open-air service in the Cathedral Amphitheatre at four o'clock again brought them together in an inspiring way. A warm October sun, a blue sky, a background of trees still in full leaf, with only one, a bright yellow, as if to hasten on the



**Mr. Edward H. Bonsall, President of the Brotherhood of St. Andrew.**

autumn days, a wooden platform at the base of this bowl of nature, a wooden cross emerging high from a bed of deep red dahlias, combined choirs with their crosses, carried high, a procession in which hoods of varied colors, banners, flags, bishops' robes, and the purple of the Cathedral choir cassocks, were seen, a mass of people numbering about fourteen thousands, good old hymns sung by the massed congregation, with band accompaniment—these and other things, brought a sense of thankfulness and gratitude to those who were there. Many more, beside these, heard the stirring words of the greeting given by the Bishop of Washington, and the two addresses of the day, for microphone and amplifier carried the messages to distant places and unseen listeners. The addresses were delivered by Rudolph Bolling Teusler, M. D., Director of St. Luke's International Hospital, and Hon. George Wharton Pepper, LL. D., of St. Mark's, Philadelphia, both of whom were characterized by Bishop Freeman as outstanding laymen of the Church.

This great open-air service, so beautiful in every respect, seemed a good omen for those planned to follow, and if carried out, to be an unique feature of the Convention of 1928.

The Brotherhood Convention continued through Monday and Tuesday, as follows:

**Monday.**

**Junior:**

7:30 A. M. St. John's Church. Holy Communion. Celebrant, the Rev. Robert Johnston, D. D., D. C. L., Rector.

9:30 A. M. St. Thomas' Parish House. Three talks by successful men, "The Business of Being a Christian". Major-General John A. LeJeune, Commandant, United States Marine Corps, Senior Warden, Epiphany, Washington. Samuel Thorne, Esq., Attorney, New York City, Member National Commission on Evangelism, President of the Church Army in the United States. James Lawrence Houghteling, of the Chicago Daily News, Member St. James' Chapter, No. 1, National Council Member of the Brotherhood.

10:30 A. M. "Problems of the Christian Life." The conference broke up into three groups, meeting simultaneously for intimate discussion of Intellectual, Moral and Ethic problems under the leadership of: the Rev. Raimundo de Ovies, Chaplain, University of the South; the Rev. Alfred Newberry, Church of the Atonement, Chicago; the Rev. John K. Shryock, Ph. D., Church of the Saviour, Philadelphia.

8:00 P. M. Conference. St. Thomas' Parish House. "Powerful Living." Informal discussion of the means whereby we can cope with the problems of today. Same three leaders as this morning, the Rev. Messrs. de Ovies, Shryock and Newbery.

**Senior:**

2:00 P. M. The Mayflower. The second of Professor Joshi's conferences on "The World's Need". (b) "The Achievements and Tragedies of Islam."

3:00 P. M. The Mayflower. The second of Mr. Newbery's conferences on "The Great Triangle—Me, Him, and It". (b) "Him. The Helped—How should he be approached?"

4:00 P. M. The Mayflower. Three Simultaneous Conferences. 1. The Witness in Colleges. Chairman, the Rev. John R. Hart, Jr., Ph.D., Student Pastor, University of Pennsylvania; the Rev. Raimundo de Ovies, Chaplain, University of the South; Paul Rusch, Director, St. Paul's University Chapter, Tokyo. 2. The Witness Through Missions and Mission Services. Chairman, John Q. Beckwith, Trinity, Lumberton, N. C. 3. The Witness Through Individual Work. Chairman, S. Bartow Strang, Tennessee Member, National Council of the Brotherhood of St. Andrew; Dr. Larkin W. Glazebrook, Field Secretary of the National Commission on Evangelism.

8:00 P. M. Church of the Epiphany. Mass meeting in the interest of the family. Subject, "The Influence of a Family of Christians". The Rev. Frank E. Wilson, D. D., Christ Church, Eau Claire, Wis.; the Rt. Rev. Charles L. Slattery, D. D., Bishop of Massachusetts; the Rt. Rev. Logan H. Roots, D. D., Bishop of Hankow.

**Tuesday.**

**Junior:**

7:30 A. M. St. Margaret's Church. Holy Communion. The Rev. Herbert Scott Smith, D. D., Rector.

9:30 A. M. St. Thomas' Parish House. Conference. "Enjoying Life Through Service." 1. "Full-Time Service," the Rev. Gordon M. Reese, Holy Trinity, Vicksburg, Miss.

10:15 A. M. 2. "Boys' Life in the Parish." Chairman, Clarence Brickman, General Theological Seminary; Douglas C. Turnbull, Jr., Baltimore, to lead discussion from the floor.

1:30 P. M. St. Thomas' Parish House. Afternoon schedule in charge of Special Events Committee.

8:00 P. M. St. John's Church. Lafayette Square. Closing Service. Speakers, Chaplain Lumpkin. The Rt. Rev. William P. Remington, D. D., Bishop of Eastern Oregon.

**Senior:**

2:00 P. M. The Mayflower. The last of Professor Joshi's conferences on "The World's Need". (c) "The Meaning of the Christian Message to the World of Today."

3:00 P. M. The Mayflower. The last of the Rev. Mr. Newbery's Conferences on "The Great Triangle—Me, Him, and It". (c) "The Essentials of Our Religion". It.

8:00 P. M. Church of the Epiphany. Final service. The Rev. Ze Barney Phillips, D. D., Rector of the Parish and Chaplain of the United States Senate, in charge. Addresses: "The Working Principles of a Christian," the Rev. Joseph Fort Newton, D. D., St. Paul's, Overbrook, Pa. "The World Call For Evangelism," the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina and Chairman of the National Commission on Evangelism.

9:30 P. M. Informal farewell meeting for members of the Convention only.

M. M. W.

# THE CONVENTION OF THE DAUGHTERS OF THE KING

THE Convention of the Daughters of the King was the "Eighteenth Triennial" and was held at Epiphany Church, from October 5 to 9, inclusive. The program of the Daughters' Convention, at first glance, emphasizes the fact that here is an organization concerned with spiritual things, with the working of the Holy Spirit and the spread of Christ's Kingdom. It emphasizes this aspect of the Church's work at home, and in Convention assembled, carries on in the same way.

"Evangelism" was the main theme for the consideration of the Convention, as sounded by Bishop Murray in his address to the Daughters at their opening Friday evening.

Mrs. A. A. Birney, National President of the Daughters, formally called the Convention to order and made a response to the address of welcome given by Miss Lillian Janet Soper, President of the Diocese of Washington. A report on the Convention program was given by Mrs. W. J. Loaring Clark. Prayers were read by the Rev. Z. B. T. Phillips, and the service of worship was led by the Rev. Charles T. Warner, rector of St. Alban's Church.

Saturday morning there was an early celebration of the Holy Communion.

At ten o'clock Bishop Freeman addressed the Convention and there were also addresses by the Rev. W. J. Loaring Clark, D. D., and the Rev. G. Warfield Hobbs.

A Junior meeting in St. John's Church, Georgetown, on Saturday afternoon was addressed by Bishop Howden of New Mexico, and the Rev. C. Leslie Glenn. There were also short talks on the past, present and future of the order, by Mrs. W. B. Ross, Miss Helen McMenry and Miss Helen Long.

A service of preparation for the Holy Communion was held by Bishop Rhinelander at eight o'clock in the eevning.

The Sunday program was in conjunction with the Brotherhood of St. Andrew, including the beautiful open-air service in the afternoon, and a mass meeting at 8 P. M. in Ascension Church, when the topic was "The Witness of Youth for Christ" and the speakers were Bishop Frank A. Juhan of Florida and Rev. Bernard I. Bell of St. Stephen's College.

Monday's program included the following services and meetings:

7:30 A. M. Corporate Communion; Renewal of Vows.

9:30 A. M. Meditation, "How to Pray", Bishop Shayler.

10:00 A. M. "The Program of the Commission on Evangelism," the Rev. William H. Milton, D. D., Assistant to the Chairman of the Commission on Evangelism.

10:30 A. M. Business Session.

11:30 A. M. Group Conferences: (1) Evangelism Through Study and Discussion Groups, Miss Laura Boyer, Education Secretary, Woman's Auxiliary; (2) Evangelism Through the Church's Program and Christian Stewardship, Mrs. James M. Maxon, Tennessee.

2:30 P. M. "Bible Study," the Rev. Theodore R. Ludlow, D. D., Secretary, Adult Education Division, Department of Religious Education.

3:00 P. M. "Evangelism in Rural Fields," the Rev. Harrison W. Foreman, Secretary, Commission on Rural Work, Department of Christian Social Service.

3:30 P. M. Group Conferences: (1) Evangelism Through Social Service and Rural Work, Mrs. John M. Glenn, President, Church Mission of Help; (2) Evangelism Through Individual Work, Mrs. John R. Wheeler, Director, Women's Organizations, Sewanee Summer Conference.

On Tuesday, the closing day of the Convention, there was a meditation service at 9:30 A. M. and a quiet hour for all women at 4:00 P. M. On this day there was also a business session, when there was an election of National Council members.

Social functions of the Convention included a luncheon at St. John's, Georgetown, a reception by Bishop and Mrs. Freeman in the Bishop's Garden, and a luncheon on the closing day at the Washington Hotel. The topic of the addresses at this luncheon was, "The Order of the Daughters of the King", and it was discussed from the aspect of the Past, the Present and the Future. The Rt. Rev. David L. Ferris, D. D., Bishop Coadjutor of Western New York, delivered the closing address of the luncheon on the topic, "Helps to Fulfill Our View of Service".

**M. M. W.**

# Church Intelligence

### PROGRAM OF GENERAL CONVENTION.

**On Monday, October 15,** both houses of the General Convention will meet in joint session at the D. A. R. Hall at 11 A. M.

At four o'clock in the afternoon there will be a Church School Service program at St. Margaret's Church.

Dinner for the Province of the Midwest will be held at the City Club at six o'clock.

At 8 P. M. there will be a mass meeting of the Department of Missions at the Washington Auditorium.

**October 16** will be well filled with business sessions of both the House of Bishops and the House of Deputies at 10 A. M.; a Church Periodical Club conference and business meeting at the Church of the Epiphany, and a Woman's Auxiliary meeting at the Mayflower, both at 11 A. M.; dinners of the Alumni of the Theological Seminaries at 6 P. M.; a mass meeting of the American Church Institute for Negroes at Memorial Continental Hall at 8 P. M.; also at 8 P. M., a mass meeting on rural work, in the parish hall of the Church of the Epiphany, when the Secretary of Agriculture, Mr. William Jardine, will make an address; and at the same hour at the Washington Club a public meeting for Deaconesses, which will be presided over by Bishop Perry of Rhode Island, and addressed by Deaconesses Dahlgren, Fuller, Stuart and Phelps.

**October 17,** 7:30 A. M., there will be Corporate Communion for members of diocesan altar guilds and altar societies at St. Thomas' Church.

Again 10 A. M. is the hour for business sessions of the House of Bishops and the House of Deputies.

11 A. M., business sessions of the Church Periodical Club; and elections of the Woman's Auxiliary at the Mayflower.

In the afternoon at four-thirty the Bishop of Washington and Mrs. Freeman will entertain the Bishops and the clerical and lay delegates at a garden party.

At 8 P. M., at the D. A. R. Hall, the Department of Christian Social Service will hold a mass meeting, when Bishop Murray will preside and the speakers will be: Spencer Miller, Jr., consultant of the industrial division, and William Green, President of the American Federation of Labor. Also at 8 P. M., in the parish hall of the Church of the Epiphany, the C. P. C. will present some dramatic sketches.

**October 18** at 7:30 A. M., there will be Corporate Communion services for the Woman's Auxiliary at the Church of the Ascension, for the Church Divinity School of the Pacific at St. John's Church, and for the C. P. C. at the Church of the Epiphany.

The usual business sessions for both houses will be at 10 A. M. and 2:30 P. M.

From 10 A. M. to 2 P. M. at the Church of the Ascension there will be intercession for the Woman's Auxiliary.

The Girls' Friendly Society luncheon will be at the Hotel Lafayette at one o'clock.

At 2 P. M., 5:15 P. M., and 8 P. M. in the parish hall of the Church of the Epiphany, the Episcopal Actors' Guild will produce the old Anglo-Norman mystery play, "Adam".

At 6:15 P. M., at the Hamilton Hotel, will be the Church Army dinner.

At 8 P. M., there will be mass meetings of the Department of Missions in the D. A. R. Hall, and of the Church Mission of Help in St. John's Church, with Bishop Murray presiding and Bishop Oldham, the Rev. Hugh Birckhead and Mrs. John M. Glenn speaking.

**October 19** will be marked by business session of the Woman's Auxiliary at 9:30 A. M.; business sessions of both houses of the General Convention at 10 A. M.; C. P. C. conference at 11 A. M.; business meeting of St. Barnabas' Guild for Nurses at the Church of the Epiphany at 2:30 P. M.; dedication of the Washington National Center of the Girls' Friendly Society at 4 P. M.; a mass meeting of St. Barnabas' Guild for Nurses at the Church of the Ascension at 8 P. M., when the Very Rev. Howard Chandler Robbins will be the speaker; and at the same hour addresses by Bishop Remington of Eastern Oregon and Mr. George W. Wickersham before the Federation of Church Clubs at the Church of the Epiphany, and "The Cross Triumphant", a pageant of Christianity, presented at the Washington Auditorium.

**October 20,** again at 9:30 A. M., there will be business meetings for the Wom-

an's Auxiliary and for both houses of General Convention at 10 A. M. At 11 A. M., there will be a Field Department Conference in the Parish Hall of the Church of the Epiphany. At 2:30, "The Cross Triumphant", will again be presented at Washington Auditorium; at the same hour there will be a sightseeing trip around Washington and a drill at Fort Myer. At 8 P. M., there will be a mass meeting in the interest of ecclesiastical art in the D. A. R. Hall. The speakers will be: The Rev. Milo W. Gates, former Senator George Wharton Pepper, Bishop Johnson of Colorado, and Bishop Freeman will preside.

**On Sunday, October 21,** at four o'clock there will be an open-air service at the Washington Cathedral, under the auspices of the Department of Christian Social Service with Bishop Freeman presiding. "World Peace" will be the subject of the address of Bishop Brent of Western New York, and United States Senator Wm. E. Borah.

### Anglo-Norman Mystery Play on Program for General Convention.

A striking contribution to the program of the coming great General Convention of the Bishops and Deputies of the Protestant Episcopal Church will be made by the Episcopal Actors' Guild of America in the dramatic production which they will give of "Adam", an impressive Anglo-Norman mystery play of the twelfth century. There will be four performances of the play, to which admission will be by invitation only. These will be held in the Guild Hall of Epiphany Church, 1317 G Street, Washington, D. C., of which the Rev. Dr. Ze.B. Phillips is rector. The visiting bishops and delegates to the General Convention will be the guests at the 5 P. M. performances on **Thursday, October 18, and Friday, October 19;** and delegates from the various women's organizations of the Church will be the guests at the 2 P. M. performances on the same dates (Thursday and Friday).

"Adam," or the "Mystere d'Adam", is notable on several scores. It is the first of the religious dramas to be enacted outside the precincts of the Church; the first to employ the vernacular exclusively in its dialogue; and probably the first in which any serious attempt was made to delineate character. Moreover in its outward form and its highly developed scheme of rhymes and metres, it constitutes one of the finest achievements of medieval poetry. The translation to be used by the Episcopal Actors' Guild is the metrical form by Prof. Edward Noble Stone of the University of Washington, Seattle, Wash. His translation is from the original Norman French and Latin.

Incidental music for the Guild's production has been composed by Adolph Torobsky, organist of Epiphany Church (Washington, D. C.). Mr. Torobsky himself will render the entire score at the organ during all the performances, and will be assisted in choral work by members of the Epiphany Church choir.

Miss Kate Oglebay, an authority on medieval Church drama, is General Chairman of the Committee of the Episcopal Actors' Guild for putting on the Washington production of "Adam".

The period costumes for the play have been designed by Mrs. John W. Alexander, who has designed costumes for many Broadway productions of note, and who is well known in Washington and nationally as vice-president of the Federation of Arts, which has national headquarters in the Bar Building, Washington.

The Rev. Clarence Parker, of Chevy Chase, Md., is Chairman of the Entertainment Committee for Actors. John Davenport Long, well-known for his dramatic work with the Arts Club of Washington and other groups, is stage manager of the production. The stage settings are authentic in details and are based on the earliest extant pictures of settings of the early mystery plays after they were taken out of the churches and given in the public squares.

The committee of Washington patrons and patronesses for "Adam" include Bishop James E. Freeman, Bishop of Washington; Major-General John A. LeJeune, General John J. Pershing, Newbold Noyes, Mrs. Z. Barney Phillips, Mrs. William C. Rives and Major-General Charles F. Summerall.

Several well-known residents of Washington will appear in the cast of "Adam", including Leslie Waudby, the actor, as Aaron, and Owen Potter as the Guardian Angel. Others in the cast include Albert Phillips as The Figure; Anton Bundsman as Adam; Mirriam Cutter as Eve; Col. Reginald Barlow as the Devil; the Rev. Phillips Osgood, rector of St. Mark's in Minneapolis, Minn., as Abraham; Frank Ferguson as Moses; Marius Bernard Wall as David; Harry Neville as Solomon; Charles Dew Clark as Jeremiah; Chas. M. Seay as Habakkuk; Harold Gould as Isaiah; and Percy Moore as Balaam. Mr. Moore directed the preliminary rehearsals of the play this summer.

Officers of the Episcopal Actors' Guild include the Rt. Rev. William T. Manning, D. D., Bishop of New York, honorary president; George Arliss, president; vice-presidents, the Rt. Rev. J. H. Darlington, D. D., the Rev. Neal Dodd of Hollywood, and Grant Mitchell; the Rev. Randolph Ray, D. D., rector of the Little Church Around the Corner (Church of the Transfiguration), New York City, vice-president, warden and chairman of the Council; Thomas S. McLane, treasurer; the Rev. Charles B. Ackley, recording secretary; the Rev. Dr. W. Harold Weigle, Jr., resident chaplain; and Percy Moore, executive secretary.

### Bishop Coadjutor for Pennsylvania Elected.

The Rt. Rev. Edward Makin Cross, D. D., Bishop of Spokane, was elected Bishop Coadjutor of Pennsylvania on October 2, at the Convention called together in Philadelphia by Bishop Garland for that purpose.

Bishop Cross, in accepting the call, will be coming home to his native state. He was born in Philadelphia on March 1, 1880, the son of James Sheldrake Cross and Mary (Callagham). He received a degree from the Philadelphia Divinity School in 1908. He was ordained Deacon in 1907 by Bishop Whitaker and Priest in 1908 by Bishop Hare. From 1907-10 he served at St. Thomas' Church, Sturgis, S. D.; 1910-1916 at St. Peter's Church, Sheridan, Wyoming, and from 1916-1924 at the Church of St. John the Evangelist in St. Paul, Minnesota. On June 24, 1914, he was married to Esther Angela Ware of Alliance, Nebraska.

He was elected Bishop of Spokane in 1924, and on the twentieth of February was consecrated by Bishops McElwain, Page, Freeman, Burleson, Roberts, Thomas and Tyler.

Of the Convention the Rev. J. R. Ellis writes us as follows:

"I was present at the Convention of the Pennsylvania Diocese, which elected its Coadjutor on the second of October, and was so pleased with what I saw and heard that I am moved to write of my impression of this meeting of the brethren.

One was struck with the spiritual atmosphere which pervaded this coming together of the brethren, superinduced largely by and through the godly demeanor of its Bishop, Garland.

Fortunately he is not much of a talker. His words are few and to the point. His men are loyal and disposed to follow him, though at pleasure to differ with him if in their judgment they deem it wise to do so. For instance, incidentally, the Convention voted not to sell its Church House, though such a movement seemed to have the endorsement of the Bishop and the Standing Committee and other interested Church authorities, of which there seemed to be many.

The election resulting in the selection of Bishop Cross of Spokane was speedily and quietly conducted with no apparent contention or controversy. When, on the third ballot, Bishop Cross was declared the nominee of the Convention by the Bishop, the body rose and burst into the **Gloria in Excelsis,** which it sung with splendid unanimity, led without the organ by the Secretary of the Convention. Surely the Holy Spirit was here with His guiding hand, and when the Bishop bade them to prayer of thanksgiving for the result, the effect was most inspiring.

The Council met at eleven o'clock and adjourned at three—one and a half hours— for luncheon, thus showing that when the "King's business requires haste" brethren dwelling together in unity and harmony may speedily bring about results of a kind to commend our praise and admiration.

It may be remarked in passing that when one hears pleasantly the word Presbyter on the same platform with a brother who crosses himself during the singing of the **Gloria in Excelsis** the Church in its boasted comprehensiveness has about reached its carrying capacity."

### Conference of Church Workers Among Colored People.

The Conference of Church Workers Among Colored People was held at St. Augustine's Church, Brooklyn (the Rev. George Frazier Miller, D. D., rector), from Tuesday to Friday, October 2-5. This conference was organized in 1883, and for many years met annually; but more recently its national sessions have been held in the years of General Convention only, and local or provincial meetings in the other years. The attendance at the present session was more than one hundred and twenty-five delegates, including sixty clergymen; and they came from every Province except the Northwest and the Pacific Coast. At the opening service on Tuesday evening, an address of welcome was made on behalf of Bishop Stires by the Rev. St. Clair Hester, D. D., President of the Standing Committee of this diocese. Of the topics discussed on Wednesday, much interest was developed in the question, "Can the Suffragan Bishopric be Helpfully Adapted to the Needs of Our Work?" and to the "Best Methods of Developing our Missions into Self-

(Continued on page 22.)

# Family Department

### OCTOBER.

1. Monday.
7. Eighteenth Sunday after Trinity.
14. Nineteenth Sunday after Trinity.
18. Thursday. S. Luke.
21. Twentieth Sunday after Trinity.
28. Twenty-first Sunday after Trinity. SS. Simon and Jude.
31. Wednesday.

### COLLECT FOR NINETEENTH SUNDAY AFTER TRINITY.

O God, forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ Our Lord. Amen.

### COLLECT FOR ST. LUKE'S DAY.

Almighty God, Who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please Thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son, Jesus Christ Our Lord. Amen.

### LET ME BE AWARE.

"God, let me be aware.
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight,
Please, keep me eager just to do my share,
God, let me be aware.

"God, let me be aware.
Stab my soul fiercely with another's pain,
Let me walk seeing horror and stain,
Let my hands, groping, find other hands,
Give me the heart that divines, understands,
Give me the courage, wounded, to fight,
Flood me with knowledge, drench me in light,
Please keep me eager just to do my share.
God, let me be aware."

—Miriam Teichner."

### Spiritualizing the Budget.

The budget is the business side of the church; and it is as important in its place as the spiritual side. Money makes the church go, and the church can no more be efficiently operated without money than can a bank or a steel mill. The church has bills to pay and it must be honest and pay them. Jesus with only twelve disciples had a treasurer and paid His bills. A budget means not only money but a systematic and adequate provision of funds for all the needs of the church. It stands opposed to unsystematic haphazard collections and other ways of gathering money to meet bills and cancel debts. A budget is business reduced to plan and means, foresight and certainty. It is good sense applied to the financial affairs of the church.

Every good thing is attended with disadvantages and dangers. The good is ever an enemy of the better, and the better of the best. The budget may be made so complex and meticulous that it absorbs too much time and energy to run it. A business may be burdened with books, tied and fettered with red tape, smothered under details and trivialities. The office may be larger than the works, and there may be more bookkeepers and accountants than salesmen and customers. The overhead may increase until the running expenses cut into and reduce the profits. Blowing the whistle may so exhaust the steam as to stop the engine. This, however, is not ordinarily a danger with our congregational budgets, although the Boards need to watch this point.

A greater danger is that the budget may seem to be the main business, so that the means becomes the end and the secular smothers the spiritual. This danger has attended religion all through its history. In Jerusalem the splendid Temple of the Lord crowded out the Lord of the Temple, and the same danger still attends not only stately cathedrals and gorgeous ceremonies, but also plain houses of worship and a bare service devoid of taste and beauty. Money may also push into the foreground of a church and make more noise and absorb more attention and energy than its spiritual activities and life. Urgent appeals for money clutter up the pulpit notices until the people are weary, and campaigns for money for special purposes or to clear off debts are an almost continuous performance. The impression may be made that money is the main business of religion and some say outright that the church is only a mercenary institution and the preacher is only feathering his own nest.

A budget, also, may be set too low so that the activities of the church are always pinched and the year ends in debt. Debt is a very demon of obstruction and discouragement with many a church and church board. Sometimes debts accumulate until something desperate has to be done, and as in such cases the pastor's salary is generally in arrears he must go in order that money may be raised under pressure to pay him off and make a new start. And so money is often the misery of a church, getting it into a mess in which its proper work is swamped in the mire.

Is there no cure for this unhappy state of things? Can not the budget be lifted out of this rut and hole and transformed from a burden to a stepping stone, its weights transmuted into wings and its duty into delight? There certainly must be and is. The thing has been done and can always be done.

What is needed is a new point of view and a new spirit. All material things are capable of spiritual interpretation and application. Long ago Jehovah took the rainbow that had been glowing in the sky ever since the sun first kissed the rain and transfigured it into a spiritual sign and pledge of the divine faithfulness in maintaining the stability of nature and the succession of seedtime and harvest. Jesus took bread and wine, two of the commonest and most universal of material elements, and baptized them with a new meaning that made them shine with spiritual light and heavenly radiance. Christianity has a genius for taking material things and lifting them to spiritual uses.

Art does this in another way. The painter takes common paint and canvas and combines and blends them into a glorious masterpiece of form and color that may draw visitors from all the ends of the earth and rule as from their thrones through the centuries. The musician takes the common sounds that fill the air and weaves them into chords and songs and grand symphonies that open a new heaven and a new earth. The poet takes the words that we all use and are scattered by the thousand through the cheapest dictionary, and arranges and ligatures them into magic melody or builds them into stately cathedrals of poetic thought. What is the means by which this is done? Imagination. Imagination penetrates to the inner meaning and magic and beauty of things and sees the painting in the paint and the radiant angel in the rough marble block. Imagination throws a halo around all common things and baptizes and transfigures them with new glory. When the American painter West was asked what he mixed his paints with, he answered, "With brains, Sir". He meant imagination. This is the subtle element that can lift any common thing to the most glorious meaning and use and can throw its transfiguring splendor over all our life.

Imagination can transfigure the budget. Money is religious and has spiritual affinities and easily lends itself to this higher significance. What we need to do with the budget is to see what it is for and what wide service and noble ministry it may fulfill. What lies wrapped up in the budget? It may seem to be only a bag of money or a bank account, but it conceals treasures more wonderful and precious than any bundle of bonds or box of jewels. A church and school in which the gospel is preached and souls are saved and children are taught and led to the Saviour's arms are in that budget. Homes that are purified and strengthened and filled with peace and happiness are in it. A cleaner and better and more beautiful city is in it. Sorrowing sinful souls cleansed and healed and soothed are in it. Missions that can throw their arms across the country and around the world everywhere scattering truth and grace, sweetness and light are in it. The Great Commission of Christ with all its promises and prospects and victories are in it. Our own souls lifted out of the ruts of drudgery and bondage and worldliness into wider and richer life and freer liberty are in it. All the rising palaces and towers of the city of God are in it. The praises of men made better by the gospel on earth and the songs of the redeemed in heaven are in that budget.

Let us disabuse our minds of a fallacy that may be lurking in this view of the subject. A spiritualized budget does not mean a less budget or a budget that will raise itself. Genius never dispenses with work, but it often means the hardest and most exacting work. Napoleon, with his enormous military genius, said there was one thing he never spared himself and that was the most strenuous toil. While his generals slept he worked far into the night. Inspiration can never dispense with perspiration. The budget is still a budget after we have spiritualized it. Imagination is not an easy way of escaping work, and the most buoyant disposition cannot do away with drudgery. The spiritualized budget ought to be and will be a larger budget. Under its spell we shall not pay less but more. And it will still take organization and plan and purpose, personal solicitation and careful and patient work to get it subscribed and paid. The successful business man in the midst of his expanding business and growing profits, the artist in the high-tide of his popularity, does not re-

lax his efforts, but rather increases them. The spiritualized budget is still business and subject to all the laws of business, but it is also lifted to a higher level and kindled and irradiated with a new meaning and lightened with a new spirit. Then the budget will no longer be bondage, but be freedom and joy, all our treasuries will fill and overflow, the wheel of the Lord's chariot will be unloosed from the fetters of inadequate means and from the clogs of debt, and the kingdom of God will come in our hearts and churches and in all the world with ever widening sweep and power and joy.—Presbyterian Banner.

### LOVE.

It was Fear that followed me,
Fast I fled alone,
On my cheek its blighting breath,
In my ear its moan.

It was Despair that pressed me close
Close against a wall,
Laid cold hands upon my heart,
Stung my throat with gall.

There I fell and there I lay,
Face against the wall,
Crying out for Death to come,
Come and end it all.

Death came not nor heeded me,
Love drew near instead;
Love knelt down and lifted me,
Gave me wine and bread.

Quickly then Despair and Fear
Fled at Love's command,
Step by step I climbed the wall,
Holding fast Love's hand.

—Mabel Cornelia Matson, in The Congregationalist.

### THE PARABLES OF SAFED THE SAGE.

#### The Parable of the Rooster and the Train.

If the Spelling Book had the least virtue of Consistency, and Worcester did spell Wooster, then Rochester should spell Rooster. And this I think the more since I was there, and beheld an Animal of that genus who had escaped from a Crate at the Railway Station as two men were passing it from a Truck to an Express Car. And when they saw that the Rochester had gotten out, straightway they left the Crate half-way in and half-way out, and pursued the Fowl. And they chased him up the Platform and down, and between the two Trains that stood on either side of the Platform, and they caught him not. And at length the Rochester flew under one of the Trains, and, when men ran around to the other side to head him off, he perched himself on a Truck beneath a car and above the Car Wheels and gave a Frightened but Defiant Crow.

And by that time there were more men in pursuit. And no one seemed to care whether any Trains went out from the Station, but only whether they should be able to catch the Rochester.

And after a good while they caught him, and I heard him squawk as they held him. And I counted the men who were in at the Finish, and they were Fourteen.

But their troubles were not at an end. For the Rochester had gotten out of a smaller hole than they could crowd him in through, and they were desirous that the hole should not be made larger, lest the other fowls escape. And how they managed it I know not, but I assume that they got him back inside, although he may not have been worth all the cost of his capture.

And I wondered how it had fared if the Conductor of that train had professed no interest in that single Rochester, and had shouted All Aboard, and the Train had gone many miles into the Country, and the Fowl had then escaped, and found companionship, and fought his way to Recognition and Supremacy the way men have to when they are hurled out into strange Environments. For he might have become the noted Progenitor of Famous Breeds of Fowl, and been Eminent among birds of like feather.

But I think that instead of all this, he may be doing duty at Thanksgiving for a Small Family, in place of a Turkey.

And upon such narrow chances do the lives of men as well as of fowls appear to turn.

Nevertheless, I do believe that the trains run upon some sort of schedule, and that the lives of good men are ordered by the Lord. But this I hold in faith, for Experience is Variable, and life's Crates break at strange junctions. —Exchange.

For The Southern Churchman.

### Prayer Triumphant.

Louis Deschamps.

The best essay on prayer is the life and work of a praying Christian. Prayer can not be comprehended or explained. Like the sacred silence of a cathedral, or the sublime view of a starlit night, prayer eludes description. It is the mortal expression of the immortal, for communion with God precedes immortality with God. To pray is not only to ask, but also to receive without asking treasures far more glorious than human petitions: the silent, profound awareness of Divine Presence in humble meditation, revealing God's love and wisdom in thoughts like stars in the night of doubts and fears. Prayer is essentially unselfish. God knows every need, and human lips must ask wisdom more than things. Having murmured many petitions, human imperfection would see them answered in human fashion, arising from the knees in expectation of future blessing, rather than conscious of present good. Prayer is two-fold, petition and meditation; petition to ask, meditation to hear the answer, the real answer, in terms of silent, spiritual experience revealing God to man. Who has not been convinced of the folly of some petition during the silent meditation following the prayer? Not that human needs are not granted, but that the greatest answers to prayer are spiritual lessons.

Children talk with parents, even when not asking for something. To pray only when in need or distress is forgetfulness of God. It is during the sacred hour of meditative prayer that the lessons of spiritual truth are learned. In the stress of need or emergency, prayers are necessarily selfish. The experience of life should confirm rather than deny the power of prayer. Yet many Christians conceal in their heart a graveyard of unanswered prayers, where blasted hopes mark the ruins of bright aspirations and dreams. Often the taunting memory of one's past ambitions refuses to die, haunting the silent hour with apparent denial of prayer's victory. This should not be so, because unanswered prayers are never final. There is no human limitation to the divine nature of prayer. Just as immortality is a spiritual existence which the tomb can not symbolize, so prayer is a spiritual power which can not be measured in terms of things. The tragedy of unanswered prayer is more pitiful than condemnatory. It is the difficult problem of reconciling mortal mind with immortal soul. Although the suffering of those who grieve over the bitter disappointment is very real, yet the tomb over their hopes is but the creation of their own desperation.

Prayer is the highway from earth to heaven, and those who would obstruct it with graves and vaults are not guiltless. Despair may deaden an aching heart or relieve a faltering faith by oblivion, but it denies the true nature of prayer. It is a confusion of human standards with divine power. When a prayer seems unanswered, the very silence itself answers the Christian, because he knows it is God's way of warning that enough has not been done, either in work or comprehension, to justify the prayer. Real prayer is a means of learning, rather than exploiting divine power.

When prayer becomes entirely petition, and one would dictate to God; when prayer becomes an argument, as if to convince God of the merit of our will; in short, when prayer is command, the Spirit that answers can not make itself heard in the din of egotism. An unanswered prayer is a misconception, for every real prayer is answered either in fact or in wisdom. God's promises are never broken. A parent's love must ever refuse many childish requests, and so must the Omniscient Father often deny many desires of His children. Every soul has its Gethsemane, when fond dreams are shattered and treasures lost. Even the Saviour cried out in agonizing question. At times the disappointment seems unbearable. Yet the Lord of lords and King of kings said "Not my will, but Thine be done". His example answers the problems of prayer. The supreme purpose of prayer is God's, not man's.

In the maze of circumstances, currents and cross-currents of events, exhausting comprehension in the diversity of fortune; in the unfathomable working of remote causes and effects, there is but one solution of the problem of chance in human life; religious faith expressed in prayer. Prayer is ever triumphant, because its power is superior to worldly fortune. It is not learned mechanically nor reluctantly, though it must be learned dutifully. Spontaneous prayer is real prayer. Victor Hugo expressed this thought when he observed that some thoughts are prayers. Those who flee themselves can not learn to pray, because every mask and disguise of human convenience must be discarded before the Throne of Grace. Faith must be stronger than shame when prayer throws the light of divine laws into the innermost recesses of the soul. If one feels ill at ease in the company of his own conscience, let him learn to pray. There are always times.

"When ended revels leave us lonely men"

and something deep within the heart yearns for communion with God. In prayer one loses self; becomes a part of the invisible spiritual realm; discovers the greatest heritage of the ages; and learns "what is that good and perfect will of God."

Move to the fore!
Not yours to shrink as the feeble ones may;
Not yours to parley and quibble and shirk.
Ill fare the world if you do not God's work—
Move to the fore!

# For the Young Folks

**GIVE TO THE WORLD THE BEST YOU HAVE.**

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have
And the best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith and a score of hearts will show
Their faith in your word and deed.

For life is the mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best you have
And the best will come back to you.

—Selected.

## Two Clocks.

There were two clocks in a certain house. One stood in the hall like a grave warden or a stern old sentinel. It was a tall grandfather clock with a dark case and a sober face and a very slow and solemn tick. Like Longfellow's "Clock on the Stairs", it seemed to say, "Forever—Never; Never—Forever". As you listened to it you felt that Time was a very solemn thing, and when it struck the hour, its slow notes went echoing through the house like bells that tolled to say, "Another hour is dead and gone forever". It ticked one tick to the second, sixty to the minute, year in and year out, and it had done it for a hundred years.

Nor was it any wonder that it thought a good deal of itself and thought it knew everything. It heard people tell how old it was, and admiring its case.

Now, once it had to go off for a visit to the clock-maker, and while it was away a new-comer came to the kitchen. This was a cheery little clock with a bright and shining face. It struck the hours with a joyous ringing note, which seemed to say "Hurrah! a new hour is born, a new hour with sixty golden minutes of happiness. Get busy and enjoy them." Its tick tripped along on the lightest of feet, dancing through the minutes as if it felt Time was a glad and splendid thing.

The old clock came back after awhile to its place in the hall, and was more dignified than ever, for it had been much admired at the clock-maker's.

When it heard this strange sound coming from the kitchen it was puzzled and annoyed. Here was something new! "And in my house, too!"

It decided to ignore it, and much preferred when the kitchen door was shut.

One day the kitchen clock said, "Good morning, I am the new kitchen clock."

But the old clock said nothing.

The new-comer tried again. "Good-morning, I'm glad you're back. We all missed you."

At this the old clock unbent and said stiffly, "What did you say you were?"

"The new kitchen clock."

"Oh! indeed! I thought it was a new egg beater or something. Why are you making that odd irritating noise?"

"Oh! that's my tick; I am telling the time."

"Don't be absurd. There is only one way of telling the time, one tick to the second and sixty ticks to the minute. That's the correct way. My way, 'TICK—TICK', like that. Your way, 'Tick-tick-tick-tick', is not dignified. It's not decent. It doesn't help people to be serious. It's flippant and irreverent. It's not right. You tick four to my one, and I suppose when I say it's one o'clock you'll say it s four o'clock."

"Well," said the new clock, "I want people to be happy. And after all if we agree at the end of every minute and at every hour, its all right surely."

"No, it isn't. I'm a hundred years old, and I tell you if we don't agree in every ticket we don't agree at all."

"But," said the other, "though I tick two hundred and forty to the minute and you tick sixty- yet if we finish the minutes at the same time we do agree."

"How can two hundred and forty be the same as sixty?"

"But two hundred and forty seconds are the same as sixty whole seconds. That's arithmetic and you can work it out and see."

"It's impudence and new-fangled nonsense, and I won't. You must draw the line somewhere, and if you once allow anybody to start ticking four times instead of once to the second we'll have things calling themselves clocks and ticking eight and sixteen and goodness knows what to the second."

"Well," said the kitchen clock timidly, "why not?"

"It won't do. It's not done. It never has been done. I tell you once for all, my way is the only way. We don't agree and we can't be friends. You may have the face of a clock, and the figures of a clock, and the hands of a clock, and a bell with the voice of an angel, and people may cook by you and catch trains by you, but I say you are not a clock at all!"

And therewith the old clock tolled out the hour as if we were ringing the funeral knell over the little clock's grave.

That night the master of the house said, "Put back the kitchen clock ten minutes: it's fast by the hall clock," and the hall clock nearly burst its door open with satisfaction.

But the next evening when the master of the house came back, he said, "The hall clock was ten minutes slow and the kitchen clock right; and I lost my train. I wonder how that happened."

A little later the kitchen door was opened and the old clock hailed the new one.

"Little neighbor," he said, "I have been thinking things over, and I want to be friends with you. I lost time because I lost my temper. I see you were right. There are different ways of telling the time, and the only thing that matters is that we tell the right time."

And then, just to prove it, they struck the hour together, and the serious note of the old clock mingled sweetly with the cheery note of the new clock, for each in his own way, was telling the same time. It was a striking agreement.—Balanced Burdens.

## Little Princess Shanti's Jalsa.

Little Princess Shanti was having a jalsa, which means a party. It was a birthday party, and such a birthday party never was! All the little noble children from far and near were invited—one hundred of them. They were playing in the great council room, and having such a good time. My, how they did romp and scamper!

On a table in the middle of the veranda was the birthday cake. My, me! What a cake! It was not one cake, but six cakes, because the little Princess was six years old. And the last cake was the biggest, and the first one was the littlest. And all six were piled one on top of the other like building blocks.

When Princess Shanti and her guests had eaten all the fruits, nuts and sweets they could possibly eat, they ran back to the big council room again.

There the servants' children and the poor children of the city were standing about watching the party. One little girl, Phulwa, which means flowers, was a cripple, and her big brother, Sunni, had to carry her.

When every one was tired with racing and playing they gathered around a big table loaded with toys. The Princess began to give the toys away to the guests.

Little Phulwa watched so wistfully. When the Princess took up a beautiful big Kewpie doll and gave it away to a dear little girl, Phulwa put her hands over her eyes and cried.

Sunni said, "Why do you cry, Little Sister?"

And Phulwa answered, "I have no doll, and oh, Big Brother, the Kewpie doll is so beautiful!"

Now, just at that very moment the little girl with the Kewpie doll happened to be coming toward Phulwa and Sunni. Sunni put his little sister down on the floor and waited till the little girl had come quite close. Then he snatched away the doll from the little girl and gave it to Phulwa.

The children screamed and shouted, and a big servant began to beat Sunni, and the Princess' father, the big Maharajah, came running out of his room to see what was the matter.

"What?" said he. "Tears on the Princess' birthday! This won't do. Now tell me all about."

"My little sister has no doll," said Sunni, "and Princess Shanti has so many. I only took one Kewpie doll."

The little Princess stood quite still for nearly half a minute. She was thinking hard. She put her arms about the neck of the little girl who had the Kewpie doll.

"Will you give me the Kewpie doll back for my birthday?" she asked.

The little girl said, "Yes, of course, because you are the Princess."

So Shanti took the Kewpie doll and gave it back to the little crippled Phulwa, and then she said to her little friends, "I have given each of you a toy. Will you give it back to me?"

And they did, because she was the Princess, you know.

Shanti gave each toy to a poor child.

And when all the poor children had each been given a toy, she said, "And now, father (he was the big Maharajah, you know), let us give all these poor children the rest of the birthday cake and fruits and sweets."

And they did. And everybody said the little Princess Shanti would grow up to be a kind, beautiful Haharrani. And she did.—Apples of Gold.

## The Boy That Believed.

A Sunday-school teacher wished to show his class how the free gift of God is. He took a silver watch from his pocket and offered it to the oldest boy in the class.

"It's yours, if you will take it."

The little fellow sat and grinned at the teacher. He thought he was joking. The teacher offered it to the next boy, and said:

"Take that watch: it is yours."

The little fellow thought he would be laughed at if he held out his hand, and therefore sat still. In the same way the teacher went nearly round the class; but not one of them would accept the proffered gift. At length he came to the smallest boy. When the watch was offered to the little fellow, he took it and put it into his pocket. All the class laughed at him.

"I am thankful, my boy," said the teacher, "that you believe my word. The watch is yours. Take good care of it. Wind it up every night."

The rest of the class looked on in amazement; and one of them said: "Teacher, you don't mean that the watch is his? You don't mean that he hasn't to give it back to you?"

"No," said the teacher, "he hasn't to give it back to me. It is his own now."

"Oh—h—h! If I had only known that, wouldn't I have taken it!"—D. L. Moody.

### RAIN JOY.

'Tis raining, yet the robin's song
Rings clear from out the trees
And Nature's stringless harp flings forth
Her tunes upon the breeze.

'Tis raining, yet the roses bloom
Around my door today,
And in the willow tree I see
Two mocking birds at play.

'Tis raining, yet the minutes fly—
The day can not last long—
But, oh, how close God comes to me
In rain-soaked bloom and song!

—A. L. W.

### The Little Brown Image.

Billy found the tiny brown image in his mother's work basket. On stormy days or when his mother was away and only Aunt Nan was at home, Billy was allowed to amuse himself with the contents of the big work basket. Aunt Nan painted pictures in the little room she called her study. If Billy wanted her, she always came, but he knew just how anxious she was to finish a picture for the big exhibition in the city, so he tried to bother her as little as possible.

That was why Billy was looking over the contents of the work basket one day when his mother had gone to make a call. There were many interesting things in the basket. There were needles of all sizes, pretty colored skeins and spools of silk and thread, a bag of buttons of all shapes and sizes, and a big golden lump of bees-wax, beside many other things. Billy sometimes borrowed some of the buttons and strung them on stout thread. Then he would whirl the thread until the buttons seemed to make just a single bright wheel that sent a multitude of little sunbeams dancing on the white ceiling.

But today as he searched for the brightest buttons, he came upon a queer little brown image. Billy thought it was a tiny doll. It was not very pretty, but it certainly was odd. It seemed to be made of some kind of smooth brown stone and it had a funny homely little face. It was so small that he could hold it in one hand easily.

"It looks like a little brown man," said Billy. "I wonder where Mother got it and what she is going to do with it. If I'm very careful of it, I'm sure she won't mind my playing with it."

He took it out of doors and sat down by the brook. There he scooped up a lot of fine white sand and built a little house. He scooped out the inside of the house and put the little image in it. Then he made a garage of sand and laid out a path and a garden. He stuck twigs into the ground to represent trees and laid out walls with pretty stones from the edge of the water. He was so busy that the time seemed to just fly and he was almost surprised when he heard his mother returning. He scampered into the house, taking the little brown image with him.

"O Mother, I've had a regular game," he cried. "I found the little brown doll in your work basket and I knew you wouldn't mind my playing with it."

"The little brown doll," said Mrs. Hardy. "Oh! I meant to have shown it to you, but I had to go out. That really isn't a doll at all, Billy. Your Uncle Harvey sent it to me yesterday from India."

Billy was alert at once. His Uncle Harvey had gone away across the water to a strange country to teach the little boys and girls about Jesus.

"What is it, Mother, if it isn't a doll?" asked Billy.

"It is an idol," said his mother; "a little heathen god, Billy."

Billy's blue eyes opened very wide. "That funny little stone thing a—a god!" he cried. "Why, Mother, it's nothing but an image."

Mrs. Hardy laughed, but there were tears in her eyes. "That is all it is, Billy," she replied gently. "I'm glad you know it. But if you hadn't been taught any better, you would be very much afraid of this tiny image. You wouldn't have dared to touch it or carry it out of doors, and play with it as you have today. You would have set it up in a little nook called a shrine, and you would have prayed to it every day and given it rice. No matter if you were very hungry, you would have spared some rice for the idol."

Billy could scarcely believe her, though he knew what his mother told him was true. "Pray to a stone doll!" he objected. "Why, it can't hear a word. And it can't eat. You know it can't, Mother."

"Indeed I know it," his mother agreed. "But thousands of poor mothers don't know it. And thousands of poor little boys and girls are being taught to fear that poor little idol. They live in terror of offending it. All their lives they worry about evil spirits and try to please them by making them offerings. Sometimes they even cut their bodies and make themselves suffer dreadfully to try to please a bit of stone they call a god."

Billy drew a long breath. He began to understand now why Uncle Harvey had gone to India. For a moment he was very silent. Once more he picked up the little brown image and looked at it. It was just the same, a mere bit of cold brown stone with a homely little carved face. Billy could not imagine how anybody could pray to such a thing as that. Why, all the afternoon he had tumbled it about just as he pleased! It was nothing but like some the fragments of stone he had gathered from the brook to make his miniature walls with.

Running into his own little bedroom, Billy found his little leather pocketbook that Aunt Nan had given him for his Christmas present. He emptied its contents into his mother's lap.

"I was saving up to buy a new express wagon," he told his mother, "one with red wheels. But my old wagon is still strong, if it isn't pretty. And I want you to send this money to Uncle Harvey and ask him to use it to buy pretty cards like those we have in Sunday School that tell us about Jesus and how He loves us. I'm sure if they understand about Him, they won't be afraid any more of idols and won't pray to them. Will they, Mother?"

"No," said Mrs. Hardy, "no one who learns about Jesus is ever afraid of an idol again. And I will send your gift to Uncle Harvey right away and tell him what it is for. I will give you the little brown image, Billy, and you may keep it."

"I'll keep it," said Billy, "to show to the boys and girls I know, so they'll be glad to help those other boys and girls away over in India. But I'll never pray to it or give it anything to eat," he laughed, "because I know it's nothing but a little brown image."

### No Loose Ends.

Louise was spending a week with her Greataunt Hilda, who weaves beautiful rag rugs. "You work every minute, auntie," she said.

"Not quite that, but I'm doing something most of the time. I don't like to leave anything at loose ends."

The words puzzled Louise a little, but watching the brisk old lady made them clear. Aunt Hilda had picked up the rug she just cut from the loom. At each end there was a fringe of warp about three inches long. Aunt Hilda made these ends even and began knotting the warp fringe in groups of six strands. When this was done she rolled the rug and laid it away.

"Suppose you brush up the litter and then we'll go in the other room," she said.

Louise likes to sweep, but sometimes she does not remember to put her broom and dustpan away! This time she did, because she knew just how auntie herself would have done. "I didn't have any loose ends," she told herself proudly as she went to sit beside Aunt Hilda, who had taken her mending basket now. That made Louise recall that she, too, had stockings to darn.

"It's good for me to visit Aunt Hilda," she thought, for she is wise enough to see that she has a habit of leaving many things unfinished. What trouble both she and Brother Carl have because of the things they "leave at loose ends"! Much of their work and even their play has to be done over because of being left like that scarf the kitten raveled so easily. Aunt Hilda knows better than to make herself so much extra work. Everything she does counts, because it is finished right.

Fretful hours, shame, and danger still come from leaving things unfinished. Girls and boys are wise to train themselves to better ways. The difference will show quickly and will also be a help to them their whole lives long.—Mary S. Stover, in The Lutheran.

For The Southern Churchman.

### FLOWERS.

Maude Mumma.

Flowers sent from Heaven above,
Come to tell us of His love;
Of the life beyond the grave,
And His wondrous power to save.

Brightest gems from gardens fair,
Tell of Jesus' tender care;
Can you look on blooms like these,
And not wish His heart to please?

There is at the core of all men something which the whole world of nature, of science, and of art, is inadequate to fill; and this part of man is no mere adjunct of his nature, but his very most permanent and highest self. What this inmost part craves is sympathy something like itself. Yes, high above it none can answer it but God.—I. G. Shank.

**Spiritualize the Material to the Glory of God**

**Materialize the Spiritual to the Service of Men**

# THE EVERY MEMBER CANVASS

**NOVEMBER 25-DECEMBER 9, 1928**

Nine years have passed since the Church officially adopted the Missionary Program known as the Nation-Wide Campaign.

Reviewing those past eventful years, one is impressed with the material expansion of the Church; but still more impressive is the spiritual experience manifested.

Material assets are better than ever before. But the spiritual assets far outrank the material. The Church has found that in carrying out her program, new doors of blessing have been opened to her, and in following the vision courageously she has seen the path of duty more clearly and has tasted the sweetness of the joy inherent in sacrifice.

The end of a Triennium is not merely a time for recapitulation. It is a season for deeper consecration. The Church has come to a Jordan of time rather than place, and "must pass over."

The Church is the speaking lips; Christ is the voice. The Church is the ingathering arm; Christ is the strength. The Church must continue to speak and guide if this world is to hear and be guided into Christ's Way of Life.

If this is a critical time for the Church, it is a desperately critical time for the world, and the Church must rush forward to meet the issue.

There will be no missionary or financial problems that must go unsolved, if with high resolve the people of the Church, in the Every Member Canvass, will dedicate anew both life and substance to His Program.

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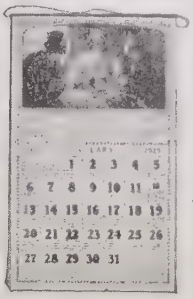


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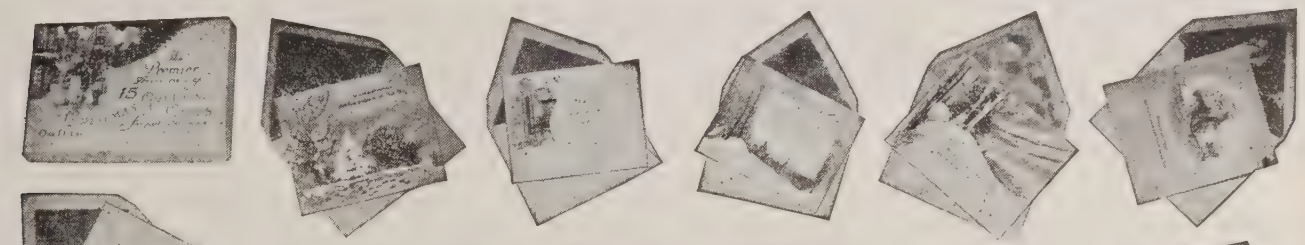
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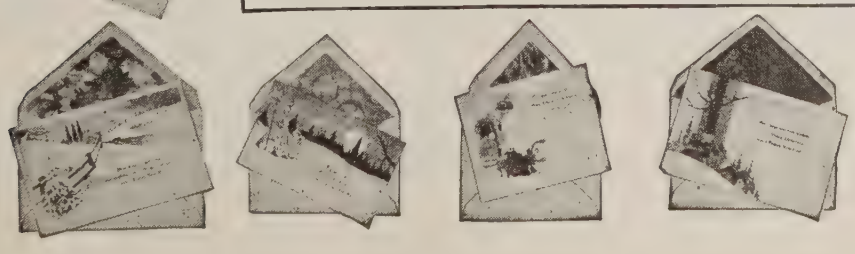
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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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## Death

**ADDISON:** Entered into life eternal at Baltimore, Md., on August 26, 1928, in the eighty-second year of her age, MARY GRAFTON, wife of the late Walter Dulany Addison, and daughter of the late Rev. Henry S. and Sarah Hauson Kepler, of Richmond, Va.

**MARSHALL:** On October 1, 1928, at the home of her sister, Mrs. P. C. McPhail, Mulberry Hill, Randolph, Charlotte Co., Va., ALICE MASRHALL, daughter of the late Wm. Marshall of Richmond. Miss Marshall is survived by her sisters, Mrs. C. McLeod, of Princeton, N. J., and Mrs. P. C. McPhail.

"Blessed are the pure in heart, for they shall see God."

**ROBINSON:** At the American Hospital in Paris, France, September 23, 1928, VIRGINIA, beloved daughter of Elsie Hewlett and George R. Robinson, aged twenty years.

"Give us faith for clearer vision.
Speak, Lord, in words of cheer."

## CHURCH INTELLIGENCE.

(Continued from page 16.)

Sustaining Parishes". But the most enlightening was a paper by the Rev. Geo. M. Plaskett, B. D., of Orange, N. J., who under the subject, "The Black Belt of the Episcopal Church: Mississippi or —?" disclosed facts to show that, wherever the black belt of general population may be, the black belt of the Episcopal Church is in the Province of New York and New Jersey. Here are 12,000 of our 40,000 colored communicants, who contributed last year $154,009.06 of the total of about $500,000 given by our colored communicants. In the Province of Sewanee are about 8,000 colored communicants. Apparently it is in the Second Province that this problem is to be faced and its solution worked out.

A variety of pertinent and helpful topics was present.

C. H. W.

### New Editor of "The Record".

Miss Sarah Morrison assumed her duties as editor of **The Record of the Girls' Friendly Society** on September 1. She is a daughter of the Bishop of Iowa. She graduated from Wellesley, received her M. A. from Columbia, and has taught at St. Katharine's School, Davenport, Iowa, and in the high schools of Rock Island, Illinois, and Davenport. Extra-curricula activities in which she has engaged will be extremely helpful in her new work with G. F. S. girls and associates. More recently she has been connected with Macmillan Company in the Department of Educational Advertising.

In addition to editing **The Record,** Miss Morrison will have oversight of all G. F. S. publications and take charge of general G. F. S. publicity.

### Labor Policy For the Church.

It is announced that at the General Convention an earnest effort will be made to enlist the Church in definite work to stimulate and hasten the improvement of the relations of capital and labor. Among the practical suggestions are instruction in all theological seminaries in industrial development, progress and conditions and annual industrial institutes for the clergy, especially in industrial sections. The general idea is to train both clergy and laity to clear and sympathetic understanding of the problems and troubles of both the employing and employed classes that the inculcation of the principles of Christianity in adjustment of differences arising and in realization of their mutual obligations may be suggested, directed and urged intelligently.

### When Delegates Return From General Convention.

Too few Churchmen and Churchwomen learn in detail what goes on at General Convention. Secular press reports are inadequate. Too few by far subscribe to Church weeklies. Too few subscribe to The Spirit of Missions. Too few read The Church at Work.

Meantime matters of vital concern and greatest interest transpire at these Triennial gatherings. Certainly great decisions of Church-wide importance should be common knowledge among our people.

How can this be achieved? The Department of Publicity of our National Council has a suggestion to make, outside the realm of printer's ink, but nevertheless, a publicity enterprise, namely, that rectors of parishes or the officers of diocesan and parish organizations invite returned delegates, clerical and lay, to bring a direct spoken message from Washington. Thus tens of thousands may have first-hand information. Let these speakers be asked questions concerning outstanding and vital matters, such as, what came of "Pay as you go?" What was the total of the United Thank Offering? What about the budget in the new triennium? How is it apportioned among the dioceses? What progress in missions? What about advance work, the mightiest challenge for the new triennium? What about our Indian work, our Negro work, rural work? What about St. Luke's Hospital, Tokyo? What dramatic features at Convention? What picturesque features? What inspiring features? What controversies, if any?

All will make good telling and when told will make better Churchmen and Churchwomen. It is to be hoped that great groups everywhere, indeed, that all of our people, shall have opportunity to share Washington by proxy, to learn more of their Church, hence to love her more and to serve her better.

### Census.

Figures of religious memberships in the United States for 1916 and 1926, compiled and published by the Bureau of the Census show in tabulated form as follows:

| | 1916. | 1926. |
|---|---|---|
| Roman Catholic— | 15,721,815 | 18,605,003 |
| Methodist Episcopal— | 3,717,785 | 4,080,777 |
| Southern Baptist— | 2,708,870 | 3,524,378 |
| Negro Baptist— | 2,936,579 | 3,196,623 |
| Northern Baptist— | 1,244,705 | 1,289,966 |
| Congregational— | 809,236 | 881,696 |
| Protestant Episcopal— | 1,092,821 | 1,859,086 |
| Methodist Episcopal, South— | 2,114,479 | 2,487,694 |
| Presbyterian Church— | 1,625,817 | 1,894,030 |
| United Lutheran— | 763,596 | 1,214,340 |
| Evangelical Lutheran— | | 1,292,620 |
| Disciples— | 1,226,028 | 1,377,595 |

Persons of the Jewish faith reported for 1926 are 4,087,357, compared with 357,135 in 1916, but the apparent increase is explained by the fact that in 1926 all known to be of that faith were reported, while in 1916 none but actual pew holders and contributors. The gain of 767,000, or approximately 40 per cent, in the Protestant Episcopal membership is attributed greatly to inclusion of all baptized persons in 1926, while in 1916 the count was confined to actual communicants.

Expenditures for all religious bodies in the country in 1926 were $814,371,529, against $328,809,999 ten years before, a gain of $483,000,000, or well above 150 per cent.

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

### Missionary House Dedicated.

A short service of dedication of Missionary House was held at noon on October 2, under the auspices of the Woman's Auxiliary of the Diocese of Washington, with the Bishop of Washington officiating, assisted by Canon Freeland Peter, Washington Cathedral. A number of Woman's Auxiliary officers, branch presidents and members were present, and viewed for the first time

this splendid house, which has been given to the Woman's Auxiliary for use during the Convention. Furnishings have been provided by voluntary gifts and donations of Washington Church people and it is now complete and ready for use as headquarters, social center and lodging for visitors to Washington during the Convention. This Missionary House, as a place where missionaries may live during the triennium is an unique undertaking in the history of Woman's Auxiliary Conventions. After the dedication service and a little later in afternoon the monthly meeting of the Woman's Auxiliary was held in St. Margaret's Parish Hall, where reports of Convention preparations were made. The large parish hall of St. Margaret's Church was filled to capacity and presented an inspiring assembly of women eager to hear more and get more of the spirit of the great days immediately ahead.

Two members of the Brotherhood of St. Andrew addressed the meeting, telling of the Brotherhood Convention so soon to assemble and asking the cooperation of the women, especially for the great open-air service on October 7, which was to be the first of a series of such services. Mrs. William D. Hurd, Diocesan President of the Auxiliary, who has been giving of herself untiringly for months, in order that this Triennium might be a great one, presided at this meeting in St. Margaret's, which will be the last Diocesan Auxiliary meeting, before the Convention.

### Daily Celebration.

A number of churches in Washington have announced a daily celebration of the Holy Communion at 7:30 A. M., during the entire period of the Convention. This seems to be entirely in keeping with the desire and wish which Bishop Freeman has so often expressed during pre-Convention days, that the keynote of this Convention be "spirituality".

Many of the churches in the diocese had bishops or visiting clergymen as their preachers on Sunday, October 7. This was the beginning of a series of visiting preachers in the churches on Sundays throughout the Convention.

Washington Church people will also have, in the days near at hand, an opportunity to learn more of "The Cross Triumphant", because a series of talks by way of introduction and explanation has been planned and visiting speakers will come to the several churches and address the congregations along this line.

"The Cross Triumphant," a religious pageant depicting the history of the Church, will be presented in Washington Auditorium on October 19 and 20, in honor of the delegates to the General Convention.

M. M. W.

## PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop

**The seventy-first semi-annual meeting** of the Philadelphia Association of Students of the Theological Seminary in Virginia was held September 27 at the home of Mr. George W. Wilkins in Lansdowne. Luncheon was served at one-thirty and the business meeting followed. The Rev. Robert R. Windley, President, presided. The guest of honor and speaker was Bishop Garland, of the Diocese of Pennsylvania, and Dean Green of the Seminary was also present and made an address. A rising vote of thanks was extended to Bishop Garland, Dean Green and Mr. Wilkins.

**The Rev. Henry S. McDuffy,** for twenty-two years missionary in charge of St. Augustine, Philadelphia, has retired from active service, and by appointment of the Bishop the Rev. Joseph H. Hudson, who has been assistant at St. Augustine's since early in 1925, has been appointed missionary in charge of the work.

In retiring from his active ministry, the Rev. Henry S. McDuffy rounds out a record of forty-five years in the ministry of the Church. During his entire ministry in the Diocese of Pennsylvania he has been in charge of St. Augustine, which under his leadership has been greatly developed and is now one of the most promising of the Colored Missions of the diocese, and its faithful priest for more than two decades has been one of the leaders of his race in the community.

R. R. W.

## Personal Notes

The Rev. George W. Lay, D. C. L., has resigned as rector of St. Paul's Church, Beaufort, N. C., and as minister in charge of St. Andrew's Church, Morehead City, N. C., and will retire, retaining his canonical connection with the Diocese of East Carolina. His address after October 15, will be Chapel Hill, N. C.

The Rev. Henry S. Paynter, for eight years rector of St. James' Church, Bristol, and whose ministry of nearly twenty years has been in the Diocese of Pennsylvania, except for a year in missionary work in South Dakota, has accepted the call to St. Barnabas' Church, West Philadelphia. Mr. Paynter took charge of St. Barnabas September 15, succeeding to the vacancy caused by the resignation of the Rev. Charles E. Spalding, who accepted a call to Christ Church, Coronado, Cal., where he formerly served as rector from 1900 to 1921.

The Rev. Lewis G. Morris, A. M., D. D., for a number of years rector of Christ Church, Rochester, N. Y., has accepted the call to the rectorship of Calvary Church, Germantown, Pa., and took charge October 1. Dr. Morris succeeds the Rev. A. R. Van Meter, who last spring was elected Executive Secretary of the Diocese of Pennsylvania.

### ORDINATION.

On the Feast of the Transfiguration the Rev. Peter M. Dennis and the Rev. Rupert G. Witt were ordered deacons at the Du Bose Training School, Monteagle, Tenn., the Rt. Rev. Wm. G. McDowell, D. D., officiating. Mr. Dennis has been appointed minister in charge of St. John's Church, Decatur, Ala., by the Bishop; while Mr. Witt has returned to the Du Bose School for graduate work.

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# Southern Churchman

DOMINUS FRUSTRA ISIN 1835

Vol. 93. RICHMOND, VA., OCTOBER 20, 1928. No. 42.

## FELLOWSHIP WITH GOD

1. The first and chief need of the Christian life is fellowship with God. The divine life within us comes from God and is entirely dependent upon Him. As I need every moment afresh the air to breathe, as the sun every moment afresh sends down its light, so it is only in direct living communication with God that my soul can be strong. I must every day have fresh grace from heaven, and I obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God and letting Him touch you. Take time to meet God.

2. To this end let the first act in your devotions be a setting yourself humbly before God. In prayer or worship everything depends upon God taking the chief place. We must bow quietly before Him in humble faith and adoration. God is. God is near. God is love, longing to communicate Himself to you. God, the Almighty One, who worketh all in all, is even now waiting to work in you and make Himself known. Take time till you know God is very near.

3. Accept and value your place in Jesus Christ. God delights in nothing so much as His beloved Son, and can be satisfied with nothing less in those who draw nigh to Him. Enter deep into God's holy presence, in the boldness which the blood gives (Heb. 10:19, 20) and in the assurance that in Christ you are most well-pleasing. In Christ you are within the veil. You have access into the very heart and love of the Father. This is the great object of fellowship with God, that we may have more of God in our life and that God may see Christ formed in us.

4. Christ is a living Person. He loves His people with a personal love, and He looks every day for the personal response of your love. Look into His face with trust till His love really shines into your heart. Make His heart glad by telling Him that do you love Him. He offers Himself to you as a personal Saviour and keeper from the power of sin. We have not only Christ's life in us as a power and His presence with us as a person, but we have His likeness to be wrought into us.

5. The likeness of Christ may be described as the likeness of His death and resurrection (Rom. 6:5). The death of Christ was the consummation of His humility and obedience, the entire giving up of His life to God. In Him we are dead to sin. As we sink down in humility and dependence and entire surrender to God the power of His death works in us, and we are made conformable to His death. And then we know Him in the power of His resurrection, in the victory over sin, and all the joy and power of the risen life. Therefore every morning present yourself unto God as one that is "alive from the dead."

6. As you meditate on this wondrous salvation and seek full fellowship with the great and holy God, and wait on Him to reveal Christ in you, you will feel how needful is the giving up of all to receive Him. Seek grace to know what it means to live as wholly for God as Jesus did. Only the Holy Spirit Himself can teach you what an entire yielding of the whole life to God can mean. Wait on God to show you in this what you do not know. Let every approach to God, and every request for fellowship with him be accompanied by a new, very definite and entire surrender to Him to work in you.

7. "By faith." Here, as through all Scripture and all the spiritual life, this must be the keynote. As you tarry before God let it be in a deep, quiet faith in Him, the invisible One, who is so near, so holy, so mighty, so loving; in a deep, restful faith, too, that all the blessings and powers of the heavenly life are around you and in you. Yield yourself in the faith of a perfect trust to the ever blessed holy Trinity to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.

—*Andrew Murray.*

---

Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.
Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.
The effectual fervent prayer of a righteous man availeth much.
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Open Thou mine eyes that I may behold wondrous things in Thy Word.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| Favorite Scripture Verses | 5 |
| Earliest of Church Assemblages in America—A. B. Williams | 6 |
| Family Prayers—Collated by the late John L. Williams | 7 |
| Rays of Light From God's Lamp—W. W. Rugh | 7 |
| The Brotherhood of St. Andrew Convention—Rev. Frank Cox | 8 |
| Notes on the Forty-ninth Convention—Rev. Frank Cox | 8 |
| The General Convention Day by Day—Alfred B. Williams | 9 |
| The Woman's Auxiliary | 12 |
| Marriage and Divorce—The Rev. Walker Gwynne, D. D. | 13 |
| Turning Back the Hands of the Ordination Clock—Rt. Rev. Walter Mitchell, D. D. | 17 |
| Women's Activities in Washington | 18 |
| Letters to the Editor | 19 |
| Family Department | 20 |
| Children's Department | 21 |
| Personal Notes | 26 |



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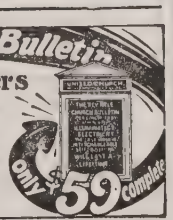


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That's a wise delay which makes the road safe.—Spanish Proverb.

There never did and never will exist anything permanently noble in a character which was a stranger to the exercise of resolute self-denial.—Exchange.

God placed the value of infinity upon every human life.

"What will the fault-finding Christian do in Heaven?"

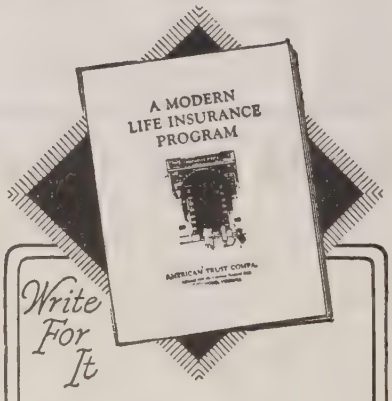
All that He sees in me,
All I can ever be,
That am I worth to God!
—Browning.

The praying heart makes the willing hand.

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.—Ralph Waldo Emerson.

"I say that I was lost, far gone astray,
No hope of safe return there seemed to be;
But then I heard that Jesus was the way,
A new and living way prepared for me."

Such help as we can give each other in this world is a debt to each other; and the man who perceives a superiority or capacity in a subordinate and neither confesses it nor assists it is not merely the withholder of a kindness but a committer of injury.—Ruskin.


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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., OCTOBER 20, 1928. No. 42.


## "WHY"

Thrice the pronoun "Thy" is used in three sentences of the prayer so familiar that most of us, even when reciting it fervently, fail to realize the vastness, the profundity and the majesty of its meaning. "Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in Heaven." Seventeen words, summarizing all the promises of God from the beginning, the glorious, ecstatic vision of the ancient prophets, the dreams of the highest philosophers.

If His Name be hallowed by all mankind, His commandments will be obeyed and crimes of violence, sensuality, selfishness, treachery and idolatry will cease. If His kingdom comes and His will be done on earth as in Heaven, justice and peace and love will prevail through all this world, men will be merciful and brotherly always to their fellow men, the strong will share gladly the burdens of the weak, oppression and wrong, the bitter stings of poverty and the darkness of ignorance will be banished.

Are such conditions inconceivable and fantastic? We pray for them whenever we repeat this prayer. They are promised by and through the prophets of Israel, foreseen by the great heathen thinkers who by application of massive minds to what they saw and knew reasoned themselves near to understanding of God and the destiny of humanity, by His guidance and for the fulfillment of His mysterious, just and merciful purposes. They were proclaimed from amid the stars by the hosts of rejoicing angels when the light shone upon lonely plains the night of the Annunciation. All the history we have and the conditions of the present combine to give assurance that His Name shall be hallowed and His commandments obeyed, His kingdom established here, His will done here.

We read and hear continually of crimes and horrors, vice and wrongs, that sicken and discourage, of blatant indecencies, boastful defiances of Deity and denunciations of religion and piety. Yet, as we study the stories of the recently past centuries and their conditions, we must realize that the progress of our race along the upward path has been swift. The contrast of opportunity and hope for the masses of the people now and but a hundred and fifty years ago is obvious. Standards of conduct for rulers and representatives and those in high places have been lifted and cleansed immeasurably. Endless good, huge reforms, have come from wars and tumults and bloodshed, the wrath of man making praise to God and deliverance for the meek. Never before has the interest of the fortunate and powerful in the spiritual and material welfare of the stricken, the poor and lonely and down-trodden, been manifested so splendidly and bountifully as now. Never has the longing of men to be helpful to their fellow men been so general or so beautifully demonstrated as now.

We may not know when or how the petition shall be granted, the promise fulfilled. We must believe that conditions of humanity a hundred years hence will be bettered beyond our imagination as surely as present conditions are improved beyond the most optimistic imaginations of a hundred years ago. Accumulating achievements of human intellect, ingenuity, devotion, courage, with bewildering rapidity have abolished evils and fears and dangers so long thought inevitable and unavoidable, added to the powers, the liberty, the vision and the hope of humanity. We move forward and upward faster with each passing generation.

"Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in Heaven" may come within this century or the next century or after intervening centuries. We may not know of that, as we may not know, or be able to conceive in our minds, what will be when peace and righteousness reign, sin and vice and strife have become but sorrowful memories. The future of our race and this planet on which we live, the destinies to be attained and the purposes to be completed, are mysteries as deep as the purposes of the beginning and the creation.

The humble part, the only part, for each of us is to strive ceaselessly and faithfully to realize clearly and strongly the prayer as we repeat it. In it are more meaning and purpose and promise than in any other assemblage of words, written or spoken. Nowhere else is there such tremendous revelation and invitation and consolation as in the two words "Our Father", giving us, from the Son of God, sure knowledge that the Almighty Creator has for each of us a Father's love and mercy. It is for each of us to search and humble our hearts as we pray, "Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in Heaven". As we breathe the words it is for each of us to feel them and determine devoutly, with God's help, to do as we can, as so few of us honestly have done, by act and words and life, to bring fulfillment, to hasten the glorious consummation of mighty and mysterious, beneficient and magnificent purpose.

**Alfred B. Williams.**

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## FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasurers, indeed—"Thy word have I hid in my heart", Psalm 119:11.)

This week the following verse was submitted by Mrs. S. G. Whitlock, of Louisa, Virginia:

> Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalm 23:4).

Who will send one from the far-away places as well as very near us?

# EARLIEST OF CHURCH ASSEMBLAGES IN AMERICA BEGINNING IN VIRGINIA 1757

Alfred B. Williams

### THE BEGINNINGS—1607-1757.

So far as the records tell, the Church of England had been a definitely organized and active force in North America just one hundred and fifty years when the first assemblage of its membership that might be called a Convention was gathered at Williamsburg, Virginia, August 31, 1757. According to Dr. Lyon G. Tyler's History of Virginia in the Federal period, this Convention was not creditable to the clergymen who called and composed it and caused serious and lasting harm to the Church. It was of the nature of a clerical strike against the government and laity of the colony and was instigated and led by four clergymen who were professors of William and Mary College.

The salary of a clergyman in Virginia was fixed by act of 1696 at 16,000 pounds of tobacco a year, in addition to dwelling and glebe land. The ruling price of tobacco then was ten shillings the one hundred pounds, making the salary equivalent to eighty English pounds, or about $400. of our present money, the amount, of course, representing much greater value than now. In 1755 drought and short crops caused strong rise in tobacco prices and the Virginia Assembly decreed that all dues payable in tobacco might be paid in money at the rate of sixteen shillings and eight pence the one hundred pounds, or two pence the pound. This, of course, deprived the clergy of the advantage of the high tobacco prices. By the time appeals to London, Governor Dinwiddie and the Council had been made and had failed and the four professors and seven other clergymen had issued the call for the Convention, tobacco prices had returned to nearly normal and the attendance at this first Convention consisted of nine, who did nothing.

The next Convention, a year later, caused by another rise in tobacco prices, this time to six pence the pound, was attended by thirty-five clergymen and followed by disastrous and far-reaching consequences. It provided for an appeal to the king and began a bitter fight which did much toward arousing popular feeling in Virginia against England and the Church, continued fourteen years, never was definitely settled, and developed as an incident, in 1763, Patrick Henry's immortal speech in the "Parson's case", at Hanover Courthouse, defending the act of Assembly fixing the rate at which tobacco dues might be paid, declaring that the king, by his decision in favor of the appeal of the clergy, had "forfeited the allegiance of the colony" and evoking the mutterings of "treason!" from some unsympathetic auditors.

A broad and hasty outline glance at the earliest history of the Church of England in North America is necessary for clear understanding of conditions in the years immediately preceding the Revolutionary War and at the time of the little Convention at Chestertown, Kent County, Maryland, November 9, 1780, while the result of that war was yet doubtful, which gave the Protestant Episcopal Church its name and new birth.

### THE FIRST CHURCH SERVICES.

Casual readers of American history recall that the first services of the Church of England on this continent of which we have definite knowledge were the prayers and thanksgiving offered by Sir Francis Drake when he put into what now is San Francisco Bay in 1579. The next were on Roanoke Island, part of what now is North Carolina, August 13, 1587. That day Manateo, first Indian convert to Christianity, was publicly baptized. Seven days later Virginia Dare, first white child born in this Western world and then two days old, also was baptized. The disappearance of the English colony for and by which these services were conducted is one of the unsolved mysteries.

Twenty years later, May 14, 1607, the Rev. Robert Hunt, Church of England clergyman, officiated on Jamestown Island, Virginia, where the English colonists had completed, the day before, a voyage of four months. The place for worship was made by spreading old sails among the branches of trees for shelter from sun and rain, the pulpit a wood bar fixed between trees, the seats fallen logs. Later a structure of hewn plank, like a barn, Captain John Smith recorded, was the church, but from the first day Mr. Hunt read the services and preached daily. Even then the Church was beset by foes and perils within its own household. Some of the most influential of the colonists, Smith says, were atheists and scoffers, but Mr. Hunt continued his work bravely and patiently, until he died. He was succeeded by devout lay readers, including Mr. Wickham, for whom ordination was asked but never obtained, and by the Rev. Mr. Whittaker, who baptized Pocahontas. Bishop White, in his "Memoirs of the Church", tells us that August 9, 1607, two months after the first services at Jamestown, passengers and crews of the "Mary and John" and "The Gift of God", English vessels, landed on an island at the mouth of the Kennebec River, off the coast of the present State of Maine, erected a cross and united in worship in the services of the Church under the Rev. Richard Seymour.

From these widely separated beginnings the Church continued one hundred and seventy years in this country, sharing the varying fortunes of colonists and colonies. It was hampered sorely by separation from the sources of apostolic and ecclesiastical authority, deprivation of local self-direction and the necessity of accepting such spiritual leadership as might be sent to it or of sending its own men desiring ordination on costly, dangerous and tedious voyages to the mother country, with decisions on their qualifications dependent on opinions of bishops ignorant of conditions here, perhaps guided in their judgments sometimes by considerations far apart from the welfare of the Church. In the interval between the first settlements in Virginia and New England and the Revolutionary War, a period of intense political animosities and intolerance, Virginia was the stronghold, sometimes the one secure home, of the Church of England on this continent, at one time the one place on earth where it was dominant. The fact that it survived the hostilities it encountered, some of which it invited and deserved, the sins and blunders of its friends and adherents and the assaults of powerful foes is taken by many as evidence of its fitness to survive because of its intrinsic virtues and value to the cause of the Almighty and for the meeting of human needs.

In New England, according to Bishop White, the Church was suppressed entirely by the Puritans until it showed a faint, brief, spark of life in New Hampshire, beginning in 1631 and demonstrating its democratic character by having as the first warden of the church, at Strawberry Bank, a blacksmith named Thomas Walford. St. John's Church, Portsmouth, now represents the original New Hampshire church, of which the Rev. Richard Gibson was rector in 1640.

Bishop White, of Pennsylvania, writing in 1820, manifests asperity toward the Pilgrim Fathers and Puritans of New England generally. He is at some pains to prove that the New England colonization was organized and financed by devout members of the Church of England and that the Puritans betrayed trust in turning against that Church. He distinctly softens the intolerance of the Virginia settlers in excluding from the colony, in course of time, Roman Catholics, Quakers and Congregationalists

alike and is harsh on the Puritans for suppression of the Church of England in New Hampshire after annexation of that province to Massachusetts. However censure may be apportioned, it is the fact that in the earliest days of the settlements in North America the Church of England was nourished and sustained by all the power of the government in Virginia and repressd by the government in New England.

# FAMILY PRAYERS

## Collated by the Late John L. Williams

### EVENING III.

MOST Merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; we come before Thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of Thy righteous laws. But, O Gracious Father, who desirest not the death of a sinner, look upon us, we beseech Thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them, and work in us an hearty contrition, that we may obtain forgiveness at Thy hands, who art ever ready to receive humble and penitent sinners for the sake of Thy Son, Jesus Christ, our only Saviour and Redeemer.

And lest through our own frailty or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech Thee, the direction and assistance of Thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires may rest there. Purge our hearts from envy, hatred and malice; that we may never suffer the sun to go down upon our wrath; but may always go to our rest in peace, charity, and good will, with a conscience void of offense, towards God and towards man, that so we may be preserved pure and blameless unto the coming of our Lord and Saviour Jesus Christ.

And accept, O Lord, our intercessions for all mankind. Let the light of Thy Gospel shine upon all nations, and may as many as receive it live as becomes it. Be gracious unto Thy Church, and grant that every member of the same, in his vocation and ministry, may serve Thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands that they may punish wickedness and vice and maintain Thy true religion and virtue. Send down Thy blessings, temporal and spiritual, upon all our relations, friends, and neighbors. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in trouble, and do Thou, the God of pity, administer to them according to their several necessities for His Sake who went about doing good, Thy Son our Saviour Jesus Christ.

To our prayers, O Lord, we join our unfeigned thanks for all Thy mercies, for our being, our reason, and all other endowments of soul and body, for our health, friends, food and raiment, and all the other comforts and conveniences of life. Above all, we adore Thy mercy in sending Thy only Son into the world to redeem us from sin and death, and in giving us the knowledge and sense of our duty towards Thee.

We bless Thee for Thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances and comforts of Thy Holy Spirit; for Thy continual care and watchful providence through the whole course of our lives, and particularly for the mercies of the past day, beseeching Thee to continue these Thy blessings to us, and to give us grace to show our thankfulness in a sincere obedience to His laws through whose merits and intercessions we receive them all, Thy Son our Saviour Jesus Christ.

In particular we beseech Thee, continue Thy gracious protection to us this night. Defend us and all dear to us from all dangers and mischiefs and the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust, and grant us grace always to live in such a state that we may never be afraid to die: So that living and dying we may be Thine; through the merits and satisfaction of Thy Son Jesus Christ, in whose Name we offer up these our imperfect prayers.

Our Father, etc.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

### NUMBERS.

**The Name** of this book in the Hebrew is "In the wilderness (ch. 1:1).

**Subject.**

The Subject of Numbers is God's ways with Israel in the wilderness.

**1. Ch. 1 to ch. 10:10.** Preparation for Israel's journey through the wilderness into Canaan.

God ordered the arrangement of the camp for warfare (chs. 1, 2), for worship (chs. 3-6), accepted the princely offering and the Levites for the Tabernacle service (chs. 7, 8), and when the Passover was kept the Lord appointed the cloud and two silver trumpets for Israel's guidance (chs. 9 to 10:10).

**II. Ch. 10:11 to ch. 12.** Israel's journey of eleven days from Sinai to Kadesh-barnea (Deut. 1:2).

In God's order, and under His guidance, the Ark going before, Israel journeyed three days from Sinai and found a resting place (ch. 10:11-36).

Murmuring Moses is given seventy Spirit-filled elders to share the burden of leadership, and murmuring Israel is given the quails to eat (ch. 11).

Murmuring Miriam is plagued with leprosy, and then healed in answer to Moses' prayer (ch. 12).

**III. Ch. 13 to ch. 20:13.** Israel's journey in a circle for thirty-eight years from Kadesh-barnea to Kadesh-barnea.

Unbelief of Israel in spying out the promised land and in refusing to enter it (chs. 13, 14).

Free-will offerings to be offered in the land, sacrifices for the sins of ignorance and presumption, and a riband of blue (ch. 15).

Rebellion and judgment of Korah, Dathan and Abiram (ch. 16).

The budding of Aaron's rod, the priest's burden and portion, and the water of separation (chs. 17, 18, 19).

Death of Miriam, murmuring Israel, and unbelieving Moses and Aaron (ch. 20:1-13).

**IV. Ch. 20:14, to ch. 25.** Israel's journey from Kadesh-barnea to the plain of Moab.

Edom's refusal to give Israel passage through his border, and death of Aaron (ch. 20:14-29).

Murmuring Israel, the brazen serpent, and victory over Sihon and Og (ch. 21).

Balaam's attempted curse turned into blessing Israel (chs. 22-24).

Balaam's wiles bringing a curse upon Israel (ch. 25).

**V. Chs. 26 to 36.** Preparation for entering Canaan.

Re-numbering of Israel to divide the land (chs. 26, 27).

The continual burnt offerings, offerings at the feast of trumpets and feast of tabernacles, and vows not to be broken (chs. 28-30).

Victory over the Midianites, division of the prey, and inheritance of Reuben, Gad and half of Manasseh (chs. 31, 32).

Names of stations in Israel's journeys, borders of promised inheritance defined and cities of refuge appointed (chs. 33-36).

(To be continued.)

# BROTHERHOOD OF ST. ANDREW CONVENTION

## By the Reverend Frank Cox

THE Junior and Senior Brotherhood Convention before the General Convention set a splendidly high standard of inspiration for the gathering to follow. The theme of the Convention, appropriate in view of the increased interest on the part of the General Church in Evangelism, was "Ye shall be witnesses". While it cannot be said that every speaker appeared fully to understand what Christian witnessing means or implies, the talks in general were excellent, some setting a new standard in excellency, and making the Convention all told the most inspiring Convention the writer has attended.

There was too much going on to attempt here to speak individually of every conference, but the high spots of the week were easily Bishop Darst's stirring appeal out of his heart to the members of the Convention to lift up our Saviour to a sick and suffering world, and the Rev. S. M. Shoemaker's gripping presentation of the effectiveness of personal work, especially as illustrated by men and women who had been transformed in his own parish in New York City.

On Friday evening, October 5, a splendid crowd attended the opening dinner to receive a warm welcome from the Hon. Sidney F. Taliaferro, Commissioner of the District of Columbia, and from Bishop Freeman. Both Bishop Freeman and Bishop Murray who followed him echoed the call to evangelism which has been stirring in many hearts. Professor S. L. Joshi, of Dartmouth, challenged the laity, and Bishop Bennett, of Duluth, the clergy to the task of witnessing. Dr. Joshi later gave a series of lectures on comparative religion, Buddhism, Islam, and Christianity. It is our prayer that the Brotherhood Conferences will not be diverted into side issues, but will concentrate upon their main objective, Christ and His Gospel.

Saturday, the Rev. Lloyd S. Charters, of Norwich, N. Y., told how his parish had carried out the Bishops' Crusade last year. He was able to start every church of the town in a house to house canvass with decision for Christ as the objective. He told of families that had been reunited with the church through the visits of the workers from his church, the unsurrendered who had been brought to decision, and finally of a man who was bitter in his opposition to God who had been converted. In all, over one hundred and forty were confirmed. The greatest result of the canvass in one way was the building up of a body of workers upon whom Mr. Charters can depend to visit and pray if necessary with those who are outside of the church.

Sunday morning's Corporate Communion of all the Conventions is a memorable service, and Sunday afternoon's mass meeting this time was held in the great outdoor amphitheatre of the National Cathedral. Dr. Teusler and the Hon. George Wharton Pepper were the speakers. At night Bishop Juhan and Dr. B. I. Bell, President of St. Stephen's College, spoke on the witness of youth. Dr. Bell gave a stirring call to conversion, and praised the work of the Brotherhood as an organization that was given to real spiritual purposes.

Monday morning the whole Convention sat with intense interest while the Rev. S. M. Shoemaker told of actual cases of conversion in his parish in New York City. The types of those whose lives were changed are types with which we are all familiar, the unconverted church member, the self-satisfied business man. He detailed how one after another had received Christ, had surrendered to Him and then had gone out to touch and witness to others. This is real Christian work, the work that every Brotherhood man is pledged to do, and yet Mr. Shoemaker made us search our hearts to see whether we had been doing it, and whether even some of the clergy had not been remiss in their privilege to bring men definitely to Christ.

At night the mass meeting in Epiphany Church was addressed by Bishop Roots, the Rev. Frank E. Wilson and Bishop Slattery. Bishop Slattery gave some practical suggestions on family prayer and Bishop Roots told of the influence of the Christian teaching on the Chinese family and national life.

The closing day Mr. Milton gave the outline of the Program for Evangelism in the Church, he being the Executive Secretary of the Committee, and a practical discussion of men's work in a parish followed. The Rev. Gordon Reese gave a stirring account of the way in which the activities of the Brotherhood had led several young men into life service in the ministry. The Rev. Mr. Irwin then told of his work in Richmond at St. Andrew's Church.

The closing meeting of the Convention was addressed by, first, the Rev. Joseph Fort Newton, who mentioned love and prayer as the working principles of a Christian, and then called upon us to hold fast to the tried and sure things of the Christian faith, our belief in heaven, and the Atonement of Christ. While some might not see their needs, yet when trouble or sin came then they turned to them for help.

Afterward Bishop Darst presented the world call to evangelism, and in ringing words that came from the heart, called upon the members of the Brotherhood to lift up Christ and to exalt Him as the only hope of the world. Thus fittingly closed a gathering in which the note of evangelism had been sounded with a strength and clearness that had not been reached in many years.

Bishop Freeman, as chairman of the mass meeting, had presented Mr. Lawrence Choate, the new President of the Brotherhood, who was unanimously elected to fill the place of the beloved President retiring, Mr. Edward H. Bonsall. In a farewell gathering of the members of the Brotherhood, the new President and others spoke.

Let us hope that the interest in evangelism here aroused may continue to spread until the whole Church is aroused to new life.

# NOTES ON THE FORTY-NINTH CONVENTION

## By the Reverend Frank Cox

THE keynote of the Convention was set by the sermon given at the great outdoor service by the Rt. Rev. Charles P. Anderson, D. D., Bishop of Chicago. For the most part the Bishop's words were inspiring. Unfortunately he appeared to be under the current misapprehension as to the meaning of the defeat of the proposed English Prayer Book. He mentioned it as a case of state against Church. All who are familiar with the situation know that Parliament was the only place where the voice of the people of the Church of England could be heard. The Church Assembly is largely composed of laymen who are out of touch with the mind of the average layman.

The Bishop's address was inspiring. He brought out in a striking manner the real point at issue today, whether the Church should surrender to the world, or whether it should rise above the world. He rebuked current ideas when he said that we shall not win people to the Church by showing how like it is to the world, but by letting our lights so shine that they can see clearly the real difference.

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At the organization of the Convention on Wednesday afternoon, the Rev. Ze. B. T. Phillips, D. D., rector of Epiphany Parish and Chaplain of the Senate, was elected to fill the post of President of the House of Deputies. This choice was undoubtedly an excellent one, and will perpetuate the high standard set by the Presidents of past years.

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On Thursday a matter of great importance that arose was the introduction of a prayer for the departed into the Prayer for the Whole State of Christ's Church in the Communion Office. It passed the House of Deputies with little opposition. One layman who himself practiced it pleaded that it be rejected for the sake of those who did not believe in such practices. We think that the real reason for rejecting them, and one not brought out in the discussion, is that they are not warranted by Scripture. The Reformers called them "the Smoke of Purgatory". They introduce an element of uncertainty into the future, and are a step down from the high faith of those who are content to say of those departed that they are "with Christ which is far better".

The matter which followed, the introduction into the Communion service of the Benedictus Qui Venit, brought out some debate. Professor St. George pleaded for its introduction on the ground of ancient usage. Professor Foley made a clinching argument against it. He made the point that the use was entirely Mediaeval as opposed to Primitive. The Roman apologists themselves admitted that it had not been introduced in its present place until after the introduction of the dogma of transubstantiation. It

was admitted that certain people were now using it, and it was urged that we should free them from embarrassment by legalizing what they were now doing. Dr. Foley suggested that this is a dangerous experiment, and if those who are now using it felt no twinges of conscience, that it is a question why they should desire its legalization. The measure was defeated by the votes of the laity.

The matter of intinction was also debated strongly. The majority who spoke were in favor of it, urging feelingly the matter of the difficulty some felt because of the danger of contagion. It seemed that the opponents of the measure had the better argument. They opposed the measure because the words of institution are against it, and because the new method is inelegant in character, and the new rubric vaguely expressed.

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The House of Bishops passed a motion setting aside a special service for the anointing of the sick. This service would recognize officially the work which is now being carried on by the Society of the Nazarene and other agencies.

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A letter of fraternal greetings was sent to the retiring Primate of the Anglican Church, the Rt. Rev. Randall H. Davidson, by the House of Bishops, and the Rt. Rev. Charles H. Brent, Bishop of Western New York, was appointed chairman of a committee to draft the resolution.

# THE GENERAL CONVENTION DAY BY DAY

## By Alfred B. Williams

### FIRST DAY, OCTOBER 10.

NEWSPAPER estimates of the number of Episcopalians attending the Forty-ninth Triennial General Convention of the Church increased daily. On the second day, October 11, they placed the number well beyond 20,000. Following the impressive services on the Cathedral Close, October 10, the sermon by Bishop Anderson and the address by President Coolidge, the first sessions of the two houses were opened, at 3 P. M. The House of Bishops met on the tenth floor of the Willard Hotel, the House of Deputies in the D. A. R. Hall, Seventeenth and C Streets, N. W.

Officers of the House of Bishops elected were the Rev. Charles L. Pardee, Secretary; the Rev. John F. Plumb, and the Rev. John H. Fitzgerald, Assistant Secretaries.

In the House of Deputies the Rev. Ze. B. Phillips, rector of Epiphany Church, Washington, was elected President on the third ballot. His election is regarded as a compromise between the different schools of theology. He is classed as a liberal evangelical leader. His competitors were the Rev. Dr. George Craig Stewart, of Evanston, Illnois; the Rev. Dr. Arthur B. Kinsolving, of Baltimore; the Rev. H. H. Powell, of San Francisco, and the Rev. A. C. Coddington, of Syracuse. The vote on the third ballot showed 299 for Dr. Phillips of the total of 530.

Important work began immediately in both Houses, the bishops clearing the way for beginning consideration of revision of the Prayer Book. They adopted unanimously resolutions regarding registration of Church Schools in China, which are said to be satisfactory to both Bishop Graves, of Shanghai, and Bishop Roots, of Hankow, who had differed in opinion on the policy to be adopted.

The resolutions say the Church will not register schools if they are required by the Chinese Government to be secular strictly, if control of them by Church authorities is prevented, or if titles to the school property are impaired. If the Chinese authorities consent to open declarations of the Christian character and purposes of the schools, to the teaching in them of the Christian religion and the conduct of Christian services registrations will be accepted.

A communication was received from the Primate of Canada bringing greetings to the Convention. A committee will be appointed to frame a suitable reply.

Bishop McKim, of Tokyo, introduced a resolution to erect a new missionary jurisdiction in Japan. Referred to the committee on Foreign Missions.

The report of the Episcopal Joint Commission of Faith and Order was presented to the House. It is sponsored by Bishop Brent, of Western New York, who presided at the Lausanne Conference. Bishop William T. Manning, of New York, President of the Commission; Bishop James De Wolf Perry, of Rhode Island, its Executive Secretary; George Zabriskie, of New York, its Treasurer; Bishop Thomas F. Gailor, of Tennessee, former President of the Episcopal National Council, and other noted leaders of the Church recommend that the continuation committee, composed of representatives of one hundred participating communions, "be informed that in the judgment of the General Convention of the Episcopal Church the World Conference should be continued, care being taken to preserve its educational nature by excluding schematic action, and that when the opportune time arrives this Church will gladly participate in another meeting of the conference".

The Convention is also requested to continue the commission with instructions "to appoint in the near future a special committee of theologians and scholars, not confined to the members of the commission, for the purpose of assisting the commission to consider and report to the next General Convention on the Lausanne report, and to confer as opportunity occurs on questions of faith and order with other Christian communions".

Bishop Philip M. Rhinelander, retired, of Pennsylvania, presented the report of the Commission on Deaconesses, which was placed on the calendar.

### SECOND DAY—OCTOBER 11.

Both houses of the Triennial General Convention of the Episcopal Church resumed promptly on the second day of the session definite work, as begun the afternoon of the day before; beginning, of course, with the usual brief, solemn services and prayer for Divine guidance.

In the House of Bishops Bishop Leonard, of Ohio, presided, and read the Prayer, Bishop Murray, the presiding officer, being absent attending the great Communion service for women—never before approached in number or fervor of communicants—and the wonderful offering of the women, unprecedented in this country or any other in all history, at the Cathedral. Bishop Slattery, of Massachusetts, read the Lesson.

A committee from the House of Deputies reported to the House of Bishops that the deputies were organized and ready to function. Bishop Reese, of Georgia, chairman of the committee on the dispatch of business, reported, recommending that time for discussion and consideration of business be, each day, from 10 A. M. to 1 P. M., and from 2:30 to 5 o'clock P. M., and that the revision of the Book of Common Prayer, already three-fourths completed at the Convention at New Orleans in 1925, begin immediately. This report was accepted without objection. Bishop Webb, of Milwaukee, presented a petition for a new diocese in Wisconsin, which was referred to the standing committee on new dioceses, and Bishop Reese offered a resolution for electing of a suffragan to the presiding bishop, which was referred to a special committee to be appointed.

The first item the Bishops rejected was that for a new prayer of blessing of the wedding ring to replace one adopted by the General Convention of 1925. In the office for the visitation of the sick it was provided that when the sick person wanted the ministry of healing by anointing or the laying on of hands, a prayer to be inserted in the office be used. It is the first time that a service has been provided by the Church for the anointing of the sick since the first Prayer Book of Edward Sixth.

The bishops adopted a provision for the office of administration of the Communion to a sick person that none other than the sick person be required to participate. The bishops voted, also, to omit from the Book of Common Prayer the prayers to be used at sea and for visitation of the sick.

Earnest discussion was caused by a resolution that clergymen be allowed to ignore, at their discretion, the passages of the Holy Scriptures appointed to be read on certain days. This was opposed vigorously by Bishop Mikell, of Atlanta, and, by close vote, was postponed. Bishop Slattery urged the need for reading of selections from the New Testament to offset passages in the Old Testament, such as Deborah's Song, a triumphant paean of war.

A prayer "for those in mental darkness", the first distinctly for the insane, was approved. The recommendation for consolidation of the baptismal services and omission of the words "conceived and born in sin" was approved.

Bishop Parsons, of California, offered a resolution against compulsory military training in schools and colleges, which was referred to committee. Bishop Brent, of Western New York, speaking by special permission, urged that all Episcopalians contribute to a fund for the Archbishop of Canterbury, now eighty years old and whose resignation will take effect on the fiftieth anniversary of his wedding.

The bishops approved slight revisions in the family prayers, the services for institution of pastors and consecration of churches and the burial service.

One of the first acts of the House of Deputies was unanimous adoption of resolutions to accord official recognition to the Woman's Auxiliary by setting aside a special section of the hall for its use, giving members, the first time in the history of the Church, full right to the floor at all times, including joint session of the two houses, and reserving the center section of the gallery for woman visitors.

Very angry and energetic protests were uttered against exclusion of lay deputies from certain missionary jurisdictions from voting on revisions of the Book of Common Prayer. T. S. Taliaferro, Jr., of Wyoming, said that if he could not vote on an issue so vital as that, his coming had been waste of time. The Very Rev. H. E. Powell, of San Francisco, chairman of the committee on amendments to the constitution, made peace by explaining that the provision of exclusion was more than twenty years old and that it had been adopted twenty-odd years ago for protection of the Book from dangers then feared.

The House of Deputies made good progress in considering and acting on the several hundred changes, of varying import, in the Book of Common Prayer, transmitted for action by this Convention from the forty-eighth Convention at New Orleans in 1925. It was agreed to drop "militant" from the call to prayer for the whole state of Christ's Church. The house voted for addition to the prayer for the President "that it may please Thee to rule the heart of Thy servant, the President of the United States, that he may, above all things, seek Thy honor and glory". A new prayer, beseeching the Almighty to lead all nations of the earth into the ways of justice and truth was adopted. To the prayer for deliverance from lightning and tempest the words "earthquake, fire and flood" were added. The words "or air" were added to the prayer for protection of those who travel by land or sea.

In the Litany the four repetitions of the words "miserable sinners" were stricken out.

Warm debate was caused by the proposal to insert at the end of the Communion service a rubric authorizing any bishop, "under proper circumstances", to allow administration of the Communion "by intinction, in which case both sentences of the administration shall be said". It was explained that "intinction" meant administration of both Elements at once by dipping the bread into the wine. Several deputies favored this for health reasons, dwelling on possible communication of infections, but the proposition was defeated. Canon H. B. St. George, of Milwaukee, argued against it that it assumed to give instructions to bishops on their duties and was an attempt to legalize that which is already being unlawfully done. He pointed out that one of the results of the Reformation in England was the restoration of the chalice to the laity, and that article thirty specifically states that the cup must not be denied to the laity.

The vote was close, clergy 30 yes, and 32 no; laity, 36 yes, and 25 no, with 16 delegations equally divided, which were added to the "no" vote. This was regarded as a defeat for the High Church School, although the sanitary argument seems to have weighed with some Low Churchmen. On the other hand, Dr. Stewart, of Evanston, considered a High Churchman, fought the suggestion on the ground that it would give bishops authority to forbid parish priests the right to use their common sense.

By another close vote the house decided to exclude from the order for just before administration of the Holy Communion "Blessed be He that cometh in the Name of the Lord; Hosanna in the highest". Canon St. George, of Milwaukee, brought out that the sentence has been adopted by both the Lutheran and Presbyterian Churches. Dr. Foley, of Philadelphia, said it had not been adopted by the Roman Church until after it adopted the Doctrine of Transubstantiation and that the reason given by the Presbyterians and Lutherans was that it was pretty and gave opportunity for delightful music. The vote was 61 yes, and 59 no, with 19 delegations divided. The suggested new form of blessing for the wedding ring received but 57 votes.

From the House of Bishops it was reported that the anointing service, for healing the sick, was supported by eighty-eight bishops.

It is hoped that the work of revision of the Book of Common prayer, begun in 1913, will be completed by this Convention, that hope explaining the promptness of both houses in beginning consideration, taking up first the questions most likely to cause divisions and debates. J. P. Morgan has authorized the Prayer Book Commission to have prepared the new Book, with the replicas, one for each of the seventy-two dioceses and thirty missionary districts, he to pay the entire cost. He directs that no expense be spared in making the new Book of Common Prayer perfect and beautiful in printing, arrangement and binding, models to be followed in all editions for reading desks, pews, families and individual use.

**THIRD DAY—FRIDAY, OCTOBER 12.**

Full payment of a deficit of $1,534,303 which had accumlated in 1925 was announced at the joint meeting of the two houses at Memorial Continental Hall the morning of the twelfth, by Lewis B. Franklin, Treasurer. Mr. Franklin described, also, the budget system adopted for the financial affairs of the Church, which has brought three successive surplusses in the three years just past. All members of the Convention rose and sang together, "Praise God, from whom all blessings flow", led by Bishop Murray.

The Bishop, in his annual report for the National Council, said it had decided against the proposition to remove its headquarters from New York to Washington. In a simple ceremony, preceding the business session of the joint convention, Bishop Murray was presented with a gavel made by orphans in care of the Near East Relief at Nazareth in a carpenter shop said by tradition to be directly opposite that of the foster father of the Saviour.

Invitations for holding the Convention of 1931 in Denver and in Minneapolis were presented by the delegations from those dioceses and referred to a committee of three bishops, three clergymen and three laymen.

Detailed reports of the treasurer showed that the pledges for $1,417,650 given at the 1925 Convention to cancel the then fast growing deficit had been honored so faithfully that the National Council now has in hand $1,432,000 with which to meet all claims. It has been necessary, however, in each of the three years to curtail some both foreign and domestic missionary work and cut $20,000 from the estimated minimums.

Dr. Rudolph B. Teusler, director of St. Luke's Hospital, Tokyo, Japan, made an urgent appeal for continuance of the work of the Church in that institution and elsewhere in Japan. He said Japan was the strong standing bulwark for the Western world against the anarchy, communism and war on religion in Russia and China. Secular newspapers in Washington and elsewhere, commenting editorially on this appeal, say St. Luke's Episcopal Hospital is probably the strongest force for winning for the United States and Christianity the good will and respect of the Japanese people, its work in improving general health conditions, introducing the latest discoveries of medical science, instructing native doctors and nurses and caring for sick and injured regardless of race and creed having made powerful impression on all classes. Bishops Murray and McKim, the latter of the Diocese of Tokyo, and former Senator Pepper, of Pennsylvania, earnestly supported the call of Dr. Teusler. The Convention voted to raise $1,000,000 for St. Luke's by 1929, and endorsed a campaign for $2,256,000.

The general administrative report, reading of which, before the joint convention, took an hour and a half, calls for expenditures of $12,000,000 by 1929.

Reports from the missions in Mexico said the Episcopalians had not been hampered there, having cooperated cordially in observing the laws and the restrictions of the government.

Bishop Reese, of Georgia, commented with good-humored irony on the complaint of Bishop Manning, of New York, on the heavy burdens put upon his diocese. Bishop Reese said nobody begrudged the vast amounts given by Episcopalians the last three years, and before, for magnificent places of worship and many educational and charitable causes, but the lavishness of these gifts proved that the members of the Communion were amply able to give far more generously than they did to missions.

While there was general atmosphere of kindliness and good nature, plain speaking was frequent. At the meeting of the Department of Religious Education Bishop Matthews, of New Jersey, Dr. Rollings, professor of Church History at the Virginia Theological Seminary, and the Rev. Leslie Glenn, National Secretary for College Work, bluntly attacked what they called the "recruiting system" for the Church ministry. Mr. Glenn said fifty per cent of the ministers now at work were victims of "mild melancholia", and Dr. Rollins said some bishops had accepted men discharged from seminaries for intellectual and moral defects and actually ordained them in advance of classmates who had met all requirements. Mr. Glenn said but six per cent of the men in the ministry came from the Episcopal secondary schools, the best in the country, the majority of the students changing their vocations in their college years. One third of the present Episcopal theological students are from other denominations, he said. Bishop Matthews denounced vigorously the methods of some theological schools which, he charged, were more concerned with the intellectual development than with the spiritual training of their men. He asserted, further, that some bishops were so eager for recruits for the ministry that they accepted almost any type of candidates for Holy Orders.

**FOURTH DAY—SATURDAY, OCTOBER 13.**

Perhaps the most generally interesting incident of the brief meeting of the Convention Saturday, 13, was the presentation of the petition against the exclusion of the

Thirty-nine Articles from the Book of Common Prayer. It contained more than 33,000 signatures. The formidable document was put aside, to be taken up with the question whether the action of the Convention of 1925 favoring elimination of the Articles shall be affirmed. It was presented by Bishop Seaman, of North Texas.

Applause greeted the introduction, by Bishop Ward, of Erie, of resolutions regarding the prohibition law virtually repeating those adopted by both house at the Convention of 1925. They read:

"Resolved that facing the danger of the spirit of lawlessness in American life, we welcome the renewed efforts of the Government of the United States to enforce strictly and impartially the prohibition laws and the antinarcotic laws, which are so widely and cynically disregarded; and we call upon the people of the Church to set a good example of that obedience to law without which no democracy can endure."

They were referred to committee for report.

In the House of Bishops a standing vote of congratulation to Bishop Leonard, of Ohio, on the thirty-ninth anniversary of his consecration was given and a similar vote to Bishop Stevens, of Los Angeles, on his eighth anniversary.

In the House of Bishops the so-called "prayer for the dead" was excluded from the new Book of Common Prayer by close vote, after short but earnest debate. This proposed prayer read: "We beseech Thee to grant them continual growth in Thy Love and Service." Its rejection is regarded as another defeat for the High Church element.

The House of Bishops ratified the action of the House of Deputies in excluding the word "militant" from the invocation for prayer for "the whole state of Christ's Church".

The House of Deputies adopted, for the new Book, a special Collect for Independence Day,, reading:

"O Eternal God, through whose mighty power our fathers won their liberties of old; Grant, we beseech Thee, that we and all the people of this land may have grace to maintain those liberties in righteousness and peace; through Jesus Christ our Lord."

This went to the House of Bishops for action.

After the morning sessions both houses adjourned to join in the pilgrimage to Mount Vernon. The visitors filled the usual excursion boat to the safety limit and many others went by motorbus.

### FIFTH DAY—MONDAY, OCTOBER 15.

Practical, definite, aggressive, intense crusading and persistent, patient, country wide effort for the Church and the Christian cause were stressed and urged at the joint session of the two houses of the Convention, in the D. A. R. Hall Monday morning. The hall was packed and a large crowd, unable to obtain entrance, stood outside. One speaker after another brought from dignified bishops and clergy, laymen and general audience remarkable outbursts of applause by demanding, in varying terms, united onward movement by the Church. The most stirring utterance was unstinted praise for the labor unions, contained in the report of the Department of Christian Social Service, read by the Rev. Charles N. Lathrop, the Secretary. This report called on the Church to seek and cultivate cordial friendship and cooperation with the unions, to study with them the problems of relations of capital and labor and help intelligently in consideration and adjustment of such problems by application of the principles of Christianity by both sides. As one first step, it was suggested that at least once a year, just before Labor Day or at some convenient time, a capable representative of organized labor be induced to speak before each Episcopal congregation on the relations of labor and Christianity and the churches.

A program for relations of the Church with industry was submitted by Spencer Miller, Jr., Secretary for Industrial Relations of the Church. It suggests that courses in industrial problems be given at all theological seminaries; that industrial institutes be held annually for the clergy, and tutorial classes established for the laity, on current development in the field of industrial relations.

Finally, it is recommended that "the Church formulate a more specific statement of the fundamental Christian principles upon which industry and industrial relations should be based, without seeking to present the particular methods by which they shall be translated into practice".

The note of rebellion at "pseudo-scientific systems of religious education" was sounded by several speakers. The Rev. Dr. Thomas R. Ludlow declared that "despite all our efforts to educate our youth in religious matters this Church that we love is a teen age Church when it comes to the knowledge of God"

The Rev. C. Leslie Glenn warned that the universities could not be trusted to give religious education, their general attitude toward religion being that of neutrality. The Rev. John W. Suter, Jr., said omission of religion from education was like an attempt to present Hamlet with-Shakespeare and yet many so-called Church schools carefully avoided religious instruction and training, holding to machine methods.

In the short separate session of the House of Deputies petitions for retention of the Thirty-nine Articles in the Book of Common Prayer were presented by George W. Wickersham, Attorney-General of the United States under the administration of President Taft, and Deputy from New York, and John N. Fitzgerald, Secretary of the Diocese of Long Island. The petition presented by Mr. Wickersham carried signatures of 34,000 laymen. That of Mr. Fitzgerald declared: "We feel that the Thirty-nine Articles of Religion should not be removed from the Prayer Book, as they have been there for centuries, and bear testimony to a noble, successful, and sacrificial struggle by our English forefathers for the truth and purity of our religion. In this respect they are a vital part of the history of our Church."

Both were referred to committee, in the usual course.

The House of Bishops, before going to the afternoon joint session with the deputies, voted congratulations to Bishop Cheshire, of North Carolina, on the thirty-sixth anniversary of his consecration, October 15.

The report of the work of the American Bible Society was presented to the house by Bishop Gilbert S. B. Darlington, the Treasurer. Bishop Matthews, of New Jersey, presented a petition asking the next General Convention to meet at Atlantic City.

At the afternoon joint sessions John W. Wood, Secretary of the Department of Missions, reported the budget of that department, calling for $3,300,000. This is seventy-five per cent of the total budget of the National Council. From this amount, he explained, help would be given fifty-four continental dioceses and mission districts and support to 3,087 American and foreign missionaries of fourteen nationalities, preaching the Gospel in 1,800 communities scattered over the world. It would keep open twenty hospitals and dispensaries, treating 500,000 patients annually and in five hundred Church schools educate 30,000 young people.

Reporting on the field work of the Church, the Rev. C. E. Snowden, Secretary, said work had been done in eighty-two dioceses and missionary jurisdictions. He reported, also, increase of sixty-four per cent in clerical salaries since 1919. Total contributions of the Church for 1927 for all purposes were $44,743,842, an increase of more than twenty million, or eighty-three per cent, over the total of 1919.

The report of fifty pages on marriage and divorce was presented, by title only, in the House of Bishops by Bishop Page, of Michigan, Chairman of the Commission appointed to study the subject.

The Rev. G. Warfield Hobbs, Executive Secretary of the Department of Publicity, spoke highly of the aid to Christianity given by the secular press of the country and of the improvement of relations between Church and press in the last ten years.

Bishop Creighton, of Mexico, discussing missions in that country, said the government there did not oppose Christianity nor religion absolutely, but required certain control over the teaching and direction of both, such as registration of all clergy, to which the Episcopal Church had elected to submit. On the other hand, Bishop Graves, of North China, said hate of Christianity had become so violent there that in some churches the Cross had been torn out and the picture of Sin Yat Sen put in its place. Nevertheless, he believed the Church so firmly planted there that it would survive even if every missionary was forced away. Bishop Roots, of Hankow, pictured present conditions in his diocese darkly, saying there was the wildest confusion of conflict between ancient traditions of extreme conservatism and new radicalism of the most desperate kind. Yet there were constructive forces which he thought would work out stability after a period of terror.

At a dinner meeting of the group on Ecclesiastical Relations, the evening of the fifteenth, Bishop Reese presiding, the Rev. Dr. Wm. G. Emhart said the Episcopal Church should give $1,000,000 toward the fund of $6,000,000 being raised for Near East Relief. Dr. James M. Barton, Chairman of the Near East Relief, reported that the attitude of the Russian government toward that work had become more tolerant. Twenty-five bishops and many other clergymen were present at this gathering.

Bishop Rowe, of Alaska, who went into the Yukon before the gold rush when there were but 2,000 white persons in the region, said there are now thirty mission stations there. A foundation fund of $100,000 has been placed at his disposal.

(Continued on page 19.)

# THE WOMAN'S AUXILIARY

EVEN more impressively beautiful and solemn than the great gathering of bishops, clergy, laymen and women that overflowed the vast Cathedral Close the first day of the Convention, Wednesday, October 10, was the Communion service for the Woman's Auxiliary, in the yet unfinished Cathedral, the following morning at 7:30.

Numbers of women had waited all night, in spite of heavy dews and frost-tanged breezes, at the very gates of the Cathedral to be sure of partaking of and receiving the blessings of this particular communal service.

At the General Convention at New Orleans in 1925, Bishop Freeman had promised the Woman's Auxiliary that its members should be the first to kneel at the chancel rail of the National Cathedral. And though the worshippers knelt beneath a network of temporary steel scaffolding, and though the sky looked benignly in through uncompleted steeples and unfinished gables, Bishop Freeman kept his word and approximately three thousand persons accepted the Sacrament. So great were the crowds that it was necessary to hold overflow Communion services in the three crypt chapels—Bethlehem Chapel, the Chapel of the Resurrection and the Chapel of St. Joseph of Arimathea.

The first regular service ever held on the main floor of the Cathedral began with prayer and was followed by the placing on the altar of the partially completed sanctuary, the amazing sum of $1,110,405, collected for mission work, over a period of three years, by the Woman's Auxiliary of the Protestant Episcopal Church. Then followed the Communion which was administered to the three thousand persons by fifteen bishops.

It was estimated that approximately fifty persons received the Sacraments each minute, and it was almost eleven o'clock when the last communicant left the Altar.

The Most Rev. John Gardner Murray, Bishop of Maryland and Presiding Bishop of the Protestant Episcopal Church in the United States, was the Communion celebrant, assisted by the Rt. Rev. James E. Freeman, Bishop of Washington. The Rev. G. Freeland Peter, D. D., Canon of Washington Cathedral, directed the arrangements for the service.

The offering of $1,110,405 was carried to the sanctuary and placed in the golden alms basin by sixty-five members of the B. Branch of the Woman's Auxiliary. They were clad in blue academic hats and gowns, collected the United Thank Offering from the assembled delegates and placed it in the gold receptacle. This basin, which has been in use for thirty-nine years, is twenty-two inches in diameter and weighs slightly less than nineteen ounces. It has a beautifully chased border of silver gilt and a center panel of solid gold on which is depicted the offering of the Magi. It was given to the American Church in 1852 by Churchmen of Oxford University.

Since 1889 the golden alms basin has held offerings devoted to missionary purposes, and particularly to furthering women's missionary work in foreign fields. Church records show that from the first offering of $2,188, made in it in that year, the donations have grown so rapidly that at the last triennial thank offering service in New Orleans three years ago they reached an unprecedented $913,000.

Presentation of the offering was made by Miss Margaret Weed, National Chairman for the United Thank Offering, and by Miss Lucy A. Grant, Chairman of the United Thank Offering for the Diocese of Washington. They were assisted by treasurers from the more than one hundred dioceses and missionary districts in which are located four thousand branches of the Woman's Auxiliary.

When the basin was presented at the Jerusalem altar it held coins from virtually every country: Japanese yens, French francs, Chinese taels and English pounds, and tokens from women in the far corners of the earth.

Outside the Cathedral the crowd, estimated by the papers to have been from two thousand to five thousand, was led in singing by Captain Mountford and members of the Church Army. One of the young Church Army men told of the work that had been done in Oregon, and the Rev. J. J. D. Hall was called upon. He gave a stirring appeal based on Acts 1:3—"ye shall receive power after that the Holy Ghost is come upon you."

In recognition of the splendid work of the Woman's Auxiliary, the House of Deputies immediately upon going into session, voted unanimously to give the Auxiliary delegates the right of the floor and set apart a special section for their accommodation. At night the House of Bishops and the House of Deputies adjourned their session to attend the mass meeting of the Woman's Auxiliary at the Washington Auditorium. The Most Rev. John Gardner Murray presided and greeting was extended by the Rt. Rev. James E. Freeman, Bishop of Washington.

The speaker was Dr. W. C. Sturgis. Announcement of the amount of the United Thank Offering was made by the novel means of flashing the figures in electric lighting on a large sign at the rear of the platform at the conclusion of the address, the big moment for which the women were waiting.

The interesting feature of the evening was the presentation to the congregation of the two hundred missionaries from foreign fields.

The regular session of the Woman's Auxiliary, suspended the second day of the Convention to take advantage of the privilege extended them, for the first time, of attending joint sessions of the Houses of Bishops and Deputies, were resumed on the third day with a meeting of the National Council Training Institute. This conference took place at Washington's magnificent new Y. W. C. A. building. The Very Rev. Robert S. Chambers, of St. Matthew's Cathedral, Dallas, Texas, dean of the Training Institute's faculty, is conducting the classes dealing with various phases of church, educational and mission work.

An earnest appeal by Bishop Theodore Bratton, of Mississippi, to Episcopalians to regard the work of the Church among the Negroes of the South as a national rather than diocesan problem, was made during an afternoon session of the Woman's Auxiliary. "More men and more money are the chief needs in the extension of such work," emphasized the Bishop, who further declared that because of the migration of Colored Episcopal Church workers and members there had been "a tremendous urge to the Negroes to join the Baptist faith, which has come to be regarded as the Negro's Church".

Following the sessions, the Woman's Auxiliary attended the reception given by Mrs. Frank B. Kellogg at the Pan-American Building in honor of the Presiding Bishop and Mrs. Murray; Miss Grace Lindley, Presiding Officer of the Auxiliary, and the Bishop of Washington and Mrs. Freeman.

An exhibit attracting much attention at Woman's Auxiliary is that of the Appalachian School of Penland, North Carolina. It shows the work of mountain women in the art of handloom weaving of homespun garments, a domestic art which had practically disappeared until the Appalachian and similar schools revived it. Miss Amy Burt, director of the Penland School, is in charge of the exhibit.

On the third day of the Convention the Woman's Auxiliary was notified by Bishop Murray that out of the Thank Offering of $1,110,405 presented to the General Convention, by the Auxiliary, $165,000 had been apportioned to seven Church Institutes. After careful consideration and study by a special committee, of which Mrs. Charles H. Boynton, of New York, was chairman, allotments had been made to the following:

A vocation school for Indian boys and girls at Cass Lake, Minn., $15,000.

A school building to be erected and equipped for the Appalachian School for Mountain Children at Penland, N. C., $20,000.

A little church to be reconstructed at Delray Beach, Fla., $5,000.

St. Catherine's School, San Juan, Porto Rico, to be erected one of four buildings in a church center now being formed there, $25,000.

St. Margaret's House, in connection with the Church Training School at Berkeley, Calif., a residence for Church workers in training and a home where Oriental women may be welcomed on their arrival in this country, $20,000.

A nurses' home for St. Agnes' Hospital for Negroes, at Raleigh, N. C., $30,000.

A chapel to serve St. Margaret's School, Tokyo, and the rapidly growing community in which the school has been working since the earthquake of 1923, $50,000.

One of the most important matters to come before the Auxiliary was the adoption of a by-law concerning the appointment of an executive secretary of the Woman's Auxiliary. The Committee on Nominations is headed by Mrs. E. L. Woodward, of Richmond, Va., as Chairman. Another leading Southern woman on this committee is Mrs. W. J. Loaring Clark, of Sewanee, Tenn.

At a conference of forty-six deaconesses the newly-elected members of the executive committee proved to be: Deaconesses Helen M. Fuller, of Chicago; Mary C. West and Claudine Whitaker, of New York; Lillian M. Yeo and Henrietta Rue Goodwin, of Washington; Jean W. Colesberry and Flora V. Stuard, of Philadelphia, and Maria P. Williams, of Dante, Va.

J. I. W.

# MARRIAGE AND DIVORCE

BULLETINS OF THE SANCTITY OF MARRIAGE ASSOCIATION.

By the Reverend Walker Gwynne, D. D.

(Reprinted from The Living Church.)

## MARRIAGE AND DIVORCE IN TWO GENERAL CONVENTIONS.

### I. Bishop White on the Convention of 1808.

#### 1. Beginnings of Degeneracy in America.

AT the commencement of the eleventh century the low pagan law of our Anglo-Saxon forefathers gave way to the Christian law, which taught that marriage, validly contracted and once consummated, was henceforth indissoluble except by death. This was ordained at Eanham about 1009 A. D., by a National Assembly summoned by King Ethelred and composed not only of bishops and abbots, but also of lay representatives of the nation (Luckock, History of Marriage, p. 203, and Johnson, English Canons, Pt. I, p. 484, A. D. 1009 [8], and p. 506, A. D. 1017 [7]). This remained the civil law of England for nearly 850 years, down to 1857.

It was this law, which had been the law of the Church from the beginning, that the colonies, from the first planting at Jamestown in 1607 and at Plymouth in 1620, inherited automatically as the Common Law of the new land, and the Canon Law of the Church. But, inasmuch as its administration in the mother country was solely within the jurisdiction of the ecclesiastical courts of the two provinces of Canterbury and York, no corresponding courts were set up in America.

It was in this way that marriage, which is a sacred estate and not a mere contract, became subject to radical modification even before the Revolution. Loose or perverted ideas prevalent among Dissenters, and the lack of a reverent ritual of solemnization, made the descent easy, and the decline of both doctrine and discipline rapidly increased. It took more than five hundred years for pagan Rome to reach the degeneracy of the late republic. It has taken less than three hundred years for Christian America to reach the degeneracy that ranks her lower than any other nation in Christendom, with the possible exception of Russia under its present government; and it is not exceeded by non-Christian Japan.

As early as 1869, only 250 years after our first colonization, President Woolsey wrote: "Many were beginning to be alarmed at the distance to which the divorce laws in this country, and especially in New England, had departed from the command of Christ, and from the views of the early settlers." Nor was this evil influence wholly escaped by this American Church.

#### 2. The Strange Convention of 1808.

When the number of our clergy was only 169 exclusive of those in Virginia (from which State in its exhausted condition no report was made), the General Convention met in the city of Baltimore in 1808. Only seven dioceses, or States as they were then called, were represented, namely, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware and Maryland. The whole Convention consisted only of two bishops, White, of Pennsylvania, and Claggett, of Maryland, with fourteen clerical and thirteen lay deputies. Moreover, nowhere in the whole land did the Church have a school of sacred knowledge for the education of the clergy. And it was in this body of twenty-nine men, most of them of meager learning, that a resolution was adopted, and a step on the downward path was taken, which logically and inevitably leads far from "The Way" of the New Testament, and of eighteen centuries of Christian history and experience.

The character of this Convention, as well as its numbers, has a very important bearing on the question we are considering. How, let us ask, did this strange declination from the right path occur? On May 19, 1808, the deputies from Maryland, doubtless with the full approval of their Bishop, who was present, informed the House: "They had been instructed by their Diocesan Convention to call attention to the expediency of adopting the canon of the Church of England concerning marriage, and inserting the same in future editions of the Book of Common Prayer." Such a step would have been only in fulfilment of the express declaration of the revisers in the preface of the book, nineteen years before (Preface, p. 6). Its printing in the Prayer Book, moreover, was a practical measure suggested by the growing ignorance of the divine law of marriage prevalent everywhere around them, and even in the Church itself. (In this connection it is interesting to remember that at the recent revision of the Prayer Book in Canada, 1923, this very course was adopted of printing the unmutilated law of Christ, where it could be known and read of all.)

When this petition of the Diocese of Maryland was referred to the House of Bishops they gave it a whole week's consideration, and they returned it to the House of Deputies, not with a canon, but only with a resolution (by whom prepared we are not informed), and apparently without recommendation. In this they showed the same caution displayed in the treatment of another petition of Maryland, namely, for the adoption of the Table of Degrees of Consanguinity and Affinity, which they referred to another Convention.

The first part of the resolution contained this clear and strong statement: "It is inconsistent with the law of God that the ministers of this Church should unite in matrimony any person who is divorced." Here was the plain and positive teaching of Scripture. It also declared the doctrine and discipline which their ancestors had upheld for more than a thousand years, and which had been the law of the Church in America for two hundred years past. But then was added for the first time in all these centuries (by whom we are not told), the contradictory statement or proviso, "unless it be on account of the other party having been guilty of adultery". Here it is to be noted that nothing is said about an "innocent party", for neither party in any real sense might be innocent. Another example of the bishops' caution.

#### 3. The Difficult Situation of the Bishops.

Whether or not the two bishops, whose principles, as the record seems to show, were evidently against it, gave any formal assent to this resolution, is not stated. But three notable facts bearing on this uncertainty are to be borne in mind as casting some light upon their motives. (1) Up to the time of this Convention the House of Bishops had no absolute veto on any action of the House of Deputies. Concerning this, Bishop White writes: "There was accomplished at this Convention what has been from the beginning ardently desired by many, both of the clergy and of the laity, the giving of a full negative to the House of Bishops." And then he adds this comment: "It is to be hoped that the recollection of the course of this business will show the propriety of leaving to time and mature reflection to effect what may be for a while opposed by prejudice, not to be disregarded without extreme danger. What is here said, however, is designated of those prejudices only which may be yielded to without the sacrifice of essential principle."

(2) Another notable fact is that the following addition to the Eighth (now Tenth) Article of the Constitution was now first adopted and referred to the next Convention for final decision: "No alteration or addition shall be made in the Book of Common Prayer, or other officers of the Church, unless the same be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese or State, and adopted at the subsequent General Convention."

(3) A third fact is also to be noted, namely, that, as the Journal records, the whole body of the canons was revised and amended, while no canon was adopted on marriage, but only this resolution, which had no force of law.

Now it is perfectly plain that the loose and unscriptural ideas prevalent all around them demanded nothing less of the Convention than the clear declaration of the former part of this resolution. But the latter part was an implied, and in effect a distinct, denial of the sanctity and permanence of the "holy estate" of matrimony, as declared in the former. At first it seems extraordinary that Bishop White especially, with his well-known conservatism and his superior knowledge of history and of human nature, should not have observed the logical implication and the inconsistency of this proviso. How shall we account for this?

#### 4. Bishop White's Own Story.

The peculiar conditions which the bishops had to deal with in this Convention must be taken into consideration, and these we have from Bishop White's own pen in what he calls "Additional Statements", forming an appendix to his Memoirs of the Church, which had been published some sixteen years earlier. Here we find the probable clue to this difficult situation.

In Bishop White, the providential leader of the Church, as his friend, Washington, was the providential leader of the nation, there was found that rare combination of great strength and great gentleness. In him was exemplified to

the full the words of the Royal Psalmist, "Thy gentleness hath made me great". In that time of the Church's weakness almost unto death, such qualities were sorely needed. In the words of Bishop Henry Potter, in 1892, "His position was one of pre-eminent difficulty and isolation".

In his comments on the character of this peculiar Convention, Bishop White has much to say of his difficulties and of the troublesome men he had to deal with. Looking back from within a year of his death (1836) he tells us he found such discouragement as he had not found in any other period of his long episcopate of more than fifty years. Writing concerning a discussion in regard to candidates for Holy Orders, he does so, he says, "under the mortifying reflection that there has been an interference in the counsels of this Church of the wild and pernicious opinion manifested in this argument", concerning examining men as to 'an experimental knowledge of religion". Again: "Should such reasoners obtain the sway in this Church, her system would be overturned."

Another of the Bishop's troubles in this Convention, he tells us, was that "ideas were prevalent in many places of dismissing ministers at pleasure". Again, he writes, "There had been displayed, more than in any other Convention, the influence of some notions leading far wide of that rational devotion, which this Church inherited from the Church of England". Then, after saying, "There is no foreseeing to what lengths the spirit here complained of may extend in future, when combined with schemes of personal consequence", the Bishop, now in his eighty-eighth year, closes his comment on the Convention in these solemn words of warning: "The proper preservative—and God grant that it may be applied—is the cultivating of an enlightened zeal in favor of the doctrines of our holy religion, as revealed in Scripture, and hitherto maintained in their integrity by this Church" (Memoirs of the Church, pp. 230, 231, 246, 247, Dutton, 1880).

It was under such conditions that the petition for adoption of the English canon on marriage was introduced to the Convention by the Diocese of Maryland. With all his well-known conservatism, his courageous defense of the Catholic inheritance of the Church in "the divine institution of the episcopacy, not accommodating in the least degree to contrary opinions" (his Fifteenth Diocesan Address), her liturgic worship and reverent ritual; her system of Christian nurture and discipline; it may well be that in these final words, written in extreme old age, Bishop White had in mind a special reference to the refusal of the other House of the formal adoption of the canon on marriage, which had been for more than 1,200 years, and is still, the inherited law of every branch of the Anglican communion.

It was only after a full week's consideration that the two bishops gave their answer to the other House. One of them was the head of the Diocese that presented the petition for the formal adoption of the law, under which they had been living for two hundred years: the other, as he expresses it in the almost dying testimony of these "Statements", was the loyal defender of "the doctrines of our holy religion, as revealed in Scripture, and hitherto maintained in their integrity by this Church".

What took place, concerning this matter in the House of Deputies, during this week, is scarcely therefore a matter of surmise. It is evident that the ignorance and disaffection which the Bishop found in regard to other matters, such as he says he had never known before or after "in any other Convention", had resulted in a proposed compromise. The deputies were willing to accept an interpretation of the law of marriage which allowed one exception for the remarriage of divorced persons. This they thought they had found in St. Matthew's version of our Lord's words about the lawfulness of "putting away", while they overlooked His repeated and unqualified condemnation in the same sentence and elsewhere of remarriage as "adultery".

It was to this seemingly small compromise, first of a resolution instead of a canon, and second, of an exception, which at the time appeared to be of minor consequence, that the two bishops at length yielded, in view of the alarming increase of lawlessness concerning marriage all around them. It was done also in the evident hope, to quote Bishop White's own words, that "the cultivation of an enlightened zeal in favor of our holy religion" would remedy "in time" the present errors. The refusal of the bishops to put this in the form of a canon, as asked for by Maryland, but only in a resolution which they knew had no force of law, as being a mere expression of opinion and a temporary measure to meet a critical situation, corroborates this assumption.

Considering the extreme weakness of the Church as represented by only twenty-seven deputies and two bishops, most of the former being ignorant to a large extent, and also quarrelsome, we can neither wonder at nor greatly blame the bishops for acting as they did, in the hope of doing good by a slight yielding to expediency. But, as in all compromises where principle is involved, the hope of the bishops was in vain. For the next sixty years the leaven kept doing its evil work both within the Church and without. It was overlooked that in that word "unless" was involved the whole question of the Seventh Commandment, just as a similar exception would undermine every other Commandment.

**5. The Destructive Power of Adultery a Falsehood.**

For it cannot be too strongly affirmed that this single exception which, without a particle of authority in Scripture, is assumed to possess the satanic power of destroying a union "God had joined together", affords one of the easiest of all ways for getting rid of husband or wife, as our courts can testify. But to suppose that our Lord could sanction such a method of release, which provided constant incitement to unsatisfied desires, is simply inconceivable.

The only ground alleged for adopting this theory (for it is only a theory without a shadow of foundation in Scripture) has been that adultery is the direct violation of one essential of a true marriage, namely, the promise of faithfulness "till death". An essential indeed it is, as expressing freedom of choice, but the promise does not create marriage, and neither can its violation annul it. Promise is only one of several prerequisites of a valid marriage, which civil law equally with divine law demands. But these conditions are only requirements for the contract of marriage, and marriage is much more than a contract. To be true marriage civil law as well as divine law demands the fulfilment of this contract in the actual union of the parties, which is called "consummation".

"Those who have contracted and consummated marriage enter upon a new state [status] of life determined by nature. The state of marriage is not [merely] a contractual state. The contract is only the instrument by which the state [status] of marriage is brought about" (Marriage in Church and State, by T. M. Lacey, M. A., p. 32, London, 1912, Robert Scott).

"If this theory of the effect of adultery were true it would put into the hands of every unscrupulous man and woman, by means of a single act, the power to snap asunder the bond that alone creates the family, and knits all society into a brotherhood. When this single act is once committed, though in secret, the irrevocable deed of destruction is done. There is no longer any bond, and the judgment of a civil court merely proclaims and records a fact which already exists. Moreover, if this is true, tens of thousands of men and women are ignorant that their bond is broken, and they are living together in adultery! . . .

"Now the remarkable thing about all this is, that if one should search the Bible through he could not find the faintest hint of such a thought. Neither adultery nor any other sin, however grievous, is anywhere named by our Lord, or by any Scripture writer, as having such satanic power of destruction. . . . So far, indeed, is our Lord from asserting, or implying, that the bond of marriage can be broken, He actually assumes the very opposite. For in every one of His utterances, in St. Matthew as in St. Mark or St. Luke, He distinctly declares that a divorced woman commits adultery if she marries another; and that 'whosoever shall marry her that is divorced committeth adultery'. Could language be more explicit? And the only possible reason for this is that the original bond continues. It is not broken, and it is only because it is not broken that another union can be adultery" (Divorce in America Under State and Church, p. 89).

[See Dollinger, The First Age of Christianity; Vol. II, App. III, p. 366. "On this theory either party can at any moment destroy the marriage." See also St. Augustine, A. D. 429, on Adulterous Marriages XVII, 18].

Adultery only profanes the marriage status; it cannot destroy it. "One can no more disown a spouse than he can disown a child," writes a clear-headed non-Christian layman. . . . "The mutual surrender in marriage takes the place of the natural tie, otherwise it were unutterably base. . . . True, it is very hard sometimes to bear the burden of this law," he adds. "If I were a praying parson, I should pray for sympathy not to become unfeeling to the complex secret agony herein involved. But the law is inexorable. The father must bear his trouble if the burden of a prodigal son is laid upon him. And the wife and husband together must bear their trouble if trouble is laid upon them' (Marriage and Divorce; by Professor Felix Adler, Appleton & Co., 1915, p. 58).

**6. The Logical Effect of This Falsehood.**

The far-reaching effect of this assumption is a fact which our civil legislatures, with one solitary and most honorable exception, did not fail to see, and were quick to act upon. For, beginning with that single departure from the straight path of the law of nature and of God, our forty-eight codes on marriage have now provided no less than fifty-two causes for breaking apart what nature and God have joined. And this they have done with undeniable logic, for measured by "the rule of reason" alone, thinking men have seen,

and experience proves, that where one cause for remarriage is allowed, and that the one offense easiest to allege or to commit, there is no resting place between union till death and the right of perpetual change of partner. Any proviso turns the solemn contract "till death" into a mere bargain based on an "IF", which "man may sunder" at will.

Dean Inge may not be accounted a safe guide on all subjects, but in the matter of divorce for adultery he is only following the dictates of common sense, and the judgment of experienced judges, when he writes: "In the interests of morality, it might be safer to grant divorce for crime, contagious diseases, incurable drunkenness, and brutal cruelty, than for adultery.' In fact, the Dean was only adoping the opinion of the first judge of the new divorce court in England, who was formerly a pronounced advocate of the statute of 1857, which created it. These are the words of Sir Cresswell Cresswell: "I have been taught a lesson of experience. I have come to the conclusion that it is better for society to treat marriage as indissoluble, considering it merely as a social question."

Unreasoning sympathy keeps asking, "Is it not cruel to deprive the innocent party of the possible happiness of a new marriage, it may be for a whole sad lifetime"? But this argument applies, often with stronger force, to other causes than adultery, such as those mentioned by Dean Inge, for which Christ's law allows only separation or "putting away". Here there is often greater reason to charge cruelty against our Lord than in a case of infidelity. If His law is cruel in the one case, it is still more cruel in others. But in Him who so loved the world that He gave His life for it, justice for all is only a sign of His love for all. The innocent must suffer as did He, if thousands of innocent persons are to be saved from suffering. That is why it can be said of Him: "Mercy and truth have met together; righteousness and peace have kissed each other.'

## II. THE MARRIAGE CANON OF 1868—A FIRST INDICTMENT.

### 1. The Little Leak and the Great Flood.

When we look forward sixty years from that little troublesome Convention in Baltimore to the Convention of 1868 in New York, we see the fatal effects of this early compromise, this apparently slight departure from the truth, with its mistaken idea of mercy for the few, while opening the floodgates of eventual ruin for family and nation. After two generations—which included the opening of the great West, the finding of gold in California, the vast increase of population and of wealth, and the great Civil War—that insidious, unscriptural and unconstitutional "resolution" of 1808 had done much to undermine the inherited convictions of both clergy and laity. Something must be said in extenuation of the fault of the two bishops and the twenty-seven deputies who composed that earlier Convention; the smallness and weakness of a Church having less than two hundred clergy, with their little flocks scattered over a vast territory, in the midst of overwhelming numbers of Dissenters of many kinds, and the total lack of any school of sacred learning until twelve years later, when the General Theological Seminary had its small beginning.

But there was little excuse for the General Convention of two generations later which met in 1868. In 1857 and before, this whole question had been thoroughly examined by eminent scholars, both lay and clerical, in England, notably by Mr. Gladstone, and to some extent also on the Continent of Europe and in the United States. Moreover, the inevitable result of the false resolution of 1808 had already showed itself. The little leak, oh, so very small, then opened in the dam ordained by God to hold back the mighty flood of the greatest of all human passions, was already widened by our legislatures, and by the opinions of untrained and non-Christian multitudes. With perfect logic a single cause for divorce was multiplied to practically "every cause", as had been done under the law of degenerate Israel. And today America stands disgraced before the world.

Far the most important matter for consideration by the General Convention to assemble in Washington in 1928 after another sixty years will be the report of the new Joint Commission on Canon 43 as appointed in 1925. The fundamental question to be settled then is that of the revolutionary Proviso and Exception concerning the "innocent party", which was introduced into the Canon of 1868 for the first time in more than a thousand years of Anglican Church history.

### 2. The Strange Story in Official Verbatim Reports.

Here again it happens most providentially that we possess a complete record of the hasty and blundering manner in which this fundamental question of morals was treated in the House of Deputies. A verbatim report of the debates of the House of Deputies was ordered by that body, which shows conclusively the inadequate consideration, the haste and the almost total absence of scholarship which this vital question received.

This was the first canon on marriage which, it is to be remembered, the American Church adopted as its own. For 261 years she had been under the canon law of the Church of England, which always had, and still has, no canonical allowance for remarriage after divorce for innocent or guilty, and recognizes no possible divorce from the bond, a vinculo. Strange to say, the proviso was looked upon as a very minor matter in the Convention, and received no serious attention until the sixteenth day of the session.

The story of the adoption of this canon in 1868 (at which I was present as a youthful student) is an amazing one. It would be incredible but that the House itself provided the verbatim indictment of its own shame. For in spite of the utter lack of a realization of the importance of the question, of the total absence of critical and historical preparation by the speakers (thirteen clerical and eight lay), and of the refusal to appoint a Joint Commission to study and report to the next Convention, or even to refer to any committee of the House other than the crowded and technical Committee on Canons; nevertheless, this radical error was inflicted on the American Church with all its poisonous results to both Church and nation, after only a brief discussion on the sixteenth and seventeenth days of the session. Out of 208 pages of the verbatim report less than seven are all that are required to tell this tale.

Only two men of learning made brief objections to the novel proposal. These were Dr. Christopher Wyatt, of California, and that robust Evangelical, the venerable Dr. Daniel R. Goodwin, of Pennsylvania, who made the most strenuous protest against it, with the prophetic voice of a seer who foresaw the present outcome from this seemingly small beginning. Without further consideration the novel and false exception was adopted by both Houses, and so it remains to this day.

### 3. Our Fivefold Indictment.

Our indictment is based on the following facts: The action was (1) Contrary to the spirit and plain intent of Article X of the Constitution, which requires the joint approval of two successive General Conventions for any "alteration' of the Prayer Book, with whose doctrine and discipline this "exception" is in direct conflict; (2) contrary to the solemn promise and declaration of the Preface to our Prayer Book, that "this Church is far from intending to depart from the Church of England in any essential point of doctrine or discipline" (p. 6); (3) contrary to the doctrine and discipline, not only of our own Prayer Book, but of every other Prayer Book in the Anglican communion; (4) contrary to the doctrine and discipline of the whole Western Church from the beginning; (5) contrary also to the doctrine and discipline of the undivided Church of the first three centuries, to which the English reformers always appealed for the final interpretation of any disputed question in the New Testament as to "the mind of Christ". It was of this "exception" to a moral law of the first magnitude that the learned Old Catholic historian and theologian, Dr. Dollinger, wrote that it "goes against language, history and logic".

To continue to reject such cumulative testimony involves tremendous responsibility. The historical and logical result of the blunder is seen today in the action of our forty-eight legislatures in permitting, besides our single exception of adultery (which is the easiest of all causes to commit, or, as our courts show, to prove), fifty-one other causes; many of them perhaps of even greater gravity, and possessing greater justification, than a sin of passion such as adultery. And the verdict of this American experiment is simply the verdict of all previous history, namely, the eventual destruction of the unit of civilized society, the family.

Divorce with remarriage 250 years ago was practically unknown in America, but the census showed there was one divorce to every 17.30 marriages in 1887. In 1925 this had risen to the enormous proportion of one divorce to 6.74 marriages; or, if we leave out the twenty million Roman Catholics among whom (though very questionable cases of nullification are not uncommon) there is only a negligible number of divorces with remarriage, the proportion is as high as one divorce to every 5.50 marriages. In several of our greatest States in 1924 the record was as high as one to 4.21, and even to a still lower number. Yet the official report for Canada in this same year showed only one to every 121 marriages! At this rate of degradation in the United States it is easy to calculate what it will be in the days of our children and our children's children.

### 4. The Most Vital Problem Today for Church and Nation.

These are some of the stern facts that the Joint Commission must face and weigh, and which the Church in General Convention must act upon, before the storm breaks or the cancer kills. There are also other matters demanding settlement, as concerning the merciful discipline to be accorded to persons married in ignorance of the law of

Christ, or whose marriage is null from the beginning, yet whose only relief is by divorce. But this "exception" with its dread inevitable consequences to the nation is fatal. There are only two alternatives. As a natural state "from the beginning of the creation", and also a "holy estate" as restored by Christ, marriage is either (1) a permanent relation, or else (2) it is a mere contract subject to change at will. It cannot be both at once.

This is beyond all question the most vital and most pressing problem that faces the people of America today, and one which this American Church in its National Synod is bound to meet. To treat it lightly as in the past, or evade it, would be nothing short of treason to our Lord. Set here in this great land three hundred years ago "for the defence and confirmation of His Gospel", this otherwise pure branch of His Holy Catholic and Apostolic Church is today on its trial before the world and before Him for faithfulness to its trust.

# THE MARRIAGE CANON CRITICALLY EXAMINED
# A SECOND INDICTMENT

In the Convention of 1925, in New Orleans, the Sanctity of Marriage Association presented a petition urging the adoption (in substance) of the canon prepared by the Joint Commission of 1913-1916, and giving seven reasons for the same. This was not offered in either House until the thirteenth day of the Convention, when very slight consideration was given to it, and by vote of both Houses a new commission of three bishops, three presbyters and three laymen was appointed to "study the whole problem" and report in 1928 at Washington.

**The Petition With Its Seven Reasons.**

To the Bishops and Clerical and Lay Deputies of the General Convention of 1925, this Association respectfully presents the following:

**Seven Reasons for the Elimination of the Novel and Unscriptural Exception and Proviso Concerning the Innocent Party in Canon 43, Section III.**

1. Because nowhere in the New Testament is there a single word in support of remarriage of either party after "putting away" during the lifetime of the other.

On the contrary, in every case without exception, Christ's law is absolute and unqualified. It reads, "Whosoever, every one, that putteth away", etc., and "marrieth another" (Mark 10:12; Luke 16:18; Matt. 5:32; 19:12). This is equally true of His words in St. Matthew, as it is in the other two evangelists.

2. Because nowhere either in Old or New Testament is there an assumption, much less assertion, of the modern theory that adultery, or any other sin, ipso facto, dissolves a marriage, which is not a mere contract, but a state or condition.

If this theory were true, it would necessarily follow that both parties were free, and that one or the other had only to commit a single act of adultery in order to be free to remarry, which is an utterly inconceivable inference as to the mind of Christ.

3. Because nowhere in the history of the first three centuries, when the Church was suffering persecution, and was free from all entanglements with the State, can there be found a single author who interprets the exceptive clauses of St. Matthew about "putting away" as reason for remarriage during the life of the other party.

It was to this age of the Church, when the mind of Christ was fresh in the memory, that the appeal of the Church of England was made for the reform of doctrine and discipline in the sixteenth century. Shall it be our appeal also today? "It is most significant," writes Oscar Watkins in his classic treatise on Holy Matrimony, "that the testimony of the first three centuries affords no single instance of a writer who approves remarriage after divorce, in any case, during the life of the separated partner, while there are repeated and most decided assertions of the principle that such marriages are unlawful. No writer is found to advocate or admit the remarriage of the innocent husband. If the voice of the earliest Church is to be heard," he adds, "Christian marriage is altogether indissoluble" (pp. 222, 225. The Macmillan Co., 1895).

With this agrees the ripe judgment of one of the greatest Christian scholars and historians of the nineteenth century. To read into our Lord's words any allowance for the breaking of the bond of marriage, with the right to remarry during the life of the other party, Dr. Dollinger wrote, "Goes against language, history and logic" (First Age of Christianity, Vol. II, pp. 265-267, and App. III, p. 366).

4. Because nowhere since the fourth century, in the whole Western Church, down to the year 1868, was there any canonical allowance for the remarriage of the so-called "innocent party". In that year, 1868, for the first time in the history of the whole Anglican communion, a General Convention of this American Church presumed to overrule the plain teaching of the New Testament, the teaching and practice of the Church in the first three centuries, and since then of the whole Western Church, by allowing the "innocent party" under certain conditions to remarry. (See Bulletin No. 10.)

(For reasons why the great Eastern branch of the Church departed from this scriptural and primitive rule in her canon law, as she did in the fifth and following centuries, it must suffice here to say that the removal of the seat of empire from Rome to Constantinople placed this portion of the Church directly under the influence of a corrupt and half-Christian court, while the distant West remained free from such influence.)

5. Because the present proviso of Canon 43 is not only contrary to the repeated commands of our Lord, and of the doctrine and practice of the whole Primitive Church, and of this American Church up to 1868, but was enacted in a single Convention of that year, contrary to Article 10 of the Constitution. This provides that "no alteration (of the Prayer Book) or addition thereto shall be made unless the same shall be first proposed in one triennial meeting of the General Convention, and by a resolve thereof be made known to the Diocesan Convention of every Diocese, and may be adopted by the General Convention at its next succeeding triennial meeting by a majority of the clerical and lay deputies of all the dioceses entitled to representation in the House of Deputies voting by orders". Such is the history of this fatal proviso, which half a century of experience has proved to be the ever-ready wedge of collusion, fraud and falsehood, and the despair of honorable judges.

6. Because (1) as a merely practical measure, the allowance of remarriage to the "innocent party" places upon the bishops an impossible duty in view of the fact that even with "the Court's Decree and Record" before them, but without power to call and examine witnesses, it is impracticable to distinguish between the innocent party (where such really exists) and the guilty. Moreover (2), inasmuch as, in the opinion of many of our judges, at least one-half of all the divorces granted are probably fraudulent or collusive, and that 80 to 90 per cent are granted in default, without defense or rebuttal, how is it possible for bishops, unskilled in law, and without secular powers, to form a right judgment in such cases?

7. Because, in accordance with our Lord's pragmatic test, "by their fruits ye shall know them", the census reports for the United States, with their forty-eight codes and fifty-two causes for sundering the bond, show the most rapid increase of divorce of any country, pagan or Christian, in the world.

With such facts before us it should be evident that it is impossible to restrict divorce with remarriage to a single cause. "Where shall the line be drawn if divorce is granted?" asks a high-minded and able non-Christian. "If divorce is granted in the first instance, it cannot be refused in the second or the third. To relieve the misery of the few, shall the expectation of the permanence of the marriage union be destroyed, and thus misery be imported into thousands of households from which it might have been averted?" (Marriage and Divorce, by Felix Adler, p. 48, Appleton, 1915.)

It is noteworthy that, though every member of the Convention received a printed copy of this petition several weeks beforehand, so far as is reported, the only objections made were wholly irrelevant. The speakers had much to say about "changing social conditions and overcrowding"; prophecies of dire results for "immorality and religion in the punishment of the innocent" (!), and "there is no use legislating for people who do not care a snap". On the other hand, no attempt whatever appears to have been made to challenge the truth of even one of the Seven Reasons.

Arguments like those quoted are not such as one would expect in a council of intelligent and representative Christians, but are rather those of the street and the club, the "liberal" magazine and the sentimental novel, of which the one basis is "hard cases" for the innocent few, as against the well-being and the very existence of society. For, as has been well said, "The sentimentalist is kind only to be cruel, and unwittingly promotes the results which he most deprecates". It would seem in fact as if a great many members of the Convention were of the mind of one lay deputy, who wrote to the secretary on receipt of the petition, "If I have leisure time, I may read the same, but I will not be influenced in any way".

**The Canon at the Bar of History.**

In these days of hustle in both thinking and action, it is surely wise for us all to heed the command to ancient Israel to "stand, see and remember' and "ask for the old paths" that are as ancient as creation itself, and as straight and inflexible as the law of gravitation. For, great as may be our advance in the physical sciences, and our possession of greater wealth and power than was ever entrusted to any other nation, "the Ten Commandments will not budge", no, not even the Seventh.

It was said recently by an able historical student that it was unfortunate that the mass of Americans "did not draw on the past for present counsel". In the sixth century, the great Eastern Church, under the pressure of the worldly and corrupt court of Constantinople, departed just a little from the straight and ancient path of God's Seventh Commandment, and in five hundred years found its nemesis in the crushing onslaughts of Mohammedanism with its religion of polygamy, lust and murder. In the eleventh century her Russian daughter departed farther from the path, and today we see her nemesis in the barbaric power of the Soviet, which is a denial of all morality and all religion.

Looking back only three hundred years in our own favored land, we have seen the same inevitable process going on. An infant Church neglected by its parent, persecuted here and suspected, forbidden by the State the possession of its full apostolic ministry and freedom of government, was necessarily crippled in enforcing its godly discipline. So weak it was, even twenty-four years after it gained its freedom, that a Convention of only twenty-nine members yielded to pressure and ignorance in expressing an untrue opinion, which, sixty years later, bore fruit in a canon hastily adopted, in a few hours of a single session, ignorantly and illegally; contrary also to the pledge of the revisers of 1789, and to the doctrine of the Prayer Book itself, as well as to the traditions of 1,800 years, and to the plain teaching of the New Testament. Thus, out of all branches of the historic Church of the English-speaking race, this American Church stands alone, so far as a canon can accomplish it, in unfaithfulness to the very foundation and security of the home and family, and eventually of the nation.

And with what result? The result that always comes whenever any fundamental principle of morals is given up, even in the smallest detail. The door of exit seemed so very small ("is it not a little one"?), but lo, in less than fifty years, fifty other doors have been opened wide by our legislatures in acceptance of our logic! No less than 184,741 divorces and annulments were granted in the United States in the single year 1926, or one divorce to every 6.50 marriages, and in some States one to 4.51 (Texas), 3.83 (Missouri), 3.89 (Ohio), 2.27 (Oregon), and 1.17 (Nevada). Canada's rate in 1925 was one to 121 marriages! Here is "trial' or "companionate" marriage in reality. And what will the end be in twenty years?

The answer depends largely on what the Church of Jesus Christ in this land, and all faithful Christians, will do in the coming years. Are they to continue in blind and smug contentment with this condition, regardless of what may happen to the rest of the world? Much will depend on what study and honest thought are given to the question beforehand by the Joint Commission of the Convention, and more still on what patient consideration will be given to it by the Convention itself in 1928. The prayers of every faithful Christian and patriotic American should be offered up continually for their enlightenment and guidance.

# TURNING BACK THE HANDS OF THE ORDINATION CLOCK

## By the Right Reverend Walter Mitchell, D. D.

THE Rt. Rev. Prayer Book Churchman, D. D., Bishop of the Metropolitan Diocese of About the Average, was proceeding to the Diocesan House for a conference with certain deacons whose advancement to the priesthood he had set for the next day. He was not at all easy in his mind. The times, in the Church, were decidedly "out of joint". He took his vows very seriously and was inclined to be rather a "strict constructionist" of them; yet he earnestly desired to be as liberal as, in the Gospels, His Master appeared to have been. On the other hand, it did seem to him that in the Church liberty had become license and that it was time to call a halt.

Entering his office, he found awaiting him the Rev. Anglo Catholic, a member of the staff of St. Mary the Virgin's, the Very Modern, of the Christ Church staff, the Rev. Low Churchman (a relative of the Bishop's) and the Rev. Broad Churchman (not related to the Bishop at all), who nad been loaned to the cathedral of another jurisdiction—deacons all.

The Bishop greeted them very cordially and affectionately. He had known them almost from babyhood, had confirmed them and loved them.

"I have asked you to meet me here this morning," he explained, "so that we might have a heart to heart discussion of the vows which each of you is to take tomorrow. The sacredness of them is beyond all question and I am sure you realize that fully. As you see, for the most part they are two-fold. Nearly every question seems really to ask two questions, although the answer to each is one. These two questions are, as in the first one, "according to the will of our Lord Jesus Christ" and, "according to the Canons (or, as in others, the Doctrine or Discipline or Worship) of this Church". So far as I am concerned, these two are one. I find no difficulty whatever in regarding them as just two ways of saying the same thing—the one is only an amplification of the other. How do they strike you?"

There was a considerable pause. Each deacon waited for the other to reply.

"Well, Sir," finally spoke up the Rev. Anglo Catholic, "it seems to me to be all a matter of interpretation based in part upon one's training, but very much more upon his temperament. When I went to St. Mary the Virgin's, almost the first thing the rector told me was that, above all else, I was to be loyal to my Bishop and the Church; that that was what the parish stood for. Coming, as I did, from that little country parish, at first I was greatly troubled by what I saw going on. But Father —— had urged me to come to him whenever I felt like it, so I took this matter to him. He made it all very clear.

First he called my attention to the statement in the Preface of the Prayer Book to the effect that our Church here 'was far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship' and he convinced me that nothing was being done at St. Mary's that had not been done at some time or other in the Church of England. I have come to love what I found there and when I go to that little parish after my ordination tomorrow, I mean to do things as St. Mary's does them."

"Just what do you mean?" inquired the Bishop.

"Well, Sir," said the deacon, with glowing eyes, "let us take worship first. At St. Mary's, as you of course know, we never have Morning Prayer or Evening Prayer. We have Masses and Benediction and the like instead. The early masses are the times our people have been taught to make their communions, fasting, having previously made their confessions and receiving absolution from one of the priests on the staff. At the late Mass, since no one is expected to communicate, the Exhortation, Confession, Absolution, Comfortable Words and Prayer of Humble Access are omitted."

The Bishop was plainly upset. He did not want to make of this interview, just before their ordination, an argument or a dispute, and yet he felt obliged to go on.

"How do you get around the last part of that rubric in the Communion Office, which says, 'And sufficient opportunity shall be given to those present to communicate'?"

"Oh, that is easy!" replied the deacon. "Father —— says that the statement in the preface to which I have referred, covers that and all the other things we do. For example, we reserve the Sacrament both for the purpose of communicating the sick and for purposes of adoration. We make votive offerings to the Virgin Mary, and teach the people to use the rosary. We find the people like these things. Instead of Evening Prayer we have Benediction, and you know what that is."

"Now as to doctrine," the young deacon went, "we are doing our best to get rid of the 'forty stripes save one' of the Articles and to undo all the rest of the Protestant teaching so many of our people have received; that is, all that is based on the unfortunate so-called Reformation of the Church, except as to the Pope. In short, we teach the whole Catholic Position. I am sure you know what I mean, Sir. As I say, when I get to that little parish I mean to introduce all these things (they know nothing of them now), and I am going to see that my people call me Father, too, and so recognize my relation to them."

There was a silence. The Bishop seemed lost in thought

for a moment. Then he looked up and smiled at the Rev. Very Modern.

"I can state my case in much less time," he said, smilingly. "At Christ Church I was taught to accept the scientific view of the Bible and of Doctrine. We have no trouble in following the rubrics, even slavishly. Where a rubric says 'shall' we obey; where it says 'may', we use our own judgment. But of course, as you know, Sir, we do not believe much in the inspiration of the Scriptures, or in miracles or the Virgin Birth or any of those things."

The further he went the more perturbed the Bishop became. Turning to his kinsman, the Rev. Low Churchman, he seemed to think he would receive some comfort.

"For my part," began that deacon, "I cannot understand how these other fellows can honorably go on and be advanced to the priesthood. It seems to me that Anglo, here, having swallowed the camel of the Doctrine and Worship of Rome, should not stickle at the gnat of Discipline and, therefore, ought at once to take the short step of obedience to the Pope and be done with it; while Very Modern should go to the Unitarians, where he so evidently belongs."

"Since you feel that way," said the Bishop, "I suppose you signed this petition that is going the rounds to General Convention to stop these things."

"No, Sir, I didn't. At first I thought I would, but our rector pointed out that while we could not abide them, still, if these things were stopped, what we were doing might be too, and, of course, we did not want that to happen."

"Are you prepared, then, to subscribe to the vows of the Service in their generally accepted sense?" asked the Bishop.

"Yes, Sir," and, after a little hesitation, he added, "on the whole."

"Just what do you mean by that," inquired the Bishop.

"Well, Sir, at St. Paul's, we have no trouble with Doctrine but, as you know, we are taught that as to Discipline our Lord did not make all the requirements that the Church does, so we admit to full membership, as regular communicants and to all the rest, all who love Jesus Christ in sincerity and mean to follow in His Steps. Then as to worship, as you know, Sir, in order to make the night services more popular (you know how hard it is to get our people out to night service), we have done away with Evening Prayer pretty much and have, instead, a popular song service, sometimes with addresses by men or women who have done some outstanding social or welfare work. It certainly brings the people, they like it."

"At our cathedral," began the Rev. Broad Churchman, "we were taught to believe about what Christ Church teaches and to do about what St. Paul's does. There is this in addition, which has not been touched upon. As you know, Sir, the sentiment of the people there is very strong for Prohibition (at least I think that is the reason). They are rampant and intolerant about it. Not so much amongst our own people, but that is the prevailing conviction of the city. For other reasons, though, lots of Protestant-reared people have left the Church of their youth and are coming to our cathedral in great numbers. But they balked at receiving the Communion. So, since the Bishop did not forbid it, the Dean uses grape juice instead of wine and the people like that very much better. It seems to me a sensible thing, too," he added; "no use repelling people for a little thing like using wine."

Let us leave the Bishop and the Deacons. I call your attention to three things: (1) In each case the deacon was the product of what he had been taught by the rector of the parish in which he had been working; (2) In each case the deacons had said, "As you know, Sir—" the teaching or practice was of general knowledge; (3) "The people like it".

I have called this recital, "Turning Back the Hands of the Ordination Clock" because, while here the Bishop in question felt that a strict interpretation of his vows made it impossible to ordain a single one of these deacons, he had to face the fact that the Church could hardly refuse ordination to them when men long in the priesthood, doctors of divinity from our best Church colleges, deputies to the General Convention—honored alike by Church and State—did and taught the same things and nothing happened. Surely these youngsters were not the ones to be dealt with!

It seems to me that certain very serious questions are raised: (1) How far, in fact, do the Doctrine, Discipline and Worship of our Church (if they do at all), go beyond the "will of our Lord Jesus Christ"? (2) Should bishops, examining chaplains and standing committees accept as satisfactory, answers which are as far away from the average practice and belief of the Church as the answers of these deacons are, on the ground that the answers reflect the actual practice and belief of many, many clergy and the Church permits it?

(3) Should the Church (not permit but gladly) accept whatever would have satisfied our Lord as to doctrine, discipline and worship in those who desire to become official leaders, without regard to a strict interpretation of the "Doctrine, Discipline and Worship of this Church"? (4) In these matters, where does liberty stop and license begin? And finally (5), Is it true that we leaders of the Church are, apparently, much more concerned about Doctrine, Discipline and Worship than about saintliness?

# WOMEN'S ACTIVITIES IN WASHINGTON

As early as October 5, while the Daughters of the King and the Brotherhood of St. Andrew were holding their conventions, Woman's Auxiliary delegates began to arrive in Washington. Things have been happening at a rapid pace since that date and Washington seems practically taken over by the Convention.

The Mayflower Hotel, headquarters of the Woman's Auxiliary, is all activity, and the women there, whether delegates, visitors or local workers, are seriously expending their efforts for the ever broadening missionary work of the Church. Five hundred and two delegates were expected by the registration committee and of this number, approximately all expected have registered. This number includes one hundred and twenty-five missionaries from all points of this country and other countries. Twelve of these are being entertained in Missionary House, of whom four are nurses from St. Luke's Hospital, Tokyo. The remaining number, almost without exception, are being provided for in private homes.

Besides the dioceses in this country, other places represented by the delegates registering are Anking, Hankow, Liberia, Brazil, the Philippines, Shanghai, Cuba, the Dominican Republic, Haiti, Mexico and Tokyo, Alaska and Honolulu.

The Mayflower ballroom is being used for the regular Auxiliary sessions, and because of the use of amplifiers, the distance of those at the extreme end of the hall from the speakers' platform is entirely overcome. Local committees are on duty daily at desks assigned to them in the very beautiful lobby of the hotel, and literature, information and help of all kinds are being given to the many hundreds of people there, all the time. Men are not absent from this scene, either, for bishops and clergy are seen continually there, eager, perhaps, to take back to their parishes some of the inspiration and information gained here, in the midst of this truly great assembly.

Much Auxiliary activity also centers around Missionary House at 1719 Eye Etreet. This is a house set apart for the entertainment of missionaries as the guests of the Woman's Auxiliary of the Diocese of Washington. A resident hostess is there at all times to receive visitors and tea is being served every afternoon, from 4 to 6 o'clock. Local Auxiliary branches are taking charge of the tea each afternoon during the Triennium. Missionary House is being found to be a place where women may meet, learn to know each other better as co-workers in the Church, rest and be refreshed and enjoy a hearty hospitality which comes from home-like surroundings.

The Triennium really began on October 9, with registration for all members of the Woman's Auxiliary and those desiring to enter the study classes. In the afternoon of the same day at four o'clock there was a Preparatory Hour for all women, conducted at St. John's Church, Sixteenth Street.

On October 10 the Auxiliary, in conjunction with the entire Convention, attended the opening service of the Convention at the Amphitheatre, Washington Cathedral, General Convention and all that follows in its train.

The opening business session of the Auxiliary was held the afternoon of that day, at 2:30. The outstanding event of this session was the election of Miss Elizabeth Matthews, of Glendale, Ohio, as presiding officer. This is in line with a resolution adopted in New Orleans three years ago, which provided for the election of a presiding officer at each Triennium, instead of the former custom of having the local diocesan president fill the position. This was done, to lift to some extent, the pressure of work from the local president. At this opening session, Mrs. William D. Hurd, President of the Woman's Auxiliary of the Diocese of Washington, was accorded an ovation by a standing audience. She delivered a warm word of welcome. At this time she had brought to the platform for the use of the presiding officer, a chair which was used in the House of Bishops in the General Convention of 1871, in Baltimore, when the Woman's Auxiliary was created. Mrs. McBride, of New Orleans, acknowledged Mrs. Hurd's ad-

dress with a tribute to the City of Washington and to the Washington Auxiliary. An important announcement was made at this first meeting by the Treasurer, who reported that "The Corporate Gift" amounted to $121,727.80. This gift is a special undertaking of the past three years which was designed to raise $100,000 for advance missionary projects.

The total amount reported during the past three years for all Auxiliary purposes, exclusive of the women's regular contributions through their parish churches, was $3,219,267.57. This includes the United Thank Offering made in New Orleans in 1925.

The Auxiliary attendance upon the joint session of the House of Bishops and the House of Clerical and Lay Deputies, which took place on October 12, in Continental Hall, was such that many delegates were unable to gain admission. This was regrettable, but perhaps not to be blamed on any one or anything other than the increasing size of a General Convention and all that follows in its train.

Business sessions were carried on regularly at the Mayflower, until Saturday noon. In the afternoon, the entire Convention made a pilgrimage to Mount Vernon and this included, of course, the Woman's Auxiliary.

The Training Institute, which has taken on a more official aspect this year, because it is being conducted under the National Council and Woman's Auxiliary together, has grown from small study classes conducted by the Auxiliary, to the present well organized series of classes known as the Training Institute. This Institute, consisting of forty-eight classes, led by instructors of experience in their several fields, is presenting a program covering a broad and varied number of subjects.

Registration for these classes reached the maximum at the very outset of the Triennium.

Closely associated with the Woman's Auxiliary is the program for the children's work in the Church, and this found expression in the Church School Service activities in connection with the Triennium. A demonstration meeting was held in the parish hall of Christ Church, Georgetown, when boys of different ages were at work upon articles to be sent to the Philippines. A number of visitors observed the work. Similar demonstrations are planned for the second week—one at St. Margaret's Church on October 15, and another at Christ Church, Georgetown, when girls will take part in a missionary study class.

The Children's Birthday Thank Offering was presented at Epiphany Church, on Sunday afternoon, October 14, at 2:30, in Epiphany Church, when the children from all the Washington Church Schools, took part in the procession and helped to make a beautiful and inspiring service.

Bishop Creighton, of Mexico, for whose work the Birthday Offering was given, delivered the address, and later the announcement, which thrilled the hearers, showed the amount of the offering to be more than $32,000. Since this is only the second Birthday Triennial offering of the Church, the promise seems to indicate a growth and development in the offering similar to the United Thank Offering made by the women.

M. M. W.

# Letters to the Editor

***In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.***

***No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.***

## THE LAST THINGS.

Mr. Editor:

Daniel says those who instruct others unto righteousness shall shine as the stars for all eternity, in that glory which, St. Paul adds, in degree varies according as the sun, the moon and the stars. May the rewards of the zealous editors of The Southern Churchman be accordingly!

The Southern Churchman has continually defended week after week the unfailing integrity and truthful witness of the Scriptures recording these promises, against a science false in its premises and still more in its conclusions, ever varying and contradictory.

The early Christians under such holy bishops and presbyters as ruled in the first Episcopal Church as Justin Martyr and Irenaeus following faithfully in the footsteps of St. John and St. Paul, Daniel and the long list of prophets, speak again in the Churchman the earnest longing of the first centuries for the Second Coming of Christ!

Our interest and love in Our Saviour is increased by the expectation of seeing Him return this time in Glory and Power. "If another comes in his own name, ye will receive him," said Our Lord to the Jews. "The end cannot come," says St. Paul, "until the Man of Sin is revealed," and Daniel and John at length narrate how we may expect the near approach of the Second Coming, when the Roman Empire is seen again arising out of the sea, to dominate the world. And St. John tells us it is wisdom to understand its capital is that city which sits upon seven hills—Rome. They foretell us wonderful events, the approach of which will tell us the time is at hand.

But how shall we be prepared for these things if, as the Churchman has said, we believe not the Scriptures? According to greatest scientists, the catastrophic theory of the Flood best agrees with the convulsive state of strata, fauna and flora, seen on the earth today—of the tropical animals suddenly washed up on Arctic shores in whose ice-cold storage plants their flesh is still fresh! Recent discoveries written on rocks, whose strata is ten-fold deep, have compelled learned canons to admit their sceptical doubts of the authenticity of such books as Daniel are groundless, and the canon of the books of the Bible, as Gladstone once said, is "impregnable". "My word shall never pass away."

Awake! Christian soul, Our Lord has told us we know not the exact time, but we shall know its near approach. Jerusalem and Rome are two points on which we are told to fix our attention.

The false Messiah, from whom the returned Jews learn to recoil, Daniel tells us will rebuild their Temple—will be head of one of Alexander the Great's kingdoms, King of the North, of Syria, of Babylon according to other prophets—and finally Emperor of the ancient Roman Empire, commanding ten kingdoms of Europe.

How the great Allenby, fighting against the Turks of the North, of Syria, prefigures the campaigns foretold by Daniel, to end in a Christian final victory of Armageddon in Palestine.

And behold the age-old ambition of the Mussolinis of Italy to restore that Roman Empire, the Beast of John and Daniel, scarlet (red republican, iron-clay claws), with the woman, the City of Rome, corrupt, at the helm, in the saddle.

St. John tells us the Greek letters making up the name of the Beast, antichrist, in Greek each letter stands for a number, add together to give **666**, by which we may know him.

So, when he rebuilds the Jewish Temple, and his name is **666**, as for instance Maometis, the Greek for Mahomet, or Apollyon, the Greek for Napoleon, interpreters instance as names fulfilling the prophecy, time alone will fulfill and the few years left for the Millennium at hand, after the Second Coming of Christ, definitely known, all of which was firmly believed by the Christians of the first three centuries, until the worldly Christian Church of Rome condemned it as Chilianism, by others also in a perverted sensual Mohammedan idea of delights.

Awake, O Christians, to enjoy the rewards, not the condemnation of Our Master! The Apostles tell us, new teachers, Modernists, will creep in denying all this, for their own—and our (?)—damnation. No, we fear a Hell, they deny—"everlasting"—where their torments ascend forever, of the Beast, of the wicked "forever", because opposed to heaven "forever" for the just.

And yet how sad for a Christian Bishop in the pulpit, to be broadcasted over the land, praising Canon Farrar's **"Eternal Hope"**, which the writer years ago said in the preface was against "the common opinion" of ages, that of the Scriptures according to ancient and modern interpretation of the Word everlasting. Is this **worthy of a Christian Bishop?**

**James Cornell Biddle.**

Warrenton, Virginia.

## THE GENERAL CONVENTION.

(Continued from page 11.)

Attention to the need for missionary work in the new sections of the Western parts of this country was strongly urged by Bishop Barnwell, of Idaho.

The Rev. C. Leslie Glenn, in his report, gave much space to conditions in local jails in this country, which he described as frequently horrible beyond belief, establishing through the country breeding places of crime and vices.

# Family Department

OCTOBER.

1. Monday.
7. Eighteenth Sunday after Trinity.
14. Nineteenth Sunday after Trinity.
18. Thursday. S. Luke.
21. Twentieth Sunday after Trinity.
28. Twenty-first Sunday after Trinity. SS. Simon and Jude.
31. Wednesday.

COLLECT FOR THE TWENTIETH SUNDAY AFTER TRINITY.

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul may cheerfully accomplish those things which Thou commandest; through Jesus Christ, Our Lord.

For The Southern Churchman.

## A PRAYER FOR PARENTS.

F. B. Stone.

Lord, help us bring the children to Thy fold,
Thou art for them as well as for the old;
And Thou dost bid us all believe in Thee,
So help them live that they Thy face may see.

Their loving Shepherd, may they know Thy voice,
And early turn to Thee of their own choice;
And they will come without our doubts or fear,
If only they are taught Thy love made clear.

And may they know the Holy Spirit's power,
Be filled even in their early childhood's hour;
As Thou through them dost often work Thy will,
When older folk amazed, are hushed and still.

Through children's prayers men's hearts forsake their sin,
And turn to Thee so Thou canst enter in;
And through their prayers of faith the sick are healed,
Thus clearly is Thy power through them revealed.

We seek for them the best the world can give,
Yet think them still too young in Thee to live;
But, oh! the children greater joy can know,
Through serving Thee than from the world can flow.

Oh! help all parents, Lord, Thy will to see,
And bring their children early unto Thee,
And help them give themselves while young and free,
That they may know a greater life than we.

## The Desire For Immortality.

Archaelogical research in Palestine is bringing some interesting facts to light, chief among which is a corrective to the prevailing view that the inhabitants of that country in Old Testament times had little or no belief in the survival of the soul after death. The spade and mattock are now revealing to us that, side by side with the religion of the prophets, there subsisted a sort of cult of the dead. It was not unattended with moral danger, for there is some evidence that necromancy was practiced with its correlative abominations; which no doubt is the reason why the great prophets discountenanced it and placed the main stress of their teaching up on ethical values in this life rather than upon the satisfying of curiosity in regard to a life to come.

But there are glimpses even in the canonical Scriptures of a longing which takes a higher form, as in King David's touching words when he dried his tears after mourning the loss of his child. "I shall go to him, but he will not return to me." If this meant no more than that the bereaved father looked forward to sharing the same grave with his little son, it is one of the saddest utterances in the Bible. But in the light of the new evidence we are not driven to this conclusion: there is an alternative, namely, that David looked forward to reunion with his beloved one somewhere and somehow. The tokens of a belief in survival which excavation is discovering are also tokens of the existence of superstition and worse in ancient Israel. But there is a pathetic side to their significance none the less. They show that the human heart three Thousand years ago like the human heart today longed for some assurance that beauty and the joy of life, the sweetness of human companionship and mutual ministry and tenderness did not end with the tomb.

The assurance was not forthcoming. Over the ancient world, as has been well said, the shadow of death hung like a pall. It was with the promulgation of the Gospel of Christ that a new and really triumphant attitude towards the great mystery became possible to faith and love. We need not here discuss all that was held to be involved in Christ's victory over death as recorded in the New Testament; it is sufficient to point out that the most conspicuous immediate fruit of that sublime event was that it changed entirely the feeling of His followers about the mystery of death. They were no longer afraid of it; they regarded it henceforth as no more than an incident in a process that had yet to be consummated. Neither the ordinary Greek nor the ordinary Jewish view of the survival of the soul after death was that of the Christian. Neither going on in a disembodied state, nor going back to a renewal of what had been, fully expressed the Christian hope.

This is a fact which we need to keep in mind at the preesnt day, for much of the talk about survival means no more than the desire for a continuation of existence as we know it in the flesh but under better conditions in some other sphere; and this is not enough. The Christian seeks eternal life and eternal life implies more than duration. It means nothing less than sharing in the life of God, and therefore in the fulfillment and glorification of all that is best in our present experience.

There are many people who can neither believe in this all-comprehensive attainment, nor in the fact of survival at all. Here and there one comes across people upon whom it has pressed so heavily that they desire no other; they are tired out and only long for rest, the rest that knows no ending, the sleep that knows no waking. They wake so often to pain and sorrow and disillusionment that to them it would be no bad news to be told on unassailable authority that they will never awaken more after life's fitful fever finally ceases and its unhappy dreams have fled. Such persons may be more numerous than we commonly assume.

But probably the majority of those who doubt or disbelieve in the immortality of the soul do so, simply because, so far as they can discern, there seems no likelihood that self-conscious life can survive the break-up of its physical organization. There are not a few fine spirits in the modern world who feel themselves compelled to the dreadful conviction that the highest leader of human character, the noblest human aspirations, and the sweetest and most beautiful of human relationships, are nothing more than a tragical development against a dark and awful background of cosmic mystery and doomed to pass away like the bloom of yester year.

Warwick Deeping gives us in "Sorrell and Son" the confession of a brave and unselfish father whose mature life has been a great struggle to give his boy a standing and work in the world better than he himself had ever had. The purpose achieved the father is smitten with cancer and thus expresses himself to his closest friend. "I don't believe in anything. I have just done a particular job—and loved it. The whole business is beyond me. Sometimes I have felt that there is a plan, but there—there is so much against the idea of a plan. Just a warring of blind forces—pushing like a lot of beasts. . . . We don't matter. Man matters only to himself. He is fighting a lone fight against a vast indifference. Man invents religion to hide the full horror of the universe's complete indifference, for it is horrible. He tries spiritism. Oh! anything to escape, to color the spectacles! I have always felt myself up against—not only the human scuffle—but against the crushing—impersonal foot of the heedless universal."

This is a sad testimony, but it is all that many men of integrity ever attain to: they will find something better awaiting them on the farther shore where all life's questions are answered. Nor is it merely with the desire to administer a spiritual anodyne to the perplexed and weary, the suffering and the solitary, that I place over against it a word of God that verifies itself infallibly in the heart of the man who dare to trust it and challenge the darkness in its power. "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made comfortable unto his death; if by any means I might attain unto the resurrection of the dead." We can live that resurrection life **now**, which is the deeper sense of this famous passage.

"Because I live," said our blessed Lord, "ye shall live also." Yes, we live in Him. He is Himself the pledge and guarantee that no spiritual possession we have ever enjoyed can perish wtih the passing of earth's little day. We cannot even think of life in Christ as subject to the vicissitudes of things temporal, nor of anything worthy of our fellowship with Christ as being at the mercy of the fortuitous and unpredictable. This world of shadows and dreams is not our home, nor do we live in it alone; we live in another and higher all the time, though it be veiled from us by our mortal part. And when the veil is rent asunder at the last we shall be no strangers in a strange land but children greeting each other in the Father's House.—Rev. R. J. Campbell, D. D.

For The Southern Churchman.

### Thoughts For The Doubtful.

Louis Deschamps.

Victims of arid philosophies are extremely unhappy. Whatever may be the satisfaction of the knowledge that they recognize no authority beyond their own free will, the fact remains that they find life void of its most enjoyable conceptions.

The test of a philosophy is whether it makes life better and happier for humanity because of the inspiration and direction it gives to the individual's outlook upon life. A blind worship of reason for reason's sake is itself unreasonable, because philosophy is for man, not man for philosophy.

If the personal experiences of religion are unknown to the individual, it does not follow that religion is merely an emotional trait possessed by some and not by others. Consider the purely philosophical aspects of religion, and compare the happy, useful lives of Christians with the deadly cynicism of purely intellectual philosophers. Purpose and incentive in life are primary, pious moods are secondary.

Granted that our little span of years seems lost in the immensity of time, and that our petty doubts or fears do not affect the universe itself, is it not the part of wisdom to think hopefully, believe reverently, and live cheerfully for the sake of human happiness if for no other reason? Religion relieves mortal minds from the dangerous strain of immortal problems. We come into being without our own consent. We leave the world in the same manner. Why not realize that we are a part of creation rather than creators, and make ourselves at home by adapting our lives to the mystic order and harmony of creation revealed by religion?

What has philosophy to offer in place of religion's conception of God with its inspiration, beauty, and ennobling idealism? There is no answer to facts of ticularly attractive to a child's mind. unless it be the potential good of ideal ism which religion cherishes in spite of every enemy.

### What We Need.

In the East the wisdom has been collected without Christ, and in the West the power has been collected without Christ. So both are powerless. Him who brings a better wisdom and a better power, Him who is wiser than the East and stronger than the West both have failed to heed, and as long as this is the case the East and the West always will be hostile to each other.

In all this clamor Christ soothingly whispers through the generations, "Without Me ye can do nothing". He is wiser than the East. He is stronger than the West. Christ ought to come to the East to clean their minds and to elevate their hearts. He ought to come to the West to instill more kindness, more brotherly love.

What we need today most of all is that Christ's revealed wisdom should rectify and vivify the wisdom of the East, and that His Divine inspiration should spiritualize the power of the West.—Bishop Remington.

A man can no more take in a supply of grace for the future than he can eat enough today to last him for the next six months, or take sufficient air into his lungs at once to sustain life for a week to come. We must draw upon God's boundless stores of grace from day to day, as we need it.—D. L Moody.

# For the Young Folks

### THY HOME IS WITH THE HUMBLE.

"Thy Home is with the humble, Lord!
The simplest are the best;
Thy Lodging is in child-like hearts;
Thou makest there Thy rest.

Dear Comforter! Eternal Love!
If Thou wilt stay with me,
Of lowly thoughts and simple ways,
I'll build a house for Thee.

Who made this beating heart of mine
But Thou, my heavenly Guest?
Let no one have it then but Thee,
And let it be Thy rest.

Thy sweetness hath betrayed Thee, Lord!
Great Spirit, is it Thou?
Deeper and deeper in my heart
I feel Thee resting now."

—F. W. Faber, 1863.

### The Soft Answer.

Most of the boys and girls of the sixth grade dashed excitedly back and forth across the school grounds as they waited for the cars that were coming to take them to Warton for a game of baseball with the sixth grade boys of that school.

Red-headed, alert Jane Hall, the pep leader of the grades, was off to one side coaching her squad. Saucy caps of purple and gold, streamers and pennants of the same colors, advertised the unfailing loyalty and enthusiasm of the school.

Girls, let's root and yell as we never did before. And above all things, don't let that Warton bunch get away with any rough stuff like the Smithville bullies did last week. Be just as hard-boiled as they are."

"We will!"

"Count on us, Jane!" they answered.

Margaret Snow, Jane's chum, was more emphatic in her answer.

"Just try some one to try to snatch my purple and gold cap off again! Or push me down! Won't catch me off guard this time!"

Their teacher, Miss Dee, smiled at them all as she asked, "May I say just a word, Jane, before you start practicing your yells?"

Of course she could! Didn't they all love Miss Dee? She was full of understanding and sympathy, yet as ready for fun as any of them. Her pupils thought anything she did was exactly right!

Her eyes twinkled as she paused and glanced at this girl and that one of the quiet group. Some of the boys crowded nearer and listened attentively.

"Just what did you think of Smithville folks after the way their pep squad acted here last week?" she asked.

They were all of the same opinion as Margaret, who answered forcefully, "A bunch of rough necks! Toughies! Hoodlums!"

Miss Dee laughed, but sobered immediately as she started to speak to them. "Now, think serious this afternoon while you are guests of Warton, before you do anything in a hateful, ugly spirit. Things do happen at games, I know, that make you want to fight back—answer back—but no matter what the provocation, promise me that you'll remember that 'a soft answer turneth away wrath'. You children represent Hilltop. Perhaps some of the Warton people have never visited here and don't know what lovely folks we have in Hilltop. You boys and girls that attend the ball game this afternoon are all they have to judge by. Whether we win or lose, see what good sports you can be!"

A longer speech was prevented by the arrival of the cars, but there was still time for a scattered hand-clapping of approval and whispered agreement to act as Miss Dee had suggested.

They scrambled into the cars and were off on the long ride to the neighboring town. No yelling was allowed on the way, as the teachers had asked them to save their voices.

However, the game was called almost as soon as they arrived, so the pep squad, led by Jane, with her megaphone cheered with all their might every minutes of the game.

In spite of all this backing and enthusiasm, in spite of all that every sweating, anxious boy on the team could do, they were defeated.

Jane and Margaret groaned. Great tears rolled down their cheeks. But suddenly Jane shook Margaret fiercely. Don't dare cry. Look at our poor boys —heartbroken! They played as hard as they could. Look how white Fred Stone is. Ready to cry himself!"

Margaret hastily wiped her eyes: "Start a yell for them, Jane."

The red-headed yell leader jumped up on the fender of her father's car and scream through the megaphone, "Three cheers for the Hilltop boys! All right, Let's go, squad! Rah! Rah! Rah! H-i-l-l-t-o-p!"

They responded with a roar and vim that made their team smile wanly.

"Once more. All together!"

The tired boys grinned their thanks.

Of course, all along there had been good natured raillery, and answering yells from the Warton crowd, but just then a pert Warton girl called across to her friend who stood near Jane and Margaret. "Come on there, Louise. Help me give them what's coming to them.

"Yah, yah, yah!
That's not all!
Hilltop! Hilltop!
Can't play ball!"

Just a minute before this disagreeable incident, Margaret and Jane had admired the long, blonde curls of the girl who had been called Louise by her thoughtless friend. When Jane flushed with anger and started to answer the insult of the Warton girls, Margaret pinched her warningly.

Immediately Jane remembered Miss Dee's parting advice. She saw that Louise had not been a party to the derision, so she turned to her and said heartily, "Your boys certainly can play ball. That was a keen game—even if we didn't win it."

Louise of the blonde curls and shy, sweet smile, thanked her, and praised the Hilltop boys. "But why didn't Shorty come today?"

"He hurt his knee pretty bad yesterday. It certainly was a calamity to all of us!" Jane told her, wondering how on earth she knew of their star player.

"Why, that was just a tragedy!" exclaimed Louise. "I don't know whether Warton would have won had he been playing against us. Auntie says he is a wonder."

Margaret and Jane asked breathlessly, "Oh, is your Auntie Mrs. Austin? Are you the girl who is going to move across the street from our school?"

"I am that very girl. And we are moving this week," Louise announced joyfully.

"We are just as glad as we can be. We are coming right over to see you," Jane and Margaret promised.

They were telling Miss Dee all about it on their way home.

Jane had been rather thoughtful. Suddenly she said: "Margaret, I never can thank you enough for pinching me when I started to tell that awful Warton girl what I thought of her for giving that horrid yell about Hilltop. I was so mad I probably would have disgraced us all with my red-headed temper. But the second you pinched me quick as a flash I remembered Miss Dee's talk to us. What if I had exploded! That darling Louise would have been a long, long time changing her opinion of me after she had moved in our neighborhood."

"Well, I don't blame you one tiny bit. I was as mad as a hornet myself!"

Miss Dee put her arms across Jane's shoulders and said, "I am just as proud as I can be of both you girls. Did either of you notice that Warton girl later? She was standing on a corner downtown when we passed and she waved her handkerchief and yelled at the top of her voice, Nine Rahs for Hilltop'!"

"She did?" the girls gasped at the very same time.

It was Jane who added in astonishment, "Why, Miss Dee! That is exactly what you told us would happen! And a soft answer did turn away wrath!"—Exchange.


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Piping songs of pleasant glee,
On a cloud I saw a child,
And he laughing said to me:

"Pipe a song about a lamb";
So I piped with merry cheer.
"Piper, pipe that song again";
So I piped and he wept to hear.

"Drop thy pipe, thy happy pipe,
Sing thy songs of happy cheer";
So I sang the same again,
While he wept with joy to hear.

"Piper, sit thee down and write
In a book that all may read."
So he vanished from my sight;
And I plucked a hollow reed;

And I make a rural pen,
And I stained the water clear,
And I wrote my happy songs
And every child may joy to hear.
—William Blake.

"God rules in all things, all obey
His swift propulsion from the night,
Wake thou and watch, the world is gray
With morning light."


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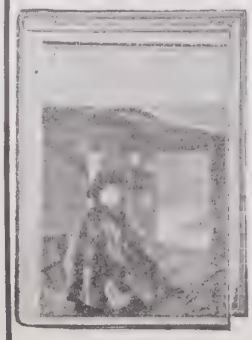
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"And there shall be no more death—
Neither shall there be any more pain."

### MRS. NORA DOYLE HUDSON LEVY.

**Resolutions.**

Whereas, It has pleased our Heavenly Father in His wisdom to remove from our midst our beloved friend and co-worker, NORA DOYLE HUDSON (beloved wife of Leon Levy), be it:

Resolved, That although to us her passing seems an irreparable loss to St. James Church, the Ladies' Aid Society and the whole community, we humbly submit to the will of God. By her kindness and generosity she had won the love and respect of all. By her life all men knew that she must indeed be one of our Blessed Lord's beloved disciples. She had served faithfully for nearly fifty years in the building up of St. James' Church, and in the Ladies' Aid Society. Her home was the minister's haven of rest in years past.

The funeral took place on the eighteenth of September from St. James' Church, the Rev. W. J. Page, her rector, conducting the services. The little church was filled to overflowing with sorrowing friends.

"In life, in death, O Lord, Abide with me."

To her husband the other members of her family we tender our deepest sympathy.

Be it further Resolved, That a copy of these resolutions be sent to the family, a copy published in the Central Virginian (our local paper), the Virginia Churchman and The Southern Churchman, and that they be spread on the Minutes of this Society.

LADIES' AID SOCIETY OF ST. JAMES' P. E. CHURCH, LOUISA, VA.,
MRS. S. G. WHITLOCK,
MRS. GEO. McD. BLAKE,
MRS. E. N. TIMBERLAKE,
Committee.

### EDWARD COLSTON.

EDWARD COLSTON, of Cincinnati, died suddenly and painlessly on Thursday, September 20, at Hot Springs, Virginia, where he had spent happily most of the summers of his later life. He was in his eighty-fifth year, having been born April 22, 1844, at "Honeywood," Berkeley County, now West Virginia. He received his preparatory education at the Episcopal High School, Alexandria, and volunteered in the Confederate Calvary, Wickham's brigade, when seventeen years old. He lost his left arm in one of the last fights of the war, in 1865, and was captured and held prisoner until peace was declared. He studied law and began practice in Cincinnati in 1870, rising quickly to a foremost place at the bar. He became in 1874 a member of the firm of Hoadly, Johnston and Colston, which in 1877 was changed to Harmon, Colston, Goldsmith and Hoadly, general counsel for the Cincinnati, New Orleans and Texas Pacific Railway and other important corporations.

In 1875 Mr. Colston married Sally Coles Stevenson, of Covington, Kentucky, daughter of former Governor and United States Senator John W. Stevenson and granddaughter of Andrew Stevenson, United States minister to England and speaker of the House of Representatives. She was the mother of four daughters, of whom two died in infancy, those surviving being Judith Braxton Colston and Mrs. Mark Lincoln Mitchell, both of Cincinnati. Mrs. Colston died in 1890 and in 1896 Mr. Colston married her sister, Mary White Stevenson, who died childless in 1917. Mr. Colston gallantly met and overcame the obstacles of a lost arm, interrupted education and the impoverishment of his family by war, boldly entered a new field and in it made his way upward steadily and rapidly by power of character, talent and faithful labor. In peace he was loyal to all his duties as Churchman and citizen and in war loyal to his State. Like his ancestors for many generations he was vestryman, holding that relation to Christ Church, Cincinnati, twenty-eight years, always true to his inherited devotion to the time-honored doctrine and usages. He was buried from Christ Church, in his family lot in Spring Grove Cemetery, Cincinnati, the Rev. Frank H. Nelson, L. T. D., the rector, conducting the services. The American Legion asked to be allowed, as a last demonstration of honor for a brave soldier and loved citizen, to send a sailor, a soldier and a marine, in uniform, following the casket with the flag, and the request was granted gratefully by the two daughters. It was a very beautiful illustration of the restoration of national unity and of American respect and love for valor and fidelity.

Mr. Colston was of a typical household of Old Virginia. His grandfather, Raleigh Colston, was of the family of Edward Colston, famous founder of philanthropies in the seventeenth century, whose marble statue stands in Bristol, England, and in whose honor "Colston Day" is annually celebrated there. Raleigh Colston raised a company for the American army in the Revolutionary war. He married the oldest and favorite sister of Chief Justice Marshall, was closely associated with the Chief Justice in the development of Northern Virginia and built "Honeywood", overlooking the Potomac river, in 1801. His son, Edward Colston, inherited "Honeywood" and large adjoining estates. He married Sarah Jane Brockenbrough, daughter of Judge William Brockenbrough, of Richmond, and was the father of three sons, Raleigh, William and Edward, of whom Edward was the youngest.

"Cowards die daily; the valiant taste of death but once."

"The life of a loved one does not end. It simply goes on. Its work is done here only to take up its work in the 'other room'."

One only needs to lose a good father to know and learn this truth; to learn it so deeply and truly that no ism or cult or creed can shake that belief. It is then that clarity of vision comes; when the eye sees clearly and the mind and heart and soul unite in but one fixed truth—that we go on. **The western gates close only to let the eastern gates open.**

"It was a noble end certainly. Men lose their love and trust and hope as they grow old. Here was a man who kept them all fresh to the last. Men cease to have strong convictions, and grow cynical or careless. Here was a man who believed more asd not less, as he knew more of God, and of himself and of the World. His old age did not come creeping into port, a wreck, with broken masts and rudder gone, but full-sailed still and strong for other voyages in other seas.

"We are sure that his was the old age that God loves to see. To such men alone is God's promise to David fulfilled: 'With long life will I satisfy him and show him my salvation.'"

# Personal Notes

The Rt. Rev. Edward M. Cross, D. D., Bishop of Spokane, elected October 2 as Bishop Coadjutor of Pennsylvania, has declined this election. He told the official notification committee which met him at the Willard Hotel October 10, that his present work and duties in his missionary diocese in the West were his reasons for declining.

The Rev. Theodore Nott Barth, for the last three years rector of All Saints' Church, Reisterstown, Md., and St. John's Church, Worthington Valley, has accepted a call to the new St. Bartholomew's Church, Ten Hills, Md. Mr. Barth will succeed the Rev. Edmund H. Gibson, who has taken charge of Trinity Church, Galveston, Texas. Mr. Barth will move to Ten Hills about November 12 next.

The vestry of Upper Truro Parish, Virginia, have declined to accept the resignation of their rector, the Rev. Alexander Galt, but have granted him a three months' leave of absence, to begin on the first of December.

The Rev. Josiah R. Ellis is with his son, at 3828 Marshall Road, Drexel Hill, Penn.

### ORDINATIONS.

On Thursday, September 27, 1928, at Trinity Cathedral, Easton, the Rev. Joseph R. Baird and the Rev. David L. Quinn were advanced to the priesthood by the Rt. Rev. George W. Davenport, D. D., Bishop of the Diocese, in the

presence of a large number of the clergy and members of the congregations of Easton, North East, Perryville, Trappe, Longwoods and other parishes.

The Rev. Mr. Baird was presented by the Rev. William McClelland, of East New Market and the Rev. Mr. Quinn by the Rev. Frederick M. Heil, of Glen Burney, Diocese of Maryland. The sermon was preached by the Rev. Charles L. Atwater, of Emmanuel Parish, Chestertown. The following clergy were present in the chancel and assisted in the laying on of hands: The Rev. Jules L. Provost, of the Diocese of Pennsylvania; the Rev. Rupert B. Matthews, D. D., Diocese of Newark, Del.; the Rev. F. W. Kirwina, the Rev. L. I. Insley, the Rev. George C. Sutton, D. D., the Rev. R. B. Whipple, the Rev. S. Gordon-Smith, the Rev. Wm. Dickinson, the Rev. Lewis B. Sheen, the Rev. Robert W. Lewis, the Rev. Walter C. Eastburn, the Rev. Henry C. Collins, the Rev. Samuel R. MacEwan.

On Friday, October 5, 1928, at St. Paul's Church, Medina, Ohio, Bishop Coadjutor Warren Lincoln Rogers ordained to the priesthood the Rev. James Philip Brereton. Presentor, the Rev. Creetus A. Dowell, of Ashtabula; preacher, the Rev. Alexander E. Hawke, of Mount Vernon; other clergy participating were the Rev. Messrs. Archdeacon Patterson and B. Z. Stambaugh, who respectively read the Gospel and Epistle; Dr. Jacob Streibert, Roy J. Duer, Wm. V. Edward and Maxfield Dowell.

---

While I stumble halt and blind,
Lo, He waiteth to be kind:
Bless me soon or bless me slow,
Bless me ere I let Thee go.


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Vol. 93. RICHMOND, VA., OCTOBER 27, 1928. No. 43.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| Earliest of Church Assemblages in America—Alfred B. Williams | 6 |
| Rays of Light From God's Lamp—W. W. Rugh | 7 |
| General Convention Day by Day—Alfred B. Williams | 8 |
| Family Prayers—Collated by the Late John L. Williams | 10 |
| Help For Work Among the Jews | 12 |
| Book Reviews | 12 |
| Women's Activities and Interests in Washington | 12 |
| Annual Sailors' Day | 13 |
| Favorite Scripture Verses | 13 |
| Fifteen Years to Build: Five Hours to Destroy—Ethel Stevens | 14 |
| Notes on the Woman's Auxiliary | 14 |
| Convention Notes | 15 |
| Family Department | 16 |
| Children's Department | 18 |
| Church Intelligence | 22 |



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Forget them not, O Lord, to them be near.

For all Thy saints in far-flung lines, who still
Gallantly raise Thy standard 'gainst the foe,
We plead—O show them perfectly Thy will,
Give them the succors of Thy hand to know.

Help them, with lifted heads, to stem the tide
Of hostile forces menacing their lives;
Aid each true saint, on fields of battle wide,
As with the ranks of sin he sternly strives.

These are Thy saints, O God—as truly Thine
As those that rest before the great white throne.
May they, at last, in that same radiance shine;
May they, like them, be numbered as Thine own.

May they, when life's long fight is fully o'er,
Join in that hallelujah chorus grand
Among the victors gathered on heaven's shore,
Who, crowned and robed in white, triumphant stand!

—Elizabeth Strang Baird.

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"Whoever would fully understand the words of Christ, must endeavor to conform his life to the life of Christ."

"I know Thee, who hast kept my path, and made
Light for me in the darkness, tempering sorrow
So that it reached me like a solemn joy."

Obedience is the great organ of understanding Christ. When we do His will we shall understand Him, and when we understand Him we shall become like Him.—Exchange.

True freedom knows only good; false freedom knows both good and evil, and believes itself free because it can choose between the two.

He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.

No Christian's walk is so perfect that he needs not every day of his life have a sense of his imperfection and plead, "God be merciful to me, a sinner."

Never fear when the Lord bids you go down to the way "which is desert". The moment you set your foot in the wilderness you are the Lord's guest, and He ever keeps His table right royally furnished.—Guy Mark Pearse.

It is but common sense that a man, longing to be freed from suffering, or made able to bear it, should betake himself to the Power by which he is. Equally is it common sense that, if a man would be delivered from the evil in him, he must himself begin to cast it out, begin himself to disobey it and work righteousness. As much as either is it common sense that a man should look for and expect the help of his Father in the endeavor. Alone he might labor to all eternity and not succeed. He who has not made himself cannot put himself right without him who made him. But his Maker is in him, and is his strength.—George Macdonald.

What can never be accomplished by the most convincing argument or the keenest sense of duty can be wrought by the impulse of love. . . . Christianity obtained her martyrs, and won her victories, not because men reasoned that Christ was the Son of God, or concluded that his law was the most perfect righteousness, but because multitudes of ordinary pople loved Him with all their heart and were prepared to die for Him. —John Watson.

Many of us continually miss our opportunities of gladness and beauty. We nurse our sorrows, and turn our faces away from the comfort of God. We live in the mists and fogs of the valley, when we might be dwelling on the mountain-tops. We neglect our opportunities of receiving divine revealings and then say we cannot believe. Let us open our hearts to the beauty and grace of Christ. Then we shall have no more doubts and fears.—J. R. Miller.


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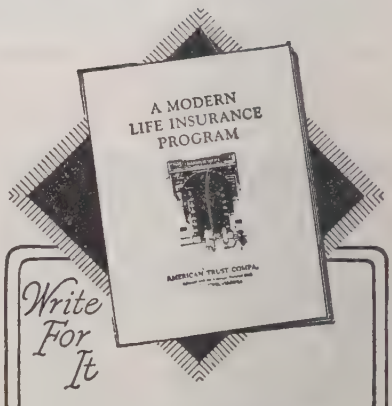
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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., OCTOBER 27, 1928. No. 43.


## HOME

Flying far above us, the wild geese, each flock in orderly triangular formation, have passed Southward. The other migratory birds, less ostentatious and spectacular, have gone, or are going, quietly away from impending cold and snow and scarcity of food to warmth and sunshine and evergreen foliage.

Most civilized countries are afflicted now with professional professors, more intent on cramming themselves with what they believe to be knowledge and displaying their own stores of acquisition than on the teaching and training of youth. These mistake knowledge for wisdom, suffocate thought in dusty clouds of dry facts and fogs of speculation, chain it to barren theories and useless deductions. We have, also, the shallow and loud scientists, rejecting as unbelievable and impossible all they can not prove by analysis, demonstration, formula, reference and precedent, but eager to proclaim startling discoveries of their own. The past summer we have had in this country three convocations of these. Each poured on us, through newspapers and magazines, multitudes of words which impressed nobody, floods of portentous argument which proved nothing and taught nothing. They delivered opinions on the vital fears and doubts and hopes and problems that beset humanity—opinions turned out by mental machinery driven by force of large vanity and small ambitions. They discussed psychology, archeology, sociology, political economy, geology, behaviorism, ancient lore and modern fads. If they produced one constructive or useful or helpful thought or suggestion memory fails to recall it.

The Christian religion unquestionably is the strongest influence and force in the world today. It lives on faith and belief in what we call the human soul, the impalpable, controlling thing which none ever saw, the birth and departure of which are unknown, which we cannot find in the body, the existence of which we may but feel. The faith and belief realize a Creator of Infinite Power and Justice and Mercy, unseen and unheard, whose habitation none of us knows, whose presence is felt everywhere and always. Whether this religion was regarded as too dangerous or too trivial to be considered in the discussions of the august assemblages or to be taken as a factor in human life, it was ignored, alluded to rarely, or not at all, by the learned professors and weighty scientists.

Let us imagine one of these repositories of knowledge and promulgators of profundities so completely absorbed in idealistic intricacies, philosophical fogs, metaphysics, microscopic and telescopic investigations, as to be uninformed on ordinary incidents of nature—and there may be some such. We may judge of the scorn with which he would reject the assertion that a thing of intelligence obviously so limited as that of a migratory bird can make its way surely through trackless air, in daylight and blackest night, and amid fiercest storm, many hundreds of miles over land and sea direct to the very tree or field it had left months before. He would demonstrate conclusively that he, man of science and learning, could not go from one town to another without the help of somebody or of sign posts and at sea could go nowhere lacking compass and charts. Therefore, it would be a scientific impossibility and absurdity to assume that a homing pigeon, with no instruction and a brain that barely would fill a thimble, could find, unaided, from a strange place and over territory it never had seen a path straight as an arrow's flight across states and cities and rivers to its own loft. The elaborately enlightened explorer of heights would tell us that after careful dissection and inspection he could find no trace of such power of instinct nor evidence of birth or death of it. By such processes of investigation, consideration and deduction the existence of the human soul, a future life and a Creator and Ruling Power are questioned or mocked at.

For these self-worshipping, diligently self-advertising purveyors of machine-made wisdom, Shakespeare exposes himself as an intellectual weakling when he says there are more things in Heaven and earth than are dreamed of in our philosophy. For them Pope stamped himself as a raw and coarse ignoramus when he wrote:

"Blest common sense, which only is the gift of Heaven,
And tho' no science, fairly worth the seven."

In which there is vast, deep, meaning. Common sense, indeed, is the beneficent gift of Heaven to the common people—the great mass of us who must earn our livings by ordinary work amid and with ordinary and real things, who make and rule countries and nations, achieve the big practical results in carrying humanity onward, increasing, generation after generation, its opportunities for happiness, raising its standards, promoting its brotherhood. It is this common sense that may be defined as the capacity for directing human intelligence by known and realized facts.

This kind of sense accepts as facts the existence of souls within us, of an Almighty and All Merciful Creating Power. We know that we hope and love and fear. We are proud of the kinship with divinity that inspires us to overcome fear with noble emotions and purposes. We are not so blinded by cheap vanity or erudition or imagined intellectual eminence that we refuse to confess our weakness and limitations or to understand that much is hidden from us by Eternal Wisdom. We realize our own living, potent impulses and aspirations for higher, purer, better and sweeter life than we may know here. The professors and scientists, assuming to soar in regions beyond our reach, conclude that there is nothing beyond or above the material, the flesh, with its passions and appetites, the grossness of this world. We with but the common sense

know that this life is not worth the living if it gives and promises us no more than the little that the most of us can do or be and taste in it. Applying that sense, we understand and strive to obey the faith calling us ever onward, surely as the instinct of the bird calls its homeward. That faith leads and guides us through struggle and toil and battle, through darkness and deep waters and fiery trials, toward light and home. It gives us assurance too strong to be shaken by any laborious logic, too clear to be beclouded by any mists of fallacy. It tells us that the redeemed soul, released from the body, shall rise surely as the free bird rises, shall fly beyond moor and fen and crag and torrent through the illimitable, immeasurable, undiscovered mysteries of space, past sun and moon and stars, to the supreme beauty, the everlasting peace and rest and happiness, of an everlasting home.

**Alfred B. Williams.**

# EARLIEST OF CHURCH ASSEMBLAGES IN AMERICA

## Alfred B. Williams

### ESTABLISHED AS THE STATE CHURCH.

Obviously the Virginia colony included a large proportion of really devout and earnest members of the Church of England before women began to come over. In 1616 this colony, then nine years old, contained five ordained clergymen of the Church, including Mr. Whittaker, who was the first volunteer missionary to the Indians and tireless and dauntless worker for the spiritual and moral welfare of his fellow colonists. By 1619 the barn used for a church at Jamestown had been so far improved and furnished that it was used as the meeting place for the House of Burgesses, the first meeting of that memorable legislative body being opened with the Prayers of the Church by the Rev. Mr. Burke. One of the first acts established the Church of England as the official Church and provided for the support of the clergy and the building of churches and rectories at public cost and for division of the colony into parishes as the political units. The population then was estimated at from six hundred to one thoustant accessions from England and Scotland. By 1622 the population had increased to 2,000, despite the fearful ravages among the newcomers of malarial fever. In 1622 a cunningly planned uprising and massacre by Indians cost four hundred white lives and caused demoralization and distress through all Virginia, but did not seriously retard immigration. In 1628 Lord Baltimore arrived with forty men, having abandoned an attempt to colonize in Newfoundland, and was given the cold shoulder promptly and practically required to move on to what became Maryland.

The quarrels and intrigues of the English court under James I. and Charles I. made havoc with the Church in Virginia. Piteous and constant appeals for clergymen were disregarded or answered by the sending of men who had failed at home. When Archbishop Laud became the ruling ecclesiastical and political power he threatened to send a bishop to abolish the religion of the Puritans, but gave no attention to the needs of the Church in Virginia. The secular authorities there were compelled to assume control of the clergy and enacted laws directing the number of services they should conduct and sermons they should preach in a month and otherwise regulating their conduct. This regulation was supplemented by the vestries of the parishes, most of whom elected the rectors for term of one year, giving vestries and parishioners direct control not only of management of the business of the Church but of the tenure of the rectors.

### BEGGED SPIRITUAL HELP OF PURITANS.

By 1642, when the colony was spreading and gaining rapidly, religious conditions had become so bad that seventy-one men, all of the Church of England, petitioned the general court of Massachusetts to send three ministers, that the Virginia people might be "privileged with the preaching and ordinances of Jesus Christ". In response to this call, three Congregationalist ministers were sent from Massachusetts to Virginia. This was the year of the battle of Edgehill and the beginning of the overthrow of King Charles. Sir Walter Scott probably studied the intimate life of this period more closely than any other writer. In one of his novels he gives the picture of a profane, drunken, roystering Cavalier who fought a desperate duel to avenge an affront to a clergyman. The same inherited theoretical loyalty to the Church and practical repudiation of its teachings seems to have prevailed in Virginia. The house of Burgesses enacted laws to forbid the public preaching of the Puritans as promptly as fourteen years before it had excluded the Roman Catholics. The three ministers conducted services and preached in private houses and in that were not molested.

Then came the revolution in England, the refusal of the Virginians to acknowledge the government there of Cromwell and preparations for armed resistance, leading to compromise under the terms of which the Church of England was tolerated in the colony and by the practical working of which the Church was undisturbed through the fifteen years of the Commonwealth, although a Commonwealth governor had succeeded Sir William Berkeley. There was a large influx of Cavaliers, Royalists and Churchmen and in 1661, after the restoration, the population was estimated at 30,000 and the settlements had spread far up the rivers and along the coasts of sea and bay. A generation had grown up in the colony and it contained natives fifty years old. Yet not one Virginian had taken orders. What clergy remained were English or Scotch, the latter very few, and some of them were nominally in charge of parishes seventy miles long by forty wide. A number of parishes depended on chosen lay readers. Notwithstanding neglect by the authorities of the Church at home, the fifteen years of hostility by the home government and the unworthiness of some of the clergy, the great body of the people stood staunchly to the Church and kept it alive.

### SLOW GROWTH IN OTHER COLONIES.

In the adjoining colony of Maryland the Church from 1632, when the first faint traces of it appeared in the records, held feeble and intermittent existence. From that year it is mentioned occasionally and incidentally, not as a living or considerable force. Religious tolerance there varied with political and commercial conditions on both sides of the ocean. Regardless of the laws, however, the people of varying faiths lived together peacefully. Quakers, Puritans and Roman Catholics expelled from Virginia perhaps united in dislike of the Church of England if in nothing else, having common cause of offense against it. In 1676 Maryland with population of 20,000 and twelve counties had four clergymen of the Church, according to a report to the Archbishop of Canterbury. Lord Baltimore, replying to an appeal from the Archbishop, said all religions were tolerated under his government and that the four clergymen had plantations which supported them comfortably. After the collapse of Lord Baltimore before the "Protestant rebellion" of 1688, when the Church of England became the official Church, the number of clergymen was reported as varying from three to sixteen.

Official sanction and support of the Church of England in New York began in 1663, when the Dutch surrendered to the English and chaplains of the English army read services at the fort at New York City. It was thirty years later that the government provided for the building of Trinity

Church, first Church of England place of worship in the colony, except the chapel at the fort. The Rev. Mr. Vesey, whose name is borne by a street near the present church, was sent to England and ordained there as the first rector.

In Pennsylvania congregations and clergy of the Church of England were few, scattered and obscure until 1695, when Christ Church, Philadelphia, was built and slow growth began. In North Carolina the Church was formally taken as part of the government in 1702, in face of very energetic and passionate opposition, and the first building for its worship was erected. In New Jersey the Church was officially recognized and nominally organized at Perth Amboy in 1698, but it lingered long between life and death. In Delaware there is barely a trace of Church life until 1703. In Rhode Island an occasional service and sermon at Providence by the Rev. William Blackstone—who had left Boston in 1635 and become a somewhat whimsical recluse—was the only evidence of the existence there of a Church of England through more than fifty years. In Connecticut the Church practically was banned by law and public sentiment, the Congregationalists being supreme. In Massachusetts conditions were likewise. Actual or ostensible members of the Church of England failing to attend Congregational services were fined. It was not until 1677 that the Book of Common Prayer was allowed to be used in Massachusetts. Under James II. the Old South Meeting House was seized for use of the Church of England, but on the accession of William and Mary and a revolution in the colony, the Meeting House was restored to its rightful owners and, in 1694, there was but one Church of England edifice in this colony, in Boston and without pews.

In South Carolina the first Church of England church was built of black cypress on the site now occupied by St. Michael's, Charleston, and services were conducted there regularly by an ordained clergyman.

From this summary it is seen that at the end of the first century of English occupation the English Church was the official, established Church, dominant in Virginia, strong in Maryland, just beginning its life in the Carolinas, barely gasping in New England, gathering a little strength in the middle colonies. Very likely the Church was much more hurt than helped by its official connection and the injury increased as feeling against Great Britain grew. At the beginning of the Revolutionary War there were but eighty ordained clergymen of the Church in all the populous and prosperous territory North of Maryland and of these all except the rectors in New York City, Philadelphia, Newport and Boston were supported chiefly by the English Society for Propagation of the Gospel in Foreign Parts, which under the Hanoverian rulers had roused to vigorous and useful life.

The North American colonies were under the ecclesiastical jurisdiction of the Bishop of London. Efforts to obtain a bishop for this country, continued more than a century, continued to fail, meeting fierce opposition on both sides. English prelates resented the suggestion of an American Church independent of themselves and the great majority in this country outside the Church objected strenuously to a bishop here.

(To be continued.)

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

### NUMBERS.

**Purpose.**

The Book of Numbers was written for our admonition to teach us God's purpose and ways with us in the place of trial (1 Cor. 10:1-13; 1 Peter 1:7).

**I. Ch. 1 to Ch. 10:10.** God has prepared us for wilderness warfare by giving us full assurance as to our relation to Him, and thus to every member of the body of Christ, so that without hesitation we can take our place with Christ as our Standard Bearer (Rom. 8:16; Eph. 2:8, 9; 1 John 5:13; 1 Cor. 12:12-31; Eph. 4:11-16; 6:10-18; Rom. 8:37-39; 2 Cor. 2:14; Heb. 2:10).

In and through Christ God has separated us unto and opened the way for us to come near to Him in priestly worship, in order to obtain help in time of need (1 Peter 2:5, 9; Heb. 4:14-16; 10:19-22).

As kings, when we present the princely offering of our bodies, holy and acceptable unto the Lord, then He uses us like the Levites, in a life of service which praises His name (Rev. 1:5, 6; Rom. 12:1, 2; 1 Chron. 25:1-7; 2 Chron. 20:21; Heb. 13:15; Rev. 5:8, 9; John 15:8).

Remembering what Christ did for us on the cross, as the Passover Lamb, we press on toward the realization of God's blessings in Christ, guided by the Holy Spirit, as figured by the cloud, and by the Old and New Testaments, the antitype of the two silver trumpets, which give no uncertain sound (1 Cor. 5:7, 8; Ex. 12:1-13; Phil. 3:14; Eph. 1:3-14; John 16:13-15; Rom. 8:14; 1 Cor. 14:8; 2 Tim. 3:16, 17).

**II. Ch. 10:11 to Ch. 12.** The journey of faith through the place of trial into the place of blessing would be very short if taken by God's help in His way, but unbelief in His promises lengthens the journey, until it is crucified and buried (Heb. 12:1, 2).

Christ, as the Ark, has gone before us three days' journey to search out a resting place. Three days from Calvary, where the claims of Sinai were satisfied, raised Him, and us in Him, to the place of rest (Rom. 6:6, 11; Eph. 2:5, 6; Heb. 4:9, 10).

Stubborn and blind unbelief murmurs at the difficult task and at God's way of choosing weak vessels through which to do His service. Rewards are lost, the sin of our murmuring hearts breaks out like leprosy, and must be judged before we can move on toward the place of blessing (1 Cor. 10:10; Heb. 3:7-19; Rev. 3:11; 1 Cor. 1:26-29; 2 Cor. 4:7; John 21:21, 22).

**III. Ch. 13 to Ch. 20:13.** Kadesh-barnea to Kadesh-barnea, thirty-one burial grounds filled during thirty-eight years with the unbelieving ones of Israel. Ah, how these things tell us of God's ways in judging and putting to death the unbelief of our hearts which is revealed in the thirty-one personal pronouns of Rom. 7:7-24.

God permits us in unbelief to spy out the land by trying to do His service in the energy of the flesh, with a false report to discourage others as the result.

How wonderful is His grace which freely, for Christ's sake forgives the sins of ignorance and presumption, gives us a ribband of blue, an experience to always remind us of His Word as a lamp unto our feet (1 John 1:9; Rom. 3:24; Eph. 4:32; Ps. 119:105; Heb. 12:5-13; Ps. 119:67).

Ambition to have place and power not given of Him is counted rebellion and frustrates the fulfillment of His purpose for service in the life of His child, but grace has provided an ever-living High Priest to save us unto the uttermost, in spite of the unbelief that hinders our enjoying and witnessing of His blessings now (John 8:29; Ps. 40:8; Rom. 14:23; Heb. 7:25; 1 John 2:28).

**IV. Ch. 20:14 to Ch. 25.** When unbelief is buried and faith begins to be manifest, we may move on toward the place of blessing. Even then the way is narrow and hard, causing us to murmur and be bitten by the fiery "doubts" of the evil one, but there is healing and victory in a look at Heb. 2:14 (Matt. 7:13, 14; Eph. 6:16).

Satan cannot curse us because God has blessed us in Christ, but by his wiles he may lead us in ways that seem good to us, the end of which is death (Eph. 1:3; Heb. 6:14-18; Prov. 16:25).

**V. Chs. 26-36.** Reassured by His Grace and faithful

ness, on the basis of the cross of Christ, we learn to know victory over the Midianites, the lusts of the flesh, and looking over the tombstones which mark our acts of unbelief, we flee for refuge into the presence of our Father in the most holy place (1 Peter 2:24; 2 Cor. 5:7; 1 Peter 2:11; Heb. 6:17-20).

# THE GENERAL CONVENTION DAY BY DAY

## By Alfred B. Williams

### SIXTH DAY—TUESDAY, OCTOBER 16.

THIS Convention may do nothing more than start the rank and file of the Episcopal Church to definite thinking along broadly progressive lines, or it may begin action which will make an epoch in the history of Christianity. **Monday came the suggestion of a working co-partnership of the Church and the nearly four million members of the labor unions, becoming recognized now as among the great conservative and stabilizing forces of the country. Apparently it had the unanimous and enthusiastic support of both houses. The fact that a very large proportion of the Episcopalians are of the employing and capitalistic class gives this manifestation tremendous significance. Tuesday the House of Bishops by overwhelming majority voted to invite chosen representatives of the Methodist and Presbyterian churches to conference with Episcopalians with the avowed purpose of considering organic union of the three. The language of the resolution invites the two other Churches to confer, through commissions, "to consider matters of Christian morality".**

Bishop Brent, of Western New York, urged in an impassioned speech, his voice tremulous with emotion, "That we hold out the olive branch to our great sister churches". By the blunders and errors of the Church of England the many thousands of devout Methodists, eager to be loyal to it, had been driven from it a century and a half ago, he said. The Church of England had not repented, but the time had come for the Episcopal Church in this country to "get down to earth" and do all it can to repair the old wrong. The resolutions include all the important branches of the other two denominations.

Surprising opposition developed to the introduction in the Book of Common Prayer of the special Collect for Independence Day and it was accepted in the House of Bishops by sixty-eight votes, just one more than the required two-thirds. Speeches for and against were fiery. Opponents contended that it tended to keep alive old national animosities and was an unnecessary offense to the British people and that it glorified war. Bishop Gailor said he did not like to repeat a prayer of thanksgiving for separation from the English-speaking people. His study of conditions attending the Revolution, made him very doubtful which side he would have taken if he had been alive then. His ancestors had fought in the war—

"On which side?" challenged the voice of a brother bishop.

"That question is brighter than it is proper," responded Bishop Gailor, tartly. "They fought on the American side."

The House of Bishops voted to create the new Diocese of Eau Claire, Wisconsin, comprising Northwest Wisconsin. A somewhat unusual incident of this change is the voluntary surrender by the Dioceses of Milwaukee and Fond du Lac of certain of their parishes for the formation of the new diocese.

With expressions of much regret resignations were received and accepted from Bishops Brewster, Connecticut; Burton, Lexington; Nelson, Albany, and Kinsolving, Southern Brazil.

The House of Bishop took a recess to visit the White House and be photographed in a body with President Coolidge, although Bishop Brewster made an energetic protest against the interruption as a waste of time.

News was received that St. Paul's Church, Nanking, China, built fifteen years ago by the Diocese of Washington, had been returned to the mission by the revolutionists.

Letters of greeting from the Federal Council of Churches in America, expressed hope for closer relations with the Episcopal Church.

An attempt to reopen the question of permitting the dipping of the bread in the wine at administration of the Holy Communion was defeated by decisive vote of the House of Bishops and finally disposed of for this session.

In course of discussion it was developed incidentally that the proposition for removal from the Book of Common Prayer of the Thirty-nine Articles virtually has been determined adversely by informal agreement between the two houses and will not be seriously pressed.

The House of Bishops concurred in the Collects, Epistles and Gospels formerly agreed upon in the burial service.

**Tuesday evening Bishop William Fraser McDowell, senior bishop of the Methodist Episcopal Church, told the newspapers that the Convention of his Church, at Kansas City in May, had been notified of the probability of a movement for union—or reunion—of Methodists and Episcopalians at the present Convention in Washington and had anticipated it by appointing a special commission of thirty-seven on Church unity. The bishop has called this commission to meet for organization at Philadelphia November 21. One group of seven members of the commission will be assigned to consult with the Episcopalians, whose commission will consist of three each, bishops, priests and laymen.**

The House of Deputies ratified the action of the House of Bishops providing a new rubric for the visitation of the sick. It was opposed with vigor as too near an approach to the Roman Catholic Extreme Unction, but was accepted by a substantial majority. The rubric reads:

"When any sick person shall in humble faith desire the ministry of healing through anointing or laying on of hands, the minister may use such portion of the foregoing office as he shall think fit and the following forms:

"I anoint thee with oil (lay my hand upon thee) in the name of the Father and of the Son and of the Holy Ghost, beseeching the mercy of our Lord Jesus Christ, that all pain and sickness of body being put to flight, the blessing of health may be restored to thee. Amen."

One of the not strictly official acts of the House of Bishops was to send a unanimous message of affection, sympathy and prayer to Bishop LaMothe, of Honolulu, taken suddenly and seriously ill at Baltimore while on his way to the Convention. He formerly was rector of a Baltimore parish.

### SEVENTH DAY—WEDNESDAY, OCTOBER 17.

Wednesday's chief event was one of general interest and importance ,being the presentation of a remarkable report from the joint commission of the two houses on marriage and divorce and the position of the Church on divorces. A multitude of rumors regarding this report has been in circulation. Sensational and vulgar newspapers have looked for it eagerly and printed all kinds of predictions regarding it, all of which are proved to be false.

The gist of the report, presented by Bishop Page, of Michigan, and a document of eighty-seven pages, is that before the Church can act intelligently and for the best interests of Christianity and morality and the betterment of the race on the question whether its rigid rules should be retained or modified, it must study and understand more clearly the conditions as they are and the changes brought by modern life. A ten years' study by cooperating social agencies, with which the Church shall work, is recommended. Definite action for the present suggested is more earnest instruction on the sanctity and responsibilities of marriage, for both sexes, from the pulpits and in the schools.

It is pointed out that divorce conditions even in Roman Catholic countries are deplorable. Husbands and wives everywhere find separations by the easy method, known as "poor folks' divorce", of deserting their families and removing to distant places. The divorce rate is increasing everywhere in the world and no general reason has been found. It has been ascertained, however, by enquiry of eight hundred Episcopalian clergymen and a like number of Methodist, Baptist, Presbyterian and Congregational clergy, that among couples regularly attending services there practically had been no divorces. From this conclusion was drawn that the great majority of persons obtaining divorces are outside Church membership and indifferent to moral and religious obligations. Most clergymen, of all the denominations consulted, agreed that they are consulted rarely on serious domestic affairs likely to lead to separation or divorce, most of those considering such matters being outside the churches.

Indications are that the report will be received and action taken for deeper and further study of the divorce subject. While the question was being considered, however, the bishops were attacked by the Association for the Sanctity of Marriage, which demands absolute abrogation of all recognition of divorce on any ground by the Church and

which is said to have the backing of a number of influential Churchmen. This organization demands restoration of the marriage laws "as taught by our Lord". This law was observed, the petition of the Association say, until 1868, in which "fatal year" the General Convention of the Church, "forgetful of its pledge in 1789 of adherence to the 'essential doctrine and principles' of the Mother Church, and of the requirement of its own constitution, in a few hours' debate, hastily, ignorantly and illegally adopted the proviso of our present canon, which allows, under certain conditions, remarriage after divorce during the life of the guilty party".

The House of Bishop received and referred a petition from the Daughters of the King beseeching more evangelism and greater emphasis on the necessity of the Sacraments.

A report from the Rev. Robert Patton, Director of the Institute for Negroes, showed that more than $500,000 has been spent by the Church for the Institute in the last three years.

In discussion of the divorce report in House of Bishops, Bishop Freeman, Washington, suggested that the British custom of publishing banns in advance might tend to check hasty marriage. Another suggestion was a solemn ceremony of betrothal. The subject was dropped, however, and the Commission instructed to continue study of conditions and report to next Convention, being allowed fifty thousand dollars for expenses.

Bishop Burleson, South Dakota, was elected Assessor of the House of Bishops to succeed Bishop Brown of Virginia. Bishop Anderson, of Chicago, was elected Vice-Chairman of the House. Bishop Reifsnider, of North Tokyo, Japan, resigned. The Rev. Norman Binsted, Treasurer of St. Paul's College, Tokyo, formerly of Washington, will succeed him.

Bishop Freeman offered resolution for a memorial in the Washington Cathedral to Bishop Clagett, first Bishop of Maryland and first Bishop consecrated in America. He also asked for a special committee to cooperate in restoration of Wakefield, birthplace of Washington, work to be completed by 1932.

The House of Deputies received report of the Bishop Brown heretic trial, New Orleans 1925, showing that it cost over $18,000.

The House decided to go in a body to lay a wreath on the grave of the Unknown Soldier. Both Houses adjourned at 4:30 to attend an open-air reception by Bishop and Mrs. Freeman in the Bishop's Garden.

Mt. St. Alban's mass meeting Tuesday night at Continental Memorial Hall, was attended by most of the members of General Convention, and was addressed by William Green, President of the American Federation of Labor, and Spencer Miller, Jr., social investigator of General Convention.

The House of Deputies unanimously adopted resolutions commending the Kellogg Peace Treaty.

### EIGHTH DAY—THURSDAY, OCTOBER 18.

Complying with informal general agreement, the House of Bishops this day, by unanimous vote, indefinitely postponed action on the resolutions of the Convention of 1925, ordering removal of the Thirty-nine Articles from the Book of Common Prayer. These resolutions, under the constitution of the Church, could not be effective until sanctioned at a second General Convention. They were adopted three years ago by large majorities and with little debate and this year practically rescinded unanimously and with no debate. This result is variously explained. Some regard it as surrender by the High Church element in face of a ground swell of revolt by the mass of Church membership. Others view it as wise avoidance of strife over a matter not of sufficient importance to quarrel over, yet others as kindly deference to the prejudices and attachments of those who cling to tradition. The secular newspapers interpret the significance according to the sources from which the reporters gather their information.

The Bishops received with almost riotous enthusiasm a resolution offered by Bishop Freeman, of Washington, repudiating connection with the Church Temperance Society, an old organization with headquarters in New York, with which many clergymen and laymen of the Church are connected and which has consistently opposed prohibition. It attained prominence recently by publishing results of a poll taken among the Episcopal clergy of the country showing a large proportion favoring repeal or modification of the prohibition law as it is. Bishop Freeman's resolution indicates no opinion on prohibition and no criticism of the society, but merely declares that the organization has no official connection with the Church and no official sanction. Obviously this expresses practically the unanimous judgment of the bishops. Under the rules the resolution went to the Social Service Committee.

In both houses resolutions offered and signed by 1,050 communicants in fifty dioceses declaring participation by the Church in politics were presented. These declare: "It is the sense of the General Convention of the Protestant Episcopal Church that the accepted principle of the separation of Church and State should be maintained and that this Church, while creating and upholding the highest moral standards through its clergy and laity, should not as a corporate body enter into the political arena to promote by legislative actions, specific economic or partisan measures."

They endorse also the "wise provision of the Constitution and traditions of the United States" that from the first have divorced religion from politics. The House of Deputies tabled the resolutions, apparently influenced by a speech of the Rev. Henry Hobson, Worcester, Mass., saying the Episcopal Church seemed in little danger of going into politics and that the proposed declaration might be taken as attempt to rebuke some other religious denominations and a discourtesy and unnecessary offense to them. In the House of Bishops the resolutions were referred to the Social Service Committee, after somewhat animated discussion, during which it developed that the movement had come from an organization against introduction of socialism in the Church. Bishop Parsons, of California, President of the Church League for Industrial Democracy, said the effect of the resolutions would be to curb free speech among the clergy "on industrial, social and economic matter". In this connection W. F. Robertson, lay delegate from South Carolina, evidently deeply stirred and persisting in speaking, in the House of Deputies, asserted that "a streak of red" was creeping into the Convention. He held up a blue sheet of printed matter which he said was pacifist and socialist propaganda advertising a peace meeting under auspices of the Church League for Industrial Democracy at the rooms of the Young Woman's Christian Association, with Jane Addams, Bishop Parsons and John Navin Sayre the speakers, and William F. Cochran, multi-millionaire Socialist, presiding. A number of deputies clamored for more discussion and information on this matter, but others said the Church was not involved in it and the regular order of business was resumed.

The House of Bishops designated November 18 next as Porto Rico-South Florida rebuilding day in all Episcopal churches, when offerings will be applied for rebuilding churches costing $200,000, destroyed in the hurricane of last month in the West Indies and others costing $84,000 destroyed by the same calamity in Florida.

Bishops Fiske, Central New York; Parsons, California, and Stearly, Newark, were announced as the commissioners for the bishops to confer with the commissions from the Northern and Southern Methodist and Northern and Southern Presbyterian churches, the consultation the preliminary step toward effort for uniting the three denominations.

The House of Deputies, after earnest discussion, adopted an amendment to the canons providing for physical, mental and nervous examination of deacons three months before ordination as priests. It was objected that such examination might have excluded St. Paul from the ministry, but the rule was declared to have been made necessary by the large number of men becoming invalids soon after ordination.

The House of Deputies, in executive session, confirmed the election of the Rev. Albert S. Thomas, rector of St. Michael's Church, Charleston, as Bishop of South Carolina, and adopted the report of the joint commission on marriage and divorce, recommending further study of the subject, already accepted by the upper house.

Lay Deputy W. B. Overson, of North Dakota, introduced a resolution to ask enactment of State and Federal laws forbidding marriage of physical and mental defectives, which was referred.

Thursday night a banquet to start the drive for $2,600,000 for the Church International Hospital at Tokyo, Japan, was given at the Mayflower Hotel and a mass meeting on domestic missions was held at D. A. R. Hall. Bishop Sanford presided at the meeting and among the speakers were Bishops Campbell of Liberia and Nichols of Kyoto. At the banquet Gen. J. J. Pershing vigorously supported the proposed drive. Charles Warren Beecher, former ambassador to Japan, took occasion to warn against trouble between the two countries because of exclusion from the United States of Japanese on racial grounds. Consul General Hiroshi Saito expressed belief and hope that the exclusion would be adjusted to the honor and satisfaction of both nations.

Another mass meeting of Thursday night was that of the Society of the Nazarene, at Trinity Diocesan Church. A startling incident of this, much featured by some daily newspapers, was the prediction of former Bishop Thomas, of Wyoming, that Christian healing, for which the society is organized, presently may reach the point where the dead may be recalled to life. He contended that the words of Christ, "Thy faith hath made thee whole", indicated that the healing power was in the individual rather than in an outside source. He thought the time for such achievement far in the future, but could not believe it always would be an impossibility. Dr. Sinclair Bowen, practicing physician of Washington and director of the

society, urged more intimate contacts of clergy and doctors and especially more of the old-time intimacy of clergymen in the homes of the people. He also urged action by the Church to restore the old practice of chaperons for assemblages of young people. This meeting was preceded by a demonstration of healing at Trinity Church, conducted by the Rev. Fathers Bell and Colwell, described as very simple, dignified and beautiful. A number of persons submitting to the treatment asserted that they had been cured of partial blindness and deafness. Father Bell told reporters afterwards that much of the healing really was relief of hysteria and cure, by faith and effort and calming influences, of mental and nervous and psychological maladies, such as ill-temper, excessive nervousness and morbid hates and fears.

NINTH DAY—FRIDAY, OCTOBER 19.

In executive session at the Church of the Epiphany the House of Bishops elected four missionary bishops—William Merrick Thomas, Southern Brazil, advanced from suffragan bishop of the diocese; Norman S. Binstead, Bishop of Tokhu District, Japan; Frederick Deane Goodwin (who has since declined the election), Bishop of Nevada, and George H. Thomas, Bishop of Wyoming.

Dr. Goodwin is rector of St. John's Church, Warsaw, Virginia. Dr. Thomas is a native of St. Mary's County, Maryland, a brother of Tazewell Thomas and Miss Louise Ogle Thomas, of Baltimore. Dr. Binstead is the son of Mr. and Mrs. Thomas Binstead, of Washington City, and now is rector of the Episcopal Cathedral at Tokyo, Japan. Dr. George H. Thomas is rector of St. Paul's Parish, Chicago. There was no contest for the bishopric of Southern Brazil. For the other three places nineteen clergymen were nominated, and it is reported that forty were "mentioned". The advancement of Dr. W. M. Thomas was understood far in advance of the Convention. He is a graduate of the University of Virginia, 1901, and the Virginia Theological Seminary, 1904. He succeeds Bishop Lucian Lee Kinsolving resigned because of ill health, who is the brother of the Rev. Dr. Arthur B. Kinsolving, rector of Old St. Peter's Church, Baltimore, and member of a family long and honorably identified with the Episcopal ministry.

Denver, Colorado, was chosen by the House of Bishops as the next place for the meeting of the Triennial Convention.

It was announced in both Houses that the new Book of Common Prayer will be ready for distribution early in 1929. It will not be copyrighted by the Church.

The House of Deputies concurred with the bishops in an amendment to the Constitution giving clerical and lay delegates equal rights with the bishops in election of the Presiding Bishop of the Church. This change goes over to the next Convention for confirmation. The House confirmed the report of the commission of the lectionary providing a new table of Scripture lessons for morning and evening service. It approved a resolution by Arthur S. Browne, of Washington, providing for a joint commission to investigate three Negro theological schools—the King School of Washington, now dormant; Payne Divinity School, Petersburg, and St. Augustine's School at Raleigh, N. C. The commission will include representatives from the American Church Institute for Negroes and from each of the three schools.

The bishops voted favorably on a resolution for abbreviated Prayer Books for use in missions and where the people are unfamiliar with the service. They also reached and concurred in the last item in the fifth report of the Commission on Revision and Enrichment of the Book of Common Prayer. This provides for a liturgical commission of eight bishops, eight presbyters and eight laymen to consider such matters as are not fully determined by the Convention. It also provides for discharge of the joint commission on the Prayer Book. Bishop Lawrence, Massachusetts, and Brent, Western New York, presented a joint letter to the two Houses regarding the testimonial to be presented the Archbishop of Canterbury on his retirement from office. A purse is to be made up by the American Church and presented to the Archbishop for his personal use. This already amounts to over $5,000, and is likely to be increased largely.

Bishop Hall, of Vermont, Chairman of the Committee on Canons, reported with a printed document of twenty-seven pages urging provision for a court of appeals for accused priests or deacons. He urged that it was unjust and illogical for three bishops to have the power to depose a clergyman, especially on any question of doctrine, faith or worship. Referred.

One of the notable speeches attending the general amity gesture of retention of the Thirty-nine Articles was by Rosewell Page, of Virginia, classed as a Broad Churchman. He followed several High Churchmen, including Dr. Morehouse, of Milwaukee, editor of The Living Church. "Nothing this Convention has done, or any other Convention ever will do, will add as much to the satisfaction and peace of our beloved Church," said Mr. Page.

A very interesting and warm debate developed in the House of Deputies in the afternoon, George W. Wickersham, former United States Attorney General, and former Senator Pepper, of Pennsylvania, the opposing participants. The question was on a resolution to have the Episcopal Commission of Evangelism cooperate with a Commission of the Federal Council of Churches. Mr. Wickersham urged that the Church should be a constituent member of the Federal Council. Mr. Pepper opposed any affiliation of the Church with that body, asserting that the latter was assuming too much authority to speak for all the Protestant churches. Mr. Wickersham lost his temper and taunted the former senator with being incited by prejudices against the Council acquired in his political experience. The discussion took a wide range and the whole question of evangelistic work and methods was brought in. The debate resulted in a compromise permitting limited cooperation by the Church with the Council.

A resolution to put the Episcopal Church on record against capital punishment was tabled by a shout of disapproval, following murmurs which greeted its reading by its sponsor, a Pennsylvania deputy.

# FAMILY PRAYERS

## Collated by the Late John L. Williams

MORNING IV.

O LORD GOD, Father of our Lord Jesus Christ, our Law-giver and Governor and King; We pray Thee, Accept our thanks for Thy watchful care and tender mercy during the past night. Thou art He that didst form us in our mother's womb, and by Thee we have been holden up ever since we were born. Let Thy loving kindness always preserve us. Sustain us by Thy good Spirit, and guide us by Thy counsel. We beseech Thee search and prove the ground of our hearts. Sanctify us wholly. And keep us in the ways of Thy laws, and in the works of Thy commandments. Cleanse us from all impurity. Quicken us in Thy righteousness, that we may perfectly love Thee and worthily magnify Thy Holy name, through Jesus Christ our Lord.

Deliver us, we pray Thee, O Father, from all fears and doubts, and vain regrets; And give us perfect confidence in Thy power and wisdom and ever watchful love.

Put away from us all malice and guile and hypocrisy and envy and jealousy. Deliver us from all prejudice, injustice and unkindness. Make us honest and just, sincere and faithful: heartily to rejoice in every one's welfare, and tenderly to sympathize with all who are in trouble.

Pity our weakness and helplessness; Deliver us from bad habits and evil influences and from the burdens of past offences; Save us from the consequences of our sin and folly for Christ's sake.

We humbly pray Thee, help our poor efforts to do Thy will. Deliver us from ambition and vainglory; from luxuriousness and pride, from intemperance and self-indulgence, and from foolish and hurtful lusts and desires.

Put it into our hearts to approve things that are excellent, to covet earnestly the best gifts, and study to lead pure and blameless and useful lives to Thy honor and glory.

Give us seeing eyes and hearing ears, and wise and thoughtful hearts. Grant us Thy Light and Truth and Heavenly comfort abundantly. Fill our hearts with Thy love. Let us seek all our wealth and honor and happiness in Thy favor and approval, and fear our misery only in Thy displeasure. Let it be the joy of our hearts to understand and know Thee, who exercisest loving kindness and righteousness and judgment in the earth and let us wait on Thee.

Let us not faint in the day of adversity. Let us never be put to confusion nor made a reproach to the foolish. Let none that love Thy name be ashamed for our sake. Be Thou our constant worship: our sun and shield: our ever present refuge and ready deliverer. Let us seek Thy face in humble and prayerful service, and let all our walk and conversation bespeak Thy presence and guidance and control.

Have pity on all who are in trouble, and comfort and relieve them. Strengthen the hearts and hands of our rulers and magistrates, that they may execute justice and maintain truth. Bless Thy ministers and servants everywhere. Incline the hearts of good and faithful men to labor for Thee and hasten the coming of Thy kingdom.

We ask all for Jesus Christ's sake.

## Help For Work Among the Jews

Mr. B. A. M. Shapiro, who, on Monday, October 15, appeared in a preliminary hearing before about fifty members of the House of Bishops in the General Convention, was introduced by Bishop Manning, of New York. Among the bishops rising to testify of Mr. Shapiro's work on the Christianizing of the Jew in the United States were Bishops Rhinelander, Slattery, Tucker, Remington and Darlington. So impressed were the fifty bishops by Mr. Shapiro's appeal for funds to go forward with his mission that he was invited to address the entire House of Bishops the following day, Tuesday.

On both occasions Mr. Shapiro, a Jew who had embraced Christianity twenty years ago, gave detailed accounts of what he had been able to accomplish in bringing Jewry to an acknowledgment of the Christ. Questions from the bishops elicited the answer that there were more Jews in one ward of the City of New York than in the whole of Jerusalem and that many of them were fast turning to other religions and especially to Christian Science. Several of the bishops suggested that as sums of money for missionary work were being sent directly to Jerusalem, a part of this might well be applied to the missionary work among the Jews in the United States and especially in New York. The bishops seemed much interested and affected by the statement that more Jews commit suicide today than members of any other race or religion. After some discussion it was unanimously voted that Mr. Shapiro should receive $5,000 a year from the Good Friday offerings.

Mr. Shapiro is the translator of the well-known book, "The Shepherd Prince", and although he knew no English until less than twenty years ago, this book is now used in many public schools as example of pure English. Mr. Shapiro is rather well known to the readers of The Southern Churchman by his excellent articles appearing at intervals in this publication as well as by his pulpit appearances in many Southern churches.

## Book Reviews

REINSPECTING VICTORIAN RELIGION: By Dr. Gaius Glenn Atkins. Cloth. Pp. 151. Price, $1.75. Published by The Macmillan Company, New York City.

The supercilious attitude of the present generation to the Victorian age is a grief to those of us who passed through many of its most significant years. It was an era of faith, unquestioning; the inroads of an almost impudent psychological arrogance had not been then dreamed of. Things were taken for granted that are now taboo. Culture was of the gentle kind; manners becoming and courtly; learning refined and leisurely; religion whole-hearted. Self-expression, the slogan of our day, could not have been expected, when every instinct of the highest minds led to grace of manners and the commendable self-effacement, which was the quintessence of good breeding. Would that we might have it back! And no doubt we shall, when this giddy, self-opinionated generation has exhausted itself in the novelty of its present pursuits.

Our author with true artistic grace, chooses the poetical of the Victorian age as the basis of his plea for the recognition of its value and praiseworthiness. Browning and Tennyson, who exerted such influence in that period of our history, are freely analyzed in the pursuit of the religious spirit then dominant. The author has found the best in these men to vindicate the contention that the religion of that day was sincere and devout. We drag poor Queen Victoria into our contemptuous estimate of her reign, as to manners and faith; we have linked her name with the cynicism which marks our disdain. But would that the spirit in her heart were ours in all earnestness. When once discussing the coming of our Lord, she said: "I wish I might be here when He comes; that I might lay my crown at His feet."

**We thank Dr. Atkins for this effort to restore the spirit of that generation. He has done his work with delicacy and seriousness, withal, infusing a method which holds the reader in deep interest from start to finish.**

**Kenenth Mackenzie.**

VOICES OF ASSURANCE: By Rt. Rev. James E. Freeman, D. D., LL. D. Morehouse Publishing Company.

This is a volume of the Washington Cathedral Series prepared by the College of Preachers at Washington, D. C., to assist the spoken word by means of the printed word. This book contains brief messages from the Bishop of Washington that are intended to give guidance and encouragement to those perplexed by the unrest of the world. There is no uncertain sound from its pages. Almost every message has its central thought related directly to the Master, or to some central theme of the religious life.

F. C.

**Dodd, Mead & Co., New York City:**
GOVERNOR SMITH'S AMERICAN CATHOLICISM: Charles C. Marshall. Price, per copy, $1.00; postpaid, $1.10.

**Harper Brothers,** 49 E. Thirty-third St., New York City:
IF I HAD ONLY ONE SERMON TO PREACH: Edited by Sir James Marchant.

**Cokesbury Press,** Nashville, Tenn.
CHRISTIANITY AND SUCCESS: E. H. Hughes.
FAITH IN THE DIVINE FATHERHOOD: W. P. King.
CHURCH FINANCE: W. H. Leach.
THE NEW COKESBURY HYMNAL.

**Glad Tidings Publishing Co.,** Fort Wayne, Ind.:
BIEDERWOLF'S ILLUSTRATIONS FROM MYTHOLOGY: W. E. Biederwolf.

**The Macmillan Company,** 60 Fifth Ave., New York City:
YOUNG LUTHER: R. H. Fife.
THE NEW QUEST: R. M. Jones.
THE JEWISH LIBRARY: Leo Jung.
THE GOSPEL OF THE LIVING JESUS: T. H. Davis.
THE CATHOLIC CHURCH AND CONFESSION: The Calvert Series. Edited by Hilaire Belloc.
THE AMBASSADOR: Bishop James E. Freeman.
ALTAR STAIRS: J. F. Newton.
JESUS THE MAN AND CHRIST THE SPIRIT: Rev. George Workman.
THE PILGRIMAGE OF BUDDHISM: J. B. Pratt.
FRANCIS ASBURY: W. L. Duren.
THE LITERARY BACKGROUND OF THE NEW TESTAMENT: George L. Hurst.
HUMANISM AND CHRISTIANITY: Bishop F. J. McConnell.

**Henry Holt & Co.,** 1 Park Ave., New York City:
PROTESTANT SAINTS: Earl Marlatt.
MODERN RELIGIOUS DRAMAS: Edited by Fred Eastman.

**Morehouse Publishing Co.,** 1801-1811 Fond du Lac Ave., Milwaukee, Wis.
NEW HORIZONS OF THE CHRISTIAN FAITH: F. C. Grant, S. T. D.
BUILDING THE CITY OF GOD: H. Holt, M. A., S. T. B.

**The Bible Institute Colportage Association,** 826 N. La Salle Street, Chicago, Ill.:
WALKING WITH GOD: Harvey Farmer.

## Bishop LeMothe Ill in Baltimore

It is a great distress to many people that the Rt. Rev. John D. LaMothe, D. D., Bishop of Honolulu, has been too ill to attend the General Convention.

Bishop LaMothe had planned to leave Honolulu for the United States last June. He was greatly in need of relief from the overwhelming responsibilities of his work in the Hawaiian Islands, and was to have joined Mrs. LaMothe, who has been spending the last year in this country trying to regain her health. However, his unselfish and conscientious devotion to his work would not allow him to leave when he should have done so on account of his health. He arrived in this country about the middle of September, and went at once to the home of his daughter in Blacksburg, where Mrs. LaMothe has been spending the last year. Soon after arriving there he and Mrs. LaMothe had influenza, and before he was completely well and just about a week before the General Convention, they went to Baltimore where, in a few days, he became very ill and was taken to the Church Home and Infirmary, where he is now.

The women of his missionary district contributed over $1,500 to the United Thank Offering. It was the greatest grief to him that he was not able to be present when the great offering was made.

M. C. D.

# WOMEN'S ACTIVITIES AND INTERESTS IN WASHINGTON

THE second week of the Convention in Washington was characterized by a variety of activities and interests, as the first week emphasized great mass meetings and services and general organization. Woman's Auxiliary sessions continued daily at the Mayflower Hotel, and were conducted in a splendid, business-like fashion. Much important business was accomplished in the second week, some of the resolutions effecting drastic changes. The entire amount of the United Thank Offering, which amounted to more than one million dollars, was apportioned to the various fields of service, for schools, hospitals and other missionary needs. A resolution to merge the corporate gift of the Woman's Auxiliary with the three million dollar budget of the General Church was lost. The addition of the Social Service Work to the present program of the Auxiliary was accomplished at the rquest of the National Council. This action is believed by many to be unfortunate; more and more, they believe dividing the loyalties of the Woman's Auxiliary. Others feel that it is in harmony with the enlarging of the scope and purpose of the Auxiliary, and is only a broader, more liberal interpretation of the Mission of the Church.

Elections of members of the National Executive Board, revision of by-laws, resolutions of appreciation were taken care of during the week. Miss Grace Lindley was elected Executive Secretary by unanimous choice. Greetings from far places were brought to the Auxiliary by personal representatives. Sometimes in the Indian, Chinese, Japanese tongue, and later interpreted into English. Miss Grace Crosby, of England, brought greetings from the Society for the Propagation of the Gospel. All sessions of the Auxiliary were notable for their splendid spirit of unity and harmony. Washington Auxiliary workers, true to their promises, have been untiringly at their several posts of duty, under the direction of their Diocesan President, Mrs. Wm. D. Hurd. Perhaps because of this, the machinery of the Triennium has run well and at maximum capacity.

A more intimate and understanding knowledge of the mission work of the Church has been combined with the social aspect, by means of missionary teas, which have been given continually throughout the period of the Convention, in the afternoons, from four to six o'clock.

Some of the most charming and beautiful homes in Washington have been thrown open for the hospitality of the Auxiliary delegates. Among the hostesses on these occasions were Miss Mabel Boardman, Mrs. Parmelee, Mrs. Gibson Fahnstoeck, Mrs. Cary Grayson, Mrs. Wm. C. Rives, Mrs. G. C. F. Bratenahl and others.

At each of these teas, two addresses delivered by missionary bishops, priests or laymen and women, were followed by a delightful social hour and refreshments. The Washington Club, Chevy Chase Club and the Bishop's Garden have also been the scenes of teas on different occasions.

Daily bulletins have been printed for distribution at the Mayflower, each day, and on this sheet is found notices of varied kinds for the comfort and convenience of guests.

**The National Council Training Institute Classes,** which have been conducted daily at the Y. W. C. A. building, have been largely and enthusiastically attended. The purpose of this school was to afford an opportunity to those attending the classes to familiarize themselves with the aims and objectives of the Church, its world-wide program, the methods of financing a great missionary enterprise and how the funds are collected and applied.

**The Church School Service League,** during the second week of the Convention, held demonstration classes in St. Margaret's Church and Christ Church, Georgetown. Those in St. Margaret's Church consisted of plays, illustrating the two fields of service, the community and the diocese, and the meeting at Christ Church took the form of a missionary study hour with a group of girls from the Church School. For Church School Service League leaders there was a conference with Sunday-school teachers in St. Margaret's Church, to which all Sunday-school workers were invited. The League also had an exhibit in the parish hall of St. John's Church, Sixteenth Street. This church was also the headquarters of the **National Department of Religious Education,** of which the Rev. John W. Suter, Jr., is executive secretary. He, with ten of his associates, have been available to help persons desiring information and inspiration in the field of education. Small groups of interested and devoted people have met several times each day for the furtherance of the work of religious education.

**The National Student Council** held its triennial assembly on October 16 and 17, in the Y. W. C. A. building. It is difficult to appreciate the wide number of things happening in Washington during the Convention and most of these activities making a strong appeal to the women of the Church. Some of them will be of interest here:

**The Church Mission of eHatlh** held sessions each morning in the Y. W. C. A. building. This mission is established in a number of cities and has for its purpose better cooperation for the good health of the people, especially in the rural communities through preventive work, rather than curative agencies. One evening meeting of the mission was held in St. John's Church, Sixteenth Street, when the Presiding Bishop of the Church presided and the speakers were: Mrs. John M. Glenn, of New York, National President of the Society; the Rt. Rev. G. Ashton Oldham, Bishop Coadjutor of Albany, and the Rev. Dr. Hugh Birckhead, of Baltimore.

**The Conferences of Church Workers Among the Deaf** was held in St. Mark's Church from October 19 to 21. Addresses, interpreted for non-hearing people, were delivered by Bishop Freeman, Bishop Darlington, the Rev. Arthur Chilton Powell, D. D., Dr. Percival Hall, President of Gallaudet College, and others, including special workers among the deaf. Headquarters were at Congress Hall Hotel. The entire conference while in session made a pilgrimage to Washington Cathedral and were also given an opportunity to meet each other socially at a reception in St. Mark's Parish Hall, when the Rev. and Mrs. H. Lorraine Tracey were host and hostess.

**The Girls' Friendly Society in America** with headquarters on the second floor of the D. A. R. building, had a list of activities covering the period from October 10 to October 17. Three luncheons, with addresses and discussions combined the friendly social aspect with the purpose in hand. The subjects considered at these luncheons were: 1. The Girls' Friendly Society on Far Horizons. 2. Cooperation for Character Development. 3. Work in Urban and Rural Communities. The Washington National Center was the scene of some of the meetings and, on October 19, was dedicated to use of the society. This dedication was followed by a reception. Other meetings were held especially for the business work of the Society. Study classes were also held in the Y. W. C. A. building by the following leaders and on the following subjects: Leadership in the Girls' Friendly Society in America, Ruth E. Butler, Florence Lukens Newbold; Mutual Problems of Experience and Youth, Bertha Conde; Problems in Everyday Living, Mrs. Harrison Elliott; The New Africa, Ruth E Butler; The Girls' Friendly Society in America—An Interpretation, Florence Lukens Newbold. Tea was served every afternoon in the Washington National Center, 1533 New Hampshire Avenue.

**The National Conference of Deaconesses** was held on Monday, October 15, having first started its meeting by a Corporate Communion, with the Rt. Rev. Philip M. Rhinelander, D. D., as celebrant, assisted by the Rev. George Fiske Dudley, D. D., in the Chapel of the House of Mercy. By invitation of Deaconess Yeo, the House of Mercy was the headquarters of the conference. In addition to forty-six deaconesses, the conference was attended by Bishop Darlington, Mr. Davis, Dean Robbins of the Cathedral of St. John the Divine, and Mrs. Augustus Hand. The heads of the four training schools for deaconesses were in attendance. These schools are located at Philadelphia, New York, Berkeley, California, and Chicago, Ill.

**The Church Periodical Club Triennial** was held at Epiphany Church from October 16 to 19, inclusive. Conferences were held with diocesan officers and delegates of the C. P. C. on the first two days of the Triennial. On October 18, at 7:30 A. M., there was a Corporate Communion for all C. P. C. delegates and workers and this was followed by a breakfast at the City Club. On this occasion, the delegates were guests of the C. P. C. officers of the Diocese of Washington. Officers and delegates were also guests of honor at a reception given at the residence of the Commandant General of the Marine Corps and Mrs. LeJeune on Friday afternoon, October 19. The C. P. C. Triennial was small in number and, therefore, the members were able to feel a closer fellowship, both socially and otherwise. Perhaps the high point of the C. P. C. Triennial, however, was the evening meeting in Epiphany Church on October 17, when the large Epiphany Parish Hall was filled to overflowing.

In the absence of Bishop Freeman, Canon Anson Phelps Stokes presided and introduced the speaker of the evening, the Rt. Rev. Henry St. George Tucker, Bishop of Virginia.

Bishop Tucker told particularly of the great work of the C. P. C. in Japan, where he had worked so long, and showed how it meets a great need, both educationally, religiously and socially. A series of scenes followed, entitled, "The Church Periodical Club in Action". The scenes were taken by players of five Washington parishes as follows: Brookland Parish, St. Margaret's, Epiphany Parish, St. James' and Christ Church, Georgetown. The scenes were laid in "The Central Office", "In the Southern Mountains", "In the Far North", "On a Western Ranch" and "In a Japanese School".

They made a very strong appeal and will perhaps serve to stimulate a greater interest in the C. P. C. work than anything else which might have been substituted here. The C. P. C. is now organized in eighty-five dioceses, with more than 2,000 branches in parishes. Each diocese has a director appointed by the bishop.

**The Church Women's League for Patriotic Service,** conducted its conferences at the Y. W. C. A., with Mrs. Wm. Sturgis as Director. A splendid illustrated lecture to stimulate interest in this League was given by Mrs. Sturgis at the Washington Club.

During the Convention the **National Church Club for Women** maintained headquarters in a room in the Arlington Hotel, for the convenience of the members and those desiring to become club members.

**The Society of the Nazarene** sat in Convention in Trinity Diocesan Church during the second Convention week, with services daily at ten A. M. and eight P. M. Addresses were made by ministers who have been particularly interested in the work of the society, some of them being the Rev. Walter B. Stehl, D. D., of Hagerstown; the Rev. Frank N. Riale, D. D., of Wooster, Ohio, and the Rt. Rev. J. Poyntz Tyler, D. D., Bishop of North Dakota; the Rev. Robert B. H. Bell, of Denver, Colo., and the Very Rev. Phillips H. Gilman, Orlando, Fla. Impressive services of healing were held when hundreds of people, ill in different ways, came for the blessing of Christian healing. A great mass meeting was held Thursday night, when the speakers who addressed a large number of people were the Rt. Rev. Nathaniel S. Thomas, formerly Bishop of Wyoming, and Dr. Sinclair Bowen, a physician-evangelist of Washington, who in the common parlance is known for his practice of "mixing his prayers with his pills". The Convention of the Society of the Nazarene will be remembered as a blessing to many people.

**Religious drama and pageantry** were lifted to a high place, also by the offering of "Adam", a fourteenth century mystery play, and "The Cross Triumphant". "Adam" was presented by the Episcopal Actors' Guild of America, with headquarters at "The Little Church Around the Corner", in New York. This Actors' Guild is organized to advance drama and to help actors by social intercourse, financial aid, or any other help needed. In a spirit of service, these players came to Washington, some at a sacrifice, and offered this beautiful mystery play to the Convention. Five performances were given, to accommodate some of the many who clamored for admission. Art at its best was seen here in this production. People were lifted in a spirit of worship and left the building quietly and thoughtfully. This, a picture of the struggle between good and evil, as illustrated in the Garden of Eden scene, was made complete by prophecies of a Redeemer declared by the prophets of old.

Close following this quiet and solemn mystery play of Old Testament happenings, came the "Cross Triumphant", a fulfillment of the prophecies, depicted in the struggles of the Church in England and America, and all epitomized in a world at the foot of the Cross—this world represented by one thousand men, women and children of Washington, who formed the castle of the pageant. The pageant was written by Mrs. Mavetta Minnegerode Andrews, a granddaughter of Dr. Charles Minnegerode, of Richmond, Virginia, a beloved and saintly priest of the Church. Two performances of this pageant in the auditorium, which accommodated six thousand people, made it possible for all visitors to the Convention to enjoy its rare beauty and inspiration.

A mass meeting in the interest of **Ecclesiastical Art** was held in the D. A. R. Hall on Saturday night, when Bishop Freeman presided. The first speaker, Dr. Milo Gates, of the Chapel of the Intercession, New York, characterized the evening's meeting as significant in the history of the Church, because he believed a great movement was being started there. Bishop Johnson, of Colorado, in his delightful way, spoke of the fundamental elements of art as simplicity, sincerity and purpose and rejoiced that the churches in our day were coming to realize more the value of the beautiful.

Hon. George Wharton Pepper told of the thrill of working for the building of a great Cathedral and showed some of the ways in which Washington Cathedral building is being carried on.

Canon Anson Phelps Stokes showed some very beautiful pictures on a screen emphasizing the relation of the art of cathedral building to the allied arts. With only a few days remaining of the Woman's Auxiliary Triennium, much will be accomplished that is yet undone. Affiliated conferences and conventions have about finished their work.

Interesting exhibits may be seen in the basement floor of the D. A. R. building. Of these some are the American Church Institute for Negroes; the Church Army in the U. S. A.; the Bishop Seabury Memorial Fund; the Church Mission of Help; the Church Papers, and the Girls' Friendly Society. These exhibits were planned to be moved away on Wednesday, October 24.

M. M. W.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart"—Ps. 119:11.)

This week the following verse was submitted by Mrs. Amelia Holt, of Roland Park, Maryland:

> "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isaiah 26:3.

Who will send one from the far-away places, as well as very near us?

## ANNUAL SAILORS' DAY.

### SUNDAY, OCTOBER 28, 1928.

### A Sailors' Day Message.

Recently when the Pacific Fleet was in San Francisco harbor I noticed a big poster, presumably advertising a movie, which read, "Why Do Sailors Go Wrong?" The answer which flashed into my mind was "Because theer are not enough Seamen's Church Institutes".

One purpose of the Institutes is to help the sailors when on shore to escape the manifold temptations which meet them on every side. A friendly gathering place, pool tables and a library, a lunch counter with meals at reasonable prices furnish a seamen's club. In some of the Insttiutes there are also rooms for lodging. In all there are chapels with regular services.

But the purpose of the Institutes goes far beyond mere protection and the provision of steadying surroundings. Its chief purpose is not to counteract bad influences; but rather to give the seaman, across the world from his home (if he has one at all) with few friends to rely on, the help of good influences and to surround him with an atmosphere which goes some way towards taking the place of friends and home. The Institute will take care of his money and his mail, give him books to read, advise him about employment and help him to it, and above all put at his command the wisdom and experience of the Superintendent, the Chaplain and other officials. In the Chapel services and the pastoral ministrations he finds the strength and comfort of his religion, or perhaps for the first time learns what real religion is. In such large ways, with fine leadership and the accumulated experience of years behind it, the Seamen's Church Institute does its work.

"But what is all that to us?" some one may ask. Again the answer may be put in a phrase, "It is our small return for the service which the seaman renders." He brings us our fish from Alaska and the Banks, our sugar from Hawaii and Cuba, our rubber from South America and the Far East. These and the thousand other necessities and luxuries which come to us from across the water, he brings. On the other hand he carries our manufactured goods and the produce of our soil over all the earth; and when the fortunate time comes that we are able to go to Europe or around the world, it is his disciplined service on the great liners that makes our voyage possible. No seamen, no ships, no present day world! Ordinarily we think little about him; but when we do stop to think we know how much of our living depends upon him. It is for our comfort and pleasures that he lives his homeless life and risks storms and shipwreck and discomfort.

It is with such facts as these to make us think, that the Institute asks us to keep Sailors' Day the fourth Sunday

**With 52 causes for absolute divorce and remarriage in the United States, and one divorce to every 6.74 marriages, as compared with one to every 121 in Canada, thus placing America in this respect in the lowest rank of any civilized country in the world (with the possible exception of Russia under its present government), no sincere lover of his country can remain silent or indifferent.**

**The most serious question considered in the General Convention in Washington in 1928 was the report of the joint commission appointed in 1925 "to study the whole problem of divorce."**

in October and to give generously to its noble work. It is a Christlike work that the Institute is doing. It calls for a response with Christlike generosity.

Faithfully yours,
Edward L. Parsons,
Bishop of California.

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Sailors' Day presents an opportunity for making known to our people the accomplishments and the needs of the Seamen's Church Institute of America.

**Work Accomplished During the Past Year:**

| | |
|---|---|
| Lodgings | 457,088 |
| Mail received for seamen | 226,888 |
| Baggage checked | 118,100 |
| Money deposited for safe keeping (Savings of wages.) | $589,222.34 |
| Religious services held | 1,111 |
| Entertainments given | 895 |
| Men shipped | 19,846 |
| Shore jobs supplied for seamen | 2,884 |
| Ship visits by Chaplains | 13,523 |
| Literature distributed to men going to sea: | |
| Books | 90,017 |
| Magazines | 233,821 |
| Knitted articles distributed | 3,887 |
| Relief cases | 27,893 |
| Nautical school enrolments | 157 |
| Cases in clinics | 4,445 |
| Jail visits by Chaplains | 135 |
| Hospital visits by chaplains | 2,284 |

**Needs of Our Many Institutes:**

Contributions to the Building Funds in the various ports.
Salaries of three Chaplains for work in three ports.
Funds for equipment and expansion.
Replacement of worn out mattresses, sheets, pillow slips, towels and blankets.
Special funds for helping shipwrecked and destitute seamen and the sick of all kinds.
Pianos, radios, phonographs.
Cross for cemetery at Newport.
Three thousand Christmas dinners.

Checks sent directly should be made payable to the **Seamen's Church Institute of America.** All communications and inquiries should be addressed to **The Reverend William T. Weston,** General Secretary, 25 South Street, New York, N. Y.

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# Fifteen Years to Build---Five Hours to Destroy

**Ethel Stevens.**

How true are the words, "It is easier to tear down than it is to build up". Certainly this has been very forcefully proven to us here in Porto Rico, for, as our friends in the States have read in the daily papers, on Thursday, September 13, a terrible cyclone swept across our Island. I do not think that the reports in the States are very much exaggerated. It is true that many people were killed, a great many were injured, and thousands are homeless, many of the latter have always been poor, but now, they are poorer.

As for our other missions in Porto Rico I can say very little. I only know that the lives of all of our workers have been spared, and that all have suffered loss of property in a greater or less degree.

I was unfortunate enough to be in the Presbyterian Hospital during the storm, and for several days afterwards, so that I have been unable to do the work that I should like to have done. However, I arrived at ElCoto in time to see the wreckage before the Drostes had ordered it all cleared away. As I came down the hill towards our home, the first thing that I saw was a pile of broken sticks and twisted zinc, spread over a cement platform, in the places where the Reus House and the Boys' Home had stood. Then when I reached the rectory, I beheld a barren waste, where had been beautiful trees, a fine garden, and beyond—the Parish Hall. Of the pile of debris where the Parish Hall had stood, even most of the zinc had sailed away on the high winds. The church, like the rectory, being of concrete, had suffered only water damage, for which we are all very thankful. But, across the railroad tracks and opposite the church, the storm had played havoc with one of the school buildings, and that, too, was a pile of debris. The kindergarten also suffered considerable damage. The roof was taken off, both porches were destroyed, and of course the furniture and supplies inside the building were damaged by the water.

Some of the furniture was broken by falling lumber. All together, about half of the equipment must be renewed before school can start. This is also true of the day school. Not only must we build a new school room, but some of the desks must be repaired, some new desks must be made, and many new books must be purchased.

However, we are plodding on. Mr. Villafane and I are teaching on the installment plan in the one remaining schoolroom. I teach the English subjects in the upper grades the first half of the morning session, and he teaches the Spanish subjects the second half. Then the same plan is carried out with the lower grades in the afternoon. This is not a satisfactory arrangement, for many reasons, but it is the only solution to our problem for the present.

The school buildings were the personal property of the Drostes, and they will rebuild as soon as possible, with the money that they had saved for their vacation next summer. The Barahona Church was also their property, and that, too, is a wreck. In fact, it is now lying in front of the rectory at ElCoto. The only part of that little chapel that was left intact, was the tower roof with its cross. As for the furniture, not a whole pew was left—the organ was completely destroyed, and some pieces of the altar never have been found.

Last but not lease, I wish to speak of the work that the Drostes did after the storm. Before the Red Cross, or any other organization, even "woke up", the Drostes had spent about two hundred dollars of their own money, to buy rice and beans for the poor people. They attempted to feed nearly twelve hundred people, one meal a day to keep them from starvation, and to ward off sickness if possible. When the Bishop arrived in Porto Rico he sent us some money from an anonymous friend in the States and finally the Red Cross sent out enough provisions to last two days. Now all resources are exhausted, and relief work is at a standstill, but we are hoping and praying that something will be done soon.

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# Notes of the Woman's Auxiliary

In many ways the executive office of the Woman's Auxiliary is better administered than the same office of the General Convention. Several pleasant and well informed young women meet the visitor when he or she enters the doors of the Mayflower Hotel and information is courteously and efficiently given. These ushers, or pages, are dressed in white and the little touch of purple they wear on their shoulders, forming the colors of the Woman's Auxiliary, are their badges of service and authority.

A beautiful and fitting memorial to all deceased members of the Woman's Auxiliary has been prepared with much effort and affection by Mrs. C. M. Wilks, of Washington. It is a book bound in blue hand-tooled leather and on its pages are written the names of members who have died. It is handsomely illuminated and the volume will be permanently placed, in a glass case, at the Washington Cathedral. Its list of deceased women will be added to as occasion requires.

**The new national centre of the Girls' Friendly Society has been opened at 1533 New Hampshire Avenue, Washington. It was dedicated by the Most Rev. John G. Murray, Presiding Bishop of of the Church, assisted by the Rt. Rev.**

Dr. James E. Freeman, Bishop of Washington. It is the first national centre to be established in Washington by any Church organization. The Girls' Friendly Society numbers about 60,000 girls and women in this country and extends its activities into England, Scotland, Australia, Porto Rico, Mexico, the Philippines and other countries throughout the world. The centre just dedicated in Washington is intended as a place of hospitality for transient members and associates visiting the Capital City and to provide proper quarters in which the activities and objects of the society may be demonstrated. In charge of this centre is a large committee of women. The only Southern woman listed as a member is Mrs. Norman Slack, Secretary of the Diocese of Southern Virginia.

The Federal Government has extended its hand to the General Convention and the Woman's Auxiliary by way of an extremely interesting exhibition of rare United States Prayer Books. This notable display is at the Library of Congress and is being visited every day by interested throngs of Bishops, Deputies, Auxiliary members and visitors incidental to the great Triennial Convention now in its forty-ninth sitting.

The members of the Woman's Auxiliary wondered among themselves about the amendment on the status of Deaconess which the House of Bishops changed from a canon reading, "Her office shall be vacated by marriage", to one "A Deaconess who marries shall not continue to exercise her office".

Two young Armenian girls, Vavrtoohi Hoosepian and Gulunia Kehyiaan who, with their American hostess, Miss Nancy Emhardt, are in Washington for the Episcopalian Convention, had an excellent birds-eye view of the Capital City, when friends piloted them in a short airplane ride. Miss Emhardt is the daughter of Dr. W. C. Emhardt, of the Ecclesiastical Relations Committee of the Forty-ninth Triennial Convention.

J. T. W.

## CONVENTION NOTES

One pathetic figure at the Convention is former Bishop James Montgomery Brown, of Arkansas, deposed three years ago for publishing heretical books. He is seventy-three years old, his face is benevolent and impressive and he yet wears the garb of a bishop, claiming to have been given that office in the "Old Catholic" Church, which in this country hardly has tangible existence. At the Convention at New Orleans three years ago he was more or less conspicuous and the reporter for The Southern Churchman described him as suffering from morbid craving for publicity. Evidently he has not recovered from that malady. He came to Washington provided with pictures and sketches of himself for the newspapers and told the reporters of his purpose to partake of the Holy Communion at Epiphany Church and afterward to lecture on communism in conjunction with W. Z. Foster, socialist, or communist agitator and general foe of all government. The former bishop is reported as attending the meetings of the House of Bishops, occupying a back seat and, thus far, making no demonstrations.

At the annual birthday thank offering at Epiphany Church October 14, it was announced that children of Episcopal Sunday Schools have contributed for Church work in the last three years over $1,600,000. At the service at Epiphany the offering was $32,386, which was $10,000 in excess of the offering of three years ago. This gift was begun nine years ago and the first amounted to $8,000. It is contributed by children in pennies, nickels or dimes in number equal to their years. In 1925 the offering was used for a school in Liberia. In 1922 it went for a steam launch for the Bishop of Alaska. This year it will go for mission work in Mexico and in 1931 it will build a children's ward for St. Luke's Hospital, Tokyo, Japan.

Dr. Larkin W. Glazebrook, of Washington, many years coroner of the District, who abandoned a lucrative practice to enlist in crusade and evangelizing work for the Church, is the son of Bishop Otis Glazebrook, who was in the Sunday-school class of the late John L. Williams at St. Mark's Church, Richmond. In his report, presented October 14, he said he had in seven months visited fifteen dioceses and addressed three diocesan conventions, sixty-three parish congregations and twenty-six business men's clubs, finding most cordial cooperation and sympathy with his work everywhere.

A picturesque ceremony followed the mass meeting at the Cathedral Close, Sunday, October 14, when in the Chapel of St. Joseph of Arimathea in Washington Chapel, the Presiding Bishop of the Church and six other Churchmen and women were invested with special crosses of honor by the Order of the Sangrael.

These crosses were awarded for "meritorious service to God and mankind" and others besides Bishop Murray, who were given them at the hands of the Rt. Rev. Edwin A. Penick, Bishop Coadjutor of North Carolina, were the Rt. Rev. C. H. Brent, Bishop of Western New York; the Rt. Rev. Peter T. Rowe, Bishop of Alaska; the Rev. J. O. S. Huntington, founder of the Order of the Holy Cross; Ralph Adams Cram, the architect; August Martyrn, founder of the House of Happiness, Scottsdale, Ala., and Edna Biller, head of the National Center for Devotion and Conference at Racine, Wis.

It is announced that gifts to the Cathedral at Washington in the last sixteen months amount to $2,300,000.

In his sermon at the great open-air service at the Cathedral Sunday afternoon, Bishop Gailor, of Tennessee, sounded a warning against the extreme modernists, when he said:

"The Church must be the aggressor. When it is on the defensive it is lost. When people or preachers seek to make the Church popular by explaining away her message, then the Church is done.

"The Church must fight away every error and every wrong. Religion is largely the inspiration of our art, music and architecture. It is religion that redeems our vulgar commonplaces.

"The one without religion paints a futile picture, writes a poor poem and lives vulgar days."

Under the new provisions of the constitution it will not be necessary to elect new bishops to succeed the four whose resignations have been accepted, coadjutors automatically taking the places of those resigning or missionary bishops being transferred to fill the vacancies. Bishop Coadjutor Acheson succeeds Bishop Brewster of Connecticut; Bishop Oldham succeeds Bishop Nelson of Albany; Suffragan Bishop Thomas replaces Bishop Kinsolving; Bishop Roberts of South Dakota, Bishop Thomas of Wyoming.

Plans for a memorial cathedral in Aberdeen, Scotland, to the memory of Bishop Samuel Seabury, America's first Episcopal bishop, were announced at the Convention. The Rt. Rev. John Gardner Murray, Presiding Bishop, and the National Council endorsed the project. It is planned to have the foundation cornerstone laid by Bishop Murray in 1930.. Bishop Seabury was elected in 1733. He was consecrated by Scotch bishops of the Church of England, who had declined to swear allegiance to the House of Hanover and, therefore, were independent of Parliament.

Chaplain to Buffalo Bill's Wild West Show is the proud boast of one of the attending bishops at this Triennial Convention. Bishop George W. Beecher was a great friend and admirer of Colonel Cody and when the Colonel took his Wild Westerners to Europe years ago Bishop Beecher proudly went along as chaplain for the outfit.

Bishop Peter Trimble Roe, of Alaska, uses an airplane in making pastoral calls, owing to the magnificent distances of his clerical territory. Dr. Grafton Burke, director of the Hudson Stuck Memorial Hospital, lives ten miles north of the Arctic Circle at Fort Yukon, Alaska. He is alone, except for his wife, and they, too, care for their flock by traveling hither and yon by air routes.

Time was when, during General Conventions of the American Episcopal Church, the populace turned to stare at clerics togged out in gaiters, knickerbockers, shovel hats and other appurtenances affected by the English clergy. But not a bishopric pair of legs or a single flat hat has appeared in the Forty-ninth Triennial General Convention at Washington. From the stiff plainness of the English-clad bishops the American clergy have departed apparently forever. There is virtually no limit, however, to number and variety of church vestments of the High Church clergy. At the opening service of the Convention at the Washington Cathedral many bishops and priests appeared in colorful ecclesiastical garments valued at several thousands of dollars each.

An interesting figure at the Episcopal Church Convention is the Rt. Rev. T. Momolu Gardiner, Bishop of Liberia. He is the son of a Mohammedan priest and a member of the Vai tribe. At the age of ten he came out of the African jungles, joined the Episcopal Church, was educated in St. John's Industrial School at Liberia, mastered the English language, rose steadily in Church ranks and now stands as Church leader of Africa.

# Family Department

**OCTOBER.**

1. Monday.
7. Eighteenth Sunday after Trinity.
14. Nineteenth Sunday after Trinity.
18. Thursday. S. Luke.
21. Twentieth Sunday after Trinity.
28. Twenty-first Sunday after Trinity.
SS. Simon and Jude.
31. Wednesday.

**COLLECT FOR TWENTY-FIRST SUNDAY AFTER TRINITY.**

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ Our Lord. Amen.

**COLLECT FOR ST. SIMON AND ST. JUDE'S DAY.**

O Almighty God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head cornerstone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ Our Lord. Amen.

**COLLECT FOR ALL SAINTS' DAY.**

O Almighty God, Who hast knit together Thine elect in one communion and fellowship in the mystical body of Thy Son Jesus Christ Our Lord; Grant us grace so to follow Thy blessed saints in all virtuous and godly living that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ Our Lord. Amen.

For The Southern Churchman.

**ON ALL SAINTS.**

Nell V. Mellichamp.

Why droop you here and mourn? Your sight is dim!
We dropped our burdens at the word of Him
Who knows our needs, but you are not alone,
We've crossed the threshold, but we are not gone.

Let worthier deeds be yours and truer faith,
A holier calm, and then—when death
With swift approach, shall challenge you to fear,
Smile bravely, for you know that we are here,

Watching to see your courage rising high;
To welcome you—when others say you die.

**Some Plain Answers to Your Questions.**

Like one of Helen's babies—I have forgotten which one—I have always had a perfect mania for "seeing the wheels go round." Be it the insides of a watch or the internals of an ocean liner, the unvarying precision with which well-made and beautifully kept machinery works holds for me an irresistible fascination. It was this which once prompted me to leave the cool comfort of a deck chair where ocean breezes fanned my brow and jeopardize my neck as well as my best suit of clothes by descending flight after flight of steep, slippery steel stair-cases to see just what it was that made the ship go.

It was a different world below from the world above. There was no sound of rushing water, no breeze to fan one's brow, only the interminable clanking and drumming and whirring of machinery, concentrating its full power into the thrust of two huge revolving shafts of steel; no tang of salt to the air down here—only hot and heavy and oily. My guide was one of the engineers, and he loved every screw and bolt in the works and called them all by their names. He knew nothing about the ship above the water line, but he knew everything about it below and he thought his was the best ship that ploughed the seven seas. Finally when our pilgrimage was over, I made as if to reward him for his trouble and thereby committed a terrible faux pas. "Oh, I couldn't do that," he said, "I'm on duty down here, and am glad to do whatever I can to make your trip enjoyable." From that time on I felt myself to be the guest of the engineer rather than the captain—who had never paid any attention to me anyhow.

"On duty." The words conjure up a picture. The picket on duty; the soldier in the trench; the captain on the bridge; the engineer in the hold; the Christian in the world. And it is of the latter that we speak. We are all living under orders, orders which we accepted when we promised obediently to keep God's holy will and commandments and to walk in the same all the days of our lives. Outstanding among these orders perhaps, is that great commission to carry the Gospel to every creature; to build up and strengthen the Kingdom of God on earth—here, there, and everywhere. The progress of the Kingdom should be uppermost in our minds at all times, but at this season of the year we are called upon to pledge anew of our resources, financial and spiritual. We have no new arguments to train upon you, even if that were necessary, you have heard them all a hundred times. We have no tartling and original reasons as to why the missionary work of the Church should receive your hearty support; you recognize this obligation as well as we, and have shown many times by your past actions that you not only recognize it but accept it. We only want to remind you of the fact that we are all still "on duty". Our task is not finished, our watch is not over, and it will not be until God calls us out of this world to join the great ranks of those who have gone before. And he who is on duty must be alive and alert at all times; watchful, wakeful, and vigilant; quick to see every need that arises; eager to respond to every demand that is made upon him; glad to discharge to his utmost whatever task comes to him along the line of his duty.

Especially do we need to be vigilant, for it is here that the greatest danger lies. The engineer does not go to sleep as soon as the vessel is well under way. His task has only begun; he must keep watch and see that the bearings are well oiled, adjustments properly made, and the highest possible efficiency maintained. Not for a moment can he leave his post while he is supposed to be "on duty". Our task is not over simply because we happen to have been won over to the cause of missions or the method by which this Church seeks to promote the same. But we do need to be cautioned lest we grow neglectful of our responsibilities and lax in the performance of our duties. There is that tendency which we all feel at times to grow weary of well-doing; to feel just a little bored by the steady recurrence of the same old duties; oft-repeated phrases lose their effect and we even feel something akin to impatience at the renewed pressure—which after all is the same old pressure—that is brought to bear upon us. We grow careless and pathetic while on duty and that will never do.

This is a danger to which we of the clergy are especially susceptible. We have done this thing so many times that it takes on the nature of dull routine. It has been difficult perhaps to retain that freshness of vision that was ours in those early days of re-awakening to our responsibilities for the church's missionary work. Details that were once regarded as a vital part of the program seem not so important now. We are tempted to grow careless in the matter of preparation and education—not because of any diminishing interest in the work but because of a growing feeling that it is no longer necessary to bother with the same old details year after year. The canvass is the thing. Just because our parish machinery seems to run so smoothly and just because our past canvasses have been so successful, we are too apt to feel that the whole affair is one that will get along without any special effort on our part. All that is necessary is to see that the canvassers go out Sunday afternoon at the appointed time. It has grown to be such a simple matter, we wonder why the Church continues to make such an event of it. Just routine. But the engineer on duty knows that he cannot afford to grow lax or things will begin to go wrong. It is only because he is ever watchful of the "little" things that the ship goes serenely on its way. The rector, no less than the engineer, should not allow himself to take his job too casually. Too much depends upon him.

And the people in the pews—are they not in danger of the same condemnation? "Oh, it's the same old thing," they exclaim, "why doesn't he tell us something new?" Why must they work under such preasure year after year? They've done mighty well; why can't they let up a bit? Have a little breathing spell, as it were. Need they give quite so much? There's that payment on the new car; and coal bills have a way of bearing down upon us about the first of December. Or if it isn't a car or the coal, it's something else. "Things are not going so well with me just now; possibly next year."

And the canvassers—why need they be drilled in their duties again and again, just as if they were children? And why such a bother about seeing everybody? That was all right the first few years, but everybody knows about this thing now; why not simply mail the cards out? Or possibly pass them out on Sunday. And what's the use of seeing Mr. Blank again? He's been visited every year and never gives anything; he doesn't believe in missions and he won't give anything to the parish as long as the choir sings the "Amens". "And what do you think? The rector even wants to have a supper for us again this year!"

And the vestries. We've got the finest lot of vestries in the whole Church but many of them have got some rather heavy loads to carry. There's that debt they've been trying to pay off for the last five years. And here's a new church that must be paid for somehow. A new

furnace, a leaky roof—and the walls need paint. Why does everything seem to come at once? And why is Bishop Jett so interested in the Southwest anyhow? "Besides, they expect too much of us, ours is not a strong parish and conditions here are peculiar. Our rector is a nice sort but he hasn't much business sense. He keeps on pushing this Nation-Wide campaign business, insisting that we pay our quota when we can't even pay our honest debts. Just let us get on our feet again, then he can talk missions all he wants to—and we'll back him up, too."

Well, the laity are under orders, too. They also are "on duty". And when one is on duty, the King's business must come first. He trusts us; He believes that we will serve Him faithfully; and because He trusts us and believes in us, we must not fail Him. This thing of sitting at ease in Zion will not do. Human lives and souls are dependent upon our watchfulness. There are those who are waiting to know Christ, but can never know Him except as we bring Him to them. We are on duty for the Master and we must not faint nor grow weary; must not become lax, careless, indifferent. The engineer will go down with his ship rather than desert his post. Our faithfulness in the coming crisis will avert disaster and bring to the Church we love a "sufficient success upon earth".—Rev. Carleton Barnwell, In Southwestern Episcopalian.

### The Profession of Christianity.

We can all remember when as small children we chose some position that we wanted to hold when we grew up. Usually it was one that called for the wearing of some sort of uniform. All positions had the same value. It was merely a matter of which one appealed to us most. When we grew up other questions had to be considered than mere attractiveness. The matter of appriateness arose. The questions of opportunity and natural ability had to be considered. The problem became what is the best that I have the opportunity to be with my particular natural abilities. In our various walks of life many are still striving for this goal.

Let us leave the purely secular field and look upon ourselves simply as creatures of God living in a world created by Him. What is the best that I can be now? Before John Baptist announced that the Christ was in the world and would soon be known, men realized through the prophets that the goal of man on earth had not been fulfilled nor would be until a Christ should come. But now that Christ would be here what could men be now? The other St. John who wrote the gospel put it this way: As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. What a great opportunity is now offered to man. He has the power to become a son of God by receiving Him and believing in Him. Can any one think of a higher profession than that of being a son of God, not merely by creation but by having the Spirit of God within ourselves? St. Paul spoke of this great profession of sonship to Almighty God in his letter to those faithful disciples in Galatia when he said, Because ye are sons. God hath sent forth the Spirit of His Son into your hearts. Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ.

To live any profession fully is to meet difficult problems, but one thing is certain; that any profession worth while having is worthy of a vigorous life on the part of him who follows it. A lawyer is of no practical value to his community nor to himself, therefore not worthy of his profession, if he merely knows and accepts law and never uses his knowledge and experience to the advantage of others. We also note that St. John did not say that by receiving and believing in Christ's name we become sons of God, but that we are given power to become the sons of God. We have been given the equipment to work with but we must use it ourselves and we ought to use it vigorously. A vigorous life is never closed in but is continually boiling over with enthusiasm. Does our profession of Christianity boil over with enthusiasm? One of primary qualities of Christianity (primary because it was in Christ and His disciples and with it Christianity would not live, is to share it with some one else. If we have found the Christ, if we have found the Way to eternal life in the presence and peace of God, how can we keep it to ourselves? We can't if we are living a healthy, boiling-over-with-enthusiasm Christian profession. May the vigorous life be ours and may it be our ambition to serve loyally as sons of God according to our abilities.—Exchange.

### "IN OUR DAY OF THANKSGIVING ONE PSALM LET US OFFER."

In our day of thanksgiving one psalm let us offer,
For the Saints who before us have found their reward:
When the cords of our love broke asunder, we sorrowed,
But now we rejoice that they rest in the Lord.

In the morning of life, and at noon, and at even,
He called them away from our worship below;
But not till His love, at the font and the altar,
Had girt them with grace for the way they should go.

These stone that have echoed their praises are holy,
And dear is the ground where their feet have once trod;
Yet here they confessed they were strangers and pilgrims,
And still they were seeking the city of God.

Sing praise, then, for all who here sought and here found Him,
Whose journey is ended, whose perils are past;
They believed in the Light; and its glory is round them,
Where the clouds of earth's sorrow are lifted at last.
—Used by the G. F. S. of England.

### The Fellowship of the Saints.

One of the greatest things that Jesus came to do, and did, was to build a fellowship based on love. He set this up in the midst of the world as an object lesson for all. This fellowship of Christians cast its rays of joy and new hope out into a dark world.

Surely, the world needed that kind of a fellowship, and Jesus set Himself to build it. He took men who had the usual selfish individualities and began to train them in His school for fellowship. Slowly they began to see and understand. After giving them frequent instruction, He said: "These things I command you, that ye love one another." One of them failed, but the eleven so caught the idea that that early Christian Fellowship was the wonder of the age.

This is what the Church of Jesus Christ should be today. The kindly spirit of Christian love should permeate its whole group. If it did, it would be invincible. Let us who are in its membership ask ourselves whether we have entered into its mystic fellowship. Have we become one of a group of real friends in Christ Jesus? Do we talk like those who love?

What a tragedy when the Church of Jesus Christ is rent by dissensions and strife, when its differences become the sport of the world! What a redemptive and healing influence it is amid the currents of hate and selfishness and evil of the world, when its people can exemplify the fellowship that is possible in our Master.—Christian Sun.

### The Shame of the Church.

Can we regard the distracted and divided state of Christendom without hiding our heads in shame? When we think of the Church—which He prayed "might be one as we are one"—split into as many sects as there are days in the year, can we calmly go on as if all is well? Do not let us lull ourselves to sleep with the thought that it is no concern of ours. It does vitally concern every one of us. We shall be judged not by our membership of th s Church or that, not by the number of services we attend or the prayers we offer, not for our zeal in contending for a faith which has proved itself powerless to transform our lives. The Rev. H. R. L. Sheppard puts the matter in his own forceful way, when he declares: "The better mind of the nation cares little or nothing for the niceties of ecclesiastical order—it does not care for Christ. It is tired of the barriers that the Churches have built, not against anti-Christ, but against each other. Sometimes we do seem to bind His arms to His side with our contentions and controversies that are entirely irrelevant to the Gospel of Christ, that the Lord Himself cannot stretch out His hand to heal the wounds of His people. . . . The propaganda of Christianity is as simple as this: 'Follow me.' 'Go and do thou likewise.' "—Church of England Newspaper.

### The Church and the American Farmer.

If the American farmer slowly sinks into peasantry, through national unconcern; if the rural church sinks and goes down with him; it will be due, in my estimation, to the sickness of the American Church; it will be a case of national decline due to the temporary eclipse of religion. It will not be at base a case of bad economics or bad politics. The aristocratic superiorities of a dozen righteousness cults will have brought on the doom.

I shall not live to see the new day for the rural church; but that new day will come. I do not believe the American farmer will sink into peasantry. I believe a prophet will arise who, warming all hearts and bringing to the point of ignition the dormant love of men for men, for just plain men, will build upon the facts of this generation and upon the insight of this intellectual era—and the rural church will rise to distinction. I do not expect to see with my own eyes your sects and mine—all very haughty cults indeed—joining their resources under a single battle cry against the devil; but I do not doubt for a single instant that it will one day come.—C. J. Galpin, U. S. Dept. Agriculture.

# For the Young Folks

### PILGRIMAGE.

I am a man on pilgrimage,
  Then stay me not,
E're even though the tempest rage,
  I must be brought
Where angel forms my dreams engage.

If I be lightly robed, forbear
  To tease my lot,
I have a tryst most holy there
  With anguish fraught,
And souls their virtues nobly wear.

If rough the road, no pity pour
  Upon my head,
The heart will find a friendly door
  Divinely led.
And never stand for long before.

Say not—it is a lonely way,
  Could you but see
I have a Comrade close each day,
  More dear to me
For that He promises to stay.

Remind me not of what I lose
  This way to go.
The heart hath better store to choose,
  Though less to show
And life is richer to refuse.

I am a man on pilgrimage
  By vale or street,
And envy none his lurid stage
  Where shadows meet
I have a tryst with saint and sage.

—Robert MacGowan.

### Ida's Hallowe'en.

Ida's little face was very, very sober, as she needed raisins for the cake Aunt Martha was making. It was Ida's birthday. She was just eight years old.

Ida was to have had a birthday party—her very first party, but the measles had come next door, and mamma had sent her out in the country to Aunt Martha's, so that she might not catch them instead.

She was trying hard to be brave about losing her birthday party, and not let kind Aunt Martha know how disappointed she was, because that would make her feel badly, but she just could not smile.

"Why, if there isn't Willie Brown with a Jack o' Lantern," said Aunt Martha, as she glanced out of the window in front of which she was beating eggs. "It must be Hallowe'en."

"What is Hallowe'en," asked Ida, in a voice she tried to make sound interested.

"Long ago witches were supposed to ride out on broomsticks with black cats on their shoulders, and all sorts of creepy, spooky things were thought to happen on the night of October 31," replied Aunt Martha. "Of course, we know better now, but young people like the fun of having Hallowe'en parties and playing fortune telling games and relating ghost stories. How would you like to have one?"

"Oh, oh, I should love it," exclaimed Ida, her eyes shining.

The party, itself was not a large one. Willie and Susie and Alice Brown, who lived near, were invited. Of course, Miss Warren, the school teacher, and Uncle John and Cousin Jack, and herself.

When they sat down to supper there right in front of Ida's place at the table was the cake Aunt Martha had baked that morning, all frosted, and with eight tiny candles burning upon it.

"How did you know it was my birthday?" gasped Ida, her face all aglow with delightful surprise.

Later, when Ida had cut the cake, and Miss Warren, who sat beside her, had helped every one to a generous piece, Ida was amazed to find a lovely gold ring, such as she had wanted for ever so long, and which fitted her perfectly, in her piece of cake. It seemed very strange things could happen on Hallowe'en.

Then Aunt Martha told them to each lift up the nearest shock of corn and take what was beneath it, which proved to be a large gilded English walnut shell, inside on a slip of paper was written a Hallowe'en fortune—a good wish for every one.

After the fortunes had all been read, Uncle John took the pumpkin Jack o' Lantern, and set it before Ida, telling her to look inside and see what it contained.

Inside she found a box of paints, a pretty handkerchief and a bottle of perfume—all birthday gifts.

After that all the lights were put out except the candles in the Jack o' Lanterns, and the older people told stories of Hallowe'en parties which they had attended when they were young, and the funny pranks they had played.

"I shall never forget that Hallowe'en comes the same day as my birthday," sighed Ida in happy content, when the birthday party was over.—Effie Stevens, in The Child's Hour.

### Matches Are Poor Playthings.

Jimmy liked to play with matches. Of course he knew he should not do so, and many, many times he had been forbidden by his mother. But whenever he had a chance he would sneak off alone somewhere and burn pieces of paper or sticks.

Two or three times he burned his own fingers and had dreadful blisters on them. Just as soon as they healed he seemed to forget all about the pain and would strike matches again at the first chance he got.

'Some of these days you'll set fire to the house," said his sister Dot.

"No, I won't either," said Jimmy, who thought he knew more than a girl.

One afternoon, when every one had gone out, Jimmy found some Chinese punk.

"I guess I'll light a piece!" he said to himself. Rags, his pet dog, jumped about when he saw the flame. He barked and barked, seeming to know that Jimmy was doing something he ought not to do.

The garage was the first place he saw. He and the dog entered, closing the door after them. Of course, nobody with any sense would go into a garage with a handful of blazing punk. But Jimmy never stopped to think of anything but hiding because he had disobeyed mother.

In his excitement and haste he dropped the punk to the oily floor. It did not take long for the whole building to become a mass of flames. There in the corner, too frightened to move, huddled Jimmy and Rags.

When the firemen had dragged the two culprits from their corner, they were both in a pretty bad way.

"Where's Rags? Is he hurt?" the boy asked over and over.

"Yes, he's dreadfully burned—hasn't a speck of hair left!" replied mother.

"All because of me!" wailed Jimmy. "Oh, mother, if only Rags gets better, I'll never, never touch matches to play with again." He did not seem to mind his own pain, but worried about the dog.

At last they both got well, and Rags went over to lick Jimmy's hand as though to say: "I forgive you."

"Well, Rags, I know now that fire isn't a safe playmate."

And Rags' wagging tail meant: "Yes, I know it."—Exchange.

### "Mike."

He was small and black, with a white vest and four white feet. His head and ears were rather long, eyes very bright, and his strong, deep-chester little body was "coupled up like a Cadillac. Built for strength," grown folks said, but his small boy friends knew that he could "run like greased lightning."

Brother had brought him to Billy on his last visit home, and the two little boys were great friends and chums, sharing everything except their beds. Mother drew the line there.

Billy liked to play ball, and so did Mike. He was a splendid "fielder", and more fun than all the boys put together. When they failed to catch a "fly" or "grounder", Mike flew after it, seized it in his mouth and then the real fun began.

First he would lie down with the ball between his front feet, and half close his eyes, just as if he was going to take a nap, but he was watching the boys all the time, and all the muscles in his strong little body were ready for him to spring up and run as soon as the boys came near.

They would form a circle around him and try to close up gradually, so that he could not escape between them. But it was no use. He would let them get almost to him, and then dart away, right between them, and the chase was on.

Around and around, darting in and out among them, he ran with the ball in his mouth, bright eyes dancing and long ears flapping, while the boys, laughing, shouting, scolding, ran after him, until they all fell on the grass, tired, hot and happy. And then how they petted the panting little mischief-maker, as he came up, and laid the ball on the grass at his proud little master's feet.

"Billy, he sure is some runner," they all agree, as they roll on the grass, resting and cooling off before starting to play another game.

Mike loved the boys and liked to play with them, because they were kind to him and did not treat him badly. When dogs are mean somebody else has been mean first. When they are good, somebody else has been good first. —Exchange.

### How Ted Became Happy.

Teddy had everything a little boy could wish—a pair of skates, a roller coaster, a play automobile and other toys, yet he wasn't happy.

Once he was even cross with Mother, dear, which made him feel unhappier than ever.

One day he was walking down the road and he came to some ants working on a hill.

"Are you happy, little ants?" he said.

"Happy! why of course we are!" said the ants. "We are too busy to be anything else."

Teddy walked on a little farther and

came to a mother cat and five kittens.

"Are you happy, Mrs. Catums?" asked Teddy.

"Surely I am happy with these babies to take care of. They keep me busy all day long," she said, as she washed one kitten's face with a pink tongue.

A little squirrel ran across the road.

"Wait a minute, Mr. Squirrel! Tell me, are you happy?"

"I have only a second to talk," replied the squirrel. "I am busy putting away my winter nuts. Indeed, I am happy and busy all day long."

Teddy ran along home, and there was mother, out sweeping leaves from the walk.

"Are you happy, mother?" said Teddy.

"Certainly," said mother, smiling, "busy and happy. And if I didn't have to sweep the leaves off I'd make an apple dumpling for dinner."

"I'll sweep them off," shouted Teddy, and he seized the broom and went to work helping mother, the busiest and happiest little boy in town.—Cradle Roll Home.

### HE PASSED THAT WAY.

There was a fickle wind upon the hills,
A keen blue cold, a moon with flying clouds.
The shepherd wrapped him in his padded coat,
And shivered while the wind raced round the lake.
'Twas hard to think of anything but self
And of his fingers aching with the chill.
The jostling sheep pushed up against the fold.

But that way came a man with tender face.
He stooped and lifted up the littlest lamb,
And tucked it in his coat away from wind.
He paused to talk a while of stars and sheep,
Then laid the woolly thing within the fold.

He passed and went down toward Capernaum.
The shepherd turned to tend his sheep again.
But all the wind was still upon the hill,
And sweet warmth seem to soften all the cold.

—Selected.

### Ted's Loyalty.

A violent snowstorm which lasted all night and far into the next day had made the streets and sidewalks almost impassable, and the strong wind that had heaped the snow into drifts kept on blowing after the feathery flakes had ceased falling. From the snug warmth of the living room the outer world looked very wintry, and Ted's mother protested as he made ready to go for his papers.

"Ted! You're not going out on your route this stormy afternoon? Your customers won't be expecting you a day like this. It's not as though you were grown up, you know."

Ted turned in surprise at her protest. "Why, Mamma," he said, "of course I'll have to go! Folks will be expecting me, because, you see, this is my job."

Mrs. Crosby looked deep into her boy's earnest face, then said quietly, "Forgive me, Ted. You are right. It is your job and you must attend to it."

A few minutes later she stood at the window and watched Ted as he wallowed through the big drifts on the corner.

"I hate to see him go out into such a storm, but I'm glad that he has such a strong sense of responsibility," she thought.

Ted came home wet through, but happy.

"Just think, Mother, at the Grosvenor house, Mr. Grosvenor came to the door himself. He said he didn't think I'd get around with the paper, and that I was a plucky boy to come through such a storm. I told him I had to, because it was my job, and he laughed and looked kind of funny. And he gave me ten cents so I could take the car home when I was through. But I didn't; I walked all the way, so I have the dime for something else."

The master of the Grosvenor house did look "kind of funny" as he returned to his library after his few words with Ted. A friend sat waiting for him there, and the two had been discussing for some time the course that Mr. Grosvenor ought to take in regard to a bad tangle that had developed in the business from which he was just retiring after a presidency of several years.

"I think you would be very foolish to load that upon yourself Grosvenor," his friend argued earnestly. "It is nothing that you were personally responsible for, and if you wait to straighten it out, you will have to postpone your trip to California at least a month, and perhaps two. Let the fellows who caused the mix-up straighten it out."

Mr. Grosvenor regarded him thoughtfully. "I had almost brought myself to look at it from your point of view, Cummings. But, and I suppose you'll laugh at me when I tell you that youngster who brought my paper just now somehow gave me a new light on it. I thought he was a pretty plucky fellow to get out in such a storm and told him so, but he wasn't keen about compliments—said of course he had to, because it was 'his job'. I tell you, Cummings, the more I think about this matter, the more I feel that it is my job. I'm not to blame personally for the tangle, but it happened during my term as president, and I feel responsible. I'm better prepared to straighten it out than anybody else, and if I take hold of it, I shall feel more comfortable about certain innocent people who have accidentally got mixed up in the affair. I've been trying to dodge it, Cummings, but there's no doubt at all that it is my place to do it, and I'm going at it."

On his toilsome way home, John Cummings turned over in his mind the conversation of the afternoon.

"I guess Grosvenor was right. I tried to argue against him, because I hated to see him disappointed in his California trip, but after all, it is his job, and there will be several people who will be greatly relieved to see him take hold of it."

At home he found a letter awaiting him, over which he knit his brows.

"Another letter from the trustees of Fairoaks College," he explained to his wife. "They still urge me to accept the presidency of the college."

"It's not a question to be decided lightly, John," his wife said slowly. "It will mean hard work, for you know as well as I do how run down the college is. It will take you away from your friends, and from the advantages that we have in a city of this size. It will put you back into the harness at a time of life when you should be having more leisure for enjoyment."

Her husband looked up at her smilingly. "All very true, my dear. But I can't help feeling, somehow, it would be wrong for me to try to dodge it."

"I believe you are right, John," his wife said with kindling enthusiasm, when he had told her the story of Ted's loyalty to his job, and of how his friend Grosvenor had been influenced by it. "I am sure you can do a great work for Fairoaks College, and I'm not going to make any more objections."

John Cummings laughed softly. "Funny," he said, "how that plucky youngster this afternoon has influenced Grosvenor and me in two rather important decisions!"—Christian Observer.

### THE PRINCESS AT CORNWALL.

Sir Lie Flat, Sir Sit Straight, Sir Stand Tall
Were three knights who once lived in Cornwall.
One good knight, I think it was Lie Flat,
Had "Teaching" inscribed on the door mat.
Next day, when they'd all gone but Sit Straight,
The King's carriage rolled up in great state.
"Sir Sit Straight," the King said, "do you guess
You Knights could instruct our dear Princess?"
Amazed, the good Sit Straight declared that
The Knights could not spin, sew nor yet tat.
"Her highness can shame all beholders,
With seams; but you should see her shoulders;
Her chest, too," the King said, "is hollow;
I wish she would your teaching follow."
Sir Lie Flat, Sir Sit Straight, Sir Stand Tall
Made room for Her Highness in Cornwall.
Sir Sit Straight encouraged her backbone
To stiffen as straight as the King's throne.
"Two pillows, you can't have," said Lie Flat.
"'Tis only the movies allow that.'
Sir Stand Tall had her puff her chest out,
Her shoulders push backl ike a Girl Scout.
When she was again by the King seen,
She carried herself like a real queen.
But: Children need not go to Cornwall,
To lie flat, to sit straight, to stand tall.

—Hygeia.

### IN FAR JAPAN.

The boys and girls in far Japan
Live in a lovely land,
Their dress is queer, their talk I fear
You would not understand.

Small baby tied on sister's back
Goes out with her to play.
She tumbles down and hits his crown
Then loves the hurt away.

Now, boys and girls in every land
Though talk and dress and game,
May differ, yet their little hearts
Are very much the same.

Through their good schools they're growing wise;
Their games will make them strong;
But without God they'll never know
The glad redemption song.

For they know not the love of God
Nor how our Saviour said:
"Let little children come to me:
My lambs you will have fed."

So, children, you who know so well
The love of God to man,
Should work and pray and send the news
To children in Japan.

—Mary Wilson Buchanan.

Christianity is not worth the snap of your finger, brotherhood is a fiction, sonship with the Eternal is a myth, unless it makes men love men. To put the matter more concretely, unless you and I love men and do by them as we would that they should do by us, we are not the sons of God.—Alexander Lewis.

God can find a safe refuge for His servants in most unlikely circumstances; and when faith seems to fail, when most we might have expected it, God will show that He has His own where least we would look for them.—Dr. Edersheim.

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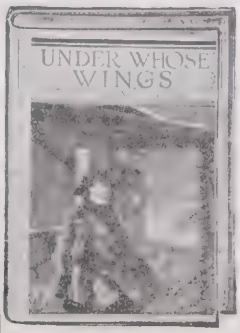
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## Death

**BLACKSTONE:** Entered into life eternal, September 29, 1928, THOMAS WISE BLACKSTONE, JR., son of Thos W. and Sarah P. W. Blackstone, aged thirty-three years. Funeral from St. James Church, Accomack Court House, Virginia, Monday, October 1, at 11 A. M.

**MISS MARIETTA WISE.**

Entered into life eternal on June 23, 1928, at her old home, "Woodbourne", Accomack, Virginia, that she loved so dearly, MARIETTA WISE, only child of Capt. George D. Wise and Marietta Atkinson.

Endowed by God with a rare intellect and a beautiful voice, she attracted to her young and old, and gave to those left in her care an unselfish devotion seldom seen. From her warm, generous heart love fell like God's sunshine.

It is therefore Resolved by the Woman's Auxiliary of St. James Chuch, that while by the death of this beloved woman our hearts sorrow, yet we rejoice in the memory of a faithful friend whose personal charm and loving kindness were bountiful and never failing.

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## SOUTH CAROLINA.

At the recent diocesan convention of South Carolina, at Florence, the executive departments for the current year were organized, with the Rev. A. S. Thomas, Chairman of Missions, and two clerical and two lay associates on the committee; department of Religious Education, with the Rev. H. W. Starr, Chairman, and two clerical and three lay associates, two of them women; Christian Social Service, the Rev. O. T. Porcher, Chairman, one clerical associate, one layman, one doctor and Miss Emma McCabe, of Beaufort; Finance, William Godrey, Chairman, and four laymen; Publicity, the Rev. S. Cary Beckwith, Chairman, one clerical and three women associates; Field Department, O. T. Waring Chairman, with three clerical associates, two laymen and two women.

### The Council of Colored Churchmen.

The nineteenth annual council of Colored Churchmen of the Diocese of South Carolina convened at Calvary Church, Charleston, Thursday evening, September 27, at 8:15 P. M.

The opening service was a special meeting of Colored Woman's Auriliary of the diocese. The rector of the parish, Archdeacon Baskervill, assited by the Rev. C. A. Harrison and Lay Reader W. H. Sinkler, read the service. The Rev. W. B. Crittenden, D. D., General Secretary, preached the sermon.

The morning service of the twenty-eighth was a memorial service for the late Rt. Rev. W. A. Guerry, D. D., Bishop of South Carolina, and celebration of the Holy Communion. The preacher and celebrant for this service was the Bishop-elect, the Rev. A. S. Thomas, rector of St. Michael's Church, who preached a beautiful and instructive sermon, and paid touching tribute to our beloved Bishop.

Present at this service were two sons of the late bishop, the Rev. Sumner Guerry and Mr. Edward Guerry. A letter was received from Mrs. Guerry regretting her inability to be present on account of illness, and also from the Rev. Moultrie Guerry expressing his regrets at not being able to be present, on account of a previous engagement.

In the afternoon, Archdeacon Baskervill in his report gave a full survey of the Colored work in the diocese, showing the substantial spiritual and material progress made in the work in recent years under the administration of the late Bishop Guerry.

The council was well attended, all things being considered, some of its members having been detained by the prevailing high water.

The discussions were very helpful and especially is this true as to the address of Dr. R. S. Wilkinson on "Bricks Without Straw".

It was to be noted that the laymen entered more largely into the discussions than formerly, a fact which is very gratifying.

Of course, the women of the Woman's Auxiliary had a splendid meeting, in which they made plans for their future activities.

The Council was splendidly entertained by the members of Calvary Church and their friends.

**(Rev.) C. A. Harrison, Sec.**

## PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.

Another special convention of the Diocese of Pennsylvania, for the purpose of electing a bishop coadjutor, has been called for Tuesday, December 18, in Holy Trinity Church, Philadelphia, by Bishop Garland.

The call for this convention was made necessary by the refusal of Bishop Edward M. Cross, of Spokane, to accept the election as coadjutor, following a special convention called for that purpose, which met October 2.

**R. R. W.**

## Personal Notes

The Rev. B. M. Lockey, of St. Saviour's Church, Raleigh, N. C., has accepted a call to be rector in charge of St. James' Parish, Lenoir, N. C., to take effect November 15.

### ORDINATIONS.

In Holy Trinity Church, Spokane, Wash., September 26, Donald Glazebrook was ordained deacon by the Rt. Rev. E. M. Cross. The candidate was presented by the Rev. J. A. Palmer. The Rev. E. R. Allman preached the sermon. Mr. Glazebrook will be in charge of Sunnyside and Prasser Missions, Washington. His address will be Sunnyside, Wash.

On the Sevententh Sunday after Trinity, September 30, 1928, the Rt. Rev. James M. Maxon, D. D., Bishop Coadjutor of Tennessee, advanced to the priesthood the **Rev. Lyle George Kilvington,** assistant at St. Paul's, presented by the Rev. Charles T. Wright, D. D., rector of Grace Church, Memphis; the **Rev. Charles Boyd Romaine,** in charge of St. Paul's Church, Franklin, and Grace Church, Spring Hill, presented by the Rev. Charles L. Wells, Ph. D., Dean of the Sewanee Theological School; and the **Rev. Robert Wayne Jackson,** in charge of St. Peter's Church, Nashville, presented by the Rev. Erle H. Merriman, D. D., professor in the DuBose Memorial School. The sermon was by the Rev. Edmund P. Dandridge, D. D., rector of Christ Church, Nashville. The Rev. James R. Sharp, Secretary of the Diocese, served as chaplain to the Bishop. The Preface to the Ordinal was read by the Rev. R. M. Kirkland, of the Sewanee Theological School, the Call to the Priesthood by the Rev. Ralph J. Kendall, of Eutaw, Ala., the Litany by the Rev. James R. Helms, vicar of Thankful Memorial Church, St. Elmo, the Epistle by the Rev. Mercer P. Logan, D. D., Dean of the DuBose Memorial School, and the Gospel by the Rev. Oliver J. Hart, D. D., rector of St. Paul's Church, Chattanooga. All the priests named, with the Rev. Arthur G. Wilson, rector of Christ Church, Chattanooga, united in the Imposition of Hands.

On Saturday morning, October 6, at St. John's Church, Boonton, N. J., the Rev. L. Harold Hinrichs was advanced to the priesthood by Bishop Stearly. Mr. Hinrichs was presented by the Rev.

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George P. Dougherty, of Christ Church, Bloomfield, and Glen Ridge. The sermon was preached by the Rev. Charles W. Popham, rector of Grace Church, Rutherford. The Rev. Carolus R. Webb, of the Church of the Incarnation, East Orange, read the Litany; and the Rev. James W. Van Ingen, the Epistle. The Gospel was read by the Rev. Dr. Charles H. Boynton, of the General Theological Seminary. Mr. Hinrichs has been appointed rector of St. John's Church.

The Rev. Newton Penberthy was advanced to the Priesthood by Bishop Stearly on the Eighteenth Sunday after Trinity at the Church of the Transfiguration, Woodcliff, N. J. He was presented by the Ven. Henry M. Ladd, Archdeacon of Paterson. The Rev. William F. Venables, of the House of Prayer, Newark, preached the sermon, and the Litany was said by the Rev. W. O. Leslie, Jr., Canon Missioner for Work among the Foreign Born in the diocese. The Preface to the Ordinal was read by the Rev. James W. Van Ingen, Registrar. All of these clergymen united in the Laying on of Hands. Mr. Penberthy takes charge of the work at the Church of the Transfiguration, Woodcliff.

### A HYMN FOR THE RURAL CHURCH.

(Written for the Rural Life Department of the Massachusetts Federation of Churches, Tune "Duke Street" or "Gratitude".)

O Thou Who workest hitherto
Through sun and rain, in flock or tree,
We sow and reap and plow anew,
Rejoicing thus to work with Thee.

We meet Thee in our fertile fields.
We see Thee in the brooding sky;
Thou givest what our tillage yields;
Our happy homes reveal Thee nigh.

O Thou Whose rest is evermore,
Transcending all that Thou hast made,
We, on our day of rest, adore
And feel Thy presence, unafraid!

Our hearts respond to throbbing bell;
Our souls rise like the eager spire;
We gather in these walls to tell
Thy boundless love, our deep desire.

Like Him Who in unselfish toil
Revealed on earth the life divine,
May we revere the very soil,
And serve in love each child of Thine!

With Thee Who openest Thy hand
To satisfy all living things,
We feed the cities of our land;
Their rivers have with us their springs.

Redeem our rural life from care,
From blindness to its mission high!
May all who sow plow first with prayer!
May all who harvest know Thee nigh!

—Edward T. Root.

Through the gates of forgiveness we enter a new world, out from darkness into light, out from coldness into warmth, out from evil into good, out from indifference into Love, out from the illusion into the Real.—Richard Whitwell.

Every piece of work which is not as good as you can make it, in which you have palmed off imperfect, meagerly thought, niggardly in execution, upon mankind; every hasty or slovenly performance should rise up against you in the court of your own heart and condemn you for a thief.—R. L. Stevenson.


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# Southern Churchman

DOMINUS FRUSTRA ISIN 1835

Vol. 93. RICHMOND, VA., NOVEMBER 3, 1928. No. 44.

## PRAYER AND COMMON SENSE

There is much in the Bible about people who do not pray with common sense. Our Lord spoke of hypocrites and heathen, who prayed without good judgment. To pray wisely we must pray in the light of the teaching of the Word of God.

I.

It is common sense to make sure that we are true disciples of Jesus Christ. The first thing for one to do, who would prevail in prayer, is to come to Jesus, in faith, receiving Him as SAVIOUR and LORD. To be in CHRIST is the foundation of all true prayer.

II.

It is common sense to observe the conditions attached to the promises. For the strengthening of our faith we should think much on the promises and concentrate our attention on the conditions governing their fulfilment. The condition attached is a vital part of every promise. Knowing this, we must seek grace and strength from God to meet the condition.

III.

It is also common sense to depend, not upon the words of our prayers, but upon the sincere heart-desire of our prayers. Unquestionably thousands of prayers are offered that are not prayers at all. They are mere words. Those who thus "pray," if asked five minutes after what it was they prayed for, would be confused. Words, in the Bible sense, in a Christian sense, are not necessarily prayers. When George Muller prayed, as he frequently did, that the many hundreds of children in his orphanage might be clothed and have enough to eat, he knew what he was praying for. Thus definite all prayer should be. In the Scriptures emphasis is placed upon heart-desire. Jesus "answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me." They offered long prayers. "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." To His disciples Jesus said: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

It is, therefore, common sense to depend, not upon the words of our prayers, but upon the desire that is back of our words. Christian disciples who will survey their past prayer life are likely to discover that their answers have come when there was an eager heart-desire in their prayers. I do not recall any answer to prayer which I have had that has not sprung from a great desire of heart. A Kempis said, "Life touched by God turns its glance within." It does. When the Spirit of God is working, we search our own hearts and become less critical of other people. We become strong for self-examination. We judge ourselves. We scan our motives. We test our life by the One Perfect Life. We place no dependence upon prayers that are solely words. We give strict heed to the conditions which accompany God's promises.

IV.

Furthermore, it is common sense to consider beforehand what we intend to pray for. The more forethought and preparation of heart we put into our prayers, the better. George Muller took long periods of time to prepare himself for prayer. He would pray often before he would announce any contemplated plan of action. He first endeavored to make sure that the thing he intended praying for was according to the will of God. Through the Scripture he saw that he must prepare for prayer, and take time to discover the will of God. He acted upon the teaching of 1 John 5:14, "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us." Time spent in searching the Scripture and in prayerful meditation, that the will of God may be clearly known, will pay large dividends in answered prayers.

—*The Bible To-day.*

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| Earliest of Church Assemblages in America—A. B. Williams | 6 |
| We Believe That Thou Shalt Come —Kenneth Mackenzie | 7 |
| Rays of Light From God's Lamp— W. W. Rugh | 8 |
| Favorite Scripture Verses | 8 |
| Family Prayers—Collated by the Late John L. Williams | 9 |
| The Tinker of Bedford Jail—Bishop Warren A. Candler | 9 |
| General Convention Day by Day—A. B. Williams | 10 |
| Letters to the Editor | 11 |
| The Twenty-second Sunday After Trinity—Berkeley Minor | 12 |
| Bishop Kinsolving of Texas Dies | 13 |
| Bishop LaMothe of Honolulu Dies | 13 |
| The Pastoral Letter | 14 |
| Book Reviews | 15 |
| Family Department | 16 |
| Children's Department | 18 |
| Church Intelligence | 22 |
| Personal Notes | 23 |



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## Thoughts For the Thoughtful

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"If you are a lighthouse you will not need a whistle."

Christian character is a living thing. Everything that is Christian is alive. And the indispensable sign of life is growth.

The best translation of the Bible is its translation into life.

How we use the Lord's Day and how we relate ourselves to His Church are searching questions concerning our loyalty to Jesus Christ.—Rev. Wm. Porkess.

The high that proved too high, the heroic for earth too hard
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once: we shall hear it by and by.
—Browning.

"Once let God be set forth as He is in Christ, and the life with Him in Christ pictured in its fullness, no man can fail to hear the good news for himself, and for every group to which he belongs. God seen in Christ must in a world like ours be a struggler battling and toiling for His heart's desire; a sufferer pained and thwarted by the selfishness and wrong of His children; a comrade who needs friends and gives Himself to them that in fellowship they may rear the city of His and their hope and faith."

Do not look forward to the changes and chances of this life in fear; rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them. He has kept you hitherto. Do you but hold fast to his dear hand, and He will lead you safely through all things; and, when you cannot stand, He will bear you in His arms. Do not look forward to what may happen tomorrow. Our Father will either shield you from suffering or He will give you strength to bear it.—Francis de Sales.

Dr. MacInnis says: "When we succeed in changing men's thoughts they soon find a way to change their world. That is why Christ began His work by challenging men to repent which literally means 'change your mind'. He could never start His great kingdom program until He could find men that were willing to change their philosophy."

Do your work—not just your work and no more, but a little more for the lavishing's sake; that little more which is worth all the rest. And if you suffer as you must, and if you doubt as you must, do your work. Put your heart into it and the sky will clear. Then out of your very doubt and suffering will be born the supreme joy of life.—Dean Briggs.


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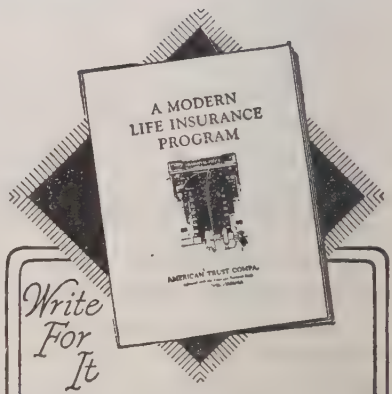
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# SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 93. RICHMOND, VA., NOVEMBER 3, 1928. No. 44.


## ONWARD!

"Onward, Christian soldier,
Marching as to war,
With the Cross of Jesus
Going on before."
—The Rev. Sabine Baring-Gould, 1864.

"Soldiers of Christ, arise
And put your armour on,
Strong in the strength that God supplies
Through His Eternal Son."
—Charles Wesley, 1749.

"Come Holy Spirit, heavenly dove,
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of our's."
—Isaac Watts, 1707.

"I press toward the mark for the prize of the high calling of God in Christ Jesus."—St. Paul, to the Philippians.

"So fight the good fight of faith."—St. Paul, Epistle to Timothy.

The parable of the talents—Sweetest, dearest, highest, of all rewards, "Well done, good and faithful servant"; and the slothful and timid cast into outer darkness.

"Curse ye Meroz, said the angel of the Lord;
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the Lord,
To the help of the Lord against the mighty."
—Deborah's song.

"The children of Ephraim, being armed and carrying bows,
Turned back in the day of battle."
—78th psalm of King David.

"'Tis man's bold task the generous strife to try,
But in the hands of God is victory."
—Pope's translation of the Iliad.

"Awake, arise! Or be forever fallen."
—Milton, Paradise Lost.

"Wha would be a traitor knave,
Wha would fill a coward's grave,
Let him turn and flee."
—Robert Bruce before Bannockburn, 1314.

"The king has come to marshall us."—Battle of Ivry, 1590.

"In the name of the Great Jehovah and the Continental Congress I demand your surrender."—Mad Anthony Wayne at Stoney Point, 1779.

"Be sure you're right. Then, go ahead!"—Davy Crockett, War of 1812.

"Do sign him with the sign of the Cross in token that hereafter he shall not be ashamed to confess the faith of Christ crucified and manfully to fight under His Banner."
—Baptismal Service, Episcopal Church.

"And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee."—Invocation of the Holy Communion.

Favorite order of Stonewall Jackson—"Charge!"

Across the ages and the years the voices of valiant warrior men and women tell us their scorn of cowards and shirkers and traitors, of their own splendid eagerness to fight for God and right and righteousness, for those causes to press onward always, confidently trusting the Almighty Power for victory. Each Sunday the hymns we hear and sing and the services of our Church tell us of the solemn oath of allegiance we have taken and the dedications we have solemnly offered. The Triennial Convention of the Protestant Episcopal Church, recently adjourned at Washington, heard the calling of the mighty and ever-living voices from in the day of battle and skulk to shameful and slothful palians make. Thrilled and fired and inspired, it proclaimed purpose to go onward. If Church and people do not, while armed and with bows in their hands, turn back the past, was aroused to the meaning of the vows Episcoabandonment of the eternal cause for the pleasures and gain and ease of the moment, next year will make a glorious epoch in the history of Christianity, the Church and the world.

War has developed the noblest qualities of humanity—courage, devotion to country, loyalty to comrades, patient endurance of toil and pain. In the service of God these qualities are exalted to the majesty and beauty of divinity. Soldiers of Christ serve a King unseen, follow a Leader who went from this earth more than nineteen centuries ago, their banner, the Cross, long the instrument of hideous cruelty and token of crime and degradation, made by one agony the symbol of Supreme Majesty and glory and deliverance from sin and its miseries and penalties. These soldiers serve not to take life, but to give it; not to destroy, but to build and bless. Their reward is to be betterment here of their fellow men, to continue long after they themselves have gone hence—as their Master left an enduring inheritance of hope and comfort and purification—welcome hereafter into a kingdom of which they may know but dimly, happiness and peace they may foresee only by the faith given them. They carry with them the light and strength and vitalizing influence of the spiritual, to awaken in the material growth and fruiting and blossoming as the sunshine and the kindly rain from above bring fruit and foliage and flower and sustenance from arid earth—wooing and drawing the hidden and dormant seeds to bountiful yielding.

The Convention pledged the Church to a great crusade for Christian unity and revival and for extension of the Christian spirit and purpose in the coming year. All conditions tell us the time for such a crusade is here. The conscience of the world is in revolt against war and slaughter and destruction for determination of quarrels. The world is weary of strifes and hates of nations, races, factions, religions, classes, is craving, as never before, peace and rest and universal brotherhood, the purpose and promise of Christ and Christianity. Statesmen and spokesmen for governments labor, or pretend to labor, to answer that craving and by crafty attempts to obtain selfish advantages, by foolish, crude and shallow tricks of trading and shopworn diplomacy arrive at abject failure and deserve the derision and distrust they incur. Intellectual statesmanship and diplomacy, neglecting recognition of God and obedience to the teachings of His Son, have not brought security nor satisfied the universal longing. The way is wide for soldiers of Christ to rise and march forward.

In our own country prosperity and world dominance are accompanied by their penalties and responsibilities, as it was in Rome, Babylon, Egypt. With increasing wealth and

luxury and incitement to self-indulgence come new temptations to laxity in performance of all duties, to irreligion, vanity, vice, disregard of sacred obligations, internal dissensions and feud, contempt for all that merits honor and honor for much that merits contempt, for worship of folly, following after religious and social quackeries and heresies, for acceptance of filth, obscenity and coarseness and scorn of purity and faith. Yielding to these temptations, the ruling nations of the olden times rotted, and in rottenness fell to nothing, with but ruins and sand dunes and desolation to mark where they were. "Judge of the nations, spare us yet, lest we forget, lest we forget."

Never before has any nation or any church known such opportunity and responsibility as this nation and the Episcopal Church face now. Changes in conditions, inventions, discoveries, have changed relations of peoples, classes and individuals to each other. We are in a time of unprecedented confusion, and readjustment, moral, mental, social, political. Mankind everywhere needs and, consciously or unconsciously, seeks spiritual leadership and guidance.

The Episcopal Church, because of its background, its history and long established organization and the intellectual, social and financial power it represents, is especially fitted to lead in the battle for revival of religion and for extension of Christianity to which its General Convention has pledged it. Therefore, it is especially charged with the duty of leading.

Shall we begin to look forward and to prepare now to make the next year beautifully memorable in history? When we consider the development and progress of the last century and the acceleration of both in the last twenty years, we must realize that each year of the near future will bring new amazements. With awed souls, we must comprehend that we may be at the threshold of a dazzling era of spiritual growth and human advancement beyond our dreams and range of thought. If the forward movement is begun, there will be need and call for every soldier of Christ, man and woman. It will be no time for mere lip service. Those who content themselves with that and the perfunctory observance of religious forms and respectabilities will be deserters from the army of the Lord, shirkers turning back in the day of battle. Rectors and pastors will require all the help that can be given them. The help must be active, earnest, faithful, in maintaining constant personal contact with the fallen, the weak, the wavering and straying, holding the flock within the fold, gathering recruits, combatting allurements to evil, saving young and old from constantly besetting snares.

Will the membership of the Church answer the call of the Convention, illustrate in action the pentecostal spirit of the Convention, make the Church the vanguard of the onward sweep for the glory and service of God, the salvation of men, the unification of the divided army of the Cross? The Southern Churchman, speaking for the old-fashioned Episcopalians of the Bible Belt, believes they are ready to fall in at the word, to march forward steadily and sturdily, as their men always have done, forgetting all differences, joining with all brethren who will march with them, going to magnificent achievement for the noblest and highest and most beautiful and sacred of all causes.

Onward!

"One Lord, one faith, one baptism, one God and Father of all, who is above all and thro' all and in you all."

"Fight the good fight with all thy might,
Christ is Thy strength, and Christ Thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

"Faint not nor fear, His arms are near;
He changeth not, and thou art dear;
Only believe, and thou shalt see
That Christ is all in all to thee."

**Alfred B. Williams.**

# EARLIEST OF CHURCH ASSEMBLAGES IN AMERICA

## Alfred B. Williams

### CRUSHED BY THE REVOLUTION.

The Revolution brought new and heavy trouble. The Church of England shared the unpopularity of everything English, although Washington and many of the ablest and most faithful of the patriots were firm in allegiance to it. A large proportion of the clergy and lay membership held to the side of the crown and, consequently, were objects of detestation and persecution, when opportunity offered. Perhaps the majority of the clergy returned to England and some of those who remained resigned their charges. A number of those who joined with the Americans found themselves without congregations or means of support.

In Maryland eighteen Church of England clergymen remained in service. The Church there was in better condition toward the close of the war than it was in Virginia, where the losses by defection to the royal cause had been very heavy and many church buildings were destroyed or dismantled and congregations were scattered.

### HOW THE NEW NAME WAS GIVEN.

It was in these conditions that the first Church Convention of which there is record after the disastrous attempts of 1657-58 was called and held, at Chestertown, Kent County, Maryland, November 9, 1780. The result of the war was yet doubtful, Cornwallis' surrender at Yorktown coming five months later and final peace being three years away. The body called itself a "conference" and consisted of three of the eighteen clergymen with twenty-four laymen. The purpose was to put the temporal affairs of the Church in order. Under the declaration of rights of 1776 all the real property of the Church was secured to it and by an act of the Maryland Legislature of 1779 the vestries were given control of this property. The conference was suggested by the Rev. Dr. William Smith, recently removed to Maryland from Pennsylvania, a man of remarkable business capacity and fine common sense, who presided. It was realized that the name "Church of England" could not be retained. It is said Dr. Smith suggested the name "Protestant Episcopal", but that it was offered from the floor by the Rev. James Jones Wilmer, rector of Shrewsbury Parish, Kent County. The Church was given its new name and started on its new life.

The next official Church gathering recorded in the histories, like the first, was composed of Maryland Churchmen and was held at Annapolis August 13, 1783, after the peace between the United States and Great Britain. At that time, it is said, there was but one ordained clergyman of the Church in all Pennsylvania. The one sign of Church vitality there now discernible is not indicated by the historians, but is found in a modest notice of a meeting at Christ Church, Philadelphia, March 12, 1783, "for encouragement of Church music". Nothing was printed of the proceedings. In Virginia, where in 1776 there were ninety-five parishes, one hundred and sixty-four churches and chapels and ninety-one ordained clergymen, 1782, end of the Revolutionary War, found twenty-three parishes extinguished, thirty-four others without rectors, but twenty-eight clergymen surviving. The Church there, where it had been strongest, seemed even more thoroughly wrecked and desolate than eighty-two years later at the end of the Civil War.

### PROMPT AND FIERCE HOSTILITY.

The Annapolis meeting was the result of the first commencement of Washington College, in May, which drew together most of the remaining clergy and many of the laity of the State. In informal talks at the commencement it was decided to prepare a memorial to be presented to Governor Paca, staunch Churchman, and the Legislature. The Governor, in an address three weeks before, had urged measures for reorganization and restoration of

religion. This memorial is quoted in a communication signed "Verus", criticising and assailing it, published in the Maryland Journal and Baltimore Advertiser of December 25, 1784. It was a diplomatic document, evidently prepared with sagacious deference to public sentiment and political conditions. Newspapers of the time were crowded with ferocious demands from the "Sons of Liberty" in New York and elsewhere for persecution of the Tories and all identified with or supposed to be in sympathy with the former British government, in which list the Church of England was included. The fact that many of the Tories and Churchmen were yet in prosperous circumstances, while many of the Whigs, soldiers of the Continental armies among them, were in poverty was a special cause of exasperation and was cited continually as reason for expulsion of everybody and everything English or British and confiscation of their property for patriotic use. New York and Maryland were especially embittered because New Jersey, New Hampshire and Vermont were hospitably and thriftily inviting expelled Tories to become citizens, bringing their personal possessions with them.

The memorial to the Maryland legislature was signed by the Rev. William Smith and Thomas Gates "in behalf of the clergy of the Protestant Episcopal Church". It said "the happy termination of the war and final recognition of the sovereignty and independence of the United States among the Empires of the world yield probable occasion (which this State hath long desired) of making a present provision, agreeable to the Constitution, for the necessities of religion and advancement of useful knowledge and literature in this rising American empire". It continued by asking that the clergy of the Church be permitted to organize and act "in respect to the Protestant Episcopal Church in this State (to the communion of which so large a proportion of the good people of Maryland belong) to make alterations in the liturgy and services in order to adapt the same to the Revolution and for the purpose of uniformity and concord and to adapt the same to the service of the State; to set a mode, or plan, for keeping up and ordaining a succession of fit and able pastors and ministers for the service of said Church, agreeable to the ancient practice and their professed principles, as well as that universal toleration foreshadowed by the Constitution, to be speedily fixed and determined under the public authority of the State and with the advice and concurrence of the clergy of the said Church".

The petitioners therefore prayed for leave to consult and prepare and offer to the General Assembly a bill "for the good purpose aforesaid". The General Assembly granted the petition and authorized the action suggested. Thereupon the meeting was held at Annapolis. It adopted and promulgated "A declaration of certain fundamental rights and liberties of the Protestant Episcopal Church of Maryland, adopted at a meeting of the clergy of said Church, assembled at Annapolis August 13, 1783, agreeable to a vote of the General Assembly".

This action brought fierce controversy, through the newspapers and in pamphlets. The more intense anti-British elements, members of other denominations and foes of all religions—rapidly becoming more numerous under French atheistic influences—united in fighting the reorganization of the Church of England. One clerical defender of the Annapolis Convention, Dr. Smith, had written that the purposes were to make certain changes in the Book of Common Prayer, to remove doubts regarding the property of the Church and to raise and manage a fund for the relief of widows and children of the clergy and to "establish some exhibitions to assist poor youths preparing for university education". This particularly aroused the ire of "Verus". He quoted and derided declarations and statements and said they were cunningly devised to hide from the public a plot to establish a State Church, with taxation for its support and new oppressions and harrassments for the people.

# WE BELIEVE THAT THOU SHALT COME

## By Kenneth Mackenzie

### IV.

THE commendation of the author of the Book of Ecclesiasticus is worthy of our consideration at this juncture of the study of our Lord's return, "He that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of the ancients, and be occupied in prophecy". In our swing from the traditions, which some of us have come to almost despise, these words are a condemnation. We have grown not only suspicious of the prophetical, but at times, antagonistic. Our modern movement has deprived us of this precious heritage, which our fathers were charmed to contemplate. If we are moved to this state of mind by the variety of interpretations which clamor for our attention, let us be calmed by the assurance that all our God asks of us is that we shall seek His mind. That we may do, and be safe. We may be certified that no one willingly open-minded to the leading of the Holy Spirit can go far astray. It is not the comprehension of details that God asks, but unity with Himself. And this is beautifully displayed when an Israelite becomes a born-again Christian. Instantly, the Old Testament glows with the light of prophecy fulfilled in the person of our Lord; and what is said in the New Testament of His purpose for the coming age, is cordially accepted without query.

Perhaps our indifference to the acceptance of this truth, lies in our failure to comprehend the meaning of an ancient axiom, promulgated in the third century:

"Distinguish the periods and the Scriptures will harmonize." If we regard the Word of God as one would a flat country, devoid of perspective, barren of lights and shadows, we may not be much impressed with prophetical outlines. But this axiom not only opens to us the possible comprehension of our Lord's plan for the coming ages, but as well, it may quicken our zest in the pursuit of it. We may illustrate: When our Lord stood in the synagogue at Nazareth and read the sixty-first of Isaiah, He divided the prophecy without any comment, stopping at the sentence, "to proclaim the acceptable year of the Lord" (Isa. 61:1-3; Luke 4:16-21). Why did He not go on? Because "the day of vengeance" had not yet arrived; nor has it. We are in the age of the acceptance of the Lord (2 Cor. 6:2). The period of judgment (vengeance) cannot be until the King returns, who was once rejected. Terrible are the words of the apostle of grace and love, "When he shall come in flaming fire, taking vengeance on them that know not God and that obey not the gospel" (2 Thess. 1:7-10). But in this the servant of the Lord is but following his Master's pattern. We may note another instance in our Lord's teaching. He announces that there shall be a resurrection of those who do well and those who do evil (John 5:28, 29). But it is not a synchronous event. He, Himself speaks of the resurrection of the just (Luke 14:14) and of the resurrection, as though it were a special honor to some (Luke 20:35, 36). There is a first resurrection according to Rev. 20:5. It seems to have been this that St. Paul had in mind when he wrote, "If I may by any means attain to the out-resurrection from amongst the dead" (Phil. 3:10, 11). So these two instances in Jesus' teachings afford us an example of what we may call dispensational truth. Surely none of us will repudiate the clear distinction expressed by St. John (John 1:17):

"The Law was given by Moses, but Grace and Truth came by Jesus Christ."

Here are two dispensations clearly defined. They are distinctly marked by characteristics peculiarly adaptive to the age and people to whom they applied. We believers are not under law, but grace (Rom. 6:14). The Old Testament believers were under a law they could not keep (Gal. 3:21-28). Only of the New Testament believer can it be said, "If any man be in Christ, he is a new creation" (2 Cor. 5:17).

This much conceded, we are prepared to appraise the doctrine of our Lord's promise to come again in the light of the different features of the ages in which He deals with

mankind. The day of grace in which we live will not always last. There must come a time when "The door is shut" (Matt. 25:10; Luke 13:24, 25); there is the deep grief of forfeited opportunities (Matt. 25:28-30; Luke 19:24-26). There is the fire of scrutiny which will try every man's work (1 Cor. 3:11-15) while his salvation may barely hold him from destruction.

So, accepting this profoundly sacred truth, that God is both good and just, the New Testament Christians framed their lives to the model of preparing for the august event that should usher the coming of their King to sit upon the throne of His glory (Matt. 25:31). They not only found in this the incentive to the highest and best of which they were capable; but it illumined the darkness, assuaged the pain, gave wings to prayer and steadfastness to faith in the palpitating hope of His promised presence in majestic power. Those were not idle words of St. Peter (1 Peter 1:7), "That the trial of your faith being much more precious than of gold that perisheth, may be found unto praise and glory and honor at the appearing of Jesus Christ". Numerous passages might be quoted indicative of a similar mind. And most acutely unctuous are the warnings of our Lord, "Watch" (Mark 13:45-47); "Be ye also ready" (Matt. 24:44).

But we are admonished by our modern teachers that the New Testament Christians were mistaken in this preparedness. There must be some answer to that challenge. They did not follow "cunningly devised fables" (2 Peter 1:16); they were deeply submerged in the evident will of God as transmitted to them by revelation and the indwelling of the Holy Spirit; they were assured that the Word of God in which they trusted was an ever-abiding truth (1 Peter 1:25); they were urged not to be defrauded of their confidence by the wilful deceptions of false teachers (Eph. 4: 14-16); they confessed they were but strangers in an alien age, for the hope they had of that better day of visitation (1 Peter 2:11, 12). Every thread of the warp and woof of their testimony and life was indissolubly united to this expectation of the coming of the King.

### Why Did He Not Come?

In the first place, He had indicated a delay (Matt. 25: 19); then St. Paul warns the Thessalonian Christians that eager as they should be for the advent of the Lord, the manifestation of the "man of sin" should precede the event (2 Thess. 2:3, 4); and St. Peter knew that he should not live to greet the day (John 21:18, 19; 2 Peter 1:13-15). What then is

### The Evident Intention of the New Testament?

First, to supply every generation of believers who should survive the early Christians with a motive of life and a center of hope. We may be assured that they who accept this postulate will more readily dedicate their service to the Lord. Whether or not, the Lord should come, the attitude will be according to the New Testament pattern. And if this vital expectation of His appearing, such as animated the first disciples, shall become a dominant factor in our daily thought and act, we shall not be found lacking as is predicated of the evil servant whom the Lord condemned (Matt. 24:44).

Then, to be daily looking for Him, transfigures all the humble and prosy things which we have to meet. To be so disengaged from the things of this world, as to welcome the thought of His coming, is to be always fitted for the sweetest fellowship with Him, the most effective ministry for Him. What we fear is the scornful position of those who have repudiated the "blessed hope", and find no substitute for the evident state of mind which our Lord would have us possess. It will be acceptable to us if He does not come today. That is with Him. Our concern is to be found looking for Him. His benediction is unqualified, "Blessed is that servant whom his Lord when he cometh, shall find so doing" (Matt. 24:46). How doing? Not only serving but watching (Matt. 24:42-44). We make this appeal to all who have been unconcerned as to this challenge of our Lord. And whatever may flow from the studies to which our thought is to be directed, this one aim must be preeminent: Obedience to the will of the Lord.

We need hardly note that to be looking for the Lord is infinitely more winsome than preparing for death. If He should tarry, the latter will be our estate; but if He should come, that motive would not be altogether fitting; for our translation to meet Him in the air (1 Thess. 4:13-18) is superlatively more exalted than to get ready for the grim reaper. Therefore, may we come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall confirm us unto the end, blameless in the day of our Lord Jesus Christ (1 Cor. 1:7, 8).

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

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**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

### DEUTERONOMY.

**The Name** of the Book of Deuteronomy in the Hebrew is "These are the words". It contains the words spoken by the Lord to and through Moses on the east side of Jordan, before his death.

### Subject.

The Subject of the Book of Deuteronomy is the review of Israel's and God's ways in the wilderness journey. Instructions concerning Israel's entrance into and possession of the promised land, and prophecies concerning their future.

**I. Chs. 1-11.** Review of Israel's and God's ways in the wilderness.

**1. Chs. 1-4.** Moses' and Israel's failures, through unbelief, between Sinai and the Jordan, and God's mercy toward believers and wrath toward unbelievers.

**2. Chs. 5-11.** The law rehearsed, God's purpose in giving it, and Israel's responsibility under the covenant of works.

**II. Chs. 12-28.** Special statutes to be observed by Israel in the promised land of blessing, in order that they might possess their possessions.

**1. Chs. 12-18.** Statutes determining Israel's right attitude toward God and His anointed leaders, the priests, kings, and prophets.

**2. Chs. 19-28.** Statutes governing the relation of the people to one another, and to the nations about them, and the blessings of obedience and curses of disobedience.

**III. Chs. 29-34.** Israel's future foretold revealing the results of their failure and of God's faithfulness.

**1. Chs. 29-31.** Prophecy of Israel's failure to obtain righteousness before God by works of law, and the sad results.

**2. Chs. 32-34.** Song of Moses revealing what Jehovah will yet be and do for Israel.

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# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart", Psalm 119:11.)

This week the following verse was submitted by H. W. Stock:

> "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Romans 13:14.

Who will send one from the far-away places as well as very near us?

# FAMILY PRAYERS

## Collated by the Late John L. Williams

**EVENING IV.**

O LORD GOD, our Heavenly Father, our Protector, and and our Guide, our Counsellor and never-failing friend: we humbly acknowledge Thy goodness and loving kindness to us during the past day, and our entire dependence on Thee for life and breath and all things. Accept, we pray Thee, our humble thanks. Forgive us all that we have done or left undone contrary to Thy righteous will. Put into our hearts pure and perfect love to Thee. Make us to grow daily more and more desirous of Thy love, and more and more afraid of Thy displeasure. Make us continually more devoted to Thy commandments and statutes and judgments and more earnestly desirous of Thy promises. Through Thy blessed Son our Saviour, who is the Way, the Truth, and the Life, let us draw near to Thee in lowly, devout, and loving service. Help us, with all our souls, to seek Thy truth and righteousness, and by all Thy visitations and tender mercies confirm us as Thine own. Make us habitually to humble and deny ourselves: to be kind and considerate to the poor, the neglected, and the suffering, and tenderly to care for all the brethren of our Lord: to do justice, love mercy, and walk humbly with our God. Help us to stop our ears from hearing of blood, and shut our eyes from seeing evil. Let us turn away our minds from vanity and folly, and steadfastly resist all gifts and enticements that may blind our eyes or destroy our hearts, or lead us into sin. Let us love the place where Thine honor dwelleth, and delight in Thy holy Sabbaths.

Heavenly Father, let the mind of our Lord Jesus Christ be in us. Make us to be poor in spirit, that Thy kingdom may be ours: deeply sorry for our sins and for the misery of our race, that we may be comforted in Thee. Make us gentle and meek, that we may pass our days in godly quietness. May we hunger and thirst for Thy righteousness, that we may be filled. Make us merciful and forgiving, that we may have Thy mercy and pity; make us pure in heart, that we may see and know Thee, and peacemakers, that we may be Thy children and so strengthen us by Thy grace and wisdom, that we may gladly make all sacrifices, meet all dangers and bear all sufferings and hardships, that may befall us, looking to Him who for us endured the Cross, despising the shame, and is now set down at Thy right hand.

Guard and bless Thy servants everywhere. Pity and relieve the poor, the sick and suffering.

We humbly commit ourselves and all our dear ones, and all our interests, to Thy protection for the night that is before us. Keep us from all anxieties and cares. Comfort us in our waking moments; watch over us in our sleep, refresh us and make us ready for the duties of the coming day.

We ask all for Jesus' sake.

Our Father, etc.

# "THE TINKER OF BEDFORD JAIL"

## By Bishop Warren A. Candler

IN November there will be celebrated around the world the birth of John Bunyan, who was born in 1628, some twelve years after the death of Shakespeare.

Beginning his life as a tinker, and serving twelve years imprisonment in Bedford Jail, he has been called "The Tinker of Bedford Jail"; but the world knows him as the author of that greatest allegory, "The Pilgrim's Progress", which he wrote during his twelve years' imprisonment.

It is well that the three hundredth anniversary of his birth should be celebrated, and the lessons of his life laid to heart. And while we celebrate the life and labors of this immortal allegorist, we need to remember the warning of the Master to the Scribes and Pharisees that they builded the tombs of the prophets and garnished the sepulchres of the righteous while despising the lives and teachings of the heroes of faith whom they thus seemed to honor.

It is quite easy to celebrate ancient virtues as they are embodied in the lives of deceased heroes while rejecting all the high truths to establish which they toiled and suffered.

We may thus pay mock tribute to Bunyan's memory while denying all for which he endured imprisonment, and all that he set forth in his glorious vision of his pilgrim saint in his pilgrimage from "the wicket gate of repentance" into the city where they who "walked in white and bore palms in their hands" met him and welcomed him to their heavenly company.

It has been said that "The Pilgrim's Progress" has had a wider circulation in all lands than any other book but the Bible. Certainly one can find versions of it in the language of almost every land in the world where evangelical Christians are found. And this vivid allegory deserves the estimation which has been thus put upon it by mankind.

Most books die quickly after they are born. Very few survive one year after their publication, and they probably live as long as they deserve.

But when the world keeps a book through century after century, we may well be sure that the work has merits which rightly command its enduring recognition.

Some have objected to "The Pilgrim's Progress", charging that its implication is to the effect that the sole object of one's life should be the saving of one's own soul. This is a hypocritical objection. The Scriptures do teach us, as they ought to teach us, that the saving of one's soul is of supreme importance. So our Master said when speaking to His disciples He asked, "What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26). In truth, no man can do anything to save others until he himself has known the saving grace of Christ. Men must be blessed in order that they may bless.

There is nothing of a selfish sort in "The Pilgrim's Progress", although it agrees with the exhortation of St. Peter to the primitive Christians that they give diligence "to make their calling and election sure" (2 Peter 1:10).

This generation needs to learn afresh, and heed, the call of God to repentance and faith and personal salvation. It is full of that Pharisaic disposition which talks much of "serving others" and cares little for being saved itself. It makes much of what it calls "character building", as if by its own strength and efforts it could mechanically construct spiritual life. But life is not a matter of building, it is a matter of birth and growth.

The style of "The Pilgrim's Progress" is as wonderful as the matter which it expresses. Lord McCaulay said of this:

> "The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant. . . . Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect, the dialect of plain working men, was perfectly sufficient."

Bunyan himself informs us concerning the source from which he drew his style. He says, "I prefer the Bible to all other books, and having that still with me, I count myself far better furnished than if I had without it all the libraries of the two Universities". Herein is a great lesson for preachers, or rather two great lessons, which they will do well to consider carefully. The first is to maintain in their public discourses simplicity of style. About this Mr. John Wesley, the great English evangelist of the eighteenth century, said, "I dare no more write in a fine style than wear a fine coat. Only let a preacher's language be plain, proper, and clear and it is enough. God Himself has told us how to speak both as to the matter and the manner: 'If any man speak let him speak as the oracles of God,' and if he would imitate any part of those above the rest, let it be the First Epistle of John. This is the style, the most excellent style, for every gospel preacher. And let him aim at no more ornament than he finds in

that sentence which is the sum of the whole gospel: 'We love him who first loved us.'"

Martin Luther held the same view, and said: "No one can be a good preacher to the people who is not willing to preach in a manner that seems childish and vulgar to some." To the same effect spoke St. Augustine: "A wooden key is not so beautiful as a gold one; but if it can open the door when a golden one can not, it is far more useful." A higher authority than Wesley or Luther or St. Augustine was St. Paul, who said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Corinthians 2:4-5).

The truth is, some men, although preaching in English, as really preach in an unknown tongue as if they spoke in Latin or Greek. They use a style of speech which their audiences can not possibly understand; and thereby they exhibit far more vanity than wisdom or spiritual character. A preacher with bookish habits and scholarly tastes is in great danger of using language of the meaning of which the average man is utterly and hopelessly ignorant. Bunyan was not such a man when he preached his sermons at Bedford, or when he wrote "The Pilgrim's Progress" in the jail.

Another lesson to be learned from Bunyan's style is that it was acquired from the English Bible, than which there is no book with a finer style. None of the modern versions, with all their pretenses of superior learning, approach it in accuracy or elegance.

One of the dangers besetting the preachers of today is the unbibilical character of their sermons, and the more unbiblical type of their style. Hence, they do not speak with the authority with which they would preach, if their minds were more perfectly permeated with the Scriptures.

Bunyan was a great believer, and in all his writings there is not a line of liberalistic and unscriptural teaching. No liberalist could have written **"The Pilgrim's Progress"**, or **"Grace Abounding"**, the two most notable productions of Bunyan's pen. Indeed, the liberalist will not find much joy in the celebration of the three hundredth anniversary of Bunyan's birth, as they have never found any pleasure in his writings.

To be a great preacher one must be a great believer. Wavering and uncertain faith is never a source of power in the pulpit. Mr. Thomas Nelson Page in one of his most wholesome stories, "The Old Gentleman of the Black Stock", makes one of his characters speak these wise words: "When I want preaching, I go to church. At least I do when I can find it. That is not so often these days. The pulpit has lost its power, sir; thrown away its best prerogative—the gift of preaching. The clergy no longer preach with power, because they no longer believe with strength."

It is to be hoped that in celebrating the birth of Bunyan many thousands will absorb anew his spirit and his teachings. His faith should rekindle faith in multiplied millions of hearts, and his fervor should inspire a kindred flame of zeal in the hearts of all evangelical preachers.

It is worthy of especial note that Bunyan is remembered because of his religion. More people read what he wrote than read the plays of Shakespeare or the philosophy of Bacon. This is in accord with a manifestly sound principle, namely, that the supreme interest of the human heart is its religion, and that it clings longest and most tenderly to that which concerns its religious faith. Abraham is remembered while the Hittite invaders of Egypt are forgotten. The teachings of Moses survive while the tombs of the Pharaohs are decayed and all their glory passed away. The psalms of David are sung by millions while the lines of Homer and Virgil are remembered by a few thousands of scholars and antiquarians. The teachings of St. Paul have a hold upon the hearts of men far beyond the power of Seneca or Tacitus to grip the souls now living on the earth. Religion is the supreme and most lasting thing in the history of mankind.

"The Tinker of Bedford Jail" outranks and outlasts some who were called thinkers in his day; and his "Pilgrim's Progress" will be read when many in our day who imagine they are thinkers will have been forgotten.

# THE GENERAL CONVENTION DAY BY DAY

## By Alfred B. Williams

### TENTH DAY—SATURDAY, OCTOBER 20.

WHILE the Convention, by overwhelming majorities of both houses, refused participation with the Pacifist meetings, appointed, apparently by design, to be held in the same city and at the same time with the great gathering of Episcopalians, it was unanimous in endorsement of the Kellogg peace pact among nations. The resolution of endorsement was offered by Paul Little, a deputy from California, in the House of Deputies, enthusiastically approved there and accepted by the House of Bishops.

In both houses approval was given to reports urging diligence in work so that final adjournment might be taken by Thursday morning, twenty-fourth.

In the House of Bishops tentative agreement was reached that the Convention of 1934, six years hence, shall be held at Minneapolis.

A committee report urging greater effort to restrain communicants from lapsing in their Church duties was received and ordered to be circulated among the clergy. A resolution recommending that parents who are members of the Church send their children to Church Schools whenever possible, was adopted.

The election of the Rev. Albert Sydney Thomas as Bishop of South Carolina was approved.

Presiding Bishop Murray appointed Bishop Brent, of Western New York, and the Rev. Remsen B. Ogilby, President of Trinity College, Hartford, the committee of two, on behalf of the bishops, to send letters of felicitation, in the name of the Church in America, to the Archbishops of Canterbury and York, of the Church of England.

A message from Bishop Winchester, of Arkansas, announced his partial recovery from very serious illness and attributed the improvement to the prayers offered in his behalf in the Convention.

In the House of Deputies a very intricate and complicated question was presented by resolutions, offered by the Rev. H. J. Lee, of Anking, China, demanding such revision of the immigration laws as to admit Chinese to this country on the same terms as other nationalities. The deputies do not hesitate to express their feelings and cries of "No!" from all parts of the hall indicated strong dissent from this suggestion. The resolutions say the existing discriminations against Chinese hamper the work of all Christian Churches in China, being cited as exactly contradictory to the announced principles of Christianity. On the other side, deputies pointed to probably disastrous results of large influx of Chinese, offering cheap labor and willing to live as Americans will not. The resolutions were referred to committee.

The House of Deputies unanimously adopted resolutions, by the Rev. Dr. Caleb R. Stetson, of New York, thanking the four members who had presented the work of the commission on revision of the Book of Common Prayer for having done their work "with singular skill, patience and in a spirit of Christian broadmindedness". These members are Bishops Slattery, of Massachusetts, and Parsons, of California; the Rev. John W. Suter and the Rev. Howard B. St. George.

Both Houses adjourned early Saturday and many members went to Arlington National Cemetery, where a wreath was laid on the tomb of the unknown soldier of the World War in behalf of the Convention, by a committee appointed for the purpose.

### SUNDAY, OCTOBER 21.

Bishops and clergymen attending the Convention filled the pulpits of all Episcopal Churches in Washington, Baltimore and nearby Virginia and Maryland parishes.

Sunday afternoon open-air services were conducted in the Cathedral Close and were attended by 15,000 persons, the weather being ideal. Bishop Freeman read a letter from Secretary of State Kellogg, in response to the resolutions of the Convention endorsing his peace treaty with other nations. The Secretary said the best safeguard against war was training the minds of the people to thoughts of peace and love for it and that this was special work for the Churches. Bishop Freeman, in an address, urged that this country has not the right to hold aloof from other nations and by its wealth and power has imposed on it the solemn and high duty of laboring always for promotion of world peace. Bishop Oldham, of Albany, one of the most eloquent men in the Church, made a fervid plea for leadership by the American Church and people in establishment of world-wide, permanent peace and warmly approved the Kellogg treaty.

Sunday forenoon a Communion service was conducted on the main floor of the Cathedral, 2,500 persons participating. Bishop Stires, of Long Island, officiated.

At a mass meeting on ecclesiastical art, held Saturday

night, it was announced that Lawrence B. Staint, authority on medieval glass, has established for the Washington Cathedral authorities a plant near Philadelphia, where stained glass windows for the Cathedral will be made precisely by the formula used in the thirteenth century, ascertained by recent chemical analyses. Canon Anson Phelps Stokes said there will be in the Cathedral one hundred and eighty-three many panelled stained glass windows, varying in size from twenty-three feet, six inches by fourteen feet to eight feet, six inches by four feet. The windows will follow a definite system of symbolism, setting forth pictorial chronology of the growth and spread of Christianity.

### ELEVENTH DAY—MONDAY, OCTOBER 22.

This day may be long memorable in the Church. One newspaper said the joint session was a modern Pentecost. It was held in Memorial Continental Hall. The dominant notes were Christian unity through the world and evangelism. Expressions of fervid belief that the Protestant Episcopal Church will, in 1929, lead a world-wide crusade for Christianity, peace and good will among men and betterment of social conditions and a world-wide revival of religion were many. The Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York, was one of the most impressive speakers. He said the Church was trusting too much to organization to do what nothing but prayer and personal contact could do and bluntly charged the Church with "rather thinly disguised worldliness and self-complacency". A resolution declaring evangelism one of the most vital needs of the Church, offered by former Senator Pepper, of Pennsylvania, was adopted unanimously.

Bishop Manning, of New York, read the report of the joint committee on Faith and Order on the Lausanne Conference, where eighty churches of forty nations were represented, and said it was the most serious gathering ever held in the world. From it came the general agreement that the Apostles' Creed and the Nicene Creed should be accepted by all as expressing the faith of all.

Lay Deputy H. C. Wyckhoff, of California, read to the House of Bishops the report on Christian healing, on which the committee has worked six years. The report does not endorse any of the organizations formed within the Church for practice of healing, but, in a general way, expresses belief in its efficacy, especially when in close conjunction with approved medical science. A much-commented on fact in connection with this report is that it is signed by Dr. Charles H. Mayo, of Rochester, Minn., probably the most famous surgeon in the world, and by Drs. Sinclair Bowen, of Washington City, and Howard Johnson, of California. It says: "While faith in any supposed remedy has some good effect, vital faith in God, as revealed in Christ, is followed by results which are more sure, most lasting and of a more eminently spiritual character."

Captain Mountford, of the British Church Army, which works along the lines of the Salvation Army, but with less machinery, addressed the joint assembly and, like Mr. Shoemaker, talked "with the bark off". He said religion must be carried to the man in the street and that "the Church is in danger of being an ecclesiastical ice box". The indications of approval of his fiery utterance by bishops, priests and laity were evident. Adoption of Senator Pepper's resolutions was preceded by periods of intense and silent solemnity as one man after another arose and told briefly of his own conversion. It was much like an old time Methodist experience meeting. Bishop Freeman, of Washington, said he felt the Church was at the dawn of the greatest awakening in its history. Bishop Darst, of Eastern Carolina, deepened and further stirred the solemn enthusiasm by calling the entire Convention to rise and unite in repeating the invocation for the Holy Communion —"And here we offer and present to Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice."

The Rev. C. Leslie Glenn, a Secretary of the National Council, urged special work among and for students in the colleges and universities.

The House of Bishops, in separate meeting, adopted an amendment to the Constitution striking out the requirement that the Presiding Bishop shall be one with jurisdiction in the United States. There was some debate, in course of which Bishop Burleson, South Dakota, said that some time the Church might wish as its head some distinguished international statesman.

Bishop Anderson, Chicago, presented the report of a special committee on loss of communicants and members which contains suggestion of laxity by rectors of churches, especially in the larger cities, in taking care that members of their congregations removing to other parishes be provided with and use letters of transfer. He estimated that the Church loses 20,000 to 40,000 members every year from the migratory habits of the American people, removing constantly from one community to another and to new parts of cities. Some rectors, it was stated, pad their lists of communicants by adding to them persons unfit or inadequately prepared, seeking membership for social or business reasons or because of personal liking for rectors, without real allegiance to the Church or understanding of its principles. Increase of pastoral diligence and cultivation of personal contacts are the remedies proposed.

(To be continued in our next issue.)

## Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### "EARLIEST OF CHURCH ASSEMBLAGES IN AMERICA."

Mr. Editor:

Mr. Alfred B. Williams, in his article "Earliest of Church Assemblages in America", in your issue of October 20, is utterly wrong in his statement that the first Convention of the Virginia clergy of the Established Church was held in 1757. There was a Convention of the clergy in 1754 at which our still existent Widows' and Orphans' Fund was established for the benefit of widows and orphans of deceased clergy. There was also a Convention of the clergy in 1719. The journals of both of these Conventions, and also report of another Convention held in 1705 appear in Bishop Perry's "Papers Relating to the History of the Church in Virginia".

There were probably a good many other Conventions of the clergy of which we have no specific record. When Dr. James Blair was appointed Bishop's Commissary in Virginia in 1689, he was authorized to hold such meetings of the clergy, and there are indications that a number of Conventions were held during his fifty-four years' tenure of that office.

It is, I think, a great pity in this day when we are trying to correct the old mis-statements and misconceptions about the Colonial Church and clergy, and to present both in a fairer and truer light, that Mr. Williams should have singled out one incident alone in a history of one hundred and sixty-eight years, and in that incident emphasized what he terms the "not creditable" action of the clergy. Unwise the clergy certainly were in view of the temper of the times; but there is much difference between "not wise" and "not creditable".

Mr. Williams might with greater fairness to a group of men doing a great work under difficult frontier conditions, have called attention to the fact that the clergy of the Established Church constituted a body of trained and educated men coming to Virginia year after year from the Universities of England and Scotland, and later from the College of William and Mary, who by their influence (and by their school-teaching in very many cases), kept alive in Virginia love of education and the finer things of life.

Or, most important of all, he might have called attention to the fact that the Established Church was the spiritual mother of the great bulk of the Virginia people. The ideals of justice and righteousness which flowered in the Virginia life of the Revolutionary period had been instilled into the people by their Church and its clergy. We have always looked upon the Revolutionary period as a great flowering time of Virginia's life. But we too frequently lose sight of the fact that the Virginia character in its spiritual ideals was what the Established Church has made it. What other Church could have had a sufficiently general and widespread influence to affect the character of the people as a whole? The Presbyterians, while the strongest religious body west of the mountains, were established in very few places east of the Blue Ridge; the "separate" Baptists, who during and after the Revolution, spread all over Vriginia, did not come into the Colony until between 1755 and 1760, and were exceedingly weak at first; the Methodists did not organize until after the Revolution. The Established Church was the only one that ministered over the whole colony; that had held up the light of Christian faith and moral life throughout all the years from the beginning in 1607.

Is it not about time that we should recognize the great value and service of the Established Church throughout all

the formative years of Virginia's life, rather than continue the method of carping criticism or general condemnation of a larger body of worthy and faithful ministers because of the misconduct of a comparatively few unworthy ministers who wished themselves on the Virginia Church? The Colonial vestries found a way of getting rid of the unworthy ones. Why cannot we leave them to oblivion and recognize the really great service that the true and worthy ministers, the great majority, rendered to their Colony and its people?

It is really not quite fair of Mr. Williams to give one side of the action of the ministers in resisting the Two-Penny Act without giving the ministers' side also. They had a good deal on their side even though their action in appealing to the King against what they believed to be injustice was exceedingly unwise at a time when resentment against the King and Parliament was growing steadily stronger. The case is too long to discuss with fairness in such a letter as this. But I would like to remind Mr. Williams of a fact which he did not mention: that in the famous "Parsons' Cause" in 1763 in which Patrick Henry made the speech which brought him into prominence, the Hanover County Court had declared the Two-Penny Act invalid, and had called a jury to decide upon the amount of damages due to Rev. James Maury, the plaintiff. Mr. Maury proved by evidence that the value of his 16,000 pounds of tobacco salary was about two hundred and sixty-eight pounds English money greater than the amount he had actually received in cash. And then Patrick Henry by his marvelous power of oratory so played upon the emotions of his auditors that the jury rendered a verdict of one penny damages to Mr. Maury. Perhaps in spite of their action there was more of abstract justice in the action of the ministers than Mr. Williams gives them credit for.

And further let me say that whatever the disapproval on the part of the majority of the people of the Colony might have been at the appeal of the clergy to the king in this case, the people certainly trusted the clergy at the time of the Revolution itself. We know definitely the attitude of seventy-four of the clergy toward the Revolution. Sixty-five of them sided with the American cause; nine of them were Tories. Two clergymen were elected by their counties as representatives in the Virginia Convention of 1775; twenty, in different Counties, were appointed members of the County Committees of Safety; thirteen were chaplains in the American forces; one became a surgeon, because they need surgeons, and was killed by Indians; two became officers of high rank in Washington's army and another served in the local militia.

Surely we have ample reason to be proud of the record of our clergy at that time.

**G. MacLaren Brydon,**
Historiographer, Diocese of Virginia.

(Mr. Brydon's corrections and suggestions are welcomed gratefully. It is intended that when publication of the outline of the history and progress of the Church in America as told in the acts of its successive General Conventions has been completed in The Southern Churchman, the series of articles shall be published as a pamphlet. Therefore, I am anxious to be accurate.

Mr. Brydon doubtless has access to sources of information regarding the early history of the Church not accessible to the general reader and unavailable for or overlooked by the historians whose works I have consulted. His corrections, as given above, will be used in the pamphlet and his invaluable aid in further assuring accuracy in the first parts of the little narrative will be hopefully invoked.

For proceedings of the General Conventions of the last hundred years I depend on accounts published in the contemporary newspapers, found in old files, of the cities in which the Convention met.

**Alfred B. Williams.)**

# TWENTY-SECOND SUNDAY AFTER TRINITY

## By Berkeley Minor

**COLLECT.**

Lord, we beseech Thee to keep Thy household, the Church, in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works to the glory of Thy name; through Jesus Christ, our Lord. Amen.

THIS collect is a prayer for "Thy household the Church", and would seem to be suggested by the conclusion of the Epistle, which is a very earnest prayer of Paul for his beloved Philippians, the dast of its four petitions being a prayer that they may be "filled with the fruits of righteousness", which is the chief burden of the collect, where the last of the three petitions is that "Thy household the Church" may be "devoutly given to serve in good works".

There are fifteen prayers in the Prayer Book, given us by the Church, in which we pray for the Church, **as a Church.**

What is this Church, so precious in God's sight. The nineteenth article of religion (in P. B.) says: "The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached and the sacraments be duly ministered, according to Christ's ordinance, in all these things that of necessity are requisite to the same." This definition of the Church is, you see, quite broad enough to include both extremes, high and low; "the sacraments duly administered according to Christ's ordinance", it says; but high and low differ much as to what Christ ordained. It is difficult to give in due proportion our homage to Christ and to His Church. Some exalt the Church too much; the bride in her loveliness obscures the Bridegroom; while some take the other extreme, failing to recognize that vision "of true beauty", "the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2). The former should remember that "The Church's one foundation is Jesus Christ our Lord"; the latter should not forget that "She is His new creation, by water and the word; From heaven He came and sought her, To be His holy bride; With His own blood He bought her, and for her life He died". And this Church of Christ, though not an inerrant guide, is, as the Church holds, a nursing mother, able and willing, through the means of grace she gives us to assist all her children in the lessons of holy living and dying. It is a little singular that we find in the Breviary of the Roman Church these same prayers for the Church, that were given above; our Book of Common Prayer takes these prayers from the Breviary; they are almost literal translations. It would seem useless and superfluous for the Roman Christian to pray (as we do on the Sixteenth Sunday after Trinity, and as he does in the Latin form of it on the Fifteenth Sunday after Pentecost): "O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church," if that, guided by an infallible Pope, cannot err in any matter of doctrine or discipline. Of course, such a prayer for the members of such a Church would be entirely appropriate, but not for the Church as a **Church.** Herein lies, in the last analysis, the essential difference between Protestantism and Romanism. In a matter of faith of doctrine the former, the Protestant, in the last resort relies upon the Bible; the latter, the Roman Catholic, upon the Church to interpret the Bible to him. The one believes that God the Holy Ghost can and will open the Scriptures to the willing soul, as God the Son did to "two of them", that first Easter Day, on the way to Emmaus; the other believes that this opening must come at second hand, so to speak, through the Church, and its infallible head, the Pope. The Church can do much for us, but it takes too much on itself, when it undertakes this. She is the guardian and interpreter of the Bible, but not the sole or final one.

THE Epistle for the Twenty-second Sunday after Trinity is Phil. 1:3-11. This Epistle begins with a thanksgiving of St. Paul to God for the fellowship in the Gospel of his beloved Philippians, meaning the share they had with him in spreading the Gospel of Christ. In this Epistle also after the thanksgiving for their fellowship in the Gospel, Paul gives expression in the strongest terms to his love for them. The Epistle for this Sunday concludes with an earnest prayer for these dear ones. There are four petitions: First, that your love may abound yet more and more in knowledge and in all judgment"; second, That ye may approve things that are excellent". The Twentieth Century New Testament puts these two petitions in one sentence, making the meaning more clear, thus: "That your love may grow stronger and stronger, with increasing knowledge and all discernment, until you are able to appreciate all moral distinctions." The Greek original justifies this translation, making the second clause a consequence of the first, and not a separate petition. Observe the love that Paul prays for; not love of him (he had that in large abundance already, and he was not selfish), but that wide-embracing and earnest love, the charity so beautifully pictured in the thirteenth of 1rst Corinthians, that "never faileth", because of its abundance and intensity. And the knowledge that he asks of God for them, and "all dis-

cernment, until they are able to appreciate all moral distinctions", is a choice gift of God indeed, and one to be sought at all times: so much harm is done by well-meaning persons; "the evil", as Thomas Hood says, "that is wrought by want of thought, as well as want of heart". The third petition is that the Philippians may be "pure and without offence till the day of Christ". That "day of Christ" was thought to be imminent in those early times of the Church on earth. It was natural for them to think so, for He had left them for only three days after His death, had stayed with them forty days, and then ascended to heaven, promising them that He would come again "in like manner as they had seen Him go into heaven". What more natural than that they should think that this second separation should not be long? and so, "till the day of Christ", might mean to any one of them a period less than their natural term of life. And their trials and persecutions rested heavily on these early Christians, and they, knowing how He loved them, must have expected Him to come quickly to their deliverance, instead of their having to pass to Him through the same grave and gate of death (which He had passed through) to their joyful resurrection.

The last petition of Paul's Prayer for his dear people is that they may be "filled with the fruits of righteousness, which are by Jesus, unto the glory and praise of God". Not simply with **righteousness**, but with the fruits of righteousness; for there are many truly righteous persons who have the faith of Christ and sincere repentance, yet have not some of the fruits of righteousness, viz.: the joy and peace of the true believer, which is theirs by inheritance of His saints. They have added, as St. Peter bids us (1 Peter 1:5-7): "To faith, virtue; and to virtue, knowledge, and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness, charity . . ." and are "neither barren nor unfruitful in the knowledge of our Lord Jesus"; and they made their calling and election sure (verse 10); yet for lack of some of the precious fruits of righteousness, with which Paul prays that they may be **filled**, they cannot do as he bids the Philippians do, several times in this epistle: "Rejoice in the Lord alway; and again I say, rejoice" (Chap. 4, v. 4). It is surely possible for us to have this gracious and crowning gift of our Lord, if we seek it earnestly at the throne of grace, whence cometh "every good and every perfect gift".

THE Gospel for this Twenty-second Sunday after Trinity is St. Matthew 18:21-35. The story of this parable is that of a merciless creditor, a Shylock in character, and worse than that poor Jew; for he had just been forgiven a very great debt, and should have had a softened heart, which the persecuted and down-trodden Jews of those day in Venice, embittered by centuries of exclusion and cruel treatment, could not have. The lesson taught by the parable illustrates the fifth petition of the Lord's Prayer: "Forgive us our debts, as we forgive our debtors" Matt. 6:13). Jesus had been telling His disciples how they should behave towards an unrepentant brother who had trespassed against a brother. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: and if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man, or a publican (Matt. 18:15-17). So the Christian should treat the unrepentant brother. Then Peter naturally asks the question as to a repentant brother, how often he should be forgiven, "till seven times?" Observe that only a **repentant** brother can be forgiven, forgiveness being a mutual act and impossible to complete except by consent of both parties; as plainly appears from Jesus' words at another time. (Luke 17:3 and 4): "If thy brother trespass against thee, rebuke him, and if he **repent** forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn to thee, saying, 'I repent', thou shalt forgive him." This teaching came after that to Peter in our Gospel for this Sunday; so there is no limitation of the times to seven, or any number of times. There is much comfort in our Lord's explanation to Peter here, to us who so often offend against God's holy laws; for evidently it teaches us that, however often we offend against Him, and under His rebuke turn to Him, saying "I repent", He forgives, even though it be the seventy times seven; upon the one condition, a hard one, I grant, but entirely possible with His help, viz., that we from our hearts forgive every one his brother their trespasses. We might well say of this teaching of our Lord what many of His disciples said (John 6:60), when He told them: "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." "This is a hard saying; who can hear it?" And the Apostles seem to have recognized the great difficulty of such wide-reaching forgiveness and long-suffering toward an offender; for they said unto Him, "Lord, increase our faith" (Luke 17:5). And He comforts them with the assurance that genuine faith will accomplish this forgiveness, and all things, even faith like a grain of mustard seed, wherewith the sycamine-tree might be plucked up by the root and planted in the sea.

## Bishop Kinsolving of Texas Dies

The Rt. Rev. George Herbert Kinsolving, D. D., passed on to life eternal the night of October 23, in Austin, Texas. The funeral was held October 27.

Bishop Kinsolving was born in Bedford County, Virginia, on the twenty-eighth of April, 1849, the son of the Rev. Ovid A. and Julia Heiskell Krauth Kinsolving. His youth was spent in Virginia. He graduated from the Virginia Theological Seminary in 1873. In 1893 the University of the South awarded him his Doctor of Divinity degree. He was ordained deacon in 1874 by Bishop Johns, and priest in 1875 by Bishop Whittingham. He served at St. Mark's Church, Baltimore; St. John's Church, Cincinnati, and the Church of the Epiphany, Philadelphia. For thirty-six years he has devoted his life in the service of the Diocese of Texas, having been consecrated bishop in 1892 by Bishops R. H. Wilmer, Quintard, Whitaker, Wingfield, Dudley, Jaggar, Randolph, Johnston, Kendrick, Davies, Nichols, Hale and Jones (of Newfoundland).

In 1879 Bishop Kinsolving was married to Miss Grace Jaggar, a sister of Bishop T. A. Jaggar. Mrs. Kinsolving died three years ago. Bishop Kinsolving was of a family distinguished by its devotion to the service of the Lord in the ministry. His brother, the Rt. Rev. Lucien Lee Kinsolving, has just resigned as Bishop of Brazil, where he went many years ago as a pioneer missionary of the Episcopal Church. Bishop Kinsolving is also survived by two other brothers, the Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's Church, Baltimore, and the Rev. Wythe Leigh Kinsolving, and by a son, the Rev. Walter Ovid Kinsolving, of Summit, N. J.

Bishop Kinsolving was many times a delegate to our General Conventions, and three times a delegate to the Lambeth Conference of the Anglican Communion in England. Always at these Conventions Bishop Kinsolving was noted for his keen sense of humor and for his warm human interest and sympathy.

Bishop Kinsolving is succeeded by his former Coadjutor, Bishop Clinton Quin.

## Bishop LaMothe of Honolulu Dies

The death of two beloved bishops of our Church occurred just two days apart. The Rt. Rev. John Dominique LaMothe, Missionary Bishop of Honolulu, died October 25 in the Church Home and Infirmary in Baltimore, Maryland, where he had been ill for some weeks past. Mrs. LaMothe and his daughter, Mrs. Thomas R. Aaron, were with him when he died.

Bishop LaMothe was born at Ramsey, on the Isle of Man, June 8, 1868, the son of John Corlet LaMothe and Sarah (Banks). He was educated at King William College, Isle of Man, and the Virginia Theological Seminary. He was seventeen when he came to America and went to farm in the West. It was due to the influence of Bishop John Poyntz Tyler that he became interested in the ministry. He was ordained deacon in 1894 by Bishop Whittle and priest in 1895 by Bishop Newton.

On August 30, 1894, he was married to Miss Margaret Meade Walker, of the Virginia Theological Seminary.

Bishop LaMothe served at Shelbourne Parish, Hamilton, Virginia, the Church of the Epiphany, Washington, D. C.; Christ Church, St. Joseph, Missouri; St. Paul's Church, New Orleans, Louisiana, and the Church of the Ascension, Baltimore, Maryland.

In 1921, he was elected Missionary Bishop of Honolulu, and was consecrated by Bishops Tuttle, Tucker, Murray, George H. Kinsolving, Thomson, Jett, Davenport and Cook. This same year Bishop LaMothe was awarded the Doctor of Divinity degree, both by St. John's College, Annapolis, and the Virginia Theological Seminary.

Funeral services were held at 2:30 P. M., on October 26, from the Church of the Ascension, Baltimore, Maryland, and interment was at Ivy Hill Cemetery, Alexandria, Virginia.

Besides his wife and daughter, Bishop LaMothe is survived by his son, Mr. J. D. LaMothe, of Buffalo, N. Y.; one sister in this country, Mrs. Harry Woodgates, of California, and several sisters and brothers in England.

# THE PASTORAL LETTER

The Pastoral Letter of the House of Bishops was read in the Church of the Epiphany on the afternoon of October 25, and with it the forty-ninth General Convention came to a close.

"The Christian Church is a society to which has been intrusted the preservation and propagation of the Gospel and through which normally men find salvation in union with God. But it is more than that. The Church is the body of Christ and Christ is the representative of all humanity. The Church, His Body, is indeed and ought to be in fact the prophecy of human destiny. It foreshadows the right relations of men to God and one another. When we speak of it as the family of God we can rightly do so only in this prophetic sense. It is the inner group of the great family of all mankind, the group which is conscious of the sonship that belongs to all. Its function is not to draw men out from the human family, but to make that family conscious of its real relation to God. The Kingdom for which the Church works and prays comes when men live like brothers in loving obedience to their Heavenly Father.

"Civilization depends upon control of those divisive forces which prevent a family life. Progress as the Christian sees it is the overcoming of these same divisive forces by the power of God. Unity is the goal. Love, brotherhood, fellowship are only varying names for the spiritual means and motive by which men reach this goal. The Kingdom of God is the society in which the divisive forces are overcome and the goal is reached.

"If the unity of society is the goal of men's striving, it is obvious that for the Church which foreshadows that goal and has to lead society to it unity is no subsidiary or chance idea. It is essential. If the Kingdom of God is to come among men the unity of the Church must be won. The forces which by setting men against one another continually threaten society obviously cannot be conquered by a Church which has not conquered them itself. A divided Church implies a yet unconquered world. Yes, admits it, accepts it.

"In playing our part, then, as loyal Christians and Church people in the great and moving drama of life, we cannot escape the call to unity. One family of God, one world, one Church. By example, by service, by prayer, we must seek unity.

"We must begin with our own Church. No communion in Christendom has in respect to unity a more complete task than ours. Catholic in our unbroken continuity with the Christian age and in the fullness of our Christian heritage, Protestant in our participation in the great sixteenth century movement of reformation and freedom, we have in the good providence of God succeeded during four hundred years in holding together in some fashion those two fundamental types of religious experience and expression. But the extremes are far apart and often seem impossible to reconcile. The tension is at times severe.

"Here in America, as throughout our whole communion, there is today a sense of strain. One group seeks a fuller measure of what it counts Catholic. Another group is sick at heart lest some of those great values which we gained at the reformation may be lost. One prays hopefully for reunion with the Church of Rome; the other seeks continually closer relations with Protestantism. In all this and much more which, on the surface, indicate irreconcilable differences we would see rather the working of forces which are alive, the evidence of the Church's attempt to meet the continually new conditions of a world which moves forward with terrifying rapidity.

"We see witnessed the great truth that Christianity is not a narrow, one-sided, carefully codified section of life, but a divine creative force sweeping into human history, seizing upon human souls with immeasurable power, resistless in its grip upon every aspect of life, making partisans as well as statesmen, prophets as well as priests. A Church which did not have new movements continually stirring its depths; in which there were no old hearts in despair and no young hearts aflame with indignation or kindled by visions of the City of God, would we venture to believe, be a dead Church.

"The divisions among us are not to be mourned over. They are to be conquered. They are not causes for despair. They are challenges to the width of our vision, the depth of our love, the soberness of our wisdom, and the steadfastness of our loyalty. If Catholic and Protestant cannot find a way to live together and to worship together the one Lord whom both adore, "then is our faith vain. We are yet in our sins".

"Two practical considerations are important. One concerns especially the clergy. There is little or no excuse for individualistic extremes such as often disturb the peace of the Church and its normal life. Let us have prophets, let us have life and initiative, but let us remember that there is a form of teaching and of worship in the Prayer Book. The ordination vows of the clergy pledge them to loyalty to 'the doctrine, discipline and worship' of this Church. These great words are nowhere accurately defined, but for a loyal priest desirous of doing his work honestly, not obscure in meaning. Loyalty does not consist in meticulous obedience to the letter of rubrics and canons. Such obedience may be rendered, accompanied by real disloyalty to the spirit of the Church.

"Loyalty means the honest attempt to understand, to enter into and to express in one's ministry that spirit. It means the use of Prayer Book language, and the careful distinction between what is Church law or doctrine and what is merely the individual's wish or opinion. It does not forbid reaching out to the best in Christian experience wherever found. It does forbid the submerging of established usage in alien rites. It does not forbid freedom of criticism. It does forbid subversive conduct. Honest loyalty among the clergy breeds confidence and sense of security among the laity. It is one great contribution to the task of unity.

"But the responsibility for unity rests upon laity as well as upon clergy; and for all there is, to use St. Paul's phrase, a 'still more excellent way', the old way of love. We have no right to distrust one another. No group of men is trying by insidious propaganda to wreck the Church. There is and ought to be the frank effort upon the part of clergy and laity to further truth as they see it. But we are all Christian brothers. We have the same Heavenly Father and the same Master Christ. Instead of setting ourselves in opposite camps and labeling ourselves with partisan names we need to worship and work, to study and confer together.

"Our differences can be overcome not by the victory of one side over another, not by driving out the Catholics or defeating the Protestants, but by the readjustment of the relation of truths and the discovery of new perspectives. We must seek the conscious and intelligent reconciliation of apparently irreconcilable views. Hitherto we have made an insecure reconciliation through our instinctive desire to hold together, but in many parts of the Church were in earnest fellowship our Christian talks have been undertaken as common tasks, the goal we are seeking has come appreciably nearer. Let us move on and with the guidance of the Spirit of Truth making unity secure by clearness of thinking warmed by the power of love, and complete trust in one another.

"Next to our responsibility as Christians for the strengthening and deepening of the unity of our own Church lies our responsibility for advancing the unity of the Church of Christ throughout the world. Of all the great movements which have stirred men's imagination and captured their allegiance during the last generation none has gained more rapidly than that of reunion. Thirty years ago men spoke of it as a mere dream. It has become a matter of practical and immediate concern. The Edinburgh Conference in 1910, the Lambeth Appeal of 1920,, the Stockholm Conference of 1925, the Lausanne Conference of 1927, the Jerusalem meeting of the International Missionary Council in 1928, all witness the fact that Christians are beginning to understand that a divided Church is by the very nature of Christianity an indefensible—yes, an impossible thing. To the extent that division exists Christ is absent. If we tolerate division (again let us say it), 'we are yet in our sins'.

"This is not the place to discuss in detail the various problems which must be met and overcome in the difficult search for unity. But three principles should be borne constantly in mind by every loyal Churchman. The first is that every baptized Christian belongs to the Catholic Church. Whatever his ecclesiastical name, he belongs to the great company of the elect; he knows something of the love of God in the Person of Jesus Christ. Saintship is the monopoly of no communion. The unnamed saints of some obscure group of Christians may know as much of God as those whose names adorn our calendars. Such a truth must drive from our hearts arrogance and exclusiveness. It must make us hospitable to all truth, charitable, of comprehensive thought, with a vision of the Catholic Church big enough to include the full range of Christian life and experience. Where Christ dwells there must we be content to be found.

"But as we move toward unity in this spirit of Christian love we must move in practical ways. And we must move. We cannot wait for a day when through some miraculous divine intervention unity will drop upon us like a new Jerusalem from the heavens. We must seek for unity where the response is likely.

"In some directions the doors are for the present closed. But others are open. We must try these doors. We must be ready to go forward, to do something. We have heard it said that in America the Episcopal Church has led in the movement toward unity until now other Christians are ready to go forward, but that facing such a practical possibility, the Episcopal Church holds back. That must not be.

"But that brings us to our last point in reference to Church unity. No work of the leaders can bring unity without the cooperation of the people. Although unity cannot come without the careful scholarship of theologians and the wise statesmanship of responsible officials; neither can it come without the warm and vital interest, the loyal prayers, the sacrificial purpose of the rank and file of Christian people. Our Lord Jesus Christ summons us to unity. We must obey the summons.

"The summons to unity is no less clear when we look upon our task in the world. The mission of the Church, as we have already said, is the discovery to men of their relation of sonship to God, and therefore of the unity which must be achieved if that sonship is to be made a living thing. The forces which divide men, selfishness, greed, lust, must be overcome by the power of God's love in Jesus Christ. The Kingdom of God is come when human society has achieved its unity in Christ.

"This mission is no mere voluntarily chosen policy. It is the very life of the Church. The Body of Christ has no other mission than to make all men part of Christ. Whether the Church works in New York or in Hankow; whether it preaches social justice or teaches little children, its aim is the same. Whether it concerns itself with the great problem of peace among the nations, or the lesser problem of peace in a New England mill strike, or in the intricate personal problem of peace in a quarreling family its aim is the same. The love of God in Christ must bring unity. Divisive forces must be overcome.

"The most momentous task which faces the world of today is the warfare against war. Again and again the voices of prophets and statesmen have been raised to tell us that if war is not destroyed, Christian civilization must be. That we believe is exaggeration. Christ is too strongly intrenched in human society to be conquered by war, no matter how world-wide. God's purposes are too stable to be made mock of in the end by man's ignorance and wickedness. But war is destructive of what Christ stands for. War is degrading, brutal, bestial, like the devil the father of lies and hatred. It assaults all that dignifies and beautifies human life. It violates the sanctities of the soul. It hurls defiance at the Christian faith that men are the family of God. It challenges the Church of Christ to action.

"Now, it is not the business of the Christian Church to control governments. It cannot lay down in detail these plans and projects which it is the business of governments to formulate and carry out. But it is the business of the Church to speak in no uncertain way concerning the Christian view of life and the relations of men and nations to one another. It is its business to guide the Christian conscience in its approach to all such matters. It cannot therefore look on indifferently at war or what makes for war. It must put moral force behind the efforts for peace and a law-governed world. Christ summons us to world unity as He does to Church unity. Such efforts we would have you see is but part of the great mission of the Church.

"In contrast with the vast reaches of the task of ending war or of restoring the unity of Christ's Church our own Church's mission as expressed in what we call its program seems small. It is as measured in numbers, be they of persons or of dollars. It is not if measured in eternal values. It is the same task of bringing unity in God's great family.

"The money which we contribute for carrying out the Church's program in Nation, diocese and parish is our part in that task. The missionary whom we thus send out is preaching everywhere as he preaches the Gospel, the message of the unity of men in God. The teacher in the parish school at home is helping the children of the Church to grow up in full knowledge of what their sonship really means. The social service worker is revealing the unity as well as the dignity of human life. The evangelist on the city streets is stirring the sleeping sense of kinship which lies hidden in all men's souls.

"Varied messages and varied efforts they are, which through support of its program, we make possible for the Church, but all are guided by the same great ideal. All spring from the love of God which we His children know in Jesus Christ. All aim to transform this world of hating, covetuous, warring men, dishonoring in their strife the Heavenly Father—all aim, we say, to put love for hate, peace and law for strife and chaos. All would create out of this bitter competitive struggle the cooperative life of the family of God.

"These efforts are our efforts, dear brethren of the clergy and laity. This is all our task. In private life and public life, in the support of the Church's program and in our influence upon the wider life of Christian people throughout the world Christ calls us to release the power of love that men may be gathered into the unity of the sons of God. Only thus can God have His way among us. Only thus can He answer our daily prayer, Thy kingdom come. Only thus can the Christ who died for us see of the travail of his soul and be satisfied."

# Book Reviews

THE DIVINE ANTIDOTE TO SIN, SICKNESS AND DEATH: By the Rev. Frank N. Riale, Ph. D., D. D., Williams Fellow, Harvard. Cloth, Pp. 372, price $2.25, postpaid. The Christian Literature Publishing Company, 76 Fifth Avenue, New York City.

Dear Dr. Riale! We love him for his great-heartedness, his clear vision, his wide sympathies and his fervent appeal. His soul is on fire for the transmission of the truth as he so sincerely feels it throbbing through his entire being. And he wins us to his viewpoint by this comprehensive treatise. He cannot divorce the physical from the spiritual. For he finds the same redemption in both. And so he is pleading for the consistent recognition of spiritual forces in the body of the child of God, as well as in the spiritual realm.

Of course, a general opposition to this truth exists where evidences of fanaticism have turned thinking people away from the entire subject. But Dr. Riale is a thinker and he invites us to enter with him in the pursuit of the real truth of this all absorbing problem. Confessedly, the Church has failed to substantiate her confession and her lack of clarity has befogged the evident intention of the framers of our liturgy. Why do we exhort the people to recognize the need of prayer as balanced in the union of the two parts of our being, "and to ask those things which are requisite and necessary as well for the body as the soul", if we do not mean it?

We cannot avoid the challenge that spiritual health is in the air to be believed or denied just as we may elect. Indifference, ridicule, contempt, open antagonism will not answer it. It will assert its right to grow. And if it is met by the sweet reasonableness of seasoned thought, it will be a benison of peace to the believer. If our great God is able, why not give Him right of way in this realm of our earthly experience? Why limit Him by our self-imposed restrictions? If the Lord Jesus did His Father's will in His healing ministry, by what law of consistency should He be excluded now? Can any one doubt that from the resurrected and glorified Person of our Lord there flow streams of life for the strengthening of the members of the Church which is His Body, who will to accept that provision by faith? In our fear of fanaticism, we have been all too prone to strangle the normal impulses of the new life into which we have been inducted by our regeneration. And we may thank God that our Protestant Episcopal Church has at last recognized the truth in its recent enactment to restore what the entire Church had lost, the prayer of faith for the sick (James 5:14), with anointing and the laying on of hands of the presbytery.

So, we do stand with Dr. Riale in his eloquent and masterly contention that we have been guilty of crowding out the Lord from the very phase of our experience, our physical being, which He loved to occupy in His earth-life. In this treasurable book, our author unfolds to us the instinctive search for the quickening of our mortal bodies which has ben the quest of longing hearts. A few of us, in the face of strong opposition, have maintained that the teaching of Romans 8:11 is obviously with reference to the work of the Holy Spirit in our "death-doomed" bodies.

Our author believes that as those who watch and wait for their Lord, every one of us should expect to be preserved unto His appearing. By the law of Nature, it is "appointed unto man once to die" (Heb. 9:27, 28); but according to the promise of our Lord anticipating His resurrection, His words are to be literally received, "He that eateth of this bread shall live forever" (John 6:58) Certainly this was in the Apostle's mind when he prayed for the Thessalonian Christians, "That your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

Every reader of this book will enter into a new comprehension of the royal rights of those who are members of the heavenly family. We may be sure it will charm by its winsome appeal; it will convince by its thoughtful discussion; it will arouse by its enthusiastic spirit; it will inspire whole-hearted dedication by its incontrovertible logic.

**Kenneth Mackenzie.**

# Family Department

**NOVEMBER.**

1. Thursday. All Saints.
4. Twenty-second Sunday after Trinity.
11. Twenty-third Sunday after Trinity.
18. Twenty-fourth Sunday after Trinity.
25. Sunday next before Advent.
29. Thursday. Thanksgiving Day.
30. Friday. S. Andrew.

**COLLECT FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.**

Lord, we beseech Thee, to keep Thy household, the Church, in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

For The Southern Churchman.

**AN EVENING PRAYER.**

The Rev. Percy T. Fenn, D. D.

Almighty Father, by whose care
We have been kept from perils free;
We offer now our evening prayer,
With full, and thankful hearts to Thee.

The day has passed, and we have found
Thy grace sufficient for our strength;
With chains of love we have been bound
To Thee whose mercy knows no rest.

Pardon our sins of thought, and deed;
The remembrance of them wounds our pride;
We feel because we would not heed;
We feel regret our shame would hide.

Thou knowst all—the aching heart,
The hidden fear, the fruitless quest,
The unbidden tears that freely start,
The sigh, the longing to be blest.

And weary now we sigh for rest,
And rest can find in Thee alone;
Have mercy on the heart distressed,
Make Thy forgiving pity known.

For friends, for health, for love's sweet bliss,
We render thanks with joyful voice;
The sting of pain we would not wish
Removed, if we had the choice.

May angels succour and defend
Through slumber fitful or profound;
No foes can harm whilst we depend
On Thy swift couriers that surround.

**Religion in Russia.**

Much has been said about religious conditions in Russia. The statements made vary very much. Some have said that the Soviet Government had abolished religion entirely. Others have said that there is more religious liberty in Russia today than there has ever been in the past.

Under these circumstances it is interesting to read what may be considered an official pronouncement on the subject.

The official organ of the Moscow Committee of the All-Russian Soviet Party is called "Bezbigenik u Stanka", which, being translated, means, "The Atheist at His Bench". From this publication the following article is taken:

"The Soviet Government has no need of any religion; it is against any religion. In its policy toward any religion it is led by the Constitution of our party, which always considered religion as a form of spiritual oppression of the masses. The Soviet Government actively cooperates with the process of freeing the masses from religious poison, carrying on anti-religious propaganda through the Soviet governmental machinery (the People's Commissariat of Education and the Department of General Political Education). The Soviet school, the reading rooms, clubs and the like, are the important centers in the work of propaganda of atheism.

"On the other hand, the governing bodies of the Soviet Government control and regulate the activities of the Church and Sectarian organizations, not permitting them to trespass the limits designated by law. In our country the activities of religious organizations are allowed, but there is not and there cannot be even a shadow of any 'favoring' their work.

Sometimes it is asked: Would it not be better to close the churches altogether and to prohibit the priests and sectarians from carrying on work? It would be wrong, wrong at the very root. Religion is a masked, latent form of spiritual oppression from which the masses are unable to liberate themselves all at once. It is necessary to resort to the systematic unmasking of the class role of religion; a mass anti-religious propaganda is necessary.

"The Soviet Government has done all that was necessary and reasonable in order to deprive religious organizations of their rights and privileges. Then the Soviet Government decreed religion to be the private affairs of every citizen. Now it is for the toilers themselves to find out whether they need religion or not, this bourgeois poison which was injected by the exploiters during centuries into the conscience of the masses. Masses of the working class and peasantry organized into the ranks of the Atheists' Union, and helping with its work, must come to the aid of the party and to the aid of the Soviet's machinery, in the matter of combatting religion. During the ten years the Soviets have been and still are a powerful lever in building up the new socialistic society. Gigantic masses come together around them, and under their leadership a great construction work is being carried on. The Soviet Government took out from our land the roots of the land owners and the capitalistic system opened the way to the full liberty of the toilers of our land. The Soviet Government took away the foundation from the religious organizations, their economic basis; separated the Church from the State; broke the backbone of the ecclesiastical counter-revolution; and cooperates toward complete recovery from religious poison among the toilers of the Union.

"The sympathy and support of the multi-millions of the masses, the growth of class consciousness, activities and social initiative, will insure the success of the cause of atheism in our land."—The Presbyterian of the South.

**Opportunity.**

When Jesus wept on beholding the city in which He was rejected and condemned, His grief was due to the refusal of its people to choose the right thing at the time it was offered them. Theirs was the neglect of an opportunity as fraught with consequence as any of which humanity has knowledge since the days of Noah. No greater penalty for non-acceptance of an obligation is on the records of humanity.

It is the distinctive feature of the life of creatures in possession of intelligence and will power that daily life is for them not a routine of action exactly level and interlocked like the links of a chain. Our existence is spent in the midst of varying forces, issues, courses of action, and times suitable and unsuitable for our choices. If God were a despot and mankind His slaves, or if people were without the faculty of will, if they were only clods or automatons, we could blame luck or destiny for what we are and what we do. The fact that we are divinely endowed with choice, and the fact that there is not sameness and endless repetition in the circumstances through which we pass, compel us to take account of opportunity. Truly did Shakespeare write, and rightly have his lines become a familiar quotation:

"There is a tide in the affairs of men,
Which taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries:
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures."

What people misinterpret is the value of their power to choose. They do not realize that an opportunity is the high gift of God to those whom He has endowed with power to use such a privilege and who can therefore be expected to assume responsibility for their choice of allegiance and action. Jerusalem's folk were not compelled to deny the Messiahship of Jesus. They had the means to identify Him; they listened to His teaching; they saw the fruits of His ministering. Against these they arrayed the fancied advantages of peace with Rome, the possibilities of displacing the official leaders of their day, and the probabilities of scoffs and sneers from the "society" of their day. These latter they decided to heed, and threw away the merits of Jesus, the representative of God. There could be only one issue from such a choice, and disaster inevitably befell them.

In many minor ways opportunities meet us now. When they meet us, and we scan them in the light of the decalog, the golden rule, the ideals of family and citizenship, our choice of them is guided correctly. When we refuse to make use of them in order to dwell at ease, or to engage in evil or to make our places in life merely safe, we are bound to wreck our happiness and destroy ourselves. Certain oportunities are so intimately connected with the will of God that to turn them down is to set ourselves outside the limits of His favor and protection.

The major opportunity of people lies in the call of Christ to believe in Him. It is strange that experienced men and women, who have seen time and again the effects of neglecting entrance into the door when it opens wide, should fail to heed the voice of their Saviour. The utter illogic, the miserable reasoning, and the contemptible preferences which are given precedence over the great offer of eternal life have long aroused wonder. In our own day, leisure, sports, cults, purely human organizations, profit-seeking employments and the sneers of wicked and godless strangers are permitted to convince us that it is safe to deny the call of the Son of God.

How sadly puerile are the excuses which are offered after the day of opportunity has passed. How terrible is the divine forecast—"Depart from me: I never knew you." Is the Church to blame? Are we sufficiently specific in warning the people that they must follow after Christ when He passes by, lest He does not come again to call them to God's peace?—Lutheran.

### NOVEMBER.

Lord, I am glad for the great gift of living—
Glad for Thy days of sun and of rain;
Grateful for joy, with an endless thanksgiving,
Grateful for laughter—and grateful for pain.
Lord, I am glad for the young April's wonder,
Glad for the fulness of long summer days;
And now when the spring and my heart are asunder,
Lord, I give thanks for the dark autumn ways,
Sun, bloom and blossom, O Lord, I remember,
The dream of the spring and its joy I recall;
But now in the silence and pain of November,
Lord, I give thanks to Thee, Giver of all!

—Charles Hanson Towne.

For The Southern Churchman.

### Tradition.

Louis Deschamps.

Tradition is the bugbear of modern minds. Zealots of history were subject to no greater obsessions than modern extremists acknowledge in their worship of reason, their unjustified prejudice against tradition. On every side the abuses and errors of tradition are proclaimed to the exclusion of the good uses it offers to humanity. The prestige and prosperity resting upon the achievements of our forefathers are thoughtlessly enjoyed as a matter of fact, while asserting the superiority of the present over the past. With all due respect for the greatness of the present scientific age, there are still certain uses of tradition overlooked in modern thinking.

A new business continuing the work of an old concern is careful to announce itself "Successors to ——— Company". In the business of human progress, the present age would seem to forego the responsibility of pledging itself to the standards of its predecessors, as well as to lose the good will of historical glory. Tradition is the means of "carrying over" the standards and ideals of one generation to another. Its value is measured in terms of the enduring quality of its virtues, rather than the obsolescence of its fashions. Each succeeding generation may profit by the inspiration that comes from realizing that it is pledged to keep inviolate the ideals and virtues of the race. To forget this use of tradition is to lose the wholesome effect of responsibility. It is possible, of course, to refuse every standard of tradition on the grounds of progressive superiority by logic, but the actual result is to face the necessity of beginning over again in neglecting the lessons of history. It is harder to retain virtue than to dispute it, because the test is experience, not logic. Tradition is humanity's contract with the best within itself.

Another use of tradition is to fire the imagination of people with the romance of history. It gives background, reason, and purpose to life. The barren intellectualism of many modern thinkers resemble the pitiable condition of deserters, who acknowledge no allegiance, cherish no purpose, and enjoy no pride of fellowship with their fellowmen, past and present. Tradition reminds us that life is not individual self-sufficiency, but a progressive triumph of idealism over pessimism, of spirit over circumstance. In the glamor of the past there are no distracting elements to cloud the perception of ideals. Ideals are preserved in the sheer beauty and inspiration of traditional conceptions, lest present difficulties and actual woes prove too great for human faith. There is strength and comfort in the thought that the august assembly of all great men in the past may be contemplating spiritually the struggles of one's everyday life in the interest of the universal virtues confided to the present by the past. Religion teaches the value of tradition in the sanctity of its Holy Scripture.

### "There Was No Sea."

The verse, "There was no sea", must have brought a gloriously welcome thought to John on the Isle of Patmos This was a small, rocky isle, fifteen miles in circumference, generally barren, one of the Sporades in the Greek Archipelago, lying off the southwest coast of Asia Minor. Here he was outcast from the world of men and events, separated by the sea from all the folks he knew and the things with which he longed to be, in constant separation, a separation that ran through every phase of human life.

We live in a world filled with goodbyes. It is goodbye when John and Mary start off to school. It is goodbye when the boys and girls go away from home to college. It is goodbye when couples join hands, leave their individual homes and start out in life together and the marriage bells peal. It is goodbye when the bugles blow and men are called into the service of the army and navy. It is goodbye when we pack up our tents and move away into a new place. It is goodbye when friends hear the final call to come up higher unto the prepared place for prepared people. It is goodbye from the early dawn of the morning till the sun dips into the western sea.

No more attractive characteristic of the realm could there have been presented to John than in this little verse, "There was no more sea"; because it represented to him the end of that separation which characterized all life.—Rev. C. H. Nabors, in The Presbyterian of the South.

### True Disciples.

When mankind comes to its completion in Christ it will be able surely to rejoice in every triumph of God in this world, and at the same time be filled with love and tenderness for the most hateful of those who work against God.

What is the passage in the New Testament to set alongside the song of Deborah: "So let all Thine enemies perish, O Lord!" Turn to the great New Testament and hear the prayer of Jesus on the Cross: "Father, forgive them, for they know not what they do." Between that barbaric cry over the destruction of God's enemies and this infinite compassion of our Saviour, what a vast difference!

Not until we have come to the place where we shall absolutely rejoice in every work of Christ, with that testimony which comes only with our complete dedication, and, at the same time, having nothing in ourselves but that pity and desire to help even the worst of men, not until then do we show ourselves to be true disciples of the Master. —Phillips Brooks.

For The Southern Churchman.

### THE LEVITE'S EXCUSE.

Clara B. Bush.

I know the road to Jericho,
It passes by my door,
And every day, there comes my way
Some traveler footsore.

But I always am so busy—
How can I heed each cry?
So I kindly say, "Another day
I'll help when you pass by".

### Testing.

To be beaten but not broken; to be victorious but not vain-glorious; to strive and contend for the prize and to win it honestly or to lose it cheerfully; to use every power in the race, and yet never to wrest an undue advantage or win an unlawful mastery; verily, in all this there is training and testing of character which searches it to the very roots, and this is a result which is worth all that it costs us.—Bishop Potter.

### An Open Door.

It is a wonderful thing for the religious teacher to understand that he can say to the man who urges that it is no fault of his that he cannot be "religious" because he lacks the religious faculty, that it is his fault, and that he can be "religious" if he wants to. It is true that the natural man cannot know the secret of God, but it is also true, as Paul urges, that no one need continue to be a natural man unless he wants to; he can become a supernatural man. Not only is the door of the holiest wide open, but the gate of the outer court is open also. And if a man chooses to stay outside in the cold and dark, he has only himself to blame for it. If he is shut out of this knowledge, it is because he shuts himself out. If he does not enter into the secret, it is not because he cannot, but because he will not. The things of the Spirit may be a mystery. But the key which opens the door to them is not possessed by the few, but may be possessed by any who desire to use it. —Raymond Calkins, in "The Eloquence of Christian Experience".

### To Help Towards Unity.

There are, I think, at least three things which every Christian can do to help towards unity:

He can put into practice the Lausanne spirit in his relations with and his thoughts of other Christians. That means to emphasize the common faith, to try to understand others' views and learn from them; to strive always to cooperate; in a word, to make his love and sympathy as wide as that of the Lord Christ whom we all follow.

Secondly, he can endeavor to study and understand something of the great questions which are involved in unity. Parish classes, informal groups, inter-Church gatherings as well as individual reading and study are helpful. And thirdly, he can pray regularly for the unity of Christ's Church.—Bishop Parsons.

Do not disparage the commonplace. What is more commonplace than a mother's love?

# For the Young Folks

For The Southern Churchman.

### A GENERAL CONFESSION.

Charles Nevers Holmes.

Almighty Father and our God;
We who kneel humbly here today,
Have erred and strayed from Thee, O Lord,
Like sheep which wander far away.

For we have followed blamefully
Our own devices and desires,
And have offended shamefully
Against the laws Thy truth inspires.

Too frequently have we forgot
Unpleasant duties that befall;
We do the things which we should not,
Within us is no health at all.

But let, good Lord, Thy mercy be
Upon each wayward child of Thine;
Spare those who here confess to Thee,
Almighty Father, God divine.

Restore those who are penitent,
According to Thy promise made,
And save the sinners who repent,
That from Thy fold and flock have strayed.

O Father, for His sake, forgive!
And freely grant that we again
A godly, sober life shall live,
To glorify Thy Name. Amen.

### John Three: Sixteen.

One cold, wintry night a poor Irish boy stood in the streets of Dublin—a little city Arab, homeless, houseless, friendless.

He had taken to bad courses, and had become an associate of thieves, who were leading him on the broad road to destruction. That very night they had planned to commit a burglary, and appointed him to meet them in a certain street at a certain hour.

As he stood there waiting, shivering, and cold, a hand was suddenly laid on his shoulder. It was very dark, he could only see a tall form standing by him, and he trembled with fear; but a kindly voice said:

'Boy, what are you doing here at this time of night? Such as you have no business to be in the streets at so late an hour; go home, go to bed."

"I have no home, and no bed to go to."

"That's very sad, poor fellow! Would you go to a home and to a bed if I provided one?"

"That would I, sharp," replied the boy.

"Well, in such a street and at such a number (indicating the place) you will find a bed." Before he could add more the lad had started off. "Stop!" said the voice, "how are you going to get in? **You need a pass: no one can go in there** without **a pass.** Here is one for you; can you read?"

"No, sir."

"Well, remember that **the pass is** 'John 3:16'; don't forget, or they won't let you in. John 3:16. There, that's something that will do you good."

Joyfully the lad rushed off repeating his lesson, and soon found himself in the street and at the number indicated, before a pair of large iron gates. Then his heart failed him, they looked so grand; how could he get in there! Timidly he rang the bell. The night porter opened, and in a gruff voice asked, "Who's there?"

"Me, sir. Please, sir, I'm John 3:16," in very trembling tones.

"All right, in with you; that's the pass"; and in the boy went.

He was soon in a nice warm bed, and between sheets such as he had never seen before. As he curled himself up to go to sleep he thought "This is a lucky name; I'll stick to it". The next morning he was given a bowl of hot bread and milk before being sent out into the street (for this home was only for a night). He wandered on and on, fearful of meeting his old companions, thinking over the wonders of the night and his new name, when heedlessly crossing a crowded thoroughfare, by accident—or rather, we would say, in the good providence of God—he was run over.

A crowd collected; the unconscious form was placed on a shutter and carried to the nearest hospital. He revived as they were entering it.

It is usual in the Dublin hospitals to put down the religion as well as the name and address of those admitted. They asked him whether he was Catholic or Protestant. "Sure he didn't quite know. Yesterday he was a Catholic, but now he was John Three-Sixteen". His reply elicited a laugh.

After his injuries had been attended to he was carried up into the accident ward. In a short time his sufferings brought on fever and delirium. Then was heard in ringing tones the oft-repeated "John 3:16! John 3:16! It was to do me good, and so it has. It was to do me good, and so it has."

These persistent cries aroused the other patients. Testaments were pulled out to see to what he pointed. What could he mean? And here one and there another read the precious words, **"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."**

"It was to do me good, and so it has," the sufferer cried.

Consciousness returned, and the poor little fellow gazed around him. How vast it looked, and how quiet it was. Where was he? Presently a voice from the next bed said, "John Thr-ree-Sixteen, and how are you the day?"

"Why, how do you know my new name?"

"Know it! You've never ceased with your 'John Thr-ree Sixteen', and I for one say, blessed John Thr-ree Sixteen."

This sounded strange to the little lad's ears. To be called blessed—he for whom no one cared!

"And don't you know where it comes from? It's from the Bible."

"The Bible! What's that?" The poor little waif had never heard of the Bible, that blessed book, God's Word to man. "Read it to me," he said and as the words fell on his ear he muttered, **"That's beautiful; it's all about love, and not a home for a night but a home for always."** He soon learned the text, and its meaning, saying: "I've not only got a new name, but something to it." This was indeed a joy.

Days passed on, and there were changes in the ward, but our little friend never felt lonely; he fed on his text and its precious words, little thinking how soon he would have use for them. Yet another soul in that ward was to be won to Christ by his means, and now in simple conscious faith he was to be the agent of blessing. On a cot near him lay an old man who was very ill. Early one morning a nun came to his bedside, and said, "Patrick, how is it with you today?"

"Badly, badly," groaned the old man.

"Has the priest been to see you?" asked the nun.

"Oh, yes; but that makes it worse, for he has anointed me with the holy oil, and I am marked for death. I'm not fit to die; oh, what shall I do?"

"Patrick, it's very sad to see you so," she gently answered; "Look, here are those beads; they have been blessed by his Holiness the Pope, and they will help you to die happy."

She placed them around the man's neck, and then wishing him good-bye went out. **How could a string of beads ease a dying man facing eternity with his sins unforgiven?** Poor Patrick groaned aloud: "God ha' mercy," he cried; "I'm such a sinner, I'm not fit to die. What shall I do? Oh, what will become o' me?"

Our little fellow heard his miserable words. **Poor old man, thinks he, he wants a pass.** "Patrick," he called, "I know something that will do you good, quite sure; it has done me."

"Tell me, tell me quickly," cried Patrick; "if only I could find something to do me good."

"Here it is. Now, listen, John 3:16. Are you listening?"

"Yes, yes, go on."

**"John 3:16: For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."** Again and again he had to repeat these words. **Through them Patrick found peace** in his dying hour, and with his pass he entered into everlasting life. Another soul brought to Christ in that hospital ward by means of a single text, blessed by the Holy Spirit.

Our little friend recovered. For a long time John 3:16 was his one text. God blessed his simple faith, friends were raised up to him, and he was placed at school. Now he is an earnest hearty worker for the Master.—M. S. S.

JESUS SAID:

**Come unto me . . . I will give you rest."**—Matt. 11:28.

**"Him that cometh unto Me I will in no wise cast out."**—John 6:37.

### The Bear That Changed a Boy Into a Man.

There are some people who say that children would rather hear a bear story than any other kind of a story. They say that if a lot of stories and very good ones, too, are told to children, and one of them is about a bear, the children always want to hear the bear story again. If at night time, they say, you ask children, which of all the dozen stories I have told you, you would like to have me tell you now, they answer, "The bear story".

Bear stories are not always equally interesting. Sometimes it is hard to make them interesting if the hearers expect too much. Still it is nice when you tell a bear story to feel as you begin it that you are sure to be listened to carefully.

Before the story is told, I hope that you will notice the subject of the story, "The Bear That Changed a Boy Into a Man". How could a bear, any kind of a bear, brown, black or white, change a boy into a man? Whoever heard of such a thing? Bears—wild bears—are ready to eat up a boy or girl, and sometimes tame bears are ready to do the same. Only lately a boy fell into the pit or

yard over in the capital of Switzerland, Berne, at the very center of the city, where a lot of bears are kept, and before the boy could be rescued, the bears had killed him.

Perhaps in our bear story the bear did not mean to change the boy into a man, did not really try to do it; but it was because of the bear and of something that happened to the bear and to the boy, that the boy became just like a grown man in his courage.

This was up in Alaska—the country away off on the very northwestern part of the United States. I was there going about with a man named Sheldon Jackson. I love to tell about him because he grew up in a little bit of a village where there were so few people that they could not keep their church going unless some money was given to them. It was what is called a "Home Mission" church. So Sheldon Jackson had a Sunday School provided for him to go to, and he decided when he was still a little boy that if he should grow up to be a man he would go where there were no Sunday Schools and start some churches and Sunday Schools. It was this Sheldon Jackson that later brought the reindeer from Siberia to Alaska and so provided food for the Indians. He made a great name for himself, and the whole United States felt that he had done our country much good.

He used to come to my father's house in Albany, N. Y. So when he knew that I was to be in Alaska, he rowed out to the big boat on which I was, "The Queen", and asked me to come to his home in Sitka, and then he took me on a trip—as he went about in a boat—visiting all sorts of strange places. He had heard that there was a deserted Indian village away off in a bay of the ocean. No person that Sheldon Jackson knew could tell where it was. After a very long search, we found it—and in it were all the Totem Poles—great high poles—twenty-five feet high—with curious faces and heads and whale and bears carved upon them, which the Indians had worshipped—and everything was going to destruction.

Here is where the story comes in. Not far from the deserted village was a small house, a cabin, in which lived a white man with his wife and with their twelve-year-old boy. They were living there so as to catch salmon fish which they put into cans and sold when a steamer came each year. With the money they got in this way they would go once or twice a year to a town several miles away and buy flour and salt and oatmeal for their home.

When I went into the house, there on the floor was a rug which just covered the floor. It was the skin of a bear—the largest I have ever seen. The fur was very thick, very deep and very long. I asked about it, and this is what the mother said:

"My boy Walter was out one day about four miles away in the woods, carrying his rifle. He was alone. There was not an Indian nor a white man anywhere near for miles. He was picking some berries, when all of a sudden as he looked up an immense bear appeared before him. The bear raised himself up on his hind legs and with an awful growl, and with his front legs stretched out like arms, started to rush for Walter. Quick as a flash Walter lifted his rifle, took aim at the bear's heart, shot—and the bear fell down dead only a few feet in front of him.

"Then what do you suppose Walter did? He turned, almost before the bear fell, and ran all the way home, frightened almost to death, told his father what he had done, and they went together (Walter's father could scarcely believe what his boy had told him), and there was the body of the bear! So they dragged that bear all the way home and they took off its skin and we made a rug out of it." That was the mother's story.

But what about the Bear Changing the Boy Into a Man? Why this—this boy had always been a sort of coward before that. He did not like strange sounds at night around the cabin, the hooting of the owls and the bark of wolves, and he did not like to meet strangers whenever he did meet them, and he wondered whether when he grew up he would ever be able to do things like his father—go out in the woods and say "no" to people when they asked him to do wrong things. But from the minute he had shot the bear he was just like a man, he was ready to go anywhere and to do anything that seemed right, and he had the heart of a man, and he had a great purpose in life that he never would be persuaded into wrongdoing.

One of the most remarkable things I have ever known is the number of boys and girls who, when they were about twelve years of age—a little younger or a little older—have decided as this boy did that they would never do wrong.

There is a man in the city of Detroit—I know him well—who when he was only five years old made up his mind just what sort of a boy and man he would be. He was going to be a true and brave boy, and a true and brave man. And he has been and is brave and true. One of the finest things about our lives is that we can determine what they shall be, even when we are very, very young.

How to use the rites of religion and yet not let them crowd religion out and take its place has ever been a difficult problem in the history of all religions, and not less in the history of Christianity. But in vain do we offer outward sacrifices if we do not have the inner sacrifice of the spirit and the reality of religion in a pure heart and an obedient life.—James McClure, in The Pigeon That Saved a Battalion and Other Stories."

---

For The Southern Churchman.

### TO BABY ANNA.

Eugenie du Maurier Merdith.

Bonny, little, baby girl!
Smiling eyes and hair a-curl!
How we love you!

Though you're only six months old,
You've brought happiness untold;
So we love you:

You sit in your rocking chair,
With never a pout or care,
While we love you:

Anna, darling, baby, dear,
We are glad we have you here,
Just to love you:

Grandma, Daddy, Mother, all,
Brothers, Sister, you enthrall;
For they love you.

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### Martha Gets Up Early.

When Martha Allen opened her eyes on a certain May morning she heard footsteps overhead. She listened for a minute wondering who could be in the attic. Then she sprang out of bed and hurried into her clothes. As she buttoned the last button she raced up the attic stairs.

"Oh, Mother, are you going to clean the attic today?" she called. "Why don't you do it when I can be at home?"

"Yes, I am going to finish it today, Martha, and it wouldn't be any fun for you. We had all the fun when we went through the chests and trunks last week. Today I shall get it all spic and span and tonight after school you may settle your play-room up here."

"Oh, goody! And may I ask Betty Jane to help me?"

"Yes, you may. Now run down and eat your breakfast. It is all ready for you, and everybody else has finished. I had to hurry to be ready for Mrs. Brickett when she comes to help me. I'll be down before you start for school."

Martha ran downstairs and helped herself to her porridge and toast and a glass of milk. She felt quite grown up to be eating alone with no one to tell her to eat all her porridge and to drink her milk. She would show mother that she could eat it all without any telling. Her reflection smiled at her from the mirror across the room. The clocked showed in the mirror just over her head. The long hand was at half-past, and suddenly Martha realized that she had been eating very slowly. She carried her dishes to the kitchen and then put on her hat and took up her arithmetic book.

Calling a cheery, "Bye, Mom", she ran down the steps and hastened up the street. There were no children in sight and Martha grew uncomfortable over her lateness. She remembered hearing her father say that the dining-room clock was slow. She ran a few steps and then stopped as a voice called her name. She looked about but could see no one until Anna Roberts waved a handkerchief from an upstairs window.

"My! Anna will be awfully late," thought Martha as she waved back.

As she turned the corner by the Walters' place she saw Frank carrying a huge armful of wood toward the back door. Martha wondered if his mother had kept him home to help her clean house.

Passing the Hartman's house, Martha saw Margaret Hartman going around the corner of the house with a rake. She began to wonder what in the world was the matter with everybody. Surely this was Monday and not Saturday. Martha had been at church just yesterday. And surely that clock had said half past eight.

At the corner drug store she pressed her face against the glass and looked up at the big clock inside. Both hands were at eight. Martha rubbed her eyes and looked again. Yes, that was what it said—twenty minutes of eight—not nine. Martha turned around and went skipping home again. She sat on the front steps doing problems until Anna came over.

"Where did you go so early?" Anna asked.

"Up to the drug store to see what time it was," laughed Martha.

And then she told her how she had gotten up earlier than she thought and had looked at the clock in the mirror and thought everybody was late but herself.

"But, I'd rather be early than late any time, Anna," she ended, thoughtfully.—Janet G. Gilespie, Westminster Colo.

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Prayer? What mind can measure prayer?
Just where does it begin, its end is where?
Like shuttle passing back and forth
To heaven and back to earth again,
It weaves divineness into men;
We know not where prayer ends,
But ere its work is done,
God's will and man's are one.

—F. B. Stone.

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REV. E. STANLEY JONES, D. D. author of **Christ of the Indian Road,** which the **British Weekly** says "has taken Christendom by storm," writes as follows:

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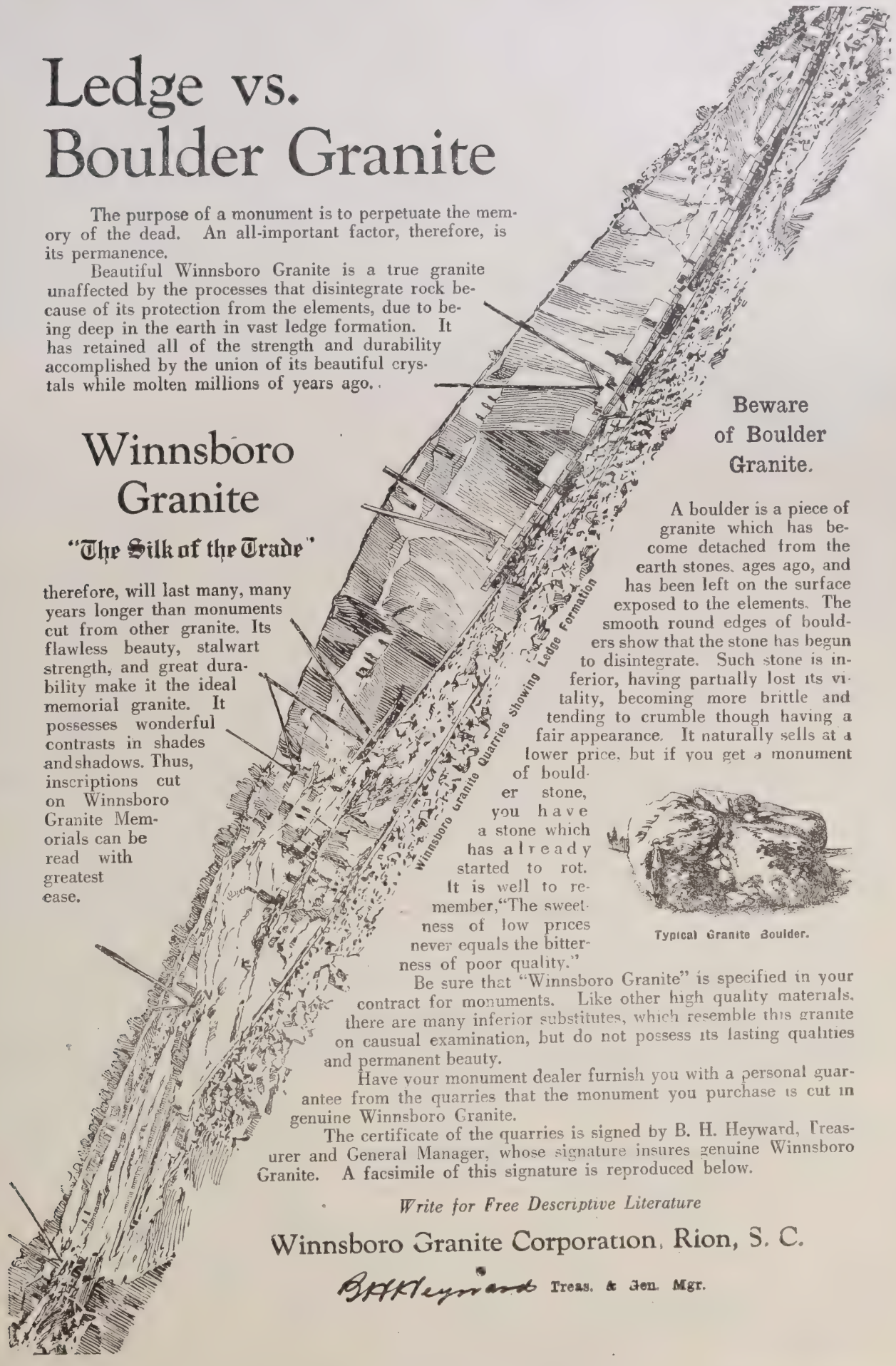
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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

## SPECIAL NOTICES.

**ANTIQUES.**

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

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**MEETING OF TRUSTEES OF VIRGINIA SEMINARY.**

The Trustees of the Protestant Episcopal Theological Seminary in Virginia will meet in the Library at the Seminary on Wednesday, the 14th day of November, 1928, at 10 A. M.

S. SCOLLAY MOORE,
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## NEW STANDING COMMITTEES.

Following are the new standing committees of the Protestant Episcopal Church in the United States as appointed by the recent Triennial General Convention at Washington:

### House of Bishops.

Dispatch of Business—Bishops Reese of Georgia, Davies of Western Massachusetts, and Stearly of Newark.

Rules of Order—The Chairman of the House, and Bishops Woodcock of Kentucky, McCormick of West Michigan, Beecher of West Nebraska, Garland of Pennsylvania, McElwaine of Minnesota, Hulse of Cuba, and Moore of Dallas.

Nominations of Missionary Bishops—Bishops Horner of Western North Carolina, Fiske of Central New York, Harris of Marquette, LaMothe of Honolulu, Campbell of Liberia, and Helfenstein of Maryland.

Amendments to the Constitution—Bishops Vincent of Southern Ohio, Leonard of Ohio, Lawrence of Massachusetts (retired), Acheson of Connecticut, Gravatt of West Virginia, Anderson of Chicago, and Manning of New York.

On Canons—Bishops Gailor of Tennessee, Cheshire of North Carolina, Hall of Vermont, Tucker of Southern Virginia, Capers of Western Texas, Johnson of Colorado, and Dallas of New Hampshire.

Note.—The committees for the House of Deputies are held out until next week on account of lack of space.

Memorials and Petitions—Bishops Burton of Lexington, Mann of Southern Florida, Johnson of Missouri, Babcock (Suffragan) of Massachusetts, Colmore of Porto Rico, McDowell of Alabama, and Carson of Haiti.

Domestic Missions—Bishops Rowe of Alaska, Bratton of Mississippi, Sumner of Oregon, Burleson of South Dakota, Barnwell af Idaho, Saphore (Suffragan) of Arkansas, and Casaday of Oklahoma.

Foreign Missions—Bishops McKim of North Tokyo, Graves of Shanghai, Francis of Indianapolis, Roots of Hankow, Lloyd (Suffragan) of New York, Tucker of Virginia, and Freeman of Washington.

Rural Work—Bishops Acheson (Coadjutor) of Connecticut, Davenport of Easton, Coley (Suffragan) of Central New York, Hall of Vermont, Rogers of Ohio, Huston of Olympia, and Wing (Coadjutor) of South Florida.

Prayer Book—Bishops Sessums of Louisiana, Darlington of Harrisburg, Mikell of Atlanta, Parsons of California, Remch (Coadjutor) of North Carolina, and Strider (Coadjutor) of West Virginia.

Christian Education—Bishops Weller of Fond du Lac, Brent of Western New York, Knight (Coadjutor) of New Jersey, Thomas (retired), Longeley (Coadjutor) of Iowa, Ferris (Coadjutor) of Western New York, and Oldham (Coadjutor) of Albany.

## SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.
Rt. Rev. Theodore I. Reese, D. D., Coadjutor.

### Old Barn Club Conference.

The Diocese of Southern Ohio held its ninth annual Conference on the Church's Program at the Old Barn Club near Dayton, September 26 to 30. The clergy were assembled for the first two days and the laymen for the second two days. The attendance of the laymen broke all previous records, reaching one hundred and six.

Both Bishop Reese and Bishop Vincent who were absent in 1927, were present this year. The outside leaders included the Rt. Rev. Peter Trimble Rowe, Bishop of Alaska; the Rev. Harrington Littel of the Church of China; and the Rev. Leslie Glenn, Secretary for Student Work of the National Council. The local leaders included the Bishops of the Diocese, Archdeacon B. H. Reinheimer, the Rev. Maurice Clarke, Executive Secretary for Religious Education, and Dr. W. S. Keller, of Cincinnati, Chairman of the Diocesan Department of Social Service.

The program included a report from Dr. Keller of the Cincinnati Summer School in Social Work for Candidates for the Ministry, which had enrolled during the past summer seventeen men representing nine of our seminaries.

There was also a report from the Committee appointed at the last Convention in response to an appeal from Bishop Reese for $60,000 to retire mortgages incurred in the advance work of the past three years; $44,000 has been secured to date.

There was great rejoicing over the fact that there was definite assurance that the Diocese would pay its quota of the budget of the National Council in full for the third consecutive year.

Finally, a great deal of interest was aroused by the premier showing of a moving picture of the work of the Church in the Diocese, entitled, "The Kingdom That Must Be Built". The picture will be shown in all of the congregations of the diocese in connection with the Every Member Canvass.

## NORTH TEXAS.

Rt. Rev. Eugene C. Seeman, D. D., Bishop.

The annual September meeting of the Executive Council was held at the Bishop's house, Amarillo. All clergy were present and Auxiliary representatives.

Beginning with Holy Communion at 9 A. M., continued session was held to close at 10:30 P. M.

Bishop and Mrs. Seaman entertained at lunch. Informal reports came in from all points. Supper was served at St. Andrew's new parish house.

National Council's increased budget was accepted for recommendation to January Convocation, which meets at Lubbock.

Good progress is being made in all fields in spite of the 77,000 square miles of territory worked by a limited force.

New college buildings are going up at Canyon and at Tech College at Lubbock. Two thousand students are expected at Tech. This college is only three years old.

The communicant list has doubled at Lubbock in two years, and a choir of thirty voices ranks high in all West Texas.

Rev. F. B. Eteson is leaving the district. His place has been filled for Plainview, Canyon and Dalhart by the coming of Rev. C. Harris, Jr., of Denison, Texas.

Mr. W. H. Martin, a candidate, has been placed in charge of Big Spring. A rector has been called for San Angelo.

Rev. Alex B. Hanson and bride will be in residence at Colorado shortly.

As usual, North Texas will be "over the top".

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### The Gaudet Normal and Industrial School.

**The Rev. St. Julian A. Simpkins, of the Church of the Epiphany, Spartanburg, S. C., has accepted appointment as Principal of the Gaudet Normal and Industrial School. This is an institution on Gentilly Road, maintained by**

the Church for the education of colored boys and girls.

The Rev. Mr. Simpkins comes to New Orleans from the Diocese of Upper South Carolina, where he has been since 1918 in educational and parochial work in Spartanburg.

Born in Aiken, S. C., in 1887, Mr. Simpkins attended St. Augustine School at Raleigh, and graduated from the Bishop Payne Divinity School in 1915. He was ordained Priest by Bishop Guerry in 1916. Before taking up work in Spartanburg he was rector of St. Augustine's Church, Aiken, S. C.

Mr. Simpkins married Miss Florence Speeght in 1914 and has several children. Mrs. Simpkins also is a trained teacher. He will be in residence at the School after the first of September.

Mr. Simpkins comes to Gaudet with the highest recommendations from prominent white and colored people of his diocese, which insures the progress and development of the School under his management.

J. B. S.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

**Parish Day** was held in Severn Parish, Anne Arundel County, on Thursday, October 4. The Rev. Dr. S. Tagart Steele, rector of St. David's Church, Roland Park, was the preacher, and Bishop Helfenstein confirmed a class of seven and made an address. The meeting of the Convocation of Annapolis was held in the afternoon and the Rev. Edmund L. Gettier, Jr., rector of St. John's Church, Waverly, made an address on the General Convention and Diocesan plans for 1929. The services were very well attended and in fact the attendance excelled other years.

N. E. P.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

### "The Missionary Car."

The Chevorlet Coach furnished for Mr. Dow's work by the diocese and usually referred to as "The Missionary Car", shows a speedometer record of a little over 44,000 miles in thirty months. This does not seem so strange, however, when one considers the large territory over which the City Mission work is done. Mr. Dow has listed some of the institutions, without regard for creed or color as follows:

"We go regularly to the Home for the Aged; the Home for the Blind; the Tuberculosis Hospital; St. Elizabeth's Hospital for the Insane; the National Training School for Boys; the National Training School for Girls; the District of Columbia School for Feeble-minded; the Industrial School for Colored Boys; the Workhouse; the Reformatory; Jail; and the Juvenile, Police, and Criminal Courts. Of course, our investigations and follow-up work, as well as relief, take us into the family; and constant streams of people are going in and out of our office door all day long. We are on call for the other hospitals and institutions."

M. M. W.

## WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop
Rt. Rev. D. L. Ferris, D. D., Coadjutor.

### Broadcasting Resumed.

Many interested will be glad to know that the Episcopal Morning Prayer service, broadcasted from the Churchill Tabernacle Station WKBW at Buffalo, N. Y., which was discontinued during the summer months, was restored to the air on Sunday, September 23, conducted by the Rev. James Cosbey, rector of the Church of the Good Shepherd. This service is gratefully received by "shut-ins" and people in remote districts.

M. Y. T.

## Personal Notes

The address of the Rev. J. Gibson Gantt is changed from Bowie, R. F. D., Maryland, to 1714 St. Paul St., Baltimore, Maryland.

The address of the Rev. H. A. Grantham is changed from 421 Stratford Road, Brooklyn, N. Y., to Penney Farms, Clay County, Florida.

The Rev. Charles E. McAllister, Canon of All Saints and Executive Secretary of the Diocese of Newark, has accepted a call to the rectorship of the Church of St. Michael and All Angels, Baltimore. He will succeed the Rev. Dr. Wyatt Brown, who has accepted a call to St. Paul's Cathedral, Buffalo, N. Y. Mr. McAllister will assume his new duties early in the coming year.

The Rev. Beverley M. Boyd, rector of Christ Church, Martinsville, Virginia, has accepted a call to become rector of St. David's Church, Austin, Texas. Mr. Boyd will assume his new duties the second Sunday in November.

### ORDINATIONS.

On St. Matthew's Day, September 21, 1928, at Trinity Church, New Philadelphia, Ohio, Bishop Coadjutor Warren Lincoln Rogers ordained to the priesthood the Rev. Albert Clayton Baker. Presenter, Canon John R. Staller, D. D.; preacher, Dean Farnes S. White, D. D.; other clergy participating, the Rev. Messrs. W. M. Sidener, H. H. Parkinson and J. Keeney McDowell.

Mr. James Moulton Thomas and Mr. Charles Albert William Brocklebank were ordained to the diaconate on Sunday, October 28, by the Rt. Rev. John Gardner Murray, D. D., in the Church of St. Michael and All Angels, Baltimore, Md. The Rev. Dr. Wyatt Brown, rector of the church, presented the candidates for ordination and preached the sermon.

Mr. Thomas and Mr. Brocklebank are members of the senior class at the Virginia Theological Seminary, Alexandria, Virginia.


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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| Earliest of Church Assemblages in America—A. B. Willaims | 6 |
| Why the American Red Cross Asks for Five Million Members | 7 |
| Family Prayers—Collated by the late John L. Williams | 7 |
| General Convention Day by Day—A. B. Williams | 8 |
| We Believe That Thou Shalt Come—Kenneth Mackenzie | 10 |
| Rays of Llight From God's Lamp W. W. Rugh | 11 |
| Twenty-Third Sunday After Trinity—Berkeley Minor | 11 |
| Book Reviews | 12 |
| Favorite Scripture Verses | 6 |
| Letters to the Editor | 13 |
| Church Intelligence | 13 |
| Family Department | 16 |
| Children's Department | 18 |
| Personal Notes | 23 |



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|---|---|---|---|
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| Baptist (Northern) | 646 | 720 | 868 |
| Baptist (Southern) | 68 | 5 | 49 |
| Baptist (Colored) | 85 | 105 | 63 |
| Brethren | 852 | 833 | 780 |
| Congregationalists | 2,522 | 5,341 | 4,821 |
| Disciples | 796 | 765 | 752 |
| Presbyterian (Covenanter) | 1,088 | 1,426 | 974 |
| Lutheran (United) | 2,269 | 3,592 | 3,818 |
| Methodist Episcopal | 77,159 | 73,624 | 68,871 |
| Methodist Episcopal (South) | 31,482 | 33,631 | 35,112 |
| Methodist Episcopal (African) | 2,435 | 3,127 | 3,186 |
| Methodist Episcopal Zion (African) | 1,224 | 971 | 1,282 |
| Methodist Episcopal (Colored) | 1,224 | 971 | 1,282 |
| Methodist Protestant | 970 | 546 | 562 |
| Moravians | 1,032 | 938 | 1,973 |
| Presbyterians (U. S. A.) | 46,137 | 41,909 | 42,403 |
| Presbyterians (U. S.) | 19,449 | 19,297 | 19,591 |
| Lutheran (Augustana Synod) | 1,445 | 1,846 | 1,578 |
| Presbyterian (Cumberland) | 159 | 19 | 301 |
| Presbyterian (United) | 12,618 | 9,746 | 5,992 |
| Protestant Episcopal | 312 | 364 | 157 |
| Reformed (Christian) | 1,835 | 2,645 | 2,255 |
| Reformed (in America) | 4,592 | 5,267 | 5,289 |
| Reformed (in U. S.) | 2,225 | 2,681 | 2,594 |
| United Brethren | 1,078 | 1,039 | 2,132 |
| Miscellaneous | 5,208 | 13,116 | 4,123 |
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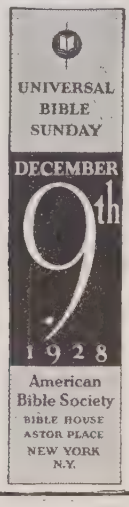
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## Thoughts For the Thoughtful

"Blessed is the man who has found his work."—Carlyle

"Our sins are the only things it is possible for God to forget."

"Live and let live" is a good maxim, but "live and help live" is a better.

Why build our cities glorious
If man unbuilded goes?
In vain we build the world, unless
The builder also grows.
—Selected.

The man who is doing nothing to help support missions is hindering God's work in his own heart.

Many a man who is anxious to reform the world has a gate that is hanging by one hinge.—Ex.

Unless you can do a kind deed without looking for applause, better leave it alone.

Others will judge you, not by what you can be, but by what you are; but you must judge yourself, not by what you are, but by what you can be.

The Christian who is afraid to mix with his fellow men lest his godliness be rubbed off has really but little godliness to lose.—Dr. Cuyler.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.

"His story must have been true, for he got nothing for coming here—nothing except a grave."—This was the testimony of a Chinese concerning William Chalmers Burns, one of the pioneer missionaries to China.

If the Word of God is hid in the heart it will come at once into the thought when we are tempted, and the reply to the Tempter will be "It is written".

All evil, physical and moral, results from disobedience to law, physical or moral. All good is related to law, and flows from its observance. What is the progress of science but the discovery of God's laws? And what is wisdom but their application to life. The progress of civilization is nothing more or less than the discovery of God's laws and their application to life.—Josiah Strong.

If you are in doubt about the Christian faith, you cannot do better than to live up to the light that you have. Do the next duty, pray for light and the promise fulfilled in thousands will be fulfilled in you.—Ex.

Have I seven loaves, or two, or only a crust? Have I a weapon of any sort, a little admiration for Christ and His ideals, a little desire for His Kingdom, a little grace or talent that He can use? If I have—and who has not?—and if I offer it, the "Lord of all power and might" can use it, and use it to good effect for His ends.


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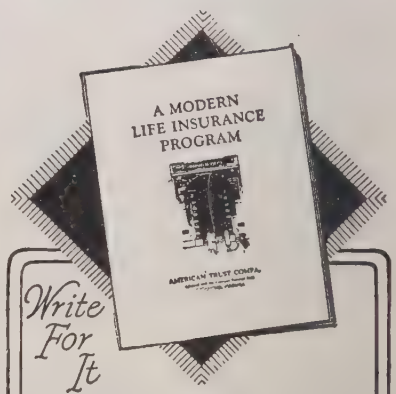
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# SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 93. RICHMOND, VA., NOVEMBER 10, 1928. No. 45.


## AIDING THE ATHEISTS

"The American Association for the Advancement of Atheism" has issued a document designed to discredit the Bible and damage the Church.

As might be supposed in advance of reading the document, it contains many absurd notions and erroneous statements with reference to the history of the Holy Scriptures and the Church.

But the circular letter which accompanies the crass production and commends it to the consideration of the public contains one declaration which is quite correct. It says, "To overthrow the Church we must discredit the Bible in the minds of the masses"; and it affirms that the wide circulation of the document "will accomplish" that destructive end.

Of course, it will accomplish no such result. This is only one of the numerous predictions of the overthrow of the Christian religion which have been uttered at intervals for centuries past. Celsus, Porphyry, Voltaire, Paine, and others like them, have proclaimed the near approach of the perishing of Christianity and the death of the Church; but their truculent utterances of all such things have utterly failed of fulfillment. Such will always be the case. "The word of God liveth and abideth forever" (1 Peter 1:23), and no weapon formed to vanquish it will ever be successful.

But individual souls may be seriously and irreparably damaged by assaults on the Bible and attacks upon the Church. The deliverance of the atheists, to which reference has been made, will not have a widely extended influence; but there are men who claim to be Christians, and some who call themselves Christian preachers, who are aiding the atheists in their efforts to discredit the Bible.

These men are reviving the liberalistic teachings of the English deists of the eighteenth century and others of like kind on the Continent, such as Morgan and Bolingbroke and Vatke and Von Bohlen.

Dr. Thomas Kelly Cheyne, an English exponent and advocate of this sort of liberalism, in his book entitled, **"The Founders of Criticism"**, acknowledges most candidly, not to say shamelessly, the great indebtedness of his school of critics to British deists.

The same is true of such rationalists as Graf, Wellhausen, and Kuenen in Germany.

It is from these liberalistic sources that clerical doubters in American pulpits and professors' chairs have drawn the sceptical theories with which they are aiding the atheists to discredit the Bible. They talk with amazing confidence about "the assured conclusions" and "settled results" of "modern criticism", thereby imposing upon persons more ignorant than themselves after having themselves been imposed upon by the unfounded claims of some of the critics.

But what results are assured? Does not every informed man know that the critics are at war among themselves, setting theory against theory; and that the same critic often puts forth more than one rationalistic speculation in his short life time and discards in the end what he defended at the first. Kautzsch of Halle, Kuenen of Holland, and Wellhausen of Germany, are in no wise agreed in their critical theories of the Old Testament and the history of the nation and religion of the Hebrews. And in recent years comes Steuernagel dissecting and rejecting all previous theories on the subject, and faring forth on new lines of his own, which later critics will doubtless discard with no less positiveness than that with which he discredits the "results settled" by his predecessors.

The changeful criticism of the Old Testament has an exact parallel in the rationalistic theories concerning the New Testament. Take, for example, the teachings of the Tubingen School of criticism, led by Ferdinand Christian Baur, which had a great vogue about the middle of the nineteenth century. It captivated for a time such scholars as Schwegler, Helgenfeld and Ritschl; and its conclusions were called "assured results". But now there is not a respectable critic in the world who accepts its "settled results" so called. Sir William Ramsay, who, from his preceptor, Dr. Robertson Smith, learned to accept some of its tenets, now, after archeological explorations of his own, has been led to reject the whole system **in toto**, and to expose mercilessly its "assured conclusions".

Professor Adolf Harnack, of Berlin, has renounced much of what in former years he accounted as "settled", and, he now, in his book, "Date of the Acts and the Synoptic Gospels", defends vigorously the traditional view of Luke's authorship of the third Gospel and the Acts.

Modern criticism is far more a modish vogue than it is a system of "settled results". In truth, the "higher critics", as the rationalistic critics are often called, are agreed upon only one tenet, namely, the supernatural is incredible and no miracle ever was wrought by Christ or anybody else.

But in their ever shifting theories, gathered about and from this tenet, the critics aid the atheists to discredit the Holy Scriptures. While professing to make belief of the Bible more reasonable and easy, they really unsettle faith and cast doubt on every page of God's written word. And the men in the pulpit, who parrot-like repeat their teachings, give popular currency to their pernicious speculations.

Here, for example, is a book by a man, who was formerly a pastor of a Presbyterian Church, and until recently was considered fit to teach theology in a theological seminary of the Northern Presbyterian Church. The title of the volume is **"Revaluing Scripture"**, and in it the Bible is put on a level, and in the same class, with the Vedas of the Brahmans, the Avesta of the Zoroastrians, the Tripitika of the Buddhists, and the Koran of the Mohammedans, all of which he calls "Bibles". His book is not a "Revaluing of Scripture", but it were better called a devaluing of all revealed truth. His argument carried to its logical end is bald deism, far beyond the English deism of the eighteenth century. It can not fail to lead some minds to atheism.

Indeed, some deism is worse than atheism; for it holds that, although there is a God, He has not given, and never can give, a creditable revelation of Himself to the sinful and suffering race of man. It is better to believe that

there is no God than to believe in the existenc of such an unloving and merciless deity. A deaf and dumb God who neither hears nor responds to the bitter cries of a benighted race for light, is nothing less than a demon.

At last, the issue now most acute in the theological world is a choice between naturalism and supernaturalism; between deism and the Christian revelation of God. The habit of the rationalists to find fault with the Bible leads directly and indirectly to deism, which if it be a religion at all is the religion of the uninspired reason of man.

The quarrel of evangelical Christianity with rationalism is not that human reason is useless, but that it should not be used unreasonably. Rationalism exalts human reason above revelation, and, when that is done, the way is opened for any sort of deism or atheism; and the ultimate end of deism is in atheism.

**Bishop Warren A. Candler.**

# EARLIEST OF CHURCH ASSEMBLAGES IN AMERICA

## Alfred B. Williams

The declaration and action of the eighteen clergymen at Annapolis were confirmed subsequently at a joint meeting of clergy and laity and Dr. Smith was chosen to be the first bishop as soon as he could be consecrated by the Bishop of London, it being agreed that no clergyman ordained by any bishop should be eligible to officiate in Maryland until he had taken oath of allegiance to that State. Dr. Smith, who was a Scotchman and then fifty-six years old, consistently opposed activity of the clergy in war, but obviously sympathized with the Americans through the struggle. He never was made bishop. If Governor Paca and the State Legislature ever intended to reestablish the Church as part of the State government, they were deterred by the storm of opposition. All they did was to incorporate the Protestant Episcopal clergy of the State, by act of 1784, as a society for relief of widows and orphans of the clergy.

**FIRST AMERICAN BISHOP CHOSEN.**

The clergy of Connecticut really acted for reorganization of the Church before those of Maryland, but their first meeting to consider the subject was secret, held at Woodbury the last week of March, 1783. Ten of the eighteen missionaries of the Church remaining in the State gathered and selected the Rev. Jeremiah Leaming and the Rev. Samuel Seabury, both of New York, as proper persons to be sent to London to seek consecration as Bishops of the American Church. Mr. Leaming declined because of his age, but Mr. Seabury consented. He was a native of Connecticut, son of a Congregational minister and served as chaplain of an American regiment in the British service. Probably this last fact was thought to improve his prospects of obtaining consecration in London. He was the first bishop of the Protestant Episcopal Church in America and obtained consecration only by going to Scotland and receiving it there from Scotch bishops who never had taken oath of allegiance to the English king. He was consecrated at Aberdeen November 14, 1784, having spent months in London trying vainly to overcome technical and political obstacles.

Considering the wide separation of colonies, congregations and clergy by distances and difficulties of communication, the political, social and commercial confusion of the time, the ferocious animosities and the jealousies and antagonisms among the States previous to adoption of the Constitution—discords which gave England gleeful and well-founded anticipations of early dissolution of the new republic—the progress made in reorganization and reestablishment of the Church was wonderful. It gives proof that amid all the noise and clamors of demagogues and wars of factions and interests and the rising tide of atheism, of which we are told in the histories and the old and musty newspaper files, there was then, as always there has been, and is now, a mass of quiet, well-behaved, loyal Church people, silently dominant when real tests of strength came. The three men most powerful in making the Constitution which gave order and stability after more than five years of chaos and really established the Republic, Washington, Hamilton and Marshall, were of this element, all members of the Protestant Episcopal Church.

**CLERGY OF THREE STATES CONFER.**

The first Convention, or conference, representing more than one State for the reorganizing of the Church was at Brunswick, New Jersey, May 11, 1784, six months before the consecration of Bishop Seabury. This was attended by a few clergymen from New York, New Jersey and Pennsylvania. The actual purpose of this meeting was to arrange for renewal of charters in the three States for a society for support of widows and orphans of deceased clergymen. The clergymen present, however, agreed on the general principles by which the Church in this country has been governed—recognition of the episcopacy, acceptance of the Book of Common Prayer and lay representation in the legislative bodies of the Church. Former meetings of the clergy had allowed laymen no voice, except by request or permission, and no voting power. The disregard of Church and religious affairs by the newspapers of the time is shown by the fact that the clergymen of Philadelphia did not know of the action of the Connecticut clergy, supported by those of New York City, in sending Dr. Seabury to England for consecration and learned of it first at the New Brunswick meeting. The plan of reorganization was devised and presented by the Philadelphia clergy.

This New Brunswick meeting also originated the movement for a General Convention of the Church, suggesting such a Convention to be held at Philadelphia in September, 1785, sixteen months later. The Church was in a state of suspense, Dr. Seabury awaiting decision on his consecration, a number of young men from the Southern States who had gone to London seeking ordination likewise awaiting action of the English bishops and parliament, a special act being required to permit their ordination.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed"—Thy word have I hid in my heart"—Ps. 119:11.)

This week the following verse was submitted by Mrs. L. H. Seeligson, of Cuero, Texas:

> "Like as a father pitieth his children, so the Lord pitieth them that fear him.
> For he knoweth our frame; he remembereth that we are dust."—Psalm 103:13, 14.

Who will send one from the far-away places, as well as very near us?

# WHY THE AMERICAN RED CROSS ASKS FOR FIVE MILLION MEMBERS

ON Armistice Day, November 11, this year, the American Red Cross will ask the country for five million members in its ranks. This appeal will be made during the Twelfth Annual Roll Call, November 11 to Thanksgiving, November 29.

Why this appeal for five million members in the American Red Cross, when every American regards himself already as potentially a member, if not actually enrolled? The reason lies in just that fact; every American feels that he is perhaps the only one of his nation not actually enrolled, therefore, the strength of the organization is established, and if need be, they can call on him, too.

This is not a figure of speech. Scarcely a year has passed recently that the whole nation has not been asked to respond to an appeal from the American Red Cross for relief funds. In Florida, in the Mississippi Valley—these are recent memories, and it will be recalled that the Red Cross did not ask in vain.

The people who so freely contributed to these causes doubtless wonder why they are asked then, to join the Red Cross, when that organization has indisputable proof of their loyalty and attachment for it. The reason is, that without their membership, there could be no Red Cross organization; there would be no relief forces kept ready for any call which might arise; there would be no experienced workers to direct others in emergency; and there would be no reserve from which immediate needs could be met while the public was awakening to the need.

There are numerous other services of nation-wide benefit sponsored by the American Red Cross, but in the popular mind, disaster relief is the most spectacular as well as the one with which the Red Cross is most often associated. Therefore, consider the demands occasioned in this field.

In the five years of 1923 to 1927, inclusive, the American Red Cross administered relief funds aggregating more than $43,000,000. Of this sum, more than $5,000,000 represented appropriations made by the Red Cross from its own general funds, to supplement public contributions for the various disasters involved. The funds contributed by the public for disaster relief are used solely for disaster relief, therefore mean nothing in maintaining the organization of the Red Cross.

From the figures quoted, it will be realized that in addition to expending every dollar contributed for relief, for that purpose alone, the American Red Cross from its own general funds, furnished an average of a million dollars yearly toward the same cause, for the past five years. Thus, the funds contributed for disaster are merely in trust with the Red Cross; they go for disaster relief, and add nothing towards maintenance of the organization itself. For that, the Red Cross looks to its annual membership enrollment.

In asking for five million members this year, the Red Cross is providing for the growing demands upon its resources, and to maintain the normal program of activities which are a part of its peace time duty.

This program is broadly under the headings of war activities, which in reality are activities occasioned as an aftermath of the last great war; civilian relief, health education and junior work. All depend in great measure upon the services of volunteers.

To pick certain high-lights from this general statement; the Red Cross today is conducting on a national and international scale, services to disabled veterans of our wars. It has representatives in all veterans' hospitals, and backs these with the forces of the 3,500 Red Cross Chapters. This assistance is rendered in fields not covered by other agencies, Federal or State. In still another direction, it is not generally known that the Red Cross is probably the foremost agency actively combatting the annual death toll from water accidents, which average eighteen a day the year around. The Red Cross is the largest single employer of rural nurses in the United States; it is a pioneer in developing rural nursing, undoubtedly filling a great need.

In turning to the country annually, seeking nation-wide enrollment in its ranks, the Red Cross feels that it has the unquestioned support and backing of the American people. They have demonstrated this on all occasions. As Vice Chairman James L. Fieser said:

"If this were an industrial institution, popular good will would be capitalized in countless ways which our dignity prohibits. The attitude of industry—both capital and labor—is exceptional. Irrespective of differences on questions of economics, religion, politics, or race, the Red Cross has power as a binder and as a promoter of good will. It is universally recognized as being the sympathetic heart and the willing hands of a united people. It is uniquely free from the limiting sense of individual proprietorship and provincialism. The American Red Cross is one big national family of service."

In asking for five million enrollments in this family, the Red Cross is not demanding too much of its people. It is merely asking that four people for every hundred of our national population enroll, and thus pledge the support of their membership actively, where the others are content to feel merely spiritual kinship.

# FAMILY PRAYERS

## Collated by the Late John L. Williams

### MORNING V.

ALMIGHTY and Everlasting God, in whom we live and move and have our being, we, Thy needy creatures, render Thee our humble praises for Thy preservation of us from the beginning of our lives to this day; and especially for having delivered us from the dangers of the past night. To Thy watchful providence we owe it that no disturbance hath come nigh us or our dwelling, but that we are brought in safety to the beginning of this day. For these Thy mercies we bless and magnify Thy glorious name, humbly beseeching Thee to accept this our morning sacrifice of praise and thanksgiving for His sake who lay down in the grave and rose again for us, Thy Son, our Saviour Jesus Christ.

And since it is of Thy mercy, O gracious Father, that another day is added to our lives, we here dedicate both our souls and bodies to Thee and Thy service in a sober, righteous and godly life: in which resolution do Thou, O merciful God, confirm and strengthen us, that as we grow in age we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

But O God, who knowest the weakness and corruption of our nature, and the manifold temptations that we daily meet with, we humbly beseech Thee to have compassion on our infirmities, and to give us the constant assistance of Thy Holy Spirit, that we may be effectually restrained from sin and excited to our duty. Imprint upon our hearts such a dread of Thy judgments, and such a grateful sense of Thy goodness to us, as may make us both afraid and ashamed to offend Thee. And above all, keep in our hearts a lively remembrance of that great day in which we must give a strict account of our thoughts, words, and actions, and according to the work done in the body, be eternally rewarded or punished by Him whom Thou hast appointed the Judge of quick and dead, Thy Son Jesus Christ our Lord.

In particular, we implore Thy grace and protection for the ensuing day. Keep us temperate in our meats and drinks, and diligent in our several callings. Grant us patience under any affliction Thou shalt see fit to lay on us, and minds always contented with our present condition. Give us grace to be just and upright in all our dealings, quiet and peaceable, full of compassion, and ready to do good to all men according to our abilities and opportunities. Direct us in all our ways and prosper the works of our hands in the business of our several stations: defend us from all dangers and adversities, and be graciously pleased to take us and all who are dear to us, and all things belonging to us, under Thy Fatherly care and protection.

These things, and whatever else Thou shalt see necessary or convenient for us, we humbly ask through the merits and mediation of Thy Son Jesus Christ our Lord.

Our Father, etc.

# THE GENERAL CONVENTION DAY BY DAY

## By Alfred B. Williams

**ELEVENTH DAY—MONDAY, OCTOBER 22.**

In answer to a memorial from the Diocese of Southwestern Virginia requesting definition of "communicant", it was proposed in the House of Deputies to define communicants as "active" and "inactive". The active were described as those confirmed who communed at least once a year. Action was deferred after debate in which speakers said it would be establishing a vicious principle to class as "active" persons communing but once in a year.

At night the Rev. Charles M. Lathrop, Executive Secretary of the Department of Social Service, made a radio speech in which he attacked vigorously the rural jail system. The worst jails in the country, he said, are in Virginia and Maryland. He criticized with special bitterness the jail at Richmond, but said the whole jail management in Virginia was vicious, sheriffs and jailors being allowed to seek their profits from the difference between what they are allowed for feeding prisoners and how little they can pay for the food, often regardless of quality and quantity.

The National Episcopal Church League met and changed its name to "The Protestant Episcopal Church League". This is the organization that led in the fight for retention of the Thirty-nine articles. In reorganizing, it pledged continued battle against "illegal and Romanizing practices", and to maintain and defend the constitution and canons of the Protestant Episcopal Church and the rights of the laity.

The bishops at night were entertained by Bishop Freeman and the dean and chapter of Washington Cathedral at dinner at the Chevy Chase Club. One of the very few non-clerical guests was General Pershing. In an informal address he said two purposes for the remainder of his life were to assist in the building of the Cathedral at Washington to the glory of God and monuments in France to the memory and honor of the American soldiers who served there in the World War.

The House of Deputies, at a brief meeting in the afternoon, confirmed the elections as bishops of the Rev. W. M. Thomas, Southern Brazil, and the Rev. Drs. Binstead, Tohoka, Japan; Geo. H. Thomas, Wyoming; Goodwin, Nevada.

At a reception and dinner at the Wardman Park Hotel in honor of two young Armenian girls, adopted by daughters of the Rev. Wm. C. Emhardt, Field Secretary of Foreign Missions, Dr. Emhardt expressed the hope that the Near East Relief organization would be made permanent for mission work. J. J. Habdsaker, of Oregon, following, said the American flag had become the symbol of love, kindliness and life to 100,000 child refugees in the Near East.

**TWELFTH DAY—TUESDAY, OCTOBER 23.**

In the House of Bishops it was announced that the Rev. Dr. Frederick D. Goodwin, of Warsaw, Virginia, had declined to serve as Bishop of Nevada.

The house adopted resolutions similar to those of 1925 cordially approving the efforts of the United States toward world peace and disarmament and expressing appreciation of the work in those directions thus far done by the League of Nations and the International Court of Justice.

A resolution against compulsory military training in public schools caused sharp debate and finally was modified to calling attention of teachers and principals of schools having military training to the importance of inculcating devotion to peaceful means of settling disputes among peoples.

Storm and heat resulted from introduction of resolutions reiterating the action of the Convention of 1925 favoring faithful enforcement of the prohibition laws. This brought in politics. Bishop Gailor, Tennessee, said he was a Democrat, had voted for the resolution at the last Convention and would gladly vote for it again if this was not election year. He objected, however, to having the Convention take action which many would construe as political and which the Republican National Committee probably would broadcast for campaign use. Bishop Cheshire, North Carolina, said he, too, was a Democrat, but he did not want the Republicans to think the Church had receded from its position in favor of the laws and observance of them. The discussion caused some temper and some laughter. Bishop Ward, of Erie, concurred with Bishop Cheshire that defeat of the resolution might be taken to mean that the Church receded from its position in favor of prohibition. In resolutions offered by Bishop Green, Mississippi, "all bishops, priests, presbyters, laymen and laywomen" were exhorted to obey the prohibition law strictly and encourage its enforcement. Bishop Weller, Fond du Lac, resented this as an implied charge against the entire membership of the Church and Bishop Green said he did not know of any bishops who violated the law, but that it was violated by plenty of priests, presbyters and laymen. He withdrew his resolution, however. The original resolution was adopted after the word "renewed" as applied to the efforts of the government to enforce the law had been stricken out and a provision inserted that it should not be referred to the House of Deputies, but should go forth as the action of the bishops.

A resolution approving the efforts of the government to enforce the anti-narcotic laws was adopted, but one proposing that a week be set apart for education on the evils and dangers of narcotics was defeated.

The proposition that candidates for the ministry pass a physical and nerve examination was defeated. A resolution allowing provinces to elect missionary bishops was adopted by a close vote.

A resolution urging complete separation of Church and State was tabled, its successful opponents contending that the Episcopal Church had done nothing to make such declaration necessary for itself and that adoption might be construed as an attempt to rebuke other denominations.

The bishops adopted a resolution, by Bishop Leonard, Ohio, thanking Bishop Freeman, of Washington City, and the Chapter of Washington Cathedral, in the name of the entire Church, for the erection of the Cathedral on Mount St. Alban.

Bishop Leonard also presented tentative designs for flag and seal for the Church, which were referred to the committee that prepared them.

The New York Historical Society was designated as the repository for archives of the Church, having facilities for safe-keeping not available at the rooms of the National Council, Fourth Avenue, New York.

The House of Deputies practically unanimously concurred with the bishops in preliminary measures seeking unity with the Methodist and Presbyterian Churches, Northern and Southern. The Rev. Dr. Stetson, rector of Trinity Church, New York, asked why the Baptists, Christian Scientists and Congregationalists were not included. The Rev. Dr. Humphreys, of Baltimore, remarked that probably the Presbyterians and Methodists were "the most promising and congenial neighbors", but withdrew the remark in deference to several protests. The Rev. E. Cowles Chorley, of New York, historiographer of the Church, suggested that the Methodists had been chosen because of their former connection with the Church and the Presbyterians were nearer the Episcopalians in faith, doctrine and practice than the others mentioned.

The House of Deputies reelected as members of the National Council Bishops Tucker, Virginia; Lawrence, Massachusetts; the Rev. Drs. W. H. Milton, Wilmington, N. C., and George Craig Stewart, Evanston, Ill.; Burton Mansfield, Connecticut; Samuel Mather, Cleveland; Louis F. Monteagle, San Francisco; former Governor Richard I. Manning, of South Carolina. It accepted the action of the bishops forbidding deaconesses to exercise their office after marriage. The committee on permanent headquarters for the Church was continued until 1931, several cities having made offers worthy of study.

The deputies concurred in appointment of a commission to consider changes in constitution and canons for the Church in China and in definition of members of the Church as "confirmed persons".

On motion of Dr. Stewart, of Evanston, congratulations were sent Bishop Graves on his seventieth birthday, October 23, completing forty years' service in China.

An appropriation of $2,500 was made for the commission on Faith and Order over the protest of Judge Henry, of Des Moines, Iowa, who said the commission was useless and had obstructed the one definite constructive attempt at the Lausanne Conference.

The house adopted a budget of $4,224,680 for each of the three coming years, reducing by $129,820 annually the budget submitted by the National Council.

**THIRTEENTH DAY—WEDNESDAY, OCTOBER 24.**

Agreement to adjourn without delay on the twenty-fifth having been made, a number of the lay deputies had left for their homes when the Convention met Wednesday. Some estimates were that half of them had gone. The vacant places in the hall were many. What with the regular meetings, committee conferences, a continual succession of semi-public and private social courtesies and attendance

at appointed gatherings of organizations allied with the Church, practically every waking minute of members of both houses was occupied through two weeks and it was not surprising to read in the newspapers that many deputies showed signs of weariness. The bishops really seemed to stand the strain better than the deputies. This may have been partly due to the fact that each bishop was provided with his own chair, in which he might lounge as he liked, and with his own table, the latter usually covered with manuscripts, tracts, written and printed reports and memorials, which he could take up and consider at his leisure. A number of the bishops refreshed themselves frequently with tobacco and the reporters noted with delight that some of them were content with the democratic and economical pipe.

Bishop Roots, of Hankow, China, introduced resolutions asking the national government to abolish the discriminations against Japanese and Chinese in existing immigration laws. The change he suggested would, he said, allow but one hundred and forty-six Japanese and one hundred Chinese in addition to the numbers already permitted to come into the country each year. The bishops adopted the resolutions after brief debate, opponents possibly foreseeing their fate in the House of Deputies.

In executive session the bishops elected the Rev. Dr. Thomas Jenkins, rector of St. Barnabas' Chapel, McMinnville, Oregon, missionary bishop of Nevada, replacing the Rev. Dr. Goodwin, of Warsaw, Virginia, elected to the same charge, but declining to accept. Dr. Jenkins was a candidate for this bishopric at the first election.

Bishop Slattery, chairman of the joint revision committee on the Book of Common Prayer, reported the changes agreed on, the result, he said, of fifteen years' work. The marriage ceremony omits the promise of the bride to obey her husband and the words, by the groom, "with all my worldly goods I thee endow". Other important changes in the book, as pointed out by Bishop Slattery, are:

In morning and evening prayer the minister may choose the psalms to be read, a shorter canticle may be sung at morning prayer than the Te Deum and there is wider choice of prayers after the recital of the creed.

New prayers have been added as follows: A prayer for those who travel by air, prayers for a State legislature, for courts of justice and for social justice.

The Holy Communion office has been rearranged, the Lord's Prayer following immediately upon the prayer of consecration. The prayer of humble access is brought immediately before the distribution of the Communion. In the prayer for the dead, the phrase has been added, "Grant them continual growth in Thy love and service".

Many new collects, epistles and Gospels have been added for special days and occasions.

The three baptismal offices in the old prayer book have now been combined in one; an additional Gospel has been added, the Sursum Corda is inserted before the consecration of the water and a new benediction has been taken from the New Testament. The language of the catechism has been clarified.

A new service for the "Visitation of the Sick" has been added, and at its close provision is made for anointing or laying on of hands together with prayer for the sick, a concession to the advocates of spiritual healing.

Bishop Slattery, in his statement, declared, "that the burial office has been enriched by new selections from the Scriptures and new prayers which give it a deeper note, and "a New Testament trust in place of the Old Testament awe" before the great mystery of death.

Special services for those at sea and for prisoners have also been included in the new book.

The Psalter has been entirely revised by a committee of competent scholars.

The articles of religion remain within the covers of the Prayer Book.

"In general," concluded Bishop Slattery, in his summary, "larger responsibility is placed upon the officiating minister, and many opportunities for shortening the services are given. While the genius of Archbishop Cranmer's English remains, together with the liturgical treasures of the past, the book becomes distinctly a book of our own time."

The bishops completed approval of the budget for the three years ahead, calling for more than $4,000,000 a year for maintenance and $3,000,000 for the mission field. They voted, also, to name a commission to confer with the "Holy Catholic Church of China", which has petitioned for absolute independence. It is composed of missionary districts maintained by the English, Canadian and American churches of the Episcopal faith.

The House of Bishops adopted resolutions, later adopted by the lower house, thanking President Coolidge for his address to the Convention and his expressions of militant Christianity. Other resolutions of thanks, voted by both houses, were to Bishop Freeman, of Washington, and his diocese for hospitality and excellent arrangements and preparations for the Convention; to Admiral Cary T. Grayson, general chairman; Hugh T. Nelson, general secretary.

In the House of Deputies there was a day of sharp discussions, including some harsh criticism of the bishops, of which the sensational newspapers made much, "playing it up" joyfully in head lines. The most angry debate was on the resolutions, sent from the bishops, asking modification of the immigration laws to remove discriminations against Japanese and Chinese. Western deputies, clerical and lay, expressing the public feeling of their section, opposed vigorously any commitment of the Church to facilitation of Oriental immigration to this country. Former Attorney General Wickersham led the fight for adoption of the Bishops' resolutions. Dr. Ze B. Phillips, rector of the Church of the Epiphany, Washington, in the chair, had ruled that the resolutions, when first presented, had been tabled. Mr. Wickersham protested earnestly against this ruling. If the great American nation could not treat the civilized Japanese as equals the Church could not hope to have them come in as brethren, he contended. Dr. Powell, of the Divinity School of the Pacific, and Deputy Wickoff, of California, said the country did not want another great problem of race assimilation forced upon it. The Rev. H. K. Sherrill, of Boston, urged that the Church take action. He said the reason why so many young people were turning their backs on the Church was that it shrank from live and vital questions—gravely debated references to Isaac and Rebecca in the Book of Common Prayer and blindly followed the state in matters seriously threatening Church welfare. This was directly opposed to the remark of Bishop Reese, of Atlanta, regarding the same subject in the House of Bishops, that the Church constantly was being asked to "stick its nose into business of the state department and give advice to the government of the United States". The deputies finally voted against concurrence with the bishops, one hundred and fifty-seven to seventy-six, thereby declining to ask change in the laws regarding immigration of Orientals.

The deputies referred to a commission a resolution offered by the Rev. Dr. Dudley, of Washington City, urging stricter and more uniform divorce laws and measures to prevent hasty marriages and marriages of defectives. Supporting this suggestion, Dr. W. Sinclair Brown, a physician, said it was time the governments take as much care for human beings as is taken for cattle and sheep.

A proposed change of the constitution provided that a majority of the House of Bishops should be the majority of those present, providing two thirds of all were present, instead of the majority of all. Dean Powell, of the Divinity School of the Pacific, leading the fight against the change, said small attendance at the House of Bishops frequently was caused by the fondness of the bishops for golf and their presence on the links when they should be attending to business. Burton Mansfield, of Connecticut, talking on the same line, said it was being proposed "to enlarge the army of Episcopal golfers". The change was defeated, decisively.

Elections to the National Council from provinces were announced in the House of Deputies as follows: First Province, the Rt. Rev. James D. Perry, Bishop of Rhode Island; Second Province, William J. Tully, of Long Island; Third Province, the Rt. Rev. Thomas J. Garland, Bishop of Pennsylvania; Fourth Province, the Rt. Rev. T. T. Reese, Bishop Coadjutor of Southern Ohio; Fifth Province, the Rt. Rev. J. M. Francis, Bishop of Indianapolis; Sixth Province, the Rev. A. E. Knickerbocker, of Minneapolis; Seventh Province, Dr. W. P. Witsell, of Arkansas, and Eighth Province, the Rt. Rev. L. C. Sanford.

**FOURTEENTH, AND LAST, DAY—THURSDAY, OCT. 24.**

Naturally, little business was done the fourteenth and last day of the 1928 session of the Triennial Convention, likely to be one of the most memorable in the History of the Church. Bishop Murray, presiding bishop, declared this Convention to have been the best and most promising of great results of the ten he had attended.

The pastoral letter was read at the closing service at the Church of the Epiphany and the last act of the assemblage, while lacking the brilliant out-door autumnal setting of sunshine and coloring leaves of the first, was deeply solemn and impressive. The several hundred men, many of them with well trained voices, joined in singing, without instrumental music, "Blest be the tie that binds". The effect was magnificent.

The bishops, before adjournment, heard a very earnest plea from Bishop Well, of Fond du Lac, for a special children's crusade to fill the Sunday Schools and assure proper instruction and training in devotion and work. The weakest part of the Episcopal Church, he said, is its educational work.

Bishop Slattery announced that the new revised Book of Common Prayer will be ready probably by February, certainly by Easter, of 1929.

One of the last official acts of the House of Deputies was to confirm the election of the Rev. Dr. Jenkins as Bishop of Nevada.

The most prominent and remarkable fact of the last day was the general and deep spirit of optimism on the near approach of Christian unity.

# WE BELIEVE THAT THOU SHALT COME

## By Kenneth Mackenzie

V.

LET us be assured that if in any field of interpretation, the literal meaning is becoming, it is the realm of the doctrine of our Lord's return.

During the centuries of

**The Ten Persecutions,**

wide in extent, frightful in character, the Church lifted longing eyes to heaven in hope that He would bring surcease from this unutterable suffering. The accession of Constantine to the throne of the Caesars in A. D. 321, brought the liberation in a way not anticipated; and with it came a new and wondering condition of mind. It was as though the imperial purple were thrown over the fair and scarred shoulders of the stricken and distracted Church; and she forgot her miseries in the new-found gladness of her bewildering exaltation. As she had accepted her agonies with a literal sense of their fulfillment of her destiny, she now with equal appreciation of her release, took a similarly literal view of the novel situation. Eusebius, in describing a feast given by the emperor to the returned exiled Bishops, says: "It was a picture on earth of the kingdom of God." Was this respite a blessing of the Lord or a temptation to the humoring of the flesh? We are not the ones to charge her; but in the long drawn retrospect, we may not be amiss in asking, Did the Church all too willingly settle down as though her Lord had ceased to regard His explicit purpose to come again? And coupled with this loss of the upward look, came the

**Allegorizing Interpretations of Origin.**

This method of regarding the former strictly observed and literal aspect of the promise of the Lord Jesus, swept the complacent Church from "the simplicity that is in Christ" until today, it is the dominant system of exegesis. Scant patience is awarded the teacher who would unbalance the composure of the Church by any introduction of this thought-to-be obnoxious doctrine. Painful indeed is the attitude of the supervising clergy of one Protestant denomination, who put merciless screws upon any minister under their administration who dares to oppose the accepted standard.

To substantiate our contention that our Lord meant just what language is calculated to convey in His promise to come again and that the first Christians so understood the doctrine, we may apply our thought to the consideration of some phases of the truth in which only a literal interpretation is logically permissible. There were three feasts in the Old Testament which clearly indicate the anticipated literal work of our Lord Jesus. At these three feasts, every male was required to appear; no consideration of convenience or personal choice was permitted.

**The Feast of the Passover.**

was the foundation of the system of the feasts and the first to occur. There can be no question that our Lord fulfilled this feast in His death on the Cross. There, He met sin, as "the Lamb of God" (John 1:29; 1 Peter 1:18, 19). This literal event, a fact in history undoubted, did away with that literal event of which it was the completion. The rending of the veil (Matt. 27:51) removed the office of priestly intervention and opened the "new and living way into the holiest" (Heb. 9:8; 19:19). There can be no allegorizing of the distinct and incontrovertible situation, that Israel is now and has been since the fall of Jerusalem, predicted by our Lord (Matt. 23:37-39), "without a king, without a prince, without a sacrifice" (Hosea 3:4). This is beyond all intellectual explanation in view of the marvelous preservation of the Jewish race. Passover, today is a singular contradiction of all that is historically treasurable by the ancient race. Passover is held; the unleavened bread is scrupulously eaten; there are the bitter herbs, the dish of vinegar, the unbroken shankbone of a lamb, but no shed-blood. And strangely weird is the pronouncement of every father as the feast concludes: "At present we celebrate here; next year, in the land of Israel, we hope. This year we are servants here, but the next we hope to be freemen in the land of Israel." Can any measure of allegorizing satisfy this literal cherishing that burns with an unquenchable flame in the breast of every pious Jew? And this insatiate hunger to dwell in the land of Israel is indissolubly bound with the expectation of the coming of the Messiah.

**The Feast of Pentecost**

occurring fifty days after the first day of the week succeeding Passover is another literal fulfillment of another literal purpose. It was the time of "the first-fruits" (1 Cor. 15:23), when our Lord was revealed by the Holy Spirit to the spiritual consciousness of humanity. The disciples could not understand the meaning of the resurrection when it was secretly announced to them (Mark 9:10); nor yet after that august event could they fully comprehend it (Luke 24:45-47). And during the memorable "forty days" (Acts 1:3) they alone were partners with Him in this wonderful mystery (Acts 10:41). The secret was to become the property of all mankind when the day of Pentecost was "fully come" (Acts 2:1). Then, the testimony rang out through the lips of illumined and liberated Peter. Was Pentecost a literal day? Did it have a literal mission? Was the outpouring of the Holy Spirit a literal transaction? All historical witness to the truth has its affirmative answer.

**The Feast of Tabernacles,**

the third and last of the three feasts at which all males were to appear (Ex. 23:14-17), has also its unique application to the literal meaning of the Word of God in connection with our Lord's return. It followed the "day of atonement", but inasmuch as the race is no longer agricultural, its import in our own land is but slightly recognized. But if Passover was fulfilled in our Lord (1 Cor. 5:7) and Pentecost the universal unveiling of the Son of God by His Spirit, we must admit Tabernacles into the consideration of the significance it possesses. Passover and Pentecost need the rounded whole which Tabernacles supplies. And we can see the present literal return of the Jew to Palestine, and the strange phenomenon of his adopting agricultural pursuits, as a testimony that the nation into which Christ was born in the flesh is to dwell in its land and in due time welcome Him in the midst of His people (Zech. 12:10; Isa. 25:9; Ezek. 28:25). So long then, as Tabernacles is unfulfilled in the scope of the Old Testament provision, so long are we held to the strong conviction that only a literal advent can possibly materialize the plan of God.

Failure to comprehend this, to us, incontrovertible truth, has led many to find refuge in the assumption that the only material aspect of His coming lies in its being the occasion for the destruction of the earth. In numberless hearts, the "blessed hope" conveys no joy; for it involves the desperate expectation of a "grand smash-up". If this were so, we should have to readjust our entire perspective of the divine intention. No doubt it arises from the statement of St. Peter (2 Peter 3:10), that in the day of the Lord, "the heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth and the works that are therein be burned up". But let us be advised that

**The Day of the Lord is Like Any Day.**

It has its morn, and night. This is apparent from the answer of the watchman in Isa. 21:11, 12, to the appeal, "What of the night?" The response is "The morning cometh and also the night". No. The Lord's glorious appearing does not strike terror to the hearts of His own who have the Scriptural vision. It brings joy to the believer, for it ushers him into the presence of his Lord (1 Thess. 4:13-18); it has the challenging appeal of the Lord's own longing in the assurance that when He comes we shall be with Him and like Him (John 14:3; 1 John 3:2).

Let us plead with our poor, frightened hearts, to be glad in the hope of that day (Titus 2:13); for it inaugurates "the restoration of all things, spoken by the mouth of all God's holy prophets since the world began" (Acts 3:19-21). This sin-scarred earth cannot be destroyed until He has once more beautified it with its original glory, when the desert shall "blossom as the rose" and "the earth shall be filled with glory of the Lord as the waters cover the sea" (Isa. 35:1; 11:9). Even poor dumb nature is si-

lently and patiently waiting for this august event in the day when He shall be vindicated on the very soil where His blood fell in propitiating efficacy (Rom. 8:19-23). So then let us refresh our souls with the assurance of the vital hope; and stand firm in the acceptance of the simple promises of the Word of God, in the cogency of their import, the drawing of their winsomeness. For "He that shall come, will come, and will not tarry" (Heb. 10:37).

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

**DEUTERONOMY (Continued).**

**Purpose.**

The Purpose of Deuteronomy is to teach us how to discover God's ways with and for us in the place of trial, to reveal principles to guide us into the enjoyment of our blessings in Christ, and to unfold the future glory of God and His redeemed (1 Peter 1:7; Eph. 1:17-19; 2 Cor. 3:18; Rev. 21:3).

**I. Chs. 1-11.** The Lord reviews our past failures to point out the cause, and to encourage us to press on toward the goal, because He is not discouraged with us (Matt. 14:31; Phil. 3:15; Isa. 40:28; 42:4; Ps. 27:14).

**1. Chs. 1-4.** The unbelief which hinders our enjoyment of God's blessings in Christ, hinders our being made a blessing, and must be judged and put away in order that the faith of Christ may lead us on (Heb. 12:1-2; 4:9, 10; 2 Peter 3:18; Mark 4:26-28; Gal. 2:20).

**2. Chs. 5-11.** A review of the covenant of grace under which God has placed us as believers in Christ, reveals the marvelous privileges which are ours toward God and toward man (Heb. 10:15-18; Gal. 5:1; 1 John 4:19; 3:16; Rom. 1:14; 13:8; 1 John 1:7).

**II. Chs. 12-28.** If God in grace sought to guide us when we were trying to serve God in our own way, how much more will He guide us by His Word and Spirit, when we yield our lives to the Lord and thus come into the place of blessing (Ps. 119:105; Amos 3:3; Ps. 32:8; John 16:13-15; Rom. 8:14; Col. 1:9; Eph. 5:17; Rom. 12:1, 2).

**1. Chs. 12-18.** To know Christ as Prophet, Priest, and King, will bring to our hearts a knowledge of God's blessings in Christ, and to live as prophets, priests, and kings will make us the channel of blessing to others (Deut. 18: 18; Acts 7:37; Heb. 7:25-28; 8:1; Zech. 6:13; 1 Cor. 14:1-3; 1 Peter 2:5-7; Rev. 1:5, 6; 5:9, 10).

**2. Chs. 19:28.** Blessing was the result of obedience for Israel under law, but obedience is the result of blessing for every believer under grace, and every obedient believer is a blessing to others (Deut. 28:1, 2; Rom. 8:1 R. V.; Eph. 1:3; 4:32; Heb. 6:14).

**III. Chs. 29-34.** God's purpose to conform us to the image of His Son will be fulfilled to His glory, because He will do it, in spite of our failures (Rom. 8:29, 30; 1 Thess. 5:24; Phil. 1:6; Titus 3:5; 2 Cor. 3:18).

**1. Chs. 29-31.** God has given us His righteousness in Christ, and by a holy life we are witnesses of that fact to others (Cor. 1:30; 2 Cor. 5:21; Rom. 4:5; 1 Peter 1: 16 R. V.).

**2. Chs. 32-34.** All that Christ is unto us and has done for us will be fully revealed to and through us as believers, that God in all things may be glorified through Jesus Christ (Eph. 3:17, 18; 2 Cor. 3:18; 1 Peter 4:11; Eph. 2:7).

# TWENTY-THIRD SUNDAY AFTER TRINITY

## By Berkeley Minor

**COLLECT.**

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech Thee, to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully, we may obtain effectually; through Jesus Christ our Lord. Amen.

THE ascription, "our refuge and strength", reminds us of the Forty-sixth Psalm, "Deus noster refugium", God is our hope and strength, a very present help in trouble". The refrain of this Psalm emphasizes this thought of God as our refuge in time of trouble; it is twice uttered by the Psalmist: "The Lord of hosts is with us; the God of Jacob is our refuge. Selah." Many commentators think that this word Selah indicates a solemn pause or rest, which meaning suits well here, as it bids us rest here and ponder a moment on the presence of the Lord of hosts and the God of Jacob, our refuge. And so in using this collect in our devotions, it were well, after the words, "our refuge and strength to remember the Selah, and pause a moment to get the full comfort of the words and to realize that the Lord of hosts is really with us, a very present help in trouble. The petition of the collect is double; that God be ready to hear the **devout** prayers of His Church, and that we may **effectually** obtain what we **faithfully** ask. Observe the antithesis: effectually, faithfully; no petition can be effectual, unless it be faithful. The word, effectual, is taken from St. James' Epistle (5:17 and 18), where the Apostle uses it to describe Elijah's prayer, which was so faithful and effectual: "a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth. . . . And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." The Apostle might well say: "The effectual fervent prayer of a righteous man availeth much."

THE Epistle for this Twenty-third Sunday after Trinity, is from Phil. 3:17-21. It begins with a pathetic appeal to the Christians at Philippi not to walk in the ways of those who are "enemies of the cross of Christ; whose end is destruction, whose appetites are their gods, and whose glory is their shame, whose minds are given up to earthly things". The nature of those whom Christians should **not** follow, is well described here in five characters: First, they are "enemies of the cross of Christ", that cross which for hundreds of years had been the most shameful and hated thing that the world could conceive of, as the hangman's halter is now regarded, but has become since the Lord of glory hung upon it, the most glorious thing in the world. Few of this class at the present day, I imagine, called by the Apostle, "enemies of the cross of Christ", would be willing to admit the charge, and be classed with the many, Jews, Greeks, and Romans, who in St. Paul's time, and for two or three centuries later, hated and despised the cross on which they thought the despised Nazarene had perished justly under Pilate's sentence; but let them remember Jesus' words (Matt. 12:30): "He that is not with me, is against me; and he that gathereth not with me, scattereth." Jesus divides all in reach of the Gospel, into but two classes, those with Him, and those against Him; the gatherers, and the scatterers; He allows no third class, no neutrals. And the second character of this class is that, "their end is destruction", unless indeed God bring them to repentance and a better mind. A third character of this class makes "their appetites their god". And here again, I think, there are few of this class of whom it is not true (enemies of the cross), that would admit the charges, and there are some of them of whom it is not true; many, we hope, whose appetites are not

their god, having higher and better aims, and yet far from the highest. Intellectual, and even moral good may be their high aspirations; but their richest gain in this direction can be but loss, unless they can glory in the cross of Christ. There only is the true, beautiful and good to be found in its perfect form. The fourth and fifth marks apply to all this class of "enemies of the cross of Christ". They glory in their shame, who "mind earthly things". And what is the true value of these earthly things? Looked at in their true relation to heavenly things, and used as the gracious gifts of a loving Father, they conduce much to our happiness in this brief life that is here our portion; but see what the Prophet Isaiah says of them to those who "are given up to them" (40:6-8): "All flesh is grass, all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever."

Such are the characters of the class we should not follow. The Apostle does not here give the characters that mark the true Christian; but marks them by their heavenly citizenship (or conversation, in the old English form); but to the Galatians (5:22-23), Paul gave these marks as the fruit of the Holy Spirit, viz.: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance", and these marks well become one who, while yet on earth, has claimed and received the citizenship of heaven, through faith in the Lord of that kingdom, for the coming of which we are taught constantly to pray; and He will come in due time, according to His promise, often given, of which St. Paul reminds us here, speaking of His return from heaven: "From whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

THE Gospel for the Twenty-third Sunday after Trinity is St. Matt. 22:15-28. It tells how the Pharisees "took counsel how they might entangle Jesus in His talk", by asking Him a political question. It is interesting to observe how ready Jesus is always to answer questions such as an honest enquirer has the right or privilege to ask, and how completely He baffles those who come to Him with some sinister object in view; or who, at least, have no real desire to be instructed by Him.

# Book Reviews

### BOOKS RECEIVED.

**Harper Brothers,** 49 East 33rd St., New York, New York:
MADNESS OF WAR: Harold S. Brewster.
DEEDS DONE FOR CHRIST: Sir James Marchant.
COTTON MATHER, KEEPER OF THE PURITAN CONSCIENCE: Ralph and Louis Boas.
WHEN JESUS WAS BORN: THE STORY OF CHRISTMAS FOR LITTLE CHILDREN: W. R. Bowie.

**The Christian Literature Publishing Co.,** 76 Fifth Avenue, New York, New York:
THE DIVINE ANTIDOTE TO SIN: SICKNESS AND DEATH: Rev. Frank N. Riale, Ph. D., D. D.

**Publication Office of "Our Hope",** 456 Fourth Avenue, New York:
THE CHURCH IN THE HOUSE: A. C. Gaebelein.

THE AUTHENTIC LITERATURE OF ISRAEL, Vol. II.: By Elizabeth Czarnomska. The Macmillan Company, New York. Price $5.

This book is interesting, although depressing, as showing that the students in another one of our schools, namely Sweet Briar College, are being fed upon the husks of criticism. The advertisement on the cover gives the clue, "The books of the Old Testament," it says, "are composed in great part of clippings taken from four or five documents which were in the possession of its compilers. This work reverses this process, by rearranging these detached fragments into an approach to the original homogeneous documents and makes it possible to discover the general points of view current in the age of Hebrew history which produced each one of them."

What the book does not let the casual reader into is the secret of this discovery of the points of view of these ages. It does not tell you that the views supposed to be current in a certain age have already been determined, not Scriptural study, but by a preconceived notion, born largely in the brain of Wellhausen. It neglects to say that he and his followers had an arbitrary theory of the way in which the Old Testament religion developed and that they set to work to reconstruct the Old Testament to suit their theory. Therefore if a passage in an earlier book stood in the way of their theory by coming too soon in history, they politely relegated it to a later date, and as authority gave their own dogmatic dictum.

A brief illustration from the present work will suffice to explain the point. Several of the prophecies from Micah and Isaiah to which Christians have always looked as pointing to the coming of the Messiah are cut from their place in these prophets and placed after the First Book of the Maccabees. The reason being the authoress's dictum that "the doctrine of the Messiah arose very late".

She also gives us the mutilated sections purporting to be P's additions to the Books of Genesis and Exodus. There is no evidence to show that she has ever read H. M. Wiener's work criticising the absurdities of the whole J E P D analysis. One of the reasons why the theory has lasted so long is just that its proponents cannot be gotten to read or to face seriously the arguments brought against their position by conservative writers.

**F. C.**

THE ENGLISH IN ENGLISH BIBLES: A treatment of the Gospel of St. Matthew, Chapters 1-14. J. F. Sheahan. Cloth, Pp. 143. Published by the Columbus Institute, Poughkeepsie, N. Y. Price $1.25; paper, 75c.

A truly unique contribution. The author gives three lines of translation: The Rhemes of 1582; the Authorized (King James) of 1611, and the Revised of 1881. These are so paralleled as to bring before the reader at a glance, the distinguishing differences. We are first impressed by the fact that a Roman Catholic publication, seeking to acquaint the reader with the Scriptures, is so openly circulated. We are aware that the "Roman Church professes to permit its members to read the Bible, but when we seek to obtain one at price within reach, we are discouraged. There are plenty of the fourteen dollar editions, elegantly bound for embalming family records and gracing the center tables. But this reviewer recalls that some years ago, after vainly searching all the Roman Catholic publishing houses in New York City, he had to order a reasonably priced copy by mail from the Catholic Bible House in Philadelphia.

While the Greek student will find much to sharpen his wits in this comparative study, the English reader, for whom the book is especially designed, will equally enjoy and profit by the translations so plainly displayed. All of us who have given any attention to the contrasts between the confessedly blunt phraseology of the King James translation which may be due as Hofman has put it to "The Germanizing of the Authorized Version", and the more smoothly flowing renderings of the Douay Version, issued two years before, will admit the author's contention as to the superiority of the Rhemes New Testament incorporated in Douay. In one conspicuous instance, however, "the pot" cannot "call the kettle black". Both versions admit that grammatical blunder which for centuries has rasped the nerves of the sensitive purists, namely the question of our Lord (Matt. 16:13), "Whom do men say that the Son of man is?" (This quotation from Rhemes.) The Revision of 1881 does rectify that error; but George Washington Moon enjoyed a merry time in his "Revisers English", discovering and exploiting sundry mistakes of the modern translators. The American Revision later, made profitable use of Mr. Moon's criticisms. Of course, we must allow that as the Revisers were bound by the principles ordained ere they began, to hold as strictly as possible to the Authorized, there was not large room for literary liberty.

We have not the space to select illustrations of the author's able discriminations. The reader will soon discover them. He makes most of the renderings, correspondent with his judgment, as to the Greek, illustrative of the superiority of the Rhemes New Testament. And the honest scholar will agree in many of the instances. Surely, when such a book comes before us, the very fact of its existence is enough to compel a good-natured acceptance of the challenge.

But it is not alone in these striking parallels that the value of the book resides. There are historical and exegetical notes interspersed throughout the volume that will be a mine of wealth to those who have not the material at hand which treats of the themes under discussion. So that the average reader will possess a fund of information here condensed which would otherwise require a number of separated contributions. We thank the author for this wisely included department; and unfeignedly we may express the hope that he will pursue labors further, giving us the whole of St. Matthew and ultimately the entire New Testament similarly treated.

**Kenneth Mackenzie.**

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### TRIUMPH OF THE LAITY.

Mr. Editor:

I write to tender to you my profound and unqualified thanks for the great part The Southern Churchman has taken in securing the retention of the Thirty-nine Articles. Truly, this is something that makes one say, "What hath God wrought"? It is a triumph of the laity, in very large part.

I shall write further on this matter when time permits. Meanwhile, let me thank you more than I can tell.

**William A. Robertson.**

New York City.

### COMPENSATION FOR CLERGY INADEQUATE.

Mr. Editor:

I have noticed many articles in the past few months relating to the question of compensation offered to the priests of our Church, which is, as every one knows, totally inadequate for present-day needs.

Some time ago I addressed a communication to you on this subject suggesting that the diocesans secure an endowment fund for the proper support of our diocesan missionaries. This project would not entail a great hardship upon those in authority. Once our diocesan missionaries were given a just compensation it would not be long before the average clergyman was securing a right living.

A long association with the clergy of our Church has given me an insight into the serious results involved in the Church's shortsightedness, so that I can speak as I do.

The salaries of our clergy have not kept pace with the times; that is matter of record. It is partly the fault of the clergy themselves because they do not present the matter to their vestries. The average vestryman, who is generally an employer of labor, would get only second-rate help or be forced out of business, if he offered his employees the wages with which he insults his parish priest. When one takes into consideration the years of study and the hardships through which the clergy have to pass, the Church's injustice is apparent. The remuneration clergymen receive comes nowhere near making it possible for them to bring up their families and to support themselves in keeping with their office. When complaint is made that physicians' fees are too high the response usually is: "Consider the number of years spent in preparation and the cost involved." Why not consider the same facts in reference to the clergy? I have known of many cases which are pathetic, to say the least. It is time that the vestrymen of our Church put their clergymen in a position which will command the respect of the Church and the community in which they live.

It might not be a bad plan if our esteemed bishops would address a letter setting forth the need of just and adequate income to those in charge of the churches under their jurisdiction. Can you picture the result of proper salaries, particularly for diocesan missionaries? There would be an influx of candidates for the ministry which would astound the local Churchmen and women of our Church.

I hope that this communication may start a movement the results of which will be in keeping with the dignity of our Church. She represents a wealthy constituency, but one which lacks woefully in respect to the question of a just wage for its parsons.

**Adrian A. Buck.**

Mount Vernon, N. Y.

# Church Intelligence

### Clergyman Has Unique Experience.

The Rev. William Henry Pettus, rector of Grace Church, Everett, Mass., who has recently returned from a visit of two months in Europe, preached on the last Sunday morning in September in the Cathedral at Norwich, England, to a large congregation and received a honorarium from a fund left over three centuries ago to pay visiting preachers at the Cathedral, by Sir John Pettus, Baronet, of whom the Rev. Mr. Pettus is a lineal descendant, and the first clergyman of the Pettus family to receive this honorarium at Norwich Cathedral.

**W. H. P.**

### General Convention Endorses Near East Relief.

Washington, D. C., October 25, 1928. —The General Convention of the Episcopal Church at its closing session in this city today, passed a resolution endorsing the $6,000,000 Underwriting Campaign of the Near East Relief.

The resolution reads as follows:

Whereas, the General Convention of the Protestant Episcopal Church has learned with gratification that the Trustees of the Near East Relief have undertaken an underwriting campaign to raise six million dollars for the liquidation of obligations and the conservation of results; and

Whereas, it is a special cause of gratification that the Near East Relief has in its final budget made provision for the conservation of the religious forces of the Near East through the strengthening of the ancient native Churches, and also that, having begun to minister to the neglected Assyrian Race, it has now made generous provision for their future welfare; be it

Resolved, the House of Bishops concurring, That we heartily endorse this final effort of the Near East Relief to discharge its duty, and urge both clergy and laity to respond generously and cooperate whole-heartedly, and be it further,

Resolved, the House of Bishops concurring, That this resolution is adopted with the understanding that, in consideration of such cooperation, irrespective of the outcome of the campaign, no phase of the program be neglected, and that adequate provision be made for the welfare of Nations heretofore largely neglected, and that the supervision of this program as far as the cooperation of the Episcopal Church is concerned be referred to the National Council.

### Youngest and Oldest Episcopal Bishops.

While the oldest bishop in active service attending the recent General Convention was without question, the Rt. Rev. Boyd Vincent, Bishop of Southern Ohio, who was born in 1845, there was a close race for the honor of being the youngest.

Three of the bishops were born in April, 1887. The laurels, however, go to the Rt. Rev. Frank A. Juhan, Bishop of Florida, who was born on the twenty-seventh. Bishop Robert E. L. Strider, Coadjutor Bishop of West Virginia, born on the ninth, leads Bishop Edwin Penick, Coadjutor Bishop of North Carolina, by five days.

### Catholic Congress to Hold Annual Sessions in New York City for First Time.

The Fourth Catholic Congress will hold its sessions in New York City on Tuesday, November 13, Wednesday, November 14, and Thursday, November 15. This will be the first time for the sessions to be held in New York City. Last year the meetings were held in Albany; in 1926 in Milwaukee; and in 1925 in New Haven, Conn.

From acceptances already received, it is estimated that nearly 2,000 clergy and laymen will attend the Congress, the headquarters for which will be at the Hotel Pennsylvania. A new feature this year will be the dinner of delegates on Wednesday night, November 14, for which nearly one thousand guests have already accepted. Colonel Anthony Dyer will act as toastmaster of the dinner.

"The Catholic Life" will be the general subject for the addresses and discussions at the meetings, and ten special papers will be read bearing on this theme, by visiting clergy.

The Rt. Rev. William T. Manning, D. D., Bishop of New York, is honorary president, and Bishop Charles Fiske, of Central New York, and Bishop Colemore, of Porto Rico, are honorary vice-presidents; the Rev. S. C. Hughson, O. H. C., is chairman of the Congress Committee. Serving with him are the Rev. Sidney Atmore Caine, vice-chairman and secretary of the Congress; the Rev. Charles C. Edmunds, D. D.; the Rev. Frederick T. Henstridge, and the Rev. Frank Damrosch, Jr., secretary of the Committee.

The Rev. Dr. Randolph Ray, rector of the Church of the Transfiguration (The Little Church Around the Corner), is chairman of the New York Committee on arrangements, on which are also the Rev. Thomas A. Sparks, chairman of the dinner committee; the Rev. Frank Simmonds, chairman of the ecclesiasti-

cal exhibits committee; the Rev. Dr. William Pitt McCune, chairman of the information committee; the Rev. John Whiting Crowell, chairman of the altars committee; Dr. Charles Sears Baldwin, professor of English at Columbia University, and Haley Fiske.

**House of Deputies' Standing Committees.**

**1. On the State of the Church:** Rev. Dr. Aucock of Rhode Island, Rev. McGann of Western Massachusetts, Mr. Gardiner of Maine, Rev. Dr. Brestell of New Jersey, Rev. Dr. Davis of Western New York, Mr. Barnes of Long Island, Rev. Diller of Bethlehem, Rev. Dr. Taitt of Pennsylvania, Mr. Thomas of Maryland, Rev. Dr. Memminger of Atlanta, Rev. Dr. Coupland of Louisiana, Mr. Campbell of Kentucky, Rev. Hopkins of Fond du Lac, Rev. Thomas of Chicago, Mr. Knapp of Ohio, Rev. Dr. Hare of Iowa, Rev. Hooker of Montana, Mr. Taliaferro of Wyoming, Rev. Lloyd of Oklahoma, Rev. Collins of Arkansas, Mr. Howard of West Missouri, Rev. Hermitage of Sacramento, Rev. Kieb of Honolulu, Dr. Burke of Alaska, Rev. Littell of Hankow, Mr. Adams of Mexico, Rev. Dr. Beekman of American Churches in Europe.

**2. On the General Theological Seminary:** Rev. Niles of New Hampshire, Rev. Knickerbocker of Minnesota, Rev. Dr. Dandridge of Tennessee, Rev. Dr. Richey of Delaware, Rev. Dr. Jones of Long Island, Rev. Sherrill of Massachusetts, Rev. Dr. Hutchinson of Milwaukee, Rev. Dr. Grant of Chicago, Mr. Zabriskie of New York, Mr. Hartman of Harrisburg, Mr. Randall of Maryland, Mr. Ashley of West Missouri, Mr. Vincent of Oregon.

**3. On Missions:** Rev. Dr. Whitaker of Tennessee, Rev. Dr. Allen of California, Rev. Dr. Brown of Maryland, Rev. Whitmore of Milwaukee, Rev. Wragg of Atlanta, Rev. Pressey of Maine, Rev. Rice of Alaska, Mr. Overson of North Dakota, Mr. Balthis of Western North Carolina, Mr. Sibley of Western New York, Mr. Bull of Missouri, Mr. Brown of Rhode Island, Dr. Teusler of North Tokyo.

**4. On Admission of New Dioceses:** Rev. Spencer of West Missouri, Rev. Dr. Milton of East Carolina, Rev. Henstridge of Central New York, Rev. Dr. Osgood of Minnesota, Rev. Dr. Byrer of Southern Ohio, Rev. Dr. McLauchlan of Olympia, Rev. Hughes of Rhode Island, Mr. Elliott of Delaware, Mr. Rust of Washington, Mr. Minot of Massachusetts, Mr. Erwin of North Carolina, Mr. Springall of West Texas, Mr. Overgeld of Utah.

**5. On the Consecration of Bishops:** Rev. Shepherd of New Jersey, Rev. Averill of Fond du Lac, Rev. Lawrence of Georgia, Rev. Dr. Witsell of Arkansas, Rev. Dr. Bartlett of Western New York, Rev. Williams of Iowa, Rev. Barnes of Los Angeles, Mr. Page of Virginia, Mr. Spring of New Hampshire, Mr. Heminway of Connecticut, Mr. Moon of Milwaukee, Mr. Pratt of Oklahoma, Mr. Rogers of Maine.

**6. On Amendments to the Constitution:** Rev. Dr. Powell of California, Rev. Dr. Green of Virginia, Rev. Dr. Stetson of New York, Rev. Dr. Stewart of Chicago, Rev. Purdy of Albany, Mr. Browne of Washington, Mr. Beale of Massachusetts, Mr. Mansfield of Connecticutt, Mr. Harrison of Atlanta, Mr. Morehouse of Milwaukee, Mr. Battle of Texas, Mr. Gair of Los Angeles, Dr. Hooker of of Minnesota.

**7. On Canons:** Rev. Dr. Maxon of Michigan, Rev. Jenkins of Oregon, Rev. Dr. Jones of Missouri, Mr. Lightner of Minnesota, Mr. Seymour of Long Island, Mr. Manning of Upper South Carolina, Rev. Dr. White of Ohio, Rev. Dr. Chorley of New York, Rev. Dr. Kammerer of Pittsburgh, Mr. Parker of Massachusetts, Mr. Wickersham of New York, Mr. Gibson of Easton, Mr. Peterkin of West Virginia.

**8. On Unfinished Business:** Rev. Mr. Sulger of Indianapolis, Rev. Dr. Walkley of Newark, Rev. Mr. Washburn of West Missouri, Rev. Mr. Quinn of Albany, Mr. Roddis of Fond du Lac, Mr. Haskins of Montana, Mr. Stroud of New Jersey, Rev. Dr. Kirkus of Delaware, Rev. Mr. Berkeley of Southwestern Virginia, Rev. Mr. Stoney of Alabama, Mr. Learned of Rhode Island, Mr. Stimpson of Olympia, Mr. Conkey of Northern Indiana.

**9. On Elections:** Rev. Dr. Aigher of Erie, Rev. Mr. McCoy of Harrisburg, Rev. Mr. Biller of Duluth, Rev. Mr. Stray of Maine, Mr. Goodbody of Ohio, Mr. Lair of Los Angeles, Dr. Hooker of Western Michigan, Rev. Dr. Hindry of Florida, Rev. Dr. Rogers of Long Island, Rev. Mr. Gibbons of Lexington, Mr. Potter of Quincy, Mr. Robinson of Kentucky, Mr. Fitzhugh of Arkansas.

**10. On Prayer Book:** Rev. Dr. Lewis of Connecticut, Rev. Dr. Flint of Pittsburgh, Rev. Mr. Musson of Quincy, Rev. Mr. Hamilton of Albany, Mr. Clement of Harrisburg, Mr. Flick of Nevada, Mr. Thorne of New York, Rev. Dr. Eckel of Dallas, Rev. Dr. Harrison of Florida, Rev. Mr. Taft of Colorado, Mr. Henry of Iowa, Mr. Houston of Pennsylvania, Mr. Benet of Upper South Carolina.

**11. On Christian Education:** Rev. Dr. Kinsolving of Maryland, Rev. Dr. Witsell of Arkansas, Rev. Dr. Wright of Georgia, Rev. Mr. MacDonald of San Joaquin, Mr. Theopold of Minnesota, Mr. Dibbie of Western Michigan, Mr. Johnson of Colorado, Rev. Dr. Massie of Lexington, Rev. Dr. Sill of Connecticut, Rev. Mr. Chauncey of Southern Ohio, Mr. Sills of Maine, Mr. Ogden of Central New York, Mr. Hall of Alabama.

**12. On Social Service:** Rev. Dr. Tomkins of Pennsylvania, Rev. Dr. Duffield of Long Island, Rev. Mr. Gray of Kansas, Rev. Dr. Tyler of Western New York, Mr. Shacklette of Erie, Mr. Wyckoff of California, Mr. Brooke of Nebraska, Rev. Dr. Nelson of Southern Ohio, Rev. Dr. Phillips of Upper South Carolina, Rev. Dr. Scarlett of Missouri, Rev. Dr. Clingman of Alabama, Mr. Spargo of Vermont, Mr. Shields of Mississippi.

**13. On Memorials of Deceased Members:** Rev. Mr. Stowell of Arkansas, Rev. Mr. Kreitler of Bethlehem, Rev. Mr. Phillips of South Florida, Rev. Mr. Zeigler of Marquette, Mr. Ludlow of Western New York, Mr. Whaley of South Carolina, Mr. Chapman of Idaho, Rev. Dr. Capers of Mississippi, Rev. Mr. Beal of Los Angeles, Rev. Mr. Ashley of Vermont, Rev. Mr. Houghton of Springfield, Mr. Shoemaker of Pittsburgh, Mr. Moynihan of Colorado.

**14. On Church Pension Fund:** Rev. Dr. Nelson of Southern Ohio, Rev. Dr. Colladay of Connecticut, Rev. Dr. Dudley of Washington, Mr. Henry of Iowa, Mr. Mather of Ohio, Mr. Stansbury of Kentucky, Mr. Ames of Kansas, Rev. Mr. Hirst of Montana, Rev. Dr. Hadley of Central New York, Rev. Mr. Pember of Pennsylvania, Mr. Monteakle of California, Mr. Mason of Massachusetts, Mr. Williams of Virginia.

**15. On Rules of Order:** President of the House, Rev. Dr. Kinsolving of Maryland, Mr. Henry of Iowa, Mr. Tuly of Long Island, Mr. Morehouse of Milwaukeep, Mr. Anderson of Georgia.

**16. On Expense:** Mr. Mansfield of Connecticut, Mr. Mather of Ohio, Mr. Theopold of Minnesota, Mr. Barber of Chicago, Mr. Roe of Easton, Mr. Burgwin of Pittsburgh, Mr. Shaddick of Marquette, Rev. Dr. Drane of East Carolina, Mr. Baker of New York, Mr. Monteagle of California, Mr. Bonsall of Pennsylvania, Mr. Old of Southern Virginia, Mr. Kearney of Louisiana.

**17. On Rural Work:** Rev. Mr. Goodwin of Virginia, Rev. Mr. Gass of West Virginia, Rev. Mr. Black of Oregon, Mr. Berkeley of Virginia, Mr. Spring of New Hampshire, Mr. Swarnell of Springfield.

**18. On Dispatch of Business:** Mr. Anderson of Georgia.

## THE CALL TO THE WEEK OF PRAYER.

The Y. M. C. A. has designated the week of November 11-17, 1928, as a week of prayer for young men and boys. A letter addressed to the Leaders, Members, and Friends of the Young Men's Christian Association, reads as follows:

"Again it is our great privilege to summon the Young Men's Christian Associations of the United States to a week of special concentration in prayer. The period designated by the World's Committee is November 11-17. During those days we shall experience the joy of conscious union in meditaton and intercession with our brothers of fully fifty nations. . . . .

As we enter upon the second year of the Centenary period we turn our thought to the theme "Lord, teach us to Pray". It seems to express the obviously growing desire among men for real communion with God, and for the exercise of the unselfish and potent ministry of intercession. How ineffective we are in our praying! What might it not mean if even the leaders of our Movement, both lay and secretarial, devoted themselves during this appointed week to faithful effort to enter into that art of praying by which some men lay hold upon the unseen forces that control the affairs of men. We need a schooling in prayer.

Let this week be not only a period of unusual praying but the introduction of a year in which a great deal more time and energy than ever before will be expended in prayer—that most rewarding activity.

We would suggest that in each local Association leaders be selected early from among those who have a rich experience in availing prayer, and that plans be carefully laid whereby they may induct many others into more resultful praying. No merely formal prayer meetings will accomplish what we have in mind.

Carefully prepared outlines and other helps will be provided by the committee that is serving us in this observance. There is a growing literature written in the terms of our present day mood and experience. Let all the available resources of persons and of the printed page be thoughtfully used.

The present year has opened new doors before the Associations and the Churches and set old ones further ajar. The swift change in China favorable to the Christian forces, the Jerusalem Missionary Conference of the leaders of both the sending and the receiving Churches of the world, the ripeness spiritually of Latin America's intellectual leadership, the full mutual understand-

ings enjoyed in working relations with the Eastern Orthodox Churches—to mention only a few great features of progress—have greatly increased the Association's opportunity for service. Here at the base, confronted with increasing opportunities and responsibilities both at home and abroad, as a Movement we seem at times beset by a kind of helplessness and confusion that holds us back. Difficulties though great in themselves seem magnified out of their true proportion, and we are prone to let them become stumbling blocks rather than stepping stones leading to higher attainment and ever greater achievement. Shall we not turn afresh to Jesus with the desire that will not be denied, to learn from Him how to pray so that we may rise out of blindness and weakness into clarity of vision and to renewed purpose and power to do the will of God.

On behalf of the General Board of the National Council of the Young Men's Christian Associations of the United States of America.

**Adrian Lyon,** Chairman.
**John R. Mott,** General Secretary."

## WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt Rev. D. L. Ferris, D. D., Coadjutor.

Two of our churches in Buffalo are losing their rectors, who for good and sufficient reasons are retiring from active service. The last Sunday in August the Rev. C. Herbert Caviller terminated a rectorship of thirty-six years in All Saints, and the middle of September the Rev. Charles A. Jessup, D. D., resigned the rectorship of St. Paul's after a term of service covering fourteen years. Both of them have been strong and effective workers, potent forces for good in the community, beloved by all who knew them. Each leaves behind him an enviable record of achievement.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

### St. John's, Mt. Washington.

The opening services in the new St. John's Church, Mt. Washington, were held on Sunday morning, October 14. Bishop Helfenstein preached the sermon and made the dedicatory prayers. Immediately after the processional hymn, the vestry formed a procession and marched to the Chancel steps and the Senior Warden presented the keys of the new church to the rector in token of the formal opening of the new church and parish house for work and divine worship. The Junior Warden then returned to the rector the parish Bible to be restored to its proper place in the church as an outward expression of the purpose for which this new edifice has been erected.

**The Church Normal School** of the Diocese of Maryland has opened with about one hundred and fifty enrollments. There are three sessions in the school this year, instead of two as in former years. The first session covers coaching classes in nine grades of the Christian Nurture Series and also a lecture course on the Young People's Movement. The second session is recreational and instructive and occupies twenty minutes between two strenuous periods. The third session covers the choice of the following lectures: Life of Christ, Church Doctrine, Church at Work, Church History and Story Telling. These classes are given on any T. A. Rulings and certificates are awarded for the work done.

**The Convocation of Towson** met in St. John's Church, Worthington Valley, on Wednesday, October 31. It was opened by Morning Prayer and Sermon by the Rev. Henry B. Thomas, rector of Sherwood Parish, Cockeysville. After the business session and luncheon, "The General Convention and Evangelism" was the topic for the afternoon discussion.

N. E. P.

## SOUTH CAROLINA.

### Consecration of Bishop Thomas.

The Rev. Albert S. Thomas, rector of historic St. Michael's Church, Charleston, South Carolina, will be consecrated bishop of the diocese of South Carolina in St. Michael's on November 30, St. Andrew's Day, succeeding Bishop Guerry, whose tragic death made the vacancy. The consecration will be the first service of the kind ever held in Charleston—a strange fact when the long identification of that city and the distinction of its clergy are recalled. The three most recent bishops were consecrated at Columbia, capital of the State—Bishops Capers, Guerry and Finlay.

The ceremony will begin at St. Michael's at 11 A. M., with the Rt. Rev. J. G. Murray, of New York, Presiding Bishop of the Episcopal Church, officiating and assisted by the Rt. Rev. J. B. Cheshire, Bishop of North Carolina, and the Rt. Rev. W. T. Capers, Bishop of Western Texas, who will serve as co-consecrators. The Rt. Rev. T. D. Bratton, of Mississippi, will preach the sermon, and the Rt. Rev. K. G. Finlay, Upper South Carolina; and the Rt. Rev. H. J. Mikell, Atlanta, will present the bishop-elect.

## SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

### To Hear Reports of Convention.

The Diocese of Springfield is arranging for the holding of twelve dinner meetings in as many parts of the diocese during November to hear the reports from its bishops and deputies to the General Convention and the Woman's Auxiliary gatherings, and also to hear something about the conventions of the Brotherhood of St. Andrew and the Daughters of the King. Three years ago five of these dinner meetings held following the General Convention brought together nearly five hundred families of the diocese, and it is expected that more will hear of the Washington meetings than was the case following the last General Convention

### Bishop Promoting National Church Unity.

The Bishop is determined that this diocese shall cooperate in every way possible in the general enterprises in which the National Church is interested. For instance, the request has gone out over the diocese for offerings for the American Church Institute for Negroes in its efforts to raise the final amount due on its new building program. Then the Bishop has asked the people to send in their offerings on the second Sunday in November for the American Church Building Fund Commission, which Commission has most generously come to the financial assistance of this diocese in building programs in the days gone by. The appeal for the observance of Sailors' Day is commended by the Bishop; and Rebuilding Sunday, November 11, for aid to help the Church make a new start in Florida and Porto Rico is also something the Bishop is interested in.

**The Diocese welcomes** the assistance of the Rev. Harwood Sturevant, one of the Auxiliary General Secretaries of the Church, who is at work with the clergy and vestries in seven parishes of the diocese in two-day program conferences, and also is speaking in five churches on the two Sundays he is in the diocese.

F. H. S.

## TEXAS.

Rt. Rev. C. S. Quinn, D. D., Bishop.

### Funeral Services For Bishop Kinsolving.

The Bishop's death was most peaceful. After having spent a very pleasant evening at the radio with friends, upon retiring he said to his attendant that he felt a bit uncomfortable. In less than a few minutes he put his hand under his head on the pillow and passed peacefully to sleep.

A private service was held on Saturday at noon in All Saints' Chapel, Austin, conducted by the rector and a former rector of the chapel, the Rev. Messrs. Harris Masterson, Jr., and DuBose Murphy, and at 3:30 the Burial Service was read in St. David's Church, Austin, with the Bishop of West Texas, the Rt. Rev. William T. Capers, the Bishop of North Texas, the Rt. Rev. E. Cecil Seaman; Bishop Quin and the Rev. Peter Gray Sears, officiating. Interment took place in a local cemetery in Austin.

Twenty-seven of the diocesan clergy were present in their vestments, and representatives from many of the congregations in the diocese.

## VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

### Preaching Mission.

On the top of the Blue Ridge Mountains, near Luray, Virginia, is one of the outposts of the church, a part of Luray Parish. The church has there a schoolhouse, which is used on Sundays for our Sunday School and services, and also a resident worker, Miss K. S. Haile. There, on Tanner's Ridge, amid the peace and quiet of the mountains, we are to have a Mission, conducted by the Rev. Dennis Whittle, of Covington, Virginia, from November 20 to November 30, to try to bring God's peace and quiet into men's lives there. We need the prayers of our Church people in this work, that behind the few of us gathered together on the Ridge may be the great body of our church. Will you join with us in prayer that God's healing, saving, life-giving power may be shown forth everywhere, and in this mountain community, so that this mission may result in lives deepened, transformed and reclaimed by the Power of our Lord?

F. J. Warnecke,
Student Pastor.

### Church Membership in Virginia.

Total Church membership in Virginia, in 1926, according to a bulletin of the Census Bureau, was 1,172,363, including Jews. This is an increase from 1916 of 224,227. In the same period the total population, including all races

(Continued on page 22.)

# Family Department

**NOVEMBER.**

1. Thursday. All Saints.
4. Twenty-second Sunday after Trinity.
11. Twenty-third Sunday after Trinity.
18. Twenty-fourth Sunday after Trinity.
25. Sunday next before Advent.
29. hursday. Thanksgiving Day.
30. Friday. S. Andrew.

**COLLECT FOR TWENTY-THIRD SUNDAY AFTER TRINITY.**

O God, our refuge and strength, Who art the author of all godliness; Be ready, we beseech Thee, to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ Our Lord. Amen.

For The Southern Churchman.

**MEMORIALS.**

Nell V. Mellichamp.

Thus they remember me, who once their
earth-house shared;
Memorials of carved marble, rare things
of beauty, by skillful hands prepared.

Would that they needed not to keep their
memory green
With gifts like this, in all their beauty
mere things that may be seen!

But, that because I lived, some suffering
heart they'll bless,
Or fill some little minds with God and love
that sorrow may be less.

More costly these, more rare than crafts-
man's art,
That earth has known—more like to
Heaven; these offerings of the heart.

**"What Should Be the Christian's Attitude Toward War?"**

The approach of Armistice Day with its celebration will bring out the colorful aspect of war. Bands will play, parades will form, military reunions will occur—all of which will emphasize the glamor and the appeal of war. This element of war cannot be disregarded, neither can it be ignored. Human beings seem to be so constituted as to respond affirmatively to the lures of war.

When the band is playing and the colors are flying it is hard to think of war's other side. Tonight's discussion must point out that war is wasteful, exhausting, demoralizing and accompanied by many sinister evils. The band does not play as we "go over the top". Cheering ceases while "taps" is being sounded. The "hurrah, boys, hurrah" has ceased to echo when the various installments of the war debts are being paid.

Several questions might be offered for discussion in the consideration of tonight's topic. Let some time be given to the point: "Is war barbaric?" Shells are manufactured for one purpose only. To kill soldiers. Poison gas is produced for but one purpose. To kill soldiers. Shrapnel has but one use and target practice has but one aim. Killing the enemy is the avowed purpose of war. Kill enough of the enemy's number and he will give up. Is killing barbaric?

A second question may be profitably discussed. "Is war satisfactory?" That is, does war permanently settle differences between nations? It seems to have been hit upon as a method of settling differences between nations. A little reading of history would lead one to discover that France and Germany have had more wars than the one fought recently. "Alsace" and "Versailles" seem still to be irritating words in those two countries.

Christians ought to ask a third question: "Is there no other way of settling differences between countries?" We who love the title of our Lord which terms Him "the prince of peace", believe that there are other methods. There are other methods that are certainly more economical, that leave less harshness and ill-feeling in their train, and that have embodied in them more of the spirit of the Lord Christ.—G. W. Brown, in Presbyterian Banner.

For The Southern Churchman.

**Character and Religion.**

Louis Deschamps.

It is sometimes argued that religious faith is secondary to character, and that as long as one lives a moral life there is no great importance to one's creed. While it is true that conduct is a test of creed, yet it does not follow that conduct is independent of creed. If the duties and tasks of life can be performed by sheer power of will alone, it does not mean that the inspiration and joy of spiritual vision derived from religious faith is not worth-while. To deny one's self the privilege of being helped by religion does not justify the assertion that character is superior to creed. Without the support of a religious faith morals are very often mere arbitrary laws requiring an unreasonable surrender of personal freedom in the opinion of those who do not have the inspiration of devotion to a sacred faith. Many people thoughtlessly confuse character with servitude and conformity with cowardice for this reason. Character without religious faith is purely mechanical. It is like warfare without patriotism, labor without loyalty, and sacrifice without love.

There must be something more to character than mere submission to rules. Morals are either the result of spiritual conviction, or they are the begrudging obedience of unwilling victims of the tyranny of a heartless power of will. To require morals without the help and inspiration of religion is to except too much of human nature. Virtue by personal prowess of self-control alone is very likely to become pharasaical and intolerant of others. The one who fights the good fight without religion deserves great respect for the depth and power of his character, but there is also something pitiful in the thought of the needless strain of sheer determination of one who struggles without apparent purpose and without the warmth and light of faith.

A complete character also involves the individual's perspective outlook, and appreciation of life. If duty must be performed blindly, or if life's hardships must be endured stolidly, character has litle to do with religion. Many noble and brilliant minds acknowledge no religious faith, yet live exemplary lives as far as character and morals are outwardly concerned. But it should not be taken for granted that life requires a sacrifice of the individual in ruthless disregard of his happiness and desire for self-expression. Religion gives the background of universal tradition and mystic vision. Nothing but religion can offer an explanation of life sufficiently satisfying to justify the demands of character. An explanation that goes no farther than the eye can see and the mind can understand in human terms is a cruel mockery of the heroism and aspirations of a life. To complete character there must be a consciousness of immortality, a profound conviction of an infinite purpose pervading life in the will of its Creator. Unless there is a reverent sense of worship, an acceptance of the Unknown from mystic inspiration rather than from logical explanation, character is not complete.

Religion is as essential to character as character is to religion. The performance of duty is in itself a satisfaction, yet God does not require a lifetime of grim and desperate obedience. It is not His will that any one should obey His commandments at the expense of cheerful and inspired conceptions of life. Religion not only makes consecration to great and eternal ideals a vital part of individual philosophy, but it also fires the imagination with a broadness and clarity of vision that individual misfortune or circumstance can not entirely dim. Character is softened by the brilliant sunset hues of the traditional glory each succeeding generation commits to its descendants in the sacred form of religious faith and ideals. The stern dictates of character are more easily obeyed if supplemented by the consciousness of a sacred trust to be preserved in a way befitting the greatness of the past. Religion makes character a virtue because it reconciles duty with the purpose and significance each questioning individual demands of life.

**WANTED: A MAN.**

**A Dreamer—One Who Sees Visions.**

A man whose horizon extends beyond the sordidness of life; one who is not dismayed by the dark shadows of slums and saloons, because in his dream he sees a city free from every contaminating influence, in whose streets little children will laugh and play because there is nothing to make them afraid.

**Wanted: A Man.**

One who will not falter when the enemies of righteousness assail him with lies, nor when the friends who want peace at any price caution him to go slow for fear that he may "start something".

**Wanted: A Man.**

One who has the courage to foregather with those who believe as he does about civic and social purity and justice and who are ready to make common cause against standpatters, softtreaders, sickly sentimentalists, and all that tribe that pretends to find comfort in the fallacy that "God's in His heaven, all's right with the world"—even though little children are needlessly dying, poverty-stricken women are wearing their hands thin and making their hearts sick by degrading toil, and when whole communities are living below the level demanded by a decent civilization.

**Wanted A Man.**

One who will take risks and dare defeat, but who truly believes that the day has not gone by when "one shall chase a thousand, and two put ten thousand to flight".

**Wanted: A Man.**

One who still believes in humanity, in spite of its frailties, its ingratitude, its shortened memory, its spinelessness,

and all those weaknesses that flesh is heir to; a man who will remember that Jesus gave Himself for just such "weaklings"—lived with them, loved them, died for them; a man, therefore, who will remember that "a servant is not greater than his master".

**Wanted: A Man.**

One who has in him the stuff of which martyrs are made, which goes into the composition of heroes, but who never thinks of himself as a hero or martyr.

**Wanted: A Man.**

Just one man. Not an army, nor a battalion, nor a regiment—not even a company. Just one man—that's all! One man. One such man in your town could work wonders. He could remove mountains. He could lift valleys. One man.

**How About You?**—Charles Stelzle, in Christian Statesman.

### SUNDOWN.

(When the wounded in hospitals came to die, said a British officer, their last request, in the great number of cases, was for the prayer, "Now I Lay Me Down to Sleep".)

When the sun of life is low,
When the dewy shadows creep,
Say for me before I go,
"Now I lay me down to sleep".

I am at my journey's end,
I have sown and I must reap;
There are no more ways to mend—
"Now I lay me down to sleep".

Nothing more to doubt or dare,
Nothing more to give or keep;
Say for me the evening prayer,
"Now I lay me down to sleep".

Who has learned along the way—
Primrose path or stony steep—
More of wisdom than to say,
"Now I lay me down to sleep".

What have you more wise to tell
When the shadows round me creep?
All is over, all is well,
"Now I lay me down to sleep".

—B. L. T., in Chicago Tribune.

### What the War Did to My Mind.

What troubled me was to find the point of contact between religion and toiling, moiling, fighting, floundering sons of man. We were suffering from a perverted emphasis. We had made the accidental things to be fundamental. The churches were divided upon frills and punctilios. Like many, I had to think my way through again. That was chiefly what the war did to my mind. It was not a complete mental revolution; it was rather the application of an acid test to what I had already dimly acknowledged. To most people religion is not a useless or unattractive thing, but the churches seem to them to bury a few grains of wheat in a bushel of chaff. It is the chaff they contend about among themselves, it is the chaff they offer to hungry men.

I had been brought up a Baptist. I had been led to attach tremendous importance to much or less water and to special conditions for its use. All this fell away from me as one casts off a heavy cloak in warm weather. I did not repudiate it. I had merely no use for it. I was dealing with men to whom I gave often the last message or the last grip of the hand before they went into the "line", from which they frequently did not return. Under such circumstances such an ordinance was not only impossible; it was irrelevant. Never again could I give it a place of primary importance. I ceased to be a sacramentarian, save in the sense in which Jesus caused common bread and wine to be charged with meaning unutterable. I came to believe—and I still believe—that birth, marriage, and death are the greatest because the most universal of all sacraments. I would rather that men perceived in them the Real Presence than in something else which needed to be "fenced" from the vulgar. I sought for the elemental in religion, holding that to be truest which makes the most direct appeal to all men where they truly live. . . . By sheer force of observation I became an inter-denominationalist, or rather sought for something that lay beneath them all.—Dr. F. W. Norwood, in The Christian Century.

### O COUNTRY OF OUR LOVE AND PRAYER.

Our thought of thee is glad with hope,
O Country of our love and prayer;
Thy way is down no fatal slope,
But up to freer sun and air.

Great, without seeking to be great
By fraud or conquest, rich in gold,
But richer in the large estate
Of virtue which thy children hold.

With peace that comes of purity,
And strength to simple justice due—
So runs our loyal dream of thee:
God of our fathers, make it true!

—Whittier.

### The Christ of the Ages.

Christ abides, towering, sublime, supernatural, our Saviour, our Master, our Lord. We worship Him in the beautiful recollections of His power as men saw it among the hills and by the Lake of Galilee. We worship Him still greater in His own immediate contact sway He turns and overturns judges, saves, and transforms through all the Christian centuries.

We worship Him once again, not yet, but it will be, when at last the purpose of God is completed: for some day all truth will be finished, all love perfected, and every dream come true.

At last, the unity of God's holy order will be as supreme among men as now it is in nature, and not one deed or thought or emotion even of Him who is least will depart at all from His perfect purpose. In that great day, and over that vast empire of the soul there will be one name, Jesus, the name that is above every name. Can it fail? No more than the stars can fall. It is complete in Him.

And yet, though He is sufficient, He waits for us, that we may build His purpose with Him. He holds back archangels, that we may tell the story. He holds back His own omnipotence that we may move it by our prayers. What He will do for me, where we fail, is largely beyond our knowledge. It is a part of the secret of His providence, a part of the mystery of His dealings with us in death.

But here is the vision: Christ standing there against the background of the centuries, supernatural, transcendent, the one supreme miracle. Christ the answer for every need, the solution for every problem. Christ the way, the truth, the life, the road by which men come to God. The one sublimity unchanged, unchangeable, the power behind the centuries, the goal toward which they move, the abiding hope of men.—Henry Paul Sloan, D. D.

### Some Weather Signs.

Signs of fair or foul weather are noted very carefully by country people. Some of them are more inclined to believe in the old sayings about the weather than in any readings from barometers or the predictions of weather prophets. Here are a few old saws:

Evenings red and next morning gray are certain signs of a beautiful day.

If the cock goes crowing to bed, he'll certainly rise with a watery head.

When black snails cross your path, black cloud much moisture hath.

When rocks fly sporting high in air, it shows that windy storms are near.

When the peacock loudly bawls, soon we'll have both rain and squalls.

If the moon shows like a silver shield, be not afraid to reap your field. But if she rises haloed round, soon we'll tread on deluged ground.

A rainbow in the morning gives the shepherd warning; that is, if the wind be easterly, because it shows the rain cloud is approaching the observer.

A rainbow at night is the shepherd's delight; that is, if the wind be westerly, as it shows that the rain clouds are passing away.

If at sun-rising or setting the clouds appear of a lurid red color, extending nearly up to the zenith, it is a sure sign of storms and gales of wind.

When you see a gossamer flying, be ye sure the air is drying.

If the fog lies close to the surface of the ground until it is gradually dissipated by the sun, the day will be bright and fine.—Exchange.

### MY TASK.

To love some one more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought and pray,
And smile when evening falls—
This is my task.

To follow truth as blind men follow light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when He calls—
This is my task.

And when my Saviour by and by to meet,
When faith hath made her task on earth complete,
And lay my homage at the Master's feet,
Within the Jasper walls—
This crowns my task.

—Selected.

### A Hint.

If the people who want to do good among the poor would give up patronizing them, would cease trying to convert them before they have gained the smallest personal influence with them, would visit them as those who have just as good a right to be here as they have, it would be all the better for both, perhaps chiefly for themselves—George McDonald.

"The beneficent claim of Christ is laid upon international affairs without abatement. Mankind is His. So it ought not to be a matter of amazement or dissent when the truths and principles by which He lived are used as the key to international problems. However remote general assent to this may be, the Church can not debase the universal currency of the highest Christian ethic by filing away its sharp, exacting edge or limiting its circulation."

# For the Young Folks

### OUR SEA.

All people are like little ships,
The world as one big sea,
Where each of us puts out to sail
To reach life's destiny.

Most people sail where waves are smooth
Where sailing's only fun,
But they are never nearer home
Than when they had begun.

No, we must sail the sea that's rough,
And face storms that are hard
If we would reach life's destiny,
The City of Our God.

—Maud Mae Rupp.

### Timmy's November Game.

Timmy looked rather crossly at Aunt Lu.

"Of course I know that November is for Thanksgiving Day," he said. "But what is one day, 'way off at the end of the month? I want something for all November."

"Certainly you do," agreed Aunt Lu. "Well, why not try being thankful all through the month? Sort of practice up for Thanksgiving Day."

"How?" demanded Timmy practically.

"Well, you're inclined to be rather a fuss budget," began Aunt Lu. "Lots of things you don't like to eat—things that many a hungry boy would be glad enough of. And you're fussy about clothes, too; that lavender shirt with the little mended place, that you don't like to wear, is better than lots of boys have. You try this month to find things to like—to be thankful for, and you just forget about the things you don't like."

"How many things must I find?" asked Timmy.

"One for every day," said Aunt Lu.

Timmy tried hard not to be a fuss budget. When he wanted to say at breakfast, "I hate oatmeal", he changed and said instead: "This is very nice toast". One day when almost everything had gone wrong, he could be thankful that there hadn't been an earthquake; and on another day he pleased Aunt Lu by throwing his arms around her and saying: "I am thankful for you."

It was getting on toward Thanksgiving Day when Timmy went to do an errand for Aunt Lu at a shabby little house away up at the other end of the street. Mrs. Jones, who lived there, helped Aunt Lu with her cleaning and baking.

While Timmy waited for Mrs. Jones to pack up some cookies that Aunt Lu wanted, he talked to Joe Jones, who was in his class at school.

"I'm playing a game all myself," said Timmy. "Every day I find something to be thankful for. Today it's cookies."

"Huh!" said Joe Jones. "That's not much of a game."

"It is, too," said Timmy, "only you couldn't play it."

"Why not?" demanded Joe.

"'Cause you haven't enough nice things," said Timmy with a small boy's frankness. "Now, this house isn't pretty enough to be thankful for."

"It's got a prettier view of Sunset Mountain than any house on the street," said Joe.

"And you have to work after school," went on Timmy.

"Sure I do," agreed Joe, "and before, too. I just got a dandy new job selling papers. Have to meet the five o'clock train every morning."

"Why, it's all dark then," said Timmy in an awed voice.

"Sure it is," admitted Joe cheerfully. "It's great exploring around in the dark."

"Do you like oatmeal and cream for breakfast?" asked Timmy solemnly.

"I never tasted cream, but I think oatmeal and milk are fine," declared Joe.

"What are you the most thankfulest of all for?" demanded Timmy.

"My mother," said Joe with shining eyes.

Timmy went home and told Aunt Lu about Joe, who liked to carry papers before school and deliver washings for his mother after school and who had never tasted cream or oatmeal and was thankfulest of all for his mother.

"He ought to get a prize, oughtn't he?" said Aunt Lu. "He plays the thankful game so well."

"Can't we give him a prize?" begged Timmy.

Aunt Lu thought a minute. "We'll ask him and his mother to have Thanksgiving dinner with us," she said.

Joe thought it would be great to have dinner at Aunt Lu's. Timmy decided to wear his lavender shirt with the mend in it; he explained to Aunt Lu that Joe's clothes always had lots of mends, so it would be better for him to have one. But really it didn't matter much. Joe was so excited about the big turkey and the crimped cranberry pie and the ice cream shaped like a brown melon that he wasn't thinking about clothes. After dinner the two boys and Timmy's dog climbed Sunset Mountain and saw a rabbit and a weasel that had part of his brown summer coat on and part of his white winter coat.

"My, there's a lot of things to be thankful for around here," said Timmy, going to bed that night. "But tonight I'm the most thankfulest 'cause I've got Joe for a chum."—Christian Observer.

### Before the Party.

Genevieve Lareaux brushed a tear from her cheek as she stepped out on the narrow sidewalk. The little brown terrier jumped up and licked her hand and ran on ahead to lead the way. Genevieve's mother stood on the doorstep.

"Maybe Father can take you for a boat ride when he comes," she said.

Genevieve tried to smile as she glanced back, and then ran up the street after the eager dog.

"Here, Pym!" she called. "Here! Here!"

Pym stopped and waited a moment, wagging his tail, and then ran on again

The street was very narrow and steep, and was bordered on either side by houses of various sizes and shapes. It led from the wharf below on up into the Rue de Revelle which wound its way to the top of the slope, past Fontenac Castle and into the country beyond.

"Hello, Genevieve!"

She stopped and looked up. On a balcony across the street a young girl stood smiling down at her.

"Are you invited to the party?" she asked.

"Yes," replied Genevieve. "Aren't you?"

"Yes, indeed; I'm going. So is Marie, and so is Jean, and nearly every body. There'll be special musicians from Laroc, and a fortune teller, and I don't know what all. Won't it be fun?"

"I guess it will," answered Genevieve. "Here, Pym! Here!"

And off she ran up the street after her frolicsome dog. But as she ran tears again filled her eyes, because she could not go to the party. She had nothing that would do to wear, for they were poor, and this was to be a big party at the Renigny's fine home where all the dresses would be pretty ones.

At the top of the hill the narrow street came into a wide boulevard. Here she stopped and turned and, shading eyes with hand, looked out across the harbor and into the ocean beyond to see if her father's ship was coming in, which was two days overdue. But she saw only a fishing smack and far out a passing schooner, and the blue stretch of water glistening in the sunlight, and the soft, white clouds beyond.

Troubled with thought she went on and came to the castle wall and walked alongside it quite a distance with scarcely notice of where she went. Suddenly she heard a scream and, looking up quickly, saw just ahead a fat woman, red-faced and bare-headed, with a black cat on her shoulder, and backing away with a basket between her and Pym, who was jumping high at the cat and barking ferociously.

"Pym! Pym!" cried Genevieve, rushing forward.

But just then Pym sprang almost into the fat woman's face, and the terrified cat jumped to the ground and ran like a streak, with Pym in hot pursuit. The fat woman dashed after them, shouting and waving her basket, and Genevieve swiftly followed.

The cat darted through a gateway in the wall, a wide entrance against a side of which the chubby keeper leaned in a tilted chair, dozing in the bright sunshine; and Pym, racing past, knocked into the up-raised legs of the chair and sent the astonished gatekeeper sprawling to the ground.

"Hey! Thunderation!" he yelled, disentangling his legs from the chair and scrambling up.

Before he realized what had happened, the fat woman rushed past him, followed by Genevieve, and then catching sight of Pym he shrieked at all three.

"Stop! Stop! Halt!"

But they paid no heed, so he set out in pursuit, shouting and spinning his short legs as fast as they would go. Presently he overtook them at the foot of a tree, into which the cat had climbed to safety and around which Pym was racing and barking, with eager eyes looking upward.

"You villain!" snarled the keeper, making a dash at him; and Pym, with a mischievous gleam in his eyes, scampered away for a playful retreat and then turned and waited.

The gate-keeper ran at him once more, and off he went again; and around and about they went until, coming near the gate, Pym spied the keeper's hat near the overturned chair and picking it up dashed joyously away through the shrubbery.

"Hey! Drop that hat!" the keeper exploded, jumping high with rage, and sped after him as if for his life.

Pym dashed here and there and led the chase far into the castle grounds. Genevieve followed as fast as she could, and at length observed the Countess de Saignes and several others standing and watching the chase. Coming closer she

saw that they were very mirthful over what they beheld. And just then Pym, as if he knew the Countess, ran and put the hat at her feet.

When Genevieve came up the gatekeeper was standing before the Countess, looking very mad, yet abashed, hat in hand, explaining how it happened; and as he finished some one said:

"I'll wager my horse you were fast asleep!"

At this they all laughed, all but the keeper, who bowed to the Countess, turned and strode quickly away. In the midst of the merriment the Countess caught sight of Genevieve, with Pym in her arms.

"Come here, child," she said.

Genevieve came to where she was.

"Is that your dog?" she questioned.

"Yes, Countess."

"And what is your name?"

"Genevieve."

"A pretty name," said the Countess. "And the dog's?"

"His name is Pym."

"Hm!" mused the Countess. "And who named it Pym?"

"I did," replied Genevieve.

The Countess studied the child's face.

"How old are you, Genevieve?" she inquired.

"Ten," said Genevieve.

"And you've been crying," observed the Countess.

Genevieve started back.

"How did you know?" she asked.

"Your eyes are red," explained the Countess.

Genevieve was silent.

"Won't you tell me about it?" said the Countess kindly.

Genevieve looked up into her eyes and, obeying a sudden impulse, told her about the beautiful party to which she was invited and could not go.

"Well, well," spoke the Countess. "Now tell me about your father and mother."

And so they talked on a while until Genevieve, realizing she must go, started away.

"Wait a minute," said the Countess. "Could you take a note by to Joan Barbette on your way?"

"Yes, Countess," replied Genevieve.

So the Countess scribbled off a note and gave it to Genevieve, who said, "Good-bye" and departed.

Joan Barbette lived near the Rue de Revelle in an old brick house with an artistic dressmaking sign on the door. It so hapened she was on the porch when Genevieve came up.

"Here's a note from the Countess," said Genevieve.

"Oh! From the Countess!" exclaimed Joan. "How nice! Thank you so much!"

Genevieve turned away, but had not gone far when Joan called her.

"Wait! Come here, child. Listen!"

Genevieve returned, surprised and wondering.

"My dear Joan, please make this child, Genevieve, a beautiful party dress, as a special favor to me. Countess de S."

Genevieve stared, silent, amazed.

"I'm to make you a beautiful party dress," said Joan.

"Oh!" exclaimed Genevieve, as if scarcely yet realizing it; and together they went into the house.

Before long Genevieve came out and ran swiftly home, with Pym at her heels.

"Mother!" she cried, bursting through the door. "Look! The Countess is having a beautiful dress made for me to wear to the party, and here are the samples. Look! I can take my choice!"

She spread them out on the table, red, blue, green, white, pink, yellow, all silk.

"Oh, aren't they lovely!" exclaimed Madame Lareaux. "But what—."

"Which would you choose?" interrupted Genevieve.

"This green, I think," replied her mother. "But tell me. The Countess, you say—."

"Yes, yes," Genevieve interrupted again, and hastily told what had taken place.

"Oh, isn't is just perfect for this to happen!" exclaimed her mother. "Because look what your father brought you!"

"Father?" repeated Genevieve quickly. "Has Father come?"

"Yes, just after you left. He's gone back to the dock. Look!"

She opened a thin box, and within on soft, white silk lay an exquisite green necklace.

"Mother!" cried Genevieve, clasping hands in a transport of delight.

"Mountain crystals," said Madame Lareaux. "An old jeweler in Genoa was selling out and—oh, look!"

She held the necklace against the sample of green.

"Isn't it a perfect match?"—J. C. J.

### A NATION'S STRENGTH.

What builds a nation's pillars high
And its foundations strong!
What makes it mighty to defy
The foes that round it throng?

It is not gold. Its kingdoms grand
Go down in battle's shock;
Its shafts are laid on sinking sand,
Not on abiding rock.

Is it the sword? Ask the red dust
Of empires passed away;
The blood has turned their stones to rust,
Their glory to decay.

And is it pride?- Ah, that bright crown
Has seemed to nations sweet;
But God has struck its lustre down
In ashes at his feet.

Not gold but only men can make
A people great and strong;
Men who, for truth and honor's sake
Stand fast and suffer long.

Brave men who work while others sleep,
Who dare while others fly—
They build a nation's pillars deep
And lift them to the sky.

—Emerson.

### Jack's Courage.

Crash! Bang!

Jack's heart nearly stopped beating, and his eyes grew wide with horror; there was mother's best vase on the floor broken into hundreds of pieces.

"People shouldn't put vases on little tables just where a fellow couldn't help bumping into them," muttered Jack. Still, he had been told not to go into the drawing room in his heavy boots, and he began to feel rather queer. "Oh, well, they'll think it was the cat!" he said to himself, and off he went.

Every one had started supper when Jack came in again, and he slipped quietly to his place.

"Where's puss?" he asked.

"Oh, she's in disgrace!" answered Margaret. "We've shut her up in the cellar. She knocked over mother's new vase."

"No one seems to know anything about it, so we thought puss must have done it," said mother.

"Oh!" said Jack, and nothing more was said about the vase.

Jack took out his lesson books, but somehow he could not study. What was it that new teacher had said—something about courage. Oh, yes, he remembered! "Courage consists not only in bearding a lion or facing a mad bull, but in the quiet performance of unpleasant duties or the cheerful aceptance of deserved censure."

"Acceptance of deserved censure." Yes, that meant taking the blame on yourself, he remembered that.

"Miaow, miaow," came faintly from the cellar, and that settled Jack.

He cleared his throat and began manfully, "I say, mother".

"Yes, Jack," answered mother softly.

Why would that queer feeling come in a fellow's throat?

"I—I knocked the vase over.'

"I'm so glad you told me, son," she smiled back at him. "I don't mind so much about the vase, but I'd hate to think my boy wasn't truthful. Wouldn't you like to let puss in?"

"My, won't I work hard for father in the garden this summer and buy her a new vase!" thought Jack as he went to the door and called puss.—Lilian Ladyman, in Jewels.

### MOTION RHYMES.

Sew, sew, sew, sew!
In and out needles go!
You and I and all of us know
The mothers are clothing their children, oh!

Stir, stir, round and round!
Knead, knead, pound, pound!
You and I and all of us know
The mothers are feeding their children oh!

Brush, brush, tangled hair,
Brush, brush, smooth and fair!
You and I and all of us know
The mothers are dressing their children, oh!

Hush, hush, go to sleep!
Down, down, eyelids creep.
You and I and all of us know
The mothers are quieting their children oh!

Work, work, work, work!
All day long, never shirk!
You and and all of us know
The fathers are earning the money, oh!

Play, play, play, play!
Now's the end of the day.
You and I and all of us know
The fathers are home with their children, oh!

### Gifts Differing.

One heaven, but many stars; one light, but many colors; one God, but many manifestations of his wisdom and work: this principle runs through the universe from center to circumference and through all our life. One human mind, but many types of temperaments; one field of work, but many trades and professions: thus the fundamental unity of our human world breaks into endless variety, and this makes the picturesqueness and ever-changing interest and beauty of the human scene. This also promotes the efficiency of our work, for it is only as we differ that we can have the division of labor that vastly increases production in all fields. It would be a monotonous and barren, dull and dreary world in which we were all alike. We would soon get tired of one another in the endless repetition of ourselves. But gifts differing make us ever interesting to one another and blend the diverse personalities into stronger and richer unity and harmony. Each should

be content with his own gift and develop it into its fullest power and service. Even if he has only one talent and that a humble one, it has in it endless possibilities of usefulness and beauty.—Presbyterian Banner.

### If You Would Be Popular.

Before you start along the road to popularity, you must have six things packed ready to take with you:

1. Unselfishness, a willingness to forget self in the interest of others.
2. Sincere friendliness toward people of all ages.
3. Ability or willingness to adapt oneself to be at ease under various circumstances and with all people.
4. An unassuming manner, not boasting about what you are or have or can do and avoiding stirring up needless envies and jealousies.
5. A controlled tongue that refrains from gossip and needless criticism and speaks in kindness.
6. Trustworthiness so that others know you will keep confidences and that your word is as good as your bond.—Girlhood Days.

The Bible is the Book for the young man because it tells the life story of the young man Jesus, whose ideals, purposes, duties, and teachings have made Him the great attraction of the ages.—Christian Observer.

Let no man suppose that progress can be divorced from religion, or that there is any other platform for the ministers of reform than the platform written in the utterances of our Lord and Saviour."—Woodrow Wilson.

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The Program is a schedule of endeavor. It represents, in terms of action, the acceptance by the Church of its obligation to carry the Gospel to all mankind.

The Every Member Canvass (November 25-December 9, 1928,) is the method for freeing the motive and expressing it.

The Canvass is an effort to enroll the interest, sympathy, and love of every member of the Church, and to have them express these things in gladness of service and generosity of giving.

The authority for it is St. Paul's injunction:

> *"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."*

There you see we have *every member*, the systematic plan of laying up for the work of the Church *every week*, and the principle to guide; not what some one else is giving, but *as God hath prospered*.

The Parish Canvass that presents the Cross, not the dollar mark, is the Canvass that succeeds.

## THE NATIONAL COUNCIL

281 FOURTH AVENUE - - - - NEW YORK

# Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

**CONTRIBUTIONS TO THE LEPER MISSION JULY, AUGUST, SEPTEMBER, OCTOBER, 1928.**

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|---|---|
| Mr. John Letcher, Norfolk, Va....$ | 15.00 |
| Mrs. John Taylor, Norfolk, Va.... | 5.00 |
| Mrs. T. P. Thompson, Norfolk, Va. | 5.00 |
| Miss M. T. Bargamin, Richmond, Va. | 4.00 |
| Miss Eileen McCausland, Richmond, Va. | 6.65 |
| Mrs. R. B. Harrison, Richmond, Va., Pete Banks (General Fund) | 800.00 |
| Emmanuel Chapel, Boyce, Va. (Dr. Wilson's Lepers, Korea) | 10.00 |
| Miss Margaret Mason, Woodville, Va. | 2.00 |
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| Mrs. Felix Smith, Richmond, Va.. | 1.00 |
| For Pete | .10 |
| Miss Mary Drake, Richmond, Va.. | 4.50 |
| Miss Julia B. Wright, Winchester, Va. | 15.00 |
| Total .....$ | 1,094.53 |

On October 1st Mrs. Robert Harrison and myself went to New York to attend a two day conference of the American Mission to Lepers, which was held in Fifth Avenue Presbyterian Church House.

Doctors, scientists and missionaries from China, Korea, India, London and our own country were asembled to discuss relief and help for the Leper.

Dr. Victor Heiser, leading leprologist of the world under the Rockefeller Foundation Fund, was there and gave great hope in his address, for nineteen lepers have been, dismissed from Carville Hospital Louisiana, lately, and 1,100 from Culion, Philippine Islands, the largest hospital for lepers, as cured of leprosy.

All voiced the sentiment that if they were brought to Christ, it was worth while.

Please remember the lepers Christmas. It brings them such joy to know they are not forgotten.

All contributions gratefully acknowledged.

MISS EVELYN P. MERIWETHER,
President and Treasurer, Richmond, Richmond Branch, Leper Mission.
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## SPECIAL NOTICES.

**ANTIQUES.**

**WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.**

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**MEETING OF TRUSTEES OF VIRGINIA SEMINARY.**

**The Trustees of the Protestant Episcopal Theological Seminary in Virginia will meet in the Library at the Seminary on Wednesday, the 14th day of Novemter, 1928, at 10 A. M.**

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WANTED, POSTION AS TEACHER IN private family. References given. Address "M-4", care of Southern Churchman.

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WE ARE PREPARED TO FURNISH UPON short notice full records, including confidential references, of trained governesses; also, we need a housekeeper for an Episcopal institution, and traind field secretary for select Eastern school. SOUTHERN TEACHERS' AGENCY, Richmond, Va.

# Death

**MISS CATHERINE E. POLKINHORN.**
**Is Called Home.**

Active worker in religious, philanthropic and patriotic endeavors.

MISS CATHERINE E. POLKINHORN died at her apartment, Hotel Brighton, Washington, D. C., Monday, September 24, 1928, in the 85th year of her age, having been born in that city and of which she was a lifelong resident, April 1, 1843.

She was the daughter of the late Henry and Marianne Brown Polkinhorn, her mother having been born in Gloucester, England. Her father was at one time owner and publisher of the National Intelligencer, during that period the leading newspaper in the District of Columbia, and the original Congressional Record.

Miss Polkinhorn was the granddaughter of Sir Thomas Brown, a portrait painter of Gloucester, England, and a lineal descendant of James Askie, a sergeant in the Pennsylvania Line during the Revolutionary War.

She was a liberal contributor, and greatly interested in the Washington Cathedral, was a member of the Episcopal Church; Board of Lady Managers of the Episcopal Eye, Ear and Throat Hospital; Corporator Episcopal Church Home; a Regent and one of the founders, Our Flag Chapter, Daughters of the American Revolution; member D. A. R. Ex-State Officers' Club; Women's City Club; Political Study Club; Society of Natives, D. C.; and Travelers' Aid Society.

The deceased is survived by two nephews, Henry Whitefield Samson and Dr. Henry A. Polkinhorn, two nieces, Miss Blanche Polkinhorn, of Washington, D. C., and Mrs. Florence P. Affleck, of New York City.

Funeral services were held in the Bethlehem Chapel of the Washington Cathedral, Thursday, September 27th, at 3 P. M. Right Rev. James E. Freeman, D. D., LL.D., Bishop of Washington, officiated, assisted by the Rev. Charles T. Warner, Rector of St. Alban's Parish. The Cathedral Choir, under the direction of the Choirmaster, Edgar Priest, rendered the following hymns: "The Strife Is O'er," "Peace, Perfect Peace," and "For All the Saints."

The honorary pall-bearers were: Dr. J. F. Moran, Victor B. Deyber, Colonel Arthur W. Whaley, U. S. A.; Charles W. Imlay, Prof. H. L. Hodgkins, Dr. V. B. Jackson, Dr. Custis Lee Hall and William M. Hannay. The active pall-bearers were: Judge Isaac R. Hitt, Jacob Scharf, Percy S. Foster, Herbert Poole, Edwin N. Lewis and Captain Theodore Cox, U. S. A.

The interment followed in Oak Hill Cemetery, one of the oldest cemeteries in the District of Columbia, in the family plot, in which her father, mother and other members of the family are buried.

Miss Polkinhorn, though advanced in years, enjoyed excellent health, and retained her faculties to the end. Had she not accidently broken her arm in August, on a vacation trip to the mountains of Maryland, resulting in the breakdown to which she succumbed, it is likely she might have lived very much longer. She retained to the end the same keenness of perception, vivacity of manner and love of life which she had always possessed.

## CHURCH INTELLIGENCE.

(Continued from page 15.)

and ages and both sexes, increased 236,813. Increase of population, slightly more than ten per cent. Increase of Church membership, slightly more than twenty per cent. There were in the State in 1926 a total of 7,565 congregations, representing eighty-two denominations, while in 1916 there were 7,135 congregations, representing seventy-six religious denominations. As will be noted, this makes an average of one hundred and sixty-four members to the congregation, of church, or parish, as it may be called.

## SOUTHWESTERN VIRGINIA.

**The Rt. Rev. Robert C. Jett, D. D., Bishop.**

### Deplorable Motor Accident.

The people of this diocese are greatly distressed over the fact that Mrs. Robert Carter Jett, wife of the Bishop, Mrs. C. Edwin Michael and Mrs. Michael's sister, Mrs. Mollie Cronin of Aberdeen, Maryland, were injured in a motor car accident on the night of Thursday, October 25.

Mr. Michael, who had served as one of the Lay Deputies from Southwestern Virginia in the General Convention, was returning from Washington in his car with the three ladies. Shortly after dark he collided with a truck which was standing in the road without lights. The accident was apparently unavoidable on Mr. Michael's part, as his view of the truck was obstructed by another car which was running in front of him. That car suddenly swerved to pass the truck and now, seeing the truck for the first time, Mr. Michael was too close to miss is.

A doctor at Thaxton gave first aid to the injured ladies and called a Roanoke physician who went with ambulances and brought them to the Roanoke Hospital; the accident having occurred at a point only twenty miles from Roanoke, the home of the Michaels and Mrs. Jett.

Mrs. Jett and Mrs. Michael each had two ribs broken.

Mrs. Cronin received much more severe injuries.

Mr. Michael came out of the accident unharmed, except for the terrible

mental and nervous shock of the occurrence.

With the deepest gratification it is announced that the three ladies are now making steady progress toward recovery.

Mrs. Jett and Mrs. Michael were taken from the hospital to their homes on November 1.

Mrs. Michael is improving splendidly and rapidly gaining her strength.

Mrs. Jett will necessarily be confined to her bed for several days longer, as she suffered a somewhat greater shock than Mrs. Michael. Her condition, however, is quite satisfactory at this time and, if nothing unforeseen occurs, she will soon be her normal self again.

Mrs. Cronin received the most serious injuries and for a time there was great apprehension as to the probability of her recovery. She rallied much more quickly than was expected and, while she must remain at the hospital for some time, there is now every reason to feel that she will continue to improve and proceed steadily toward full recovery.

T. A. S.

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop.**

### To Elect Suffragan Bishop.

Bishop Stires has called a special session of the Convention of the dioceses to elect a suffragan bishop. The session will meet at the Cathedral of the Incarnation, Garden City on Wednesday, November 14, at 9:30 A. M., and will begin with a celebration of Holy Communion.

A group of twenty-two of the clergy, feeling that before choosing a suffragan bishop it would be helpful to hold a conference, invited all the clergy of Long Island and the lay delegates to the last convention to meet at St. Ann's Church on Friday evening, October 26. The call declared: "The purpose of the conference is to give an opportunity to suggest names and to discuss the qualifications of the men suggested. This seems the more necessary, because it is the custom of the Long Island Convention not to permit nominating speeches at the time of the election; so that there will be no opportunity on November 14, to present the reasons why a candidate is favored. It is so important that the best possible man for the position be elected that definite time for consideration of possible nominees is very desirable. No vote will be taken to determine how many favor any candidate; no attempt to put the meeting on record as in favor of any candidate will be permitted. But frank and friendly discussion ought to help us all to an intelligent decision."

C. H. W.

## SOUTH FLORIDA.

**Rt. Rev. Cameron Mann, D. D., Bishop**
**Rt. Rev. J. D. Wing, D. D., Coadjutor.**

### Notice of Deposition From the Ministry of the Church.

I hereby give notice that, having received from the Reverend R. Paul Ernst, a Presbyter of the Diocese of South Florida, his written renunciation of the Ministry of the Protestant Episcopal Church in the United States of America and his request to be removed therefrom,

And, acting in accordance with the provisions of Canon 36 of the said Church, and with the advice and consent of the clerical members of the Standing Committee of the said Diocese,

And in the presence of the Very Reverend P. S. Gilman and the Reverend J. B. Thomas, Presbyters of the said Diocese,

I did on October 30, 1928, in All Saints' Church, Winter Park, Florida, pronounce and declare that the said renunciation is accepted and that the said R. Paul Ernst is released from the obligations of the Ministerial Office, and that he is deprived of the position, authority and power conferred upon him by his Ordination as Presbyter in the aforesaid Church.

I further state that this act was taken for causes not affecting his moral character.

Cameron Mann,
Bishop of South Florida.

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop**

With the closing of the General Convention, the Woman's Auxiliary and other smaller conferences on Wednesday and Thursday, October 24 and 25, Washington began to return to its diocesan and parochial interests, which for a time had been set aside for the larger interests of the Convention. Some visitors remained in Washington a little longer and in several churches Bishops were the preachers on Sunday, October 28. With the memory of the great happenings of the Convention, with the definite and helpful information gained thereby, and with an inspiration which lifts one to higher aspiration and levels, the Church people of Washington go back to their work with an unusual opportunity for service. At one of the churches the subject of the sermon was, "Voices of the Convention". This very well describes many of the sermons on Sunday, October 28. That which was uppermost in the minds was naturally spoken of, and people were glad to take stock of just what the Convention had meant to them.

At the Cathedral, services which had been held at 11 o'clock in the uncompleted portion of the main Cathedral, and in the afternoon in the open amphitheatre during the Convention, were held in Bethlehem Chapel, as usual in the winter months, with the regular Cathedral choir, under Edgar Priest, choirmaster, rendering the music.

The Bishop of Washington left Washington immediately after the Convention for a few days of much-needed rest, after serving in the capacity of host to the Convention of 1928, which in the opinion of many is the greatest and best Convention in the history of the Church.

## Personal Notes

The Rev. G. Huntington, retired on account of permanent disability, has changed his address from Bethlehem to Amherst, New Hampshire.

The address of the Rev. Edmund L. Woodward, M. D., former Dean of Church Schools in the Diocese of Virginia and Editor of the Virginia Churchman, Richmond, Va., is now "Shrine Cove", Orkney Springs, Va.

Rev. T. B. Dellbridge has resigned the rectorship of the Church of the Holy Communion, Buffalo, N. Y., and has accepted appointment as missionary at Randolph, N. Y., and vicinity, of which he was in charge before coming to Buffalo.

The Rev. William Taylor Willis has accepted a call to the rectorship of Christ Church, Roanoke, Va., and expects to take up his new work December 1. Christ Church had been without a rector only since August 6 last, when the Rev. G. Otis Mead retired on account of ill health. Mr. Mead is now recuperating in the country near Altavista, Va. After December 1, the address of the Rev. W. Taylor Willis will be 350 Washington Avenue, S. W., Roanoke, Va.

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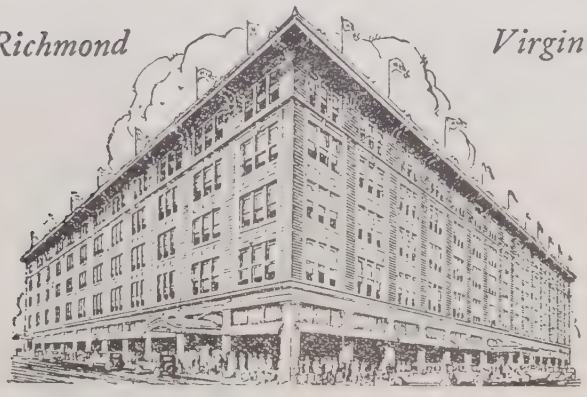
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# Southern Churchman

1835 DOMINUS FIRMAMENTUM MEUM ISIN

Vol. 93. RICHMOND, VA., NOVEMBER 17, 1928. No. 46.

## A PRAYER

O God, send us Thy blessed Spirit, and make us purely and perfectly Thine own. Help us to be faithful to the solemn vows of our baptism; to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; to believe all the articles of the Christian faith, and keep Thy holy will and commandments; manfully to fight under the banner of our crucified Lord, and to continue His faithful soldiers and servants to our life's end.

Help us to love Thee our God with all our heart and mind and soul and strength, to worship Thee and give Thee thanks, and put our whole trust in Thee, and call upon Thee, and honor Thy Holy Name and Word, and serve Thee truly all the days of our life.

Help us to love our neighbor as ourselves, to do unto all men as we would they should do unto us, to love, honor and succor our father and mother; to honor and obey the civil authority; to submit ourselves to all our governors, teachers, spiritual pastors and masters; to order ourselves lowly and reverently to all our betters; to hurt nobody by word or deed; to be true and just in all our dealings; to bear no malice nor hatred in our hearts; to keep our hands from picking and stealing our tongues from evil speaking, lying and slandering. Help us to keep our bodies in temperance, soberness, and chastity; not to covet or desire other men's goods, but to learn and labor truly to get our own living and do our duty in that state of life in which Thou art pleased to place us.

We beseech Thee, bless and keep all who are near and dear to us. Cleanse and defend Thy Church. Bless all ministers and teachers of Thy Truth, and Thy servants everywhere. Direct and control the hearts of our rulers and magistrates that they may execute justice and maintain peace and good order among us. Comfort the bereaved and sorrowing. Relieve all who are sick and in trouble. Deliver the oppressed. Enlighten the ignorant. Change the hearts of the wicked, and make Thy righteousness to prevail in the earth.

We ask all for Jesus Christ's sake.—Amen.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| Earliest of Church Assemblages in America—A. B. Williams | 6 |
| A Canadian on King George—Canon Dyson Hague | 7 |
| The Pearl of Paradise—F. W. Neve | 7 |
| We Believe That Thou Shalt Come—Kenneth Mackenzie | 8 |
| Family Prayers—Collated by the late John L. Williams | 9 |
| Rays of Light From God's Lamp—W. W. Rugh | 9 |
| Twenty-fourth Sunday After Trinity—Berkeley Minor | 10 |
| Book Reviews | 11 |
| Letters to the Editor | 11 |
| Prayer for the Dead | 13 |
| Favorite Scripture Verses | 13 |
| The Secular Press | 13 |
| Church Intelligence | 14 |
| Family Department | 16 |
| Children's Department | 18 |
| Personal Notes | 23 |



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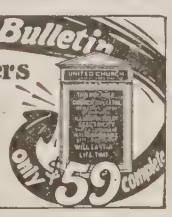


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## Thoughts For the Thoughtful

"Sin is not imperfection: it is corruption."

The waves of fear and mists of worry do not extend upward.

I am my brother's brother, not merely my brother's keeper.—John R. Mott.

It is sometimes easier to die than to live for Christ.—Dr. Francis Wei (China).

The showy man seldom shows anything worth seeing.

"A vision without a task is a dream.
A task without a vision is drudgery.
A vision and a task is the hope of the world."

The best preaching of the Father in Heaven is the practicing of the brother on earth.

The very greatest service the missionary can render to the East is to live the life of Christ before them.—Dr. W. Y. Chen (China).

If you are praying for growth in grace don't keep your hands in your pockets.

All the efficiency in the world can never make up for the absence of the sufficiency of faith.—Rev. Dr. Wm. Porkess.

I can easier teach twenty what were good to be done, than to be one of the twenty to follow mine own teachings.—Shakespeare.

Poise, stability, equilibrium, the virtues that can be depended upon, these are the mark of the person who has self-control.

We have come to the realization that it is not the East or the West, but the world that is pagan.—Mrs. Paul Appasamy (India).

"The loftiest principles are the necessary basis of the simplest acts of faithfulness, and all which is most pure, lovely, and of good report in the Christian life is the sole result of all that is most sublime in the Christian faith."

The day Bishop Phillips Brooks' death a mother came into the room where her little one was playing, and holding the bright little face between her hands, said tearfully, "Bishop Brooks has gone to heaven". "O Mother," was the answer, "how happy the angels will be!"

Those who can take that crabbed tree, the cross of Christ, handsomely upon their backs, and fasten it on cannily, shall find it such a burden as wings to a bird, or sails to a ship.—Rutherford.

While the aim and function of the Church is to win the individual to discipleship it cannot stop at that. The Christian leader must somehow find his way to the rim of the world and take his stand upon it, looking out over the whole of mankind and translating all his loyalties into terms of loyalty to mankind for whom Christ died.—Bishop Brent.


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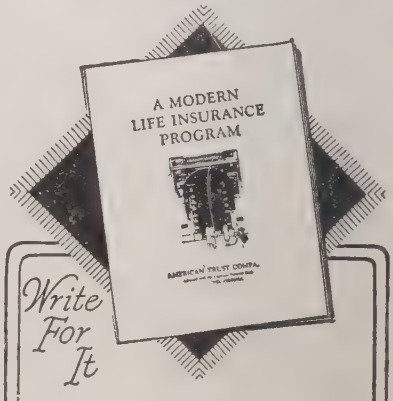
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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., NOVEMBER 17, 1928. No. 46.


## SUNRISE?

From the welter of cross currents and conflicting interests, opinions, passions and prejudices, of our national election the All Merciful and Omnipotent God may direct a vast and enduring blessing for mankind. It is appropriate to say here, as incident to the subject under consideration, that probably the very large majority of the thousands of staunch Protestants for whom The Southern Churchman speaks, while rejecting doctrines and methods of the Roman Catholic Church, lament earnestly the opposition to Governor Smith because of his membership of that Church. Whatever its errors, the fact that its training and teaching helped to give the country a man of Governor Smith's fine qualities and character is sufficient proof of its practical usefulness. The Sovereign Pontiff obviously is a gentleman of exemplary life and excellent common sense. In any conditions he would have been no more likely to attempt interference in our affairs here than President Coolidge would be to try to have himself crowned Pope.

It is a somewhat absurd commentary on this phase of the election that as soon as the result was known Pope Pius XI, according to press dispatches from the Vatican, expressed his admiration for Mr. Hoover, with whom he coordinated in European relief work, and showed the correspondent a photograph of himself and Mr. Hoover standing side by side, shoulder to shoulder, cooperating, spiritually united in doing Christ's will by helping the helpless, feeding the hungry, caring for the widows and orphans, the poor and stricken. So far as is recalled now, Governor Smith never even has seen Pope Pius, to whom he was pictured as subservient, while Mr. Hoover was the Pope's cordial comrade and co-laborer in doing mercy on a scale unprecedented in history—mercy lavished in obedience to the Living Power and Spirit of Christ by American Protestants of many names and denominations, Roman Catholics and Jews alike.

That picture of the Pope of the Roman Catholic Church and the American Quaker, side by side, and both loyally obedient to the same God and Master and Teacher, opens a vista of beautiful glory. Two men, so widely separated in manner of worship, in upbringing, birthplaces, fields of labor, yet as brethren in love for their fellow men, in divinely given impulse to help and relieve. There may be deep and solemn truth in the thought that God now is fulfilling His promises and executing His purposes through inspiration as direct as He bestowed on the old prophets of Israel. The men and women who by labor and thought and self-sacrifice, peril of life, discovery from patient experiment, generous giving, have done and are doing so much to reduce human suffering and misery and increase human happiness and make our race as it should be, perhaps are working consciously or unconsciously, as absolutely under the mandates of God as were Isaiah and Jeremiah and Ezekiel, picturing glories and deliverances to come and our race as it is destined to be.

Clear facts are that the American people have elected as President a man probably more intimately acquainted with the mind and heart of both Europe and Asia and the conditions of both than any other man in the country. Because of exceptional circumstances and well-used opportunities, he has more of the confidence and good will of the people of those continents than any other man in the world. He will be the executive head and the leader of the thought and director of the policies of the world's richest and most powerful nation and most stable government.

A hundred years ago, fifty years ago, Episcopalians prayed each Sunday that the Lord deliver us from war, pestilence and famine, battle and murder; but the most hopeful and devout could see no glimpse of answer to the prayer. Now it has been vouchsafed that pestilence and famine are being abolished with rapidity astounding when we recall comparatively recent conditions. May we not, then, hope, from what already has been done and from present conditions, that the answering of the other part of the prayer is near? And that we approach the ending of war and battle and murder?

No nation ever has had the opportunity this nation has now to establish for the world and all the on-coming generations of man the blessings of assured peace and safety and mutual good will among men. No ruler of any country ever has had such opportunity for bringing those blessings as Mr. Hoover will have, if he be spared. However we may have voted or wished in the recent election, it looks like a decree of God that at a time when mankind is longing and looking for leadership to peace and brotherhood the most powerful of the nations has chosen as its leader a member of an obscure and feeble Christian sect the fundamental principles of which are peace and brotherhood; and a man identified before all nations with the benevolence, the bounty and the Christ spirit of his country.

The coming four years may bring, quietly and noiselessly as the sunrise, the beginning of a noble new era for all mankind. Regardless of politics and our preferences, let us unite in the hope that our country and our new President may use well, wisely and effectually these splendid opportunities confronting us. As citizens and Churchmen let us be alert to encourage and stimulate every movement for real peace; and on our knees, reverently and fervently pray "from war and battle and murder, Good Lord, deliver us"; and "Thy Kingdom Come".

[Since the above was written news comes of Mr. Hoover's proposed journey through Central and South America and of President Coolidge's Armistice Day address. The secular newspapers generally treat Mr. Hoover's visit as a quest for trade, which seems rather a small and ignoble view of what probably has much deeper and finer significance. The great body of the American people will prefer to consider this act of the president-elect as a definite plea for general goodwill and peace and more intimate understanding among the nations of this hemisphere than ever has existed.

While the President's declaration that we intend to be ready for self-defense is bluntly clear, his expression of the desire of this dominant government and country for permanent mutual confidence and generosity is unmistakable. Indications that the days of sneaking deceptions and seeking of advantages as elements of national diplomacy have passed under clouds of universal disgust and contempt continue to accumulate.]

**Alfred B. Williams.**

# EARLIEST OF CHURCH ASSEMBLAGES IN AMERICA

## Alfred B. Williams

### FURTHER PROTEST FROM MR. BRYDON.

A second protest against assertions regarding the early history of the Protestant Episcopal Church in Virginia, contained in the series of articles on Church Conventions, prepared by me, has been received from the Rev. G. MacLaren Brydon, Historiographer of the Diocese of Virginia. It was referred to me and I have advised against publication of it. Respecting and cordially admiring Mr. Brydon's enthusiastic loyalty to our Church and to the State, I find his deductions of religious and Church conditions in the Colony and Commonwealth before, during and after the Revolutionary War in direct conflict with those of several respected historians from whom I have taken the material for my articles. I was not around here in those periods, pretend to no personal knowledge of the facts and prefer to avoid indefinite controversy involving waste of space and time.

Mr. Brydon has my address. If he will be kind enough to send me the evidence, condensed as closely as possible, on which he bases his charges that I am in error, I will be glad to ask The Southern Churchman to publish it, along with brief quotations from the historians referred to, and so dispose of the subject in one article, I hope to the general satisfaction. Also I will include Mr. Brydon's criticism in the pamphlet in which it is proposed these articles shall be combined.

Among the books from which I have derived information disputed by Mr. Brydon, are "Memoirs of the Church", by Bishop White, one of the fathers of the American Church, who labored in and for it through the Revolution; Tiffany's "Church History"; McConnell's "History of the American Episcopal Church"; Lodge's "History of the Colonies"; Dr. Lyon Tyler's "History of Virginia". Mr. Brydon, in one of his controversial communications, remarks that I have taken my statements from "enemies of the Church". Which of these authorities he includes in that description I am unable to guess.

Alfred B. Williams.

### MOVEMENT FOR GENERAL CONVENTION BORN.

Acting promptly on the recommendations of the New Brunswick meeting, the four rectors of Pennsylvania and twenty-one laymen—the first laymen to be active participants in an Episcopal Church gathering—met in Christ Church, Philadelphia, May 24, 1784. A standing committee was appointed with Dr. White chairman, and a declaration of principles of Church organization and government, which had been accepted, in substance, ever since, was adopted. Representatives were chosen to a meeting of clergy and laity to be held at New York October 6, which had been suggested at New Brunswick as a kind of preliminary for the General Convention to be held the following September in Philadelphia. The New York meeting was attended by delegates from eight States. It claimed no authority beyond that of offering suggestions, or recommendations, to be considered at Philadelphia in September, 1785. States represented were Massachusetts and Rhode Island, one clergyman representing both, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland. The Rev. Mr. Griffith, of Virginia, was present informally, the yet existing laws of the State being so that he could not attend in his official capacity. This meeting practically mapped out the program which the Philadelphia Convention of the following year followed. Those present at the New York meeting were unconscious of another heavy blow the Church had received by the formal secession of John Wesley, in England, who ordained Dr. Coke and the Rev. Francis Asbury as Bishops of the Methodist Church, which then had in the United States 15,000 members, eighty-three preachers and several hundred lay preachers. Members of this Church had been regarding themselves as in the Episcopal Church, but a separate society, although communing in the Church and using the Prayer Book.

In the session of 1784-85 the General Assembly of Virginia partially released the Church from State control and May 18, 1785, the first State Convention was held at Richmond, attended by thirty-six clergymen and more than seventy laymen, acting on the plan suggested at New Brunswick and Philadelphia. Deputies elected to the Philadelphia Convention, to be held in September, were instructed to favor as few changes in the liturgy as possible and the resolutions adopted declared that it was unnecessary to retain any Creed but the Apostles' Creed. In South Carolina the State Convention was attended by three clergymen and ten laymen and five deputies to the General Convention at Philadelphia were elected. One of these was the Rev. Robert Smith, who declined to serve. He feared that the intensity of feeling against the British, stronger in that State than elsewhere because of outrages by the British army and authorities and vindictiveness of the feud between Tories and Whigs, would react against the Church if it identified itself with the Church of England in any way. It was a coincidence that Mr. Smith, who especially insisted that there should be no bishop in his State, afterward became the first bishop there. The Rev. Henry Purcell was chosen clerical delegate for the Philadelphia Convention.

Pitiful showings were made at the State conventions generally. New York had five clergymen and eleven laymen; New Jersey three clergymen and fourteen laymen. Bishop Seabury had returned a consecrated bishop, but declined to attend at Philadelphia, objecting strongly to several of the provisions in the plan of reorganization favored by the New Brunswick and New York and Philadelphia meetings.

### FIRST GENERAL CONVENTION.

When the first General Convention of the Protestant Episcopal Church in America met, September 27, 1785, in Christ Church, Philadelphia, prospects were dark. The Methodists had been lost from the fold of the Church and in what remained there was a split apparently beyond healing. Controversy on both sides of the water was savage. But seven of the thirteen States were represented, by a total of sixteen clergymen and twenty-four laymen, from New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, South Carolina. The two States of Maryland and Virginia had ten of the clergy and fourteen of the laity, leaving but sixteen for the other five. The Rev. Dr. White was President and Dr. Griffith, of Virginia, Secretary. This Convention sat until October 7. It adopted changes in the liturgy "to make it consistent with the American Revolution and the constitutions of the respective States" and outlined an ecclesaitsical constitution and a proposed Book of Common Prayer, neither of which won ultimate acceptance. The debates developed among the laity poverty of understanding of fundamental doctrines of the Church and looseness of regard for them, which must have been appalling to the clergy. Perhaps the most practically important action was adoption of an address to the archbishops and bishops of the Church of England asking consecration of American bishops. This was accompanied by certificates from civil authorities of Pennsylvania, Virginia, New York and Maryland, that the creation of bishops would not be contrary to the laws of this

country. Patrick Henry, classed as foe of the Church because of his successful legal fight against the parsons, signed the certificate for Virginia.

The reply of the English Church authorities was received in May, 1786, and considered at an adjourned meeting of the General Convention in Philadelphia, June 20, of that year. Seven States were represented by fourteen clergymen and twelve laymen. John Jay, first Chief Justice, was a delegate; Dr. Griffith, of Virginia, President, and Francis Hopkinson, signer of the Declaration of Independence, Secretary. There were manifestations of bitter feeling against Bishop Seabury. He, or his partisans, had done much to stir it by insisting on his ecclesiastical authority and opposing the movement for consecrations and ordinations in England. From this distance it appears an ignoble squabble, inextricably entangled with the ferocious anti-British feeling and the political and commercial battles among the States.

# A Canadian on King George

**Canon Dyson Hague.**

We Canadians are naturally proud of our King (as we are of our gracious Queen Mary also), and I thought the readers of The Southern Churchman might like to read something about him. When little Prince George was born nobody ever thought that he would be the future King of England, for his elder brother, Albert Victor, was always a healthy boy. Their father was then the Prince of Wales and the two boys grew up the greatest of friends. When they became sailors, Prince George being a little chap of eleven, it is said that he took to the sea life like a fish to water, for the ambition of his life was to be a real sailor. The young princes on the Britannia were treated just like the other boys, and Prince George had to darn his socks, sew on his buttons, and mend his clothes; and he was such a true boy that he was universally voted a sport, and was the favorite boy on board the ship. For thirteen years he followed the sea and took his place like any other until he was appointed to the Canada as Sub-Lieutenant. Years ago when I was in Halifax, two stories were told of him. One was that an American, anxious to get near royalty, went down to the dockyard to see the Prince, and was shown a young officer black with coal dust, and to his great astonishment was told: "There is the Prince!" It happened to be a coaling day, and the Prince was as grubby in the performance of his duty as the man who carried the coal! I was told, too, by the Governor of Nova Scotia, the late Honorable A. G. Jones, that when he, and the General and President of the Halifax Club called on the Prince to extend to him the privileges of the Halifax Club that the Prince said: "I thank you, gentlemen, for your kindness. I will be glad to do so, but on one condition." Mr. Jones said they wondered a little what it would be as, for a moment, they rather expected some claim of royalty's privileges, but they were greatly relieved when the Prince said with a smile: "If you will allow me to come just as the rest of you, without any kowtowing to me, or making any fuss, I will come. But if you make any fuss about it, or noise over me, I am afraid I shall not care to come." That showed what our King was. Just a simple, unostentatious, hard-working man, and as modest and unassuming as any gentleman. And what a fine sense of duty he had and has. As a King he is and has been the great democrat. His life has illustrated the kingly life of service. Lord Meath tells the story of King George when he was a young officer in command of a torpedo boat, his first command. He had received orders to take his ship to Spithead, when an urgent invitation was sent to him to attend the Goodwood Races and the Admiral, the Commander-in-Chief, said he would be pleased to give him leave and that his services could be dispensed with for the day. And then Prince George spoke up and asked: "But how about the officer whose duty it is to run out the torpedo boat?" and added: "If it is all the same to you, sir, I'd rather do my duty." And do his duty that day he did, as he promptly obeyed his orders and sailed out to sea, leaving the astonished Admiral to make such explanations as he best could. It is a well-known fact that from his boyhood, the King has read his Bible every day. When he was a boy he promised his good mother, Queen Alexandria, that he would regularly read a chapter or a portion of a chapter of the Holy Bible every day of his life, and it is said to this day the King has religiously kept the promise that he made to his mother. And doubtless he will never forget those wonderful words spoken to him on the day of his coronation by the Archbishop of Canterbury in Westminster Abbey, when he put the Bible into his hand with these solemn words: "Our Gracious King, we present you with this Book, the most valuable thing the world affords. This is the royal law. These are the living oracles of God." Quiet, unostentatious, the King's supreme desire seems to have ever been to promote the happiness of his people, and it must be a great joy to His majesty and the Queen to see their sons in the same unselfish unobtrusive way following their steps, and winning the devotion of all true British hearts in all parts of the Empire. I shall never forget how, years ago, in a seaside place where there were a number of American Southerners, I was telling some of these stories about the King. A gentleman from Georgia told me that on the way home that night his wife said to him: "John, I wish we had a king!" What a tribute from a citizen of the world's greatest Republic!

So you can well imagine, my readers, why we Canadians are proud of our King not only as a constitutional sovereign, but as a man, and how we may truly pray that in his devotion to his wife and children; in his keen sense of duty; in his honest desire to walk humbly before his God; he might be followed by all the citizens of that great commonwealth of democracies we call the British Empire.

# The Pearl of Paradise

**Frederick W. Neve.**

An angel brought from Paradise
A pearl for me of countless price
And said: "This pearl will always shine
If thou art filled with love divine".

I know 'tis so for when my tongue
In hymns of praise to God hath sung
And love hath filled this heart of mine
The pearl of Paradise did shine.

But when some unkind words I said
Whereby my brother's heart hath bled
And anger hath my heart controlled
Till it was lead instead of gold;

The pearl grew dull as dull could be
Its hidden beauty none could see
Nor could they tell its matchless price
Nor that it came from Paradise.

And when the angel came again
His face was sad and full of pain,
"Why is it that this pearl of thine
Is dark and doth no longer shine?"

"It does not shine because you see
I let my tongue o'ermaster me
And then I lost my self control
And love was driven from my soul.

"Take back the pearl to Paradise
I cannot make the sacrifice,
Which perfect love demands of me,
To curb my tongue with charity."

"'Tis not within thy power I know
To make thy heart at all times glow
With love to every one you meet
At home, abroad, in mart or street.

"Some unkind word may draw from you
A sharp reply: All this is true,
But still the pearl can only shine
If you are filled with love divine.

"The love of Him who died for you,
He will within your heart renew,
Till you shall feel the constant glow
Of that pure love He will bestow.

"And if at times the light burns dim
Lift up thy trembling eyes to Him,
His cross of agony and pain
Shall make His love more real again."

And it is so, for day by day
As I walk humbly on my way,
I feel that love within me glow,
Which ever prompts me to bestow

Kind words, kind deeds on all I meet,
At home, abroad, in mart or street,
And all the while the pearl doth shine,
Fed by the hidden love divine.

# WE BELIEVE THAT THOU SHALT COME

## By Kenneth Mackenzie

VI.

AS justifying our contention that we may not allegorize the simple statements of Scripture, we may now note the venerable and accepted standard of exegesis, "The literal is always to be received unless it can be proven absurd". Admittedly, there are allegorical sections, especially the Book of the Revelation, which is mainly prophetical. To literalize such passages would mislead the simple-minded student. But we run far into the realm of the speculative, when we assume to make God to say what we want Him to say, because of our own predilections.

With open minds, therefore, let us view the eschatological field of the Word of God as embraced in the threefold offices of our Lord Jesus. By mutual consent we speak of Him as

**Prophet, Priest and King.**

These differing and yet inter-related terms are signalized by time-periods in His dealings with humanity.

We may rightly deem that His prophetical office originated when the first promise of the Redeemer was made (Gen. 3:15). Standing by the divinely inspired record we trace from that event, a series of incidents in which He is seen as prophet, not always and necessarily predicting, but appearing to instruct His people. We have already indicated that His contact with Abraham in Genesis 18 is confirmatory of His own contention, "Your father, Abraham, rejoiced to see my day; and he saw it and was glad" (John 8:56). In our former treatment of this we named other possible instances.

His prophetical office was distinguishingly admitted while He was "here among men". The people accorded Him an authority in His teachings not admissible to the scribes (Matt. 7:29). "Never man spake like this man" was the witness of the officers of the temple sent to apprehend Him (John 7:46). The multitude had previously testified, "This is of a truth, that prophet that should come into the world" (John 6:16). Undoubtedly, it was His prophetical office to which He referred when in His prayer to His Father, He declared, "I have finished the work which thou gavest me to do" (John 17:4). St. Peter, after Pentecost, confirms our postulate, by his reference to our Lord as the prophet of whom Moses had made mention, "A prophet shall the Lord your God raise up unto you, like unto me" (Deut. 18:15-18; Acts 3:22). So then we may fittingly regard our Lord's prophetical time-period as ending at the Cross, when He became

**Our Great High Priest,**

first by the offering of Himself as the accepted sacrifice (John 10:17, 18; Acts 20:28; Rom. 5:8; 1 Cor. 15:3; 2 Cor. 5:21; Gal. 3:13; Eph. 5:2; Phil. 2:8; Col. 1:14; 1 Tim. 1:15; Titus 2:14; Heb. 1:3; 1 Peter 1:18, 19; Rev. 1:5). Then, by His resurrection and ascension, entering into His Father's presence for us (Heb. 9:12-14), having obtained eternal redemption for us. By this, He became our Intercessor and Advocate (Heb. 9:24; 7:25; 1 John 2:1). We bow before the worshipful ascription, "Such a High Priest became us, who was holy, harmless, undefiled, separate, from sinners, made higher than the heavens" (Heb. 7:26; 8:1, 2). We may remind ourselves, in this connection, that in the prayer to His Father, He affirms His ceasing to pray for the world (John 17:9). This for two reasons, first, because His prophetical office among men had made prayer for them a necessary adjunct to His mission. Then, in His taking up the mediatorial work, His intercessions are distinctly for His own. Hence, He transfers the priestly work on earth, associated with the prophetical and ending on the Cross, to us who are now entrusted with the divine commission (1 Tim. 2:1-3; 1 Thess. 5:17; 1 Peter 2:9; Rev. 1:6; 5:9, 10; 20:6). This is the true incentive for missionary spirit and endeavor. We do not appreciate missions and support them because we are assured of their fruitfulness, though our weak hearts are comforted when we see evidence of success, but because we have been set on the earth as His intercessors. As He stands for us in the heavenlies, we stand for Him in the presence of a needy world.

But what is worthy of being strongly stressed is the consideration of the time-period of this mediatorial office. As His prophetical era ended on the Cross, His priestly career will also have its termination. For

**The Kingship of our Lord Awaits Consummation.**

We do not infer by this, that He is not our King at present; any more than we would presume to declare that He is not our prophet. For as our sovereign Lord, He administers to us His three-fold office as occasion requires. He certainly exercised the prophetical office in committing to Saul what that Apostle calls "my Gospel" (Rom. 2:16; 16:25; 2 Cor. 4:3; Gal. 1:11, 12; 2 Tim. 2:8); and He is to us our teacher through the Spirit He has given us (Eph. 4:21). And so as well, we render Him the worshipful homage of our hearts and lives in the recognition of His sovereignty. That is the inner meaning of His royalty as the challenge to our allegiance. But the time-period is the matter at hand. We now behold Him as expecting the auspicious hour of His Kingship (Heb. 10:12, 13).

**His Present Place of Honor is on His Father's Throne.**

We learn this from sundry passages (Mark 16:19; Luke 24:50, 51; John 13:1; 16:28; 17:4, 5, 13; Acts 1:10, 11; 2:33; 3:21; 7:55, 56; Eph. 1:18-23; Heb. 1:3; 8:1; 12:2; 1 Peter 3:22; Rev. 3:21). We may esteem Him now as King **de jure.** The hour must come when He shall be King **de facto.** While we may humor the Litany hymn with the elasticity due to poetry, we do not express the real truth when we sing "Bending from thy throne on high", for He has no throne on high. He is now on His Father's throne; and the only throne ever mentioned for Him is an earthly throne. If we have any regard for the prophecy of Daniel, we note the sounding out of the note of expectancy, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. 2:44). "I saw in the night visions one like unto the Son of man coming with the clouds of heaven; and there was given to him dominion and glory and a kingdom; that all peoples and languages should serve him" (Dan. 7:13, 14). This is fully in accord with our Lord's own prevision, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations" (Matt. 25:31, 32). Let us observe that the word **nations** refers to living persons on the earth, earth-born, earth-related. The term **ethnos** is not employed in the Scriptures as identified with those who have died and are in heaven; but just people in the flesh; Out of the world of sense, the redeemed are now being called (Rev. 5:9, 10). But it is not they who are here discovered before our Lord's presence. "All nations," discloses the world-wide nature of this assumption of power and Lordship. Aye, let us warm our hearts with this glorious fact that on this earth, where He bore the shame of His trial and crucifixion, where as the Man of Sorrows, He felt the woes of humanity in that awful isolation which drew from His agonized lips the heart-rending cry, "My God; my God, why hast thou forsaken me" (Matt. 27:46), where sympathetic Nature entered protest in the earthquake (Matt. 27:45, 51), and the three hours of darkness; on this earth He must vindicate His royalty. For God cannot be finally checkmated by the ire of man. Modern scholars are pleading that

**Calvary Was a Defeat.**

But we see it in another light. A wise general may, for good and sufficient reasons, retreat from a position which he regards as perilous to his troops; he may seem to have lost the battle by maneuvers which appear to be yeilding to the enemy; but when we discover his hidden intention as justified by his splendid charge at the head of his army, we commend his tactics. Calvary was not a defeat, but a preparation for world conquest. To have won His escape from the death on the Cross would have been to sacrifice all that makes His coming again a glorious vindication of His majesty. So, He left the world in the judgment of superficial observers, a crushed man whose vision had been a hallucination. But in truth, since that day of marvelous import, He has been gathering together His elect ones, who shall share with Him the unveiling of His glory. The Twelve are to reign with Him over the ancient race (Matt. 19:28); to all His approved saints there shall be a measure authority in that great kingdom of which He is to be sovereign and Lord. Some may have other thoughts of this; but so far as the Scriptures reveal, the scene of this universal sway will not be in a far-off heaven, but right here on earth.

# FAMILY PRAYERS

## Collated by the Late John L. Williams

**EVENING V.**

O LORD, our Refuge and Strength, most mighty and gracious and good God, we humbly kneel down to thank Thee for the mercies of the past day, and to acknowledge Thine unceasing care of us. Thou didst make us and fashion us when as yet there was none of us. Thou didst breathe into us the breath of life. Thou hast protected us in our helpless infancy. Thou hast delivered us from many and great dangers in our early and later years, and hast shielded us and led us thus far on our way in safety. Thy loving kindnesses have been always about our paths, and Thy good and perfect gifts have abounded towards us. Grant, we beseech Thee, that

Let our faces be always set towards our heavenly home. be devoted to Thy service and show forth Thy praise. Keep us evermore under the protection of Thy good providence. Let the fear of Thee, our Lord, and Master, control us wholly and let perfect love and confidence cast out from us all fear and doubts and vain regrets.
the lives which Thou hast so blessed and prolonged may Make it the purpose and business of our lives to seek Thy truth and righteousness, to help all about us, and set forward Thy kingdom. And do Thou so fill us with the love of Christ and the hope of heaven, that all else may be to us comparatively of little account.

May our love abound yet more in knowledge and in all judgment; may we approve things that are excellent, that we may be sincere and without offence till the day of Christ, and be filled with the fruits of righteousness.

Make clean our hearts within us, O God, and kindle and keep alive in us all holy desires and purposes. Help us by Thy Holy Spirit to think what is right, and by Thy merciful guiding to perform the same. Consecrate our gain to Thyself, our substance to the Lord of the whole earth. Let us, in all that we are and have, glorify Thee. Defend us from all dangers and adversities, and grant us that perfect peace that they have who love Thy law, whose minds are staid on Thee.

Grant, we pray Thee, O Lord, that Thy Church may serve Thee in godly quietness and may be kept from the temptations of the enemy. Bless and prosper all who are laboring for Thee, and enlighten, strengthen, and direct them in their work.

Pity all who are suffering in mind, body, or estate; and comfort and relieve them.

Take us now, and all who are dear to us, under Thy protection this night. Give us peaceful and refreshing sleep, and by Thy tender, loving care, make us ever more and more meet for Thy service.

We ask all for Jesus Christ's sake.

Our Father, etc.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

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**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

**JOSHUA.**

**Subject.**

**The Subject** of the book of Joshua is Israel's entrance into, conquest of, and division of Canaan, the promised land, for inheritance.

**I. Chs. 1-5.** Entrance into the promised land.

**1. Chs. 1-2.** The God appointed leader preparing the people, and spying out the land.
**2. Chs. 3-4.** Crossing the Jordan and setting up a memorial.
**3. Ch. 5.** Rolling away the reproach of Egypt by circumcision.

**II. Chs. 6-12.** Conquest of the promised land.

**1. Chs. 6-8.** Destruction of Jericho, and defeat and victory at Ai.
**2. Chs. 9-10.** Gibeonite league and victory over five Amorite kings, while the sun and moon stood still.
**3. Chs. 11-12.** Conquest of twenty-four kings and the Anakim.

**III. Chs. 13-24.** Division of the land for inheritance.

**1. Chs. 13-15.** "Very much land to be possessed," and the inheritance of Caleb and the tribe of Judah.
**2. Chs. 16-21.** Inheritance of eight and one-half tribes, and setting up of the Tabernacle in Shiloh.
**3. Chs. 22-24.** Return to their inheritance of two and one-half tribes and Joshua's encouragement and warning for Israel.

**Purpose.**

**The Purpose** for which the book of Joshua was written for us is to teach how Jesus, our Joshua, would lead us into the place of blessing, the heavenly places in Christ, how He would give us victory over all the principalities and powers in the heavenlies, and how He would cause us to possess, or enjoy, our inheritance in the heavenlies (Eph. 1: 3-14; 6:10-18; 1:17-23; 3:14-19).

**1. Chs. 1-5.** Entrance, by faith, into the place of blessing, the heavenlies in Christ, by yielding all to the Lord for His possession, control, and use through the fullness of His Spirit (Rom. 6:13; 12:1, 2; 1 Peter 3:15 R. V.).

**1. Ch. 1-2.** Jesus Christ, the God appointed Captain of our salvation, prepares us to enter into the place of blessing by describing the glories of the heavenlies which he has spied out by going "three days" before us (Heb. 2:9-11; 10:10; Rom. 4:25; Eph. 2:5, 6; Col. 3:1-3).

**2. Chs. 3-4.** "Made alive unto God" by beholding the glory of the risen Christ in His Word through the fulness of the Spirit, we set up a memorial, the testimony of a new life (Rom. 6:11; 2 Cor. 3:17, 18; Rom. 6:4; 8:13; Phil. 3:8-10).

**3. Ch. 5.** Putting away all confidence in the flesh our eyes turn to the Lord, who is our strength and our shield (Phil. 3:3; 4:13; Ps. 28:7).

**II. Chs. 6-12.** Conquest of the heavenlies, where Satan and his angels, through the old "self" dynasty in believers, would keep them from enjoying their blessings in Christ (Eph. 6:10-13; Rom. 7:18, 19; Gal. 5:16, 17; 6:18).

**1. Chs. 6-8.** Sure victory over the kings of Jerioch and Ai, "self-will" and "self-confidence", in spite of shameful defeat (Phil. 3:21; Rom. 8:37; Eph. 6:10; Phil. 4:13; 2 Cor. 12:9, 10).

**2. Chs. 9-10.** Though deceived into making a league with the enemy, yet all things working together for our good, our Princely Leader gives us victory over the five great Amorite kings, "self-esteem", "self-sufficiency", "self-complacency", "self-exaltation", and "self-satisfaction", through His long-suffering grace (Rom. 8:28; Isa. 43:13 R. V.; 2 Cor. 3:5; 1 Cor. 13:4-7).

**3. Chs. 11-12.** Victory over the twenty-four death doomed kings of "self-indulgence", "self-seeking", "self-glorying", "self-consciousness", "self-importance", "self-depreciation", "self-vindication", "sensitiveness", "self-love", "self-introspection", "selfish motives", "selfish desires", "selfish choices", "selfish pleasure", "selfish fears", "selfish cares", "selfish sorrows", "selfish sacrifices", "self-righteousness", "selfish gifts", "selfish prayers", "selfish hopes", "selfish service", "selfish possessions", "and such like" (Gal. 5:19-21; Col. 3:5-9).

**III. Chs. 13-24.** Our Joshua divides unto us as much

enjoyment of the blessings in the heavenlies in Christ as we have faith to possess (Eph. 1:3-14; Heb. 11:1, 33).

**1. Chs. 13-15.** "Very much land" remains to be possessed of our heavenly inheritance at any point of the conquest, but if we wholly follow the Lord, like Caleb, we may enjoy God's best, the knowledge of His will, His strength, His rest, His peace, His joy, His love, and His presence (Josh. 14:8, 12; Col. 1:9; Rom. 12:1, 2; Phil. 4:13; Heb. 4:9-10; Phil. 4:6, 7; 1 Peter 1:8; Neh. 8:10; 2 Cor. 5:14; Ps. 16:10; Matt. 28:20).

**2. Chs. 16-21.** Our inheritance in the heavenlies is enjoyed in a life of fellowship with Christ in the most holy place, into which place we have fled for refuge, and where we may live a life of service like Levites. This means a holy life separated unto God for service in the furtherance of the Gospel (Eph. 4:1-3; 7-16; Heb. 4:15, 16; 6:18-20; 7:25; 9:24; 10:18-22; Eph. 2:10).

**3. Chs. 22-24.** Victories won fit us for usefulness in the enjoyment of our blessings in Christ, in being made a blessing to others, while, like our Princely Leader, with single eye we seek only God's glory, and give Him absolute possession of our whole being (John 7:37-39; Matt. 6:22; 1 Cor. 10:31; Rom. 12:1, 2).

# TWENTY-FOURTH SUNDAY AFTER TRINITY

## By Berkeley Minor

**COLLECT.**

O Lord, we beseech Thee, absolve Thy people from their offences, that Through Thy bountiful goodness we may all be delivered from the bands of those sins, which my our frailty we have committed. Grant this, O Heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

THE second clause of the twofold petition of this Collect is based upon the "bountiful goodness" of God. In praying for absolution from our offences, we should bear in mind what the Bible and the Church both teach us as necessary conditions of such absolution, viz.: repentance and faith. The absolution is not ours except on these conditions: of true repentance, and unfeigned belief and these are the gift of the Holy Ghost, freely given, if only we earnestly desire, and ask for them. In the second part of this twofold petition we pray to "be delivered from the bands of those sins which by our frailty we have committed", reminding us that any sinful act brings us into the bondage of Satan, and we are taught here to pray for deliverance from such bondage by the aid of the Holy Ghost, that we may recover ourselves "out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:26). The hands of sin suggest also the bondage of habit, each wrong indulgence of appetite or desire increasing the bands and strengthening the bondage of the habit, so that at length one is indeed a helpless captive; from which captivity only the grace of God can deliver. Some, especially the victims of intemperance, seem conscious of their captivity and helpless condition; but how many there are outside the Church of God, entirely unconscious of their captivity; who would even resent being called servants of Satan? Yet the Gospel teaches us plainly that there is no neutral ground; we must serve either God or Satan.

THE Epistle for this Twenty-fourth Sunday after Trinity is Col. 1:3-12. The first part of this Epistle is a thanksgiving of St. Paul "to God and the Father of our Lord Jesus Christ . . ." for the hope of heaven, which had come to the Colossian Christians through the Gospel, which Gospel "bringeth forth fruit in them since the day they heard it, and knew the grace of God in truth".

Our Epistle closes with a prayer rich in spiritual blessings for his Christian converts of Colosse; but without mention of any temporal blessings, not even deliverance from the persecutions so rife in those days. Twice in this short prayer is knowledge sought for them; first, knowledge of His will; then knowledge of God Himself, "in knowledge of whom standeth our eternal life, whose service is perfect freedom".

Such knowledge as the finite being may have of the infinite One is promised us in another state of existence; for in 1 Cor. 13 Paul says, "for now we see in a mirror dimly, but then face to face; now I know in part; but then shall I know even as also I am known". Our eternal life depends on our knowledge of God; hence its vast importance. Every Christian feels or ought to feel, if he is growing in grace, each day some addition to his knowledge of God, which steadily increases, as more and more we incline to His will and walk in His way; as our Saviour teaches (St. John 7:17): "If any man is willing to do His will, he shall know of the doctrine, if it be of God . . ." There is more or less of danger in the pursuit of knowledge of all kinds except this knowledge of God and of His will. "Knowledge puffeth up," or "breeds conceit," St. Paul says (1 Cor. 8:1). The tree of knowledge in the midst of the Garden "was pleasant (a delight) to the eyes and a tree to be desired to make one wise" (Genesis 3:6); yet was forbidden to Adam and Eve in their first state of innocence. A fuller and better knowledge of God's will would have saved them from such disobedience, and so fatal a fall. A large number of the wise according to the wisdom of this world have failed to get this knowledge of God and His will, as manifested in the Gospel of His Son; such as Charles Darwin and Tyndal and Huxley and Spencer; who learned much of the wonderful works of God; but unlike Newton and Mauray and Gray, and many other Christian philosophers, failed to get this pearl of great price; this treasure hid in a field, which the humblest and most ignorant, according to the standard of this world, may get, and in countless numbers have gotten, by seeking it in God's appointed way.

THE Gospel for this Twenty-fourth Sunday after Trinity, is St. Matthew 9:18-26, and tells of two miracles of our Lord, the healing of a sick woman by a touch of His garment, and the raising of Jairus' daughter from the dead. I shall say but little of the miracles; I wish to call your attention to the prayer of the ruler of the synagogue, and also to the subject of prayer in general; for I think that much of our happiness as Christians in this life depends on our view of what prayer is, and how we use it. The prayer of the poor father is given in his own words in Mark also, and is very pathetic. "He fell at Jesus' feet and besought Him greatly, saying: My little daughter lieth at the point of death. I pray Thee, come and lay Thy hands upon her that she may be healed, and she shall live" (Mark 5:23). Our Lord's visit to the sick child is a little delayed by the people thronging Him, and the healing of the sick woman; and He meets the messenger telling of the death of the child.

Our Lord strengthens the weakening faith of the ruler with the comforting assurance: "Be not afraid; only believe." There was much excuse for this weak faith; for, so far as we know, Jesus had not yet "burst the bars of death", and proved Himself to be "death of death and hell's destruction"; for this raising from the dead Jairus' daughter was the first of the three resurrections from the dead, wrought by our Lord, and described in detail in the Gospels, the second being that of the widow of Nain's son, and the third that of Lazarus. The final touch of St. Mark's account is beautiful, showing the ecstasy of the parents and friends who forget the now healthy child's need of food in their great astonishment and admiration; but He who never forgets, though a woman may forget her sucking child (Isaiah 49:15); calmly and quietly, as one who has made no extraordinary effort, "commanded that something should be given her to eat", a remarkable proof of His divinity. A few words now about prayer; and let me say I get the thoughts mostly, and some of the words, from a discourse of Canon Gore on 1 Thess. 5:17: "Pray without ceasing." As we said above, the happiness we Christians can get in our pilgrimage "through the wilderness of this world" (as Bunyan calls it), largely depends on our value of prayer, and the use we make of it if "prayer a task and burden prove", the Christian will surely find, life also a task and a burden, almost too heavy to bear.

A true theory and a happy use of prayer may be had from a careful consideration of two things our relation to Him as an infinite Being, and our relation to Him as His children. As to the first consider that to such an infinite Being nothing is great, nothing is small. When we stretch to its utmost our power of imagining, even to take in the universe in its great extent, the furthest star system, it is a small thing compared with what remains to be imagined; so in the other direction, when we think of the least possible thing, the atom or the ion, and dwell on it in thought, it becomes of vast size compared with

entities far smaller. Thus we may bring ourselves to realize God's care of such infinitesimals as we are in His universe; that even our hairs are numbered, and that a sparrow shall not fall on the ground without our Heavenly Father's knowledge and care. And if we can, as our Saviour and elder brother, Jesus Christ, assures us we can, come to Him as a Father who loves us far more than we can love our children, we shall not only pray, but cannot but pray, without ceasing, and with a sure confidence of being heard and heeded. We may wonder sometimes, and even be inclined to complain, in our ignorance, that He does not give us just what we ask for; that sickness or death, e. g., come upon us, and our Father in heaven does not give us the health or the life we ask, as His blessed Son gave it to Lazarus, and to many others, never, so far as we are told, refusing this gift, when asked for. No doubt there was good reason for this apparently more liberal use of His power to heal and restore; some day perhaps He will tell us why; for "we shall praise Him again, when we pass over Jordan". Meanwhile let us pray in the words of Charlotte Elliott's hymn (667):

"Renew my will from day to day;
Blend it with Thine, and take away
"All that now makes it hard to say, Thy will be done."

# Book Reviews

A GOODLY HERITAGE: By Georgiana M. Forde. Cloth. Pp. 122. Published by George W. Jacobs, Philadelphia.

As the author claims, this is a simple Church history. Primarily published in Great Britain, it has the flavor of an English writer and bears the commendation of English prelates. Tracing the record of the Church in Britain from the beginning, it shows as all intelligent histories must, that the Church of England had its sources in a national consciousness, though feebly felt in the early periods. The Bishop of Rome in sending Augustine with his monks at the close of the sixth century, did not found an English Church, but subdued an existing Church, strong in the faith and loyal to the Lord. And the Reformation did not witness the origin of a new Church in England, but the liberation of the Church and the Nation from Papal domination. This all needs to be told and re-told, because of the popular perversion that Henry VIII. was the founder of the English Church. The author also makes clear that the Reformation was more a national protest against the tyranny of the Pope as a secular agent for bleeding the treasury of the nation than a mere religious uprising for sentimental reasons. The events in Henry's life which bespoke matrimonial intricacies were but incidental to a movement which needed not that impulse. The English people were not proud of these acts of their sovereign; they were, on the contrary, ashamed of him and his deeds. But the times were full of ferment, nothing settled could be accomplished until the tag-ends of confusion were gathered and the melting pot had fused the various metals. Through the virgin experimentation of Edward VI. for the establishment of Protestantism, the nation was carried, by the sudden death of the young king, into the bloody reign of well-intentioned Mary, whose bigotry was to her but the expression of a true-hearted loyalty to the Church of her mother, Katherine of Arragon. Happily, her regime was also short and the accession of Elizabeth gave the nation a settled order which has never since been disrupted. And it were well to recall that even Magna Carta, unwillingly granted by King John in the beginning of the thirteenth century, was the fruitage of the charter granted by Henry I., two centuries before, and brought to light by that intrepid Englishman, Stephen Langton. All this is fundamental to a right comprehension of the status of the English Church, our Mother in the faith of the Lord Jesus.

The book briefly treating of the American Church, concisely embodies all essential facts of that period of the life of the Anglican Communion. A helpful aid in setting forth the apostolic claims of the Church all too often misunderstood by not well-informed Protestants and other communions.

**Kenneth Mackenzie.**

CHRISTIANITY REBORN: By L. L. Leh. Cloth. Pp. 221. Price, $2.00. Published by The Macmillan Company, New York City.

The author denominates this book as "an adventure in the actual nature of Christianity, as viewed from the standpoint of human need". He has given us on the packet of the book, the basis of our estimate of his product. His search has been through devious paths outside that of the illumination of the Holy Spirit and the quest for knowledge in the fellowship of the exalted Lord Jesus, in whom are hid "all the treasures of wisdom". Just how far he might have gotten had he made his pursuit along the apostolic pathway, we may not opine. For he speaks of discovering a substitute for theology through the avenues of psychology and social science. He outlines a new gospel, and he has the temerity to assume that it will command eventual acceptance. The new Christianity which he has systematized will function along the lines of numberless departments all coordinated into one common whole of efficiency. His basis is that Christianity is undergoing a revolution. And he certainly is helping the cause.

Now, all we have to say to this is that the real ground for the contention of this author is that the Church long ago departed from her normal office of exalting the person of her Lord and winning souls to Him as the center and circumference of all desire. We may not be so critical as repeat St. Paul's protest, "If any many preach unto you any other gospel than that which ye have received, let him be anathema". Yet, how far into this realm of condemnation the Church has entered let all who think, reason out. The trend towards socialism, which has captivated the Church, has prepared the way not only for the work outlined in this book, but the very author himself, who needs the Pauline perspective and impetuosity.

Yet, we frankly accept this contribution as a study of the tendency which is everywhere sweeping over the Christian world. We may not, should not be ignorant of its spirit and workings. And if we have a better method, let us be clear and strong in our testimony. For when this "ignis fatuus" has allured the people into a quagmire, some one must be ready to point the way out. We humbly believe such will be found, if it be not in our day.

**Kenneth Mackenzie.**

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### THE PASTORAL LETTER.

Mr. Editor:

I have just received with a great deal of interest the Bishops' Pastoral Letter. For the most part it is a most admirable document. It evinces a spirituality highly to be commended. It is an able appeal for loyalty to the "doctrine, discipline and worship" of this Church, and it is devoutly to be hoped that this appeal will be heeded by clergy and people.

There are some expressions contained in the Letter which it seems to me, challenge attention.

The Bishops say:

> "Catholic in our unbroken continuity with the Christian ages and in the fullness of our Christian heritage, Protestant in our participation in the great sixteenth century movement of reformation and freedom, we have in the good Providence of God succeeded during four hundred years in holding together in some fashion these two fundamental types of religious experience and expres-

sion. But the extremes are far apart and often seem impossible to reconcile. The tension is at times severe.

* * * * * *

"If Catholic and Protestant cannot find a way to live together and to worship together the one Lord whom both adore, 'then is our faith vain. We are yet in our sins'.

* * * * * *

"There is little or no excuse for the individualistic extremes such as often disturb the peace of the Church and its normal life. . . . . The ordination vows of the clergy pledge them to loyalty to 'the doctrine, discipline and worship' of this Church.

* * * * * *

"No group of men is trying by insidious propaganda to wreck the Church."

Thus, while reaffirming the Protestant, as well as Catholic, character of the Church and condemning the extremes which are imperiling the peace of the Church, and while directing the attention of the clergy to their ordination vows, requiring loyalty to the "doctrine, discipline and worship" of this Church, it would seem that the Bishops have been a little unfortunate in the use of the expression, "No group of men is trying by insidious propaganda to wreck the Church".

In a sense, this statement is true, in that the "Anglo-Catholic" party is not attempting to **wreck** the Church, but, by the very "individualistic extremes" referred to in the Letter, that party is attempting to convert the Church into something utterly alien to its Constitution, doctrine, discipline and worship, by a propaganda which we of the laity are prepared to prove is, as a matter of fact, insidious, and which is, as we are also prepared to prove, wrecking parishes in various parts of the country.

The "Anglo-Catholic" party has not hesitated to publicly declare that the Reformation of the sixteenth century, the principles of which the Bishops reaffirm in their Letter, was a huge blunder. They have not hesitated to introduce into the Church forms of worship forbidden by its laws. They have organized religious communities, such as orders of Monks and Sisterhoods, to teach and spread in the Church doctrines and ceremonies contrary to its doctrine, discipline and worship. They have organized between fifty and sixty societies, one of them admittedly a secret association, for the purpose of carrying on their propaganda. Canon twenty-five of the Church provides a remedy for violations of the law of the Church by these religious communities, yet they publicly continue to do as they please. In places they have even gone so far as to deny to the people the Holy Communion except in one kind. They have not hesitated to say that they intend to pursue their course, regardless of the law of the Church, until all vestige of its Protestant heritage "of reformation and freedom" shall be no more.

None deplores controversy in the Church more than the writer, but how is there to be peace or harmony until the Church shall, in no uncertain terms, declare that all who are ordained to its sacred ministry must conform to its doctrine, discipline and worship? Liberty in non-essentials, but conformity as to fundamentals.

That there is a group of men in the Church "trying by insidious propaganda" to so alter the doctrine, discipline and worship of the Church as to render conditions intolerable for Protestant Episcopalians is a fact which can be quickly established by the evidence of loyal laymen scattered from the Atlantic to the Pacific and from the Lakes to the Gulf. No Church can at one and the same time teach the Mass, Purgatory, etc., in New York and repudiate the same things in San Francisco, or teach Invocation of Saints, Benediction of the Sacraments, etc., in San Antonio, and condemn the same things in Minneapolis. If, as the Bishops very properly say, the Church is "Protestant in our participation in the great sixteenth century movement of reformation and freedom", then she cannot peaceably house those who have been ordained in her ministry and yet repudiate that declaration.

"Anglo-Catholics" do not hesitate to say candidly that one and the same Church cannot peaceably house both schools of thought. They do not hesitate to say that their views must prevail "to the exclusion of all others", and they are even now raising a fund of half a million dollars to spread their propaganda.

Simply ignoring these facts will get nowhere. It is sincerely to be hoped that the Bishops will use their good offices, as well as their Episcopal authority where necessary, to abate the "individualistic extremes" which they appropriately deprecate and to remind the clergy of their ordination vows, but if the laity fail to courageously and loyally support their Bishops in so doing, and if they fail in the duty and responsibility resting upon them to defend the doctrine, discipline and worship of the Church, as set forth in her Constitution and Book of Common Prayer, they cannot complain if they find their Church converted into something they cannot support.

It is just as much the duty of the laity to see that the doctrine, discipline and worship of the Church are respected as it is that of the bishops and clergy. If the laity had been awake to their responsibilities, the peace of the Church would not now be disturbed by the "individualistic extremes" to which the Bishops refer. If they refuse to attend their parish meetings, convocations, diocesan conventions and other gatherings for the promotion of the work of the Church; if they refuse to participate in the evangelistic work of the Church, and if they neglect to watch over her welfare, they need not be surprised if, while they sleep, an enemy sows tares.

To the everlasting credit of the recent General Convention, it heeded the great memorial asking that the resolution to drop the Articles of Religion be rejected. Now, let the laity take their rightful places in the life of their Church and all will be well.

**C. L. Marsilliot.**

Memphis, Tenn.

## A GOOD IDEA.

Mr. Editor:

The following is an excerpt from the Report of the Findings Committee, adopted by the Conference on Small Town and Rural Work of the Diocese of Kentucky:

> "We find that certain radio stations regularly broadcast the services of the Church, and that some isolated communicants derive great spiritual benefit from such services.
>
> We therefore recommend:
>
> That the editor of the Bishop's Letter prepare and publish each month a list of the principal stations broadcasting such services, with the hour and nature of these services."

Accordingly, I would appreciate it if churches which regularly broadcast religious services would notify the undersigned editor of the Bishop's Letter of the hour, wave length, and other information necessary to comply with the request in the Findings.

**J. M. Nelson.**

Louisville, Ky.

## ASSISTANCE NEEDED.

Mr. Editor:

In this parish in Albemarle County, Virginia, we are undertaking to build a small churchly chapel to take care of a neighborhood five miles distant from the parish church, separated from us by a rough mountain road. The tiny village where the chapel is to be built is called Stony Point. Work was begun and carried on successfully here for many years by Mr. Philip W. Nelson, the Senior Warden of the parish. Services have been maintained in a union building. We have now let the contract for a new chapel of our own, to be built for $1,700, and at this writing we have $1,000 in sight. I write to say that we should much appreciate any assistance friends could give us in raising the amount we need. A commission appointed by the diocese reported a hearty approval, and our Bishop has helped us with a generous check. If you could insert this notice in The Southern Churchman, we feel that it would bring the matter to the attention of kind friends and we should be very grateful indeed.

I have written some of my minister acquaintances that we send from this parish on the average six young people each year to the cities to take their places among the workers there.

**F. L. Robinson.**

Cismont, Va.

## THE CHURCH AND MASONRY.

Mr. Editor:

We are near the one hundred and fiftieth anniversary of the service at Christ Church, Philadelphia, which was attended by General George Washington and three hundred other members of the Masonic Order. It would be well to observe this anniversary with church services for Masons and their families and friends. Lodges seem happy to accept invitations to a church service at almost any time, and particularly so in connection with such an anni-

versary as this. Clergy not of the Order need feel no hesitation about sending in the invitation.

I understand the object of the service was one especially congenial to Masons, namely, the celebration of St. John's Day, although the date was December 28. Convenience may indicate a different date for the observance of the anniversary, as it has with us.

It is a good way to record among men a not too widely known strength of agreement between the Church and Masonry.

For those who realize their common faith and can use expressions of it which are accredited in the traditions of both, I have spare copies of a program which will, while they last, be sent to those who ask for them.

**John S. Littell,**
Chaplain of Wyllys Lodge F. and A. M., and of West Hartford Chapter, R. A. M.
15 South Main Street,
Hartford, Conn.

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### PRAYER FOR THE DEAD.

Mr. Editor:

"The dead in Christ" were prayed for in Christ Church here today. I cannot say, Amen, to such, believing it a useless prayer for those who have received "the kingdom prepared for them from the beginning of the world". It is useless, if not foolish, to pray for what we already have. If I have perfect health, I pray not for health. If I prayed for the dead at all (as I do **not**), I'd pray for such as **seemed not** to have died in Christ. As his friend prayed for Cardinal Beaufort in that famous passage of Shakespeare:

"My Lord Cardinal, if thou think'st on heaven's bliss, hold up thy hand, make signal of thy hope. He dies, and makes no sign. O God, forgive him!"

We have all had loved ones to die so, **apparently not** in Christ. So, if you must pray for the dead, dear Anglo-Catholic, pray for such. But better leave them in the hands of a most loving and merciful Creator, who "will do for them better things than we can desire or pray for."

"Almighty God, we entrust to Thy loving care those who are dear to us, for this life and the life to come, believing that Thou art doing for them better things than we can desire or pray for."

"Let the dead rest!" The living, the living, need **all** our care.

**Berkeley Minor, Sr.**

Charlottesville, Va.

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Mr. Editor:

I was deeply grieved to see that the General Convention had added the prayer for the dead in the prayer for the Church Militant. They first deleted Militant to make the way plain for such a petition for the dead. As it now stands it includes all on both sides of death.

To allow such an **unscriptural** doctrine to be placed in the matchless Liturgy of the Church is little less than a calamity and will surely stop the negotiations for union with other branches of the Church in this country. Those who lean so strongly to many Roman doctrines were determined to carry the Church back to pre-Reformation days, if possible. I marvel that there was so little opposition in either House if reports of proceedings are correct. The Gallios "cared for none of those things and the Evangelicals seemed so scattered they could not rally their forces to combat **thoroughly** Roman and **unscriptural** doctrine. Not one speech attempted to justify the change on scriptural grounds. That was impossible. Instead the following reasons were in evidence: "It is such a comforting doctrine"; "Why stop praying for those of our loved ones when they have passed from us? We pray for them when they have gone on a journey, why not when they have gone to be with the Lord?" "It is such a consolation to me. It may not be in the Bible, still I derive a great deal of satisfaction from it." If it were right to pray for the departed, why did not Christ tell us so in plain words? Surely He would not have left us in the dark on so important a doctrine. Those who believe in prayers for the departed cannot successfully deny some form of Purgatory. If there is no Purgatory, what do our prayers avail for those who have fallen asleep in Jesus? To my mind it comes from a belief that Christ on the Cross did not do a perfect work, but that we must be further purified after death and made ready for the final abode with the Lord. Christ said to the thief: "Today shalt thou be with me in Paradise." No half-way house on the way. No masses or requiems for the repose of souls. I think it was Bishop Latimer who said prayer for the dead was the smoke of Purgatory. He was right. Again, prayer for the dead will surely be followed by prayers to the dead. In fact, that is right now upon us and has been for some time. Many parishes pray to all sorts of saints. Yet, there is not one word of Scripture to suggest it or encourage it. This Romish doctrine has been saddled on the Church by a well-known party who have long disregarded anything in Prayer Book or Articles of Religion and coolly quote some musty rusty old Canon of the middle ages to support their contention. A group of clergymen in Washington got together soon after this change was made and declared they would never use that prayer. When I was ordained thirty-three years ago, such a doctrine was contrary to the teaching of the Church and since the Articles of Religion have been left to us, and one of them declares that "It is not lawful for the Church to ordain anything that is contrary to God's Word, it is my purpose to stand on that and refuse to say such a prayer and I will denounce it wherever I may be. I have always said if prayers for the dead ever came, I intended to become a sudden convert to the 'Doctrine of intention', and when I used them it would be for those in pulpit and pew whom the undertaker had not gotten in his care". There are many people in the Church who will not submit to this flagrant departure from the Word of God and who will fight it to the bitter end. Those who are opposed to this false doctrine are looking to The Southern Churchman to lead them in the fight.

**J. J. D. Hall.**

New York City.

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## PRAYEA FOR THE DEAD

The question of prayers for our loved ones who have gone ahead seems to be a source of great perplexity to many. The following prayer composed by the great English scholar and Christian, Samuel Johnson, on January 23, 1759, when he was fifty years of age, appeals to us very strongly:

**Langbourne Meade Williams.**

"Almighty God, merciful Father, in whose hands are life and death, sanctify unto me the sorrow which I now feel. Forgive me whatever I have done unkindly to my mother, and whatever I have omitted to do kindly. Make me to remember her good precepts and good example, and to reform my life according to Thy Holy Word, that I may lose no more opportunities of good. I am sorrowful, O Lord; let not my sorrow be without fruit. Let it be followed by holy resolutions, and lasting amendment, that when I shall die like my mother, I may be received to everlasting life.

**"I commend; O Lord, so far as it may be lawful, into thy hands, the soul of my departed mother, beseeching Thee to grant her whatever is most beneficial to her in her present state.**

"O Lord, grant me Thy Holy Spirit, and have mercy upon me for Jesus Christ's sake. Amen.

"And, O Lord, grant unto me that am now about to return to the common comforts and business of the world, such moderation in all enjoyments, such diligence in honest labor, and such purity of mind, that, amidst the changes, miseries, or pleasures of life, I may keep my mind fixed upon Thee, and improve every day in grace, till I shall be received into Thy kingdom of eternal happiness.

"I returned thanks for my mother's good example, and implored pardon for neglecting it.

"I returned thanks for the alleviation of my sorrow. The dream of my brother I shall remember."

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## FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart", Psalm 119:11.)

This week the following verse was submitted by Mrs. Amelia Holt, of North Carolina:

> "Thou wilt keep him in perfect peace, whose mind is stayed on Thee" (Isaiah 26:3).

Who will send one from the far-away places as well as very near us?

# THE SECULAR PRESS

### Democratic Francise For Sale, Says Rogers.

(Special to Times-Dispatch.)

New York, November 7.—For Sale—Would like to sell, trade, dispose of, or give away to right parties, franchise of what is humorously known as Democratic party. Said franchise calls for license to enter in national elections. Said right or franchise is supposed to be used every four years, but if intelligent parties had it, they would let various elections go by default when understood they had no chance. If in right hands and only used in times when it had an "issue" or when Republican party had split, think it could be made to pay, but present owners have absolutely no business with it, under present management. They have killed off more good men than grade crossings have. Address Raskob, back at Chevrolet workshop.

Yours. WILL ROGERS.

### Cannon Says Hoover's Election Repudiation of Wet Democrats.

Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, issued a post-election statement, in which he characterized the defeat of Governor Smith for the Presidency as the "overwhelming repudiation of the proposal by the people of our country to place the national government in the hands of representatives of the wet sidewalks of our cities, aided and abetted by a selfish, so-called liberal element of high society life".

Further, Bishop Cannon, in his statement, declared that "it is in order for Mr. Raskob to resign at once, that the Democratic party may be reorganized free from the taint and pollution of wet or Tammany control".

His statement, in part, follows:

"This insolent challenge of a solid, unpatriotic Tammanyism and its self-indulgent allied forces has met with a response which has shown to the world the genuine idealistic, truly progressive Americanism of our people. This response in the Southern States has assumed the proportions of a political revolution. Positive, explicit warning was given more than a year ago that the Southern people would not commit both political and moral suicide by supporting a wet Tammany candidate. But Tammany, in absolute control of the Houston Convention, ignored all protests and danger signals and nominated its wet candidate.

"Faced by such a situation, men and women of the South, who placed principle above party, deliberately organized to preserve Southern Democracy by the overwhelming defeat of the wet Tammany candidate. It is political tragedy that so few Southern Democratic leaders recognized the nature and the extent of the revolution among the Southern people and believed, to the last, that party regularity would be a more potent force than moral conviction. However sincere they may have been, by their lack of understanding and by their unjustifiable denunciation of those opposing Governor Smith as 'intolerant bigots, hypocritically using prohibition and Tammany as a cloak for their bigotry', fanned the flames of the revolution and aided in Smith's overwhelming defeat and in the retirement in the near future of some of our Democratic leaders who have so bitterly denounced anti-Smith Democrats as 'traitors' and 'intolerant bigots'.

"As this wet Tammany leadership has brought upon the Democratic party the well-deserved and the greatest defeat in American political history, it is in order for Mr. Raskob to resign at once, that the Democratic party may be reorganized, free from the taint and pollution of wet or Tammany control.

"The prohibition referendum, so long desired by the wets, has been held, and the enemies of the eighteenth amendment have been ignominiously routed.

"It is exceedingly gratifying to all anti-Smith Democrats that, at this crisis in the history of the Democratic party, Mr. Hoover, the nominee of the Republican party, is a man of such great ability and high character."—The Richmond Times-Dispatch.

# Church Intelligence

### St. Luke's International Hospital, Tokyo.

A gift of $50,000 from Mr. and Mrs. Percy R. Pyne, of New York City, to the $2,656,500 building fund for St. Luke's International Hospital, Tokyo, was announced recently by the Hon. George W. Wickersham, Chairman of the American Executive Committee for the Hospital.

At the same time Mr. Wickersham announced the addition to the Executive Committee of Jerome D. Greene, of the firm of Lee, Higginson and Company of New York.

"The International Hospital News," the November issue of the monthly bulletin published by the American Executive Committee of St. Luke's at 7 Wall Street, New York, reports the sending of a cablegram to Tokyo to inform the Emperor and Empress of Japan on the occasion of their enthronement that the ultimate success of the movement to complete the International Medical Centre seems assured by the adoption of the resolution by the General Convention to raise $1,000,000 for this purpose.

The cablegram is as follows:

His Excellency Hon. Charles MacVeagh, American Embassy, Tokyo, Japan.

General Convention of American Episcopal Church assembled at Washington has placed on record determination to raise at earliest possible date as a priority one million dollars towards fund for completing new buildings of St. Luke's International Hospital, Tokyo. This action substantially assures satisfactory completion of fund. Please present to Imperial Household Department through proper channels assurance that International Medical Centre will be completed as a testimonial and pledge of friendship and goodwill from Americans in commemoration of the Enthronement of their Majesties. Please inform Viscount Shibusawa, Chairman Japanese Advisory Council, of this action.

Teusler,
Wickersham.

In commenting on the word sent through Ambassador MacVeagh to the Emperor and Empress to mark their Enthronement, Mr. Wickersham said:

"By bringing this fund of $2,656,500 to its goal Americans will be making the most significant financial contribution in the interest of Japan in which they have ever had a part. I do not mean to minimize the generous gift of $11,000,000 by Americans to the Red Cross for the relief of the Japanese earthquake sufferers. But this present enterprise is doubly significant because in this project Americans are not making a present to Japan but they are joining with the Japanese—who already have made a substantial contribution towards the Medical Centre—in establishing an institution which will advance medical science in both countries. This will be a clearing house for modern clinical medicine in the Far East; when through the development of its present program St. Luke's will be a meeting place for medical men from all quarters of the globe. It is fitting that a testimonial of American goodwill towards Japan should take the form of a great hospital and research centre which will reciprocate for the great service rendered the world by such Japanese scientists as Kitazato, Aoyama, Noguchi, Nagayo and Shiga."

### Faith and Order Continuation Committee Will Meet in Switzerland, August 27, 1929.

The next meeting of the Continuation Committee of the World Conference on Faith and Order will be held in the Maloja Palace, Engadine, Switzerland, on August 27, 1929. This was decided at the recent meeting of the Business Committee held in New York in pursuance of a proposal received from Sir Henry Lunn.

The Business Committee approved in principle a suggestion from the Rev. Principal Alexander Martin, that outstanding representatives of the World Conference on Faith and Order movement be sent to the Superior Courts or other annual gatherings of the various churches, and authorized Chairman Brent and Secretary Brown to take steps to carry out this suggestion.

Bishop Brent was requested to prepare a prayer for Unity for circulation to all the churches for use at Christmas-time.

The Business Committee made public a letter received from the Rev. Alfred E. Garvie, Vice Chairman of the Continuation Committee, with reference to the sessions of the Continuation Committee held at Prague in September. In this letter, Dr. Garvie pointed out the difficulty of the American Continental sections understanding one another, owing to their wide geographical separation. "There is the difficulty," continued Dr. Garvie, "of reconciling the progressive and the conservative standpoints. The Lausanne Conference itself made a great difference, and that should be recognized in a more confident and less timid attitude. The purpose of discussing agreements is surely to emphasize them, and differences to try to harmonize them; and I hope the Reports of the Churches will give us warrant to do so, and the Reference Committee will guide us in so doing.

"As regards the movements towards Unity, we should, without pronouncing any judgment on the terms, which must be left to the uniting Churches, welcome them, and be a medium of letting them be as widely known as possible. I am glad we have gone so far as we have in what we have said about the mission fields.

"We are an inter-church movement, and individuals must be responsible for their actions to their own church authorities. While we must not say or do

anything which would encourage a lack of discipline within any of the churches, it is not our function to pronounce on discipline, and no Church must expect us to come to its aid in the exercise of discipline."

### University of the South Receives Generous Gifts.

Within the past three weeks the University of the South has received two subscriptions of $25,000 each towards the two million dollar expansion fund, which the University is raising for endowment and additional buildings.

Miss M. G. Thompson, of New York, who is a Presbyterian, became interested in Sewanee through the Rev. Dr. George B. Myers, an alumnus of the University and a member of the theological school faculty. After conference with Vice-Chancellor Finney and further independent investigation, Miss Thompson became convinced that Sewanee is rendering a unique service and merits assistance in extending her influence. The generous gift of $25,000 was the result.

Mrs. Hugh McK. Landon, a devoted Churchwoman of Indianapolis, has pledged a further $25,000 to be added to the $50,000 she gave last spring to endow the Chair of English in the college, in memory of her father. The effort of the University to bring the salaries of professors up to $3,600 a year prompted this additional gift from Mrs. Landon.

These two gifts set the University far forward on its way to claiming the additional gift of $55,770 from the General Education Board before the close of the year.

R. B. M.

### Catholic Congress Meeting November 13-15.

To accommodate the two thousand delegates expected this week at the three-day sessions of the fourth Catholic Congress (Anglican), Tuesday, Wednesday and Thursday, four New York churches will be used for the special services on Wednesday, November 14. Solemn High Mass wil lbe celebrated at 10:30 o'clock on Wednesday morning at the Church of the Transfiguration (The Little Church Around the Corner), 1 East Twenty-ninth Street; at St. Mary the Virgin, Forty-sixth Street, west of Sixth Avenue; St. Ignatius, West End Avenue and Eighty-seventh Street; and St. Paul's Chapel, Broadway and Fulton Street.

The pontificating bishop at the Little Church Around the Corner will be the Rt. Rev. William T. Manning, D. D., Bishop of New York; and the preacher will be the Rev. Dr. W. A. McClenthen, of Calvary Church in Baltimore. The Rt. Rev. Robert E. Campbell, D. D., Bishop of Liberia, will pontificate at St. Ignatius, and the Rt. Rev. Samuel B. Booth, D. D., Bishop-Coadjutor of Vermont, will preach; the Rt. Rev. John Chanler White, D. D., Bishop of Springfield (Ill.), will officiate at St. Mary the Virgin, and the Lord Bishop of Algonia (Canada), and the Rt. Rev. Rocksborough Remington Smith, will preach; and the Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey, at St. Paul's Chapel, with the Rev. J. O. S. Huntington, Superior of the Order of the Holy Cross, as preacher.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

### Armistice Day.

Armistice Day was marked in some way in the churches throughout Washington, by special services of prayer and music. At Washington Cathedral, an impressive memorial service was held at three o'clock in the afternoon at the tomb of Woodrow Wilson. A processional of "The Strife is O'er", by the Cathedral Choir was followed by a lesson, a prayer by Dr. James H. Taylor, pastor of the late President, the singing of America, and an address by the Bishop of Washington. A floral tribute was placed on the sarcophagus. The recessional hymn used was "For All the Saints". Bethlehem Chapel was taxed beyond its capacity by hundreds of people who had come to pay tribute to the memory of Woodrow Wilson. By means of a system of public address amplifiers the overflow congregation was enabled to hear the service in the other chapels of the Cathedral.

### Woman's Auxiliary.

The program of the fourth annual Institute of the Woman's Auxiliary in the Diocese of Washington, which was held in Trinity Diocesan Church on November 14, was rich with inspiration and interest.

Dr. G. Freeland Peter, Canon of Washington Cathedral, delivered the principal address in the morning on "The Joy of Service". Three missionaries were also listed as speakers, namely, the Rev. Norman S. Binsted, Bishop-elect of a new missionary jurisdiction in Japan; Miss Schereschewsky, missionary in Japan and daughter of Bishop Schereschewsky, who translated the Bible into the Japanese language, and Miss Ethel Robinson, who has left the faculty of Columbia University to go to Porto Rico as a missionary.

Members of the Branches served as ushers.

M. M. W.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

### G. F. S. Celebrates Fiftieth Anniversary.

On November 3 and 4, the Girls' Friendly Society of the Diocese of Maryland celebrated their fiftieth anniversary. A reception was held at the Central House on Saturday afternoon, and a banquet at the Hotel Emerson in the evening, at which Bishop Murray and Bishop Helfenstein were present. On Sunday morning, Bishop Murray celebrated at the Corporate Communion Service of the G. F. S. in old St. Paul's Church, and at four o'clock Sunday afternoon a special service was held in Grace and St. Peter's Church, at which Bishop Murray was present and the Rev. Dr. H. P. Almon Abbott, rector of the church, preached.

### Cornerstone.

Bishop Helfenstein laid the cornerstone for the new parish house at the Church of the Redeemer, Roland Park, immediately after the morning service on Sunday, November 4.

### Convocation of Cumberland.

The Convocation of Cumberland met in All Saints' Church, Frederick, on Thursday, November 8. The opening service was held on Wednesday evening and the Rev. Dr. George F. Dudley, rector of St. Stephen's Church, Washington, was the preacher. Bishop Helfenstein celebrated the Holy Communion on Thursday morning. The business meeting followed immediately after the service, with reports from the parishes and talks on Evangelism by the Rev. Dr. Torkington, the Rev. Dr. Stehll, the Rev. Mr. Kloman and the Rev. Mr. Burgess, as appointed speakers, but the discussion was joined in by all present. Bishop Helfenstein later gave some "echoes" of the General Convention.

### Dedication.

On Monday evening, November 12, Bishop Helfenstein will dedicate the new parish house at St. Alban's Church, Glen Burnie, the Rev. F. M. Heil, rector.

N. E. P.

## SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

### Plans For the Every Member Canvass.

The Every Member Canvass in Southwestern Virginia for the financing of the mission work in the diocese and General Church for 1929, is being conducted under the guidance of the Field Department of the Diocesan Executive Board, the personnel of this department being: Mr. C. Edwin Michael, Roanoke, Va., Chairman; the Rev. Carleton Barnwell, Lynchburg; the Rev. John J. Gravatt, Staunton; the Rev. F. Ernest Warren, Bristol, and Mr. W. D. Tyler, Dante, Va.

For the efficient prosecution of the work the diocese has been divided into four districts, Nos. 1, 2 and 3 ,respectively, under Mr. Barnwell, Mr. Gravatt and Mr. Michael, and No. 4 under Messrs. Warren and Tyler jointly.

The program, which the diocese is asked to subscribe, amounts to $61,290, of which $44,190 is the budget for the mission work of the diocese, and $17,100 is the quota for the missions from November 25 to December 9, although for various reasons the canvass of certain parishes will perhaps be held earlier, or slightly later than these dates.

### New Rector at Christ Church, Roanoke.

The Rev. W. Talor Willis accepted the rectorship at Christ Church, Roanoke, Va., as of November 1, 1928, and conducted the services on Sunday, November 4.

Mr. Willis is in residence at Christ Church Rectory, 350 Washington Avenue, Roanoke, Va. Mrs. Willis and their eight-year-old son are visiting her relatives in Mississippi and will join Mr. Willis later.

Mr. and Mrs. Willis received a warm welcome to our Southwestern Virginia to the City of Roanoke and especially to Christ Church.

T. A. S.

## VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

### Dedication at St. Stephen's, Culpeper.

St. Stephen's Church, Culpeper, in St. Mark's Parish, received the gift of a memorial window to the late Rev. James Gibbon Minnegerode, D. D., which was dedicated on the Twenty-second Sunday after Trinity. The rector, the Rev. Kensey Johns Hammond, D. D., preached the sermon on the Apostle St. John, whom the window represents.

In the character of St. John the preacher found illustration of Dr. Minnegerode's life in its courage and gentleness, and nearness and devotion to Christ: both as an administrator, theologian and pastor.

St. Stephen's Church has been thor-

(Continued on page 22.)

# Family Department

**NOVEMBER.**

1. Thursday. All Saints.
4. Twenty-second Sunday after Trinity.
11. Twenty-third Sunday after Trinity.
18. Twenty-fourth Sunday after Trinity.
25. Sunday next before Advent.
29. hursday. Thanksgiving Day.
30. Friday. S. Andrew.

**COLLECT FOR TWENTY-FOURTH SUNDAY AFTER TRINITY.**

O Lord, we beseech Thee; absolve Thy people from their offenses; that through Thy bountiful goodness we may all be delivered from the hands of those sins, which by our frailty we have committed. Grant this, O Heavenly Father, for Jesus' Christ's sake, Our Blessed Lord and Saviour. Amen.

**NO LONGER.**

No longer of Him be it said,
"He hath not where to lay His head".
In every land a constant lamp
Flames by His small and mighty camp.

There is no strange and distant place
That is not gladdened by His face.
And every nation kneels to hail
The Splendor shining through its veil.

Imprisoned for His love of me,
He makes my spirit greatly free;
And through my lips that uttered sin
The King of Glory enters in.

—From "Trees and Other Poems", by Joyce Kilmer. Copyright, 1914, George H. Doran Co., Publishers.

**Joy.**

The fruit of the Spirit is JOY. If you have ever felt pure joy—an inward thing far removed from ordinary pleasure or happiness—that is a sign to you that the Spirit is working in you. Joy is a word that Jesus used of Himself when He said He wished His disciples to have His joy. With the shadow of the cross over the very beginning of His ministry, with the knowledge that His disciples would forsake Him, knowing He was hated by the Pharisees, and that He was going to die like a criminal —with all this soon to come, Jesus spoke of His joy.—Selected.

**The Supremacy of Jesus.**

The irresistible appeal which Jesus makes to men of vastly different temperaments and interests is in no way better illustrated than in the innumerable and varied biographies of the Teacher of Nazareth which after nineteen centuries continue to pour without abatement from the publishing houses of the foremost countries of the world. Indeed, during the last five years the number of notable studies of the life of Jesus has been larger than for any previous five-year period. So the influence of Jesus marches on. So men with every conceivable doctrinal background, orthodox, liberal, and with almost no doctrinal background at all, are fascinated by this incomparable Teacher who made upon His contemporaries the same overwhelming impression which He has made upon all thoughtful spirits throughout the centuries. So, to name only a few, Bruce Barton, carried away by his enthusiasm for this astonishing Man, writes "The Man Nobody Knows"; Middle Murry writes "Jesus, Man of Genius"; Dr. Warschauer writes "The Historical Life of Christ"; and Emil Ludwig writes "The Son of Man".

There is a proverb to the effect that a hero is not a hero to his valet, but it has been explained that this is not because of any lack in the hero, but because of a deficiency in the valet. The hero is always a hero to every one who has within himself any love for heroism. Naturally, therefore, one who has any capacity for the understanding of greatness, or any reverence for that which is supremely good, or any regard for that which is superlatively generous, bows his head with wonder and amazement in the presence of Jesus and before the spiritual ascendancy of His character. Here greatness is at its height and the lesser greatness that is in other men acclaim it. Familiarity with the story of the Gospels does not lessen man's wonder at or reverence for their central figure, but rather increases it. With the great men of history Time is usually unkind, but during the passing of the years man's admiration for the fascinating hero of Palestine has suffered not the slightest reaction. Thus the swing of the pendulum of popularity which brings a general weariness in the wake of a popular enthusiasm, has no influence upon man's regard for Jesus.

Therefore gifted men who express their inmost thoughts and emotions easiest in writing, irresistibly attracted to this greatest master of human hearts, feel that they must let others see what they have seen as they have silently thought upon the Teacher and Physician of men's spirits. Moreover, these illustrious writers feel that they can achieve no greater fame than to be associated through their art with the splendour and greatness of Jesus Christ. No matter how widely they differ from one another, or how far they are from what is usually called the traditional position, the biographies which these men have written are unanimous in their testimony to the truly amazing power of Jesus to attract men of varied gifts and insight. What think ye of Christ? we ask these writers, and whatever else they answer, on this they all agree with a mighty emphasis: "He is one who has made the greatest and most lasting impression on human minds and hearts that has ever at any time been made. When one thinks of Him everything noblest in the depths of his nature and everything finest in his emotions rushes forward in definite action, just as the seed in the dark ground pushes upward toward the light."

This, too, was the considered verdict of the great writers of a generation back. Almost the last words of Carlyle were a tribute to Jesus: "The tidings of the most important event ever transacted in this world is the life and death of the Divine Man in Judea, at once the symptom and cause of innumerable changes to all people in the world." With the writers of today John Ruskin agrees for he says that he dedicated his life not to "the study of the beautiful in face and flower in landscape and gallery, but to an interpretation of the truth and beauty of Jesus Christ." Unlimited, too, the reverent admiration of Matthew Arnold: "Christ came to reveal what righteousness really is. For nothing will do except righteousness; and no other conception of righteousness will do, except Christ's conception of it—His method and secret."

This power of Jesus to capture the hearts and imagination of all kinds of men, and to fill their lives with a new quality of goodness, is the most amazing part of the New Testament record, even as it is the most amazing part of human experience through the centuries; that is, until we know who Jesus is. As peasant, fisherman, financier or employer accompanied this magnetic man on one or more of His preaching tours, as they stood near Him and listened to the burning eagerness of His strong persuasive voice, as they observed the luminous beauty of His stern yet gracious character they felt within themselves the surging urge of great and noble desires responding to His appeal to them. Even the sordid men and women of that day felt His cleansing and transforming influence and became as men and women who knew no sin. It was all so marvelous—the overwhelming impression which He made on every mind, and the purifying influence which He exerted over every hungry heart.

Moses gave men laws by which to regulate their conduct, but alas, men somehow found that laws of goodness but aggravated the evil desires within which mockingly would not be governed. Socrates, with stern truthfulness, set forward honorable principles of integrity and rectitude, but there were few who paid him reverence. In Christ, for the first and last time in all the ages, winsomeness and goodness were blended together in such splendour, majesty and attractive simplicity that women as base as Mary Magdalene and men as mean as Zacchaeus were drawn towards Him by cords they could not resist and bowed before Him humbly, reverently and hopefully. Jesus touched the imagination and imagination is in control of conduct.

Today the time appears to be at hand when Jesus may become Master of all of life, and Master of the whole world. On all sides there is a decided movement towards Him. Into other religions His teaching is being boldly incorporated. In Christian countries commerce and industry are acknowledging their responsibility to seek a solution for their problems in the light of Christian principles. The spokesmen of the nations, with the approval of their peoples, are making a serious effort to outlaw war. Everywhere there is a greater appreciation of the worth of human personality and a greater horror of all that degrades and impoverishes life. Jesus is capturing the imagination of the nations and His principles are penetrating into all departments of living. We who love Him can, if we are daring enough, place Him on the throne of the world and make Him lord of the whole of life.—Canadian Churchman.

For The Southern Churchman.

**On Being Cheerful.**

Louis Deschamps.

Cheerfulness is a fine art, more beautiful than sculpture, more lasting than fleeting melodies, and more available to others than the paintings of great art galleries. It is one of those virtues that are not necessarily inborn, but may be an acquired trait that proclaims the success of patient effort, just as prosperity rewards thrift. It is commonplace, yet rare; superficial, yet profound. A smile may be ever so bravely assumed, yet it is accepted at face value. Cheerfulness means warmth and courage contrasted with cold indifference and fearful indecision. Though it disguise a

heavy heart and a frail will, yet it is worthwhile because it means a challenge of self, rather than a surrender. Despondency and grouchiness are largely due to self-pity, or the conclusion that one's self is hopelessly unfortunate. Cheerfulness is a consciousness of being superior to one's misfortunes, like the captain of a disabled ship who relies upon his will and efficiency as separate and superior to the handicaps against which he must make the voyage.

Every one has respect and admiration for the sterling character that can achieve the habit of cheerfulness. It is an ideal worthy of devotion. The advantages are too obvious and well known to enumerate without incurring the criticism of triteness. The world wants cheerfulness, but the price in terms of character building is too exacting. To picture one's self guarding every thought and impulse with Puritanical severity seems too drab and commonplace. There is nothing but silence and obscurity to witness the sharpest encounters in the battles for self-control. No parades, banners, heroic action, nor decorations. Besides, there is a malicious satisfaction in the indulgence of a gloomy mood, a pride of martyrdom exceedingly dangerous for all of its apparent sincerity. But cheerfulness should not be considered as the forced compliance with arbitrary rules. It can not flourish against the will of the person striving to attain it. In the last analysis, it is a recognition and expression of latent virtue, rather than the artificial grafting of outside material. Cheerfulness is natural, being overcome by the cares and woes that darken the outlook of mature people who seem to have lost it.

Being cheerful does not require an irresponsible attitude of mental laziness or indifference to the need of forethought. Nor does it imply a lack of sympathy and gentleness. Boisterous humor is not to be confused with cheerfulness. It means the ability to give the mind a rest from excessive concentration upon one's own petty problems and woes. It is the mental counterpart of straightening one's shoulders, taking a deep breath, diverting the attention from the narrow focus of vexing thoughts, and thanking God in silent prayer for His goodness in making life so large, diversified, and wonderful. Even cheerful persons become discouraged and sad at times, but it is not a habit with them to brood over troubles. They step aside from self and voluntarily seek happier thoughts. Others are spared the contagion of gloomy appearances, frowns, and distemper.

The greatest aid to cheerfulness is an enthusiastic love of the ideal itself. There must be a fire of inspiration, a morale that equals the esprit de corps of an army. It is as if one's spirit and will were separate from one's imperfect human self, and allied with the spirits of great men of all time in a passionate devotion to the Cause of idealism and happiness in human progress. Individual faults and weaknesses are not essentially a part of one's self, but merely defects in the human nature with which the voyage of life must be made, handicaps to be overcome rather than fatal woes to be endured sadly and bitterly. The ideal of cheerfulness must be associated closely with sunshine and the songs of birds; the unfailing recurrence of the dawn; the sublime serenity of a star-lit night, and the beauty of Nature's silent adaptability to every condition. Cheerfulness is name for all the many thoughts, emotions, and actions that harmonize with the buovancy, persistence and order of the universe. It is the sheer joy of being alive, independently of the particular circumstances that would imprison us within the narrowness of self. It permits no scoffing and skepticism, but makes it natural to be courageous before the great ideal of making the world a better place for those who are to follow.

### IN ME YE SHALL HAVE PEACE.

Long days and nights upon this restless bed,
Of daily, nightly weariness and pain!
Yet Thou art here, my ever-gracious Lord,
Thy well-known voice speaks not to me in vain,
"In Me ye shall have peace!"

The darkness seemeth long, and even the light
No respite brings with it; no soothing rest
For this worn frame; yet in the midst of all
Thy love revives. Father, Thy will is best,
"In Me ye shall have peace!"

Sleep cometh not, when most I seem to need
Its kindly balm. O Father, be to me
Better than sleep; and let these sleepless hours
Be hours of blessed fellowship with Thee.
"In Me ye shall have peace!"

Not always seen the wisdom and the love;
And sometimes hard to be believed, when pain
Wrestles with faith, and almost overcomes.
Yet even in conflict Thy sure words sustain,
"In Me ye shall have peace!"

Father, the flesh is weak; fain would I rise
Above its weakness into things unseen.
Lift Thou me up; give me the open ear,
To hear the voice that speaketh from within,
"In Me ye shall have peace!"

Father, the hour is come; the hour when I
Shall with these fading eyes behold Thy face;
And drink in all the fulness of Thy love.
Till then, oh! speak to me Thy words of grace,
"In Me ye shall have peace!"

(This poem is believed to be the last ever written by Dr. Horatio Bonar and was found amongst his papers after his death.)

### Imagination.

One day last winter my six-year-old boy ran to me and said, "Come out and see a bird's nest with four blue eggs in it."

In surprise I took his hand and walked beside him through the garden to a leafless wintry rosebush to which he pointed triumphantly. "But where is the nest?" I asked.

"Right there," he insisted indicating a bleak branch with not so much as a straw on it.

"But there is no nest," I insisted.

Then he withdrew his hand and looked up into my face with utmost scorn. "Can't you make-believe anything?" he said.

What was my response? What should have been my response do you think? Well I believe the words that rushed to my lips were the right and true words. I said, "Why, darling, I beg your pardon for being so stupid! Of course I can make-believe and I'll never be so dull again."

The next week, however, there occurred in my household a very different kind of falsehood. A little girl of whom I had temporary charge had found a purse with a good deal of money in it. We had talked about this among our neighbors and in the child's presence until she felt very proud of herself. One day she came to me with a dollar bill in her hand.

"I certainly will make you rich some time," she exclaimed quoting a remark which we had frequently make among ourselves. "Here is a dollar I found under a rock."

I can not tell just why I did not believe her, but after accepting the dollar of which she made me a present I went to my purse. It had been taken out of that. I called her in from her play and very quietly told her I felt sure she had taken the dollar from me and asked her why she had done so.

She denied it—she even protested piously that she could not be so base as to steal from one to whom she owed so much kindness. I did not argue or raise my voice; I simply kept saying, "Why did you take it?" "I feel sure you took it." Tell me why you took it?"

Suddenly she broke down and admitted her guilt. Of course her reason was clear: She wanted to be talked about more, to hear people say, "Mabel has found more money." She had no desire for the money itself; she had given it back to me.

The first of these cases, that of the bird's nest story was an act of harmless and beautiful imagination; the second was a lie. The spirit of the first should be encouraged, the second required a punishment which would make clear to the child's conscience the baseness of her deed.

It is seldom hard to know the difference between flights of a child's imagination and his untruths. To sympathize with the former, however, we must pause for a few minutes and try really to understand children's natures.

It is very unjust to confuse this beautiful gift of childhood with the spirit of cowardice and vanity which is at the root of most lying. To be good mothers we must realize that our little children up about school years of age are like Poets and Artists and Musicians—to a great extent they live in their busy imaginations.—Selected.

For The Southern Churchman.

### WHAT IS OUR CROSS?

F. B. Stone.

Lord, help us understand Thy teaching,
"Take up thy cross and follow me."
We make a cross of every trial,
And thus Thy meaning fail to see.

A cross is not just some great burden,
However heavy that may be,
From which for us there's no escaping;
'Tis something different, we must see.

'Tis something that we love or cherish,
A something we forego for Thee,
It may be part of our own being,
As pride, that crucified must be.

It is not sickness nor yet sorrow,
To patiently be borne for Thee,
Nor is it grief at Thy great suffering
For us Thou bearest on the tree.

"Deny thyself," Lord, help us grasp it.
"Denying self, come, follow Me,"
This is the cross that we must carry;
No other cross is taught by Thee.

This cross that Thou didst bid us carry,
Thou bearest all along Thy way.
Denying self was Thy example
Thou bidst us follow day by day.

# For the Young Folks

### SCARLET OF THE YEAR.

Now is the scarlet of the year,
Dame Nature planned it long ago.
She took the redwood lily's cup,
She levied on the sunset glow;

Then touched the hillside with her torch,
The blueberry bushes turned to flame.
Black alder, sumac, barberry—
These mark the way that autumn came.

The flame leaped up; from tawny birch
To waiting maple swiftly spread.
The whole horizon seemed ablaze
With vivid shades of gorgeous red.

Folks cried: "Jack Frost was out last night."
To think they did not even know
That Nature planned these scarlet days
In summer hours, long months ago!
—Exchange.

For The Southern Churchman.

### THE LITTLE BOY WHO DIDN'T WANT TO TAKE A BATH.

George Morgan Knight, Jr.

Part 1.

#### Daddy's Plan.

The bath water had been run in the tub and the room was ready for Jimmy Jones to take his bath.

"Jimmy, get up. Your water is already, and hurry," called his mother.

"My! Wish I didn't have to take an old bath. I hate to. You can wash yourself just as good with the wash rag," Jimmy grumbled to himself. "You bet when I get big I ain't goin' to do it. No siree!"

"Go on and take your bath, the water's getting cool, Jimmy."

"I am, Mamma," the boy called from his room. But Jimmy didn't want to do it at all. He had just washed the night before. It was a nuisance to wash all the time. People who washed and kept themselves clean, always got the diseases first. The ones who were dirty did not get them as readily. These were Jimmy Jones' ideas about cleanliness, this morning. And perhaps he was not by himself, in this opinion.

The water proved to be too hot, and when he tried to remedy matters he made the water too cold. And it had to be all let out and drawn again. Now, this water proved to be not warm enough and, in the mean while, he had gotten a scolding for this. So at last when the water was just right he did not feel very happy over it. It was just another old bath and that was all.

The bathroom was chilly, and there seemed to be a draft from somewhere blowing on him. Jimmy hated to have a draft blow on him, and to make matters worse, his mother came in and announced the room was too close! And she had let in a lot of cold air. Mrs. Jones had brought Jimmy some clean underclothes.

Turning to leave, she said to the wet, shivering, soapy little boy, who was hating to take this fine hot bath, which made him have such a fresh, boyish smell that mothers like. "I have a letter saying that grandmother is sick and wants me to come and see her for a few weeks. Aunt Marie can't do all the work and nurse grandmother, too. So I must leave tonight for grandmothers. I want you to look after Daddy, and do all the things he asks you. Be a good boy. And take your baths as regularly as if I were with you."

"I'll try, Mama. I'm going to miss you awful bad," he said, as he climbed out the fast emptying tub and hastily rubbed himself dry.

But when his mother had gone and the next day came around he did not want to take it. He did not see why he had to, he had just taken one yesterday.

"Daddy, couldn't you let me skip this time? I'm clean, honest I am. Why do boys have to take baths all the time? Can't you let me off, please? The bath room is cold and it takes so long for the water to get hot. And I am so sleepy!"

"I used to be like you, Jimmy, when I was a boy your size. I didn't like to take baths, either, at home. A swim in the pool was enough. Mother said 'that I didn't wash as well', but I could not see what she meant. So I'll let you try what I did. Father said, 'If you can go for two weeks without washing I'll give you five dollars'."

"Did you win the five dollars, Daddy?" asked Jimmy.

"I am not going to tell you, but I am going to offer you the same thing. Would you like to try it?"

"Would I? You know I'll try it!" Jimmy exclaimed joyfully. "Do you really mean it?"

"Certainly I mean it. If you can go two weeks without taking a bath I'll give you five dollars to spend as you choose."

Jimmy hurried off to school a very happy lad. He didn't have to take his bath for two whole weeks and he would get five dollars for doing this. Why hadn't his father thought of this plan before? But he was a fine daddy. And just to think that he didn't have to take any old bath for two weeks! Well, things did happen to him like he had read about. But what would his mother say? Hadn't his mother told him to do all the things his daddy told him and be a nice boy, and to take his baths regularly? But he just had to win that five dollars. Why, he could spend it when and for what he wished without asking anybody. He bet no other boy he knew could do this. No matter how hot the water got or how chilly the room was, he didn't have to take any old bath!

But Jimmy had not noticed the merry twinkle in his Daddy's eyes, when he had hurried out of the room. But really it did not worry him, what was to come. He did not have to take his bath that day, anyway!

(To be continued.)

#### The Dog Next Door.

Tommy didn't like dogs. He wasn't afraid of them, exactly, because, of course, boys were not supposed to be afraid of anything, but he just didn't like them. They were so big, and if they were friendly they jumped all over you and knocked you down and dirtied your nice white sailor suit with their dusty or muddy paws, and if they were little they barked so sharply and snapped at your ankles. So he really did not like them, anyway you fixed it.

That was the reason why Tommy felt so unhappy when the people next door, who moved in one day while he was at school, brought a dog with them—a great big dog with a long golden and white coat and a tail like a great soft plume. He was the friendliest dog in the world, and the Brown children played with him and rode on his back and had lots of fun, which the dog seemed to enjoy as much as they did; and Tommy sat on the fence and watched them, and longed to join them, if it only had not been for "that horrid dog". In vain they called him to "come on over". Tommy only shook his head and explained that he "didn't want to", while all the time he was wanting to just as hard as he could.

But one day something happened that changed Tommy's opinion of the big dog. He had gone down street with mother, and while she was shopping at the counter, the little boy wandered about the store, looking at the pretty things displayed.

Before he knew it he found himself at the door, so he thought he would stand there and wait for mother instead of going back to join her. It would have been all right, only that Tommy had wandered to the door opening on another street, and when mother was ready to go, she went back to the door by which they had come in, looking for her little boy all the time. But she did not find him, because by that time Tommy was out on the other street, thinking that mother had forgotten him and left the store; and only anxious to find her he ran on and on, getting farther away from her all the time, and never dreaming that mother was hunting for him as hard as she could.

So he ran on, crying, until suddenly he saw ahead of him a big white and golden dog with a tail like a plume, trotting toward him. Tommy was so glad to see something he knew that he forgot to be afraid. He just held out his hands and cried eagerly:

"Oh, King, are you going home? Please take me along!"

The big dog seemed to understand. He stopped and looked very kindly at Tommy, as if to say, "Well, I am glad you are ready to be friends with me at last. I couldn't understand why you didn't like me. Come on and we'll go home together."

Tommy took hold of King's collar and they trotted along together, Tommy feeling suddenly safe and happy and comforted. And when they reached home, King stopped at Tommy's gate, and mother, who had been dreadfully frightened, ran out to meet them and threw her arms around boy and dog together and hugged them both.

After that Tommy and King were the very best of friends.—The Presbyterian of the South.

#### Little Ted.

The sun was shining brightly one early spring morning, and little Ted sat on the front doorstep pondering. His elbow rested on his knees and his chubby face rested in his hands. Ted was thinking; and as he sat there keeping time with his little foot, he was softly singing a kindergarten song.

It was Saturday, and, much to Ted's dislike, there was no school, and the little boy did not know what to do with himself.

"I wish there was kindergarten every day," sighed Ted, as he longingly thought of dear Miss Alice and little Hazel and John and Paul, and of the pretty pink mat he was weaving; and then the song came again to his lips and he sang right merrily and sweetly:

"I'm small, I know, but wherever I go,
The fields grow greener still."

"That was such a pretty story that Miss Alice told us about the little

stream," thought Ted, "how the little stream went singing on its way as happy as could be, watering the grass and the flowers on the banks, and the roots of the big trees, and the cows and sheep and the birds, and then there was the little boy who came after the cows—it was such a nice story!"

Pretty soon Ted was aroused from his reverie by hearing the milkman ring his bell. Ted ran down the steps and up to the wagon in a moment.

"Well, Ted," said Thomas, the driver, "you have come in good time. My leg is so lame with rheumatism that I can not get out of the wagon this morning. Will you carry the milk in to Maggie?"

"Yes, sir!" said Ted, glad of something to do; and he carried the milk very carefully to the kitchen door, where Maggie met him with a pitcher in her hand.

"Thomas is lame with rheumatism," said Ted, "and can't come in."

Maggie gave him a cookie which she had just taken from the oven, and off he went again as happy as a bird. He felt as if he had wings. He ran out to the gate and swung there for some time, the song again jingling in his mind:

"I'm small, I know, but wherever I go,
The fields grow greener still."

Very soon he saw his little friend, Kitty Culpins, coming down the walk, wheeling her baby brother. As she went to cross the street the curbstone was too high and she was not strong enough to get the carriage over. She pushed and she pulled, but it was of no use. Ted watched her for some time and then a happy thought popped into his little brown head. He ran to Kitty, and pulled while she pushed, and they got the carriage safely over. They walked up and down in the bright sunshine for a long time, and then Kitty went home and Ted went to his favorite place on the front steps.

"Sing, singing all the day," sang Ted, as he took some marbles from his pocket, and counted them over.

He heard a strange noise on the sidewalk, and looking up he saw an old blind man, who was very much frightened at a wagon which had passed quite close to him as he was crossing the street. The blind man had lost his way and was tapping with his cane upon the sidewalk, to find out where he was.

Ted ran down to see what was the matter, and the poor old man told him that he had lost his way. He wanted to go to North Street, and so Ted took hold of his hand and turned him gently around, and the old man thanked him kindly.

Just then the dinner bell rang, and Ted ran in with a light heart.

His papa said, "Well, Ted what have you been doing today?"

"Oh, having such fun!" said Ted.—Selected.

### Just Plain Mary Jane.

Jessie Lee said that Mary Jane was the plainest child in school. Little Meddlesome Mattie Archer had to go and tell her about it.

Mattie thought herself a pretty little girl; and, really she was, only she spoiled it all by thinking too much about herself. Mattie was always talking about whether people were pretty or not, and she had been talking about Mary Jane herself and trying to get Jessie Lee to say that Mary Jane was not pretty. Then as soon as Jessie Lee said it away went Miss Meddlesome Mattie to tell it.

Poor Jessie Lee supposed, of course, that Mary Jane would be very angry with her, but she wasn't. She smiled as pleasantly as ever and offered to walk along home with Jessie Lee.

"Mattie says she told you what I said, Mary Jane," said Jessie Lee, "and I'm so sorry."

"Oh, that?" laughed Mary Jane; "why I didn't mind that. I sort of liked it. I thought you meant that I tell the trtuh, and say what I mean; and you know I like something that is plain and easy to read." And Mary Jane just smiled right along and really seemed pleased, when Mattie and Jessie Lee had both thought, of course, she would be mad about it.

They were all going to school together that summer and it was not such a very big school, and it would have been pretty bad if Mary Jane had sulked and been angry with the others. There were twenty little girls in Miss May's room, and it certainly would not have been pleasant if one of them had been angry with the others.

It would have been especially bad just then because the Governor of the State was coming to Greenville the next week, and not one of those little Greenville girls in that room had ever seen the Governor of their State. All the schools in town were going to dismiss school for that day. The band was going to play and the boys and girls were going to march in the parade that passed before the stand where the Governor was to speak. The schools were doing this because the Governor was a good man and had worked hard to build up the schools and make it easier for the boys and girls in that State to get an education.

Miss May thought it would be a nice thing to do if the school children would give the Governor a beautiful American flag to take back to the State Capital with him; because she worked so hard to get the flag ready the superintendent of the schools told her that she might get one of the little girls in her room to present the flag to the Governor.

"Mattie Archer would be the very one," said Miss May, for she couldn't help seeing that Mattie was indeed quite a pretty little girl.

"But no," she said afterwards, "it might be better to get Jessie Lee, because she has such a sweet voice." Miss May thought about it so much that she finally decided to let the boys and girls in the room vote on it themselves and say which one of the twenty girls in the room should be the one to give the flag to the Governor.

Mattie was delighted, for she felt very sure that she would be the one who was chosen. A lot of her friends told her that she would surely be the one, and she felt so sure of it that she began to talk about what she was going to wear.

"Oh, I think you will look lovely in pink," said Mary Jane, "and I have a pretty new pink dress I will let you wear if you want it."

Then indeed Mattie was pleased, for she knew what a pretty pink dress it was, and she could just feel how she would enjoy wearing it and knowing that she was the prettiest girl in the school. She thought so much about it that she began to be cross and unfriendly to any one who even suggested that she had better wait until the voting was over.

The Governor was coming on Friday, so Miss May thought it would be a good thing to get the voting over on Monday and give the girl who was chosen plenty of time to get ready.

She put a little blue box on the front seat and told all of the children to write their choice down very carefully on a piece of paper, fold it over once and slip it in the box. Then she would count them and tell them who was to be the fortunate little girl. It was not very exciting while the counting was going on for most of them thought surely it would be Mattie.

"But I voted for Mary Jane because she is so sweet and good," Jessie Lee whispered to Jeannie. "Of course she won't get it, but I just wanted to do it because I love her so much."

"I did, too," answered Jeannie, "just because I love her, not that I thought she'd get it. She's always so kind and tells the truth about everything, and just don't ever get mad."

Miss May, up in the front, looked up and shook her head to say that the two girls must quit talking. There was a strange and puzzled look on Miss May's face, but at last she smiled and then she said, "Well, Mary Jane, what are you going to wear when you carry the flag and give it to the Governor?"

"Why, why," gasped Mary Jane, "I loaned my pink dress to Mattie."

Then every one in the room just laughed until Mattie herself had to laugh, too.

"It's a joke on me," said Mattie at last. "You were elected, Mary Jane, and will have to wear your pink dress yourself."—The Presbyterian Advance.

### A SONG FOR SLEEP-TIME.

The moon is a-pepping over the trees,
Round as a grape-fruit, yellow as cheese;
Looking for little boys who won't go to bed—
Boys who stay up with the old folks instead.

The moon doesn't like the little boys that stay
Away from their beds after closing of day;
The night is the time for sleeping and rest—
Little boys grow up in that way the best.

The horses and cows and chickens and sheep
Have closed weary eyes and fallen asleep;
The robins have snuggled down deep in their nest,
A lullaby rustles from out of the west.

The folks of the daytime should all be a-bed.
Strange are the folk of the night, it is said.
Over the housetops the moon slowly creeps,
Mommy will watch while her little boy sleeps.

—Wesander.

### Queer Grocery Customers.

"Mother! Mother! What do you think?" Mrs. Allen put her hands over her ears and said she could not think at all with such a racket going on. "the funniest thing in the world! It must be a mistake!"

At last Mrs. Allen felt sure that she would have to read the letter herself to get anything out of it, because the twins, Benny and Betty, made a great deal of noise but told nothing.

"John has a grocery store!" said Betty at last. "Away off there in that out-of-the-way place. Who would come to buy his stuff?"

"He says he sells nuts and apples and cabbage and lots of other things," said Benny. "I don't know where he could have a store in that little house."

"You'll soon see where and how he runs his grocery store," said Mrs. Allen. "Your father is going out that way on business next Saturday, and he's going to leave us with Uncle Richard and Aunt Laura and John until he gets back from

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Glenville."

"I'm going to take my money along to buy some nuts in that grocery", said Betty.

"And I'm going to have some apples," said her brother. "My! I can hardly wait until Saturday."

It was a cold day, but they were all well wrapped for the journey, and the minute the twins were out of the automobile they demanded to see the grocery store. "Come right here to the window," said John all excited. "This is the busiest time of the day. My customers are all out in force."

All they saw was an old wash bench standing in the yard that was now all covered with snow quite unlike the grassy lawn of summer. "Why, I don't see any folks," said Betty.

"My customers are not folks," laughed John. "I thought it would fool you to hear that I had a grocery."

"And they never pay you a penny for anything," said Betty watching a wild rabbit nibble cabbage and a squirrel fill his cheeks with nuts.

"Oh, yes, they pay well. They help the farmers by eating the insects, and then they are such dear little pets," John was quick to say a good word for his patrons.

"O Mother, can't you take a picture of the birds and squirrels and rabbits?" cried Benny. "We could send it in to that paper that wants pictures of birds and animals."

The customers were so busy eating and carrying away food that they never noticed the window that opened softly and the queer little box that was placed on the sill. "Click! Click!" Before they had a chance to be frightened the pictures were taken and the window softly closed.

It was spring and John had quite forgotten how he had helped save the birds and little woods animals when the snow was so deep in winter, but Betty and Benny had not forgotten. Every day they asked if the postman had brought a letter they were looking for; and when at last it came, Mr. Allen had to take them out to Uncle Richard's at once.

"Look at that!" cried Benny thrusting a paper into John's hands.

"And look at that!" cried Betty laying a crisp dollar bill on the paper.

"Why, it's my little grocery store!" cried John. "And this paper says the picture won a prize of a dollar! Is it really mine? Why didn't you tell me sooner?"

"It didn't come till this morning!" cried two excited voices at once. "The grocery did pay, and here's the money."

—Hilda Richmond, in Herald of Gospel Liberty.


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# Death

### MRS. ANNE SOMERVILLE HAYES EACHES.

MRS. ANNE SOMERVILLE HAYES EACHES died in Ardmore, Pa., on Sunday, October 14, at the home of her son-in-law, Robert Coleman Walker. She was the daughter of James and Elizabeth Green Hayes and the granddaughter of Wm. Green, the noted Richmond lawyer, whose name, his biographer says is one "to conjure with". Mrs. Eaches was born in Fredericksburg and moved to Richmond with her parents when she was a girl. Here she lived till her marriage to the late Ewing Eaches, of Louisville, Kentucky. Since his death her home has been with her daughter and son-in-law.

Most of us who are Christians in anything more than name have some one special grace or virtue which, as a rule, is unconsciously manifested to a greater or less degree in our daily life. Patience was the grace that shone in the life of Mrs. Eaches. And what a grace! St. Paul says charity is the greatest of three virtues. But St. James says patience is the greatest of all. "Let patience have her perfect work that ye may be perfect and entire, wanting nothing." James 1:4. For several years Mrs. Eaches was an invalid confined to a rolling chair, dependent on the will, or the service of others. Yet never a murmur, never an expression indicative of divine injustice; no word of anger or of worry, but submission to the will of the Everlasting Father, who doeth all things well, and doeth them in love. No wonder there should break upon her eyes just before they closed for the last time a vision of angels calling to the soul made perfect by patience.

So they laid her body to rest in beautiful Hollywood, with the falling autumn leaves and the dying flowers and the setting sun reminding her loved ones of the end of all things earthly, but at the same time calling them to faith and to patience till the leaves and flowers come again and the sun rises on the morrow—to faith and patience till the eternal "day shall break and the shadows flee away". She was a member of St. Paul's Church, Richmond.

D.

### EDWARD CARTER.

**One of the Immortal Six Hundred.**

Entered into the Life Eternal, at Carter Hall, Warenton, Virginia, on October 3, 1928, EDWARD CARTER, eldest son of Major Richard Henry Carter and Mary Welby, DeButts, of Glen Welby, Virginia, at the age of eighty-five years.

Captain Edward Carter was born at Glen Welby August 19, 1843. He was a cadet at the Virginia Military Institute, but left there at the beginning of the Civil War and joined the Eighth Infantry under Colonel Eppa Hunton. He was in the battles of Ball's Bluff, seven days' fighting around Richmond, second battle of Manassas and Gettysburg; was in the immortal charge with the bravest of the brave of Pickett's Division, where he was severely wounded and left on the field with the dead. Later he was found and taken to the hospital at Chester, Pennsylvania, then in prison at Fort McHenry, later Fort Delaware, from there he was sent with 600 Confederate officers to Morris Island, S. C., and placed under fire of the Confederate guns; he was sent to the hospital at Fort Beaufort, S. C., from which place he was exchanged, returned to Virginia, reaching home just before the surrender.

Captain Carter came home on crutches and used them the remainder of his life. In September, 1867, he married Jane Peter Turner, of Kinlock (daughter of Edward C. and Sarah Beverley Turner), who died about a year ago. He is survived by four children, Rebecca Welby, Mrs. William A. Stewart, Jr., of Baltimore, Mrs. Mary DeButts Foster and Mrs. Nina C. Heinekin, six grandchildren and six great-grandchildren.

Captain Carter was commander of Joe Kendall Camp, Confederate Veterans, he was the highly esteemed cashier of the Fauquier National Bank, also a director. He was a vestryman of St. James Episcopal Church, of Warrenton, Virginia.

Captain Carter came of a noble family, was a devoted husband, a loving father, a true friend and neighbor and a man of the highest probity of character, greatly loved and universally admired and trusted by all who knew him in every walk of life. His exemplary Christian life was an inspiration to all with whom he was thrown in contact, a splendid example of the Virginia gentleman, unassuming and unselfish, given to an honest and faithful performance of every duty; he was content to live his life of faithfulness and trust and all of his life to walk humbly with his God.

R. B.

### MRS. GILLIAM WILLSON ANDERSON.

The death of MRS. GILLIAM WILLSON ANDERSON, at her home, in Blackstone, Va., October 7, 1928, brought sadness to many hearts. Virginia Cary Claiborne Anderson was born in Lawrenceville sixty years ago, the daughter of George and Virginia Cary Claiborne.

After coming to Blackstone to live Mrs. Anderson was soon identified with all that goes to improve and uplift a community. She was busy in all its religious, social and civic activities, having been a member of St. Luke's Episcopal Church, of the Woman's Auxiliary and at one time President of the local chapter of the United Daughters of the Confederacy.

Her husband and one sister, Mrs. Alice Cardozo, survive her, together with two daughters, Mrs. James T. Miller, of Norfolk, and Mrs. Russell S. Perkinson, of Petersburg, and five stalwart sons, Edward Randolph, Richard Drewry, Gilliam Willson, Jr., George Claiborne and Robert Turnbull. Her children "rise up and call her blessed".

Mrs. Anderson had been an invalid for eight years, but she met pain and weakness with the same patience and unfaltering courage with which she had met the vicissitudes of life. From her chair she directed the affairs of her household and kept the home sunny and sweet for her husband and children. Her cheerfulness and friendliness were remarkable and possibly accounts, in a great measure, for her large circle of friends.

The funeral services were at the home, her rector, Mr. Thomas G. Faulkner, read the beautiful ritual of the Episcopal Church. As the sun was sinking in the west the frail body was laid to rest in Lakeview Cemetery there to await the Resurrection Morn.

"Say not good-night,
But in some brighter clime
Bid me good-morning."

## CHURCH INTELLIGENCE.

(Continued from page 15.)

oughly repaired during the past summer; the walls inside and out were painted, and a new furnace placed in an enlarged cellar.

The work was finished in time for the Nineteenth Sunday after Trinity, when the Rt. Rev. Nathaniel S. Thomas, D. D., preached and offered a reconsecration prayer. The Twentieth Sunday after Trinity the Rev. C. Aaylette Ashby, of the Church of the Good Shepherd, Jacksonville, Fla., returning to the home of his boyhood, preached and was welcomed by his many relatives and friends.

The last issue of St. Mark's Parish paper contains a summary of the parochial and financial statistics and some events in the history of the fifteen years the present rector has served in this parish. The report is encouraging in showing the results of constant and general cooperation by the parishioners.

### Rappahannock Valley Convocation.

The fall meeting of the Rappahannock Valley Convocation was held at St. John's Church, Warsaw, Va. of which the Rev. F. D. Goodwin is the rector), on the seventh and eighth of November. The Rev. Page Dame preached the sermon at the opening service Wednesday morning, and the Rev. Dr. Beverley D. Tucker, Jr., addressed the convoeation Wednesday afternoon on the outstanding events of the General Convention. Personal Evangelism was discussed at the evening service by members of the Church Army.

Bishop H. St. George Tucker was the principal speaker on Thursday. He told the convocation of the Church's program for 1929, and said that if the budget of $196,050 is not met the work of the diocese will have to suffer for no deficit will be allowed.

At two o'clock on Thursday there was a meeting of the Woman's Auxiliary.

The final services on the program for the convocation were opening mission services conducted by members of the Church Army at St. John's Church, Warsaw, and St. John's Church, Tappahannock.

## NEW YORK.

William T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, Suffragan.

### Diocesan Conference.

At Lake Mahopac two hundred clergymen of the Diocese of New York met for a two days' conference which Bishop William T. Manning, in the opening session on November 7, described as a meeting for prayer, study and fellowship.

On the first day Bishop Darst, of East Carolina, Chairman of the National Commission on Evangelism, issued a call for an evangelical movement "to meet the challenge of a distracted world". He said that plans have been made for next year for a preaching mission in every diocese in the United States. He said in part that "people are hungry

for the pure, simple Gospel of Jesus".

"The nation stands in the sunlight of a deadening prosperity. Less than fifty million of our 100,000,000 people are today connected with any definite form of religion. America is traveling toward the crossroads of her destiny and she will go with the majority unless the Church exerts itself.

"Last year, for the first time, the growth of our Church failed to keep pace proportionately with the growth of the country. Back of the seeming indifference of the age and the wild laughter that has no joy behind it, I believe there is a real hunger for something finer. The Church must heed the call of God to a reconsecration to the Gospel of Jesus."

Bishop Creighton, of Mexico, discussed the position of our Church in relation to the religious laws of Mexico. He said that Article 24 of the Mexican Constitution definitely sanctioned religion and that only one of the new laws interfered with our Church's work there. This law makes it impossible for Mexican candidates to be confirmed in Mexican churches.

He said that the Protestant Episcopal Church is the only Church working with the English-speaking people in Mexico, and that it has gone into Mexico at the invitation of the Independent Mexican Episcopal Church, which had come voluntarily under the jurisdiction of the Church of the United States.

The Rev. Dr. James O. S. Huntington, Father Superior of the Order of the Holy Cross, concluded the evening session with a discussion on the personal life of the clergy.

This was the first diocesan conference of the kind, but it is hoped that it will become permanent, as it is thought to be the best way to offset the partisan prejudice and suspicion between high and low churches.

## LONG ISLAND.

**Rt. Rev. E. M. Stires, D. D., Bishop**

### Fifty-sixth Anniversary.

The fifty-sixth anniversary of the Long Island Branch of the Woman's Auxiliary to the National Council was commemorated today at the Church of the Holy Trinity, Brooklyn. There were about two hundred women present, though the morning was very rainy. The Most Rev. John Gardner qMurray, D. D., Presiding Bishop, celebrated Holy Communion and preached. In his sermon he paid high tribute to the Woman's Auxiliary, with special reference to the remarkable Thank Offering of more than a million dollars recently presented at the Convention in Washington. He lauded the memory of Bishop Littlejohn as the founder of the Auxiliary, and spoke with high praise of the work of Bishop Creighton of Mexico, and of certain other missionaries who have gone forth from Long Island.

At the afternoon session Bishop Stires presided. In introducing Bishop Colmore of Porto Rico, Bishop Stires bade him welcome most heartily to Long Island, and urged the Auxiliary to help Porto Rico generously in this time of their great need. Bishop Colmore told most graphically of the terrible tornado and the havoc it had made. He spoke with pride of the fine behavior of his native workers in the face of the calamity, and he had much praise for the Red Cross relief work. He was grateful for the action that had been taken at General Convention to assure the rebuilding of the Church in Porto Rico. Bishop Stires warmly approved the intention to make a special offering for Porto Rico on Sunday, November 18, whereupon Bishop Colmore announced that he and Mrs. Colmore would on that day be celebrating their twenty-fifth wedding anniversary on board ship, returning to Porto Rico. Bishop Stires urged this as an additional reason for making a generous present to the Bishop for his work.

### Armistice Day.

One hundred men are to march to church behind the Cross and the national flag on Sunday morning, November 11, at the Church of the Resurrection, Richmond Hill, "to show their allegiance to our Captain, Jesus Christ, the Prince of Peace, and in honor of those who in 1916-1918 marched away to France, believed that through their sacrifice mankind would achieve an endless peace".

### New Church Beautified.

A chancel window of three lights, and a fine new organ have been ordered for the new Church of the Epiphany, Brooklyn. The window will be made by J. E. Tarbox, of New York, and the organ by Austin. The building is progressing toward completion, and will be ready for occupancy perhaps by Christmas.

### "Month of Sundays."

Many of the churches of the diocese are following the "month of Sundays" plan in preparation for the every member canvass. Many parish dinners will be held this month. It seems to be generally expected that Long Island can and will do better than it has yet done in support of the Church's Program.

C. H. W.

## Personal Notes

The Rev. Francis F. Lynch, newly-called rector of St. John's Church, Havre de Grace, has received and accepted a call to be Assistant under the Rev. Dr. Wyatt Brown in the work at St. Paul's Cathedral, Buffalo, New York. Mr. Lynch will leave Havre de Grace about the first of December.

The Rev. Joseph E. Williams, formerly rector of St. Paul's Church, Prince Frederick, Maryland, has accepted a call to the Church of the Advent, Washington, D. C.

The Rev. W. F. Carpenter, who has been engaged in mission work in connection with St. Alban's Parish, Washington, D. C., has succeeded the Rev. Warren A. Seager as rector of St. Paul's Church and Grace Chapel, Haymarket Parish, Haymarket, Virginia.


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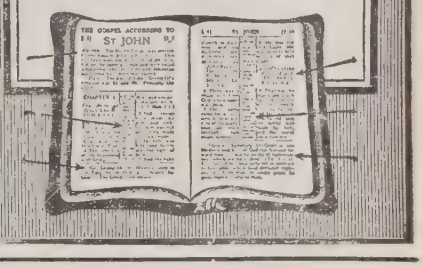
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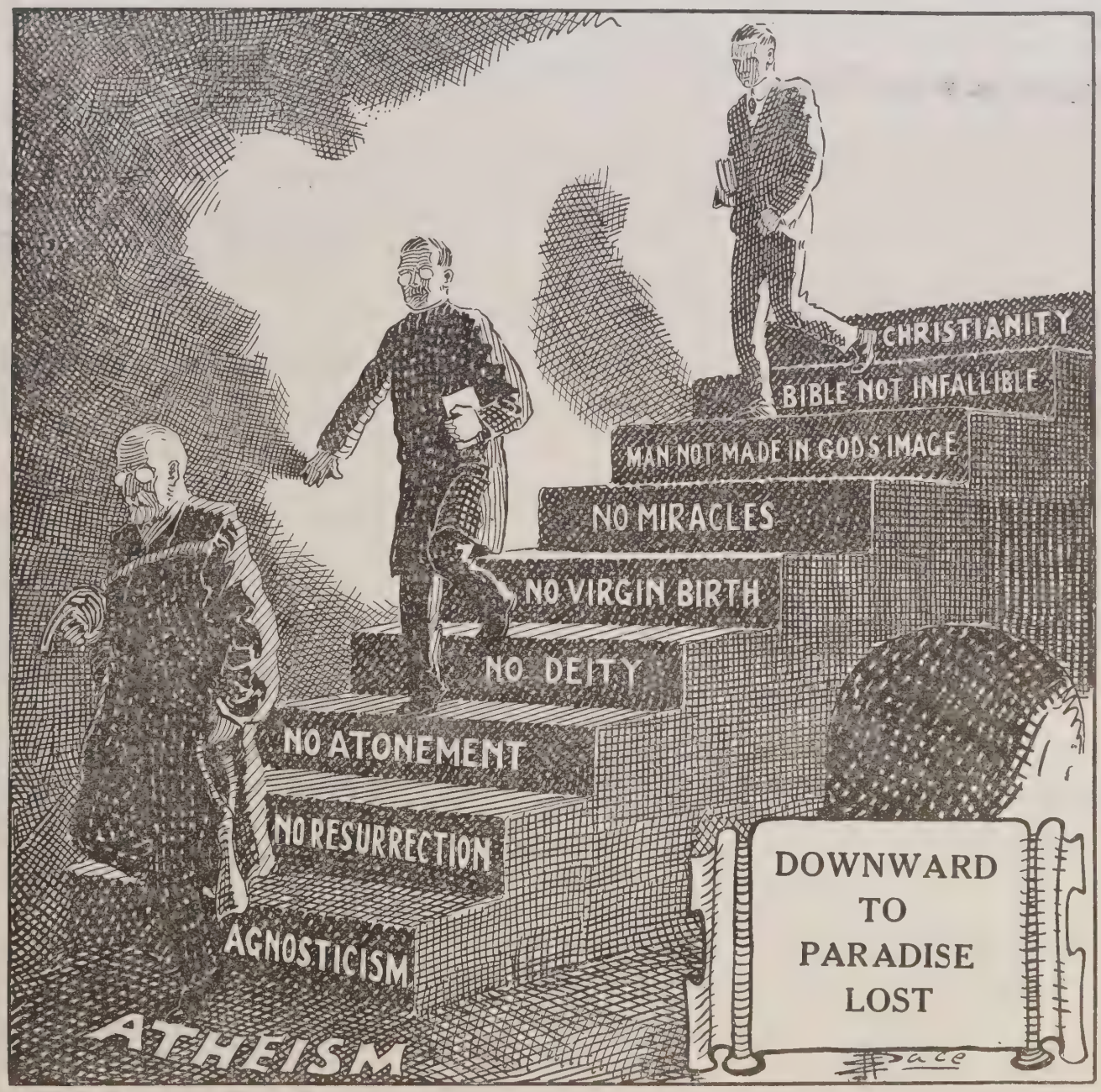
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Vol. 93. RICHMOND, VA., NOVEMBER 24, 1928. No. 47.




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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| What's the Fuss About—A. B. Williams | 6 |
| Nobody's Dog—A. N. Hoath | 7 |
| Family Prayers—Collated by the late John L. Williams | 8 |
| What Happens at Calvary Church in the City of New York—A. S. R. | 8 |
| Rays of Light From God's Lamp—W. W. Rugh | 9 |
| Letters to the Editor | 9 |
| Thanksgiving Day Proclamation | 11 |
| Book Reviews | 11 |
| Favorite Scripture Verses | 12 |
| Fourth Annual Catholic Congress—G. V. Barry | 12 |
| The Secular Press | 13 |
| Church Intelligence | 13 |
| Family Department | 15 |
| Children's Department | 17 |
| Personal Notes | 23 |



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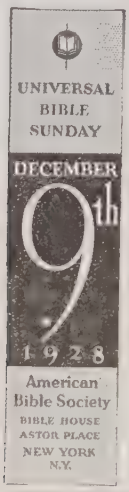
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## Thoughts For the Thoughtful

It is impossible to be in tune with Christ and out of harmony with His Church.

Love in the heart takes the rasping tone from the voice.

"Sin is really the only thing to fear in life; and Christ saves us from sin."

"Because you have occasional spells of despondency do not despair. The sun has a sinking spell every night, but it rises again all right the next morning."

"A little child on a summer morning stood in a great Cathedral Church. The sunlight streamed through the beautiful stained glass windows and the figures in them of the servants of God were bright with brilliant color. A little later the question was asked, 'What is a saint?' and the child replied, 'A saint is a person who lets the light shine through'."

When John G. Paton read to an old heathen chief in the New Hebrides some life-giving passages from the first Bible printed in the native language, he shouted with great joy: "Give me that book! It tells me about myself and about the way I want to go. Give me the book! Oh, give it to me!"

"This life would be impossible without the possibility of another life."

"Who would like to have this epitaph graven on his tombstone: 'He made a great deal of money'?"

We cannot exaggerate Jesus Christ.

Thou shalt not fear these waters,
Though disappointment, disbelief, ill-health,
Hatred, or jealousy, or fear of pain
For some dear loved one closed thine eyes with dread.
Thou shalt not fear these waters; There will come
One precious moment troubling them with life
And dowering them with beauty in the dawn
That thou may'st bathe and heal thy sores and wounds.

Sing a song of thankfulness!
Rest and peace are thine to bless.
God has given you His own;
All you are is His alone.
Oh! forget not, busy one,
Toiling on from sun to sun,
Rest and heaven shall end your way.
Now on this Thanksgiving Day
Let your whole of love arise
In adoration to the skies.

—B. F. M. Sours.

In life troubles will come, which seem as if they would never pass away. The night and the storm look as if they would last forever, but the calm and the morning cannot be stayed; the storm in its very nature is transient. The effort of nature, as that of the human heart, ever is to return to its repose, for God is Peace.—George MacDonald.

Error is none the better for being common, nor truth the worse for having lain neglected.—John Locke.


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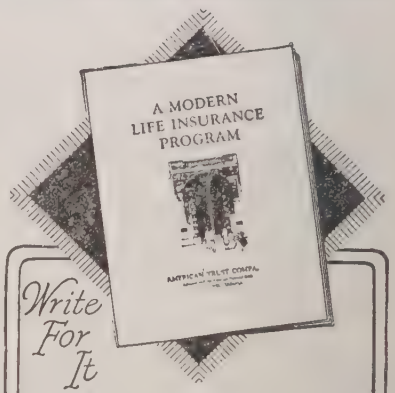
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# SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 93. RICHMOND, VA., NOVEMBER 24, 1928. No. 47.


## THANKSGIVING

Holidays, fast days and feast days are intended to make us think apart from and beyond our usual routines. As we are entrusted with mind and will power, it is for each of us to decide for ourselves whether he shall use or waste such days. Thanksgiving Day comes next week—the day set apart by law and custom for public acknowledgment of our dependence, as a people and nation, on the Divine power and mercy and for humble praise and thanks for blessings bestowed upon us. The conception of a hundred and twenty million people, the strongest, richest, most virile, the world ever has seen, occupying a great continent and with far-flung possessions, uniting to worship the Invisible, known only in their hearts and souls, is majestically, magnificently, beautiful. Unhappily, the purpose for which the observance was originated and established is too much forgotten. The splendid conception is by our actual conduct too often degraded. Probably it is sadly true that with many families and individuals there is less real thanksgiving and worship on Thanksgiving Day than on any other day of the year—except, perhaps, on Christmas, the supreme day of all for gratitude and adoration. Instead of enlarging and widening our views and horizons to the nobilities and splendours to which history and the time invite us, we narrow and compress to petty and sometimes squalid and ignoble things—sports, household preparations, amusements, little pomps and vanities and displays.

Habits bind us, conditions change, the ways of our neighbors and neighborhoods govern us. We cannot hope nor expect to have Thanksgiving Days now like those of a century, or a century and a half ago, when people consciously lived in constant jeopardy, in presence of necessities ever pressing, were led to feel the need of Divine protection, to beg for it and be grateful for it. In prosperity and with continuing progress and apparent safety, we tend to become insolently self-confident, negligent in recognition of the Giver of all the good that comes to us and for which we hope. It is a very, very old story. Jeshurun, found in the howling wilderness, led as the young of an eagle to eat the increase of the fields, suck honey and oil from the rocks, waxed fat and lightly esteemed the Rock of his salvation. Some parts of that chapter of Deuteronomy read almost as if intended to be direct warning to us of the United States now. The Thanksgiving Days for which the Church service and some family reunions made all have vanished in most parts of the country. Yet all of us, wherever we may be and whatever the requirements of our surroundings and situation, can think and pray and offer our thanks—think and pray and be thankful not only for ourselves but as citizens of the mighty republic.

Tremendous facts and a wonderful story of preservation and guidance invoke our consideration. We have been brought safely through every peril that could beset a nation, most of them resulting from criminal blunders or blundering crimes of our own voters and political leaders. Feeble, scattered over howling wilderness, poor, hampered by incompetence, and inexperience, treachery and foolish divisions, we won wars against the earth's proudest force, through means unforeseen, given us without the contrivance of our statesmanship and regardless of the merits of our cause. We have survived years of internal clashings of interests and sentiments. One of the fiercest, bloodiest, most vindictive and inexcusable of civil wars brought us unity and tranquility. Enforced participation in the greatest of all wars enabled us to end it quickly, mercifully and justly and has given us first place among world powers, left us revelling in unexampled prosperity and opulence. In this recent general election the overwhelming victory of one party brought us from the brink of a precipice which few of us saw. Neglect and selfishness of congress in failing to obey the Constitution and reapportion the electoral college and the election methods in some States threatened us, if the result had been close, with a repetition of the conditions of 1876, when we stood through tremulous weeks at the verge of a new civil war worse than that ended eleven years before.

So we have been brought, as a people, through more than a hundred and fifty years. In that time, religion and Christianity, assailed by more intellectual strength, more insidious argument and treachery, fiercer rancor, than ever before, have gained steadily. In our country, by the census of 1926, 54,000,000 of the estimated population of 96,000,000 fourteen years and over are members of religious organizations. Deducting four million Jews, fifty of the ninety-two millions of us of reasoning ages are, at least nominally, Christians. Our membership of Christian churches is fourteen million more than the unprecedented vote in the election of this month.

Official statistics and studies of the old records and newspapers prove that crime and social offenses, in proportion to population, decrease steadily. Increased facilities for distributing news and journalistic avidity for "scandals in high life" parade before us daily horrors which formerly were unreported or suppressed.

National Thanksgiving Day is the appropriate time for recalling and recognizing our big national blessings. Each of us has reason to be grateful to the Almighty and All-Merciful God for daily blessings we surely have not earned or deserved. This coming day is consecrated for us as a nation to unite in humbling our hearts, sending up to the Supreme Ruler one great outpouring of gratitude, of confession of unworthiness, of supplication for continued guidance and help in leading mankind upward, for preservation and prosperity in years to come as have been granted us in the years gone. It is the day for us to pray devoutly that we may not, like Israel of old, grown fat and thick with abundance, forsake the God who has made and kept us, go to the worship of the strange gods of riches and ostentations, intellectual vanities, standards and courses forbidden by the Commandments and the teachings of the New Testament.

Deuteronomy and Kipling are separated far in time and

circumstance, but it will be good for us to couple them in our thoughts, even if but a little while, this coming Thanksgiving; how Jeshurun, "lightly esteemed the Rock of his salvation":

And—

"The shouting and the tumult dies;
The captains and the kings depart;
Still stands Thine ancient sacrifice,
A broken and a contrite heart—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget.

"If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
And lesser breeds, without the law—
Judge of the nations, spare us yet,
Lest we forget—lest we forget."

**Alfred B. Williams.**

# WHAT'S THE FUSS ABOUT?

## A. B. Williams

[To make room for the discussion below, which may have some general interest, publication of the chapter of Early Church Conventions prepared by Mr. Williams for today is postponed to next week.]

Through several weeks I have been trying to supply for the readers of The Southern Churchman a condensed history of the Triennial Conventions of the Protestant Episcopal Church in America. In course of this undertaking I referred, incidently, to the Loyalist, or Tory, leanings of many, or some, of the clergy of the Church of England in Virginia in the Revolutionary war. To my regret and consternation, this aroused energetic agitation in the Rev. G. MacLaren Brydon, Historiographer of the Virginia Diocese. Apparently in wrathful mood, he sent to The Southern Churchman a communication, which was published, disputing hotly the accuracy of my assertions. As my narrative progressed, Mr. Brydon sent another communication indicative of increasing asperity. Thereupon, I submitted to him a proposition intended to save space and time. It was that we try to dispose of the discussion by having him submit, in one article, briefly as possible, his argument and evidence on the subject, let me submit mine and so end it.

Responsive to this proposition, Mr. Brydon writes me, under date of November 12, a letter in which he says: "I hereby very promptly and emphatically accept your challenge to furnish the proof that the great body of Virginia clergy were loyal to the Revolution. I send it herewith, and as you have made this challenge publicly I demand that you carry out your promise," etc.

Now, I am an ageing citizen, intent on ambling about amiably and innocently on my own small affairs, retaining a whole skin and respectable character. Consequently, I am alarmed and startled by this resounding clash of arms, sudden sabre rattling, talk of challenges and demands, obtrusion in my quiet sunset time of the wrinkled front of grim visaged war; am frighted from my few feeble wits by direful proclamation of pugnacity, left wondering, in vague and dim bewilderment, what the row about.

Unquestionably many substantial, well-bred, well-born persons in this country were Loyalists—Tories—in the Revolutionary war. As late as 1760 an individual named George Washington wrote his uncle-in-law, Mr. Dandridge, in London, begging that London business men give all their influence to hold the American colonies to Great Britain. It seems to be established history that but for the fiery eloquence of Patrick Henry the Virginia convention might have held for the king. In the recent Triennial Convention of the Church, in Washington, an honored bishop, who said his ancestors fought in the Continental army, declared bluntly that, from his study of conditions in 1775-6, he doubted which side he would have taken. As a matter of cold fact, there is no more reason to hold in contempt or abhorrence all the Tories of 1775-6 than there is to pull down the statue of Henry because in 1763 he fought the claim of the Virginia parsons, twenty-five years later opposed acceptance of the Constitution and was overcome, by narrow majority, only by the power of Washington and the reasoning of John Marshall. The seventy-nine members of the Virginia convention who voted, against eighty-nine, for the rejection of the Constitution are not eternally disgraced. Many of us yet revere the memory of ancestors who fought for the Stuarts, although we now know that the Stuarts were vile scoundrels, and we may allow good intent to those who stood for King George, although we see in present-day light that the king and his ministers were dull, besotted fools. Men who voted thirty-two years ago for unlimited coinage of silver are yet at large and respected members of society. Instances might be multiplied indefinitely. So, what's the row about?

Mr. Brydon sends me a printed list announcing itself as telling the status of the Virginia Church of England clergy in 1774-5-6. It gives sixty-seven as "loyal to the American cause", nine as "Tory" and sixteen as "Political affiliation unknown." Of those who were on the American side thirteen were chaplains, four served in the army, twenty were members of county committees of safety, nine being chairmen of such committees.

The list is said to have been compiled by the Rev. Jos. B. Dunn in 1907, from "after-discovered evidence", part of it apparently in an almanac of 1787.

It is not important, but in Sabine's "Loyalists in the Revolution", I find the Rev. Thos. Johnson, Cornwall parish, Charlotte County, added by Mr. Brydon to Mr. Dunn's list of Virginia clergy loyal to the Americans, described as banished from Virginia because "with a great bowl of grog in his hands, he drank success to the British arms". Also, the Rev. John Wingate, St. Thomas' Church, Orange County, listed by Dr. Dunn as a patriot, and "member of the association for his county", recorded by Sabine as having all his books burned by his neighbors because of his pro-British proclivities. Personally, I confess to admiration for the Rev. Alexander McRae, Littleton, Cumberland County, Tory, who, according to Sabine, was "mobbed, whipped, threatened with death" but stuck to his parish and did as he could—a valiant, hard-headed, sturdy Scot.

It seems to my poor understanding that in considering the history of our Church in Virginia in the fifty years from about 1770 we are forced to one of two conclusions: either the clergymen, most of them British born, were incompetent or neglectful, or the laity was remarkably impervious to religious influence. Certainly there was a period of triumphant atheism and irreligion.

Bishop White, in his "Memoirs", written about 1816, when the facts were fresh in his memory, says of Virginia:

"Even in the old parts, members were leaving the Church to attend the administrations of preachers who had recently availed themselves of the very little regard entertained for the clergy to produce a popular desertion of the Church itself. It was becoming more and more unpopular, with some, because it was not considered as promoting piety and with others, because they thought the provision for it a useless burden on the community. After the fall of the establishment a considerable proportion of the (Virginia) clergy continued to enjoy the glebes without performing a single act of sacred duty, except that, perhaps, of marriage. They knew that their public ministrations would not have been attended."

The Rev. Dr. S. D. McConnell, rector of Holy Trinity Church, Brooklyn, in his "History of the Episcopal Church", published in 1897, says: "Even in faithful old Virginia Dissenters were two to one. The results of the fatal breach between clergy and people had already appeared there. Religious indifference prevailed everywhere; churches were falling into neglect and ruin; many of the clergy had withdrawn; still more could have done so to advantage; the few faithful men that remained lamented and despaired."

The Rev. Charles C. Tiffany, D. D., Archdeacon of New York, in his History of the Protestant Episcopal Church, says, of the Revolutionary war, and Virginia: "During the war the sufferings of the loyalist clergy were, of course, many and grievous. Whereas at the beginning of the war Virginia contained ninety-five parishes, one hundred and sixty-four churches and chapels and ninety-one clergymen, at its conclusion twenty-three parishes were entirely extinguished, and of those remaining thirty-four were without clerical ministration. Only twenty-eight of the clergy survived and of these not more than fifteen had been able to remain at their posts. The churches and chapels in almost every parish had fallen into ruin," etc.

But why go further? And, after all, what's the fuss about? Certainly it was not disgraceful for clergymen of the Church of England coming here from Great Britain to see fit to adhere to the Royal cause.

Dr. Lyon Tyler, mentioned by Mr. Brydon, in his letter to me, as being kind and accurate in his treatment of the early Virginia clergy, recites several incidents in his History

of Virginia. One is that two clergymen, professors at William and Mary, got drunk and led the college boys in a fight with the town boys and were dismissed. This was in 1760. The same year, Mr. Tyler tells us, the clergyman acting as commissary, or manager, for the college was indicted by the grand jury for drunkenness and defended by Governor Fauquier, who said the poor man should be excused for drinking to excess, because he was driven to desperation by persons of his own cloth.

# "NOBODY'S DOG"---THE REPUDIATION OF RESPONSIBILITY

## By Arnold N. Hoath

THERE had been an incident and ac rowd had gathered about something lying on the road. It was the blood-stained body of a common mongrel dog, fatally injured by a passing motor car. Few had any interest apart from curiosity in the little creature whose life-strength was ebbing away with every heart-beat. Few had any compassion for the little suffering body, distorted, broken. "Whose dog is it?" The questioning murmur ran around the crowd. And from the rear came a gruff voice of some unthinking man, "'Taint nobody's dog".

"Nobody's dog"—it was the cry of the repudiation of responsibility. Nobody need fix the responsibility for the accident, nobody need care for the wounds of the suffering animal, nobody need see that the misshapen bones, when life had sped, should be decently interred—it was nobody's dog and it mattered not what happened to it.

As the repudiation of responsibility is the twin brother of thoughtlessness, it is one of the most treacherous and dangerous companions that life can give us. "Father, give me the portion that falleth to me," for the young man desires to leave his father's house, to admit of no further responsibility within it—to repudiate all obligations to his aging father and mother. "There be many servants nowadays that break away every man from his master." Although David had protected Nabal's flocks and herds from plundering marauders and raiders, yet Nabal repudiated all responsibility for sharing in the maintenance of David's men. The rejection of responsibility is the rejection of manhood or womanhood, and the repudiation of responsibility is the repudiation of character, as Coleridge, the most piteous figure in English literature, wrecked through his love of ease and his refusal to acknowledge responsibility, bears witness. And the tragedy of the professional tramp and hobo is that he is content with irresponsibility.

But of those who at heart are restless tramps with no loyalty to the civilization that the past has given to them, and acknowledging no responsibility to uphold or to improve that civilization or in any way to contribute to it, there are few who dare carry out their recklessness and carelessness to a logical conclusion. Among thoughtful men and women there are only a few who will repudiate their responsibility to their nation when that nation is in distress and needs their assistance; only a few who will deny their duty to share in the selection of a sound government and to labor for the passing and observance of just laws.

Yet within Church circles there are always many who repudiate all responsibility, and within any community there are numbers of Church tramps and spiritual hoboes. But when our young people rightly understand the Church and her challenge, they will realize that the Church offers just the inspiration for chivalrous service that has always appealed to them.

Jesus was a young man. The disciples whom He gathered about Him were largely men of an age similar to His own. His little group of idealists possessed the ardour, the eagerness, the originality of youth. And to these young men of His own day, Jesus entrusted the organizing of His Church. To youth, as to all ages, Jesus gives the opportunity to accept responsibility in the greatest adventure upon which any one has ever entered—the adventure of letting the life of God flow through His life and the adventure of finding happiness in chivalrous service. For young people or for any one to refuse to accept this responsibility that Jesus offers them, and to draw back from entering upon this adventure of the Christian life is for them to turn their back on life and to say "No" to the offer of the comradeship of the Immortal Christ.

When we refuse to accept the responsibility that is rightly ours we do not destroy the force of its obligations; all we do is to play the traitor and as far as we are concerned we leave the responsibility stranded. Closing our eyes when we look at it will not make the responsibility vanish. The responsibility remains whether we stoop to bear it or whether we pass it by unheedingly.

As part of our spiritual responsibility two obligations towards the Church rest upon each one of us. These two obligations are concerned with our worship of God. First, our worship of God by our contributions towards God's work as it is carried on in our own Church and among the missionary neids of the world; second, our worship of God by the energy and ability which we throw into the necessary work of the Church. Our responsibility to God is that we should contribute toward the work of the Church. (1) by our earnings, (2) by our own active participation in the furthering of some Church aim and purpose.

(1) It is not necessary to say more than a word about our responsibility in supporting the work of our Church through our gifts. It is God's work we are supporting and it is the worship of God in which we are taking part. To give to God is to worship Him, to pay not merely the tribute of our wealth, but the tribute of our love also. Our responsibility to worship God by our gifts we may fail to acknowledge, but the responsibility is ours, nevertheless, and we are cheating God—"God who gave us life and the vast universe for our home, the sky, the winds, and the clouds, the hills, the trees, and the grass under our feet"—we are cheating God, not man, when we make our offerings meagre.

But God's work is not limited to the work that our own local Church is carrying on. God's work is a world-wide work. The Kingdom of God is to extend over the earth. Therefore, every Christian must have the missionary's spirit of love for all mankind, and an ardent eagerness to spread the Gospel throughout all heathen countries. Some of us look at the vast opportunity confronting the Christian Church in the Mission Field with the same vision with which the small boy saw the baseball game when he looked at it through a knot hole in the fence. It is not a perfect vision. Lacking the vision that sees in a broad and honest sweep we sometimes fail to contribute regularly to the Church's missionary work, and by this we are repudiating our responsibility as Christians and are refusing to take up the obligations that are truly ours. Were we to understand our own religion there would not be a member of any Christian congregation who would not be contributing every week to the Missionary activities of his Church. People who are interested in the spread of Christian principles and in the inspiration that comes from loyalty to the spirit of Christ are not the kind to repudiate their responsibilities and he who fails to give his weekly offering to missions has simply failed to think the matter through.

(2) Every Christian has a responsibility also toward the active work of the Church. He has a responsibility to attend the corporate worship of God—and nothing but serious sickness can lessen that responsibility. "There is a little plant called reverence in my heart," said Dr. Holmes, "that I dearly love to have watered once a week." All our nobler feelings are strengthened by our Sunday worship. We have been torn by the struggles and temptations of the week and our ideals have become sadly battered, and so on Sunday we bow our head in the presence of God and we test our character by the life and ideals of Jesus our Lord. All our strange longings to be great in heart and mind are intensified by the inspiration of our fellowship with God. The hour of Sunday worship is a protest against the little meagre life, the selfish and short-sighted life. Therefore, we cannot afford to miss our Sunday worship. We can afford to miss an opportunity to earn some extra wages, we can afford to miss an automobile trip in the country, we can afford to miss the presentation of the world's famous moving picture, but we cannot afford to let our faith starve, or our ideals smother. Our responsibility to attend the weekly worship of God is not only an obligation to be loyal to God, it is also an obligation to be loyal to the very best of our own nature.

No one comes to church because he likes the clergyman and members of the congregation, nor does any one absent himself from the worship of God because he does not like the clergyman or some members of the congregation. A rector had occasion to differ from a member of his congregation on some matter of policy, and so emphatic had each been in the presentation of his opinion that the clergyman was afraid he had offended the parishioner. But the following Sunday the old lady was in her pew as usual. After the service the clergyman spoke to her as she was leaving. "Mrs. X, I am glad to see you here. I somehow thought you might not come." "My dear man," replied the lady, "my quarrel is with you and not with the Lord." The worship of God is the reason for our gather-

ing together on Sunday—and our personal opinions of other members of the congregation, or our affection or lack of affection for the officiating clergyman, is not a matter for consideration. Our responsibility is to God and to God alone.

Besides our responsibility for the upkeep of God's work and for the maintenance of the beauty and reverence of His worship, every Christian has a responsibility to some organization within the church. One person may elect to spend all her thought and energy in Church School work, another may become a faithful worker in one of the women's organizations; one may spend his time in promoting the welfare of the Men's Club or the Boy Scouts, and still another may take his place in the great work of the church choir. The responsibility for service in some church organization calls loudly and we cannot help but hear unless we muffle up our ears.

The repudiation of responsibility: "Nobody's Dog," said the rough, unthinking man. But a small boy pushed his way through the crowd and with a sob stooped to pat the dying mongrel. It was somebody's dog, after all! And it usually is. If we refuse to carry the responsibility that is ours, some work will be hindered, some heart will be heavy, and the progress of the Kingdom of God will be retarded.

# FAMILY PRAYERS

## Collated by the Late John L. Williams

**MORNING VI.**

O GOD, our Father, the Fountain of all wisdom and goodness, the Giver of life, of health, and of safety; our Creator, Preserver and continual Benefactor; we humbly thank Thee for Thy tender care during the past night. Thou hast been the dwelling place of our fathers from one generation to another: Thou hast sustained us in infancy and guided us in youth: Thou hast delivered us from many and great temptations and dangers: Thy loving kindness has been always about us. Thou hast been our Sun and Shield, and Thy mercies have been more than we can number or express. Consecrate, we beseech Thee, our bodies, souls, and spirits to Thyself and let our whole lives show forth Thy praise.

O Lord, Thou hast searched us and known us, all our most secret thoughts and desires are open to Thee. Look on us in tender mercy and pity. Forgive us all that we have thought or said or done amiss. Create and make in us new and contrite hearts. Let our eyes look to Thee and our hearts wait on Thee. Guard the earliest movements of our souls. Set a watch over our tongues and keep the doors of our lips. Grant that by Thy blessed Spirit we may think and desire and do only such things as shall please Thee, and may we be kept pure and blameless to the coming of our Lord. Save us from blindness and hardness of heart, from self-conceit, ignorance, and error, from idle words and vain conversation, from worldly desires and covetous practices. Let the fear of Thee keep us from every kind of evil, and the love of Thee move us to all good deeds and holy conversation. Let us seek Thy face in righteousness. By Thy presence, enlighten our darkness: refresh us and cheer us in our weariness: visit and comfort us in our desolation: and be Thou always our Light and Life and Peace. In our adversity let us look to Thee for help. In our prosperity let us give Thee all the praise.

Be with us in all the duties and business of this day. Make us to be just, sincere and faithful. Make us watchful, wise, prudent and discreet. Make us earnest, diligent, and untiring and fearless. Make us to be gentle, patient, pitiful and courteous. Let us do all things under Thine eye, and in the light of Eternity. Let us live and move and have our being consciously in Thee, that in all our works begun, continued and ended in Thee, we may glorify Thee, the ever-living, true, and faithful God.

Have pity on all who are in trouble, and comfort and relieve them.

Bless all who are laboring in behalf of Thy Kingdom, to relieve suffering, to repress crime, to diffuse the knowledge of Thy truth, and establish Thy Kingdom in the earth.

We ask all for Jesus Christ's sake.

Our Father, etc.

# What Happens at Calvary Church in the City of New York

**By A. S. R., a Member of the Staff.**

Each Sunday night in summer the cross over the door of Calvary is lighted an hour before the evening service begins. Young men carrying signs that read, "The Church Has Come to You." Will you come to the Church"? "Jesus Christ changes Lives" stand in the doorway ready to fall in line when the clergy and a robed volunteer choir march out to Madison Square. A trumpeter, playing familiar hymns and the clergy reckless of their voices, lead the singing.

Friendly police hold up traffic on Twenty-third Street, holiday-makers returning home, hang out of motors to see what it is all about. Everywhere at the sight of the great wooden cross, men uncover. Working women with little children clinging to their skirts, stand aside and let us pass. A drunk, swaying on unsteady legs, made the sign of the cross as he tried to keep up with the procession.

At Twenty-fourth Street, in an open place under the trees, a young Jew, converted three years ago, climbed up onto a glorified soap box and, flapping his arms, covered by the vestments of a lay reader, grinned at the crowd.

"Come up nearer, you fellows," he cried, "or you won't be able to hear us."

The shifting group closed in; about two hundred of them.

The service in the Square is for the men on the benches and the passers-by, but on this special Sunday I saw standing in the crowd the Bishop of Nebraska, the acting rector of a fashionable New York parish, several young bloods, and what a bum called "a couple o' gents in dog collars". There was also a woman of wealth who had come all the way from Tennessee. She had come to find out what kind of people we were, who so openly rejoiced in what God had done for us that we were willing to tell the world from a soap box. There were some pretty girls with their "boys".

During the singing of "Jesus Calls Us", two men shared a leaflet on which the words of the hymn were printed. One was an old fellow with broken shoes and no hat, the other a bronzed young giant. They sang so lustily, with such abandon, that I wondered when last they had sung that tune, so evidently familiar to them.

The testimonies came from as widely, diversified a group as the listeners. A man who had spent twenty-seven years in prison, told of how he had wandered into Calvary Mission, hoping for a warm place to rest. He found Christ there.

A Princeton man told of a sense of inferiority that had driven him to the verge of suicide, and how "Sam", for so the rector, the Rev. S. M. Shoemaker, Jr., is called by members of the fellowship, had helped him to find both joy and direction for his life. A stenographer told how she had been a petty thief, undiscovered all the twenty-five years of her life, and how out of her small earnings she was making restitution. Only through confession and restitution had she been able to reach the saving power of Christ. Mr. Shoemaker was the last speaker. A reporter for the New York Herald-Tribune quotes him in the news columns on August 20:

"We fix flats," he said, "or rather Christ fixes them. If any of you are flat tires running on your own rims, come with us and Christ and let us help you pray."

Then an old saint of God who years ago was Mr. Shoemaker's rector at home in Maryland, gave the benediction.

The crowd usually is very quiet, but this night a woman talked loudly with great scorn to a companion about "these religious speakers; they are all kookoo". Finally a policeman turned to her and said, "Madame, if you want to listen, listen. But if you don't, move on, for other people do".

The light was beginning to fade as the clergy and choir formed again to march back to the evening service. That night, among others, about fifty men from the square fell in, and singing with us marched through the city streets, then up the steps and through the wide-open doors of Calvary. As the volunteer choir fell in behind the regular choir, and filled the stalls in the chancel, the crowd slipped into the pews among the members of the regular congregation. Nobody was too badly dressed or too unfamiliar with the service to feel at home. The pages where the psalms, prayers and creed are to be found are always given out, and the hymns are familiar ones.

At nine o'clock on the church porch, the staff made friends with those who were strangers. An hour later I saw sitting

in widely separated pews, the rector talking to a boy, a lay member of the staff talking to an out-of-town clergyman, and a middle-aged woman in prayer with a girl on whose face the lines of defeat and despair were fading out.

There is nothing vague or theoretical preached at Calvary. Just the plain fact, that only in complete surrender to the will of God can the power of Christ to take away sin be found. This fact goes home to young and old, bum and fine lady alike. This is why Calvary goes out to those who do not come to her.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

### JUDGES.

**The Name** given to this short, sad history of Israel for three hundred years, is like the words "But God" in Eph. 2:5, which speak of the marvelous intervention of God's grace in man's behalf.

### Subject.

The theme of this book is the **failure** of Israel to possess the promised land, resulting in oppression by unsubdued enemies, and the **faithfulness** of God's grace in raising up deliverers to give Israel victory, whenever they confessed their sins and cried to Him.

**I. Chs. 1-2.** Israel's failure to fully possess their inheritance by not driving out their enemies who led them into the sin of idolatry.

**1. Ch. 1:1-26.** The presence and power of the Lord manifest in behalf of those who sought to possess their inheritance.

**2. Ch. 1:27-36.** Indifference and failure of many tribes of Israel to drive out their enemies.

**3. Ch. 2:1-10.** Rebuked by the Lord's messenger, the people of Israel wept and worshipped, but did not teach their children to know the Lord nor His works.

**4. Ch. 2:11 to 3:4.** Sold into the hands of their enemies because of idolatry, when delivered by God's grace, Israel heeded not the Lord, but went a whoring after other gods, therefore He left some of the nations to prove them.

**II. Chs. 3:5 to 16:31.** Seven periods of captivity and oppression of Israel by their enemies, and the seven Judges raised up to deliver them.

**1. Ch. 3:5-31.** Israel's intermarriage with Canaanites, and oppression by Mesopotamians, Moabites and Philistines, and deliverance by the hand of the Judges, Othniel, Ehud and Shamgar.

**2. Chs. 4-5.** Mighty oppression of Israel by the king of Canaan, and faith's great victory under the leadership of Deborah and Barak.

**3. Chs. 6-8.** Oppression of Israel by the Midianites, and the Lord's wonderful deliverance through Gideon, the man who judged his own house first.

**4. Chs. 9-10.** The frightful misrule and sure retribution of Gideon's son Abimelech.

**5. Chs. 11-12.** Deliverance of Israel from the oppression of the Ammonites by the hands of Jepthah.

**6. Chs. 13-16.** Oppression of Israel by the Philistines and miraculous deliverances through Samson.

**III. Chs. 17-21.** Israel's fearful depravity the result of "every man doing what was right in his own eyes".

**1. Chs. 17-18.** The idolatry of Micah and the Danites.

**2. Chs. 19-21.** The shameful treatment of a Levite resulting in the destruction of almost the whole tribe of Benjamin.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### STAR ATTRACTION OF RADIO PULPIT.

Mr. Editor:

From the Free Press it is noted that Dr. S. Parkes Cadman delivered an address at Sexton's River, Vermont, on October 31. Nothing is said of the nature of his address but I believe it a safe venture to state that it was along some semi-religious lines and I, therefore, take the liberty of intruding upon your time to present some comments upon this decorated preacher who has been chosen as the star attraction of the radio pulpit of this country.

Some one has said that knowledge is a stewardship. To this might be added a paragraph from this week's issue of The Watchman-Examiner, which says: "Controversy for the better establishment of the truth is not only a privilege but a duty." It may remain to be proved that I have the spiritual interests of the Baptist young people at heart when I take time to write this letter, but it will require no searching to learn that I can always be found on the side that stands for the truth of the Word of God and that no one has ever found me traveling with those who have to apologize for the Bible.

As Sexton's River, in days gone by, stood for the faith once delivered, I assume that one of its principles today is that its religious policy coincides with that of the Baptist denomination which, in this age of liberalism on one side and fundamentalism on the other, may be determined by the trustees of the institution or the personnel of the faculty. As one who is much interested in the spiritual values of Vermont as well as one who follows with considerable interest the general religious trend I do not hesitate to say that there is no more dangerous purveyor of religion before the American public today than Dr. Cadman. His popularity is attested by his being selected for the radio pulpit above referred to. His liberality is attested by the fact that the committee which selected him is composed of semi-Protestants, Catholics and Jews.

The Daily Counsel column which he runs in the Herald Tribune is, from the standpoint of one who believes in the Bible, about thirty per cent correct. As illustrating this today's Tribune carries one of his replies which tends to prove that the sayings of our Lord in three passages in Matthew's Gospel, are spurious. The inquirer is asking if Christ taught there was a hell. That Dr. Cadman does not believe in a place called "hell" is not only seen in this reply, but a recent issue of a Brooklyn paper in reporting the address which Dr. Cadman gave at the laying of the cornerstone of the Temple Methodist Church gives prominent mention that hell and damnation are myths. Later on in the same article it further stated, "following his statement that he did not believe in a real hell, he said he did believe in a heaven". Here is the characteristic attitude of the modern preacher christened by Bunyan as Mr. Facing Both Ways. An explanation of his opinion may be found in a reply which appeared in the Tribune of October 5, 1927, in which he says in reply to a question about authority for prayers for the dead. "The fate of those who have not accepted Christianity **before bodily death occurred** is not at human disposition, but in the keeping of the all-knowing and all-loving Father. I, for one, cannot conceive His love as defeated in its final purpose. The dead are not beyond the influence of the prayers

of the churches. God never yet struck down an upraised hand imploring help, whether in time or eternity." Here then may be found the teachings of that variegated doctrine of the Second Chance commonly known as Russellism. Dr. Cadman is the spokesman for an ever increasing group of preachers whose modesty is tested by their disposition of any Biblical truth which does not conform with their own ideas. In such cases they little realize that it is the infallible Word of God which is testing them or that it is the unbreakable anvil upon which they are shattering their puny blows of infidelity.

But Dr. Cadman's modesty is not only tested by his disagreement with our Lord, with all that is taught in the true meaning of Calvary, but his acceptance of the Old Testament's teaching is reduced to that of the rationalist of today. In one of his recent "counsels" he ventured some enlightening information concerning the age of Methuselah, saying that it was obvious that the method recorded in the Bible referred to lunar months, thus making the age of this patriarch seventy-five years instead of what the Bible records as nine hundred and sixty-nine years. The Moody Bible Institute, in commenting on this, sent a shaft winging to its mark when it commented on this policy of computing the ages of the patriarchs and showed that Abraham was only seven years of age when he begat Isaac, if Dr. Cadman's reply is trustworthy. This learned divine is entitled to some praise for having solved the problem of the phenomenal increase of the children of Israel in Egypt to the satisfaction of the rationalist.

Dr. Cadman's modesty again manifests itself in taking issue with the Apostle Paul. In the Tribune for October 19, 1928, an inquiry is made concerning man's downfall. Here is the reply: "What do you mean by 'man's downfall'? If the phrase is intended to indicate a catastrophe reducing him at a stroke from moral perfection to degradation, it is misleading." Here is the logical answer of the evolutionist, but the Old Book, upon which I base my hopes for eternity, says that God created man in His image and through sin he fell from that lofty stage. Paul further affirms, Rom. 5:12, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."

Lest I shall be charged with being biased in my opinion of this noted divine, may I direct your attention to a recent book entitled, "Pastors, Politicians, Pacifists", which deals with the Federal Council of Churches, which heads up in Dr. Cadman. On page 34 I read the following: "In the language of a clergyman, Dr. Cadman outlines a platform for a clerical political party. Evidently he thinks that this country is ready for the creation of a new third party by himself and the group that controls the Federal Council. Nothing in the realm of secular affairs and politics is excluded in his program. Under his plan the Federal Council would not only take charge of the nation's foreign relations and write treaties, but the administrative council of his organization would prepare tax, tariff, river and harbor, good roads and public building bills. Eventually they would plunge into state politics and ward politics." In contrast with the doctrine of the separation of Church and State as our constitutional privilege, hear this utterance by this renowned seer: "There is a new consciousness abroad that Protestantism has too easily surrendered to the State in the decision as to great questions which, while in one sense political, are at bottom moral", thus advocating for Protestantism what it has condemned in Catholicism.

The Lutheran Church of America says, amongst a number of significant things about the Federal Council: "The Federal Council shows strong tendencies, if not clear purpose, to foster and promote certain things which involve unfaithfulness and compromise in full testimony to the truth. These two things we name: (1) Unionism, and (2) the Community Church." Most significant is this statement of a Methodist pastor: "While they claim to represent the churches, let me say positively that they do not speak for all the churches nor for all the preachers. My judgment is that **many of their utterances border upon sedition.**" Another pastor says: "There are plenty of red-blooded Americans among the membership of the churches who are being grossly misrepresented by this organization." The force of this charge is understood when it is noted that the Federal Council, in their numerous hearings before Congressional Committees, have never supported one measure of preparedness for the army, navy or reserves aside from chaplains. In the light of the foregoing, which is only a fraction of what can be produced, it is inconceivable to me, if patriotism and Christianity are considered, how Dr. Cadman could be selected to address a Christian school.

**E. N. Sanctuary.**

November 3, 1928.

## BETHANY HOME.

Mr. Editor:

Our needs are again pressing and the winter is approaching. Some of our friends helped us through the summer and the farm is becoming more of a support.

Please remember us in the Thanksgiving and Christmas seasons. Our chief need is money for current expenses.

The home is for unfortunate children of both sexes and is non-sectarian. The children are comfortable and happy and go to public school at Bon Air. There is no waste for any sort of luxuries.

Faithfully,

**Thomas Semmes,**
Vice-President.

Address: The Rev. Thomas Semmes,
South Richmond, Va.

## COLONIAL CLERGY.

Mr. Editor:

* * * * * * *

Mr. Alfred Williams in his article "Earliest of Church Assemblages in America", in your issue of November 3, presents a picture of the Established Church in Virginia at the time of the Revolution which actual records prove to be seriously incorrect. May I call attention to some of his statements?

Speaking (perhaps) of America as a whole in his first paragraph Mr. Williams says "A large proportion of the clergy and lay membership held to the side of the Crown", "perhaps the majority of the clergy returned to England". "A number of those who joined with the Americans found themselves without congregations."

It has been estimated that there were about three hundred parishes of the Church of England in the Thirteen Colonies, about one hundred of these were in the Colonies north of Maryland, the rest were in the five Colonies—Maryland, Virginia, North and South Carolina and Georgia. About ninety-five were in Virginia. I am not sufficiently familiar with the Church life of the Northern Colonies to be able to express an opinion, but the above statements are absolutely incorrect as regards the clergy and laymen in Virginia.

In the next paragraph Mr. Williams says "The Church there (i. e. in Maryland) was in better condition toward the close of the war (Revolution) than it was in Virginia where the losses by defection to the Royal Cause had been very heavy and many church buildings were destroyed or dismantled". We have in our Diocesan Library the names of all the clergy in Virginia at that time as published in the Virginia Alamanac of 1774. There were something over ninety in 1776. We have the dates based on original records as to the attitude of seventy-four of these ministers towards the Revolution. There were just exactly nine Tories in the lot; sixty-five were loyal to the American Cause. Of the remaining eighteen or twenty of whom we have as yet no record, my conviction is that most, if not all, of them were loyal to the American Cause. There would almost certainly have been some record made of any who were actively sympathetic with the Royal Cause. Of the nine Tories several returned to England, one was sentenced to five years in prison for giving aid and comfort to the enemy and the remainder stayed in their parishes. These facts simply explode the statement of "heavy losses by defection to the Royal Cause".

Again, in a later paragraph Mr. Williams writes: "In Virginia, where in 1776 there were ninety-five parishes, one hundred and sixty-four churches and chapels, and ninety-one ordained clergymen, in 1782, the end of the Revolutionary war, found twenty-three parishes extinguished, thirty-four without rectors, but twenty-eight clergymen surviving." The acual facts are as follows:

No parishes were extinguished in 1782. The State Legislature established at least two new parishes during the Revolution: Fluvanna in 1777 and St. Asaph's in Caroline County in 1779. The vestries had civil duties as well as ecclesiastical and they performed these duties until the State, about 1784, transferred these civil duties to new officers called overseers of the poor. I have no idea that any vestry was extinguished as long as it had civil duties to perform.

Instead of there being only twenty-eight clergymen surviving, when the Convention of 1785 was held, there were thirty-six clergymen present, sixty-three parishes were represented by lay delegates and seven more were represented by their ministers alone—a total of seventy parishes represented out of the ninety-eight in existence. The Virginia Almanac of 1787 publishes a list of ninety-eight parishes in Virginia and gives the names of the ministers still in the parishes. There were fifty clergymen reported as rectors of churches in that list, and I know from other records of at least four more who were still in active pastoral

work, a total of fifty-four. When it is remembered that the taxes for the support of the clergy were remitted after 1776 and no salary could be assured any minister after January 1, 1777; that no new ministers could be ordained for America after 1776; that inevitably in ten years to 1786 a number of clergy died; the fact that there were fifty-four clergymen still at work in their parishes in 1787 with no assured salary, but earning their living as best they could, is exceedingly strong testimony to their loyalty and devotion to their Church. All honor to them.

Every statement I have made can be proven from records in our Diocesan Library. And these records are available to any one who desires to use them.

**G. MacLaren Brydon,**
Historiographer, Diocese of Virginia.
Richmond, November 3, 1928.

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Richmond, Va., November 12, 1928.

Mr. Alfred B. Williams.

My Dear Mr. Williams: I have received this morning a carbon copy of the note you say you intend to print above your next article in The Southern Churchman. I hereby very promptly and emphatically accept your challenge to furnish the proof that the great body of Virginia clergy were loyal to the Revolution. I send it herewith, and as you have made this challenge publicly I demand that you carry out your promise and have this published in The Southern Churchman. My statements as to the numbers of clergy resident in parishes in 1787 were based on a report published in the Virginia Almanac for that year, a copy of which is in the Congressional Library.

This list of the attitude of the clergy toward the Revolution was compiled about 1907 by the Rev. Joseph B. Dunn, some time Historiographer of the Diocese of Southwestern Virginia, and was compiled from original sources many of which are in the Congressional Library. You will note that I have added to it two or three names of men concerning whom authentic information has come to light since 1907.

I acknowledge with becoming meekness the fact of enthusiastic loyalty to our Church and to the State of Virginia. I think you will find that my statements as Historiographer are based upon information, and not enthusiasm.

I note the historians you mention, Bishop White who died in 1835, Drs. Tiffany and McConnell and Mr. Lodge, and Dr. Lyon G. Tyler. With the exception of Dr. Tyler, who has been a lifelong student of Virginia history, the others were men from outside the state who necessarily had to take the information about the Church in Virginia from sources available to them, and not from direct information. It was in the sources available to them that the misstatements occurred of any general defection of the clergy in Virginia to the Royalist Cause, and they of course, could not be blamed for using the best information that they had. Certainly I think that this list I send you proves that any statement as to the general disloyalty to the American Cause of the Virginia clergy when first made must have been made through ignorance or an intentional desire to hurt the reputation of the Established Church.

You will find, I am sure, as I have, that Dr. Tyler's treatment of the Virginia Church and the clergy is sympathetic, and he protests against the general impression that has been given of the character of the Virginia clergy.

You will note, however, that all these men whom you mention except Dr. Tyler wrote their histories before the year 1900. The evidence upon which I have based by statements has come to light in very large measure since that year, and consequently was not available to these historians.

In view of this fact I think that any quotations you make from these historians as to the loyalty of the Revolutionary Virginia clergy will be discounted by the fact that the evidence showing their loyalty was not known in their day.

Instead of confining your studies mainly to the historians who wrote from one to three generations ago, may I suggest that you read also Colonial Churches in Virginia, published by The Southern Churchman in 1907 and 1908 and The Colonial Church in Virginia, by the Rev. E. L. Goodwin, D. D., published in 1927. These two writers have the advantage of using information that has been discovered since the former histories were written.

Very sincerely yours,

**G. MacLaren Brydon,**
Historiographer of the Diocese of Virginia.

# Thanksgiving Day Proclamation

"By the President of the United States.

"A Proclamation.

"The season again approaches when it has been the custom for generations to set apart a day of Thanksgiving for the blessings which the Giver of all good and perfect gifts has bestowed upon us during the year. It is most becoming that we should do this for the goodness and mercy of God which has followed us through the year, deserve our grateful recognition and acknowledgment.

"Through His Divine favor peace and tranquility have reigned throughout the land. He has protected our country as a whole against pestilence and disaster and has directed us in the way of national prosperity.

"Our fields have been abundantly productive; our industries have flourished; our commerce has increased; wages have been lucrative and contentment has followed the undisturbed pursuit of honest toil.

"We have prospered in material things, so have we also grown and expanded in things spiritual. Through divine inspiration we have enlarged our charities and our missions; we have been imbued with high ideals which have operated for the benefit of the world and the promotion of the brotherhood of man through peace and good will.

"Wherefore, I, Calvin Coolidge, President of the United States, do hereby set apart Thursday, the twenty-ninth day of November next, as a day of general thanksgiving and prayer and I recommend that on that day the people shall cease from their daily work and in their homes and in their accustomed places of worship devoutly give thanks to the Almighty for the many and great blessings they have received and seek His guidance that they may deserve a continuance of His favor.

"In witness whereof I have hereunto set my hand and caused to be affixed the great seal of the United States.

"Done at the City of Washington this twenty-third day of October in the year of our Lord, one thousand nine hundred and twenty-eight and of the independence of the United States the one hundred and fifty-third.

**"Calvin Coolidge.**

"By the President.
"Frank B. Kellogg, Secretary of State."

# Book Reviews

AN ITALIAN HOLIDAY: Paul Wilstach. The Bobbs-Merrill Company, Indianapolis, Indiana. Price, $4.00.

Scores of books have been written about Italy, but never before one like "An Italian Holiday", by Paul Wilstach.

Mr. Wilstach has already shown himself a human and delightful historian in his Potomac Landings, Jefferson and Monticello, Mount Vernon and Patriots Off Their Pedestals, and a sprightly traveller in his Islands of the Mediterranean and Along the Pyrenees.

Nothing can be said to be really unknown about Italy, else An Italian Holiday might well have been called Unknown Italy. It takes the reader all over the fascinating peninsula from the Calabrian toe, where Italy was once Greece, the length of the geographical boot to the mysterious new Italy beyond the Adriatic.

There is no lingering in stuffy old churches and art-galleries. That has all been done before. It is life and people that interest this spontaneous writer, the odd and unusual and amusing. He has found novelties everywhere, traditions, anecdotes, diverting characters, and odd customs.

He gives us Naples and its Bay and Vesuvius; he gives Venice and its canals and gondolas. But he gives Naples in terms of a hunt he made to find the haunts of the great tenor, Caruso; the house where he was born in the street of "Saint Johnny of the Eight Corns", where he studied and sang before he became famous, and the extraordinary first-night at the San Carlo which caused him at the beginning of his career to swear that he would never again sing for his beloved Naples, which he never did.

Wilstach hunted Venice over for something the guidebooks had not mentioned. He found it, a universal experience, but different in Venice from anywhere else in the whole world; a Venetian funeral, where the hearses are gondolas, which for the rich are superb barges, sixty feet

long, decked in black velvet and silver bullion, with a bow-sprit of the Angel of the Resurrection and at the stern a huge silver statue of Father time, scythe and all; a lofty catafalque in the center, and many gondoliers at the sweeps.

As one such cortege moved down the canal, a poor but philosophic woman, through a reticent smile, gave the author this bit of local wisdom: "We may be too poor to afford a gondola while we live, but there is not one of us but eventually has his gondola ride, at least once."

The chapter on The Golden Powder of Parma gives a delectable account of how the Italians make Parmesan Cheese, and that called The Town of a Hundred Horizons turns out to be Asolo where Robert Browning first wrote poetry and the great actress, Eleanor Duse, at last found peace.

There is a whole chapter devoted to Taranto, where the tarantella comes from. But what most amused this life-loving writer there was the irresistible humors of a provincial operatic performance; and one is left laughing, but wondering whether the gyrations of the musical director, the whisperings of the prompter, the artists or the audience, were the more diverting.

In a remote valley, near the Adriatic, he found miles and miles of trulli, the most unusual houses imaginable. They are the conical houses of Puglie, houses built throughout of stone, but without a scrap of mortar, and every roof a high cone, and a high cone for every room in each house, so that there one can, from the outside, by counting the cones on a single house, tell exactly how many rooms it contains!

"Seen alone each trullo, with its squat side-walls and its roof one or several cones, presents a sufficiently curious appearance, as if it were a cairn, a prehistoric tomb, or a fabulously gigantic bee-hive. Here, however, one does not find the isolated specimen. They are everywhere about, as far as the eye can see. In the little commune of Martina Franca there are nearly two thousand trulli.

"Seen in the bewildering multitude of this strange landscape, a cone or a group of cones every few hundred feet in all directions, for miles and miles, the effect is without parallel. It suggests not only a world of queer tombs or giant bee-hives, but a world of petrified haystacks or a vast camp of ancient Roman tents, abandoned and turned to stone. The effect is elfin and unreal, and indescribably fascinating, some fantasy of an illustrator of a fairy story come to life."

Nothing could be more alive or alluring than his description of a market day at Rimini, the city of Paolo and Francesca; his visit to San Marino, the smallest republic in the world and its capital 2,500 feet above the sea, where the proud native assured the writer: "Other countries may be larger than mine, but no other is so near heaven"; the rugged country where Mussolini was a boy, with many anecdotes of those obscure days; a festival in the Alban Hills near Rome, where a whole hill-side street was painted in four hours, and the colors used were the petals of fresh flowers, and called by the pious natives, The Pathway of Our Lord; a holiday among the medieval hill towns of Tuscany and Umbria, and a sortie out of Milan to the life-long home of the great operatic composer, Verdi, with anecdotes of how and where he wrote Rigoletta, Il Trovatore, Aida, La Traviata, Othello and all his matchless masterpieces.

Such are but samples of a holiday which makes the reader feel that he has been traveling with a wise, experienced and yet light-hearted companion, who knows those secrets of Italy which tourists would prefer to know, if only they knew where and how to find them.

Such a book as An Italian Holiday shows the new way to make travel interesting, for its humanism and reality give one the color and charm, the personality and humor, as well as the art and history of one of the most alluring countries in the world.

**L. A. Fayet.**

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart"—Ps. 119:11.)

This week the following verse was submitted by the Rev. Frank Nuttall Cockcroft, of Holy Innocents' Mission, Lahaina, Hawaii:

> "Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last" (Psalm 37:38, Prayer Book Version).

Who will send one from the far-away places, as well as very near us?

# FOURTH ANNUAL CATHOLIC CONFERENCE

**Gerald V. Barry.**

The Fourth Annual Catholic Congress of the Episcopal Church was held at the Pennsylvania Hotel in New York City, November 13-15. Approximately 2,000 clergy and laity attended from all parts of the country.

The general subject of the Congress was "The Catholic Life". The object, as expressed by the Chairman of the Congress Committee, the Rev. Shirley C. Hughson, O. H. C., was to increase in every member of the Church a love for Jesus Christ and a desire to serve Him more fully.

The Rt. Rev. William T. Manning, Bishop of New York, opened the gathering with a brief address of welcome, in which he stressed the necessity of recognizing the presence in the world of a great longing for a deeper and more personal expression of religion. This, he said, could never be satisfied by either preaching, organization or controversy—the individual consecration that the Catholic Church throughout the ages has sought for her children will alone suffice. Later, at the Dinner, Bishop Manning pointed to evidences of a growing harmony within the Church. "The old voices of partisan prejudices and controversial bitterness are still heard sometimes, but have little following. The Protestant-minded and the Catholic-minded can live and work together in Christian unity and love. The ideal of a great freedom for different views and practices within the Church—not as a compromise, but deliberately and on principle—is beginning to be recognized."

Throughout the whole Congress, true catholicity was urged again and again. In the opening paper, on the Creed, read by the Rev. Frank S. Gavin, Professor of Ecclesiastical History at the General Theological Seminary, and one of the Church's great scholars, he said: "How necessary it is for the Catholic (with a capital C), to recognize the need of being catholic (with a small c). Partisanship is impossible—he cannot be narrow or bigoted, nor deadened in understanding, nor slow in sympathy, nor reluctant in admiration, nor sluggish in interest." The words, "I believe" pre-eminently specify an affirmative belief; we are called upon, not so much to deny what others may believe as to engage upon our own positive adventure for God. In that undertaking convictions are necessary but prejudices are a heavy hindrance.

In the paper following Dr. Gavin's, the Rev. Richard H. Gushee, California, showed the need of a fitting ceremonial for the Church's chief act of worship, the Holy Eucharist. Though such a paper necessarily contained "dangerous material", it was presented in such a manner as to prevent any possible arousing of party bitterness.

The second day of the Congress was begun by a Corporate Communion in various churches throughout the city, and special Celebrations of the Holy Eucharist later at four of New York's leading churches, St. Paul's Chapel (Trinity Parish), St. Mary the Virgin, St. Ignatius, and Transfiguration ("Little Church Around the Corner"). At these the following Bishops pontificated: the Rt. Rev. Paul Matthews, New Jersey; the Rt. Rev. John C. White, Springfield; the Rt. Rev. Robert E. Campbell, Liberia; and the Rt. Rev. William T. Manning, New York. The offering made at these services was divided between the Order of the Holy Cross, for work in Liberia, and the Community of St. Ann, for work in the Virgin Islands.

The afternoon session was opened by a paper on Prayer, by the Rev. George P. Christian, Orange, N. J. He pointed out that prayer was not a method of getting God to do things, but of changing lives to conform to His will. In addition to being a mental attitude—directed thought—it is a spiritual science, and like all sciences, calls for work far more than for sentiment.

The Rev. Frederick W. Fitts next spoke on Communion. It is, he said, "a communication of the actual Life of Jesus Christ by the Holy Spirit". Speaking of the Real Presence, he said that it was not carnal, but spiritual, and urged that little time be spent on the "how" of this Mystery, but much on the "what" and the "why". Proper preparation and thanksgiving were both shown to be necessary if one is to derive full spiritual benefit from the Sacrament.

At the Congress dinner, on Wednesday night, the speakers were Bishop Manning, Dr. Ralph Adams Cram, and the Hon. Robert L. Luce, former Justice of the Supreme Court. Judge Luce traced the damage done to the Episcopal Church by Puritanism and Calvinism, and urged a restoration to the fullest possible extent of the Divine Aids which have been the Church's heritage

for nearly two thousand years. Dr. Cram, a world authority on Church Architecture, spoke of the development of that art in this country during the past fifty years. It was his judgment that, though fifty years ago the lowest level known in the history of man had been reached, today American structural beauty surpasses anything that has been produced in the world for the past three hundred years.

"The Catholic and His Neighbor", was the title of the first paper Thursday, by the Rev. Frederick O. Musser, Easton, Pa. The important distinction between holiness (a relationship toward God), and righteousness (a relationship toward man), was made. A Catholic was defined as "a human soul in whom Christ lives". This emphasized a remark made earlier by the Rt. Rev. Sheldon M. Griswold, Bishop Coadjutor of Chicago, Chairman of the Congress, to the effect that if the members of the gathering before him were Catholics, so were all the members of the Episcopal Church. The business of such, Fr. Musser continued, was to witness for Christ in such a manner that the romance, the poetry and the joy of their life will so appeal to others that they will want to draw near the Fire (Christ) from whence it came, and themselves be warmed.

In the next paper, the Rev. James M. Niblo, Norristown, Pa., the two predominant notes of the Congress were sounded forcefully and clearly. If, said the writer, depending less on ourselves and more on God, we maintain a lively missionary spirit and a true charity toward our fellows within as well as without the Church, we will bring to pass on earth the "Splendor of God"—a united Christendom.

At noon on Thursday about eight hundred made a Pilgrimage to the Cathedral of St. John the Divine. This was conducted by the Bishop of New York, and was of a devotional as well as of an informational nature.

The afternoon papers were by the Rev. Granville M. Williams, SSJE, and the Chairman of the Congress, Bishop Griswold. The first dealt with penitence, and pointed out the great blessing that awaits those who make proper use of the Sacrament of Penance, and the responsibility for its continued use. In dealing with the Interior Life, Bishop Griswold advocated having a few simple and elastic rules for one's spiritual conduct, but laid stress on the necessity of being meticulous in their observance. Six considerations should be made in drawing up that very necessary thing, a Rule of Life: Penitence and Fasting, Eucharistic Worship and Intercession, Sacramental Communion and Meditation.

The evening session was opened by a paper on the Priesthood, by the Rev. Robert J. Murphy. In it comment was made on the present situation regarding candidates for Holy Orders, and valuable suggestions were made regarding the sacred ministry. The last speaker of the Congress was the Rev. William B. Stoskopf, Chicago, who urged the loyal support and emulation of the men and women who constitute the Religious Orders of our Church. Against the ideals of a luxury-seeking, extravagant and avaricious civilization, they hold the ideal of poverty. Against a lowered sex-morality, they advance chastity of body, mind and soul. Against a disregard for authority never before paralleled in this nation, they observe a simple obedience.

To say that the papers read were received with enthusiasm is to put it mildly—especially those portions advocating Christian Charity and Catholic sanity. Some idea may be had of the immediate effect of the Congress upon those who attended by the fact that when the Chairman pronounced the final Benediction, and dismissed the session, no one seemed to care to leave, but like Oliver Twist, wanted to stay for "more".

# THE SECULAR PRESS

### Election Results.

In the Presidential election held on November 6, 1928, Herbert Hoover, Republican candidate, received over 6,000,000 more popular votes than did his Democratic opponent, Alfred E. Smith. For those of our readers who may not have seen the results in the secular press we are here printing the approximate (but not the final) popular plurality votes of the candidates in the various states:

| | Hoover. | Smith. |
|---|---|---|
| Alabama | | 15,000 |
| Arizona | 25,000 | |
| Arkansas | | 21,000 |
| California | 340,000 | |
| Colorado | 71,000 | |
| Connecticut | 43,000 | |
| Delaware | 15,000 | |
| Florida | 16,000 | |
| Georgia | | 74,000 |
| Idaho | 16,000 | |
| Illinois | 335,000 | |
| Indiana | 151,000 | |
| Iowa | 271,000 | |
| Kansas | 189,000 | |
| Kentucky | 162,000 | |
| Louisiana | | 71,000 |
| Maine | 97,000 | |
| Maryland | 63,000 | |
| Massachusetts | | 5,000 |
| Michigan | 323,000 | |
| Minnesota | 35,000 | |
| Mississippi | | 66,000 |
| Missouri | 97,000 | |
| Montana | 11,000 | |
| Nebraska | 78,000 | |
| Nevada | 4,000 | |
| New Hampshire | 35,000 | |
| New Jersey | 255,000 | |
| New Mexico | 7,000 | |
| New York | 97,500 | |
| North Carolina | 50,000 | |
| North Dakota | 21,000 | |
| Ohio | 579,000 | |
| Oklahoma | 133,000 | |
| Oregon | 42,000 | |
| Pennsylvania | 728,000 | |
| Rhode Island | | 1,493 |
| South Carolina | | 48,000 |
| South Dakota | 37,000 | |
| Tennessee | 24,000 | |
| Texas | 9,000 | |
| Utah | 5,000 | |
| Vermont | 45,000 | |
| Virginia | 24,547 | |
| Washington | 124,000 | |
| West Virginia | 63,000 | |
| Wisconsin | 96,000 | |
| Wyoming | 8,000 | |

# Church Intelligence

### Day of the Golden Rule.

International Golden Rule Sunday, is December 2. It gives opportunity for an expression of practical religion, which James in his epistle defined as including remembering the fatherless in their affliction.

On this day we are urged to partake of a simple meal, such as the orphans in the Near East are grateful to have on each of the three hundred and sixty-five days of the year. Having in some measure entered into fellowship with their sufferings, we are asked to make an offering for their welfare, such as we would wish to have made for our children or loved ones if conditions were reversed.

### Presiding Bishop Asks Prayers for National Council.

**December 11-12, 1928.**

The regular meeting of the National Council will be held in New York, December 12 and 13, with department meetings December 11.

May I again ask my brethren of the clergy and laity to remember us in their prayers—both public and private.

**John Gardner Murray,**
Presiding Bishop and President of the National Council.

### New Bedford Celebrates Bunyan Tercentenary.

A community celebration of the Bunyan Tercentenary was held on Wednesday evening, November 14, at the City Library, New Bedford, Mass., under the auspices of the New Bedford Council of Churches and the New Bedford Bible Society. Dr. William H. Matthews, General Secretary of the American Tract Society, who made two visits to the Bedford Country, England, and has written many articles on Bunyan, was the speaker of the evening. Nearly all the ministers of New Bedford are preaching a series of sermons on Bunyan, Old Bedford, and "Pilgrim's Progress". New Bedford was named after "Bunyan Town".

## VIRGINIA.

**Rt. Rev. H. St. George Tucker, Bishop.**

### Every Member Canvass.

The Every Member Canvass for this diocese is scheduled for Sunday, November 25. At this time each member of our Church will be visited by another member, and asked to contribute, so far as he or she is able, to the dioecesan budget for the Church's work, which for the coming year of 1929 has been placed at $196,050.

Detailed explanation of the budget was given by two clergymen and thirteen laymen in various churches throughout the diocese last Sunday. The apportionment allotted each parish for the General Work of the Church is determined on a percentage basis of the parish's "personal" or "overhead" expenses.

Mr. Gardner L. Boothe, of Alexandria, having given a clear, concise explanation of the budget to the congregation of St. James' Church, Richmond, said that at the present date St. James' Church has contributed more than any other church of the diocese for the work of the General Church for the year 1928.

The other speakers were: the Rev. George P. Mayo, the Rev. Dr. Cary Montague, and Messrs. R. Carter Bever-

ley, E. J. Carruthers, R. W. Hilleary, James M. Lewis, Murray M. McGuire (chairman of the lay speakers' bureau), John B. Mordecai, Rosewell Page, Archibold G. Robertson, Alexander Sands, F. E. Saunders, Lewis C. Williams and W. A. Wright.

Though the amount of the budget may seem large, the board of apportionment has cut each item to the lowest figure possible to obtain good results. As it stands now only eight per cent of the amount asked for is allotted to foreign missions. If the budget apportionment is not pledged by the individual members of the Church each item will have to be cut down even further and this will mean that the work of the Church in each field will be seriously hampered.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

### Annual Meeting of Woman's Auxiliary.

The Woman's Auxiliary of the Diocese of Maryland held their annual meeting in the Cathedral of the Incarnation on Wednesday, November 14. Bishop Murray celebrated the Holy Communion, assisted by Bishop Helfenstein and Canon Arrowsmith. Immediately following the service luncheon was served in the parish house and the afternoon session was opened by Bishop Helfenstein, with very complimentary remarks of Mrs. Albert Sioussat, President of the Auxiliary. The Rt. Rev. Shirley H. Nichols, Missionary Bishop of Kyoto, Japan, made a splendid talk on the work in the schools and hospitals and he emphasized the necessity of having Japanese priests, thus building up the native ministry and strengthening the Church in Japan. Miss Katie Woo, principal of a Church School under the English Church in Hankow, China, also gave an enthusiastic account of her English training.

**The Junior Daughters of the King** held their Annual Convention in the Church of St. Michael and All Angels on Friday evening, November 16. Bishop Helfenstein made the address.

N. E. P.

## SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

### Beautiful Memorial.

Hot Springs, Va., November 11, 1928. —Today in the lovely little Church of St. Luke's, and following morning service, took place a simple ceremony, marked by dignity and beauty, in which two memorial windows in the chancel were set aside to the glory of God and to the memory of Mr. Lanier Dunn, long-time a resident of Hot Springs Valley, and one who was beloved and is well remembered throughout this section; and of his daughter, Lanier.

The two windows each contain four medallions illustrative of scenes from the life of Our Saviour; in the left window are represented the Adoration of the Magi, the Flight into Egypt, the presentation of the Christ Child in the Temple, and the young Saviour disputing with the learned doctors. Between the two upper medallions and the lower appears the text: "Jesus Increased in Wisdom and Stature and in Favor with God and Man." At the foot of the window is the simple inscription: "To the Glory of God and in loving memory of my father, Lanier Dunn, 1851-1915, and of my little sister, Lanier, 1893-1910."

The window to the right matches in harmony and loveliness the memorial first described. The four medallions therein represent respectively the Baptism, our Lord setting apart St. Andrew to be an Apostle, the Sermon on the Mount, and lastly, the Saviour, in perhaps one of the most moving scenes in His earthly life, calling the little children to Him. In the center of this window are the words: "In Him was Life and the Life was the Light of men." The inscription below reads: "To the Glory of God and in loving memory of my husband, Lanier Dunn, 1851-1915, and of my little daughter, Lanier, 1893-1910."

These exquisite memorials, as the inscriptions quoted suggest, are the gift respectively of Mrs. Lanier Dunn, and of her daughter, Mrs. George Cole Scott.

In the carrying out of this artistic work, which comes from the studio of Powell and Son of London, these conscientious artists-craftsmen have happily caught something of that spirit of "Sad Sincerity" in which their brethren of medieval days wrought so enduringly. When the morning light floods through these windows the effect is like the opening of a jewel-basket—lovely juxtapositions of delicate blues and greens and reds and purples and golds, flash on the eye, the whole being caught together in a conventionalized palm tracery, the effect of which is one of rich harmony and quiet beauty.

A. W. W.

## UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D. Bishop.

### Joint Meeting of Columbia and Greenville Convocations.

The clergy of the Columbia and Greenville Convocations, comprising the whole Diocese of Upper South Carolina, held a joint meeting at the Church of the Good Shepherd, Columbia, November 7 and 8. The first day was devoted to a retreat, conducted by the Rev. Malcolm S. Taylor, rector of Christ Church, Greenville. He took for his starting point the words, "Repent ye, for the kingdom of heaven is at hand", and followed by speaking in his three addresses on Repentance, Faith, and Obedience. Mr. Taylor has a background of experience and of a ministry in his own parish which emphasizes the devotional life, which helped to make the retreat most helpful to the clergy of the diocese. The retreat closed with a celebration of the Holy Communion on the morning of November 8.

The remainder of the joint meeting was taken up with a consideration of the Church's Program. The conferences were led by the Rev. Henry D. Phillips, D. D., rector of Trinity Church, Columbia, who acted at the request of the Field Department of the National Church and the Bishop of the Diocese. He gave helpful information as to the work of the National Church and of the Diocese. He urged especially that emphasis be placed on the work to be done rather than on the amount of money to be raised.

At short business sessions the following elections resulted:

Columbia Convocation: Dean, Rev. L. N. Taylor, Columbia; Secretary-Treasurer, the Rev. A. E. Evison; members of the Executive Council of the Diocese, Hon. R. I. Manning and Mrs. J. R. Cain.

Greenville Convocation: Dean, the Rev. A. R. Mitchell, Greenville; Secretary-Treasurer, the Rev. R. C. Topping; members of the Executive Council of the Diocese, Dr. T. C. Stone and Mrs. Alexander Long.

A. R. M.

## LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

### The Rev. J. I. B. Larned Elected Suffragan Bishop.

The special convention called by Bishop Stires to elect a suffragan bishop met in the Cathedral of the Incarnation, Garden City, on Wednesday morning, November 14, at 9:30. The Bishop celebrated Holy Communion and was assisted by the Rev. J. Clarence Jones, S. T. D., as epistolar, and the Rev. St. Clair Hester, D. D., as gospeler. Dean Sargent, Canon Duffield and others were in the chancel. Bishop Stires preached from the text, "Led by the spirit of God". A very large proportion of the members of the convention received the Sacrament. The offering was given to the relief of the Florida and Porto Rico hurrican sufferers.

Upon the organization of the convention for the business of electing a suffragan bishop, the resolution which was passed at the May convention, requesting the Bishop to make a nomination to the convention, was introduced, but after a good deal of discussion was laid on the table. The Rev. J. I. B. Larned was then nominated by the Rev. Robert Rogers, Ph. D., and seconded by the Rev. J. Clarence Jones, S. T. D., and by several others. The Rev. Roy F. Duffield was nominated by the Rev. Frank M. Townley, D. D. Other nominations were made: The Rev. Wm. R. Watson, the Rev. Geo. E. Talmage, the Rev. Charles H. Ricker, the Rev. Jeffrey Jennings, D. D., the Rev. Frank M. Townley, D. D., and the Rev. Charles A. Brown. The two last mentioned immediately withdrew their names. The first ballot gave no majority in the clerical vote, but gave Mr. Larned a majority in the lay vote. A second ballot was taken at once, and the convention adjourned for luncheon. Upon reassembling the result of the second ballot was read, and a concurrent majority for Mr. Larned was disclosed. The election was promptly made unanimous. A committee was appointed to notify Mr. Larned of his election. A motion was made to fix the salary of the bishop suffragan at the same figure as voted in the convention of last May. The certificates of election were then signed. Affectionate greetings were sent to the senior priest of the diocese, the Rev. Edward M. McGuffey, who was seriously ill at his home. The doxology was sung and the convention adjourned.

### Armistice Day.

The tenth anniversary of the close of the World War was commemorated in our churches last Sunday morning. Many congregations stood in silence at the hour of eleven. The manner of the commemoration, other than the silent interval, differed in various places. The service used at St. George's, Flushing, seems to have been particularly effective. A special liturgical form was printed for the occasion. Instead of psalms, "promises of the prophets" concerning peace and righteousness were read antiphonally. Then followed the interval of silence. The flags of the fifteen nations who signed the Paris Peace Pact were assembled in the chancel, and the Preamble of the Pact was read. The congregation was then called upon to rise while the two articles of

(Continued on page 23.)

# Family Department

### NOVEMBER.

1. Thursday. All Saints.
4. Twenty-second Sunday after Trinity.
11. Twenty-third Sunday after Trinity.
18. Twenty-fourth Sunday after Trinity.
25. Sunday next before Advent.
29. Thursday. Thanksgiving Day.
30. Friday. S. Andrew.

### COLLECT FOR SUNDAY NEXT BEFORE ADVENT.

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

### COLLECT FOR THANKSGIVING DAY.

O Most Merciful Father, Who hast blessed the labors of the husbandman in the returns of the fruits of the earth; we give Thee humble and hearty thanks for this Thy bounty; beseeching Thee to continue Thy loving kindness to us, that our land may still yield her increase to Thy glory and our comfort; through Jesus Christ our Lord. Amen.

### COLLECT FOR ST. ANDREW'S DAY.

Almighty God, Who didst give such grace unto Thy holy Apostle St. Andrew, that he readily obeyed the calling of Thy Son Jesus Christ and followed Him without delay; grant unto us all, that we being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfil Thy Holy Commandments; through the same Jesus Christ our Lord. Amen.

### A THANKSGIVING PRAYER.

God of the passing year! to Thee
Our hymn of gratitude we raise;
With swelling heart and bending knee
We offer Thee our song of praise.

We bless Thy name, Almighty God!
For all the kindness Thou hast shown,
To this fair land our fathers trod:
This land we fondly call our own!

Here Freedom spread her banner wide,
And cast her soft and hallowed ray;
For Thou our country's arms did'st guide,
And led them on their conquering way.

We praise Thee that the Gospel light
Through all our land its radiance sheds;
Scatters the shades of error's night,
And heavenly blessings round us spreads.

When foes without and foes within
With threatening ills our land have pressed,
Thou hast our nation's bulwark been,
And, smiling, sent us peaceful rest.

O God! preserve us in Thy fear;
In troublous times our Bulwark be;
Diffuse Thy truth's bright precepts here,
And may we worship only Thee!

—A. A. Woodhull.

### Occasions for Thanksgiving.

Israel was a chosen nation. So is America. God has given us a veritable land of milk and honey. He has led us and blessed us. We are chosen to establish God's kingdom throughout the earth.

Our country has the most just government the ages have developed. The people of no other nation enjoy the privileges and blessings we enjoy. True, our government is not perfect. Many must struggle for a bare existence. But I would rather be forced to pay the highest prices for everything I use, than to be tortured by tyrants. And a better day is coming.

Freedom is our blessed heritage and possession. And our freedom of person, of thought, of speech, our free press, our free schools, our free churches, all are worth preserving, even though it costs us much.

Our country is a land of distributed plenty. There is enough for all and to spare. Never before in any land could so many millions share meals of more than one course, and pass their plates a second time. We live better than did kings five hundred years ago.

In many countries a large percentage of the people have no opportunity to get an education. But we have public schools, colleges, books, papers, magazines, libraries, lectures, music and art for every one. We should be thankful that, while trusts may oppress the people, all can afford to buy oil and read up on their wrongs.

Formerly men were honored for their power, their wealth, or their learning. But our people are beginning to realize that better than all these is Christian character. This means the safety and perpetuity of our country. As long as Greece and Rome had men of virtue and of valor, they were world powers, and just so long as we make Christian character the chief thing, our country will be the mightiest nation upon the face of the earth and have her place under the sun.

For all of these blessings we should thank the Lord.—Rev. Eugene L. McLean.

### THE PROCESSION.

#### A Woman's Reflection on Churchgoing

By Jean Mitchell Boyd.

Just before he started for Sunday School, my small son discovered that a button on his coat was hanging by a thread. It had to be sewed on. So many Sundays there seems to be a stitch that has to be taken. Invariably I think of my Great-aunt Sarah, who firmly believed that every stitch which one took in this world on the holy Sabbath would have to be ripped out with the tongue in the torrid zone of the next world.

As I sewed on the button, I saw the family across the street drive off in their car for an all-day picnic. I knew that at ten o'clock the people in the next house would depart to the golf links. The couple in the brick house would send their children to Sunday School, and then spend the morning in the depths of voluminous newspapers. The family in the gray house would find its spiritual inspiration over the radio. Aunt Sarah would have classed them all as benighted heathen, doomed to eternal fire and brimstone; but in this enlightened age they are not even criticized.

I put the coat on the small boy, tied his necktie, passed around Sunday-school money and clean handkerchiefs, found my daughter's lost Quarterly and started my flock to Sunday School. Then I washed the dishes, made the beds, picked up innumerable garments, peeled the potatoes for dinner, put the roast in the pan and changed my dress.

And all the time I wondered why I should rush every Sunday morning to go to church, when I might stay at home in a bungalow apron and hear a sermon over the radio. It really wouldn't make any difference to any one whether I went to church or not. It seemed to me that religion was more or less a man's affair. All doctrines and dogmas and creeds were written by men. All prophets and priests and reformers have been men. I couldn't see that women had ever played any particular part in the religious life of the world. As I reached the decision that I would not go to church again until Christmas (all the neighbors go at Christmas and Easter), my husband called that it was time to start. Saturday night I would tell him that my Sunday morning rushes were to be eliminated. I locked the back door, emptied the ice pan, put the roast into the oven, put on my hat. We started.

The church was very quiet, very peaceful, and I was glad to be there. I remembered that I would not be there again until Christmas and knew that I should miss it. The children came and sat with us. Suddenly the thought came to me that if I didn't go to church the children wouldn't go. So many people have said that churchgoing is a habit. I thought of all the mothers who had taken their children to church in order to form that habit—mothers in taffeta and brocade, mothers in hoop-skirts and crinoline, mothers in powdered wigs, mothers in caps and kerchiefs. And back of the mothers of this country were mothers of other lands—a procession of mothers that went back across the years to the beginning of time. A thousand years ago, some mother of mine led her children beneath the druid oaks to where the priest stood with a golden sickle to cut the sacred mistletoe. A thousand years ago some mother of mine brought her children to the strange stone altars of the Norse gods. There were mothers who walked in the shade of the pyramids and in the olive groves of Greece, guiding young feet to the shrines of their gods. There was a lovely young mother of Palestine who carried her little Son into the temple. A wonderful procession of mothers, sign and symbol of the sweetness that makes life sweet!

"Lift up your hearts," said the minister. And, after all, no radio speaker has an appeal quite the same as that of a minister who is also a friend.

As I stood, I looked at the high arched window in the front of the church. The morning light shone through the stained glass, coloring softly the figures of the risen Christ and the women at His feet worshipping. Women have always had a part in the religious life of the world, and I wanted a share in it. I knew that I should always go to church—for my own sake, for the children's sake. There must be no gap in the procession because of me.—The Congregationalist.

### Once More.

Thanksgiving once more! Blessed be God who has brought us through heat and cold, wet and dry, sickness and health, prosperity and adversity all along life's journey, and at the close of another bountiful season has given us the spirit of worship in the dark gloomy days of the year. The days may be filled with November gloom, or the fleeting pale sunshine of late autumn, but God's smile is upon us as a nation, as communities and as individuals. "What

shall we render unto the Lord for all His benefits toward us?"

Thanksgiving brings some happy memories as we think of our high aspirations and resolutions of a year ago. Truly we meant to be more grateful, more faithful, more devoted, more courageous and more active in the service of the Master as we bowed our heads in the church last Thanksgiving morning. Our hearts were tender and overflowing with praise as we reviewed the twelve months past, even as they overflow now as we count our blessings. How is it that weak human beings evermore fail in the face of the goodness and mercy of God! How often we have stumbled, how often been careless, how often have forgotten our obligations to the father of us all! But with a rush of humility and penitence there follows the comforting thought that God knows our frailities. "He remembered that we are dust!"

So once more on our knees with the great review of a bountiful year passing before our eyes, and our record of private blessings more than can be numbered we renew our promises, pour out our thanksgiving, humble ourselves in gratitude and rise refreshed, renewed of spirit and ready for the work of the coming year. Praise God from whom all blessings flow!—Presbyterian Banner.

### THANKSGIVING.

Thanksgiving! as I breathe that word
My soul with reverence is stirred.
O Father God, read Thou my heart,
And find my gratitude a part
Of life itself, a stream that flows
And giveth drink as on it goes.

I have not gold; yet I may share
The sunshine as it gilds the air;
I have not turquoise, rubies, pearls,
Yet yonder heaven each jewel unfurls;
I own not diamonds, yet the stars
Reflect my thanks across life's bars.

I have my share of care and pain,
I know defeat e'er I attain,
Oft disappointment marks my way,
And life takes on a drab, dull gray;
Yet grief and sorrow ne'er annoy,
With gratitude they fill life's joy.

My home is humble, yet I feel
A touch of love, God's precious seal,
For there is mother, patient, kind,
And father with his noble mind,
And all the rest so loyal, true,
That life is ever fresh and new.

And so I count my blessings o'er,
Revealing quite a goodly store.
What joy it is to be a part
Of earth's great, throbbing, trembling heart!
Yet, Father, should all blessings flee,
I'd still be thankful just for Thee.

—Mildred S. Albert.

### Prayer in Our National Life.

"He hath not dealt so with any nation," Ps. 147:20.

This nation has been set apart as no other nation ever was for Divine uses, and from the moment that, on one October morning in 1492, Columbus looked over the side of the ship and saw the carved staff which made him think he was near an inhabited country and also saw a thorn and cluster of berries, type of our history ever since—the piercing sorrows and the cluster of national joys—until this hour our country has been bounded on the north and south and east and west by the goodness of God, and He will guide it through all the perplexities of the future.—Selected.

# For the Young Folks

### A BOY'S WISH.

I wish that I had been the boy
Whose lunch the Master used,
To feed that throng, five thousand strong,
I would not have refused,
But gladly let Him have it all,
Nor any part held back,
When Andrew said he wished my bread
And fish, there'd be no lack.

The Master seemed to be so glad
Some helper He had found.
And then, you know, just row on row
They sat them on the ground.
A pause, and then with thankfulness,
The Master's voice arose,
He blessed His God who understood,
Whose mercy overflows.

He broke the bread and gave it out.
The miracle began,
The fishes, too, though they were few,
Just spread from man to man.
A wondrous thing, ne'er seen before,
When broke it multiplied,
Nor stayed until they had their fill,
And all were satisfied.

I wish that I—but then you know
I'll give this heart of mine,
My hands and feet will run to meet
The Master's call divine.
I'll give my body and my tongue,
I'll tell the story, too,
How Jesus came and bore the shame
To live and die for you.

Perhaps the Master so can use
What little lunch I have,
That many a soul will reach the goal
Across death's dark, cold wave.
Should Jesus take my little store,
How happy I would be
I'd sing His praise through endless days
Because He could use me.

—John F. Todd, in Christian Evangelist.

### A New Thanksgiving.

David Martin and his mother were spending a year with Grandmother Gordon while David's father was on a business trip in China. They had left their own Eastern home in the spring, and now it was late fall, almost time for Thanksgiving, though in the Kentucky town where grandmother lived there was yet no hint of winter in the air.

"What a different Thanksgiving this will be," sighed grandmother one morning at breakfast, "with your father in China, David! It is the first time there hasn't been a home-coming, but Aunt Isabel writes that she and her family can't possibly come home this year, there are so many of them, and fares are so high. Usually it's twelve at the table for Thanksgiving dinner."

"Why don't we have twelve this year?" asked David.

"But I've just explained," said grandmother.

"Oh, yes, the family," said David, helping himself to a hot muffin. "But does it have to be families always that eat dinner together on Thanksgiving?" Without waiting for an answer he went on: "Why does it have to be families?"

"Why?" said grandmother benignly. "Why, because all the families do eat Thanksgiving dinner together, so who would be left over?" Mother remained a silent listener, looking first at grandmother and then at David.

"Why," said David, in great surprise, "not everybody eats Thanksgiving dinner with his family. Lots of my friends right here in this town aren't going to have any Thanksgiving dinner at all, not turkey and cranberry sauce and mince pie and nuts and raisins. How do I know? Oh, we talk about everything. Who do you s'pose will invite father to Thanksgiving dinner? Do they have any Thanksgiving dinner for Americans in China, mother?" he asked, turning to mother with a new anxiety in his voice.

"They might at some hotel," said mother. "Father will remember it's Thanksgiving, anyway. He'll think of us here having the nicest Thanksgiving dinner in the world with grandmother."

"Let's have a tableful, so when he remembers what it was like, it will be like it," said David. "Don't you hope somebody nice will ask father to Thanksgiving dinner in China, grandmother?" Though the drift of David's thoughts was not clear, grandmother must have caught it, for she said:

"A tableful? Truly, I'd like to, David, but truly I wouldn't know any one to ask on that day."

"Oh!" answered David, joyously. "How big can you make the table, grandmother? Just twelve? When may I ask them? Today's a good day, because it's Saturday, and I can see everybody."

Grandmother smiled at his excitement. "Why, David, you've only lived in this town six months, and I've lived her for twenty years. You have friends who would be glad to come, when I have none. Who are they? I can't imagine."

"Well," began David, eagerly, and hesitated. "There'd be only nine I could ask, wouldn't there? It would be hard to pick out just nine when there are so many," and he puckered his forehead in a perplexed little frown. Grandmother looked across to smile at mother, but mother was smiling straight at David.

"Well," began David, "I guess I'd ask old Mr. Parsons first. You know, he drives the wagon for Howe's Market. Sometimes I ride with him. He lets me drive. And I asked him if he was going to have a turkey for Thanksgiving, and he laughed and said he was going to deliver most of the turkeys in town, and he guessed that was most as good as having one. I'll ask him first, grandmother!"

"Oh—Mr. Parsons," said grandmother, blankly. "Hasn't he a family? He has brought my provisions to the door for years."

"Not a family," said David, gayly. "He lives all by himself in a room over the market."

"Oh," said grandmother again, and added a little weakly: "Who were the other guests you had in mind.

"I was thinking," said David. "I think I'd ask the policeman next, the one at the railroad crossing at school-time. He's a particular friend of mine. Didn't you know he was in the war? He was. He has a wound stripe. Sometimes when I have two cents I give him one piece of chocolate. There's a penny-in-the-slot machine at his corner. And once he gave me three marbles—said he found 'em and saved 'em just for me. And once he let me stand on his little island with him for five minutes. Did you ever stand on an island with a policeman, grandmother, and count the automobiles that went by, both ways?"

Mother, who was quietly drinking cof-

fee, set her cup down hastily and wiped the corners of her mouth with care.

"No," said grandmother, "I never did."

"There were one hundred and fifty-nine, exactly," said David. "It's pretty hard to count them both ways."

"Who else?" asked grandmother, tersely. "I suppose he hasn't a family either?"

"Not a family, either. He has brought himself up since he was twelve. He said so. Well, of course, there's the postman. You see him every day. Course you know all about him."

"I know him at the door," said grandmother, uncertainly.

"He's just as nice inside the house," said David, literally. "I had him in the kitchen a minute one hot day, and Nora and I gave him iced lemonade. Maybe you were out. He lives with his sister, though, so maybe we couldn't ask him."

"We might ask the sister, too," said grandmother, and for the first time she laughed outright and went to her desk for pencil and pad. "David, dear, I'm for it!" she said in a voice new to David. "Isn't that what you and your chums say, 'I'm for it'? You see, I'm not too old to learn. This is your Thanksgiving dinner, and I shall feel honored to receive your guests. We'll have a Thanksgiving dinner such as never was, too, to the last frill. Tell me the names and I'll write them down, and then I'll write my prettiest notes, and off you scamper to deliver them. Mind now, I'll not take no for an answer from any of them—you'll see to that?"

It was mother's turn to laugh aloud. "Oh, David, won't your father wish he were here!" she said.

"I know," said David, a little wistfully. "Father always does like my friends, doesn't he?"

Mr. Parsons. Delivers for Howe's Market.

Mr. Dan Downing. Soldier-policeman who takes care of school children.

Mr. Jones. Postman.

Mr. Jones' sister. Didn't know he had one till David told me.

Lauretta Fowler. Schoolmate of David's, crippled for the last three months. I never heard of her, but David says he often goes to see her to play checkers. She can come in an automobile.

Johnny Fowler. Newsboy. Brother of Lauretta. Helps support the family. David thinks his earnings would not permit a turkey. He is two years younger than David.

Mrs. Fowler. Mother of Lauretta and Johnny. She can't go out to work, because Lauretta needs care during the day. She helps Johnny support the family, since the death of Mr. Fowler. Does sewing at home when she can get it.

Miss Maria Green. Keeps a tiny shop on the avenue, where the children all buy toys and marbles and pencils and notebooks and popcorn. David says he never saw a grown-up in the shop. I've never seen her. David says she lives over the shop.

M. Francois Dinet. Cobbler. French. Plays the "fiddle". Tells fairy stories to children while they wait if their shoes aren't quite ready. Also a war veteran, and disabled for more active work. Drifted to this country in search of distant relatives, whom he hasn't yet found.

"That's twelve, counting us," said David, regretfully.

"Do you know more, if the table were larger?" asked grandmother.

"Of course!" said David, all enthusiasm. "Lots more! Do you mean—"

"Not this time," said grandmother, gently; then added with a spirit that matched his own: "But there are more Thanksgivings coming, remember!"

What a Thanksgiving it was, to be sure! Shy at first, David's guests were soon put at ease and also put at their best by grandmother's charming hospitality and mother's instant friendliness, so that long before they went in to dinner (what Thanksgiving dinner was ever on the dot?) every one was talking and laughing around the open fire. And the dinner itself! Was ever a Thanksgiving dinner better? David and mother thought not. The guests thought not. From crisp brown turkey to the last nut and raisin, it was perfect.

"My fiddle?" M. Francois Dinet smiled happily as grandmother asked the question. "But, yes, David insisted that I bring my fiddle."

Songs which every one knew, mother at the piano, the fiddle singing the melody with the voices.

"Mercy!" laughed grandmother, after the last guest had gone, "how the family would have loved the fun! Why, we never had a better time when all the family was here, did we?"

"How they will love it!" corrected mother. "I'm going to write to one member of the family in China this minute." Near the end of the bulky letter that next morning sped on its way was: "I never saw my aristocratic mother look so happy; no, not even at a purely family reunion. All unconsciously David has been a daily eye-opener to her, but this Thanksgiving dinner was the climax. Of course, she never would have thought of it, but in the end her spirit equaled his—"

In far-away China father's eyes shone boyishly as he read the letter. A part of his reply was: "David is no genius except in one thing, but he is a genius in the matter of friendship. He'd find friends, countless friends, and interesting all, in the desert of Sahara. And if that's the kind of Thanksgiving parties Grandmother Gordon is going to have hereafter, I'm never going to miss one! You tell her—will you?—that even if I wasn't there, it was the best Thanksgiving I ever had."—Selected.

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For The Southern Churchman.

## THE LITTLE BOY WHO DIDN'T WANT TO TAKE A BATH.

George Morgan Knight, Jr.

Part II.

### "The Lucky Boy."

Jimmy arose the next morning. He was happy. The day before he had skipped taking his bath and if he could go for two whole weeks without a bath his father would give him five dollars!

Wasn't he the luckiest boy in the world?

Jimmy dressed for school; he could dress quicker when he didn't have to but wash his face. He was very happy. He fairly danced downstairs.

"How did you make out without your bath?" asked his father, when he entered the room. "I suppose you mean to win that prize I offered you?"

"Sure I do! It will be very easy to win. I need not worry of being late now. I only have to wash my face!"

When Jimmy got to school he told his chum about the prize he was working for.

"Listen, boys," called John Smithe to the crowd of boys in the school yard; "did you ever hear of making five dollars an easier way?"

"An easy way?" asked the group in chorus. "How? Please tell us?"

"Jimmy doesn't have to take any old bath for two weeks and will get five dollars if he can wait that long! He's the lucky boy!" explained his chum. "Wish I could do it!"

"Is somethin' the matter with the water?" asked Jack Feilds. "Nothing ever happens to our water!"

"No."

"Well, what's the matter with it?"

"He don't have to take any bath and if he can go without taking it, he'll get five dollars for trying, from his father."

"Lucky boy, I call him," Robert Edwards said. "I'd do it for less!"

Many envious glances stole toward Jimmy Jones from his classmates. And Jimmy did his lessons better! He felt better. He could think better.

"How is your plan working, Jimmy?" asked his father, coming in one night after he had read the evening paper. "Do you want to bathe tonight? Aren't you very dirty? Wouldn't you like to have a nice hot bath?"

"No. I like to be dirty!" Jimmy answered promptly. "But two weeks is a long time to wait for five dollars. All the boys in class say I am very lucky. You are a wonderful daddy!"

"I thought my dad was, too, when he made me this offer!" laughed his daddy. "I hope that you can stick it out."

A whole week had passed. Jimmy Jones had not taken a bath. The neighbors were being worried by their boys into letting them do the same, as Mr. Jones had done.

"He's very wrong!" cried one mother. "The very idea of letting his child do such a thing!"

"Why, the boy must be black by now! A whole week without a bath! My! My! And he has made such an impression on the boys around him; why they act as if James were a hero! And the way he lords it over them! I don't want him coming near me," Mrs. Edwards spoke as she entered with a friend at a club meeting.

"Surely he can't be right in his head," Mrs. Feilds announced as they took chairs. "I have a good notion to tell him so."

"Last night John was going to bed and wanted to know did he have to wash, 'for Jimmy doesn't and will get five dollars if he doesn't by the end of this week'!" said one mother, glancing at the other parents who were facing the same problem. "My husband said he thinks it a very good thing, but all men are just alike. He even smiled over it!"

And so the neighborhood discussed the famous Mr. Jones and his bath-less son. But Jimmy was enjoying it. And his father had many chuckles over it. He had not believed that his son could hold out this long. But he knew when a boy of his son's age made up his mind to a thing he usually stuck it out. He also laughed at the sober faces of the men he met who were his neighbors. Some had expressed themselves to him and he had laughed and said the boy would not stick it out. He was only trying out an experiment.

Just one more week to go without a bath, and then the five dollars to spend as he wished. And the things he would buy! Jimmy thought of them as he lay down to sleep on Monday night. And the week days did pass so fast last week! Would they this week?

Jimmy looked up at the stairs. He was still happy, but dirty, very dirty, and he didn't care! You can easily wash dirt off. And at the end of that week he would get his five dollars! Far below he heard a rooster crow, and then another far off. He was soon fast asleep.

(To be continued.)

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If we are separated from a friend for years and never talk to her or write to her, we are apt to lose interest in her

and seldom think about her. So people who do not pray are really giving up their friendship with God."

### TODAY.

"We cannot change yesterday, that is clear,
Nor begin tomorrow until it is here:
So the only thing left for you and for me
Is to make today as sweet as can be."
—Selected.

And where the wild seas roll,
And found Him not. As mute I stood,
Fear overwhelmed my soul;
But when I gave to one in need
I found the Lord of Love indeed."

People often say that they cannot speak or say much fn meeting. No wonder they have nothing to say who daily read twenty columns of newspaper to one square inch of Bible.—H. L. Hastings.





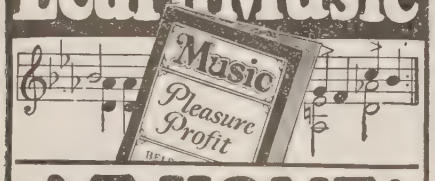
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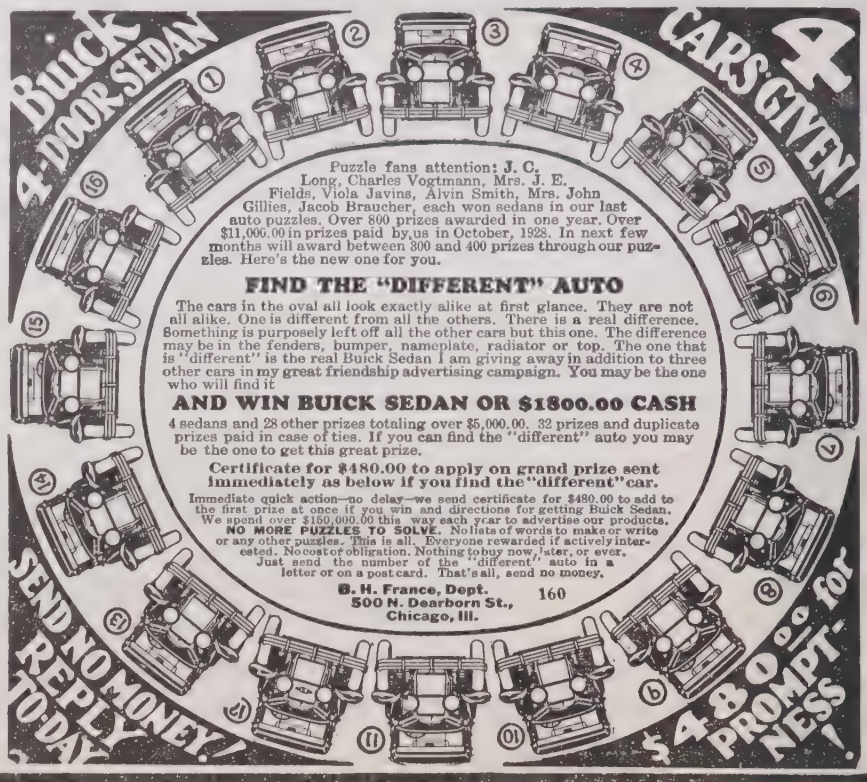
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# Death

**CHAMBERS:** MARGARET FRANCES died in Washington Sunday, November 11, wife of the Rev. B. Duvall Chambers, Millwood, Clarke County, Va., daughter of the late Benjamin and Rosalie Tomes, of New York. Funeral services in Calvary Church, New York, Bishop Lloyd and Dr. Sedgwick officiating.

### MISS MARY PAGE LEE.

MISS MARY PAGE LEE, daughter of the late Colonel Richard Henry Lee and Evelyn Byrd Page, his wife, departed this life in the hope of a joyful resurrection at the last day, in the Richmond Hospital for Convalescents, November 7, 1928.

Miss Lee was a member of Christ Church, Millwood, Clarke County, Va. The interment was in the old English graveyard, Clarke County.

She is survived by her sister, Mrs. James R. Winchester, the wife of Bishop Winchester, of Arkansas; Rev. William Byrd Lee, of Gloucester, Va., and Rev. Charles Henry Lee, of St. Simons Islands, Georgia.

WM. B. LEE.

### MARGARET FRANCES CHAMBERS.

**A Tribute by the Woman's Auxiliary of Christ Church, Millwood, Virginia.**

Rarely have autumn winds sighed a requiem to a gentler or purer spirit than when that of MARGARET FRANCES CHAMBERS passed through the heavenly gates into eternal rest and peace.

Four years ago we welcomed her as wife of our Rector to Cunningham Chapel Parish, and, as she had been in Calvary Church, New York, so here she became a devoted and helpful worker, and as a member of our Woman's Auxiliary, we now mourn her loss.

She had a passion for the conquest of souls; she longed that all might be brought to share the good things of the kingdom, and her sympathy and help were outstanding and comprehending.

We are grateful to Almighty God for the example of her life in our daily walking together, and in the midst of our own loss, we would convey to her husband and her family our deepest sympathy.

"Peace, Peace!" She is not dead—
She doth not sleep—she hath not died.
She hath AWAKENED from the
Dream of Life."

S. PAGE NELSON,
AGNES R. PAGE,
HATTIE NEWCOMER GILPIN,
President.

### MRS. ELIZABETH W. CARDOZA.

**In Memoriam.**

Entered into rest on All Saints' Day, November 1, 1928, ELIZABETH WORMELEY NORRIS, the widow of the late Edward Singleton Cardoza, and the daughter of John Byrd and Alice Griffith Latimer Norris, in the seventy-ninth year of her life at her home, Virginia Beach, Virginia. Mrs. Cardoza was born at "Mantua", Clark County, Virginia, and spent her early girlhood during the stirring times of the War Between the States at "Rosemont". She was married November 15, 1870, in Meade Memorial Church, Manchester, Va., where she had ben baptized and confirmed. For many years her home was at "Riverdale", until after her marriage, when she lived in Richmond. During the last fifteen years she has lived at Virginia Beach for her health. Mrs. Cardoza was the mother of nine children, of whom five survive her: Hunter McGuire, of Chicago, Ill.; William Harris, of Camaguey, Cuba; John Byrd, of New York City; Elizabeth Wormeley, of Virginia Beach, and Edmund Randolph, of Norfolk, Va.; also her brother, John Byrd Norris, of Baltimore, Md., and two grandchildren.

The interment was in Hollywood, Richmond, Va., on Saturday, November 3, 1928, at 12 o'clock.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleping."

### MRS. WILLIAMETTA SCHOOLER PAGE.

Died, in Richmond, Va., November 8, 1928, MRS. WILLIAMETTA SCHOOLER PAGE, daughter of the late Samuel Schooler, Esquire, and Mary Eliza Fleming, of Edgewood, in Caroline County, Virginia, and second wife of the Rev. Frank Page, D. D., of Fairfax County, Va.

The death of this dear lady, after a lingering illness of several months, removed from a host of friends one of the most charming and delightful of women—learned, elegant and deeply religious.

Inheriting great talents from her forefathers, and descended from the mother of Patrick Henry through her first husband, Colonel Syme, Mrs. Page acquired by her friendliness and personal charm a host of friends who ever regarded her with admiration and affection. Known as "Miss Millie" by many of the leading men and women of Virginia who attended her school in Fredericksburg, she bore ever their love and affection. To her husband and his family she was the most lovable and very dear; in the church in which her husband had ministered she was a zealous worker; and in all good works everywhere she was interested as one who felt a genuine sympathy with all who are desolate and oppressed.

Attended by a large concourse of friends, her remains were taken from Zion Church, Fairfax, where the service was held by the Rev. Mr. Marshall, the Rev. Mr. Mason and the Rev. Mr. Zachary, and buried in the cemetery there by the side of her husband, the former rector of the church. Of her it may be truly said, "Blessed are they that die in the Lord".

ROSEWELL PAGE.

(The "Living Church" please copy.)

## CHURCH INTELLIGENCE.

(Continued from page 15.)

the Treaty itself were read, and the congregation was asked "to pledge allegiance to their country in its pursuit of peace". Appropriate prayers were offered, "for the spiritual union of mankind", "for wisdom and courage to promote peace", and for those who laid down their lives in the Great War. The preacher was the Rev. Murray Bartlett, D. D., President of Hobart College.

At the Church of the Nativity, Brooklyn, Brigadier-General Sydney Grant made an address at a special service in the evening. The national airs of the five principal allied nations were played. The congregation came to the altar and each one laid a flower there in remembrance. Holy Communion was then celebrated. The flowers were distributed to hospitals next day.

C. H. W.

## WASHINGTON.

**Rt. Rev. James E. Freeman, D. D., Bishop.**

### Young Episcopal Rector in City.

The Rev. Hulbert A. Woodfall, who has resigned as rector of St. Philips' Church, Laurel, Md., to become rector of St. Mark's Church, will be instituted in his new charge on Sunday, December 2. The Rev. Mr. Woolfall was born at Yonkers, N. Y., in the parish in which Bishop James E. Freeman of Washington was then rector. After completing his studies at a New York City preparatory school he entered college, but before finishing his course matriculated at Virginia Theological Seminary. He was graduated from there in 1927, and while still a deacon, was appointed to take charge of St. Philip's Parish. Mr. Woolfall, who is not yet thirty years of age, will be the youngest rector of any Episcopal Church in Washington. While still at the Seminary, Mr. Woolfall was actively interested in the Toc H movement in Washington, and is the first warden of Toc H to be appointed in this country.

### Sunday-School Institute.

The monthly meeting of the Sunday-School Institute of the Diocese of Washington was held in St. John's Parish Hall, Sixteenth Street, on Tuesday evening, November 20. Canon Freeland Peter delivered an address on the topic, "Can Religion Be Restored to the Home?" The Rev. Edward Gabler, rector of Christ Church, Washington Parish, spoke on: "The Teacher's Influence With the Pupil." The Rev. Franklin J. Bohanan, rector of St. Paul's Parish, Rock Creek, is the Chairman of the Department of Religious Education in the Diocese of Washington and will preside, usually, at these monthly institute meetings.

### The Rev. Joseph E. Williams Welcomed to Diocese.

The Rev. Joseph E. Williams has resigned as rector of Christ Church, St. Paul's and All Saints' parishes, Calvert County, Maryland, to accept the rectorship of the Church of the Advent, and has already taken up his new work.

Mr. Williams was a student at Wil-

liam and Mary College and the Virginia Theological Seminary and was ordained by the late Bishop Harding at St. Thomas' Church in Washington in 1909. A little later, he went to Idaho as a missionary. After several years there, he returned to Washington and served as assistant to the rector of St. Thomas' Church.

At the autumn meeting of the Laymen's Service Association, held in the parish hall of the Church of the Advent on Wednesday evening, November 21, Mr. Williams was accorded a hearty welcome to his new work by the laymen of the diocese. At this meeting, the Bishop of Washington delivered an address and Mr. Busey Howard, president of the Laymen's Service Association, outlined the plans of the Association for the coming year.

**The Consecration of the Rev. Norman S. Binsted,** elected at the recent General Convention to be Bishop of a new missionary jurisdiction in Japan, will take place on Monday morning, December 3, in St. Alban's Church. Mr. Binsted went out to his work in Japan from St. Alban's Parish and has been the particular missionary charge of that parish ever since.

**The Huguenot Society** of Washington held a special service in St. John's Church, Sixteenth Street, on November 18, at four P. M. Dr. Florian J. C. Vurpillot, French Vicar of the French congregation of St. John's Church, which holds a service in French every Sunday afternoon, preached the sermon on "The Tolerance and the Intolerance of the Gospels". The occasion was the formal celebration of "The Edict of Toleration", signed by King Louis XVI., of France, November 17, 1787. The diplomatic corps resident in Washington was invited to participate in this service.

Contrary to the usual custom of these services for the French congregation, the sermon was delivered in English.

M. M. W.

## GEORGIA.

**Rt. Rev. F. F. Reese, D. D., Bishop**

### Fall Meeting of Executive Council.

Plans for joining with the Diocese of Atlanta in conducting the Fort Valley High and Industrial School, situated in the Diocese of Atlanta, were reported by the Bishop of Georgia at the fall meeting of the Executive Council of his diocese held in Savannah, November 9. Action on this matter was taken at the annual convention of the Georgia Diocese when the proposition of the Bishop of Atlanta was presented. Bishop Reese stated at the Savannah meeting Bishop Mikell had written that the Board of Trustees of the school had received with pleasure the decision of Georgia's convention, and that provision had been made in the by-laws to have an equal number of members on the board from each diocese. The representatives from the Diocese of Georgia will be elected at the next diocesan convention.

The day preceding the meeting of the Executive Council the six departments held their meetings and brought in their reports and recommendations the next day to the Council. The Department of Missions reported all missions supplied. The Department of Religious Education, among its other activities, brought in a report of the training school now being conducted in its diocesan headquarters in Savannah, which is receiving recognition outside of the diocese. A young woman from the Diocese of North Carolina is receiving training, and there have recently been three other applications for entrance. The Department reported having had a creditable exhibit at the General Convention, and that it is emphasizing adult study and teacher training throughout the diocese.

The Department of Social Service will cooperate with the conference to be conducted in Savannah in February by the State Department of Public Welfare to which will be invited a representative from the Department of Social Service of the National Council to have a place on the program subject to confirmation by the State Department of Public Welfare. The Field Department reported a successful Missionary Conference held in Savannah in the early fall, the visit to the diocese of the Rev. Arthur M. Shreman, D. D., of Wuchang, China, and the designation of Sunday, December 16, as "Pay-Up Sunday". The Publicity Department reported that "The Church in Georgia" will be published monthly instead of bi-monthly as heretofore, with the exception of the summer months, and a plan to use the members of the Department as a working force in trying to inaugurate publicity committees in every parish and organized missions in the diocese. The Finance Department reported a total objective of $31,240 as the budget for 1929, $12,000 of which is the quota from the National Council, this amount being an excess of $1,200 over previous years.

The Council passed a resolution pledging the amount of its quota to the National Council.

E. D. J.

## HARRISBURG.

**Rt. Rev. J. H. Darlington, D. D. Bishop**

### In Memory of the Rev. Rollin A. Sawyer.

By unsolicited subscriptions, the parishioners of St. Stephen's Church, Harrisburg, the Rev. Oscar F. R. Treder, D. D., rector, made a gift to the church on the anniversary of the death of the late rector of the parish, the Rev. Rollin A. Sawyer. It consisted of a large almsbasin and four others of smaller size for the reception of the alms at the church services. The basins are of sterling silver, and were made by the Kirk Company, silversmiths, of Baltimore, Md. The inscription on the rim of the smaller basin reads: "Thy prayers and thine alms are come up as a memorial before God". That on the larger basin, "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour". On the back of all the basins is inscribed: "To the Glory of God and in loving membory of the Reverend Rollin Alger Sawyer, rector of this Church 1905-1925. Presented by the congregation of St. Stephen's Church, Harrisburg, Penn." The basins are of a beautiful design.

## Personal Notes

The Rev. J. Howard Gibbons has resigned, after eight years' service, the rectorship of the Church of the Ascension, Frankfort, Kentucky, and the diocesan office he holds, to take effect December 31, 1928. He will become the assistant to the Rev. J. S. Douglass, rector of St. Andrew's Church, Louisville, Kentucky, with especial charge of Emmanuel Mission of said church, effective January 1, 1929.

The Rev. Carlos A. Aveihle, lately of California, is assisting the Rev. J. Clarence Jones, D. D., at St. Mary's, Brooklyn, N. Y.

The Rev. Robert B. H. Bell, M. A., has resigned the rectorship of St. Thomas' Church, Denver, where he has served for fourteen years, to devote his entire time to mission work. He will go out from Colorado under the auspices of the Society of the Nazarene and the Bishops of Colorado, teaching the Life Abundant Movement. An itinerary is now being mapped out and arrangements can be made by writing to Mr. Bell at 2205 Dexter Street, Denver, in care of Society of the Nazarene, Mountain Lakes, N. J.

The Ven. William Holden, D. D., rector of St. James' Church at St. James, Long Island, retired from the rectorship October 1, after having been rector since 1900. Dr. Holden has also been Archdeacon of Suffolk for many years, and that position is vacated by his retirement. He and Mrs. Holden will live in Smithtown Branch, within the limits of the parish where they have so many friends.




*"For if the Trumpet give an uncertain sound who shall prepare himself to the Battle (1 Cor. 14:8).*

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# Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 93. RICHMOND, VA., DECEMBER 1, 1928. No. 48.

## ADVENT.

Rejoice, rejoice, believers!
And let your lights appear;
The evening is advancing,
And darker night is near.
The Bridegroom is arising,
And soon He will draw nigh;
Up! pray, and watch, and wrestle!
At midnight comes the cry.

See that your lamps are burning;
Replenish them with oil;
Look now for your salvation,
The end of sin and toil.
The watchers on the mountain
Proclaim the Bridegroom near,
Go meet Him as He cometh,
With alleluias clear.

O wise and holy virgins,
Now raise your voices higher,
Until in songs of triumph
Ye meet the angel choir.
The marriage feast is waiting,
The gates wide open stand;
Up, up, ye heirs of glory!
The Bridegroom is at hand.

Our hope and expectation,
O Jesus, now appear;
Arise, Thou Sun so longed for,
O'er this benighted sphere!
With hearts and hands uplifted,
We plead, O Lord, to see
The day of earth's redemption,
And ever be with Thee!

—*L. Laurenti, A. D.* 1700.

*Translated by Mrs. Findlater, A. D.* 1854.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| Earliest of Church Assemblages in America—A. B. Williams | 6 |
| First Sunday in Advent—Berkeley Minor | 6 |
| Robert E. Lee—The Late Senator John W. Daniel, LL.D. | 7 |
| A Golden Idea, A Golden Way, A Golden Stair—W. C. Poole | 8 |
| Family Prayers—Collated by the Late John L. Williams | 9 |
| Rays of Light From God's Lamp—W. W. Rugh | 9 |
| Book Reviews | 10 |
| Letters to the Editor | 12 |
| Favorite Scripture Verses | 12 |
| Catholic Congress | 14 |
| Church Intelligence | 14 |
| Family Department | 15 |
| Children's Department | 16 |
| Personal Notes | 23 |



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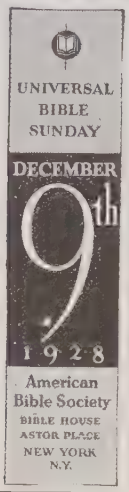
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**NOMAD.**

Ballard.

It was not for these that I came;
For every night from a new hill-crown
The stars are moving westward;
Then all through the darkness wind and branches
Whisper syllables that stir me;
And always, as I journey, the moves on before me.
It is good that my tent is light,
And my spirit strong,
So that I shall come at last to my mountains,
And look upon the sea!

## Thoughts For the Thoughtful

What will the fault-finding Christian do in heaven?

Men who serve only when they feel like it never do a full day's work.

The frosts of age do not cool the fires of Christian love.

All God's giants have been weak men, who did great things for God because they reckoned on His being with them. —J. Hudson Taylor.

"Ask of Me," is the one appeal of the Most High. It is not enough that we should be able to vindicate a promise signed by the divine hand; we must plead it.—F. B. Meyer.

I thank Thee, Lord for lavish love
On me bestowed;
Enough to share with loveless folk
To ease their load!
Thy ill to me I ill could spare,
Yet dearer is the love I share.
—Outlook.

"Beyond the land, beyond the sea,
There shall be rest for thee and me,
For thee and me, and those we love,
I heard a promise gently fall,
I heard a far-off shepherd call
The weary and the broken-hearted,
Promising rest to each and all."

A passing cloud
Within the sky
Will make the blue of deeper dye;
A single tree within a field
Will make it a new beauty yield;
And one white sail upon the sea
Will break the dull monotony;
An kindly word in grief's dark night
Will fill the soul with hope and light.
—W. E. Mountain.

It is the last step that wins, and there is no place in the pilgrim's progress where so many dangers lurk as the region that lies hard by the portals of the celestial city. It is when heaven's heights are full in view that hell's gate is most persistent and full of deadly peril.—A. B. Simpson.

Prayer clears the vision, quiets the nerve, defines duty, strengthens purpose, sweetens the spirit and fortifies the soul. The unused forces of nature are great; the unused forces of prayer are still greater. Prayer relates the soul to the infinite resources of the divine.—Charles L. Goodell.

"Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load."

Oh, when shall we learn the sweet trust that our children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust, and He who is so watchful, so pitying, so loving, so forgiving. Why cannot we, slipping our hand in His each day, walk trustfully over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home.—Phillips Brooks.


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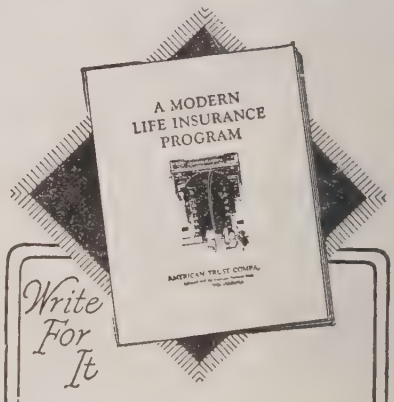
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# SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 93. RICHMOND, VA., DECEMBER 1, 1928. No. 48.


## STRANDED

On the shores of harbors, coasts of the open seas and lakes and the banks of rivers and canals old boats lie stranded. Forsaken and neglected, in various stages of ruin, they are pathetic remnants and reminders of hopes and histories that have passed. Some of them represent short and uneventful voyages in placid waters, others long buffets with tempest and whelming wave. Some have been worn out in service, some victims of sudden disaster, others abandoned as unprofitable.

Every neighborhood of city, town and country has some stranded men and women. Their stories are more varied than those of the boats—physical mischances and infirmities; mental defects; wrongs and crimes of others; follies and sins of youth; opportunity neglected or misused; unavoidable misfortune; faults of temper and disposition permitted to continue uncured. The catalogue of causes and combinations of causes might be continued indefinitely. The lepers are the most conspicuous and pitiful of the stranded of whom the Bible tells us; but judging from remarks of King Solomon, the sluggard who would not plough because it was cold and, therefore, begged vainly for food at harvest time and the sluggard wise in his own conceit and continually talking, were not infrequent three thousand years ago. Wine and strong drink and becoming surety for another contributed to the human wreckage of that time, as they do now. Shakespeare, master observer, makes King Lear stranded by excessive parental fondness and Wolsey by inordinate personal ambition. We have now the same contrasts of causes and contrasts of situations. Our stranded are to be found all the way from the county almshouses to palatial homes, all alike dependent, useless, purposeless, sorely needing comfort. Many of them have no access to books or magazines. Many have no pleasure in reading, find no other interest in life and inertly decay, like the forgotten hulks.

Most of them crave kindly companionship and evidences that somebody cares for them, sympathizes with their troubles and pain, sorrows, disappointments. Those of us who yet are strong, active and hopeful, can do nothing finer or more generous than to try to satisfy that craving sometimes, even at cost of discomfort, annoyance and deprivation for ourselves. Many of us who in line of duty might face the fires of martyrdom or any danger, shrink abjectly from being bored. Unquestionably, the stranded often are difficult—morbidly cynical and bitter, clinging to absurd vanities and assumptions of superiority, whimpering over real or supposed wrongs, servile in seeking gifts or favors or insolently boastful. Yet, all of them in their hearts yearn for attention and good will. Nothing demands human respect more imperatively than human misfortune and misery. Nothing appeals to us sinners for tolerance so strongly as suffering incurred through sin. One of the greatest of of English preachers, saved from ruin barely in time, pointed once to a cringing, drunken, begging vagrant and said that but for the infinite mercy of God te himself would have been as that man.

Too much of our charity is cold, formal, machine-directed, reaching many bodies but no hearts or souls. The stranded dwelling among us rarely are suffering for food or clothing or shelter. They suffer from the lingering, bitter, ceaseless, gnawing of heart hunger and soul hunger, often unconscious of why they suffer and for what they long. The more disagreeable they are the more they need your help because the more they are shunned. After all, the surrenders of time and inclination you make to be kind to them will not damage nor incommode you very seriously; and the good you may do and the consolation and soothing you may carry may mean much light and lifting for desolate hearts and lives and souls harboring ugly, embittered, dismal and sacriligious thought. Seek and help the stranded. Pure religion and undefiled, St. James tell us, is to visit the fatherless and the widows in their afflictions. In this country the fatherless and the widows usually have many friends. It is the stranded who so many times are left friendless and forlorn, the sting of knowing contempt, dislike, begrudges refuge, derision, avoidance, neglect, biting relentlessly.

Seek them out—the lonely shut-ins, the worn-outs, the rusted-outs, the failures, the betrayed, the unfortunate, women and men, down to the relics and waste of humanity in the almshouses. Submit cheerfully to what they do and say that is unpleasant, meet with good humor occasional attempts at impositions and wretched little hypocrisies, from some kinds; blatant misanthropy and hates from others. You can feel that you are soothing some suffering, helping at least a little. Show honest interest and desire to be helpful, satisfy wants and desires when you can. The tougher the task, the more approval of your conscience you will win, the more clearly and honestly you will have done your duty to God and your neighbor.

Like the old boats along the shores and coasts and banks, each of these stranded represents a history. Each has come from a youth of hopes and dreams and ambitions to the fading of them all and the awaiting of the call hence. Those splendid brave hearts which meet the condition gallantly, despise despair, illustrate the beautiful courage, resignation, deserve, and should receive, constant proofs and demonstrations of the honor we have for them. Usually, those who by folly or sin or neglect have incurred the fate of the stranded are most violently resentful of it, most malignantly intent on blaming others, even the Almighty. These are the most urgently needful of all for all the consideration and kindness we can give them, with the hope of bestowing consolation; of helping to make the twilight time of the stranded peaceful, giving for it brighter dreams and higher aspirations than at the dawning.

**Alfred B. Williams.**

# EARLIEST OF CHURCH ASSEMBLAGES IN AMERICA

## Alfred B. Williams

**TWO BISHOPS CONSECRATED.**

Late in the summer of 1786 letters from the Archbishop of Canterbury gave notice that the necessary authority for consecration of additional bishops for this country had been given by act of parliament and saying he was ready to consecrate three bishops. Four had been elected meanwhile—Dr. Griffith, of Virginia; Dr. William Smith, of Maryland, really the first person to be chosen as bishop of a State; the Rev. Samuel Provost, New York, and the Rev. Dr. William White, Pennsylvania. An adjourned meeting of the Philadelphia Convention was held at Wilmington, Delaware, October 10, 1786, six States represented by nine clerical and eleven lay delegates. This fragment of a Convention was one of the smallest, shortest, fastest working and ablest in the history of the Church. Probably its compactness gave it speed and force and it had brains, zeal and definite purpose and object and was not, like its predecessors, compelled to stumble against a maze of doubts and uncertainties. Its business was to comply with certain requirements of the Archbishop as conditions for recognition of the American Church before consecration of its bishops. This was not difficult. Much of the work of the first Philadelphia Convention had been rejected by the respective States for various reasons, South Carolina alone having accepted the proposed Prayer Book entire. The essential parts of the Archbishop's requirements were found orthodox. The descent into Hell was restored to the Apostles' Creed. The Nicene Creed was restored and the Athanasian Creed rejected. Changes to meet changed conditions and relations of the two countries and governments were made and final revision of the liturgy was committed to a General Convention to be held in the future.

Three weeks after the adjournment of this little Convention at Wilmington the bishops-elect of New York and Pennsylvania sailed for England. Dr. Griffith, of Virginia, did not go with them and never was consecrated bishop. It was learned afterward that poverty prevented him. The two were received most affectionately and were presented by the Archbishop himself to the king, who received them kindly. It is to be remembered, in this connection, that there was strong and growing belief everywhere that in a short while the United States would split and the sections of it would be racing with each other to get back under the protection of the British government. The most friendly French observers believed a division of the republic inevitable. The Marquis de Chastellux, as early as 1783, predicted at least two republics from the thirteen States. The slavery question was not then broached, but the Marquis based his prediction on the conflicts of commercial interests and the racial and religious differences between what he called "East" and "West". Prevalence of this belief in England may explain the promptness of parliament in granting leave for consecration of American bishops and the cordiality of the king and archbishop.

Septuagesima Sunday, February 4, 1787, the first two American bishops with unquestionable authority were consecrated at Lambeth Palace by Dr. John Moore, Archbishop of Canterbury, presented by Dr. William Markham, Archbishop of York, with four other English bishops participating in the service. The two were Dr. White, Bishop of Pennsylvania, and Dr. Provost, Bishop of New York. These new bishops sailed for home February 18, and were seven weeks on the voyage, reaching New York Easter Sunday, April 7.

The conditions of the Church in Virginia at that time may be judged from the recorded fact that it was impossible to obtain in the State subscriptions to send Dr. Griffith, of Fairfax County, to England for consecration.

The two new bishops, classed in the contemporary discussions as "of the South", held off from recognition of Bishop Seabury, who, beginning with six clergymen in Massachusetts and New Hampshire, conducted many large confirmations and a number of ordinations and, in September, 1787, consecrated St. James' Church at New London, wearing a scarlet doctor's hood and a mitre, which gave some offence.

# FIRST SUNDAY IN ADVENT

## By Berkeley Minor

COLLECT.

"Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen."

This collect for the first Sunday in Advent reminds us of the two Advents—His coming long ago in great humility, and His coming in His glorious majesty in the last day to judge both the quick and the dead.

Says Bishop Coxe: "This feast of the Advent, which opens the Advent season, is one which strongly mingles the most joyous with the most appalling thoughts; for it strikes the keynote of our Christmas rejoicing; it dwells on the first Advent with especial reference to its bearing on that Advent which is yet future, and for which we are called to prepare. Our 'song is of mercy and of judgment' (101st Ps., v. 1). How salutary to the soul this annual awakening and setting forward toward immortality The Advent season should always be made one of discipline, and of solemn meditation and reading on the four last things, viz: Death, Judgment, Heaven and Hell; for all time is but the prelude to judgment and eternity."

THE Epistle for the First Sunday in Advent is Rom. 13:8-14. Of this says Bishop Coxe: "Reflect especially on the language of the Epistle, that 'it is high time to awake out of sleep', that 'the night is far spent, and the day is at hand'; and connect it mentally with the beautiful imagery of the prophet Isaiah: 'Watchman, what of the night? . . . The morning cometh, and also the night.' The resurrection draws nigh, though we must first sleep in the night of death. First awake, and fill the vessel with oil, and replenish the lamp, and then we may lie down in our graves and have no fear that our lamps will have gone out, when the cry is made and the Bridegroom comes." Note the words of the Epistle: "Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent; the day is at hand." Here, as in other places, the writer of the Epistle (St. Paul) is expecting an early return of Christ. Other writers are likeminded, notably the writer of the Revelation, who gives us in next to the last verse of the last book of the Bible the last promise and the last prayer recorded in Scripture: "He that testifieth these things sayeth: 'Surely I come quickly; Amen. Even so, Come, Lord Jesus.' (Rev. 22, 20). This belief must have much comforted them under persecution, when (as the writer of Hebrews says of the Old Testament martyrs), they were destitute, afflicted, tormented." (Heb. 2:37.) At the opening of the fifth seal, by the Lamb of God, described by St. John in the sixth chapter of the Revelation, the "martyred remnant", the "souls of them that were slain for the Word of God", which were "under the altar", cry out to Him for judgment against their oppressors, wondering why He delays so long.

Our Lord's immediate followers seem to have misunderstood Him and many since in the nearly nineteen centuries that have passed since His Ascension have thought His

second Advent to be at hand; but He tarries still and still bids us "watch" and remember what He said, before He left His Church, "Watch therefore; for ye know not what hour your Lord doth come" (Matt. 24:42). It is possible that it may be my privilege or yours to see that great day of the Lord and so escape the grave and gate of death. May He find us obedient and watchful!

THE Gospel for the First Sunday in Advent is St. Matt. 21:1-13. Of this Gospel Bishop Coxe says: "It is designed to contrast the meek and lowly appearance of the Great King in the days of His flesh with the royal splendors which shall surround His coming in the clouds of heaven."

His people were ready to make Him king and give Him an earthly crown and have Him deliver them from the tyranny of Tiberius, one of the most wicked and cruel of the Roman emperors. Jesus must have been strongly tempted **as a man,** to accept their homage and lead them to certain victory; I say **certain,** for though they had never seen Him use His miraculous powers to destroy any living thing (for the fruitless fig-tree dying under His rebuke, was known only to His apostles); yet they knew that He who had without the least effort fed thousands of them in miraculous abundance could heal the sick and wounded of an army at a word and even raise the slain from the dead and these Jews could fight and had fought as bravely as any soldiers in the world. What an army could have been formed of such material with such a commissariat and medical staff! Even the Roman legions under a Scipio or a Caesar could not have withstood them. In His divine nature Christ could not be tempted, but Jesus of Nazareth was also a man, a perfect man indeed, without sin and without that sinful nature to which we are born; yet He was "in all points tempted like as we are" (Heb. 4:15), and this temptation was now before Him and was just such as would appeal most strongly to a noble human nature, to a Hampden, a Washington or a Lee, a call to resist the greatest tyranny, far worse than any of modern times, such as that of a Stuart, a George III or a Lincoln.

The temptation must have been greater to Jesus even than the last and greatest of those offered Him by Satan in the wilderness; "all the kingdoms of the world and the glory of them", just for one act of homage; a selfish motive is apparent here; but to redeem His people from such tyranny as they endured might well seem a purely unselfish act to the man of Nazareth; as indeed it was in the case of Hampden, Washington, Lee and other true patriots of earlier and later days, who had not laid upon them, as the Son of God had, a higher and nobler duty to perform, the deliverance of not only His own people, but all mankind from the farce worse tyranny of sin and Satan.

Looked at in this light, our Saviour's refusal to do as His people wished is noble, grand, superb and patriotic with a patriotism not narrow, but world-wide and without a trace of selfishness. And looking at the whole scene in this light, it makes us more lenient in our condemnation of the Jews who crucified Jesus for failing to act as their narrow patriotism prompted. Let that be thrown off first, they might well think, and then with political freedom assured they could turn their minds to spiritual things. 'Tis a mistake into which some fall now, and in the name of "social service" give more attention to the body than to the soul of man. Let us not be too sure that, had we been there in Jerusalem on that Palm Sunday, we might not have cast palms and scattered our garments before Jesus, and then in bitter disappointment have deserted Him on Good Friday, or even joined in the cry, Crucify Him! Crucify Him!

# ROBERT E. LEE

## By the Late John W. Daniels, LD. D.

[The Southern Churchman commences this week the publication in series of an oration by Virginia's great warrior and statesman, the late Senator John W. Daniel, delivered at Lexington, Va., upon the occasion of the unveiling of Valentine's recumbent statue of General Robert E. Lee, one of the world's greatest Christians and soldiers, and we strongly commend the careful reading by every one of these articles as the

"Lives of great men all remind us,
We can make our lives sublime."
* * * * * *
"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."]

**Mr. President, My Comrades and Countrymen:**

There was no happier or lovelier home than that of Colonel Robert Edward Lee, in the spring of 1861, when for the first time its threshold was darkened with the omens of civil war.

Crowning the green slopes of the Virginia hills that overlooked the Potomac, embowered in stately trees, stood the venerable mansion of Arlington, facing a prospect of varied and imposing beauty. Its broad porch and wide-spread wings held out open arms, as it were, to welcome the coming guest. Its simple Doric columns graced domestic comfort with a classic air. Its halls and chambers were adorned with the portraits of patriots and heroes, and with illustrations and relics of the great revolution, and of the Father of His Country. And within and without, history and tradition seemed to breathe their legends upon a canvass as soft as a dream of peace.

The noble river, which in its history, as well as in its name, carries us back to the days when the red men trod its banks, sweeps in full and even flow along the forefront of the landscape; while beyond its waters stretch the splendid avenues and rise the gleaming spires of Washington; and over all, the great white dome of the National Capital looms up against the eastern sky like a glory in the air.

Southward and westward, toward the blue rim of the Alleghanies, roll away the pine and oak-clad hills and the fields of the "Old Dominion", dotted here and there with the homes of a people of simple tastes and upright minds, renowned for their devotion to their native land, and for their fierce love of liberty; a people who had drunk into their souls with their mother's milk, that Man is of right, and ought to be, free.

On the other hand, there was impressed upon the most casual eye that contemplated the pleasing prospect, the munificence and grandeur of American progress, the arts of industry and commerce, and the symbols of power. On the other hand, Nature seemed to woo the heart back to her sacred haunts, with vistas of sparkling waters and verdant pastures and many a wildwood scene; and to penetrate its deepest recesses with the halcyon charm that ever lingers about the thought of **Home.**

**The Host of Arlington.**

The head of the house established here was a man whom Nature had richly endowed with graces of person and high qualities of head and heart. Fame had already bound his brow with her laurel, and Fortune had poured into his lap her golden horn. Himself a soldier, and colonel in the army of the United States, the son of the renowned "Light Horse Harry Lee", who was the devoted friend and compatriot of Washington in the Revolutionary struggle, and whose memorable eulogy upon his august Chief has become his epitaph; descended indeed from a long line of illustrious progenitors, whose names are written on the brightest scrolls of English and American history, from the conquest of the Norman at Hastings to the triumph of the Continentals at Yorktown; he had already established his own martial fame at Vera Cruz, Cerro Gordo, Contreras, Cherubusco, Molino del Rey, Chepultepec and Mexico, and had proved how little he depended upon any merit but his own. Such was his early distinction that when but a captain the Cuban Junta had offered to make him the leader of their revolutionary movement for the independence of Cuba, a position which, as an American officer, he felt it his duty to decline. And so deep was the impression made of his genius and his valor that General Scott, commander-in-chief of the army in which he served, had declared that he "was the best soldier he ever saw in the field", "the greatest military genius in America", that "if opportunity offered, he would show himself the foremost captain of his times", and that "if a great battle were to be fought for the liberty or slavery of the country, his judgment was that the commander should be Robert Lee".

Wedded to her who had been the playmate of his boyhood, and who was worthy in every relation to be the companion of his bosom, sons and daughters had risen up to call him blessed, and there, decorated with his country's honors and surrounded by "love, obedience and troops of friends", the host of Arlington seemed to have filled the measure of generous desire with whatever of fame or happiness fortune can add to virtue. And had the pilgrim started in quest of some happier spot than the Vale of Rasselas, well might he have paused by this threshold and doffed his "sandal shoon".

So situated was Colonel Lee in the spring of 1861, upon the verge of the momentous revolution, of which he became so mighty a pillar and so glorious a chieftain.

# A GOLDEN IDEA, A GOLDEN WAY, A GOLDEN STAIR

## By William C. Poole

**Former President of the World's Sunday-School Association.**

Golden Rule Sunday has proved to be a "golden idea" for carrying people along the "golden way" of generosity. It has also been a "golden stair" up which orphaned feet have climbed to selfhood and self-respect; and only the eternities will reveal the marvellous results.

Golden Rule Sunday stands for an international benefaction. Its appeal and its response have known neither racial nor denominational barriers. It has been thought of as a legacy of a world catastrophe to be shared by the beating sympathetic heart of the world. Through the courtesy of the Near East Relief, I have had the pleasure of visiting most of the orphanages in Palestine, Syria and Greece and can testify to the splendid way in which the work is carried on. Of course, the problem has in large measure been solved, but the task at present is to conserve the gains that have been made. It is not enough to have saved these children from starvation and neglect. They must be trained for citizenship. The war seems a long distance away; the aftermath of it seems intolerably long; there is an impatience about closing up the episode; and, to our thinking, here is the danger. The job is not yet finished. We must stay with it and close it in a worthy way.



**A Near East Relief Working Boys' Club in Jerusalem. Besides the boys, who earn their living at various trades, are the Armenian priest and Edward W. Blatchford, Near East Relief director for Palestine, and his dog Toby, beloved by all the boys.**

Golden Rule Sunday comes the first Sunday in December. Can we count on you to help? We do, and we know you will not fail us.

Christ Church, London.

### NEAR EAST RELIEF SUNDAY DINNER.

Sarma

Bread Cocoa

Black Olives

**Sarma** contains rice, mutton (lamb) and tomatoes.

Mix the rice, the chopped mutton and tomatoes together. Roll in cabbage leaves, which have been parboiled, into the shape of sausages. Pile in a kettle, cover with cold water, cover with a plate to hold in place and cook for about one hour.

### WHAT IS INTERNATIONAL GOLDEN RULE SUNDAY?

In the autumn of 1923 an international group of social workers, meeting in Geneva, Switzerland, expressed despair of educating the world to the better day of brotherhood through the customary persuasions of war and diplomacy. Yet the aim was so infinitely to be desired! Could the persuasion of the Golden Rule be made effective If on an appointed day, say the first Sunday in December, the whole world should sit at a common table, eat bread and salt, think of the hungry and the sorrowing, and make a donation for their aid, would not a great advance be made in practical religion?

The idea fired the imagination of the world. Presidents, kings and premiers; the Pope, religious leaders and patriarchs; powerful financiers, influential statesmen, educators, labor leaders, approved and led friends and followers to a community of thought and feeling such as this old round earth has never known. On the third anniversary of International Golden Rule Sunday fifty-three countries united in its observance and contributed to the Near East Relief orphans, who are the foremost beneficiaries. The day falls on December 2 this year.



**This boat was made from oil cans by boys from a Near East Relief Orphanage in Greece.**

# FAMILY PRAYERS

## Collated by the Late John L. Williams

**Evening VI.**

O Lord, our heavenly Father, most holy and righteous God, before whom we must all soon appear in judgment, at the end of another week we humbly bow down at Thy footstool, deeply feeling our sinfulness, deploring our unworthiness and earnestly beseeching Thee to have mercy on us.

Thou knowest all the thoughts of our hearts, and we presume to call upon Thee only in the name of Thy dear Son, our Lord Jesus Christ. We have erred and strayed from Thy ways like lost sheep; we have followed too much the devices and desires of our own hearts; we have offended against Thy holy law; we have done what we ought not and have left our duties unperformed. Mercifully look upon our infirmities; forgive us our sins and shortcomings; turn from us all the evils that we most justly have deserved; cleanse and purify our hearts and minds by Thy blessed Spirit; strengthen in us all holy desires and purposes; confirm our faith in Thy wisdom and power and lovingkindness; enlighten our minds more and more with the light of the everlasting gospel; make us to love Thee with pure hearts, fervently; and give us joy and peace in knowing and believing in Thee.

Grant, we beseech Thee, O Lord, that at the close of each day and week and month and year we may rejoice with ever fresh and brightening hope of joining our dear ones at home in heaven with Thee. Make us deeply sensible of the shortness and uncertainty of human life, and let us apply our hearts unto wisdom. Make us to be steadfast and immovable, always abounding in the work of the Lord, knowing that our labor shall not be in vain in the Lord.

Keep, O Lord, Thy household, the Church, by Thy perpetual mercy, give grace and wisdom to our rulers and magistrates, that they may execute justice and maintain truth; pity the poor, the sick and the afflicted, and comfort and relieve them.

And now we humbly commit ourselves and all our dear ones to Thy care and protection for this night. Keep us from all dangers and anxieties. Give us the sleep of Thy beloved, and prepare us for the duties and privileges and sacred pleasures of the coming Sabbath day.

We ask all for Jesus Christ's sake.

Our Father, etc.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

**JUDGES.**

**Purpose.**

The book of Judges was written to teach us the cause and result of failure to enter into the realization of God's blessings in Christ, and to reveal the grace of God that forgives, restores and encourages us to press toward the goal (Eph. 1:3; 1 John 1:9; Ps. 23:3; Phil. 3:14; Eph. 3:16; 6:10).

**I. Chs. 1-2.** Failure on our part to get complete victory, through Christ, over Satan, gives him unhindered opportunity to defeat us as witnesses of God's blessings (2 Cor. 2:14; Rom. 8:37; Eph. 6:10-18, comp. Rom. 8:21; 1 Cor. 3:3; Gal. 5:4, 7, 17).

**1. Ch. 1:1-26.** Christ is ready to give victory over Satan and sin, and to make real the blessings of God in the heavenlies to the heart wholly surrendered to Him and determined to do His will at any cost (Isa. 50:7; 64:4 R. V.; 43:13 R. V.; Eph. 1:17; Col. 1:9; Heb. 2:18; 13:8; 20, 21).

**2. Ch. 1:27-36.** Any feeling that we have attained the blessing, and any thought of not seeing harm in some little things, are sure ways of permitting Satan and his hosts to maintain their place as "squatters" in the heavenlies, which gives them power to lead us into sin (Prov. 16:25; Ps. 84:7; 2 Cor. 12:9, 10; Phil. 3:12-15).

**3. Ch. 2:1-10.** Blessing God on Sunday and cursing men during the other six days of the week does not help our children to desire, nor to have a personal heart acquaintance with the Lord (Jas. 3:8-18; Eph. 6:4; Col. 3:20, 21).

**4. Ch. 2:11 to 3:4.** All of God's redeemed ones who give Satan, self and sin any place in their hearts by not obeying the Lord, will find that these mighty foes are permitted to overcome them (Rom. 7:21; 12:1, 2; Col. 3:1, 2; 1 John 2:15, 16; Gal. 2:20; 6:14; 1 Cor. 6:12).

**II. Chs. 3:5 to 16:31.** The seven periods of Israel's declension and oppression suggest to us typically, in some measure, the seven prophetic periods and states of the Church's declension and oppression from "Thou hast left thy first love" to "Behold, I stand at the door and knock", from setting affections on some other object than Christ to shutting Him out of the heart (Rev. 2-3).

**1. Ch. 3:5-31.** When believers set their affections on the world instead of Christ, then the world, the flesh and the devil have power over them. From such a sad state they are delivered by the Lord through the hand of those who, like Othniel, have come into enjoyment of their inheritance, and by those, like Ehud and Shamgar, who have no strength of their own, but who trust in His strength (Col. 3:1, 2; Phil. 4:13; Heb. 11:33, 34; 2 Cor. 12:9, 10; 1 Peter 2:11).

**2. Chs. 4-5.** Faith like Deborah's, His faith, not only makes us victors over the god of this world, the prince of the power of the air, but makes us useful vessels in the hand of the Lord to lead others into the knowledge of their blessings in Christ (1 John 5:4; Gal. 2:20; 2 Tim. 2:21; 2 Cor. 4:4; Eph. 2:2; 6:10; Ps. 8:2).

**3. Chs. 6-8.** Satan's power through the lusts of the flesh is overcome by those who think not of their own comfort, like Gideon's three hundred, but who are ready to be broken like the "pitchers" that the light of His life may shine out, and who gave out His Word like a clear trumpet (Rom. 13:14; Phil. 2:3, 4; Rom. 8:13; 1 John 3:16; Gal. 2:20; 1 Cor. 14:8, 9).

**4. Chs. 9-10.** When fleshly ambition, like Abimelech, rules in the Church, there is sure to be reproach brought upon the Name of Christ, and judgment must come upon these things before God's people can enjoy their blessings in Christ (Gal. 5:13-15, 24; 6:7-10).

**5. Chs. 11-12.** Though men of faith, like Jepthah, are used to help others to grow in grace and in the knowledge of the Lord, foolish vows, which are not of faith, may cause very great sorrow and spiritual loss.

**6. Chs. 13-16.** Some mighty believers separated unto God, lay their heads in Delilah's lap in their love for the lovely things of earth, and are shorn of their strength to lead others into the possession of the heavenly blessings (Jas. 4:4; 1 John 2:15; 1 Cor. 9:25-27).

**III. Chs. 17-21.** The standard of conduct for the unregenerate world has never been higher than to do "what was right in their own eyes", and such is the standard of the Apostate Church, but worst of all such is the standard of most believers. Their own desires, not the Word of God, is the guide for conduct.

Little wonder that few Christians know that they have been blessed in Christ, to say nothing of knowing what the blessings are. How can the Spirit use such ones to lead others into the place of blessing?

**1. Chs. 17-18.** Like Micah and the Danites, the preacher that pleases, who tickles the ears, is the choice of the Apostate Church, not the man of God who feeds the flock. as well as seeks the lost (2 Tim. 4:3, 4 R. V.; Acts 20:28, 32).

**2. Chs. 19-21.** Unrestrained by the Word and Spirit of God, sin and shame find fertile soil in the hearts of thousands who profess the Name of Christ. But thank God, there are those who are doers and not forgetful hearers of God's Word, and through them the Holy Spirit will consummate the testimony which will win the Bride for God's Son (Jas. 1:22-25; Rev. 3:8).

# Book Reviews

WHEN THE SONG OF THE LORD BEGAN: By Rev. Dr. William E. Biederwolf. Cloth. Pp. 126. Price, 75c.; paper, 50c. Published by the Bible Institute Colportage Association, Chicago, Ill.

The book takes its title from the first chapter; but the whole contribution has such a stimulating impulse that the caption is more to be prized. Dr. Biederwolf has had a long and rich experience in dealing with the presentation of Scriptural truths and the souls to whom that presentation has been made. There is a cheery, optimistic ring in this volume which captivates one. Good, sound sense; keen penetrability into the recesses of the heart; the challenge of the Gospel to the modern mind, devoid of the controversial; the author seeks to win back those who may have been lax in their devotional life, to enrich those who feel their spiritual poverty, to strengthen those who recognize the power of temptation, to restore the joy of God's salvation to all who have missed the goal.

We welcome any message that puts the song into hearts that are mute for want of reality. Undoubtedly, there would be a great revival of New Testament Christianity, if we could arouse the believers to the conviction that the secret of a happy life is within the reach of all, and that the contagion of spiritual gladness is acutely catching. At the nativity in Bethlehem, the heavenly messengers praised God for the gift; at the close of our Lord's sad life, which He so skillfully hid from His disciples, He sang a psalm with them, that dark, dread night. Conquest is within the reach of us all, if we will but catch the strains of "heavenly music" that ever make the better land ecstatic with hope.

And we mark the Doctor's point of view, for it was when "the burnt offering began" the symbol of our dedication, that the song of the Lord rang out. Verily, a good book to stow away for a Christmas gift to some dear one.

**Kenneth Mackenzie.**

BIBLICAL ALLUSIONS IN POE: By Prof. W. M. Forrest, of the University of Virginia. Cloth. Pp. 298. By the Macmillan Company, New York. Price, $2.50.

A veritable thesaurus of this remarkable man of singular destiny. Prof. Forrest has brought to his undertaking not only consummate skill, but an ideality which will be welcomed by all lovers of Poe. While the poet was not at all identified with the Christian Church, indeed, perhaps in his mature life never entered a church building for the purpose of worship, his whole being must have been saturated with the knowledge of the Christian Scriptures. The appendix in this book contains over forty pages showing the parallelisms of Poe's writings and the Biblical texts which reflect his absorption of the Word of God.

And this contribution wins us to a lenient atitude towards this so-misunderstood man. Neurotic, temperamental, visionary, introspective, living quite in a world of his own creating, shy of the enthusiasm of fellowship, having strange vagaries, he seemed to touch the circumference of every odd thing that came within the range of his perspective. An unconscious mystic, steeped in occultism, peering into spiritism and other uncanny avenues of adventures, he had moreover what we most prize in ourselves and those we admire, a deep spirituality which needed but the guiding hand of gentle and winsome leadership. Had that been given him in his formative years, who can tell what might have been his splendid contribution to the Christian faith which he beheld with the intellect but failed to appropriate in his life?

And this leads us to meditate upon the fatalistic attitude which almost intoxicated him in his later years. Was it the result of his residence as a child in the home of Mr. Allen, his foster-father, after the death of his mother in an alms house? For the atmosphere of that home was charged with Calvinistic predestination written large and bold. Such were the times and so were many lives engendered by those times. Only Poe was so sincere that he took seriously and whole-heartedly what more superficial minds would have thrown off. Hence, he was a ready prey to those subtle influences which lead one off the beaten path of accepted truth into realms of the speculative and venturesome. So we find him espousing Pantheism, reincarnation, philosophizing as to the future life with no purpose to make provision for that life by the intervention of Saviourhood of our Lord Jesus, though he does refer passingly to "Our Saviour", "the Redeemer", "our holy religion", and once admits "a strong argument for the religion of Christ". Capable of a bleeding heart, as all poets are, he felt most keenly the griefs which crowded into his early life, among them the death of his manifestly loved young wife. The world came to be to him a sorrowful place and he was passionate in his desperate utterance as his life closed, "My best friend would be he who would blow out these damned wretched brains".

One cannot lay down this informative volume, inspirational as well, without a heart hunger that Poe may by the mercy of God, who knoweth our frame, be tenderly folded in the world of forgiveness, where joy abounds over "one sinner that repenteth". We may not pierce that realm, but we draw a kindly mantle of love over this weird life and leave it in the hands of Him, and "Where the work of life is tried, by a juster Judge than here".

**Kenneth Mackenzie.**

MODERN RELIGIOUS DRAMAS. Edited by Prof. Fred. Eastman, of the College Theological Seminary. Cloth. Pp. 324. Published by Henry Holt and Company, New York City. Price, $3.00.

The elasticity with which the word "religious" is involved in this attractive volume is at once problematical. In the play called **The Valiant,** while the hero is a remarkable man for stolidity and the adherence to a brave purpose to hide himself from the knowledge of his family, while it is quite consistent that he should refuse any religious consolation ere he is hanged for murder, we cannot see where real religion enters into this otherwise strikingly written production. For him to declare that he was glad he had killed his victim; that the murdered man got all he deserved; that he regarded him as unfit to live; that he had felt it his duty to kill him, is far from the ideality of that form of religion which we are wont to call Christianity. To philosophize that "repentance is the sick-bed of the soul", when we all know that repentance is to be exercised for the joy it gives God to forgive and restore, is alien to the spirit of the Lord Jesus.

But this one play may not be considered more than "a fly in the ointment". There are some fine ethical dramas, which Prof. Eastman may think religious. That again may all depend upon the viewpoint. **El Christo** is a strong historical sketch and will be of value. The **Color Line** may well make us sensitive to our problem of the Oriental within our borders. The **magnum opus** of the book (indeed there are two) will be found to be Dr. Bowie's **The Christmas Pageant of the Holy Grail,** added to which we may note the final by Fred. Eastman, himself, **America's Unfinished Battles.**

The plea for this work is that the public now so intimately associated in the sphere of sight pleasure by means of the movies, needs a presentation of more serious and thought-provoking productions which will arouse the emotions and yet stimulate the sacrificial elements in the lives of the beholders and hearers. So current has become the need for plays that may be exhibited in parish houses or even churches, that Prof. Eastman feels the obligation to meet the situation by this collation.

Many will feel a repugnance to the movement. But in justice to the men and women who are sponsoring it, we should frankly admit that before the age of printing, Christianity itself was made known to the illiterate public by this very means. So that to read a book is now as familiar a way, as the play was then. Some of us find no special attraction towards it. But we may not legislate for others who see only good to be attained. Those who would make commendable use of the opportunity to bring strong acting before the audience, will find in this contribution a satisfactory ally.

**Kenneth Mackenzie.**

THE GOSPEL BEFORE THE GOSPELS: By Burton Scott Easton, D. D. Charles Scribner's Sons, 597 Fifth Avenue, New York City. Price, $1.75.

This book gives a clear account of the history of German criticism and of its followers during the past generation.

It has been dominated by men who reject the Divinity of Christ, so that we may know what to expect of its conclusions. We can see, too, why much of our preaching has been dry and fruitless, if it has fed at such sources. No hypothesis can be too extravagant to escape debate with ponderous seriousness. The Gospels are treated more unfairly than a criminal before a court. His innocence is presumed until his guilt is proved, but the various passages of the Gospels are viewed with suspicion until they have commended themselves to the approval of the individual critic.

Dr. Easton's conclusions are far more conservative than the majority of the men whom he quotes, but his stand is weakened by the fact that he accepts their main position, witness the title, "The Gospel Before the Gospels". The idea suggested is that the Gospels, contrary to the age-long Christian view, do not give us a true picture of Christ's ministry, but that the ingenuity of the critic has to excavate their true teaching from under the mass of legendary or mythological material with which the original picture was encrusted. If he happens to be conservative, his views may not lead so far astray, but should he be radical, there will be but little of the original pictures left.

But little more than twenty years elapsed between the Crucifixion and the beginning of St. Paul's journeys. We now know that the Sunday-school figment of a tradition orally delivered until near the death of the Apostles, was not according to the facts as recently unearthed, but that literary activity abounded. There is not the slightest a priori reason to deny that the facts of the Gospel were written down immediately after they occurred. Yet we are asked to believe that in these few short years the Apostles wove together a tissue of mythical and legendary material, not being able to distinguish truth from error, although they were disciples of Truth Incarnate, giving themselves for the highest moral cause the world has seen, and living under the influence of the Pentecostal outpouring. Was God so circumscribed that with all these influences, He could not have relayed to us a clear account of His own greatest Manifestation of Himself?

The sanctified common sense of the ordinary believer revolts at such a conclusion. To him the Gospels are not a lot of literary fragments to be dissected at the will of every one, but are fragrant with the individualities of their authors. Mark, and Peter, and Luke, are to him disciples, not names. Above all, the ordinary believer remembers the presence of the Spirit who spoke through the writers, whose activity is never once mentioned in all the dissecting.

Speaking, not as an expert along technical lines, but as an humble pastor who must teach and use God's Word in his own personal and ministerial life, the reviewer can find little help in these mechanical substitutes for a devout and reverent study of its teachings.

F. C.

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OUR LORD AND SAVIOUR. By the Rev. Peter Green, M. A., Canon of Manchester, Chaplain to H. M. the King. Longmans, Green & Co., Ltd., New York. Price, $1.50.

It is good to read a book by a genuine Christian, one to whom Jesus Christ is both Lord and Saviour. There is no adulteration here. Canon Green is himself a Christian; and to him the faith that is written is more than the "poetry of emotion"; and the faith that is in him is far more than an assent to the articles of the Creed.

Through entering into the mind of Canon Green, one enters into the mind of Christ. And it is by seeing Christ in others that we shall grow to know Him better. "He shows Himself to those who desire to see Him."

Canon Green tells us that there is a three-fold path to the knowledge of Jesus. First, we must "see Him", get a vision of Him. Study the story of Him in the New Testament as if for the first time. Read as if to know the "why" of a best-seller. And we must find room in our hearts and minds not only for Jesus the Carpenter of Nazareth, taking little children into His arms and blessing them, or saying to the woman taken in adultery, "Neither do I condemn thee. Go and sin no more"; but also for the Christ of St. John's vision in Patmos, the Christ in whose right hand are the seven stars, and out of whose mouth goes the sharp two-edged sword, and whose countenance is as the sun shining in its strength. And along with Jesus of Nazareth, and Jesus on the Cross, and Jesus ascended and reigning in glory, we must think of the Cosmic Christ, Him of whom St. John writes that "All things were made by Him, and without Him was not anything made that was made", etc. . . . Then there is the Christ of the Epistle to the Hebrews, the Great High Priest . . . and the Christ who meets us sacramentally at the altar. . . . and who meets us spiritually when two or three are gathered together. . . . All these various aspects of Christ are elements out of which the single image of our Lord and Saviour is to be built up".

Next, get an Understanding of Jesus. Canon Green says: "Only that belief is worth having of which one can truly say, "I can't help believing". So we must try to understand Him and re-interpret Him in terms of our own day and age". "We shall understand Him best when we let life and literature, and the soul's experience of ourselves and our friends, illustrate His actions and words."

And the third path to knowledge of Him is discipleship. Canon Green's words are fine: "The three stages must act and re-act on one another. The more clearly we see Jesus the more He will hold our interest and wonder, so that we shall be forced to seek to understand Him and His message. And the more we understand Him the more He will claim and receive our loyalty and discipleship. And the more we try to follow Him in daily life, the more our vision of Him will brighten, and our understanding of Him will deepen. This last is specially true. Christ bears witness to this truth when He says, "If any man will DO the will of Him that sent Me, he shall know the doctrine whether it be of God". There is nothing that so helps faith and understanding as a determined effort to practice our religion".

Then he takes up Christ's Revelation of Himself. He says: "I do not think it can be disputed that for many men one great avenue of approach to Christ, of His coming to us, is the Blessed Sacrament. . . . . Communion after communion I find Christ, and He is gracious to me—gracious as the love of God Himself," such words describe an experience which millions have shared. . . . A Bishop said: "I don't believe in the Real Presence, because I believe in the Divinity of Christ. It's the other way round. I believe in the Divinity of Christ because I find Him present at the altar to meet me."

Chapters seven to ten deal with doctrine. In these Canon Green continues to impress one with the fact that he is really Christian. "If without any pre-conceived ideas or beliefs, we start with Jesus of Nazareth as depicted for us in the Gospels, we are led on to give Him such a status and dignity as forbids us to regard Him as less than God Incarnate. If instead we start with the idea of God and try to imagine how He would become man, and what manner of man He would be, we can formulate no other answer than that He would be born and live and die as Jesus did, and be in all things like Him."

The book is solid reading. It is fine and helpful not only for Christians, but it ought to make a profound impression upon Modernists who have drifted away from and given up the faith upon which the Church was founded.

R. R. C.

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THE CHRISTIAN EXPERIENCE OF THE HOLY SPIRIT. By H. Wheeler Robinson, M. A., D. D. Harper & Brothers, Publishers. Price, $3.00.

This book is one of the series in The Library of Constructive Theology.

It is a thorough study of the subject and it will reward any one who gives it careful reading. And only so may one do it justice.

Chapter 3, on Nature of Spirit, is an exalted presentation. Among other things, it deals with the spirit's power of transformation. For instance, the "transformation of the Cross of Christ from the wooden instrument of a dreamer's death into the supreme altar of the Christian faith". He speaks of the kinship between spirit and Spirit. "In every man there is something of God which Christ claims. Loyalty to that claim means new strength of character, new power to serve men, new peace of heart with God; it makes of life a fascinating adventure, with somebody caring for us all the way."

Speaking of Jesus: "Here in some supreme sense, Spirit has found an adequate revelation in human personality, and the kinship of spirit and Spirit is confirmed.

His chapter on The Holy Spirit and the Church is fine. He speaks of the metaphors all as implying the "unity of the Church; but that of the temple also suggests its dignity, that of the body its cooperation, that of the bride its purity". He speaks of the Church as the continued Incarnation of Christ, and quotes Fairbairn: "As Christ is the incarnation of the love of God, the Church is the incarnation of Christ's Spirit and purpose . . . the Church is His incarnation as He is God's."

The chapter on The Holy Spirit and the Sacraments is reasonable and satisfying. And the whole book is a stimulus to spiritual thinking.

R. R. C.

### BOOKS AND PAMPHLETS RECEIVED.

**Harper Brothers, Publishers,** 49 East Thirty-third Street, New York City.
THE HUMANITY OF GOD. J. W. Buckham, D. D.
**American Tract Society,** 7 West Forty-fifth Street, New York City.
PILGRIM'S PROGRESS IN PAGEANT. Rev. B. C. Clausen and F. L. Purington.

**The Defender Publishers,** Wichita, Kan.
SATANIC OBSESSION. G. B. Winrod.
SCIENCE, CHRIST AND THE BIBLE. G. B. Winrod.

**Messrs. Marshall Brothers, Ltd.,** 24-25 Paternoster Row, London E. C. 4, England.
THE CHRISTIANITY THAT ALWAYS TRIUMPHS AND THE GLORY THAT EXCELLETH. IS IT OURS? Dr. Thomas Payne.
THE LIFE OF FAITH ALMANAC.

**Macmillan Co.,** 60 Fifth Avenue, New York City.
THINGS TO COME. J. M. Murry.
CARDINAL IDEAS OF JEREMIAH. C. E. Jefferson.
TAKING THE NAME OF SCIENCE IN VAIN. H. J. Bridges.
VICTIM AND VICTOR. J. R. Oliver.
JESUS ON SOCIAL INSTITUTIONS. Shailer Mathews.

**National Council of Protestant Episcopal Church.**
CHURCHMAN'S KALENDAR OF DAILY BIBLE READINGS.

**Morehouse Publishing Co.,** 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.
BETHLEHEM, A CHRISTMAS MYSTERY PLAY. Arthur Ketchum.
THE MIDDLE WAY. Rev. Latta Griswold, M. A.

**Hebrew-Christian Publication Society, Inc.,** 405 Bible House, Astor Place, New York City.
THE HIGHER CRITICS' HEBREW. B. A. M. Schapiro.
WHY I, A JEW, AM A CHRISTIAN. B. A. M. Schapiro.

**Bible Institute Colportage Association,** 843-845 North Wells Street, Chicago, Ill.
HOW GOD JUSTIFIES A SINNER. G. E. Guille.
FACING CALVARY. William Evans.

**Bobbs, Merrill,** Indianapolis, Ind.
AN ITALIAN HOLIDAY. Paul Wilstach.

**A. R. Mowbray & Co. Ltd.,** London, England.
DANGERS AND DUTIES. Charles Gore, D. D.

**Dodd, Mead & Co.,** 449 Fourth Avenue, New York City.
THE ROMAN CATHOLIC CHURCH IN THE MODERN STATE. C. C. Marshall.

**The Henkel Press, Inc.,** New Market, Va.
THE THRUSH. Clarence H. Urner.

Copies of following book obtainable from Mrs. W. P. Cornell, 325 Market Street, Jacksonville, Fla.:
THE LETTERS OF W. H. RAMSAUR.

## FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart", Ps. 119:11.)

This week the following verse was submitted by Mrs. Alexander Murray, of Wise River, Md.: "My God shall supply all your need according to His riches in glory by Christ Jesus."—Phil. 4:19.

Who will send one from the far-away places as well as very near us?

## Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### TOBACCO.

Mr. Editor:

In common with all of our prominent daily newspapers, today's issue of the Herald-Tribune has about 60 per cent of one page devoted to the celebrated blindfold test. This time the celebrity is "Millicent, Duchess of Sutherland, daughter of the Earl of Rosslyn, who is interested in social questions and is widely known as a writer of notable books and plays. She is one of the most brilliant and active women in England." Again Old Gold carries off the palm of another so-called victory over its competitors.

With little or nothing appearing on the negative side of this subject, it is not strange that young people, especially girls, are the subjects of an organized propaganda to thrust this habit on them by the friends of the Tobacco Trust in order that it may increase its dividends.

Any one who will approach this subject with an open mind will be astonished at the array of evidence which has already been compiled against the cigarette habit. With your permission I shall submit some of these facts.

As retiring president of the American Academy of Engineers, Dr. J. A. L. Waddell, D. S. C., D. E., LL. D., gave one of the clearest and most significant pronouncements against tobacco that has ever appeared from non-medical scientific sources: "While the efforts of certain scientists to prohibit the use of tobacco have proved a failure, they have succeeded in convincing thinking men that the effect of nicotine in the system is to reduce materially one's mental acumen; consequently a very large percentage of the scientists and engineers of today do not use the weed. As a direct result of this there is a small but quite appreciable augmenting of their individual output." This observation is quite in harmony with that of the celebrated surgeon, Dr. William Mayo, who on one occasion, when entertaining a company of surgeons in his home, remarked: "It is customary to pass around cigars after dinner, but I shall not do it. I do not smoke and I do not approve of smoking. If you will notice you will see that this practice is going out among the ablest surgeons, the men at the top. No surgeon can afford to smoke."

According to Dr. J. Dixon Mann, F. R. C. P., British Medical Journal, 1908, tobacco smoke contains a formidable list of poisons, among which are the following: Nicotine, pyridine bases, ammonia, methylamine, prussic acid, carbon monoxide, sulphurretted hydrogen, carbolic acid, to which the United States Dispensary adds the following: marsh gas, nicoline, lutilin, collidin, parvolin, corodin, rubidin and viridin. To these Arnold adds three other poisons, pyrrol, formic acid and furfurol. Whatever the properties of these ingredients are is not known to his writer, but the London Lancet says of furfurol that while it is less active than nicotine, yet it is fifty times as toxic as alcohol, and that one cigarette contains as much of this poison as two ounces of whiskey.

The learned editor of the Scientific American says: "If the living substance of plants and of minute animals is so strongly affected by very small doses of tobacco smoke, it is hardly creditable that saturation of the mouth and the organs of respiration with tobacco smoke, continued many years, can be entirely free from injurious effects."

Gouget (La Presse Medicale, 1906) gave to rabbits small doses of a 10 per cent infusion of tobacco which probably contained about one-half of 1 per cent of nicotine. Many of the rabbits died within a few weeks. The rabbits suffered convulsions and their blood vessels were degenerated. Says Professor Solly, an eminent London surgeon: "The profession has no idea of the ignorance of the public regarding the nature of tobacco; even intelligent, well-educated men stare in astonishment when you tell them that tobacco is one of the most powerful poisons we possess. Now is this right? Has the medical profession done its duty? Nicotine is not the only poisonous substance present in tobacco nor, bad as it is, is it the worst ingredient in the drug." The mucous lining of the nose, mouth, lungs and air passages presents a very extensive absorbing surface, an area of 800 to 2,000 square feet, over which the whole volume of the blood is spread every three minutes. It has been shown that one-half of the nicotine inhaled is absorbed. A person who smokes an ounce of tobacco daily may ab-

sorb seven to ten grains of nicotine. Gy, of Paris, as a result of extensive experiments with denicotinized and distoxicated tobaccos, presented a paper to the Societe de Biologie, in which he proved that 4 c. c. (60 drops) of a maceration of a popular cigarette would produce death. Sir Morell Mackenzie, the famous London throat specialist, is quoted by a London author as saying that: "In considering the evils produced by smoking, it should be borne in mind that there are two bad qualities contained in the fumes of tobacco. The one is the poisonous nicotine, and the other is the high temperature of the burning tobacco. The cigarette is most certainly the worst form of indulgence, people being tempted to smoke all day long, and easily accustoming themselves to inhale the fumes into their lungs and thus saturating their blood with the poison". The fifth report of the Phipps Institute of Philadelphia says: "As with alcohol, so with tobacco, the mortality was much greater among those who used it than among those who did not. During observations of tubercular tests they found that during the fourth year 18.58 per cent of those who used tobacco died, as compared with 5.15 per cent of those who did not use it." Where the normal blood pressure is 120, it is not uncommon to find a blood pressure of 160—180 in smokers. A very definite proof that tobacco is a cause of high blood pressure is to be found in the fact that the pressure drops when smoking is discontinued. A single cigarette or cigar causes a rise of ten to fifteen points in the blood pressure (Brooks, Janeway). This means an increase in the work of the heart amounting to more than 10 per cent or a waste of twelve foot tons per day if the higher pressure remains. Every smoker suffers from tobacco heart. The best trained sprinter cannot run well after smoking a cigar or cigarette because of the reaction on his heart. Parkinson, of London, a noted heart specialist, found that the average pulse rate was nine beats higher during smoking than before. Rehfisch, who made a study of hundreds of cases, found weakening of the heart muscles in 70 per cent of all cases. Vas found the red cells reduced from 5,800,000 to 2,400,000 (very pronounced anemia). The white cells were doubled in proportion. The function of the latter is to defend the body against the attacks of germs. Tobacco disintegrates the white blood cells as well as lessens their power to combat germs.

When a person smokes the poisons taken in must be eliminated somehow. Part of the poison passes out through the lungs and the odor can be detected in the breath. Some is eliminated by the skin, the perspiration sometimes staining the garments yellow. But by far the greater part is excreted by the kidneys, which first become congested and then degenerated and diseased, the condition commonly known as Bright's disease. No intelligent trainer will permit a man preparing for an athletic event to make use of tobacco in any form. A large proportion of men is refused admittance to the army because of neurasthenic symptoms due to the use of tobacco. Not a few of those who exerence this have not the power to discontinue the use of tobacco for the reason that they have become drug addicts. How true this is is seen in the present day advertisement, "I'd walk a mile for a Camel". Why? Some would walk that far for any brand when the habit is a dope.

Dr. George Fisher conducted a series of experiments at the Springfield Y. M. C. A., by which he showed that all smokers show a loss in precision in feats requiring accuracy of aim. Old smokers showed a loss of accuracy of 11 per cent after smoking one cigar. Non-smokers, after smoking, a loss of efficiency of 13 per cent. After two cigars the non-smokers showed a loss of 18 per cent. The experiments were repeated on five days and were applied to eleven subjects. Meylan, Columbia University, in a careful study of 233 students, showed that in scholarship the non-smokers exhibited a distinct advantage. Baines, who examined the class records at Harvard, showed that for fifty years not one tobacco user has stood at the head of his class, notwithstanding the fact that five out of six students are smokers. An elaborate study of the effects of tobacco upon mental efficiency was made several years ago by Dr. A. D. Bush, of the University of Vermont. The observations were made upon medical students who were subjected to more than 2,000 separate tests of the most thoroughly scientific character to determine the influence of tobacco upon the senses and upon the mental and nervous activities. The results summarized by the author are (New York Medical Journal):

1. A series of 120 tests on fifteen men showed that tobacco decreases mental efficiency 10:5 per cent.
2. The loss in the field of imagery was 22 per cent.
3. Marked losses occurred also in the fields of perception and association.
4. The greatest injury was done by cigarettes.
5. Nicotine was found in every instance in cigarette smoke.
6. Pyridine was found invariably in tobacco smoke.

Against the cheap publicity which is given to the photographs and testimonials of these misguided dupes who are classed as celebrities, but whose knowledge of the tobacco is in inverse ratio to the almost vulgar display to which they lend their names, we have the statement of two outstanding men in the industrial world, Henry Ford and Thomas A. Edison, who collaborated in preparing a brochure on the cigarette habit entitled, "The Little White Slaver", which was circulated in tens of thousands. Although a number of years have pased since I read that brochure, yet it is my recollection that neither of these peers in their realm would employ a man who was addicted to the use of cigarettes. May not the observations of Dr. Bush explain this?

In the Journal Physicians, Volume 13, page 44, Dr. Lombard, Professor of Physiology at the University of Michigan, summarizes a series of observations as follows: The record of these successive observations shows that the effect of one cigar of moderate strength was to lessen the work of which the subject was capable from seventy-five-foot pounds to fifteen-foot pounds, and the number of times that the weight could be lifted being reduced from eighty-six to twelve. The influence of the tobacco was not felt until more than five minutes after the subject began to smoke, and it increased throughout the hour that the smoking was continued. Dr. Seaver, for many years physical director at Yale, said: "Under the influence of tobacco the young man is less alert, less steady and has less endurance." Data gathered by Dr. Frederick Pack, of the University of Utah, from fourteen State universities and colleges, led to the following significant conclusions:

1. In the tryouts for football squads only half as many smokers as non-smokers are successful.
2. In the case of able-bodied men smoking is associated with the loss of lung capacity amounting to practically 10 per cent.
3. Smoking is invariably associated with low scholarship. Smokers furnish twice as many failures and conditions as do non-smokers.

The medical director of a great life insurance company told Dr. J. H. Kellogg, to whom I am indebted for much that appears in this article, that he and the statistician of the company had independently arrived at the conclusion that tobacco is responsible for about 10 per cent of the deaths which occur in smokers.

Inasmuch as the great majority of the blindfold, cigarette-smoking tests carry the testimonial of so-called prominent women, it is but fair to say that women have just as much right to smoke as men, provided, however, that the question of motherhood is omitted. Space does not permit the presentation of scientific facts on this phase of the topic.

It is singular, if cigarette-smoking has such beneficial qualities as we are led to infer from the advertisements referred to, that women and young girls think they may indulge in the habit without harm, while the best trained champion of the ring (Tunney) recently stated in an interview that he never used tobacco. Will the Old Gold and other advertisers of their wares tell us that it is because Tunney is weak and aenemic or that he knows how much the use of the weed would handicap him as the admitted champion boxer of the world?

To such as may be users of cigarettes and who read this brief presentation of some of the evidence against the weed, it is this writer's hope that they may be stimulated to make an impartial investigation for themselves. Two books that will aid in this are, "Tobaccoism, or How Tobacco Kills", by Dr. J. H. Kellogg, and "L'Intoxication par le Tabac", by Gy, of Paris.

**Col. E. N. Sanctuary.**
511 W. 113th St., N. Y., Aug. 27, 1928.

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**THE GOSPEL ACCORDING TO YOU.**

You are writing a Gospel,
A chapter each day.
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithles or true,
Say! What is the Gospel
According to you?

Isn't it strange that Princes and Kings
And clowns who caper in sawdust rings
And simple folks like you and me
Are builders for eternity.

To each is given a bag of tools,
A shapeless block with a set of rules
And each must build ere time is gone
A stumbling block or a stepping stone.

God give us men,
Strong, brave and true.

# THE CATHOLIC CONGRESS

Note: The following has been reported for us by one of the great heroes of our Church.—Langbourne M. Williams.

The Catholic Congress has come and gone. I inquired at the registration desk and was told that about 1,000 were registered. The sessions were held in the Pennsylvania Hotel—an admirable place for such gatherings. The Congress was a mecca for all who lean towards the mediaeval in the Protestant Episcopal Church. The word Protestant was not mentioned except in scorn and derision. One wondered what Cranmer, Ridley and Latimer would say had they been present. The very things that these stalwarts ascended to heaven for denouncing were extolled in the highest terms.

Bishop Griswold, of Chicago, at the opening session declared amidst strong applause, "We are not here to apologize for being Catholics. We are proud of the fact." The next statement was rather startling to the rank and file of the Church, "We are Catholics because we are loyal to the Church in the United States of America". That was news to many of us and I trust to many who listened. Bishop Manning, in his address, struck a very different note. He declared, "All through the length and breadth of the Church today there is a longing for a deeper and a more personal experience of religion. It is this stirring of the human soul which is expressing itself in the present strong movement for Evangelism. Men and women faced by the sin in their lives are looking for help that can meet their need. None of us want to return to mediaeval ways or modes of thought. What we want now is an experience of life in Christ as deep and as real as that of the saints in every age."

Bishop Murray was not present at any of the sessions of the Congress. I listened to several addresses that made one think he was living in the fifteenth century instead of the twentieth. The terms used by most of the speakers were those of the Middle Ages shining through the theology then present. Masses were said in a number of the parishes with a number of well-known Bishops pontificating. Not knowing what that term would mean in the Protestant Episcopal Church, your correspondent attended one such service at oen of the largest parishes where such things are doubtless frequent. I was soon convinced that it was a work of supererogation to have spent so much time in revising the Prayer Book when a few determined priests led by some Bishops can accomplish in a short time what it took years to do, and then did not finish, in that direction. Many things were done that were not found in either the Bible or the Prayer Book, and when they finally came to some parts that were understood by ordinary Churchmen, the celebrant omitted the General Confession and the Comfortable Words. What they added, however, was sufficient to make up for the loss of the rest.

The reason for these actions was possibly explained by the rector of Ascension Church, Chicago, in one of the closing addresses on Thursday night. He boldly said that a number of priests who were determined to enrich the service or to restore things as they thought they should be would not be restrained by any General Convention in which the laity had the power of veto. In other words, priestly arrogance is once more asserting itself. He further stated that those who believed that the mass should be said in tones that the people could understand were going contrary to the custom of both the Western and the Eastern Churches. He distinguished between Protestant piety and Catholic sanctity. One can agree that people who are nurtured on such ancient errors would naturally develop very different characters from those who are accustomed to feed upon the nourishment provided in our own Prayer Book services.

The one thing that all must be impressed with is that these men believe something very strongly and sincerely. They made no prtense of deriving their authority from Bible or Prayer Book, so far as I could gather, but rather from the traditions of the Mediaeval Church. Very little was said about the need of the Holy Ghost for service, but a great deal about Benediction, the Confessional, the Adoration of the Virgin, and other strange acts of devotion. I wish that Evangelicals would imitate their courage and enthusiasm for what they believe to be the true worship of God.

# Church Intelligence

### Diocese of Eau Claire Established.

The Primary Council of the Diocese of Eau Claire met at Christ Church, Eau Claire, Wednesday, November 21, with Bishop Weller, of Fond Du Lac, presiding.

After the preliminaries formally establishing the Diocese had been perfected, the election of a Bishop followed. An informal ballot was taken, which showed such a preponderance of votes for the Rev. Frank E. Wilson, rector of Christ Church, Eau Claire, that the first informal ballot was made unanimous for his election.

A committee was appointed to notify Dr. Wilson of his election, which was accepted without delay contingent upon the consent of the Bishops and Standing Committee of the Church.

A Standing Committee was elected consisting of the Rev. R. D. Vinter, chairman; Rev. H. S. Ruth, Rev. H. E. Chase, Rev. F. R. Keicher, and Messrs. S. G. Moon, E. S. Mellinger, Gunder Anderson and Judge Baldwin.

The trustees of the Diocese were also elected, consisting of the Bishop ex-officio and Messrs. G. Van Steenwyk, Otto Von Schrader, A. R. Owen and F. S. Thompson. For Secretary of the Diocese the Rev. A. H. Head was elected, and for Treasurer Mr. Otto Von Schrader. Mr. R. W. Owen was elected Missionary Treasurer. Mr. G. O. Linderman was appointed Chancellor of the Diocese, and the Examining Chaplains appointed were the Rev. R. D. Vinter and the Ven. W. F. Wolfe.

The Council concluded with a banquet at which the speakers were Bishop Weller, Bishop Webb, Bishop Ivins and Dr. Wilson.

### Consecrations.

The Presiding Bishop has taken Order for the Ordination and Consecration of the Rev. Albert Sidney Thomas, as Bishop-elect of the Diocese of South Carolina, as follows:

**Time and Place.**

Friday, November 30, 1928, St. Andrew's Day, at 11 A. M., St. Michael's Church, Charleston, S. C.

**Consecrator.**

The Rt. Rev. John Gardner Murray, D. D., Presiding Bishop.

**Co-Consecrators.**

The Rt. Rev. Joseph Blount Cheshire, D. D., Bishop of North Carolina; the Rt. Rev. William Theodotus Capers, D. D., Bishop of West Texas.

**Presenters.**

The Rt. Rev. Henry Judah Mikell, D. D., Bishop of Atlanta; the Rt. Rev. Kirkham George Finlay, D. D., Bishop of Upper South Carolina.

**Preacher.**

The Rt. Rev. Theodore Du Bose Bratton, D. D., Bishop of Mississippi.

**Attending Presbyters.**

The Rev. Harold Thomas, St. Luke's Church, Charleston, S. C.; the Rev. Francis W. Ambler, St. Paul's Church, Summerville, S. C.; the Rev. Claude M. Hobart, St. David's Church, Cheraw, S. C.; the Rev. Alexander R. Mitchell, St. Andrew's Church, Greenville, S. C.

**Master of Ceremonies.**

The Rev. S. Cary Beckwith, St. Philip's Church, Charleston, S. C.

**Deputy Registrar.**

The Rev. William B. Sams, Christ Church, Mt. Pleasant, S. C.

The Presiding Bishop has taken Order for the Ordination and Consecration of the Rev. Norman Spencer Binsted, Bishop-elect of the Missionary District of Tohoku, as follows:

**Time and Place.**

Monday, December 3, 1928, at 10:30 A. M., St. Alban's Church, Mount St. Alban, Washington, D. C.

**Consecrator.**

The Rt. Rev. John Gardner Murray, D. D., Presiding Bishop.

**Co-Consecrators.**

The Rt. Rev. John McKim, D. D., Bishop of North Tokyo; the Rt. Rev. Henry St. George Tucker, D. D., Bishop of Virginia.

**Presenters.**

The Rt. Rev. James Edward Freeman, D. D., Bishop of Washington; the Rt. Rev. Shirley Hall Nichols, D. D., Bishop of Kyoto.

**Preacher.**

The Rt. Rev. Henry St. George Tucker, D. D., Bishop of Virginia.

**Attending Presbyters.**

The Rev. G. C. F. Bratenahl, D. D., Dean Cathedral of SS. Peter and Paul, Washington, D. C.; the Rev. William W. Shearer, St. Columba's Parish, Tenleytown, D. C.

**Master of Ceremonies.**

The Rev. Charles T. Warner, St. Alban's Church, Washington, D. C.

**Registrar.**

The Rev. Charles L. Pardee, D. D., New York City.

### MICHIGAN.

**Rt. Rev. Herman Page, D. D., Bishop.**

### Charles R. Wells.

In the death of Charles R. Wells at Bay City on Friday, September 21, the Diocese of Michigan, has lost one of her great laymen. For many years Mr. Wells had been an enthusiastic and tireless worker in the Episcopal Church, local, diocesan and general. At the time of his death he was Senior Warden of Trinity Church, Bay City, a member of the Executive Council of the Diocese, and a delegate to the General Convention. During the Centennial Fund Campaign last year he was chairman of the State organization. Mr. Wells

(Continued on page 22.)

# Family Department

**DECEMBER.**

1. Saturday.
2. First Sunday in Advent.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19, 21, 22, Ember Days.
21. Friday. S. Thomas.
23. Fourth Sunday in Advent.
25. Tuesday. Christmas Day.
28. Friday. Holy Innocents.
30. First Sunday After Christmas.
31. Monday. New Year's Eve.

**COLLECT FOR THE FIRST SUNDAY IN ADVENT.**

Almighty God, give us grace that we may cast away the works of darkness, and pute upon us the armour of light, now in the time of this mortal visit, in which Thy Son Jesus Christ came to visit us in great humility that in the last day, when he shall come again in His glorious Majesty to judge both the quick and the dead, we may arise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

For The Southern Churchman.

## The Care of Ideals.

Louis Deschamps.

It is usually assumed that the older a person becomes, the less he believes in ideals. A young person is said to be disillusioned as one ideal after another is lost or forsaken. Cynics and pessimists complain of the drear emptiness of their lives, the chill of logic having destroyed the warmth and joy of ideals. It is a tragic mistake to resign one's self to the sordid conception of life that expects nothing more than the bare facts of existence, work, and suffering, as if beauty and inspiration were vain illusions. Ideals are the highest conceptions of which the mind is capable. They are the sensitive guests of the spiritual realm, easily offended by indifferent attitudes and the harsh tones of worldly wisdom. Everybody realizes their great power at times, keeping them from a vague idea of their value, yet loath to give them confidence. Some people dress their ideals in the gay draperies of sentiment, and mockingly worship them in the fair weather of convenient moods. Others keep them as ornaments, like the shells of once living things, to display them on occasion.

The woes and hardships of life make it easy to neglect these powerful allies of the spirit. A disappointment charged to the faith once placed in an ideal is an injustice, because ideals are infinitely greater than any material venture with which they may have been connected. Unless one recognizes something greater, more universal and ultimately more real than the vicissitudes of his own little span of years, there is no cure for the miserable cynic or the sour-minded pessimist. Ideals are the best friends in the bitterness of so-called disillusionment, for they would turn the gaze upward to the beauty of their realm, rather than downward into the smallness of selfish attitudes.

Modern philosophy and literature are obsessed with realism, the bald facts of life's defects supreme over the ideals and morals that would overcome them. There are people who pride themselves on their impartial logic, their heroic endurance of a painful concentration upon the sordid things of life. Even young people, whose vision and inspiration are the hope of progress, find themselves caught in the current of realism to the disappointment and disillusionment of cherished ideals. Many brilliant young minds are driven to barren, heartless philosophies by the fear of being called narrow and unintelligent. The sophistication and worldly wisdom of young people are threatening the ideals that centuries of human experience have established. Even such vital forces as religion and love have been paralyzed for many by the cold, self-centered attitudes of those who scorn ideals.

The first requirement in the care of ideals is that one must sincerely believe in them. It is not enough to assume a condescending attitude, complacently indulgent of life's most powerful spiritual forces. The cause of such suspicion of idealism is the tyranny of misfortune over convictions. An unfortunate event in an individual life will often destroy faith in an ideal, simply because one's standard of sincerity is no higher than one's own fallible judgment. Ideals require a fire and abiding faith. Even a severe disappointment in one's personal experience is not sufficient cause to put aside an ideal which has proven its value in the larger court of human history. Misfortune is the test rather than the denial of ideals.

Loyalty is essential in the care of ideals. Even though sincerely convinced of the value of ideals, one is sometimes tempted to join in the common derision of things sacred that marks the popular display of worldly wisdom. In fear of hypocrisy, the finest things are often rough-handled in the crowd, lest one give the impression of self-righteousness. Yet such reactions against personal opinions are very dangerous, because assumed irreverence may become actual. Ideals can not survive the attempt to serve God and Mammon. Loyalty can be observed even by silence. In adversity and despondency, one must remember the example of Job, and remain loyal to ideals even though their presence is not evident in the particular fortune of the individual.

When an ideal seems impossible or impractical, it means that some temporary, small consideration is triumphant over a permanent, universal principle. Whatever the circumstances, adversities, or limitations of an individual life may be, ideals open the way for vision, inspiration, and meaning to life. Reduce everything in life to the smallness of the purely logical viewpoint, draw in the horizon to conform to mortal vision, decide every problem selfishly, and the function of idealism is manifest. There is a grandeur in the mere thoughts that ideals inspire. The wholesome effect of a positive, cheerful attitude is worth the effort to cherish ideals. The happiness of a life transformed by faith and consecration to finer, greater things is what ideals offer to every one. Duty, love, chivalry, and honor are ideals worthy of devotion. Ideals are closely related to religious faith. Spiritual power is too sacred to be reasoned out of existence. Unless one's vision exceed his reach, there is no incentive to aspire toward better things. Ideals constitute the morale of human progress. Even a dying soldier's heart is cheered by the stirring bugle call, for he knows that the sacred Cause is, after all, greater than his own life.

### The Shepherd Heart.

It takes time to achieve the shepherd heart. We may realize in one swift moment that we are called to be shepherds of men, even though our flock consist only of a few humble folk, of a Sunday-school class, perhaps; but it takes time to mould our ungracious natures to a shepherd's disposition, to impart to our clumsy minds a shepherd's skill. For the shepherdly heart is composed of qualities that ripen slowly, and not without hard travail. The shepherd-life is grounded in humility. A shepherd makes no figure in the world. There is no room for the showy and the impressive in his life. He spends his days alone with his sheep and the watching stars. He is well acquainted with failure; and when he has folded ninety-and-nine sheep, he dare not give rest to his eyes, or lay unction to his heart, or find quietude for his mind until the one that was lost is safely recovered. The shepherd thinks and loves in units. Ecclesiastics count men by denominations; social reformers appeal to masses and classes; preachers think in audiences. But the true tender of flocks calls his sheep one by one. The ninety-and-nine cannot console his heart for the loss of one straggler; the waywardness of the last and least cannot be forgotten by preoccupation with the flower of the flock. A shepherd's love is not a vague, general sentiment which leaves the heart unwrung, but an individual passion which holds pain in its bosom. The very nerve of true shepherding is compassion. Shepherds have a sensitive instinct for the troubles and sickness of their flocks. No one can walk among the hills without coming upon strong, weather-beaten men in whose quiet, patient eyes something of a mother's compassion lies brooding. We sometimes speak of "the man for the hour". The man for the human hour is the shepherd.—E. Herman.

### Recollections of Phillips Brooks.

It would be difficult to discover the secret of the spell that Bishop Brooks' preaching had on people. It lies hidden in that subtle thing, personality. He had, at times such an influence on me that I was affected physically. I felt as if I might be the string of a harp upon which a master hand was playing. I vibrated to his touch. But of this I am convinced, that much of the secret of his power lay in his experimental knowledge of human life, worked out in his pastoral relationships. There is no need of setting preaching and pastoral visiting one against the other. The good pastor is always worth listening to in the pulpit.

My last memory of Bishop Brooks is of a couple of weeks before he died. St. Stephen's Church was situated in a neighborhood known and loved by him. He once said to me as we walked through the squalid streets that he learned to come and live among the people resident there. It was originally known as the Boston "Neck". When we built our parish house, after delving a bit, we struck the beams of a wharf and after that, the deep blue sea. As I was sitting reading in the Diocesan House, the Bishop thrust his head in the door. Seeing me he sang out, "Hello, Brent! How are things down on the 'Neck'? Stiff?" and vanished, leaving behind the echo of a deep-

throated laugh. Two weeks later his mortal remains were carried shoulder-high by a corps of students out of the [illegible] to their last resting place in Auburn.—Bishop Brent, in Living Church.

### THE GREAT REFINER.

Malachi 111:3.*

'Tis sweet to feel that He who tries
The silver, takes His seat
Beside the fire that purifies,
Lest, too intense a heat—
Raised to consume the base alloy—
The precious metal, too, destroy.

'Tis blessedness to know that He
The piece He has begun,
Will not forsake till He can see
To prove the work well done—
An image by its brightness known,
The perfect likeness of His own.

But, ah! how much of earthly mold—
Dark relics of the mine
Lost from the ore—must He behold,
How long must He refine,
Ere in the silver He can trace
The first faint semblance of His face.

Thou great Refiner, sit Thou by
Thy promise to fulfill;
Moved by Thy hand, beneath Thine eye,
And melted at Thy will;
Oh, may Thy work forever shine,
Reflecting beauty pure as Thine!

—Anon.

*Based on the statement of an old-time smelter that he did not consider the metal sufficiently refined to withdraw from the fire until his own image reflected in it.—Selected.

### The Secret Places.

"Because—therefore" are the keywords of His benediction. "Because he hath set his love upon me—therefore will I deliver him." "Because he hath known my name—therefore will I set him on high." "Because he hath called upon me—therefore will I answer him" —sometimes with an answer that sounds like "No", but always with an answer and always with love. "Because he is in trouble—therefore will I be with him, satisfying him with the light of life, while he revels in the sense of salvation."

We turn like tired, disappointed children from the enticing words. It sounds like a fairy tale. The phrases are beautiful, the pictures are lovely. But we are certain it cannot be real.

Yet here is a gate through which men seem to be entering it. We can find the portal far back in the opening verse of the psalm—"He that dwelleth in the secret places of the most high". Indeed, it seems like a secret place to most of us. But it is not kept secret from us! It is kept secret for us! It is a trysting place where we may find our peace. And the path to the secret place is prayer—frequent, consistent, trustful, confessing, interceding prayer! —Dr. B. C. Clausen, in "Baptist".

We have been placed upon the Way, we have been taught the Truth, we have been made partakers of the Life. The Way must be traversed; the Truth must be pursued; the Life must be realized. Then cometh the end. Our privileges, long as it may be or short, if we have walked in Christ, will leave us by the throne of God; our partial knowledge, if we have looked upon all things in Christ, will be lost in open sight; our little lives perfected, purified, harmonized in Him whom we have trusted, will become, in due order, parts of the one Life when God is all in all.—Bishop Westcott.

# For the Young Folks

For the Southern Churchman.

### THY WILL BE DONE ON EARTH.

F. B. Stone.

Come unto me, my Lord, in me abide,
So may the Father's will in me be done,
And done by Thee who knoweth all His will,
Thus may His will be done in every one.

Just as God's will is done today in heaven,
So may His will in us on earth be done,
By giving unto Thee our hearts to rule,
Doth each become for Him a kingdom won.

A kingdom yielded through our love for Thee,
Who came to earth as evidence of love,
To show the Father's love to every one.
And link us with the Father-heart above.

So strong was Thy great love for all mankind,
That death itself was not too much to pay,
That Thou micht'st win a world so lost in sin,
To God through Thee, a new and living Way.

Through Thy abiding, living thus within,
Thou dost in truth become a living way,
That leads us to the Father—God above,
As Thou in us dost do His will each day.

For The Southern Churchman.

### THE LITTLE BOY WHO DIDN'T WANT TO TAKE A BATH.

George Morgan Knight, Jr.

Part III.

#### The Eventful Day.

Monday proved uneventful, but Jimmy grew dirtier and as the neighbors expressed it, "needed a bath more than ever". But Jimmy was of another opinion.

Tuesday as he went to school none of his friends would walk with him and he knew why.

"You are too dirty to play with, and we are forbidden to come near you," John Smithe had called from across the street.

And in school in the closeness of the room, the teacher looked his way often and made a funny little face when he passed her desk. The girls, he knew, never looked or smiled his way. He had overheard one of them talking and learned that Edwinetta was going to have a party Friday. She always had such nice ones and generally, he was invited. Most of the invitations were out and he had not gotten one.

As he went out of school on Friday he met Edwinetta on the steps. She was a particular favorite, and was very pretty and graceful.

"Jimmy," she said, coming toward him as he lingered on the last step, "I'd love to have you come to my party, but on account of you trying to win that five dollars, mother said I couldn't invite you. I admire you for trying to win it and I hope you do. I will miss not having you, but you see I have explained the reason. But I'm going to send you some of the cake and cream. You shan't be left out entirely."

"I'll appreciate it, Edwinetta," Jimmy said moving away; "you are the only one who has spoken to me for a long time. And five dollars is really worth working for. But I don't blame your mother at all. I am dirty. I do need a bath!"

And then Jimmy began to realize that most of his friends had forsaken him. They were ready at first to envy him, and treat him like a hero, but now they passed him. He felt lonesome.

As the evening began to fade, Jimmy Jones was reading by the window. It seemed all at once his skin grew irritated and he felt he was never as dirty in all his life. His headached, and his skin seemed to grow hot. He fought to keep his mind on the book he was reading. From far across the block came the happy voices of the children returning from the party.

And Jimmy knew had he not entered this contest for five dollars he, too, would have been coming home. It had been lonesome and he had missed his mother dreadfully, and was five dollars worth all this pain? Couldn't he have earned it in some other way, and still have kept his friends? For we must have some friends no matter how few. Now, if he had lived in the country and water and bathrooms are scarce there for baths it might have been easier, but in the city where it was little trouble to get a bath it was more trouble to do without than he had imagined.

Dropping his book in the chair he rushed up the steps, and turned on the bath water. The steaming water did not take long to fill the tub to the desired level, and while it was doing so Jimmy was quickly disrobing himself before the heater. He would bathe, and be clean! He could earn his five dollars in another way.

Testing the water to the right temperature, and cooling it down till it suited him, at last he got in. With lots of soap and a wash cloth, he scrubbed the dirt away. The warm water and soap made him feel better, and he wondered how he could have gone without the bath. Then he got out and put on his clean clothes.

When he came down his daddy was sitting at the supper table.

"How are you getting along without your bath? Tomorrow the two weeks are up and you will get your five dollars, Jimmy."

"No, I won't! I have tried to go without taking my bath and all the boys and girls would not go with me. I ached all over, and I could not go without a bath any longer. I have just taken mine. I am going to try and earn five dollars in another way, and have my friends. I'd lots rather be clean and have my friends than to be dirty and be rich and lonesome," Jimmy declared, slipping into his place.

His father smiled at him across the table.

"I thought I could win that money when my father offered me the same chance, but I found, like you, it was better to be clean. I wanted you to see for yourself that it is necessary for all of us to take baths. For them we learn why cleanliness is the best policy after all."

When bedtime came Jimmy went to his room. He undressed and got into the nice clean bed, and he was clean. He breathed the pleasant smell of clean spread and sheets and pillows. And as

Jimmy dozed off to sleep he thought he had never smelt such a fine smell before. And he realized that although he had lost his five dollars, he had learned it was not so bad after all to take a bath. He knew deep down in his boyish heart he only had hated the trouble of it when he wanted to go out and play or do something else. That was his reason, after all.

The day which he had been promised to get the money for not taking a bath arrived. It was bright and sunshiny. It was the eventful day. As Jimmy dressed, suddenly a thought came to him. After breakfast he got his wagon and, filling it with old junk he had collected in the cellar, went to the junk dealer. His express wagon was piled high with old iron.

"How much do I get?" asked Jimmy when the man had weighed it on his scales and deducted the wagon's waste.

"One dollar; it is pretty heavy, and good stuff. If you can bring me any more like this I'll give you a dollar per hundred pounds," replied the junk dealer. "Here is the dollar, sonny."

"Thank you, sir; I think I can get some more."

So off Jimmy went. With great speed he was back again and received another dollar. With three other trips, he had cleaned out the cellar and had five dollars in his pocket.

"Daddy, I made five dollars after all," Jimmy said when his father came in that night. "You see, the bath cleared my head and started me to thinking. Then I remembered I had saved lots of old junk in the cellar and perhaps I could sell it. I had lots of fun doing it. The other boys saw me and I told them about my money-making scheme. They, too, are looking for old junk, but I beat them to it and have had mine saved up. So really that lesson did me good and gave me five dollars after all."

"I didn't think that experiment would hurt you, and thought while mother was gone I'd let you try it. She will be real pleased when she learns about how you made your money. And, you see, a bath isn't so bad to take, now is it?"

"No. And I don't think that I'll mind taking one any more. I think it was just the trouble of getting ready for it, and most boys, I believe, think the same thing."

"Mother is coming home tonight at seven-twenty. If you'll hurry we can make it to the station before the train pulls in. Put on your cap and come on," Mr. Jones said, looking at his watch. "It's seven o'clock now."

"Just let me put this money in my bank," Jimmy said, and went for his cap.

(The end.)

### Getting Music Out of Three Strings.

A recent writer speaks of a great violinist who was rendering one of the famous compositions of the violin at a concert. Suddenly one of his strings snapped. The musician might have stopped and replaced the string and begun his number over again, but, instead, master of the instrument that he was, he played it through on three strings, receiving at the end almost deafening applause from his audience. They cheered him not only for his music, but even more for his achievement of success under difficulties.

To play on three strings instead of four is the test which hosts of men and women have met successfully. In spite of a severe handicap they have made glorious music out of their lives. John Milton was blind, but he wrote one of the masterpieces of English literature. "Paradise Lost". Henry M. Stanley spent much of his early life in an almshouse, but he won knighthood through his triumphs as an African explorer. Beethoven was afflicted with a growing deafness, yet he is recognized as one of the world's greatest composers of music. Robert Louis Stevenson fought a long losing fight against tuberculosis, but he is known as a prince among writers. Frances Ridley Havergal suffered from almost lifelong invalidism, but her devotional poems and hymns have been a blessing to the world.

All of these handicapped souls have been victorious in spite of having to make music on three strings. The violinist could have replaced his broken string, but in their cases there was no choice. They had to play on three strings or not play at all.

Probably not one of the young men and women now starting out in life but at some time or other will find that they face the alternative of failure or of making music on three strings.

When Paul faced this testing time he stated the secret of his victory in words whose truth has inspired millions since: "When I am weak, then am I strong . . . I can do all things through Christ which strengtheneth me."—Selected.

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Having made the world into a single whole through the improvement of means of communications, mankind is now confronted with the urgent necessity of establishing a moral unity, so that the races may live contentedly and happily together. But there is no moral unity that is at all adequate apart from Christ. Christianity is the only unifying power of world-wide efficiency that has yet appeared.—Bishop of Honan (China).


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# VITAL FACTS

ABOUT

# JAMESTOWN, YORKTOWN, WILLIAMSBURG, COLLEGE OF WILLIAM AND MARY

May 13, 1607.—The first permanent English settlement in America was made at Jamestown by colonists sent out by the London Company.

September 10, 1608.—Captain John Smith began to serve as president of the council, the chief executive official of the colony.

October 4, 1609.—Captain John Smith took passage for England, leaving George Percy as his successor. Captain Smith never returned to Virginia.

October, 1609-June, 1610.—The starving time. Of about 500 settlers, 60 survived.

June 7, 1610.—Every one embarked from Jamestown for England. Two days later, all the original colonists returned with Lord De La Ware, who brought supplies and additional settlers.

May 10, 1611.—Sir Thomas Dale arrived in Virginia.

September, 1611—The town of Henrico founded by Dale.

1612.—John Rolfe began the cultivation of tobacco.

April 1, 1614.—About April 1, 1614, Pocahontas was married to John Rolfe; peace with the Indians prevailed until his death.

June 12, 1616.—Sir Thomas Dale arrived in Plymouth, England having left the colony in "great prosperity and peace, contrary to many men's expectations".

March 21, 1617.—Pocahontas died at Gravesend, England.

July 30, 1619.—The first negroes landed at Jamestown.

July 30, 1619—The General Assembly of Virginia petitioned the London Company to send workmen for erecting the university buildings.

March 22, 1622.—An Indian Massacre occurred for the first time in America. Three hundred and forty-seven were slain out of a population of 1,240.

June 26, 1624.—The charter of the London Company was declared null and void, and Virginia vecame a royal province.

1630.—Sir John Harvey arrives with commission as governor of Virginia.

August, 1641.—Sir William Berkeley commssioned as governor of Virginia.

April 18, 1644.—The second Indian massacre in Virginia occurred. About three hundred were killed.

March 12, 1652.—The colony surrendered to representatives of Parliament.

March, 1660.—Sir William Berkeley elected governor by the General Assembly.

September 20, 1660.—Governor Berkeley orders that Charles II be proclaimed king throughout Virginia.

1676.—The year of Bacon's Rebellion. Jamestown was burned by Bacon September 19, 1676. Nathaniel Bacon, Jr., died October 26, 1676, in Gloucester County.

Octiber 31, 1698.—State house at Jamestown destroyed by fire.

April, 1699.—Middle Plantation, now Williamsburg, was made the seat of government, by act passed at the April, 1699, session of the Assembly. After the ermoval of the capitol Jamestown was gradually abandoned as a town.

June 6, 1781.—A battle was fought between the forces of Lafayette and Cornwallis in the region between Green Spring and Jamestown. On July 7, Cornwalis, with all his trops, crossed the river at Jamestown.

May 13, 1807.—Celebration of the two hundredth anniversary of the island; 2,000 people present. Briscoe G. Baldwin orator.

1837.—Only one residence on the island, the Ambler house.

1861.—The island was occupied by about 500 Confederate soldiers. An earth fort was constructed near the church.

1888.—Celebration at Jamestown by faculty and students of William and Mary College.

In recent years a most notable event was the presentation by Mr. and Mrs. Edward Barney of twenty-one and a half acres of land, including the church yard, to the Association for the Preservation of Virginia Antiquities. To aid in the preservation of the island, the United States government has erected a substantial sea wall. On May 13, 1907, the three hundredth anniversary of the settlement of Jamestown was celebrated on the island; Hon. James Brice was guest of honor at that time. On May 11 1907, the Memorial Church was presented to the Association for the Preservation of Virginia Antiquities by the National Society of Colonial Dames of America. The bronze statue of John Smith, erected by Mr. and Mrs. Joseph Bryan, was unveiled May, 1909. In 1922, the bronze statue of Pocahontas, presented by the National Pocahontas Association, was unveiled. In 1922, the bronze memorial to Robert Hunt was unveiled.


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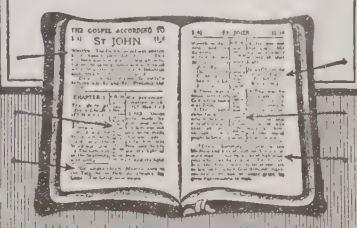
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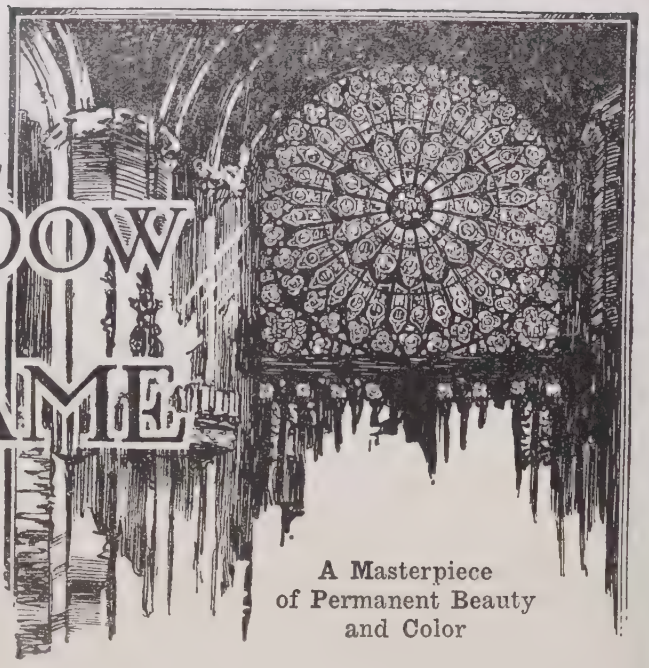
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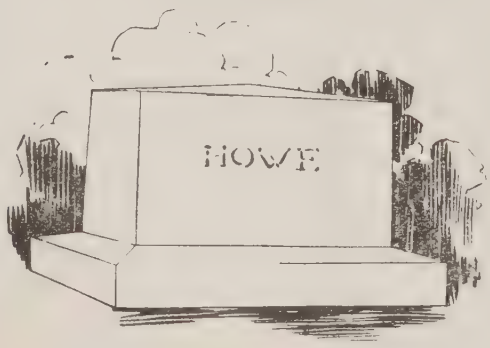
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## Death

**MacBLAIR:** Entered into Life Eternal, on Sunday, September 30, 1928, HARRY FIQURES, the surviving twin son of the Rev. and Mrs. R. E. MacBlair, of Aberdeen, Miss., age thirteen months and three days.

"And a little child shall lead them."

**MISS MARY PAGE LEE.**

The home going of MISS MARY PAGE LEE, of Millwood, Clarke County, Virginia, on November the seventh, removed from our midst a consistent communicant, a sympathetic and loved relation and friend. Her death occurred in Richmond, Virginia, while on her way to spend the winter with her brother, Rev. William B. Lee, and his family, in Gloucester, Virginia. She was buried in "The Old Chapel" Cemetery, Clarke County, Va. The Rev. William Nelson, Rector of Christ Church, Winchester, Virginia, officiated at the funeral, in the absence of the Rector of the Parish at Millwood—who was at the death bed of his wife. Miss Mary Lee was much beloved in the neighborhood, as manifested by the large gathering of relatives and friends at her grave. She was laid to rest amid a profusion of autumn flowers, by the side of her parents and other dear ones. She was the daughter of Colonel Richard Henry Lee and his wife, Evelyn Byrd Page. These names suggest her ancestral heritage—both families going back to Colonial days, of which she was a representative. Refinement, so characterised her bearing, that all who came in contact with her recognized true Christian womanhood. Her kindness went out to the sick and troubled—ever loyal to her rector and generous to the Church, so far as her means allowed. I have noticed in the missionary assets of the Church the offering she made some years ago that bears its annual interest in behalf of Missions. The death of her brother Richard Henry, with whom she lived, broke up the old home, "Grafton", so full of sacred memories. She is survived by two brothers and one sister, the Rev. William B. Lee, Gloucester, Virginia, Rev. Dr. Charles H. Lee, St. Simons Island, Georgia; and Eliza Atkinson, wife of Bishop Winchester, of Arkansas.

We think of one so ready to depart, who most patiently bore her long illness, as hearing from the Blessed Saviour the words, "Enter thou into the joy of thy Lord".

J. R. W.

## CHURCH INTELLIGENCE.

(Continued from page 15.)

was born in Ann Arbor in 1852, the oldest of the four children of Dr. and Mrs. Ebenezer Wells, and was the last survivor of the family. He was educated in the Ann Arbor public schools and in the University of Michigan, becoming a member of the Chi Psi Fraternity and graduating with the class of 1873.

Charles Wells was a truly great Christian. He was a great servant. He gave with royal generosity of his material means to the cause of Christ, but he offered in equal measure of his time and his heart's interest. Never did he consider his financial assistance as a substitute for his personal presence in Church. He truly believed his own attendance at public worship to be an essential feature of his contribution.

On Monday morning, September 24, a Requiem Eucharist was offered for the repose of his soul, in thanksgiving for his life and example, and in supplication that God might bless him in the higher and more perfect service above. In the afternoon the Church was filled with a congregation of his fellow parishioners and his many business and fraternal associates throughout the community. At this service Bishop Page spoke feelingly of the character of him who had been not only a most valued helped, but also a most devoted friend. Mr. Wells was married in 1882 to Isabella Fitzhugh, by whom he is survived, together with a dau ,rehgtrsM.o vived, together with a daughter, Mrs. J. Stanley See, and a son, William Wells, and six grandchildren, all of Bay City.

### Boys' Clinic.

Under the direction of Mr. I. C. Johnson, Diocesan Director of Boys' Work in the Diocese of Michigan, a Boys' Clinic will be established. This will be a constructive effort to meet the need of parents who are faced with a problem of behavior in their children and who do not desire to take it to one of the public social agencies to be written up as a "case", and plans are under way for the establishment of a clinic to which parents of our Church youth in the diocese may turn for advice and enlightenment. Mr. Johnson's advice in his clinic will be largely that of the application of common sense to the solution of a problem, based on more than ten years' experience in dealing with the problems of hundreds of boys, plus the scientific information he has acquired during those years. The plan goes further, however, in that the clinic will have as consultants an expert in the field of vocational psychology, a trained psychiatrist, and a physician equipped through special education to deal with certain cases which involve physiological difficulties. When in operation, the clinic, which will function during certain hours of the week, will be located probably in a room afforded by one of our parish houses in Detroit, where personal visits to the Director may be made. Arrangements are also being completed and plans being drawn up with the advice of the consultants, so that parents at some distance from Detroit who are anxious to avail themselves of the facilities of the clinic may do so by mail and through filling out certain forms now being prepared.

McE.

## ALABAMA.

Rt. Rev. W. G. McDowell, D. D., Bishop.

A conference of clergy and laity of the diocese was held in Montgomery, October 30 and 31, in preparation for the Church's Program and Crusade on Evangelism for the coming year. All visitors were entertained at the Greystone Hotel, while the services and conferences were conducted in St. John's Church, nearby, the Rev. Richard Wilkinson, D. D., rector.

The bishop of the diocese, the Rt. Rev. Wm. G. McDowell, D. D., made the opening address, explaining the purposes of the conference and introducing the main spkear, the Rev. Elmer N. Schmuck, D. D., of the National Field Department. Dr. Schmuck spoke four times during the conference, bringing an invigorating message.

The Rev. W. J. Loaring-Clark, D. D., of the National Field Department, was also present for a short time, making a valuable contribution in a single address on Evangelism.

Other speakers were the Rev. R. A. Kirchhoffer, of Mobile, who was responsible for the arrangement of the program; the Rev. A. W. S. Lee, formerly of Anking, China; the Rev. James M. Stoney, Executive Secretary of the Diocese; the Rev. Edgar Van W. Edwards, of Atmore, Ala., and the Rev. Charles Clingman, rector of the Church of the Advent, Birmingham.

There were also addresses by Mrs. D. E. Wilson, Diocesan Executive Secretary of the Woman's Auxiliary, and Mr. Algernon Blair, Chairman of the Diocesan Department of Finance. Mr. Blair, in his address drew a clear distinction between mailing a check to the parish treasurer, which is a financial transaction, and presenting it in person at a church service, where it is offered upon the altar, as an act of worship.

Bishop McDowell gave a summary of the work of General Convention, dwelling particularly on the revised Book of Common Prayer and its use.

There was not a dull moment in the entire conference. Each regular speaker had original and helpful suggestions to offer.

G. W. R.

## Personal Notes

### Deaths.

The Rev. Liston Joseph Orum, O. H. C., passed to life eternal November 20. He was only thirty-six years of age. The greater part of his ministry was given to the work among the people of the Southern mountains. More recently he returned to Holy Cross, West Park, N. Y., and was engaged in mission preaching and as director of the Confraternity of the Love of God. The funeral took place Thursday, November 22, in the chapel at Holy Cross and interment was in the monastery garden.

On Sunday morning, October 7, the Rev. Henry P. Chapman passed to his heavenly reward, at the home of his son-in-law and daughter, Dr. and Mrs. Lyman T. Rawles, of Trinity Parish, Fort Wayne. The Rev. Fr. Chapman had been in steadily failing health for several months past, due to his advanced age. He was eighty-four years of age.

Fr. Chapman served a long and useful life in Christ's ministry. On Sunday, November 27, 1927, he observed the fiftieth anniversary of his ordination to the priesthood.

Following the Burial Office and the Holy Communion at Trinity Church, Fort Wayne, October 9, the rector of Trinity committed Fr. Chapman's remains to the grave at Lindenwood and commended his soul to his Creator.


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Will you PRAY daily for me and for this Church and for those that listen? Will you urge others to listen in? Tell people what you have heard. Ask your pastor to put an announcement of this broadcast in your Church bulletin or make it from the pulpit. We know of people who have been born again while listening to these messages.

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With greetings in our Lord Jesus Christ, I am,

Yours most sincerely,

**DONALD GREY BARNHOUSE,**
**Minister of 10th Presbyterian Church,**
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From December 2, 1928, to March 31, 1929 (Easter), the followies series of sermons will be preached by the Rev. Donald Grey Barnhouse, 10th Presbyterian Church, Philadelphia, to be broadcast by the stations of the Columbia network, WABC New York and associated stations, 5:30 to 6:00 P. M., Eastern time; 4:30 to 5:00 P. M., Central time:

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| December | 9. | "The Bible and the Holiness of God." |
| December | 16. | "The Bible and the Justice of God." |
| December | 23. | "The Bible and the Love of God." |
| December | 30. | "The Bible and the Sinner as God Sees Him." |
| January | 6. | "The Bible and the Sinner as He Is." |
| January | 13. | "The Bible and Justification." |
| January | 20. | "The Bible and Regeneration." |
| January | 27. | "The Bible and Faith: What it Is." |
| February | 3. | "The Bible and Faith: What it Does." |
| February | 10. | "The Bible and the Pre-Incarnate Christ." |
| February | 17. | "The Bible and the Virgin Birth." |
| February | 24. | "The Bible and the Miracles." |
| March | 3. | "The Bible and the Life of Jesus Christ." |
| March | 10. | "The Bible and the Message of Christ." |
| March | 17. | "The Bible and the Death of Jesus Christ." |
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# Southern Churchman

DOMINUS ILLUMINATIO MEA 1835

Vol. 93. RICHMOND, VA., DECEMBER 8, 1928. No. 49.

## SURSUM CORDA!

If there ever was an hour in the world's history when Christians ought to stand firm in faith and go forward in hope and love for Christ and His Word, it is to-day. Let any man put his ear close to the great big beating heart of the world and he will find that it is throbbing like the troubled sea when it cannot rest. Everywhere, we see the blind leading the blind, and masses of men upset, bewildered and confused. And in the van of leadership are multitudes of men who have lost faith in the Bible, in Christ, and the leading of God. These are the men who dream of a new world, to be regenerated by theorists without God, and by society without the Saviour, and who, alas, are not near awakening, for they do not dream that they dream, as Novalis said. Oh, what a sublime opportunity lies before the Christian and the Church! God is calling to the scattered ranks of His great army to line up in solid phalanx and move on, stronger than ever, in faith and hope. The Gospel is far wiser than the world's philosophy. The teaching of the Bible is far more trustworthy than the pseudo-science so widely lauded in this artificial age. The only Unifier and Rectifier of the ideals of the world is Jesus Christ, Whose Word alone can break the power of sin, and emancipate the world's enslaved. We listen to our doubts, and say insoluble are the world's problems, invincible its difficulties, hopeless its confusions, irrepressible its discontent, oppressions, and enmities. Better far if we would doubt our doubts, and believe our beliefs; look back to Calvary and see the crucified King upon His throne; look up and see the reigning Christ in heaven; look on and see the coming Christ in glory. Let us lift up our hearts with a Sursum corda thrill, and feel with all Christians that the only star of hope in the gathering night is the ever-young, the ever-fresh, the ever-dauntless religion of Jesus; strong in faith, glowing with love, and ever going forth conquering and to conquer. "We will do everything we can," said some men to their clergyman, as he proposed a most aggressive outline of novel Christian enterprise. "That won't do," was the answer. "I want you to do the things you can't!" In that answer lies the philosophy and the dynamic of victorious Christianity. Yes, we can if we will subdue kingdoms, work righteousness, obtain promises, turn to flight the armies of God's foes, with the rallying cry, "For Christ and His Church," by the super-self power of faith.

DYSON HAGUE.

*Toronto: November 23, 1928.*

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| Favorite Scripture Verse | 5 |
| Earliest of Church Assemblages in America—A. B. Williams | 6 |
| Reading the Bible—M. C. Worthington | 7 |
| Second Sunday in Advent—Berkley Minor | 8 |
| We Believe That Thou Shalt Come—Kenneth Mackenzie | 9 |
| Rays of Light from God's Lamp—W. W. Rugh | 10 |
| Robert E. Lee—Late Senator John W. Daniel, LL.D. | 10 |
| Family Prayers—Collated by the late John L. Williams | 11 |
| Letters to the Editor | 11 |
| Book Reviews | 12 |
| Universal Bible Sunday—G. W. Brown | 12 |
| Church Intelligence | 12 |
| Family Department | 15 |
| Children's Department | 17 |
| Personal Notes | 23 |



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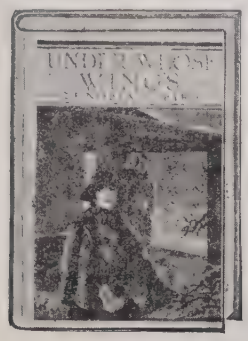
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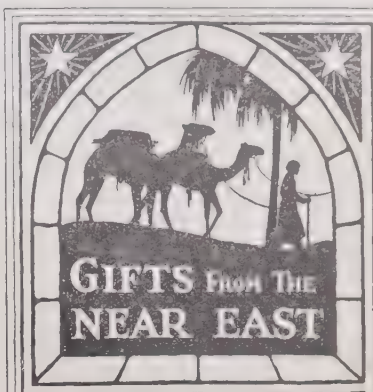
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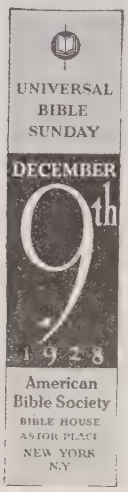
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## Thoughts For the Thoughtful

"No home is built with hands alone."

Those who look for troubles will not be long finding trouble to look at. But lift your eyes higher—to Him from whom our help cometh. Then you will be able to meet your troubles with an unperturbed spirit.—F. B. Meyer.

On every plant on which we tread
Are written words which rightly read
Would lead us from Earth's fragrant sod
To hope and holiness and God.

All the genius and learning of the heathen world, all the penetration of Phythagoras, Socrates, and Aristotle, had never been able to produce such a system of moral duty, and so rational an account of Providence and of man, as is to be found in the New Testament. —Beattie.

"You can reflect what is another's. You can only radiate that which is your own."

Pagan writers called the Cross Horos, or Boundary line; it inculcated a self-sacrificing service unknown in their morality.

Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth
"Here am I, send me, send me".
—Daniel March.

What other book beside the Bible could be heard in public assemblies from year to year, with an attention that never tires, and an interest that never cloys?—Robert Hall.

Perhaps if we knew how much was involved in the simple "learn" of Christ, we would not enter His School with so irresponsible a heart. For there is not only much to learn, but much to unlearn. Many persons never go to this school at all, until character has almost taken on its fatal set. But it can be done—and there is rest in the school, although there is also much work.—Henry Drummond.

The greatest and most far-reaching purchase I ever made was that of a small red-leather-covered Bible, which I bought of my Sunday-school teacher, paying $2.75 on the installment plan. I was then ten years old. That Book has made possible all that has counted most in my life.—John Wanamaker.

It may be that eventually the unity of Christendom will be manifested in a unity of government, of order, of administration, or it may be manifested in some other way; but if it is to be manifested to us this must spring spontaneously from a unity of spirit that has been previously won.—Selected.

"The every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a due vibration, and its hands a regular motion, and when they cease to hang upon the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still."


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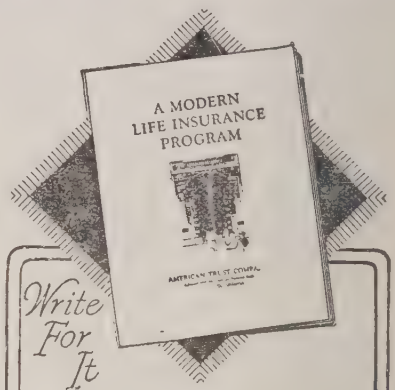
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# SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 93. RICHMOND, VA., DECEMBER 8, 1928. No. 49.


## DISAPPOINTMENTS

Most of our progress in life is a succession of mistakes corrected and disappointments endured. Perhaps the very highest evidence of moral courage we can give is readiness and power to study the disappointments honestly and to determine fairly how much they have been and are results of our own sins and errors. It is a familiar fact that mighty warriors who have staked their lives many times on battle fields and men of gigantic nerve force cheerfully risking fortune and fame on one chance, have fled abjectly and like cowards from their own mistakes, refusing to recognize or confess them. How many generals who have lost battles, how many political leaders defeated in large fights, have assumed or accepted blame? General Robert E. Lee, after Gettysburg, is the one instance now recalled. He quickly took on his own shoulders responsibility and invited to himself censure which others had incurred; but he was a character so majestically exceptional that he must be taken as a standard to be emulated and imitated rather than a measure for comparison.

We lesser folks whose ambitions have been small and hopes lowly, by comparison with those of the big figures in history, must meet our disappointments and suffer from them as acutely and bitterly as those whose plans for empire have been baffled and whose lifelong scheming and labor for high place have come to naught. From the vague, flimsy, fantastic air castles of children on through the dreams of youth, the definite purposes of maturity and the fond and fading and widely varying anticipations of venerable age we are beset by disappointments. No human life protracted beyond infancy ever has escaped them. No human or earthly power can protect us from them and the Almighty, mercifully and wisely, permits them to come upon us. If we can imagine a man or a woman with every wish, hope, purpose, craving, ambition, desire, gratified we imagine a monster, habitually drunk with self-approval and contentment, indifferent to Divinity and arrogantly scornful of humanity. It is one of the checks and balances and equalizations of life that the stronger and more earnest we are, the more active in thought and the higher in aspiration, the more disappointments we must encounter. Those who have fewest are the stolid human clods, thinking little, feeling little, concerned with little beyond the physical appetite and, perhaps, the savages in the jungles. None of these is enviable.

There is comfort in understanding that disappointments are not only inevitable parts of life, necessary for its completeness, and penalties of strength, purpose and endeavor, but that, sincerely considered and used, they dignify and sweeten life. We can gain nothing from them by idly bemoaning and magnifying them or hastening to make them occasions for resentment or hates against somebody else. We can win from them stimulation and instruction and cleansing and uplifting of soul by humble and faithful striving to learn from them, by bravely realizing how far our own faults and blunders have contributed to them. In reviewing those that have come upon us most of us will see, too, that some, if not many, of those we have thought most grievous and ruinous have been, or have brought, our sweetest blessings. So we may agree gratefully that there is a Divinity that shapes our ends, rough hew them as we may.

Analyze your disappointments. Compare those you can frankly tell yourself were from the faults or weaknesses of others, or absolutely unavoidable, with blessings and mercies that have been vouchsafed. Look the facts in the face and tell yourself whether a large proportion of the disappointments have not been of purposes and ambitions and desires ignoble and unworthy and far better defeated than attained.

Some of the most intensely burning heartaches with which people suffer are from disappointments in matters trivial and frivolous. The pampered sensibilities, like pampered bodies, are hurt deeply by slight wounds. Miss Flora McFlimsy, who could not go to the ball because she had nothing to wear, doubtless was far more sorry for herself and endured more misery than the strong woman failing in really high and important work but beginning immediately, with unbroken courage and faith, to try again.

The disappointments are not disasters until we yield to them, fail and refuse to learn from them, weakly allow them to distill in our hearts bitterness against God, distrust of Him, hates and envies of our fellow creatures. Using them wisely and courageously for the betterment of our lives is one of the hardest of our tasks, therefore one of the highest and noblest and most worthy of the best manhood and womanhood. They can be dedicated and applied to the service of the Creator and our fellow men as fervently and generously as our most brilliant successes, made stepping stones toward the refuge where disappointments will be ended forever.

**Alfred B. Williams.**

## FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart"—Ps. 119:11.)

This week the following verse was submitted by A. R. F. Frayser:

> "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me" (Psalm) 101:6.

Who will send one from the far-away places, as well as very near us?

# EARLIEST OF CHURCH ASSEMBLAGES IN AMERICA

Alfred B. Williams

### FIRST REAL GENERAL CONVENTION.

The first real General Convention of the Protestant Episcopal Church in America was July 28, 1789, and was a direct consequence of the adoption of the United States Constitution and election of General Washington President. These events quieted the bitterness of the sectional quarrels and gave confidence in the permanency of the republic, which had compelling influence in Church as well as political circles. The two English consecrated bishops, of New York and Pennsylvania, and their following had been holding aloof from the Scotch consecrated Bishop of Connecticut, but the spirit of American unity filled the air. The Philadelphia Convention, with seven States represented by seventeen clergymen and sixteen laymen—Virginia having no clerical delegate—unanimously confirmed the validity of Bishop Seabury's consecration. Bishops White and Provoost thought that courtesy required the assent of the English authorities to the proposed amalgamation of the two factions, but the Convention took a recess to September 29, and when it met on that date the presence of Bishop Seabury and deputies from Connecticut, Massachusetts and New Hampshire swept away the last feeling of sectional jealousy and animosity in the Church. The influence of the adoption of the constitution and the feeling and action of the Church is demonstrated by the fact that the signing of the constitution of the Church by Bishop Seabury and the New England representatives was done, by special arrangement, in the Pennsylvania State House, where the Constitution of the United States had been signed. October 5 the House of Bishops sat the first time, constituted by Bishops White and Seabury, Bishop Provoost being counted as constructively present. These two bishops, Seabury yet an ardent Tory—some lay deputies objected to him because he was receiving a pension from the British government as a former army chaplain—White, an equally ardent American and differing widely on many matters of Church policy, gave and took, surrendered and compromised and reached agreements. The old proposed Book of Common Prayer was thrown aside and five committees were entrusted with the work of Prayer Book revision, their reports revised and amended by the bishops. The result was the Book used until the revision of 1892, which was the result of a memorial first presented to the Convention of 1853.

Some of the arrangement of the Prayer Book we yet have are curious remnants of temporary conditions. It is said the prayer for the President was changed to precede the Litany because President Washington never attended services in the afternoon and, therefore, never would hear the prayer for himself if it followed the Litany.

Bishop Seabury was the means of having the words of Oblation and Invocation immediately after the words of Institution in the order for administration of the Holy Communion. The Convention of 1789 adjourned October 16, having completed the reunion and reorganization of the Church and the provision for form of worship.

In May, 1790, the Virginia Convention elected as bishop the Rev. Dr. James Madison, President of William and Mary College, and he was consecrated in England by the Archbishop of Canterbury and the Bishops of York and Rochester.

### FIRST BISHOP CONSECRATED IN AMERICA.

What properly may be called the second real General Convention was in Trinity Church, New York, September 10, 1792, where four bishops attended and united in consecrating the Rev. Dr. T. J. Claggett, elected bishop of Maryland and making the fifth bishop in the country. Here another danger of division was avoided by concession. Bishop Provoost never had become fully reconciled to recognition of Bishop Seabury and there was distinct threat that if he persisted in his attitude the New England Church would secede. Bishop Provoost yielded and joined with Bishop Seabury in the consecration of Bishop Claggett.

In September, 1795, the Triennial Convention met in Philadelphia, and the Rev. Dr. Robert Smith was consecrated Bishop of South Carolina, making six bishops in the country. The Rev. Charles Pettigrew, elected bishop of North Carolina by a Convention consisting of three clergymen and three laymen, died of yellow fever at Norfolk on his way to the Convention at Philadelphia. Bishop Smith was sixty-five years old and feeble, and in the brief remaining time of his life was unable to do much toward arousing the Church in his diocese. From 1798 to 1804, six years, there was no State Convention of the Church in South Carolina. He died in 1801. He was rector of St. Philip's Church, Charleston.

Between this Convention and the next the Rev. Dr. Edward Bass, May 7, 1797, chosen as bishop for New Hampshire and Massachusetts, and the Rev. Dr. Abraham Jarvis, October 18, for Connecticut, were consecrated bishops.

The meeting of the Convention appointed for 1798 in Philadelphia was prevented by prevalence there of epidemic disease and the bishops, under authority vested in them by the standing committee, called a Convention to meet in that city June 11, 1799. At this Convention, the membership of which is not recorded, revision of the Thirty-nine Articles was proposed and referred to a committee, the report of which was to be acted on at the next Convention, at Trenton, New Jersey, September, 1801. A strong movement of the Lutherans to seek permanent union with the Episcopal Church of the United States was stopped by the failure of the Convention of 1787, political and other conditions causing its abandonment in the intervening year.

At the Trenton Convention, 1801, the resignation of Bishop Provoost was the foremost subject of interest, there being question whether a bishop could resign. The resignation was because of ill health and domestic afflictions. The Rev. Dr. Benjamin Moore was consecrated as assistant bishop of New York, serving also with Bishop Provoost as assistant rector of Trinity Church. The Thirty-nine Articles of the Church of England, with the exception of Article XXI., which was local and civil, were found suitable for the Church in this country and adopted, "without their altering even the obsolete diction in them", says Bishop White.

The fifth Triennial Convention was held in New York September 11, 1804. The constitution was changed to provide for future meetings in May. The Rev. Dr. Samuel Parker, rector of Trinity Church, Boston, was consecrated Bishop of Massachusetts, succeeding Bishop Claggett, deceased. It was understood that the Rev. Edward Jenkins, D. D., had been elected Bishop of South Carolina, but had declined.

# READING THE BIBLE

## By Margaret C. Worthington

THE Bibles laying on our tables are a visible expression of the loving-kindness of our God, for from those pages He is ever ready to "fill the hungry soul with goodness" through the knowledge of His covenant mercies in Christ.

This Book is given from God to reveal His work and His will for man. Given not that man **might** know it, but that he **should** know it. As the writer of the Pentateuch says: "The secret things belong to the Lord our God, but **those things which are revealed belong to us,** and to our children forever, that we may do all the words of this law." And note the statement here of **verbal** revelation, **"all the words"** (Deut. 29:29).

When the serpent approached Eve to induce her to sin, his first attack was on the Word of God, asking a subtlely, ambiguous question as to what God had said about eating of the trees in the Eden Garden. Not that he did not know what He had said, but to cast doubt or aspersion on it: "Yea," said he, **"hath God said,** Ye shall not eat of every tree of the Garden?" An inquiry which purposely might be variously construed. His next move was outright denial of the Word of the Lord God. But had obedience to, and faith in the words of God held absolute sway in the hearts of our first parents further temptation would have been resisted (Matt. 4:4, 7, 10).

The method that Satan found successful in Eden, he uses yet. If he can induce any one to reject the sharp "sword of the Spirit, which is the Word of God", and believe only in the general content of Scriptures instead of the very words, it will be well if that person finds out early that he has only human conceptions of God's truth, and the devourer of souls is gaining on him—repeating his ancient wiles.

The Bible being a revelation from God, it necessarily must be given in God-breathed words, no man could otherwise convey a **perfect revelation from God.** "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? said the Lord." The chaff is not the wheat, it is the vehicle for the wheat, as the prophet's mouth or pen, but "the Word" is the "finest of the wheat" with which the heart of the believer is fed on the sure truth of God (Jer. 23:28; Ps. 81:16: Prov. 30:5). So when we open our Bibles for devotional reading, let us remember, "Thus saith the Lord".

"God hath set . . . teachers" and other helpers in the church, and we need all these, but to have an inert attitude ourselves towards the Lord's Word will lead us away from personal obedience to it, and the meaning be unappropriated or become ineffectual in our lives. Let us never be satisfied with reading for what knowledge we may pick up; or to continually verify past impressions, though that is good. Our Lord repeated seven times this command to believers in the churches in Asia, "He that hath an ear, let him hear what the Spirit saith," for He desired distinct personal apprehension of His message, and what is said into the ear speaks to the individual. So he wants us to hear individually and be personally held by the authority of that which is spoken. A preacher was telling of a man asking an old professor in a theological college, how were some documents to be found whose date might seem to make invalid some of the Scripture, would this affect him; the reply was: "It would not affect me at all, for I know Jesus Christ." Yes, the Lord Christ said, **"My** sheep hear **My** voice". Isaiah speaking in prophecy both of Messiah and himself, says: "He wakeneth mine ear **to hear"** (Is. 50:4). We all need an **awakened ear** as we read our daily Scripture portion. Not only is **God speaking,** but let each say, "He is speaking **to me",** and we will apprehend new things for our personal possession—new promises, new reproofs, new warnings, new encouragements—where we had not expected to find more than previous perusal had afforded us.

The late Andrew Murray of blessed memory says: "It is only by the teaching of the Holy Ghost that we can get at the real meaning of what God means by His Word. . . . He wants us to bow in a meek, teachable frame of mind, and believe that the Spirit will, in the hidden depth of our heart, make His Word live and work." And another remark is this: "Ever study God's Word in an unreserved surrender to obey." To obey what is at that time intimated to us by the Spirit. Such an attitude is the beginning of **effectual** surrender to God.

The Jews of old had a fallacious way of reading their Scriptures. They read the Old Testament in which the Lord Jesus said to them: "Ye think ye have eternal life," yet failed to accept its testimony to Himself (John 5:39; Acts 13:27: 26:19-23), because there was something between them and God—"Their own righteousness" (Rom. 10:3). Let us beware of anything between us and God. Let no supposed all-rightness in ourselves induce us to listen carelessly to Him. Our Christian experience should be the result of the written Word constantly applied to the Spirit and obeyed. His holy flash-light through His message will cause us to see the lineaments of sin where it may lurk, the heart is too deceitful to be trusted by itself; and He will glorify Christ to us that faith may work by love.

There is a collective obedience for the Church as a body (1 Cor. 1:10-13; 6:1, 7; Eph. 4:16). But it must spring from individual obedience, for individual responsibility is everywhere taught in the Bible (Rom. 2:6; 14:12; 1 Cor. 12:26). Each true believer, being a temple of the Holy Spirit (1 Cor. 3:16; 6:19), and part of that wonderful unity, the mystical temple being built by the Spirit (Eph. 2:20-22), has his part towards every other believer. The Bible is given to the whole Church, and our individual interpretation manifested in our lives, belongs not only to ourselves, but to others for their help and building up, because the Holy Spirit uses the Word to build (Acts 20: 32). If individually we are culpably disobedient to it we are grieving the Builder, who shapes the "living stones" and cements them with the Cornerstone, and He will not alter His pattern (Amos 7:7; John 17:21; 1 Cor. 3:17 marg.), to accommodate disobedience. The **whole** Bible should be studied for the revelation of our Lord Jesus. After His resurrection, when later He would send the Holy Spirit to guide them into all truth, He expressly mentioned to the representatives of His Church the revelation of Himself "in the law of Moses, and in the prophets, and in the psalms", commissioning them as witnesses of "these things . . . among all nations". How, then, can excuse be found for leaving large portions of the Bible rarely studied? And how can we witness that its wonderful pages meet our deep and varied needs unless through knowledge and experience? A witness gives first-hand testimony to known facts (1 John 2:3, 4). We know the facts of our redemption first by faith's appropriation, then by "working out" these facts in our lives through the power of the Holy Spirit (Phil. 2:12, 13). Touching one or two of the simpler things of faith, let us note the lack of **conviction unto obedience,** in the increasing absence of the daily family—prayer and Bible reading in many homes where parents profess Christ as Saviour (Deut. 6:7 marg.); and the dress and attitude (?) of professing Christian women who follow the fashion of the woman in 1 Tim. 5:6, rather than the one described in 1 Tim. 2:9, 10, and in such, for lack of this conviction, the "salt" loses its precious savor for Christ (Matt. 5:13). Further, all sorts of secular literature daily reaches the eyes of Christians, yet with the majority, the prophecies of God, which tell the certain issues of the world's doings, are grievously slighted. St. Peter said the "sure word of prophecy" is "a light that shineth in a dark place", yet so many would rather sit contentedly in the dark while events around progress, without wishing to know whether they may be swiftly moving according to the prophetic schedule. The Son of Man "as a man taking a far journey . . . **commanded** the porter to watch" (Mark 13:33, 34). The Rev. E. L. Langston, of the Advent Testimony and Preparation Movement in England, says: "Nothing quickens the spiritual life of our people more than the study and exposition of the prophetic Scriptures when applied to the **heart and conscience"** (black mine). Mere curiosity is not satisfied in Bible prophecy. Both prologue and epilogue of the Book of Revelations announce a blessing for the man who hears and keeps those things written therein (Rev. 1:3; 22:7), and in both the quickness of fulfilment is urged.

"A Star in the night, a beacon bright to guide us,
An anchor sure to hold when storms betide us,
A refuge for the soul where in quiet we may hide us,
Is the hope of the coming of the Lord."

# SECOND SUNDAY IN ADVENT

## By Berkeley Minor

**COLLECT.**

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen.

THIS collect has all the six parts: (1) The attribute, "Blessed"; and (2) We address God as "Lord". (3) The ascription, "Who hast caused all holy Scriptures to be written for our learning"; (4) The petition, which is doubled; for such guidance in the study of God's word as will make us "embrace, and ever hold fast the blessed hope of everlasting life", which St. Paul in the Epistle holds out to the Roman Christians. Then (5) and (6) follow the usual mediatorial portion and the Amen.

This collect for grace to guide us in the study of the holy Scriptures, has given the name "Bible Sunday" to this Second Sunday in Advent. The collect is significant of one great difference between the Roman Catholic and the Reformed Churches. The former teaches that the Church through her priesthood should interpret the Bible to her children; while the Protestant Church holds that the Christian may, and should himself seek the aid of the Holy Ghost to interpret God's word, and not place our whole dependence on the Church's teaching as the Roman Catholic Christian is taught to do. So the Seventh Article of our Episcopal Church (which is headed "of the sufficiency of the Holy Scriptures for Salvation") reads thus: "Holy Scripture containeth all things necessary to Salvation; so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed, as an article of Faith, or be thought requisite or necessary, to salvation." Thus "tradition", which plays so important a part in the teaching of the Church of Rome, is cut out entirely. But this reliance on individual judgment has its evil side; for it has led to almost innumerable division into sects, of thise who have abandoned the castiron conformity of Rome. So that some have gone back to Rome, and others (High Churchmen, as they are called), give a large measure of authority to the teaching of the Church concerning the Bible, using tradition as authority, so far as to what they say has been believed among Christians, "always, everywhere, and by all", or in its Latin form, what has been believed "semper, ubique, et ab omnibus", an admirable rule, no doubt, in theory, but in practice, hard to apply, like a measuring rod of varying length; for it is often difficult to find out, except in fundamental truths such as are set forth in the creeds, what has been believed, "semper, ubique, et ab omnibus". Yet the Protestant Episcopal Church in the United States has been to me a wise and most excellent guide in explaining Holy Scripture, and especially in giving us this beautiful collect.

Charlotte Yonge in her story, "Hopes and Fears" (Part 2, ch. 2, p. 124), says wisely of the P. B.: "An earnest mind taught how to learn, with access to the Bible and P. B., could gain more from these fountain heads than any external teaching could impart."

A writer (the Rev. Churchill Gibson), in "Our Mountain Work" (the Church paper of our Blue Ridge Mission (June, 1914), says: "These people have drifted away from the Church, and have strayed into the woods alone with the Bible, which is a very dangerous condition, as the sects and "isms" always multiply exceedingly under such conditions, and good living is obscured by weird beliefs . . and here is where the teaching Church is needed to point out the sane and normal approach for each man to his Lord."

EPISTLE for Second Sunday in Advent is Romans 15, verses 4-13. Some comments on this longest Epistle of St. Paul will interest you. Says Mr. Edward Lowe Temple: "This Epistle is the longest, and theologically the post important of all" of St. Paul's writings. Coleridge says of it: "It is the most profound work ever written." Calvin says: "It opens the door to all Scriptures"; and Luther: "That it is the chief book of the New Testament." "It contains many salutations of personal character to those whom he had met during his travels—no fewer than twenty-seven affectionate greetings; but none to St. Peter, who therefore could not at that time have been its bishop." "In this letter," says another, "Paul establishes the doctrine that faith in Christ is the only ground of acceptance with God for all mankind."

But in this portion of the fifteenth chapter which is the Epistle for this Sunday, hope, not faith, is set before us most prominently. Near the beginning of the Epistle God is invoked as the God of patience and consolation; at the end, as the God of hope.

The request of God in this first petition is that the Roman Christians be "like-minded one toward another according to Jesus Christ", i. e., in sympathy with each other, as Christ is with us. Truly is Jesus a God of patience and comfort to us by His sympathy with our joys and sorrows, if only we have grace to realize His presence whether at a marriage feast, as at Cana, where he added to the good cheer with the best wine which in this case did indeed cheer both God and man (Judge 9:13), or at the grave of our best beloved, as in Bethany, where "He wept o'er Lazarus dead". And the effect of such sweet sympathy will be what the conclusion of the petition shows, "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ". The words "With one mind and one mouth" recall to us the prayer "For the Unity of God's People", where the Church uses these words in praying for "godly union and concord", that so "we may be all of one heart and one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify God". This like-mindedness, according to Christ Jesus, cannot be in us unless we Christians fully sympathize with each other. We cannot always agree in our judgments; the old Latin proverb shows this: "Quot hominos, tot sententiae", as many opinions as there are men; but true Christian charity, and sympathy which comes from putting oneself in another's place will make us like-minded as far as that is possible with our present limitations, and will prevent heart-burning, and unkind criticism in word or thoughts. See how Jesus put Himself in our place, "made Himself of no reputation and took upon Him the form of a servant (a bond-servant in the Greek), and was made in the likeness of men. And being found in fashion as a man, he humbled Himself, and became obedient unto death, even the death of the cross". As a **man** He could not in any other way have fully understood and sympathized with those He came to save, and to be an example of godly life.

The rest of the Epistle except the concluding prayer is devoted to encouraging promises to the Gentile Roman Christians, drawn from the Old Testament Scripture, showing that Jesus Christ had come not only "to confirm the promises made unto the fathers" (of the Jews), but also that the Gentiles might glorify God for His mercy. Paul gives for the comfort and assurance of the Gentile converts four quotations from the Old Testament to prove God's purpose of Salvation for Gentiles as well as for his chosen people, the last of which is a beautiful one from Isaiah (Ch. 11, v. 10): "There shall be a root of Jesse (meaning David and David's greater Son, the Messiah), and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust". Then the Epistle concludes with the touching prayer, "Now the God of hope fill you with all joy and peace and believing, that ye may abound in hope, through the power of the Holy Ghost".

THE Gospel is written in St. Luke 21:24-33. A solemn subject it deals with, our Lord's second coming "in glorious majesty to judge the world and the people with His truth". Bishop Coxe says of this gospel: "It was the custom of the ancient prophets to give an immediate sign, or fulfilment of their words, unto him in token that the ultimate fulfilment would be as certain. Our Lord, therefore, gave the destruction of Jerusalem, and of the Jewish Church and state, as the immediate token, or fulfilment, of what he predicted concerning the destruction of all things temporal. Improbable as it then appeared that such a sign should prove a reality before that generation of men passed from the stage of human life, we all know that it actually came to pass, and that the Jewish people have ever since been wanderers over the face of all the earth. Thus, then, the whole prophecy was fulfilled in its earnest, or pledge, and we cannot doubt that it will be so in its entire length and breadth. "Heaven and earth shall pass away, but my word shall not pass away."

So ends the Gospel. "My word shall not pass away." A fit ending; for it gives us confidence to meet that day.

Charles Wesley sweetly sings:

"We rest upon Thy word,
The promise is for me; (and for you)

My succor and salvation, Lord,
Shall surely come from Thee.
Then let me still abide,
Nor from my hope remove;
Till Thou my patient spirit guide
Into Thy perfect love."

# WE BELIEVE THAT THOU SHALT COME

## By Kenneth Mackenzie

VII.

ANOTHER feature of the time-period association of the Scriptures with the life and mission of our coming King may be found in the evident intention of the order of the names applied to Him in Isa. 9:6, 7. For the climax of the passage engages Him in an administrative function which can in no sense be solely spiritual. The peace which is the end for which the prophecy is designed must be a material peace; the government must be a literal administration of judgment and justice.

**The Incarnation of Our Lord**

is undoubtedly signified in the opening sentence, "Unto us a child is born; unto us a Son is given". The human side of this manifestation is most surely indicated by His being a born-child. Of this no elaborate dissertation is needed. We know that He was in all things made like unto His brethren (Heb. 2:17). And His being the gift of God to the human race, through the nation of Israel will not be questioned by those who believe "all that the prophets have spoken". The miniature gospel (John 3:16) from His own lips is sufficient, backed as it is by numerous other passages. So we may at once apply our thought to the successive time-periods of the offices He was to hold and is yet to exercise. His name shall be called

**Wonderful.**

Is not this the delineation of His earth-life? Amazement possessed the witnessing multitudes as they beheld His works and listened to His messages (Matt. 7:28, 29; 21:15; Mark 2:12; John 7:46). His dialectic skill provoked His enemies to plead, "How knoweth this man letters, having never learned" (John 7:15)? Even His closest friends marvelled (Mark 4:41). And there is a deep meaning in this word **wonderful** (pele). When the heavenly messenger was importuned by Manoah (Judges 13:18) to tell His name, He used this very word, "It is **wonderful**". It occurs again in Jer. 32:27, "Is anything too **wonderful** for me"? So we may summarize His entire earthly career as embracing the inexplicable, which even His own family could not fathom (John 7:5), since the source of His wisdom and potentiality was the fountain of the divinely wonderful. His name shall be called

**Counsellor.**

This plainly refers to His advocacy in our behalf as we have noted in a previous discussion. Passing beyond the earth-life, He is now in the presence of God as our representative, pleading in our behalf, taking upon Himself all responsibility concerning us. Just as one who is in legal difficulties, knowing nothing of the entanglements of the law, rests implicitly upon the skill of his counsel, so we, entrusting to Him our eternal destiny on the merits of His worthiness, abide in confidence. Hence, we see Him, who once was here where we are now, in our Father's fellowship, standing with loving zeal, in our behalf (Heb. 7:25, 26; 9:24; Rom. 8:34; 1 John 2:1, 2). His name shall be called

**The Mighty God.**

This displays another of His present-time qualifications. While in His humiliation, He was anointed by the Holy Spirit and with power from God (Acts 10:38). He now possesses the dynamics of the universe in His own person. After His resurrection, He could say, "All power (authority) is given unto me in heaven and in earth" (Matt. 28:18). We mark with reverence that the resurrection from the dead effected this potentiality. According to St. Paul (Rom. 1:4), His Sonship was perfected by this august event. And now we see Him seated in the heavenlies, far above all principality and power (Eph. 1:18-23). It is this marvellous death-won prerogative which enthuses the Apostle to declare, "He is before all things, and by him all things consist; and he is the head of the body, the Church, the first-born from the dead that in all things he might have the preeminence" (Col. 1:17, 18). So we kneel with Thomas, and confess as we behold Him in our spiritual vision, "My Lord and my God" (John 20:28). His name shall be called

**The Everlasting Father.**

We might have difficulty in comprehending this office; since all our thought of Him embraces His acknowledgment of the sovereignty of the Father, in His passion to do His Father's will (John 4:34; 6:38; 8:29). But the resurrection solves the problem. He is not only a Son, but in the ultimate of His destiny, He is a Father. In that coming day, august in His Kingship, His attitude towards humanity will be that of a provident Father, who must bountifully supply for His children and endear Himself to them as the source and sustenance of their life. And there is a clear explication of this in the promises of the Old Testament. We cannot doubt that it was He who led the people of Israel out of Egypt (Ex. 23:20, 21); for we may be assured that the Father placed the human race in His care when the first redemptive promise was uttered (Gen. 3:15). As we have already noted in another connection, He was unquestionably the Jehovah of the former dispensation; and the repeated Theophanies, in which He appeared as the Angel of the Lord, were a demonstration of His presence and solicitude. So we may believe He was a Father unto Israel (Jer. 31:9; Mal. 2:10; Isa. 63:15, 16: 64:8). And in the fulness of His epiphany, when the glory of His majesty shall be unveiled, it will be given to Him to present to His Father and ours, His numberless children, with the exultant declaration, "Behold! I and the children whom thou hast given me" (Isa. 8:18; Heb. 2:13). His name shall be called

**The Prince of Peace.**

Here is the culmination of all the preceding offices. The groaning world which does not know Him as we do, sorely needs Him; and out of the greatness of His loving heart, He longs for the day when He may confer upon humanity this cherished boon. The night of His nativity, it was eagerly foretold by the worshipping heavenly messengers (Luke 2:14). To His own, He promised His peace (John 14:27). He is now our peace and in the care of His peace we abide (Eph. 2:14; Phil. 4:6, 7). But then in that sublime hour, consummating the divine purpose, He will confer peace upon all men in all lines of experience (Ps. 72:3, 7; 85:10; Isa. 2:4; 11:9; Micah 4:1-4).

We may have, we should have, a sincere appreciation of the heroic work of our present-day peacemakers, who are hopefully anticipating the abolition of war. We should pray for peace; we should labor for peace, and rejoice in every evidence of a better understanding between the nations. But truth to tell, suspicion is stalking abroad as mischievously as ever. Disarmament is far from reality. Eighty-seven per cent of our taxes are going to pay for past and anticipated wars. Why? Has not Christian consciousness moved the hearts of men everywhere to hate war? Are not fond mothers agonized over the fear of sending their loved sons to slaughter? or, if not that, must whole communities be wiped out by devilish poison gas? Why, again we ask, has not war sufficed the nations? There is but one answer. There can be no universal peace until the culmination of these varied offices of our blessed Lord Jesus indicated by the prophetical perspective, and He shall come as the Prince of Peace.

Let us heartily accept God's vision; receive God's unction. Let us loyally enthrone the Child of Bethlehem, the Eternal Son of God, in lives that shall reflect His graciousness, waiting for that glad day when He shall come again to the world which once cast Him out, but has always needed Him.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

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**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

### RUTH.

This book is named after the one whose faith in God made possible the revelation of His sovereign grace toward the household of Elimelech, who had forfeited all right to the land, like Israel at present, because of departure from it.

### Subject.

The theme of this wonderful little book is the Lord's dealings in grace with the household of Elimelech.

I. **Ch. 1.** Departure from and return to the land of Israel by the household of Elimelech.

1. **Ch. 1:1-5.** The Lord's displeasure with the unbelief and disobedience of Elimelech, whose name means "My God is King".
2. **Ch. 1:6-14.** The Lord's grace drawing Naomi back to the land by giving His people bread.
3. **Ch. 1:15-18.** The Lord's grace in leading Ruth, the Moabitess, to cleave to Naomi and to serve Him.
4. **Ch. 1:19-22.** The Lord bringing back Naomi with Ruth "in the beginning of barley harvest".

II. **Ch. 2.** Ruth gleaning in the field of Boaz, a kinsman of Naomi.

1. **Ch. 2:1-3.** The Lord guiding Ruth into the field of Boaz.
2. **Ch. 2:4-17.** The Lord's grace toward Ruth through Boaz.
3. **Ch. 2:18-23.** The Lord's kindness to Naomi through Boaz.

III. **Ch. 3.** Ruth finding rest at the feet of Boaz, the kinsman who had the right and power to redeem.

1. **Ch. 3:1-7.** The Lord guiding Ruth to the place of rest.
2. **Ch. 3:8-13.** The Lord blessing Ruth in the place of rest.
3. **Ch. 3:14-18.** The Lord assuring Ruth in the place of rest.

IV. **Ch. 4.** Ruth united in marriage to Boaz, the kinsman redeemer.

1. **Ch. 4:1-8.** The Lord planning, through Boaz, for the redemption of Elimelech's possession.
2. **Ch. 4:9-12.** The Lord redeeming, or purchasing, Ruth for Boaz.
3. **Ch. 4:13-17.** The Lord uniting with, and making her fruitful by Boaz.
4. **Ch. 4:18-22.** The Lord's lineage, as Son of Man, through Ruth and Boaz.

# ROBERT E. LEE

## By the Late John W. Daniel, LL. D.

### THE ANTECEDENTS OF COLONEL LEE.

BUT we cannot estimate the struggle it cost him to take up arms against the Union—nor the sacrifice he made, nor the pure devotion with which he consecrated his sword to his native State—without looking beyond his physical surroundings, and following further the suggestions of his history and character, for the springs of action which prompted his course. Colonel Lee was emphatically a Union man; and Virginia, to the crisis of dissolution, was a Union State. He loved the Union with a soldier's ardent loyalty to the Government he served, and with a patriot's faith and hope in the institutions of his country. His ancestors had been among the most distinguished and revered of its founders; his own life from youth upward had been spent and his blood shed in its service, and two of his sons, following his footsteps, held commissions in the army.

He was born in the same county, and descended from the same strains of English blood from which Washington sprang, and was united in marriage with Mary Custis, the daughter of his adopted son. He had been reared in the school of simple manners and lofty thoughts which belonged to the elder generation; and with Washington as his exemplar of manhood and his idol of wisdom, he reverenced his character and fame and work with a feeling as near akin to worship as any that man could have for aught that is human.

Unlike the statesmen of the hostile sections, who were constantly thrown into the provoking conflicts of political debate, he had been withdrawn by his military occupations from scenes calculated to irritate or chill his kindly feelings toward the people of the North; and on the contrary—in camp, and field, and social circle—he had formed many ties of friendship with its most esteemed soldiers and citizens. With the reticence becoming his military office, he had taken no part in the controversies which preceded the fatal rupture between the States—other than the good man's part, to "speak the soft answer that turns away wrath", and to plead for that forbearance and patience which alone might bring about a peaceful solution of the questions at issue.

Years of his professional life he had spent in Northern communities, and, always a close observer of men and things, he well understood the vast resources of that section, and the hardy, industrious, and resolute character of its people; and he justly weighed their strength as a military power. When men spoke of how easily the South would repel invasion he said: "You forget that we are all Americans." And when they prophesied a battle and a peace, he predicted that it would take at least four years to fight out the impending conflict. None was more conscious than he that each side undervalued and misunderstood each other. He was, moreover, deeply imbued with the philosophy of history and the course of its evolutions, and well knew that in an upheaval of government deplorable results would follow, which were not thought of in the beginning, or, if thought of, would be disavowed, belittled and deprecated. And eminently conservative in his cast of mind and character, every bias of his judgment, as every tendency of his history, filled him with yearning and aspiration for the peace of his country and the perpetuity of the Union. Is it a wonder, then, as the storm of revolution lowered, Colonel Lee, then with his regiment, the Second Cavalry, in Texas, wrote thus to his son in January, 1861:

"The South, in my opinion, has been aggrieved by the acts of the North as you say. I feel the aggression, and am willing to take any proper steps for redress. It is the principle I contend for, not individual or private benefit. As an American citizen, I take great pride in my country, her prosperity and institutions, and would defend any State if her rights were invaded. But I can anticipate no greater calamity for the country than a dissolution of the Union. It would be an accumulation of all evils we complain of, and I am willing to sacrifice everything but honor for its preservation. I hope, therefore, that all constitutional means will be exhausted before there is a resort to force. Secession is nothing but revolution. . . Still, a Union that can only be maintained by swords and bayonets, and in which strife and civil war are to take the place of love and kindness, has no charm for me. I shall mourn for my country and for the welfare and progress of mankind. If the Union is dissolved, and the government is disrupted, I shall return to my native State and share the miseries of my people, and, save in defence, will draw my sword on none."

### War.

A few weeks later Colonel Lee was ordered, and came to Washington, reaching there three days before the inauguration of President Lincoln. At that time South Carolina, Mississippi, Florida, Alabama, Georgia and Louisiana, had already seceded from the Union, and the Provisional Government of the Confederate States was in operation at Montgomery.

The Virginia Convention was in session, but slow and deliberate in its course. The State which had done so much to found the Union was loth to assent to its dissolution, and still guided by the wise counsels of such men as Robert E. Lee, Robert Y. Conrad, Jubal A. Early, John B. Baldwin, Samuel McDowell Moore and S. H. H. Stuart, she persisted in efforts to avert the calamity of war. Events followed swiftly. The Peace Conference had failed. Overtures for the peaceful evacuation of Fort Sumter had likewise failed. On the thirteenth of April, under bombardment, the Federal Commander, Major Anderson, with its garrison, surrendered. On April 15, President Lincoln issued his proclamation for 75,000 men to make war against the seceded States, which he styled: "Combinations too powerful to be suppressed by the ordinary course of judicial proceedings". This proclamation determined Virginia's course. War had come. Her mediation had been in vain. She was too noble to be neutral.

Of the arts of duplicity she knew nothing save to despise. She must now level her guns against the breasts of her Southern brethren, or make her own breast their shield. On April 17 Virginia answered Mr. Lincoln's proclamation with the Ordinance of Secession, and like Pallas-Athene, "the front fighter" stepped with intrepid brow to where, in conflict, history has ever found her—to the front of war.

# FAMILY PRAYERS

## Collated by the Late John L. Williams

### SUNDAY MORNING.

Most merciful and gracious God, our Heavenly Father, we humbly thank Thee that Thou hast brought us to see the light of another Sabbath day. We thank Thee for all Thy tender care and loving kindness during the past week, and for Thy patience with us in spite of our unworthiness. We thank Thee that Thou hast supplied our wants, that Thou hast delivered us from temptations and dangers: that Thou hast upheld us and guided us in our troubles and difficulties and led us thus far on our way to heaven. Grant, we beseech Thee, O Lord, that each returning day of rest may find us nearer to Thee, more meet for the company of the saints in glory, and for Thy sacred presence.

May this day be a sign between us and Thee. May we make it a delight, the holy of the Lord, honorable: not doing our ways or finding our own pleasure, or speaking our own words. Let us especially rejoice in it as the day on which our Lord and Saviour arose from the dead and opened unto us the gates of everlasting life. Let us rise with Him to newness of life, and let our paths ever shine more and more to the perfect day. May our Lord's day be to us a sure pledge and promise of Thy coming kingdom, a resting place on our way to heaven, shielded and defended from all the cares and fears and troubles of the world, free from the toils and labors of life, and full of the joys and pleasures of Thy presence. May all our employment in it be about the cause of Thy Gospel and the interests of Thy kingdom, and the preparing of ourselves and all about us for Thy coming. Protect us and provide for us with Thy loving hand, and guide us by Thy counsel.

Pour down upon us, we beseech Thee, the abundance of Thy Holy Spirit, and order all our thoughts and words and works. Help us diligently and faithfully to improve all our opportunities and privileges.

May we commune with Thee in private humbly and devoutly. Give us new and contrite hearts, that truly repenting of our sins and acknowledging our misdeeds, we may obtain of Thee perfect remission and forgiveness through Jesus Christ our Lord. As new-born babes, may we desire the sincere milk of the Word, that we may grow thereby. Save us from a forward or doubting spirit. May we read, mark, learn and inwardly digest Thy Holy Scriptures. Open our eyes and quicken our apprehensions, that we may see their wonders and lay to heart their teachings. Help us earnestly and lovingly to seek Thy truth and to exercise our hearts and minds in Thy laws and statutes. May we be established in Thy faith and fear and love, and thoroughly furnished for all good works.

In Thy house of prayer, affect us with an awful sense of Thy divine majesty and a deep consciousness of our own unworthiness: fill us with reverence and godly fear, with lowliness and devotion. Let us join in the praises of Thy people with fervent gratitude and love. Let us pray to Thee with humble confidence: and hearken to the reading and teaching of Thy word with meek and teachable spirits. Make our praises acceptable. Let Thy merciful ears be open to our prayers and bless our instruction to our souls' welfare and to Thy honor and glory.

Give to all ministers and teachers of Thy truth everywhere and under whatever name, pure and understanding hearts and clear and ready utterances and sincere love to Thee and all mankind, that they may faithfully and effectually teach Thy word and make known Thy will. Be with Thy people everywhere this day. Relieve the sick and suffering. Comfort those who are in sorrow. Cheer the hearts of the desponding. Enlighten the ignorant, and make all the world to know and acknowledge, to love and serve Thee.

We ask all for Jesus Christ's sake.

Our Father, etc.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

### ENDORSEMENT.

Mr. Editor:

Permit me to add to my letter sent yesterday a warm commendation of the "Churchman" of November 17. I read it with the greatest pleasure. I find it more interesting than the three other religious papers I take.

**J. deHart Bruen.**

Belvidere, Warren Co., N. J.
November 20, 1928.

Mr. Editor:

I thank you very much for sending me the copies of the Southern Churchman. I have enjoyed reading and have gotten among other things one spiritual thought which will stay with me the rest of my life. I would be glad to subscribe for it, but the truth is I have not time to read the publications that come to me. However, I feel so strongly the desirability and indeed the necessity, of our supporting the religious papers of our Church, that I am enclosing my check for $5.00. Will you please use it to send a copy of the paper to ————, who is a devoted Churchwoman.

**Joseph Buffington.**

U. S. Circuit Court of Appeals,
Third Judicial Circuit, Philadelphia.
November 20, 1928.

Mr. Editor:

Until the last three weeks your paper has reached me on Saturday noon, and I frequently found material therein which I could use to advantage in the instruction of a Bible class on Sunday morning, but of late it has not reached me until Sunday afternoon, too late for that purpose.

Would it not be possible for you to restore the mailing hour formerly employed, so that the paper will reach me

on Saturday? I would appreciate the correction.

This letter affords me the opportunity to express my appreciation of your valuable publication, in my opinion, the best Church paper published.

I admire its conservative but positive stand upon all the important questions involving the welfare of the Church, both present and future, and I trust the present able management will receive sufficient encouragement and financial support to enable them to maintain its present high standard.

**James E. Rankin.**

Henderson, Ky., November 20, 1928.

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Mr. Editor:

I have read with interest and approval your editorial of November 3, 1928, under the caption, "Onward".

The General Convention in Washington was a magnificent vindication of the Church's unity in the Faith of Christian ages, and a challenge to go forward under the Captain of our salvation who is "The Way, the Truth and the Life".

He is the Head over all things to the Church, and in Him dwelleth all the fulness of the Godhead bodily.

**Richard N. Nelson,** Bishop of Albany.

P. S.—Since writing the above I have read your editorial of November 17, "Sunrise". In it you have touched heights toward which multitudes are pressing.

Albany, N. Y., November 19, 1928.

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Mr. Editor:

I want to thank you for sending me your paper the past few months. I received wonderful light from it and I feel that I cannot do without it. I shall try and get your Anglo-Catholics here to subscribe, and if they won5t, I shall have you send it to them at my expense. It is a live Church paper and one that all P. E. members should take. I was a delegate to Washington and New Orleans and I hope to attend more Triennials. I enclose check. I am not an Anglo-Catholic.

**(Sgd.) C. H. McBean.**

Sault Ste. Marie, Mich.

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# Book Reviews

OUR PHYSICAL HERITAGE IN CHRIST: By the Rev. Kenneth Mackenzie. Fleming H. Revell Company, New York.

At a time when the General Convention is commending Christian Healing it gives us pleasure to call attention to this excellent treatment of the whole subject by Mr. Mackenzie. Showing wide reading and a mastery of the question, he has fully covered the matter of Christian Healing. By equipment, intellectuality, spirituality and, above all, by personal experience, the author is peculiarly fitted to write on the subject.

The book pulsates with hope and vigor and is stimulating reading, leading one with increasing interest to its great climax in the chapter on Our Triumphant Faith. Being associated for some years with Dr. A. B. Simpson, he writes with intimate knowledge of cures by faith in Christ. We have not seen before the whole movement traced so succinctly and yet with a just appraisal of the contribution that some of the leaders have made to the subject.

The author's intimate knowledge of the Bible acts as a safe guide amid the perplexities which have gathered about the question. These difficulties seem enhanced by the fact that two prominent men quoted in favor of Christian Healing have since the book was written been much impaired by ill health. But he avoids any extreme views, combats all modernistic attack on the faith and presents a sane and well-balanced treatment of the whole question. His enlightening treatment of the Holy Spirit in connection with the body gives the book a commanding authority amid much that is extravagant and unscriptural that often appears written today. The chapter on Our Blood Brother is especially strong.

While many might dissent from his view that there is healing in the atonement, yet the wondrous change wrought in us by blood atonement of Christ is comforting and assuring. The chapter on Our Triumphant Faith must prove a tonic to desponding souls and the author's experience of healing forms an interesting close to a book that is an authoritative contribution to the subject of healing.

**P. W. R.**

# Universal Bible Bidle Sunday, December 9

**George William Brown, General Secretary of the American Bible Society.**

The American Bible Society over a period of years has been sponsoring Universal Bible Sunday. Each year a theme has been chosen around which material has been built with the central emphasis upon the Holy Scriptures.

. . . . This year it will be "Sowing the Seed". The printed material which is available for this year's celebration compares in an interesting manner with the seed of the sower the penny portions of Scripture published by the American Bible Society. Our Lord's well-known parable of the sower is the subject around which the material has been gathered.

The observance of Universal Bible Sunday aims to magnify the place which the Sacred Scriptures occupy in the Christian faith. The position of the Bible in every church auditorium is one of prominence. It rests upon a pulpit or lectern discernible from every corner of the building. The pastor takes his text from it in its elevated position and from its perennial truths he expounds truth. The Bible from its place of vantage is always visible to the congregation. Nothing takes precedence over it.

To individual life the Bible makes a peculiar contribution. It brings solace to the sorrowing, hope to the depressed, peace to the troubled and inspiration to the languid. In the grave crises of life men turn to the Book. Encyclopedias, dictionaries, books of reference; biographies, fiction, all serve their purpose but none can assume the position of the Bible. To the souls of men its message is divine. When the deepest anxiety of the World War was upon us the late President Wilson wrote: "The Bible is the Word of Life. I beg that you will read it and find this out for yourselves. When you have read it you will know that it is the Word of God, because you will have found the key to your own heart, your own happiness and your own duty."

Universal Bible Sunday was conceived and is prompted to emphasize yearly the fundamental position which the Bible occupies in the spiritual life of men and women. Sometimes the importance of the Bible is forgotten, sometimes its value is unrealized, sometimes its message is unknown. Universal Bible Sunday, increasingly observed, prepares the atmosphere and offers the setting for a thoughtful consideration and an earnest reminder of the Bible's primary place in the Christian faith. Just as the Sunday nearest the Fourth of July gives an opportunity for stressing patriotism and the Sunday before Labor Day is an opportune hour for pleading for the introduction of Christian idealism in the dealing between capital and labor and just as Easter Sunday is the day supreme of all the year for strengthening humanity's faith in immortality so Universal Bible Sunday is the day of days for magnifying the great power of the Bible. This is the purpose of Universal Bible Sunday.

# Church Intelligence

**Ninth Bishop of South Carolina Consecrated.**

The Rev. Albert Sidney Thomas, rector of St. Michael's Church, was consecrated ninth Bishop of South Carolina in his own Church in Charleston, S. C., on St. Andrew's Day. There were present the Presiding Bishop, John G. Murray, who was consecrator; the co-consecrators, Bishops Cheshire, of North Carolina, and W. T. Capers, of West Texas; the presenters, Bishops Mikell, of Atlanta, and Finlay, of Upper South Carolina; the preacher, Bishop Bratton, of Mississippi, and the litanist, Bishop Dart, of East Carolina. The bishop-elect was attended by the Rev. Messrs. Harold Thomas (his brother), F. W. Ambler, C. M. Hobart and A. R. Mitchell. The master of ceremonies was the Rev. S. C. Beckwith, rector of St. Philip's Church, Charleston, and the Rev. William B. Sams, secretary of the diocese, acted as registrar. In addition there were present all of the clergy of the Diocese of South Carolina, with one exception, and several from neighboring dioceses. The Presiding Bishop was attended by his chaplain, the Rev. G. Warfield Hobbs, of the Church Missions House.

After the service, luncheon was served to the bishops and clergy in the

Parish House: there Bishop Murray briefly addressed those present and pronounced his blessing upon the new bishop and his work. Bishop Thomas was presented with a pectoral cross by the clergy of the diocese, his ring by the Parish of St. Michael's, and his vestments by St. Bartholomew's Church, Hartsville, S. C., which he had founded while ministering in that locality some years ago.

Bishop Thomas is a native of South Carolina, and has spent his entire ministry in the state: born in Columbia in 1873, he attended public school in Charleston, entered the Citadel, where he graduated as first honor man and company captain. After teaching school for five years, he matriculated at the General Theological Seminary, graduating from there in 1900 as a Bachelor of Divinity. He was made deacon and ordained priest by the Rt. Rev. Ellison Capers, seventh bishop of the diocese. For eight years he ministered to the congregations at Darlington, Marion and Society Hill; from 1908 to 1921 he was rector of St. David's Church, Cheraw; from there he came to St. Michael's Church, Charleston. Bishop Thomas is a direct descendant of the Rev. Samuel Thomas, who came to the colony of South Carolina in 1702 and served the parish of St. James, Goose Creek; and from that day to this the Thomas family have always been identified with South Carolina.

He comes to his work with wide experience in the life of the Church in this diocese: as President of the Standing Committee, he has been its executive head since the death of Bishop Guerry last June. He has been on the Executive Council since its organization, and has been chairman of the department of missions; and in addition has attended all the recent General Conventions as delegate. He is President of the Charleston Bible Society, and Chaplain of the Huguenot Society of South Carolina.

His wife was formerly Miss Emily Jordan Carrison, of Camden, S. C.; they have three children, Henry C., a student at the University of North Carolina; Albert S., Jr., and Emily Jordan.

H. D. B.

### Tablet to Commemorate First Service in Cathedral.

It is proposed, and meets with the approval of the Bishop of Washington, to erect in the National Cathedral a tablet commemorating the fact that the first service ever held in the Cathedral was the Corporate Communion of the Woman's Auxiliary, when the Great United Thank Offering was laid upon the altar at the opening of this Convention of 1928. It will be a memorial for future generations through hundreds of years to come. Obviously such a tablet should be one of beauty and dignity; in fact, it must be so, to be acceptable to the committee which determines what memorials may find a place in the great Cathedral. At least $1,500 will be required to cover the cost. Since none of the Auxiliary money must be used for the purpose, it is believed that individuals from each Diocese will be interested to contribute towards erecting this memorial so that it may be inscribed as the gift of the Woman's Auxiliary throughout the nation. Such money may be sent to the Treasurer of the New York Diocese, who will collect the requisite sum and put it in the hands of a competent committee to attend to the ordering and erecting of the tablet. Checks should be drawn to the order of Mrs. Thomas Ewing, Treasurer, and sent to 45 East Sixty-fifth Street, New York City.

### Archbishop Lang Welcomed to Canterbury.

The Most Rev. Cosmo Gordon Lang, formerly Archbishop of York, is to be enthroned with great ceremony as Archbishop of Canterbury on December 4, provided King George's condition is not considered serious enough to interfere. The new Archbishop will deliver his address in the great Canterbury Cathedral before representatives of the Church of Sweden, the Old Catholic Church of Holland, the American Church, the Greek Church, the German Lutheran Church, the Russian Church, besides dignitaries of the Church of England, from all over the world.

When Dr. Lang arrived at Canterbury from London last Saturday country people as well as townspeople were crowding the streets to give him an enthusiastic welcome. His car passed under the ancient West Gate Tower and carried him straight to the Guildhall. Here the mayor of the town presented an address of welcome in an oaken case and referred to the friendship between the ecclesiastical authorities and the municipality.

In his response Dr. Lang humorously referred to former feuds between the Dioceses of Canterbury and York and then concluded his address with praise for the sterling worth and character of the British working people.

### Begin Right at Home.

At the recent National Convention of B'Nai B'Rith, the great Jewish charitable and religious organization, held at Washington, rabbis and other leaders of that wonderful race deplored the increasing tendency of their young men and women toward atheism and abandonment of all religion and beliefs. This confirms the observation of Gentile observers. Younger Jews, by scores of thousands, faith in the teachings of their fathers shattered by conditions and surroundings, drift to moral and intellectual chaos and confusion.

Putting aside the matters of spiritual welfare and the duty of Christians to unbelievers and their fellow citizens, people in this country have to consider the plain fact that we have here more than four and a half million Jews, many of them substantial and influential people, and that a large proportion of them left to become Atheists would constitute a serious menace to Christianity and our most cherished and essential institutions. Self interest and the impulse of self protection, if we consider no higher motive, suggest earnest, organized effort to combat these dangerous tendencies.

Many facts indicate that the time is ripe for bringing the ancient people of God to the true faith, to acceptance of Jesus as their promised Messiah. It is impossible to imagine a nobler or finer work or higher purpose than the bringing of these people, noble and fine as so many of them are, into the great fold, after their centuries of straying, for which they have been made to suffer so bitterly.

If Episcopalians and Christians generally are in earnest in the declared determination to make next year the beginning of an epochal evangelizing campaign, they can find no field more hopeful, more valuable or more difficult than among our Jewish neighbors, all about us, with many whom we are in daily contact, many of whom we are proud to number among our friends. One special reason why they are difficult to approach on the subject of religion is the inherited prejudice, to the shame of Christianity too well justified, resulting from the persecutions, in various forms, to which their race has been subjected in the name of the Saviour.

B. A. M. Schapiro, 405 Bible House, New York City, has written and published a number of tracts designed to meet the difficulty in approaching intelligent and open-minded Jews, the substance of some of them having been published in The Southern Churchman. He is a highly educated, clean strain Jew of unquestionable sincerity and earnestness. One of his tracts especially appealing and valuable, is "Why I, a Jew, am a Christian". It should be put in hands of every thinking Jew in the country. Written conservatively, clearly and convincingly, it gives facts, quotations from the Old Jewish records and Hebrew Chronicles, which, at least, must cause honest-thinking and self-searching among conscientious Jews seeking to be and do right.

Copies of this may be obtained by writing to Mr. Schapiro at the address given. They can be presented tactfully and without offense, with simple request that they be read at leisure and discussed, if discussion is desired, with Mr. Schapiro, by correspondence, or with the nearest clergyman.

The year 1929 has been designated as the time for the beginning of great work, for the sowing of seed for mighty fruitage. The Jews are here, right at our hands and within touch of us. They can be made a tremendous power for good or left neglected to become a fearful power for evil.

If we are to begin work, now is the time to begin and here is the place to begin.

### Missionary Bishop of Tohoku Consecrated.

St. Alban's Church, Washington, D. C., was the scene of the elaborate ceremonies of the consecration as missionary bishop of Tohoku, Japan, of the Rev. Norman Spencer Binsted, on Monday morning, December 3. Bishop Henry S. George Tucker of Virginia, formerly Bishop of Kyoto, Japan, preached the sermon and spoke of the tasks of Christian missionaries in foreign fields. Following the sermon Bishop Freeman and Dean Bratenahl of Washington presented the Rev. Mr. Binsted to Bishop Murray, who was standing at the altar.

Bishop Murray called for Mr. Binsted's testimonials and the Rev. Charles L. Pardee, Secretary of the House of Bishops, read the certificate of election; The Rev. Charles T. Warner, rector of St. Alban's Church, read the canonical testimonial, and the Rev. Giles B. Palmer, of Richmond, Va., read the certificate of ordination. When the Rev. Mr. Binsted pronounced his promise of conformity to the doctrine, discipline and worship.

The Presiding Bishop and the other bishops present laid their hands upon Mr. Binsted while Bishop Murray intoned the formal charge to "receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands". Bishop Murray then presented the new consecrated bishop with a Bible and a further charge to "give heed unto reading, exhortation and doctrine".

At the conclusion of the consecration ceremonies the communion service was held, at which the attending clergymen and the new bishop communicated.

Bishop Binsted is the son of Mr. and Mrs. Thomas W. Binsted of 5210 Sherier Place, Washington, D. C., and both parents were present at the consecration service. Born in Toronto, Canada, he was brought to Washington when only six months old. He passed his childhood there and was graduated from

the Western High School. He subsequently graduated from St. John's College, Kentucky, and in 1920 he did special work at London University. He received his theological training at the Virginia Theological Seminary, at Alexandria, and was ordained a deacon at the Bethlehem Chapel, of the Washington Cathedral, in 1915. The following year he was ordained priest at Tokyo, Japan. in 1917 he married Miss Willie Gibson, of Warsaw, Ky.

Only thirty-seven years old, Bishop Binsted is one of the youngest bishops of the Episcopal Church. On his return to Japan next spring, he will preside over the Tohoku District, containing 13,000 square miles and 6,000,000 people.

M. M. W.

### Bishop-Coadjutor of Honan Elected.

A cable from Shanghai informs the Department of Missions that the Rev. P. I. Lindel T'sen has been elected bishop-coadjutor of Honan at a special session of the Diocesan Synod. Honan is the one diocese for the development of which the Church of England in Canada has been responsible. It lies immediately north of the Province of Hupeh, of which Hankow is the see city. During the past five years, especially, the Province has been one of the battle fields of China. Moreover, its people have suffered enormously from brigands and fanatical societies, such as the Red Spears.

The bishop-elect became a Christian through the work and fatherly care of the Rev. Frans E. Lund, of our station at Wuhu. He was graduated from St. James' Middle School, Wuhu, and later from Boone College and Divinity School. His first independent work was as minister-in-charge of the important inland city of Nanling, one of the outstations of Wuhu. Here Mr. T'sen did a work of far-reaching importance, winning many of the townspeople and the surrounding farmers to the Christian way of life. Upon the formation of the Board of Missions of the Church in China in 1915, Mr. T'sen was elected its first general secretary. In addition to rallying the forces of the Church in China, for the support of the mission established by it in the City of Sian in the Province of Shensi, Mr. T'sen personally visited the field on various occasions and greatly encouraged the workers by his energy and wise counsel. His last visit was made during the year 1928 at a time when the mission was suffering great distress.

Mr. T'sen was also selected by his fellow-Christians as secretary of the interdenominational evangelistic effort known as The China for Christ Movement.

In 1924, Mr. T'sen came to this country for post-graduate study at the Virginia and Philadelphia Theological Seminaries.

On his return to China in 1926, he became Dean of the Cathedral of Our Saviour in Anking. In common with other Chinese leaders, he was compelled to leave the city by the anti-Christian movement, which came to a head in Anking immediately after the Nanking incident of March 24, 1927. Later, Mr. T'sen was able to return to Nanking, but it was a long time before the Cathedral Church, which had been occupied by the military, was restored to the congregation. Recently Mr. T'sen has been living in Wuhu.

### Attractive Calendar.

The Alaskan Churchman, an illustrated quarterly published in the interests of the Church's Work in Alaska, has issued an attractive calendar for the year 1929. There is a very pretty cover in red and gold and on each page there is an interesting photograph taken in Alaska. The Sundays and special days of the Church Year are clearly indicated. This little calendar is certain to prove a useful and welcome Christmas gift and at the same time, as Bishop Rowe says, it aids the work in Alaska by keeping it before people's minds.

The Calendar is published in a limited edition and will be sent, postpaid, for fifty cents as long as the edition lasts. Address: The Alaskan Churchman, Box 6, Haverford, Pennsylvania.

### Archbishop of Canterbury Retires.

On Sunday, November 4, the Archbishop of Canterbury, Dr. Davidson, delivered his farewell sermon to a congregation of about six thousand people in the great Cathedral at Canterbury. The Church of England newspaper relates the event:

"The Mayor and Corporation of Canterbury attended, and among the clergy present were two of the Primate's former chaplains, the Bishop of Dover and the Dean of Canterbury. By the side of the throne and the pulpit were groups of red and pink roses, the gift of the inside staff of the Cathedral and of the old Palace. To those who listened in to His Grace's sermon over the wireless there could almost be felt the 'atmosphere' of the great occasion, and one could visualize the mighty congregation as it followed every word of the good-bye message from him who has been the chief pastor of our beloved Church of England for the past quarter of a century.

"The conferment by the King of a peerage on the retiring Archbishop of Canterbury is an honor that all people have loudly applauded. Thus his retirement will not rob the House of Lords of either his presence or his wisdom. He has been a member of the Upper House since 1895, first as Bishop of Winchester and then as Archbishop."

### Warning.

The clergy, especially of the Southern States, are warned against a rather short, heavy set man, appearing to be about twenty-five years of age, who has been attempting to fleece the clergy with the tale of having a mother dead in a nearby city, and asking for money for transportation thither. In this city he gave the name of ady and claimed to be a nephew of the Rev. Frank Cady, of Tyrone, Pa., and claimed knowledge of a cousin and priest of the Church in Charleston, W. Va., by the same name. In homasville, he claimed to be my nephew and to have a mother dead in this city. He seems to have considerable knowledge of the clergy of the Church and can summon quite a flood of tears at will. He is a rank imposter and should be handed over to the police.

David Cady Wright,
Savannah, Georgia.

### Women to Aid St. Luke's International Hospital, Tokyo.

Women of the Church everywhere will be given an opportunity to have a part in a great undertaking in the interest of St. Luke's "to sweep the entire country", according to a statement made recently by Dr. John W. Wood, Executive Secretary of the National Council, relative to the $2,656,500 campaign for St. Luke's International Hospital, Tokyo. The women's part in the movement will supplement the work of the men's committee, headed by the Hon. George W. Wickersham.

Because of the Every-Member Canvass no soliciting for St. Luke's will be done before Christmas. January and February have been designated by the National Council as the months for the intensive work for St. Luke's, and it is during this period that the women's united effort will take place. Individuals of broad humanitarian interests of other denominations are making contributions to the St. Luke's fund, but responsibility for its successful completion rests with the people of the Episcopal faith.

Members of the American Executive Committee for the hospital are extremely gratified that Mrs. Henry P. Davison, of New York City, has accepted the chairmanship of the National Women's Committee. Mrs. Davison is a woman of wide philanthropic interests. It will be recalled that her husband, the late Henry P. Davison, was chairman of the War Council of the American Red Cross during the war.

Mrs. Davison said after accepting the chairmanship:

"Not long ago former Senator George Wharton Pepper characterized St. Luke's as the outstanding achievement of the Church in the mission field. Every one who knows about the work of St. Luke's realizes that this is true. But in addition to this St. Luke's has a special significance for women of the Church because in opening the first recognized College of Nursing it is creating a new field of endeavor for Japanese women. Also its wonderful service to women and children through its clinics for mothers, infants and school children is pioneer work which should have an especial appeal for us. I am sure that all women who have the interests of the Church and of humanity at heart will want to have a part in this inspiring movement."

The National Women's Committee now is being formed and a strong group already have accepted memberships.

Women's local committees already are being formed in many of the larger cities, and it is expected that such groups will be organized throughout the various Dioceses before the first of the year to be in readiness for the campaign in January and February.

### CAUTION.

Church people, especially in Southern towns, are cautioned against having dealings, business or social, with a woman who calls herself Mrs. C. E. Taylor and claims that she and her "husband" are Episcopalians.

Particulars may be had by addressing the undersigned.

REV. S. J. FRENCH,
Brunswick, Ga.

### WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

### Combined Services.

Sunday evening services in Georgetown have received a decided impetus by the combining of St. John's and Christ Church congregations at the two churches on alternating Sundays. The services are held in Christ Church on the first and third Sundays and in St. John's Church on the second and fourth Sundays. Rev. F. Bland Tucker has been the preacher for all of these services in the month of November, and Rev. E. Pinkney Wroth will be the preacher in December. It is planned to combine services in somewhat the same way during the Lenten season.

(Continued on page 22.)

# Family Department

**DECEMBER.**

1. Saturday.
2. First Sunday in Advent.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19, 21, 22, Ember Days.
21. Friday. S. Thomas.
23. Fourth Sunday in Advent.
25. Tuesday. Christmas Day.
28. Friday. Holy Innocents.
30. First Sunday After Christmas.
31. Monday. New Year's Eve.

**COLLECT FOR SECOND SUNDAY IN ADVENT.**

Blessed Lord, Who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them read, mark, learn and inwardly digest them, that by patience and comfort and Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life which Thou hast given us in Our Saviour Jesus Christ. Amen.

For The Southern Churchman.

**WE BESEECH THEE TO HEAR US.**

F. B. Stone.

We ask Thy highest blessing, Lord,
Upon the Church we love;
A Pentecost. We plead for light
And power from above;
For light to see that she must preach
The Gospel, Lord, that Thou didst teach.

'Tis still the Pentecostal age,
And men must still receive,
The Baptism of the Holy Ghost,
And in His gifts believe,
If they would follow in Thy way,
Fulfilling Thy commands today.

The two-fold Gospel Thou didst give,
To preach and heal the ill,
Has not been cancelled yet, dear Lord,
And it is still Thy will;
But half the story has been told,
The rest the Church must still unfold.

The power to do this still must come
From Pentecostal fire,
When consecration is complete,
Thy will her sole desire;
Then lo, the whole wide world shall see,
Great multitudes brought unto Thee.

Oh, give Thy Church the vision, Lord,
That she received at birth,
The whole man fitted for Thy use,
Thy temples on the earth
Recovered from the evil one,
By Thee our Saviour, God's dear Son.

And these the temples to endure,
Not wrought by mortal hands,
But shaped by Thy diviner touch
While doing Thy commands;
Obedient to Thy molding hands,
Christ-like shall men before Thee stand.

**"The Neglected Age."**

"The neglected age" is a term that we are hearing with increasing frequency—at lectures, in newspapers and magazines. What is the neglected age?

Two years ago, Miss Jessamine S. Whitney, Statistician of the National Tuberculosis Association, in analyzing tuberculosis deaths by age groups, found that while the death-rate from tuberculosis in general had declined thirty-six per cent in the last decade, the death-rate at the ages fifteen to twenty-five had declined only one-half that amount, or eighteen per cent for the same period. The greatest decline was shown for children under five, while in the age group twenty-five to forty-four it had declined forty-two per cent. For children between the ages of five and fourteen it had declined forty-one per cent. It was the group from fifteen to twenty-four that had made little progress in overcoming tuberculosis. This period she therefore named "the neglected age".

Why is it that with better living conditions, increased knowledge of sanitation and health rules these younger people are not benefiting as they should? This is a question that at present cannot be answered. Conjectures have been made and the problem presented by this group are in the embryonic process of being solved.

Over one-third of the boys and girls from fifteen to nineteen years old are in high schools. As students they are not supposed to suffer hardships that are often forced on their less fortunate brothers and sisters who are out earning money at this age. It is known, of course, that the physiological changes taking place in the adolescent period tend to weaken the resistance of boys and girls. And girls who at this age think it proper to diet and keep slim, as their mothers are doing, really are injuring their chances for health. Late hours, fatigue, scanty clothing (for after all warmth outside is as necessary as is the inside warmth furnished by the fuel, food), extra strain and responsibility that oftentimes come with student life, as well as with factory or industrial life, all help to influence this high mortality from tuberculosis. For that disease attacks the run-down body. The healthy person readily overcomes the tuberculosis germs that invade the body.

What can be done to help the situation? We do know the answer to that question. During these years, whether your boy or girl is in school, college, or out in the business world, careful watch should be kept over the general health. Teeth should not be neglected, infected tonsils and adenoids must be removed, defects of vision and hearing must be corrected, skin disorders treated, frequent colds must be considered serious. Above all things, good nourishing food with plenty of fruit and vegetables and sufficient rest and fresh air will go far toward building strong bodies and a physical system that is fortified to throw off sickness. In other words prevention, that plays a far more important role in modern medicine than cure, will anticipate the attack of tuberculosis.

For twenty-five years the National Tuberculosis Association and its affiliated state and local associations, have been seeking to teach the importance of sickness prevention. They feel that if health rules are practiced in childhood it is far easier to follow the good habits in older life. Their campaign is supported by the annual sale of Christmas Seals in December. Help them to solve the problem of the "neglected age".—Elizabeth Cole.

**The Meaning of Christmas.**

To a person who has lived for half a century Christmas may be, in a sense, a very painful thing. There are always the memories of former Christmases that come flooding over him, and he is bound to miss the bodily presence at least of many persons whom he has loved in years past. Indeed it can be one of the most melancholy seasons of the year, and no doubt many persons who read this have, at certain periods of their lives, almost dreaded the coming of Christmas on account of the recollections of past happiness and joys it was sure to bring them.

The antidote for this very real sort of melancholy I suppose lies in the determination to realize Christmas as a spiritual meeting time for all those who have gone before, even though they are not present in the flesh. In other words, for the person who has lived for many years it must be either a spiritual occasion, shot through with all the colors of spiritual joy, or it becomes merely a material time of good living with many melancholy connotations.

It is only by clinging to the thought that there is no death, that there can be no death, that Christmas becomes tolerable to many of us. So it is terribly true that unless you do make Christmas a really Christmas festival, you do not have any Christmas at all. You have only a rather gross physical parody of the true spirit of the thing. The ostentatious giving without the giver's heart in the gift, the stuffing of one's self with too much rich food—these things go to make up a debased burlesque of Christmas. To repeat, it is a Christian festival, or it is nothing; you can't have it any other way; if you try to have it any other way, you simply don't have it. You have something else that is as foreign to Christmas as a pagan celebration.—Don Marquis, in Designer.

**Telling the Truth.**

Whenever Mrs. Joshua Ebely declared that for her part, she believed in telling the truth and not mincing matters, her hearers knew that somebody's reputation was about to suffer. She herself said that she always had been outspoken, and she always intended to be. Her neighbors said—various things. The fact of the matter was that she was the possessor, in addition to her sharp tongue, of an imposing presence and much force of character, nobody in the village dared openly oppose her.

Nobody, that is, until the new minister's wife came. The new minister's wife was a slender, girlish-looking creature whom Mrs. Ebely "sized up" at once as being one of those women who need somebody to form their opinions for them, and this responsible duty she promptly took upon herself. She was the first to call, and in the course of a long monologue, she enlightened the minister's wife in regard to the failings of a large number of her husband's parishioners.

"I think it is better to know the truth in the first place," she declared, "slowing up" a moment for breath.

In her absorption of the theme, she had not noticed how color had arisen in the little woman's face, nor that she had been waiting for an opportunity to speak. Now she spoke with quick earnestness:

"I quite agree with you, only I think that, after all, there is nothing so difficult to know as the truth. Because, of course, the truth about a person means the whole person; it is no more fair to pick out one trait and call that the truth than it would be to define a rose bush as a bush with thorns. That is true, but it is only a part and a very small part, of the truth.

"I've thought a good deal about this since I've been a minister's wife, and I've made up my mind to learn just as much of the truth as I possibly can. This is especially necessary in coming to a new place, where we don't know anybody; and that's why I'm so glad that you came.

"You are just the one to help me, you've lived here so long, and know everybody so well. I'm going to ask you, just as a beginning toward the truth, if you won't go over the list of church members with me, and tell me the very finest and bravest thing you know about everybody. You've no idea how it will help."

The neighbors reported that something must have happened at the minister's, for Mrs. Ebely was a changed woman from that day.—Exchange.

For The Southern Churchman.

**OUTCAST.**

Edith Mirick.

With look and word
Sharp-edged as thorn,
They cast their stones
(Who only scorn)
Upon my heart
As, blow on blow,
They bruised a stark
Back long ago.
I falter, Christ,
I blindly kneel--
With trembling, eager
Fingers feel—
Ah, grope to find
The words Your hands
Wrote there, for me,
Upon the sands.

**Among the Lepers.**

My first visit to a Leper settlement was in 1905. It is on an island in the Atlantic Ocean, near San Juan, Porto Rico. It is a desolate spot. The accommodations were crude, the waves hurled themselves upon the rocks, the sea was in all directions with the exception of the faint outlines of the Morro and San Juan in the distance. My friend and I had a meeting with them. At first some of them feared to be beguiled by the invitation of "the Protestant priest", as they called me. That day my eyes were first opened to the thirst for sympathy and gospel cheer on the part of these afflicted people. How they drank in every word! How my own heart was stirred as I beheld their twisted limbs and distorted faces! I confess to feeling that that afternoon's service alone repaid me for my journey of thirteen hundred miles to Porto Rico.

I remember asking one of the patients through an interpreter how they passed their time. He replied, "We read a little, we talk a little and cry a great deal." I asked, "Why do you cry?" His response was, "We want to see our people". As our little boat tossed its way back to San Juan the government official, who had accompanied us and who did not profess to be a religious man, thoughtfully remarked, "After all, say what you will, religion is a great solace".

Another Leper colony, surrounded by an oftentimes restless sea, is Robben's Island about one hour's run from Cape Town, South Africa. Glorious Table Mountain, behind the city, recedes from view as we approach the landing. Here are hundreds of patients, mostly natives, awaiting their doom. Every care that can be afforded, according to the depleted financial resources of the government, has been granted. The world war left the country very poor and when I was last at Robben's Island, many partly arrested cases were being returned home. The wisdom of such a reduction of expenditures seems questionable.

I recall a funny incident when going over the hospital. I was endeavoring to comfort a native who could barely articulate because much of his face and mouth had been destroyed, but who brokenly conversed in the English language. Finally, rather inanely, I said, "We must leave our afflictions with the Lord". He replied, "We can't do better and we can't do worse". Of course, I knew what he meant.

In the high altitudes of the Transvaal, South Africa, one thousand miles north of Cape Town, is a large Leper settlement. That lovable little Frenchman, Chaplain Bourquin, accompanied me when visiting it. The number of patients—Christians and non-Christians—were about one thousand, probably one hundred and fifty of them being of white or near-white parentage. There was a large group of young folks from six to sixteen years of age. I asked how long these children were likely to live, and was informed that possibly within eight years the remorseless malady will have completed its course.

At this colony I had two Leper interpreters, one a negro minister who translated into Zulu, the other into Santo. Elsewhere in Africa a full-blooded Kafir proved to be one of the most responsive interpreters I have had in any part of the world. Englishmen acquainted with him declared that he was the most nimble-minded man they had ever known, being apt at numerous languages, he also being a Leper.

Chaplain Bourquin told me that a few days prior to my visit, when he had administered communion to two hundred and thirty of these people, he in many cases had been compelled to hold the cup to their lips. It has always been a nerve-trying experience to address these deformed, scarred, mutilated wrecks of humanity with their blighted hopes, their sufferings, their fears. What could I say to them? I admit that after meeting with such pitiful congregations I have been glad to leave the fetid air, yet thankful because of the happiness which visits from a stranger seemed to bring into their monotonous lives.

After a meeting with the natives in the over-crowded assembly room of the settlement in the Transvaal, Chaplain Bourquin overheard one man say to another,"Now I know that God loves us. See, He sent this gentleman all the way from America to tell us how sorry he is for us. Now I am sure God loves us!" How uplifting is a simple faith!

White Lepers seem to suffer keenly from mental depression. Among the white patients in this large settlement were two brothers, both young men of fine physical appearance and presenting no exterior indications of trouble. I have been told that leprosy is "not contagious but is transmissible", yet have observed that whilst in many cases it has been transmitted where the most intimate relationships have existed there are other cases which seem to justify the belief that it can be communicated to others.

On the Canal Zone, 1916, I visited Palo Seco, a Leper colony near Panama. It is controlled by the United States government. The location is beautiful. Trade winds sweep through the rustling palms and lovely tropical foliage. The views across Panama Bay, for miles dotted with islands, are charming. The patients are given occupations in harmony with their physical ability. Ground is allotted to them, which they till, and the products are paid for by the institution at market value. When I was there 200 reels of moving picture films were soon to be delivered to the colony. There is a little library. Tokens, made of metal representing the value of the denominations of United States money, are used by the patients. This does away with the possibility of money finding circulation outside of the colony after the Lepers may have used it. A dollar of tokens has the same value among them as has a United States silver dollar.

There is a tiny church in this community. Romanists and Protestants use it alternately. Both have their own accessories for the one altar. An interesting history is attached to the brass bookholder in this little house of prayer. Years ago the Lepers of Palo Seco heard through a visitor of a Leper settlement in Japan. They saved $10 and sent it to Japan. The Japanese Lepers in return raised $10 and forwarded it to Palo Seco. The proceeds were invested in the bookholder. International sympathy can be experienced by all peoples of any race or clime.

About eighty Lepers have been declared cured at Palo Seco, and returned to their homes after treatment with the chaulmoogra oil remedy. Probably about twenty per cent of Lepers to whom it elsewhere has been applied have been cured; but after having been released they have continued under medical observation. The same percentage of cures is being realized among thousands of Lepers throughout the world. For centuries the oil of the chaulmoogra tree has been known in India as a remedy for leprosy. It has been comparatively of recent years that the identity of this tree has become known to European and American physicians and the process of extracting the oil into a reliable medicament has become established. It is stated that after a few applications of the modern preparation, both physical and mental conditions improve. The awful sores eventually heal up. Of course, lost members can never be restored and disfigurements remain.

The dark-skinned peoples of the Caribbean Sea are apparently susceptible to leprosy. They are often very religious. Their magnificent voices, strangely rich in pathos, pour forth such grand old hymns as "Jesus, Lover my My Soul", or, "What a Friend We Have in Jesus". Every syllable swings out to a true note—every word carries a personal appeal to the Saviour, their abiding hope.

The number of Lepers throughout the world is probably as large as ever. It is stated that in portions of East Africa one per cent of the native population suffers from the disease. The victims of this malady constitute a menace to the physical and economic life about them. They become destitute in almost every relation of life. They suffer in untold ways. The American Mission to Lepers aids more than one hundred hospitals in twenty different lands. I want my readers throughout our much-blessed country to help these suffering people.—William C. Allen, in Unity.

For The Southern Churchman.

**BUILDING BOATS.**

Charles Ballard.

You may build a steamboat;
I'd sooner make a dream-boat,
A slender little stream-boat,
In silver paint and gray.
All day on a crooked river
I'd watch the water quiver,
And moor against a willow-root,
To slep the night away.

# For the Young Folks

### THE TURKEY.

At Christmas time the Poulterer's is all
a blaze of gas,
With rows on rows of turkeys that will
strut the farm no more;
The shopman smoothes his apron and
assures the folks who pass
That never was such plump and pleasing
poultry seen before.

I'm sorry for the turkey, yet the fault s
his own, I fear;
For had he kept his counsel he'd have
grown an older bird;
But having bade us "Gobble! Gobble!
Gobble!" all the year,
He can't complain, at Christmas, if we
take him at his word.

—E. V. Lucas.

### Mamma's Christmas Gift.

"Mamma," said Billy, "what do you want for Christmas?"

"Dear me," said Billy's mamma, "I don't know of a single thing I want."

"But you must want things," said Billy. "You must—it's a sort of game. It doesn't matter whether you really want the things or not."

"Oh, I didn't understand," said mamma, entering into the game. "Well, then, let me see. I should like a diamond pin."

"And what else?" said Billy. "You must want more."

"I want a long sealskin ulster."

"Say something else—say lots of things."

"I want a new carriage, and a lace collar, and some curtains for baby's room."

"Mamma," said Billy, coming to her side and speaking earnestly, "don't you want a card like that one I painted this morning?"

"Oh, dear, yes," said mamma, quickly; "I should love to have a beautiful card like those you paint."

Billy went to the window and looked out at the snow and the sparrows, hopping on the walk which ran down to the street.

After a minute or two he came to mamma's side again: "Mamma," he said, very solemnly, "I won't say which, 'cause I don't want to spoil your surprise, but one of those things you told me you want you're surely going to get for Christmas."

Mamma leaned over and kissed the bright little face, and said softly: "I do wonder which it will be."—Exchange.

### Chips.

Ned and Jack were sitting on the back porch, busy with their fishing tackle, when Peter came around the house with a very large smile on his face and a basket on his arm.

Peter was a boy who had come to the next farm the year before with other fresh-air children, and the farm people had liked the little fellow so well that they had kept him ever since. He was younger than Ned and Jack.

"I'm going all day with some boys to get wild flowers," he said, the smile growing larger, if possible. "I've got an errand for your mother."

"Is that in the basket, too, Peter?" asked Ned.

"No; that's on my tongue. I'm to meet the boys down at the corner. I've never picked a wild flower in my life."

He set his basket in a corner of the porch and went into the house.

"Say," said Ned, "let's play a joke on Peter. Let's take his lunch out and fill his basket with chips."

"All right!" said Ned, "but we needn't be bothered emptying it. There are plenty of grape baskets in the tool house just like it—we'll take one of those."

They filled the basket with the chips and set it in the place of Peter's which they hid inside the door. Then they went back to the tool house for their fishing rods.

Mother passed it as she came in from the garden and said:

"Don't forget your lunch, dears. Wait—I'll bring it around to you."

"Thank you, mother," they said, as she brought the basket. "Good-bye!"

They had a long walk before reaching the shade of the river. "Jane must have put us up a big lunch," said Ned, who carried the basket. "It gets heavier and heavier."

"Never mind," said Jack. "It'll taste good by the time we get to it."

They had poor success fishing, and at length decided to go farther up stream.

"Oh, but this basket's a tug!" said Ned.

"I'm hungry enough to eat—chips," said Jack, laughing as he thought of Peter's lunch. "I wonder what Peter thinks by this time?"

"Well, I'm ready for my lunch," declared Ned.

He took off the cover of the basket, then a brown paper, under which he expected to see a white napkin, and cried out in amazement and dismay.

"What?" asked Jack, looking closer. "Why—it's—"

"Chips!" wailed Ned.

And both sat despairingly gazing at the chips they had fixed in it for Peter's lunch.

How had it happened?

Mother had seen the basket of chips on the porch, and, thinking it was for the boys, had taken it to them. A few minutes afterwards Peter came out, did not see his basket, where he had left it, but found it behind the door, and took it. A little later Jane brought out the boys' lunch and both she and mother were much puzzled about things. And as two hungry boys walked wearily home Ned said: "I guess the joke's on us after all!"—The Young Christian Soldier.

### David and the Rabbit.

David went to the door when the door-bell rang.

"Do you want something?" asked a gruff, kindly-faced mountaineer. "I've brought it down especially for you."

David nodded.

He could scarcely restrain his curiosity as the mountaineer took from his wagon a small box. David looked through the strips nailed over the top. Inside was a very small rabbit, not more than three or four weeks old.

"And this is for me?" asked David, excitedly.

"It's your, if you want it. I caught it wild up in the mountains especially for you."

"Oh, thank you, thank you. I've always wanted a rabbit," said David, in great rapture.

David spent a day building a pen for the rabbit. He was very careful to see that he fixed it so that the little animal couldn't burrow out and make his escape. The rabbit grew fast, and in another month was attaining the full vigor of young rabbithood. David was very proud, feeding and watering it every day.

But when the rabbit was half grown, a change came over it. It ate less and less. The choice plantain and alfalfa leaves that David gave it were left untouched. Choice grains, bran, and bread it treated the same way. It never seemed to drink any more. It became thinner and thinner, more and more listless. And David grew sadder and sadder. If this kept up, the rabbit could not live very much longer. David thought and thought and thought. Finally, he made his decision.

"It must be," he mused to himself. "It would be different if this were a tame rabbit. But to take a wild one, used to the freedom of the mountains and the fields, and expect it to be happy, and grow, and thrive in a pen four feet square is asking too much even of Mother Nature. How would I feel if I were shut up in a room, never allowed out, and gazed at nearly all the time? Guess I'd feel about the same way, and lose my appetite and grow thin."

These thoughts came to David just before he fell asleep one night. The next morning he arose, put the listless rabbit in a box, and went up to the edge of the mountain. There he set it free. He could not help thinking of a poem he had read not long before, one by Jas. Whitcomb Riley, his favorite poem, called "Good-by, Jim, Take Care o' Yourself". As the rabbit scampered joyously away among the trees, David whistled to it, and called, "Good-by, bunny! Take care o' yourself."—Our Dumb Animals.

### The Treasures of the Forest.

In a little hut on the edge of the forest of India lived a poor wood-cutter and his family. Every morning at sunrise the wood-cutter shouldered his ax and went into the forest to hunt for the dead branches of trees, which he cut for fire-wood. One evening, when he was returning home he met a sage. Now, a sage is a good and holy man who always speaks words of wisdom. The sage said to the wood-cutter, "My friend, why do you not go onward, deeper into the forest?" The man replied, "Why should I go deeper into the forest when I find enough firewood near the edge?" "My friend, go onward, deeper into the forest".

All night the wood-cutter lay awake thinking of what the sage could mean by his strange words. In the morning he arose with the sun, shouldered his ax, and started out. As he reached the place where he had met the sage, he heard mysterious voices saying, "Onward! go onward!" and though he knew no reason for doing so, he passed the place where he usually gathered firewood, and went onward. He had not gone far before a sweet odor came to his nostrils, the odor of sandalwood, very valuable because of its fragrance, the wood-cutter cut down as many trees as he could carry and took them to the village and sold them.

Next morning he arose and started on his day's work; and as he passed the place where he met the sage, it seemed to him he could hear the words, "Onward, go deeper into the forest". And then, not knowing any reason why he should not do so he passed the place where he had gathered the sandalwood. This time his path lay amid thorns and briers. He became discouraged, and was just about to turn back, when his eyes fell on some rocks with green spots on them. He picked them up and examined them; he found them to be copper. In the depths of the forest he had

found a copper mine. He took the specimens to the market and sold the copper mine for a large sum.

The next morning he started out to the forest again. As he reached the place where he had met the sage, he seemed to hear again the mysterious words he had heard the day before. He passed the firewood, the sandalwood, and the copper mine and went deeper into the forest. The path became so dense with thorns and briers that he became greatly discouraged and was turning to go back, when he noticed some shining particles on the ground. In the depths of the forest he found a silver mine. He sold the mine for a large sum. This made him the richest man in the village.

The next morning when he went into the forest, it was as before, the same mysterious words reached his ears. The wood-cutter passed the firewood, the sandalwood, the copper mine, and the silver mine. The way grew so hard that he could hardly go along at all; his hands and feet were bruised, and his body ached with fatigue. Again he became discouraged and decided to go back. As he turned he noticed a peculiar rock at his feet. He picked it up and found that it contained gold. He sold the mine for an immense sum. He was now the richest man in all India.

The next day he went again into the forest, hearing again at the same place the mysterious words, "Onward, go onward into the forest." He pushed on. But the road was beset with dangers; he was attacked by wild beasts. He became so frightened and discouraged that he turned to go back. But as he turned, his eye caught sight of something bright and shining upon the ground. He stooped and picked it up. It was a diamond. He had found a diamond mine in the depths of the forest. When he sold the diamond mine, he became the richest man in all the world.

Many years passed; and the wood-cutter, now a rich man, lived in a palace; he and his family had everything their hearts desired. The wood-cutter thought many times of the sage who had urged him onward. He wanted to thank him. He started out on his journey, and, after traveling many days, he found the sage in a distant village teaching a school of young men. They were all seated on mats around the sage. The wood-cutter told the sage he had come to thank him. The sage said, "I know that treasures are in the forest awaiting all those who seek them; I have known men who possessed perseverance enough to seek and find the treasures. But I have not known many who, after finding the treasures, remembered to return and thank the one who had pointed the way to the treasures."—From Favorite Stories, by Mabel Lee Cooper.

### The Manners of a Prince.

In the morning mail was a book from Albert's aunt, who lived away off in California.

"Oh, goody!" cried Mortis, Albert's little sister. "What a wonderful book! Do sit down and read it to me."

But greedily Albert wanted to enjoy it all by himself, so he got up in the big rocking chair and began to read to himself. The story was all about a prince. Albert stopped reading every once in a while to dream about the story. How nice to be a prince and be able to order people about and to wear velvet coats and hats with plumes! The more Albert thought about it, the more he wished he was a prince. Finally, he put down the book and decided he would try being a prince. He dressed up as much like a prince as he could, and with chin up and head held high he walked across the lawn to the house next door. He went up the front steps and knocked loudly on the door.

"Woman,' he shouted when the door was opened. "I am nearly starved. Give me something to eat at once."

"Who are you that demands something to eat?" asked the woman.

"I am a prince," declared Albert, scowling.

"You do not look like a prince," objected the woman.

"Can't you see how finely I am dressed?" asked Albert.

"Clothes do not make a prince. You have not the manners of a prince. You frown and you give orders unpleasantly. A real prince would smile and bow and speak politely. I do not believe you are a prince at all.' And the woman closed the door.

Albert went down the street to another house. This time he did not knock so loudly on the door, and when it was opened he doffed his hat, bowed low to the ground and said: "My dear woman, I am hungry. Will you please give me something to eat? I am a prince traveling through your country."

"Pray enter," said the woman, who looked enough like Albert's grandmother to be her sister. "I am delighted to entertain a prince."

She set before Albert a plate upon which were two pieces of cake, one large and one small one.

"Will you be seated and feast with me?" she bowed to the prince.

Albert reached greedily across the table for the large piece of cake and began to stuff it into his mouth. At once the woman flung open the door.

"Begone!" she cried. "You are not a prince. You are an imposter. You have not the manners of a prince. A real prince would have served the lady first. A prince is never greedy nor impolite."

Albert walked around the square until he came to a house where a little boy and his sister lived. He tapped gently on the door and when it was opened made his best bow.

"Dear lady," he said, smiling, "I am a prince traveling in a far country. Will you kindly give me something to eat?"

And when the lady, who looked enough like Albert to be his mother, brought out a plate with two oranges on it, one small and one larger. Albert took the small one and passed the other to her.

"You have the manners of a prince," said the lady. "And yet I do not believe you are a prince at heart. A real prince would not leave a little sister to cry all alone in his castle while he traveled about and enjoyed good things to eat. I fear you are not a prince, after all."

Albert hung his head. Being a prince seemed to be much more than wearing fine clothes and ordering people about. He would have to read the book again to find out how a real prince acted. This time Albert read it aloud to his sister, and it was a very different story indeed. Albert found out that the prince was wise and good, kind and generous, ever ready to share with others, and that when he grew up he was much beloved by his subjects because he was such a good ruler. And Albert decided that he would practice all these things before he tried again to be a prince.

When he doffed his hat to the girls and ladies whom he met on the street, father said he was a prince. When to his neighbors he always remembered to say "thank you" they called him the "thank you" prince. When he passed the cake plate to his sister with the biggest piece of cake pointing right at her, mother said he was truly a prince —Christian Observer.

### THE CHILD OF THE NEAR EAST.

Little Lord Jesus, when you were here,
You were a Near East Babe so dear.
In Bethlehem town where you were born
Near East babes are playing this morn.
In the carpenter shops of Nazareth Town,
Near East boys walk up and down.
These are your brothers and sisters small,
Who for love of you have lost their all.

As Wise Men brought you their gifts from afar
Following beams of a silvery star,
So we eat a Golden Rule meal today
And share with the children of Far-away
Who live in the land and walk on the street
That once knew the pressure of your dear feet
Doing to them, as we'd like to do
If the Near East babe, dear Lord, were YOU.

—May E. Bullock.

### Finishing the Job.

"Jimmy, you've left your lawn mower out again," reproved daddy, as he seated himself at supper. "Just go and put it away before you eat."

Jimmy looked at his mother with a quiver of the lips, but arose to obey.

His father, noticing the look, called him back a moment, saying:

"I want you to know, Jim, that I was pleased at your cutting the grass for me, but I don't like a thing half done."

"I thought I did it nicely," Jim answered.

"You cut the grass well," his father admitted, "but you did not finish your job. Putting away your tools is as much a part of cutting the lawn as getting them out is. Better be sure the clippers are put away, too. Always finish your job."

When Jimmy had gone out, his mother said: "Poor boy, he worked so hard to get it looking nice for you."

"Yes, I know," replied daddy; "I appreciate it. But if we don't teach him to be tidy, who will? When he is grown up his wife will blame you if he doesn't put away his clothes, and his employer will hold him responsible if he carelessly leaves a government bond out of its place where some one can run off with it. He must learn now."

It was hard work, but Jimmy gradually did learn to finish his job. It is a great thing for a boy to have a father and mother to help him to learn things like this through which he may become a successful man.—The King's Own.

### Poor Little Effie.

"Mamma, what do you think? There is a little girl in our school who never had a doll in her life! She says she has a rag doll but not a real one. I feel so sorry for her."

"Do you want to give her one of your dolls, dear?" asked her mamma.

"Why, no, I hadn't thought of that, mamma, but I feel sorry for her. She lives way down by the river in a little bit of a house, and I guess her folks are awful poor."

"Perhaps you had better divide your playthings with her," said Mrs. Rose; "you have too many for one little girl, anyway."

"All right, mamma," said Amy, who was a generous little girl. "How can I get them to her?"

"I am going to see if Effie's mamma can do some washing for me," said Mrs. Ross, "and you may go with me. Pick

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out the doll you want Effie to have, and we will start at once."

"Poor little Effie!" said Amy as they neared the little house. "Just think of living in that little bit of a house and having no playthings!"

But when they reached the house three rosy little children were digging their pink toes into a heap of warm, white sand, and having the best time in the world. There were corn cob dolls standing solemnly around the sand pile, and each child had a tiny farm with pebbles and shells for animals, and little stick fences to divide the fields. Amy dropped right down to see the wonderful things the children had made, and forgot all about Polly Dolly, wrapped up in a newspaper.

"What did Effie think of Polly Dolly?" asked mamma when they started home.

"I didn't give her to Effie, mamma," said Amy. "She has the loveliest playthings in the world, and mine aren't half as nice. She isn't poor at all, but rich."

"All little boys and girls are rich who know how to have good times and be happy," said her mamma. "Never forget that, dearie! All the playthings in the world will not make selfish children happy, while good boys and girls can make their own playthings and have good times all the year round. I am very glad to hear she isn't poor little Effie, but a rich, happy little girl"—Exchange.

WHEN COMPANY COMES.

When you're all by yourself,
You may play as you will—
Play storekeep or railroad
Or grind at the mill;
But when company comes,
It is nicer to say:
"My dear little friend,
"What would you like to play?"

When you're all by yourself,
You may play as you will—
Play dollies or bookstore
Or run down the hill;
But when company comes,
It's the very best game
To make them so happy
They'll be glad that they came.

—B. Grace Freeman,
in the Olive Leaf.

HIS HEAVEN.

If God with such perfection can adorn
A desert lily—blossomed in the waste,
A fragile thing upon a brittle stalk,
And destined but a little while to last,

If he can clothe the valley violet
In purple richer than a monarch wears,
And leave it hidden by the water side,
Hemmed by a multitude of grassy spears,

If he can lavish beauty such as this,
Upon frail things enduring transiently,
If he has wrought such wonders upon earth,
How very lovely must his heaven be!

—Arthur Goodenough.

# A SERIES OF RADIO SERMONS

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From December 2nd, 1928, to March 31st, 1929 (Easter), the following series of sermons will be preached by the Rev. Donald Grey Barnhouse, Tenth Presbyterian Church, Philadelphia, to be broadcast by the stations of the Columbia network WABC New York and associated stations, 5:30 to 6:00 P. M., Eastern Time; 4:30 to 5:00 P. M., Central Time:

| | |
|---|---|
| December 2. | "The Bible and Itself." |
| December 9. | "The Bible and the Holiness of God." |
| December 16. | "The Bible and the Justice of God." |
| December 23. | "The Bible and the Love of God." |
| December 30. | "The Bible and the Sinner as God Sees Him." |
| January 6. | "The Bible and the Sinner as He Is." |
| January 13. | "The Bible and Justification." |
| January 20. | "The Bible and Regeneration." |
| January 27. | "The Bible and Faith: What It Is." |
| February 3. | "The Bible and Faith: What It Does." |
| February 10. | "The Bible and the Pre-Incarnate Christ." |
| February 17. | "The Bible and the Virgin Birth." |
| February 24. | "The Bible and the Miracles." |
| March 3. | "The Bible and the Life of Jesus Christ." |
| March 10. | "The Bible and the Message of Christ." |
| March 17. | "The Bible and the Death of Jesus Christ." |
| March 24. | "What Price Hosannas." |
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### THE QUEER LITTLE HOUSE.

There's a queer little house,
And it stands in the sun,
And when the good mother calls
The children all run.
While under her roof
They are cozy and warm,
Though the cold wind may whistle
And bluster and storm.

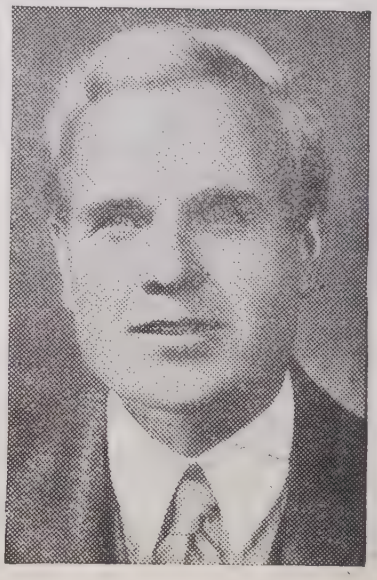
In the daytime this queer
Little house moves away,
And the children run after it,
Happy and gay;
But it comes back at night,
And the children are fed,
And tucked up to sleep
In a soft feather bed.

This queer little house
Has no windows or doors—
The roof has no shingles,
The rooms have no floors—
No fireplaces, chimneys,
No stoves can you see,
Yet the children are cozy
And warm as can be.

The story of this
Funny house is all true;
I have seen it myself,
And I think you have too.


# At what age is a man in his prime?

## Many a young man old before his time



EVERYBODY will tell you something different. Some people are past their prime by the time they're forty. A few never know what it's like to feel in their prime. And then you talk to some hale and hearty man of 65, and he'll tell you he's been in his prime as long as he can remember.

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# VITAL FACTS

ABOUT

# JAMESTOWN, YORKTOWN, WILLIAMSBURG, COLLEGE OF WILLIAM AND MARY

1617.—King James I. authorized the bishops and clergy of England to make collections "for the erecting of some churches and schools for the education of the children of those barbarians in Virginia."

1618.—The London Company gave orders to lay out grounds for a university at Henrico, of which the Indian College was to be a branch, and endowed it with 10,000 acres of land.

May 26, 1619.—Sir Edwin Sandys reported to the London Company that 1,500 pounds had been collected for the proposed college.

July 31, 1619.—The General Assembly of Virginia petitioned the company to send workmen for erecting the university and the college.

May 11, 1620.—George Thorpe appointed deputy by the company to have charge of the college lands.

March 22, 1622.—Indian massacre, in which George Thorpe was killed and Henrico annihilated. Plans for university and college abandoned.

1661.—The General Assembly enacted that "There be land taken upon purchases for a college and free schools".

1690.—At a convention of the clergy in Jamestown, Dr. James Blair submitted a paper entitled, "Several propositions for a free school and college, to be humbly presented to the consideration of the next General Assembly".

1691.—Dr. James Blair was sent to England by the General Assembly to secure a charter and endowment for a college.

February 8, 1693,—Charter granted the college by King William and Queen Mary.

May 14, 1694.—Coat-of-Arms granted William and Mary College by Herald's College in London.

1694.—Work was begun on the college building. The grammar school was opened.

1700.—Beginning in 1700 the college building was used as the headquarters of the colonial government. The General Assembly met in the building for the sessions of December, 1700; August, 1701; May and August, 1702.

1705.—College building accidentally burned.

1716.—The grammar school and Indian schools were continued in the period between 1705 and 1716. In the latter year, it is stated that the college building was well-nigh completed again.

1723.—The Brafferton building erected by means of funds supplied by the executors of the estate of the Honorable Robert Boyle. An Indian school was conducted in this building.

February 27, 1729.—All departments of the college established. The transfer of all college realty and personalty from the trustees to the faculty.

1732.—The president's house and college erected.

1749.—George Washington appointed county surveyor of Fairfax County by the faculty of the college.

1756.—The honorary degree of A. M. was bestowed upon Benjamin Franklin, April 2, 1756.

1776.—December 5, 1776, the Phi Beta Kappa Society was founded by students of William and Mary College.

1779.—The college became a University. The grammar school and divinity school was abandoned. In their place were established schools of law, of modern languages, and of medicine.

1781.—The president's house was occupied by Lord Cornwallis as his headquarters. After his surrender in October, the house was occupied by the French and much damaged by a fire. This was at once repaired.

1794.—George Washington accepted the appointment of Chancellor of the College.

1859.—February 8, 1859, the main building was burned. This fire did not seriously injure the walls, and consequently they were not taken down. The building was immediately rebuilt; lectures were resumed in the renewed college edifice on October 13, 1859.

1861.—The president of the college, Colonel Benjamin S. Ewell, the professors, and nearly all the students entered the Confederate Army. The main building was first used as a barrack for the Confederate army, and then as a hospital, until May 5, 1862.

1862.—The Brafferton building was used as an office and quarters o fthe U. S. officer commanding the town. The main building was a depot of commissary stores. Spetember 9, 1862, the main building was fired by Federal soldiers without authorization by the Federal commanders.

1865.—ome of the doorways and windows of the main building were blocked up and loopholed, the whole being connected and flanked by a strong line of palisades extending across the two adjacent roads. College reopened in the fall of this year, with Colonel B. S. Ewell as president.

1868.—Pending the restoration of the main building, collegiate classes were suspended. In the fall of 1867 the main building was completed, and classes were accordingly resumed.


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The Divine Nature of Jesus, Dr. John Gardner, Riverside, Calif.

The Finality of Jesus, Dr. Samuel McPheeters Glasgow, Knoxville, Tenn.

The Lordship of Jesus, Prof. James Moffatt, New York.

Turning Back Again to Jesus, Dr. Robert E. Speer, New York.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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MRS. WM. C. SEGAR, President,
The Woman's Guild, Stormont, Va.

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WANTED, POSITION AS HOUSEKEEPER or matron, in a school by January 1. Address "Housekeeper", care of Southern Churchman.

## Death

**TODD:** Entered into the Sweet Rest of Heaven, at her home in Norfolk, Virginia, November 18, 1928, NANNIE TUCKER TODD, daughter of the late Nannie Womble and Robinson Armistead Todd.

July 10, 1859—November 18, 1928.

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the further shore
Lands the voyager at last."

"Father in Thy gracious keeping,
Leave we now Thy servant sleeping."

## CHURCH INTELLIGENCE.

(Continued from page 15.)

### Legacy to Christ Church.

Christ Church, Georgetown, has lately become the beneficiary of a legacy left by Mrs. Downs L. Wilson for the enlarging and improvement of the parish hall. Plans for the work are now under discussion, and it is hoped that the building operations may begin in the spring. The present parish hall is wholly inadequate to the needs of the parish and the enlarged and improved building will be a great asset in the work of the whole church. Mrs. Wilson has left this legacy in memory of her husband, Downs L. Wilson, who was for many years a vestryman of Christ Church.

### Union Thanksgiving Service.

The Episcopal Churches in Georgetown all joined in the community Thanksgiving service which was held in Dumbarton Methodist Church.

M. M. W.

## SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor

### Woman's Auxiliary.

The thirty-sixth annual meeting of the Southern Virginia Diocesan Branch of the Woman's Auxiliary was held in St. John's Church, Halifax, and Trinity Church, South Boston, on November 6, 7 and 8.

Mrs. Walter Whichard, presiding officer; the Rt. Rev. R. E. Campbell, D. D., Missionary Bishop of Liberia; Rev. H. W. Foreman, National Secretary for Rural Work; Miss Grace Lindley, National Executive Secretary of the Woman's Auxiliary, and Deaconess Blanche Adams were the special guests during this meeting.

The Rt. Rev. B. D. Tucker, D. D., LL. D., made the opening address on Tuesday evening.

At the Corporate Communion on Wednesday morning a commemoration of the departed members of the Auxiliary was made.

The Rt. Rev. A. C. Thomson, D. D., conducted the devotional service and meditation on Thursday morning.

Mrs. Frank Holladay, Diocesan Secretary, gave a report of the triennial meeting.

Rural Work was especially emphasized.

Reports were made from the four community houses in this Diocese.

Pilgrimages were made to "Phoebe Anne Community House", where Miss Annie Hankins is in charge, and to "Dabney House", Miss Mildred Edmonds in charge.

Miss Clark told of the founding of "Clarkton House", and the work here was reported by Miss Pencye Connor and by the health nurse for the county.

Rev. M. B. Marshall reported "The Fork"; Miss Edith Gage, "Jackson-Field Home".

The delegates were luncheon guests on Thursday at Chatham Hall, our Diocesan School. Rev. Edmund J. Lee, rector of the school, gave an informal talk about the aims and ideals of this Church School.

Mrs. Edmund Lee gave a delightful talk; her subject, "A Message from China".

A beautiful organ recital, arranged by Mrs. Hankins, organist St. John's, Halifax, was enjoyed on Wednesday evening.

Mrs. Easley was hostess on Tuesday evening at a charming reception to the visitors.

Afternoon tea and a program of music and readings was given at Phoebe Anne Community House by Miss Annie Hankins.

### Preaching Mission.

St. Paul's Church, Petersburg, Va., the Rev. J. M. B. Gill, rector, has just completed a most successful Preaching Mission. The Rev. John Gass, of St. John's Church, Charleston, W. Va., was the preacher, and splendid congregations were in attendance each night from Sunday, November 19, to Friday 23. The interest manifested in these services by members of other Christian bodies was marked, as was the cooperation of all the Episcopal Churches of the city. The Rev. Mr. Gass made a profound impression upon all who heard him, and his visit was a blessing to the whole community.

## NORTHERN INDIANA.

Rt. Rev. Campbell Gray, D. D., Bishop.

### Church School Institute.

The second monthly meeting of the Church School Institute of the South Bend District was held at Howe, Ind., Sunday afternoon, November 11.

Dress parade at Howe Military Academy was witnessed by members of the Institute, who then went into a business session followed by a talk on "The Life of Our Lord", given by the Rev. Lawrence C. Ferguson, rector of St. James, South Bend.

## NEW YORK.

William T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, Suffragan.

### MEMORIALS.

A group of three windows in memory of Charles W. Luke, Jr., the ten-year old son of Charles W. Luke of this city, were dedicated at St. James' Episcopal Church, Madison Avenue, and Seventy-First Street, on Sunday morning (Nov. 25th) by Rt. Rev William T. Manning, D. D., Bishop of New York. The central lancet of the group represents King Solomon, with a small medallion top and bottom showing incidents from his life. The left lancet depicts the prophet Daniel, and the right shows Elijah raising the widow's son from the dead. These windows are in the north aisle of the chcurchc.

Four other windows were also dedicated by Bishop Manning that morning. One in the south clerestory of the nave is given in memory of Mrs. Ella Frances Burlingame by her son Frederic A. Burlingame, and depicts St. Catherine of Sienna in the central panel with Cran-

mer to the right and Wycliffe on the left. The remaining three windows are in the sacristy and are the gift of an anonymous donor. Bishop Manning was also the preacher Sunday morning. Rev. Dr. Frank Warfield Crowder is rector of St. James'.

## BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

### THE FALL CAMPAIGN

The Convocations are devoting the fall meeting to the Church's Program. The Convocation of Scranton gathered for three days at St. Stephen's Camp while Bishop Gardiner and the Archdeacon delivered each four addresses on the work just in hand. Afterward the laity of this Convocation met in St. Stephen's Parish, Wilkes-Barre and had a day with Dr. Lewis J. Franklin. On Sunday, Nov. 4th., a big mass meeting was held in St. Stephen's church—all the Episcopal churches of the Wyoming Valley assembling to hear Dr. Franklin on World Evangelism and Dr. Glazebrook on Soul Winning.

The Convocation of Reading met in the Pro-Catherdal of the Nativity, Bethlehem. Clergy and laity met together and Dr. Franklin had the entire day with them. In the evening there was a banquet in the Masonic Temple at which time Dr. Franklin and Dr. Glazebrook and the Bishop of the Diocese where the speakers to more than 300 diners.

### The Church Home For Children

With great regret the Executive Committee of the Home accepted the resignation of the House-Mother, Mrs. Wagstaff to take effect on Jan. 1,1928. Her husband, the House Father died just about a year ago. Mrs. Wagstaff carried on bravely during the year, keeping the Home up to its efficiency and splendid work, but she finds the task too heavy.

The Executive Committee elected Mr. and Mrs. Harry M. Kisner of Christ Church. Towanda of this diocese to be House-Father and House-Mother on January 1st. These good people have considerable experience in such work. They started years ago in the goodness of their hearts to take into their own home boys or girls who were homeless. About five years ago they were instrumental in having Bradford County open a home for homeless children. They were elected to take care of it. They have done exceedingly well and the whole county mourns their going, but they would rather work for the Church.

H. P. W.

## ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop
Rt. Rev. E. W. Saphore, D. D., Suffragan
Rt. Rev. E. T. Demby, D. D., Suffragan

Bishop James R. Winchester, who spent the summer months in Chicago with his daughter, Mrs. Montgomery, has returned to Little Rock. We are glad to hear that his health has much improved.

During the summer Bishop Winchester made an effort to secure gifts to lift the debt hanging over the Negro Industrial School at Forrest City. The Bishop was entirely successful and the entire debt of three thousand dollars has been paid. The greater amount of the fund was raised outside of this State.

The annual canvass in this Diocese was conducted on Sunday, November 25.

Bishop Denby, of this Diocese, has in his care the negro work in the six States of Texas, New Mexico, Oklahoma, Missouri, Kansas and Arkansas, in which there are 1,850,000 colored people. He is carrying on a difficult work splendidly, but he is desperately in need of funds with which to extend the work.

At a recent meeting of the Chapter of Trinity Cathedral, Little Rock, they took action to add $600 to the dean's annual salary. The Chapter, under the leadership of Dean Williamson, is planning to make extensive additions to its working plant. Within the next month the new Moller organ will be installed.

In Christ Church, Little Rock, plans are going forward for the erection of a new parish house. It is expected that the contract will be let at an early date.

In Camden, on the evening before Thanksgiving Day, all the ministers of the city held a union Thanksgiving service in the Baptist Church. This is an annual event in Camden. Of course, the regular Thanksgiving service is also held in St. John's Church on the appointed day .

R. R. C.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

### Meeting of Northern Archdeaconry.

The meeting of the Northern Archdeaconry was held in St. Luke's Church, Blossburg, on November 2. The day began with a Celebration of the Holy Communion with the vicar of the parish, the Rev. H. H. Gillies, as celebrant. The business meeting, which followed, with Archdeacon Harold E. Schmaus in the chair, showed considerable progress being made in the missions of the Archdeaconry. One of the clergy, the Rev. H. H. Gillies, is in charge of six missions, and during October motored over two thousand miles for confirmation classes, services, and parochial visiting. At the evening service Bishop Darlington was the preacher. During the day, the Bishop also called personally to bring cheer to some invalids who were unable to attend the sessions of the Archdeaconry.

A. A. H.

### Archdeaconry of Harrisburg.

The autumn meeting of the Archdeaconry of Harrisburg was held in St. Andrew's Church, Harrisburg, the Rev. Hollis W. Colwell, rector, on Tuesday, October 30, 1928. The day opened with a celebration of the Holy Eucharist, following which business sessions were held, Archdeacon Paul S. Atkins, presiding. Bishop Darlington, Archdeacon Atkins, and the Rev. Archibald M. Judd, deputies to the General Convention, gave a report of the activities of the General Convention held in Washington. A new constitution and rule of order for future meetings of the Archdeaconry was tentatively adopted. It is planned that future meetings will be held for two successive days. This will allow time for devotional exercises and intellectual discussions, as well as giving time for the transacting of the usual Archdeaconry business. The next meeting will be held in St. John's Church, Lancaster, the Rev. F. P. Houghton, rector.

### Woman's Auxiliary.

The autumn meeting of the Woman's Auxiliary of the Archdeaconry of Harrisburg, was held in St. Luke's Church, Mount Joy, on the Eve of All Saints. The Holy Communion was celebrated by the rector, the Rev. W. S. J. Dumville. Noon day prayers and meditation were conducted by the Ven. Paul S. Atkins. The speakers of the day were Bishop Darlington, Bishop Campbell of Liberia, and Mrs. Caleb S. Brinton of Carlisle. Reports were given by Mrs. William Rote, of Lancaster, and Mrs. J. H. Heiges, of York. A feature of the meeting was an "Officers Conference", Mrs. John Weimer, leader.

A. A. H.

## Personal Notes

The Rev. W. F. Carpenter, who has been engaged in mission work in connection with St. Alban's Parish, Washington, D. C., has succeeded the Rev. Warren A. Seager as rector of St. Paul's Church and Grace Chapel, Haymarket Parish, Haymarket, Va.

The Rev. Robert Franklin Wilner, formerly Assistant Treasurer of the Chinese Mission, has accepted a position on the staff of the Philippine Mission, temporarily connected with the Cathedral of St. Mary and St. John, Manila, with charge also of St. Stephen's Mission to the Chinese. His new address is 154 Calle San Luis.

The Rev. P. L. Donaghay, B. D., rector of St. Anne's P. E. Church, Middletown, Diocese of Delaware, for the past twenty years, has declined a call to become rector of Trinity Parish, Elkton, Md., Diocese of Easton.

The Rev. C. H. Jordan, rector of Grace Church, Weldon, Church of the Saviour, Jackson, and St. Mark's, Halifax, in the Diocese of North Carolina, has sent his resignation to the vestry to take effect on March 1. No action has yet been taken by the governing body of the church. Mr. Jordan came to Weldon from Crescent City, Pa., in January, 1925, to become the rector of the Weldon and Jackson Churches. In August, 1926, he was appointed by the Bishop rector of St. Mark's Church at Halifax.

### ORDINATIONS.

At 10:30 A. M., on Friday, November 30, 1928, the Rt. Rev. Robert Carter Jett, D. D., Bishop of Southwestern Virginia, ordained to the priesthood the Rev. Alfred Clarence Bussingham, in St. Peter's Church, Roanoke.

The Rev. C. T. Warner, of St. Alban's Church, Washington, D. C., preached the sermon.

The Rev. G. Otis Mead, now of Altavista, Va., formerly rector of Christ Church, Roanoke, presented the candidate; the Rev. Alfred R. Berkeley read the Litany; the Rev. H. H. Young said the prayers; the Rev. Jas. A. Figg read the Epistle and the Rev. Roland J. Moncure read the Gospel.

Assisting the Bishop in the laying on of hands were the Rev. Messrs. C. T. Warner, of Washington; Alfred R. Berkeley, of St. John's, Roanoke; G. Otis Mead, of Altavista; H. H. Young, of Bluefield; James A. Figg, of Christiansburg; Roland J. Moncure, of Salem, and J. C. Wagner, of Petersburg.

Mr. Bussingham has been serving his diaconate as minister-in-charge of St. Peter's Church, Roanoke. Under special appointment by the Bishop he will continue in this work, St. Peter's being a small but thriving mission in the northwest part of the city.

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and the

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"He that hath seen Me hath seen the Father."
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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| Earliest of Church Assemblages in America—A. B. Williams | 6 |
| Christ Is Coming—Rev. Dyson Hague of Toronto | 7 |
| Robert E. Lee—The Late John W. Daniel, LL.D. | 8 |
| Family Prayers Collated by the late John L. Williams | 8 |
| We Believe That Thou Shalt Come—Kenneth Mackenzie | 9 |
| Rays of Light From God's Lamp—W. W. Rugh | 10 |
| Third Sunday in Advent—Berkeley Minor | 10 |
| Letters to the Editor | 11 |
| And the Child Grew—Church Army One Year Old—Rev. Frank Cox | 12 |
| Favorite Scripture Verses | 12 |
| Church Intelligence | 13 |
| Family Department | 15 |
| Children's Department | 17 |
| Personal Notes | 23 |



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## Thoughts For the Thoughtful

The more self is visible in a person the more invisible is Christ.

It is a greater thing to help make another strong than to carry his load.

We are not poorer, but richer, because we have through many ages rested from our labor one day in seven.—Macaulay.

"One man's happiness can never be built out of another's misery."

"A man's faith may be known by his faithfulness."

Aim at the highest in the Christian life. Too many are contented with meagre attainments in grace. One must hunger and thirst after righteousness to obtain it.

In Christ all men are brothers; we are bound together by ties which man did not invent and which man cannot destroy; and men grow stronger through self-sacrifice than through self-assertion.

Oh, that believers had not lost their bright hope of the Lord's return, while they faithlessly and continually talk of death as their portion! True, we may "fall on sleep", and no man knoweth the hour of Christ's coming, save the Father; but the one bright hope of faithful Christian hearts is ever this—The Lord Himself shall come.—G. Campbell Morgan.

Humility gives us the best chance to serve the world. The world meets us in very much the same spirit that we take to it. If we push men out of our way, they push back; if we plot and strive against them, they strive and plot against us; whereas, if we show ourselves friendly, they are not unwilling to be our friends; if we are unaffectedly meek and pure, they honor us for virtues, which they may not themselves possess.—Samuel Cox.

Mr. Moody used to say that he had a great many who used the penitent thief as an excuse for not deciding for Christ. "I was urging a man to repent, and he put me off by saying, 'You know the penitent thief got into paradise just at his death'. 'Yes,' I said, 'and probably he accepted the first invitation he had ever received. Can you say that?' "—The Sunday School Times.

God alone can cry for God; heaven alone can desire heaven; goodness alone can crave goodness. There are prayers whose arrow is sped, not by the rainbow of night, but by the rainbow of morning. They are shot forth, not by the empty, but by the full hand. My prayers for Christ are like the murmur of the shell; they are the voice of the parent sea within me. Their cry is a memory. They are not so much in search of something new as in touch with something old. They are not voices of my poverty, but of my wealth, they are not winged by the famine of the far country, but by the music of the Father's house. Without the memory of that Home all the scarcity of the swine-husks would never have evoked the cry, "I will arise, and go to my Father."—George Matheson.


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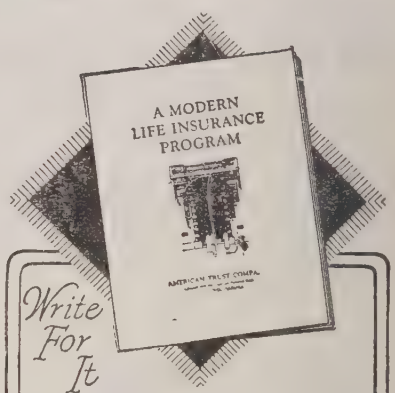
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**Richmond, Va.**

# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., DECEMBER 15, 1928. No. 50.


## "EDUCATION"

"He gave them their hearts' desire; but sent leanness into their soul."

More than a hundred years ago John Randolph, of Roanoke, in one of his bitterly incisive speeches, replying to a highly cultured member of congress, who had attacked him, said the gentleman reminded him of some lands on lower James River. Uncultivated, they yielded sparsely. Cultivation ruined them and made them absolutely useless, worthless and barren. Mr. Randolph was partly mistaken. Experience since his time has proved that the land of which he spoke, while impossible for such world important crops as wheat, corn and tobacco, give, when wisely treated, fine and profitable yield of potatoes, cabbage and onions. The Randolph idea has been repeated recently in a smart newspaper paragraph saying that one error of modern "education" is constant effort to load a forty-five-calibre "education" in a twenty-two-calibre mind; inevitable results being futile sputtering or self destructive explosion.

In actual results we read in the newspapers and magazines illustrations of the lesson of the lower James land and the deep philosophy of the paragrapher. Minds well fitted for onions and cabbage, plain, wholesome and homely products, are stuffed and crammed and incited to undertakings and ideas far beyond their limitation and, consequently, yield weeds, more or less poisonous and harmful. Given influence over other minds, especially young, growing and immature minds, they spread corruption and peril. As those of us who are young grow older we develop natural and proper ambitions for "education" and those of us who are older look forward to "education" for our children and to fitting them for progress and usefulness. The question of what we mean by "education" and what kind of "education" we should try to obtain for ourselves and our sons and daughters becomes subject for careful thought and very earnest prayer for guidance. Consequences to lives here—perhaps to many lives—and results in eternity, may depend on our decisions.

There is much suggestion in an address by Frank A. Goodwin, who seems to be an outspoken, plain, practical, hard-headed, all-American, before the Kiwanis Club of Lawrence, Massachusetts, on the case of Sacco and Vanzetti, the two Italian Anarchists, who were convicted of cold-blooded, treacherous, mercenary murder, and executed after seven years of battle in the deliberate, dignified, orderly judicial processes of that State. The two murderers were given every possible consideration. Their rights were protected as carefully as if they had been exemplary native citizens. Leaders of the so-called "educated" and cultivated elements of the North and West joined with the dregs and scum of society in frantic effort to save these men from deserved punishment, insisting, in face of clear evidence and plain facts, that they were convicted and condemned because they were Anarchists, Atheists and declared foes of God, government, church, family, all that we Americans revere and hold dear. As Mr. Goodwin showed by the record, Felix Frankfurter, Austrian, professor at Harvard College; Robert M. Lovett, another Harvard product; Dean Roscoe Pond, originally of Nebraska, now of Harvard; Roger N. Baldwin, also of Harvard, who served in jail for obstructing the draft in the World War, were leaders for Sacco and Vanzetti. They cooperated cordially with Bill Haywood, convicted of inciting Industrial Workers of the World to murder, bomb-throwing and incendiarism, and W. Z. Foster, whose mission was to "bore from within" and make the labor union instruments for overthrow of our government, churches, family and business life. This is a specimen of Harvard "education"—results of high cultivation on onion, cabbage and potato soil. Mr. Baldwin is the happy husband of Mrs. Madeleine Zabriskie Doty, lawyer in New York, graduate of Smith College, "for the higher education of women", Northampton, Massachusetts. This institution has as its president an imported Scotchman, Harvard graduate with foreign born wife. Its faculty and graduates were enthusiasts in behalf of Sacco and Vanzetti. Mr. Goodwin recited a list of questions submitted by its faculty to the senior, graduating, class of girls, recipients of its "higher education". Most of these are too flagrantly indecent for publication. Their character may be judged from one—"Do you think women who are able to support themselves should be permitted to have children without marriage?"

Another leading educator of youth, active for the Anarchists and Atheists, is, according to Mr. Goodwin, Prof. Harry F. Ward, of Union Theological Seminary, English born. Charlotte A. Whitney, very rich woman, graduate of Wellesley College, non-sectarian, exclusively for the "education" of women, served a term in the California penitentiary for publicly and violently advocating overthrow of the government by revolution, destruction and murder. The woman president of Wellesley, which also is in Massachusetts, is holder of an honorary degree from Smith College, and was partly educated at Cambridge University, England.

It is to be noted, sadly, that all three of these institutions were founded by devout Christians, believers in God, orderly government and civilization. All have endowment funds—given chiefly by God-fearing, industrious and legitimately successful people—which enable them to defy public sentiment and to flaunt insolent insult and challenge to the country's conservatism and instincts of propriety.

Mr. Goodwin well said in his address—"Thank God for the fundamentalists, both religious and constitutional. They may not be able to appreciate the idealistic attainments or the superiority complexes of our distinguished college pro-

fessors, but they are practical enough to know that it is better to hold fast to what we have."

"Education" does not mean cramming the mind with facts and theories, various essays on diverse philosophies and speculations, nor the 'ologies or 'onomies or 'onies, mathematics, history, languages. The Latin root and real significance of the word is training, guiding, developing, helping to grow to usefulness and right living. That must begin at home, with patience and love and careful thought from first consciousness. As the twig is bent so is the tree inclined is the exact and full truth. The unknown New Englander who wrote, nearly two centuries ago:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take,
For Jesus' sake,"

has given soothing and balm and comfort and hope at the ends of hundreds of thousands of troubled days and the beginning of nights black with fears and anxieties. He, or she, has done more real good for human hearts and souls than all the learned higher critics and profound speculative philosophers who have cumbered library shelves with vast volumes. The mother who teaches her child that, and the meaning of it, the Golden Rule and the meaning of it and the duty to God and my neighbor in the Church catechism, has given solid foundation for a happy and fruitful life and educated the child for its purposes and in sound principles of sociology and political economy—certainly more safely, sanely and decently than Prof. Frankfurter or Prof. Ward or Dean Pond or the heads of Smith and Wellesley—cabbage and onion and potato soil over-cultivated for more ambitious products.

It is time to keep unremitting watch on the lower schools. The Society for the Promotion of Atheism, financed by another cabbage and onion over-cultivated mind, inheriting a huge fortune from a thrifty and well-conducted father, is busy spreading through these schools propaganda of the vilest and most insidious kind, tending to abandonment of personal morality and all the natural, religious and civic obligations on which our civilization and hope for the future in this world and the next depend. We are given broad glimpses of the character, characteristics and teachings of some of the more pretentious and assidiously advertised colleges. Thanks be to heaven we have many colleges, universities and higher schools, state, denominational and private, conducted by Christian gentlemen and gentlewomen, clean strain Americans, sound to the core in principle, belief loyalty and teaching. These are the sources of real "education" for real Christians and Americans and to them the fathers and mothers and guardians should turn always.

"For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

**Alfred B. Williams.**

# EARLIEST OF CHURCH ASSEMBLAGES IN AMERICA

## Alfred B. Williams

### LIKE DEATH IN THE SOUTH.

The strength of the Church had shifted from South to North. In Virginia an effort by Bishop Madison to gathering back the Methodists into the Episcopal Church was rejected and feeling against the Church as an aristocratic and English institution hardened. In 1802 the General Assembly ordered the selling of the Church glebe lands for the benefit of the State. Patrick Henry had fought this successfully until his death, in 1799. Influence of the French revolution and its atheism was dominant. Church buildings, Communion plate and baptismal fonts were seized and sold. Chief Justice Marshall, devout Churchman, thought, and said, the Church was too far gone in Virginia ever to be revived. In Maryland and Delaware half the parishes were vacant. In South Carolina no State Convention was held from 1798 to 1804. Georgia gave no sign of life in the Church and, as has been stated, there was but the feeblest flicker in North Carolina.

The sixth General Convention was in Baltimore, May 17 to 26, 1808, seven States represented and two bishops present. Amendments to the constitution and the canons were adopted. Two points decided were that no minister of the Church should officiate at the funeral of a person killed in a duel or at the marriage of a person divorced save for one cause. Thirty hymns were added to the list of those to be sung in churches.

### TWO MORE BISHOPS.

The seventh Convention was at New Haven, Connecticut, May 21 to 24, 1811. Bishops White and Jarvis and representatives from nine States attended. The presence of but two bishops made necessary the consecration of Dr. Hobart as assistant bishop of New York, and the Rev. Alexander V. Griswold as Bishop of Massachusetts, New Hampshire, Vermont and Rhode Island, at New York, where Bishop Provoost, suffering with severe physical infirmities, joined the other two bishops to complete the required three. At this Convention the formal organization of the Church in Vermont was officially announced and acknowledged. It was in this year that William Meade offered himself for ordination, at Williamsburg, Virginia, amid general surprise that a college-bred gentleman should be taking such work. Tiffany's history says Mr. Meade was ordained in presence of a small party of relatives, two ladies and fifteen gentlemen, while students of the college strolled by the windowless and dilapidated church building, perhaps continuing the debate in which they had recently engaged, in public, on whether there was a God and whether Christianity had done more harm or good.

### THE EIGHTH CONVENTION.

The eighth Triennial Convention was at Philadelphia, May 17 to 24, 1814. The country then was again at war with Great Britain. Five bishops attended, including Bishop Dehon, of South Carolina, and Bishop Richard Channing Moore, of Virginia. Bishop Dehon had been consecrated in 1812 at Philadelphia and Bishop Moore was called from New York, where he had been successful as rector, to Richmond, where he was rector of the Monumental Church—built on the site of the old Richmond theatre, destruction of which, by fire, causing the deaths of Governor Smith and more than seventy other persons, December 26, 1811, is one of the memorable tragedies of Richmond history. It was believed that the salary as rector and what could be collected in the State would be sufficient for support of the bishop, who was consecrated at Philadelphia in May, 1814. Bishop Madison had died in 1812.

At this Convention recommendation that congregations stand during the singing of hymns or psalms was adopted, the former custom having been to sit through those parts of the service, and a number of canons were considered and revised.

# CHRIST IS COMING

## An Advent Message by the Reverend Dyson Hague, Toronto, Canada

CHRIST is coming again, because He said He would come. The prominence and priority of this subject in both the Old Testament and the New Testament is extraordinary. The Old Testament as a whole is an historic and prophetic revelation of the Christ who was to come, and the New Testament is an historic and prophetic revelation of the Christ who did come and is to come again. The unity of the Bible as a whole is Christ-centric from the beginning. The end is the point of view from the first, the coming King, whose incarnation and final victory as the seed of the woman is told in Gen. 3:15, and whose blessed reign and universal domination as the seed of Abraham and the Shiloh Prince is foretold in Gen. 22:18; 49:10. Even the Old Testament saints had anticipative glimpses, not only of Christ's first Advent but of His second Advent as far back as Enoch—Jude 14—and not a few of the most competent exegetes refer the great bulk of the Messianic prophecies of Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Zechariah and Malachi, not to His appearing in Incarnation and humiliation for rejection, but to His second appearing for regal power and glorification. The famous passages in Dan. 7:9-14, can have no other interpretation. When we go to the New Testament we are amazed with the multiplicity of the references to Christ's Second Advent. There are more passages in the New Testament on the second coming of Christ than on any other subject whatsoever, and a careful Biblical student has calcuated that there are over three hundred and seventy-five statements and pasages concerning the second coming of Christ. The Eschatological teaching of our Saviour is embodied in the Gospels and the Epistles as the heart in the body. It occurs not only in hints and outlooks and parabolic suggestions, but in statements definite, vivid, personal. The most remarkable is the prophetic delineations of the termination of the age( unfortunately translated world in our Bible), and the second Advent in Matt. 13:40-41-49; Matt. 24:3 to 51; Matt. 25:1 to 46; Matt. 26:64; Mark 13:4 to 37; Luke 12:35 to 48; Luke 17:20 to 37; Luke 19:11 to 27; Luke 21:7 to 36; John 14:3. Time and its changes, criticism and its differences cannot evacuate these reiterated assertions, of Him Who is the Truth, of their simple meaning emphasized by the white-apparalled messengers in Acts 1:11.

Christ is coming again, then, because He said He would, and from the time the upgazing disciples watched the Saviour disappearing in the azure, to the last word of the last Apostle in the last chapter of the last Book of the last section of the Bible: "Surely I come quickly. Amen. Even so come Lord Jesus" (Rev. 22:20), the attitude of the Church has been the attitude of expectancy. Further, we answer the question why is Christ coming? by saying that His Advent is the consummation of the divinely ordained climax of the great program of the ages. The Bible as a whole is the revelation of God's scheme of Redemption divisible into certain great segments which delineate the historical developments of the race of Adam in the light of the Advent of its coming Redeemer and its final glory through His Personal return. The Old Testament as a whole tells of the craving and cry of humanity, as ignorant, for the revelation of a Prophet; as rebellious, for a Ruler-King; as sinful, for a propitiatory-mediator—a Priest. The New Testament tells us of the fulfilment of that age-long cry in the coming of the Incarnate, Crucified and Ascended Christ as Prophet, Priest and King, who, before He ascended into heaven, to reign in glory, promised He would come back again once more to the earth that rejected Him as King. The age in which we now live is the interim spoken of in Luke 19:12 and Matt. 25:5; and it is to be noted that there are in the many passages relevant to this aspect of the subject, significant hints of a long delay as, for instance, Matt. 24:48; Matt. 13: 34-35; Luke 12:37, with which might be compared Heb. 11:36-37, and that wonderful passage 2 Peter 3:4-8.

This dispensation is the parenthetical period spoken of by St. James, Acts 15:14-16, which contains in an inspired epitome of revelation the intention and reach of this dispensation. It is beautifully enshrined in all its doctrinal clearness in the Burial Service of the Church of England: "That it may please Thee of Thy great goodness shortly to accomplish the number of Thine elect and to hasten Thy Kingdom", the transparent meaning of which is that when the last one of His own shall have been gathered into the Christian Church, then the King will come back to His own again.

We are now in the Times of the Gentiles, Luke 21:24. that enigmatic but vivid expression of our Lord Jesus, which designates the age-period from His Ascension to His Return, during which the branches of the olive tree, the Jews, are to be broken off by unbelief, and the wild branches, the Gentiles of the Christian Church, to be grafted in. The Jews are at once the enigma of revelation and the paradox of history, and it is a great wonder to us that a people whom God has insulated from all nations, should now be mingled with all nations, and yet be an indestructible people, whose dispersion and desolation are a perpetual witness to the everlasting promises of God, that when the fulness of the Gentiles has been brought in, Christ will return ,and so all Israel will be saved. The most up-to-date and fascinating study of the present day in this period is the position of Palestine and the future movements of the Lord's ancient people. See Hosea 3:45 and Rom. chapters 9, 10 and 11.

This age period, moreover, is one of mystery in that it is an age of manifestation of the powers of evil, which, as the terminal days approach, will be accentuated by outbursts of indifference, lawlessness, selfishness, pleasure love, ingratitude and irreverence so marvellously delineated in 2 Tim. 3:1-5. The growth of that mysterious series of personalities and systems designated by the name of anti-Christ 1 John 4:3, will apparently head up in the final consummation in some great personality, 2 Thess. 2:3-8 and Revelation 13:11-18, signifying the violence of the opposition to the reign of the King of Kings. In the twenty-fourth chapter of the Book of St. Matthew and elsewhere our Blessed Saviour clearly delineates the antecedent final signs. The distress of nations, the prevalence of war and war rumors, Matt. 24:6; Luke 21:25-6, the waning love of Christians, Matt. 24:13, the rise of pseudo-prophets, Matt. 24:11 (and what more graphic word could describe Spiritualism, Christian Science, Mormonism, Dowieism, Russellism, Theosophy, New Thought, etc.). The wonderful descriptions of the times as the days of Noah, Matt. 24:27-38, times of commercialism and pleasure-pursuit unparalleled. The missionary propagandism, Matt. 24:14, and the revival of Advent interest, Matt. 25:6, which is so marvellously fulfilled in the last one hundred years, after centuries of apathy and slumber with regard to this all important subject. So we see that all through the teachings with regard to this Christian dispensation or intervening period, the one objective is the Return of the once rejected Saviour, and the Day which is to be the glorious consummation of His redemptive mission. He is coming to judge. Far back in the Book of Psalms, Ps. 96:13, this is foreseen, and in 1 Cor. 4:5, 2 Tim. 4:1, Rev. 20:11, Jude 15, we have accumulated witness to the fact set forth by the Apostle, Acts 10:42, Acts 17:31, that He will be the Judge of the living who are alive upon the earth at the time of His return, and of the dead who have departed during the centuries. That a time period intervenes and a differentiation exists between the judgment of the believer and the judgment of the multitude seems to be the teaching of 2 Cor. 5:10, Romans 14:10, Rv. 20:11, where Christ's Bema is put in contrast with God's Throne. He comes to receive and take up His own, John 14:4. Nothing seems clearer than this oft-stated fact, most clearly set forth in 1 Thess. 5:15-17. He comes to reign. All through the Prophets and prominent in the New Testament is the idea of the King and His Kingdom. The King was to come, Psalms 2:93-97. The King did come. He was heralded, acclaimed, crucified and exalted as King. And as King He is to come, Dan. 7:13-14, and He will come back to a world distracted, disorganized, a world of contention and strife, and war, to execute judgment and justice and to reign over an endless Kingdom. Leading thinkers tell us of the moral chaos of the day. The strongest Governments are shaken by anarchistic socialism. The modern world seems a morass of misery. One of England's greatest statesmen said not long ago that supernatural intervention is earth's only hope. The cry of a myriad hearts centres in the hope of the coming King. He is coming to restore all things. It is difficult exactly to tell what the restoration of Acts 3:21 means, but there is a vision of glory that passes all human imagination in that New Era that is finally delineated in the last two chapters of Revelation, Rev. 21 and 22. And so Christ is coming again because His return is a moral and spiritual necessity. His honor, His Word is involved. He is the truth. It is the revelation of His Word; it is the truth of God.

One word in conclusion. We Churchmen may rejoice that we belong to the Church whose system has emphasized as the subject of the very first importance the coming of the King and His Kingdom. The beginning of the Church's year is the End of all, the most glorious event in the

Christian revelation. The Church begins with the End, for Christ is the Omega and Alpha, the Jehovah Lord who is and was and is to come, Rev. 1:8. We begin with the outlook, the uplook, and the onlook. The mistake of the Jew was that he was looking for the second coming, the coming of Christ in Glory, and he overlooked the first coming, the coming of Christ in great humility. The mistake of many Christians is that they so look at the first coming that they overlook the second. We thank God that the Church begins its year with four weeks of expectancy looking forward, hastening unto the Coming of the Day of the Lord. As Churchmen, moreover, we can thank God that the period of many misconceptions with regard to Advent is passing away. A change has come over the spirit of the Church, and whereas Advent was in accordance with the dominating tone of the medieval apostasy, a time of sadness and doleful expectations of judgment, it is now a time when God's people look forward with anticipated joy to the time when He shall come again, whose right it is to reign. The change is significant. In the Canadian Church Hymn Book, probably half the Advent hymns are of this character, and the thoughts of Church people are directed, not to the end of the world and judgment to come, but to the Imminent Personal Return of their loved and long-absent Lord.

Rejoice all ye believers,
And let your lights appear,
The watchers on the mountain
Proclaim the bridegroom near,
Come meet Him as He cometh,
With Alleluias clear.

# ROBERT E. LEE

## By the Late John W. Daniel, LL. D.

### "UNDER WHICH FLAG?"

WHERE, now, is Robert Lee? On the border line, between two hostile empires, girding their loins for as stern a fight as ever tested warriors' steel, he beholds each beckoning to him to lead its people to battle. On the one hand, Virginia, now in the forefront of a scarcely organized revolution, summons him to share her lot in the perilous adventure. The young Confederacy is without an army. There is no navy. There is no currency. There are few teeming work-shops and arsenals. There is little but a meagre and widely scattered population, for the most part men of the field, the prairie, the forest and the mountain, ready to stand the hazard of an audacious endeavor, to meet aggression with whatever weapons freeman can lay their hands on, and to carry high the banners of the free, whatever may betide.

Did he fail? Ah, did he fail? His beloved State would be trampled in the mire of the ways; the Confederacy would be blotted from the family of nations—home and country would survive only in memory and in name; his people would be captives, their very slaves their masters; and he—if of himself he thought at all—he, mayhap, might have seen in the dim perspective, the shadow of the dungeon or the scaffold.

On the other hand stands the foremost and most powerful Republic of the earth, rich in all that handiwork can fashion or that gold can buy. It is thickly populated. Its regular army, and its myriad volunteers, rush to do its bidding. Its treasury teems with the sinews of war, and its arsenals with weapons. And the world is open to lend its cheer and aid and comfort. Its capital lies in sight of his chamber window, and its guns bear on the portals of his home. A messenger comes from its President and from General Scott, Commander-in-Chief of its army, to tender him supreme command of its forces. Did he accept it, and did he succeed, the conqueror's crown awaits him, and win or lose, he will remain the foremost man of a great established nation, with all honor and glory that riches and office and power and public applause can supply.

Since the Son of Man stood upon the Mount, and saw "all the kingdoms of the earth and the glory thereof" stretched before Him, and turned away from them to the agony and bloody sweat of Gethsemane, and to the Cross of Calvary beyond, no follower of the meek and lowly Saviour can have undergone more trying ordeal or met it with higher spirit of heroic sacrifice.

There was naught on earth that could swerve Robert E. Lee from the path where, to his clear comprehension, honor and duty lay. To the statesman, Mr. Francis Preston Blair, who brought him the tender of supreme command, he answered:

"Mr. Blair, I look upon secession as anarchy. If I owned the four millions of slaves in the South, I would sacrifice them all to the Union. But how can I draw my sword against Virginia?"

Draw his sword against Virginia? Perish the thought! Over all the voices that called him he heard the still small voice that ever whispers to the soul of the spot that gave it birth, and of her who gave it suck; and over every ambitious dream, there rose the face of the angel that guards the door of home.

On the twentieth of April, as soon as the news of Virginia's secession reached him, he resigned his commission in the army of the United States, and thus wrote to his sister who remained with her husband on the Union side:

"With all my devotion to the Union, and the feeling of loyalty and duty of an American citizen, I have not been able to make up my mind to raise my hands against my relatives, my children, my home. I have, therefore, resigned my commission in the army, and save in the defense of my native State (with the sincere hope that my poor services may never be needed) I hope I may never be called upon to draw my sword."

(To be continued.)

# FAMILY PRAYERS

## Collated by the Late John L. Williams

### SUNDAY EVENING.

ALMIGHTY GOD, our Heavenly Father, we humbly and heartily thank Thee for the peaceful rest and quiet, the holy joys, and honorable privileges of this Thy blessed and hallowed day, now coming to its close. We thank Thee for the freedom from worldly thoughts and labors and cares; for the holy influences of Thy sanctuary, and the refreshment of Thy presence; for the special opportunities of private and public worship, and of our pouring out our hearts to Thee. We thank Thee for the faithful ministry of Thy Word; for Thy holy sacraments, and for all the means that Thou hast ordained for the diffusion of Thy truth, for the instruction and comfort of Thy servants, and for the establishment of Thy kingdom in the earth. Accept the worship of Thy people everywhere this day; bless the preaching and teachings of Thy Word, and in Thy mercy and wisdom grant the humble petitions that have been offered Thee.

By all the services of the day may Thy name be glorified, Thy Church enlarged and the coming of Thy kingdom hastened for Jesus Christ's sake.

Almighty and everliving God, who, by Thy holy Apostle, hast taught us to make prayers and supplications, and to give thanks, for all men; we humbly beseech Thee most mercifully to receive these our prayers, which we offer unto Thy divine Majesty; beseeching Thee to inspire continually the Universal Church with the spirit of truth, unity and concord; and grant that all those who do confess Thy holy name, may agree in the truth of Thy holy world, and live in unity and godly love. We beseech Thee, also, so to direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O Heavenly Father, to all Bishops, and other ministers; that they may, both by their life and doctrine, set forth Thy true and lively word, and rightly and duly administer Thy Holy Sacraments. And to all Thy people give Thy heavenly grace; and especially to us here present; that with meek heart and due reverence, we may hear and receive Thy Holy Word; truly serving Thee in holiness and righteousness all the days of our life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy Holy Name, for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom; Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

Our Father, etc.

# WE BELIEVE THAT THOU SHALT COME

## By Kenneth Mackenzie

### VIII.

ERE we bring these preliminary considerations to a close, attention is due to the logical sequences issuing from the three significant names of our Lord; for they have a direct bearing upon the truth of His coming again. As

**The Son of God**

is related to the Christian beliver. The confession of this fact is the fundamental of the Christian Church (Matt. 13:16-18). It is the commendation of the Father at His baptism (Matt. 3:17); the confirmation of the Father's love at the transfiguration (Matt. 17:5). It seals the sacrifice on Calvary's cross; for it was because of His acknowledgement of His Deity Sonship, that the Sanhedrin condemned Him to death (Matt. 26:63, 64; John 19:7). But resultant of this inexplicable tragedy, the resurrection, makes possible on that first Easter the fulfillment of the eternal decree, "Thou art my Son; this day have I begotten thee" (Ps. 2:7). We give testimony to this distinctly Christian truth by the use of the second Psalm at the service of Easter morning, which is quoted by St. Paul in Acts 13:33, "As it is written in the second Psalm, 'Thou art my Son, this day have I begotten thee'." And the same apostle records the triumph in Romans 1:4, "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead". We note, too, that his first pronouncement after his conversion was, in the very city of Damascus, "That he (the Lord Jesus) is the Son of God" (Acts 9:20). The spine of his Christian confession was the incontrovertible truth, that humanity and Deity had met in one sublime person; and thereby, through the cross and the resurrection had effected the miracle of the ages, by which God is reconciled to man and man is exalted to the family of heaven. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts crying, 'Abba, Father'" (Gal. 4: 4-6).

And all this, we must protest, has no relation whatever to the prevailing notion that all men are the children of God because they happen to be born in the flesh. Nothing than this could be farther from the truth of the New Testament. There were men in the flesh whom our Lord called the children of Satan (John 8:44; Matt. 23:15, 33). Conceded that we are "the offspring of God" (Acts 17:28) in the sense that we are creatures of His natural forming, there is that other superlative sonship which issues solely of faith in the Son of God (John 1:12, 13). And we have further to aver that no body of men, rejecting this postulate of Him, has an atom of authority to call itself a Christian Church. An ethical society it may be, or a psychological system of healing. There can be no vital union with Him which lacks this essential quality of abounding, unquestioning, exultant confidence in the established truth of His perfected Sonship through the cross and resurrection.

He does not stress this to the world during His earth-life. It seemed to be reserved for His own after His ascension to glory; and they, as we well know, at first faintly comprehended its exalted potentialities. He was minded on one occasion, however, to draw aside to His maddened critics the veil of this mystery in John 5:17-30. But it seemed a too holy matter to be openly heralded. Consequently, His most frequent allusion to Himself is as

**The Son of Man.**

And in this we behold a distinct purpose. His great heart beholding a wide, wide world in need of what He alone can bestow, urges His attachment to humanity by this term of relationship. As the Son of Man, He transcends the narrowness of His Jewish environment; and He vindicates His freedom by visiting the Samaritans (John 4) and in two instances commending a Samaritan. There was this outbreaking of world-wide vision which prompted the declaration to Nicodemus in the memorable John 3:16. And we may dwell upon this emphasis in view of the fact that His listener was a Jew to whom such a statement would be most repugnant.

As the Son of Man, therefore, we apprehend in Him a purpose as vast as the universe, as deep as the need of every creature requiring His tender love and ministry. This must have swept through His heart as answering the angry high-priest, who condemned Him to death upon His acknowledgment of His unique Sonship in Deity, He refers to Himself as the Son of Man who shall come with universal power (Matt. 26:64). So, too, He discloses this august event to His disciples as the occasion of the Son of Man sitting upon the throne of His glory (Matt. 25:31). Our souls warm with admiration for Him as we comprehend this catholicity, this recognition of merited right to fix the destiny of all men. As He is the light that lightens every man (John 1:9); "as in Adam all die, but in Christ shall be made alive" (1 Cor. 15:22), so He lawfully applies this term and office which no other man could possibly think of attributing to himself.

When, however, we have traversed this realm of thought and purpose, we are challenged to consider another name by which He is conspicuously known in the Holy Scriptures. It is as

**The Son of David**

that He is indissolubly bound to His own people. There is a suggestion of this in His seeming heartless reply to the pleading Syro-Phoenician who cries, "Have mercy upon me, O Lord, thou son of David" (Matt. 15:22); for He instantly silences her by the words, "I am not sent but to the lost sheep of the house of Israel". She had no ground for seeking His compassion on the basis of His being a Jew. Others might, and did (Matt. 9:27; 20:30, 31). He associates His coming reign upon the earth with the nation of Israel by according to His tried disciples places of honor regarding this special relationship (Matt. 19:27, 28). He permitted His welcome into the Holy City by the jubilant cry, "Hosanna to the Son of David" (Matt. 21:19). He afterward silenced His detractors by the question unanswerable from their plane of thought, "If David call him Lord, how is he his son" (Matt. 22:42-46)? And these references carry us back to those antedating His earthly ministry.

It was "a righteous Branch" which should be raised to the house of David, to become King by God's own appointment (Jer. 23:5, 6). Far off in the dim past He was foreseen as the fulfilment of all David's longings. The son of David in the perspective of 2 Sam. 7:12-17, is forward-visioned far beyond Solomon. To the shepherds on the night of the nativity, it was to the city of David they were to wend their way in reverent amazement, to find Him who should be to all people, a Saviour which is Christ the Lord (Luke 2:14). To Mary, the angel Gabriel announced that the Lord would give to her Son, the throne of His father, David (Luke 1:69). And it is to be upon the house of David that the spirit of grace and supplication shall be poured in that day which has never yet, but is to come (Zech. 12:10). It is the tabernacle of David which is to be raised up in the last time( Amos 9:11; Acts 15:16). There is no law of consistency by which He can be disassociated from the ancient race; for it is as the Son of David that He weeps over Jerusalem, piteously bemoaning His defeated desire to mother and cherish His own people, as a hen her chickens; and who left that proud community with the prediction that the race should be preserved unto that day when, the cry of that first Palm Sunday will be uttered by the descendants of that imperious company, who cried in apparent contempt, "Who is this" (Matt. 23:37-39:10)?

No greater violence can be done to the unity of the plan of redemption than to disrupt this relation of our Lord to the ancient people. God has forever rebuked our modern assumptions, which relegate all such prophecies as we have noted to the scrap heap of an effete past. His pledge in Jer. 33:25 is a monumental sign of the divine intention, "If my covenant be not with day and night, if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of David my servant". The preservation of the Jewish race is not only the miracle of history, but the ever-present reminder that our Lord Jesus is irrevocably united to the destiny of this wonderful nation. For the title on the Cross, "Jesus of Nazareth, King of the Jews", was a forthtelling of what God will make true in the outworking of the eternal purpose.

So we behold the interweaving of these three titles in the person and offices of our Lord Jesus, no one excluding the others, but all entering the warp and woof of the divine intention for the ages. Cherishing our own union with Him in His exalted Sonship, we look with eager hope for the reception of Him by the great, needy world, as the Son of Man; and then, warmed by the sight of the ever-present Jew, we hold in joyous expectation that glad day when he shall lift his longing eyes heavenward and declare with ecstasy, "Lo, this is our Lord; and he will save us; this is Jehovah; we shall be glad and rejoice in his salvation" (Isa. 25:9).

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

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Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

**Purpose.**

The book of Ruth was written to reveal to us typically God's dealings in grace with Israel, typified by Naomi, and with the Church, typified by Ruth. The "nearer" kinsman is a type of the law which could not redeem Israel or the Church, and Boaz is a type of Christ, the "near" kinsman having both right and power to redeem Israel and the Church.

**I. Ch. 1.** God's grace is sufficient to restore Israel, or any believer, who, through unbelief and disobedience, has departed from the land of blessings (2 Sam. 12:13; Ps. 32:3, 4; 1 John 1:9; Hosea 14).

**1. Ch. 1:1-5.** The sin of unbelief and disobedience must be judged in Israel and in the individual before God's grace can restore to the place of blessing, to an attitude of trust and obedience (Jer. 30:7; Hosea 13:9; Heb. 12:1-11).

**2. Ch. 1:6-14.** The assurance of nourishment in the place of blessing is God's way, in grace, of drawing Israel and the wandering believer back (Joel 2:12-32; Luke 15: 11-32).

**3. Ch. 1:15-18.** When the believing remnant of Israel is restored, a remnant of the Gentiles will be blessed with them (Acts 15:16, 17; Rom. 11:12-15; Isa. 60:1-5).

**4. Ch. 1:19-22.** The restoration of Israel, with a Gentile remnant, will mean the beginning of a harvest of untold blessing (Isa. 61:3-11; 62; Gen. 22:17, 18).

The restoration of believers in whom unbelief has been judged means not only the bringing of others into the place of blessing, but the beginning of a harvest of overflowing blessing (Luke 22:32 R. V.; Ps. 126:6; 23:3-6; 1 John 1:9; 3:21, 22; John 7:37-39).

**II. Ch. 2.** The individual who has determined to serve the Lord, like Ruth, easily finds the field of the Kinsman Redeemer, in which to glean (1 Peter 5:7; Phil. 4:19).

**1. Ch. 2:1-3.** Yieldedness to the Lord to do His will at any cost makes it possible for Him to lead us into the place and attitude toward Him where we may enjoy His care for us (Rom. 8:14; Col. 1:9; Phil. 4:6, 7).

**2. Ch. 2:4-17.** Even when we begin to become acquainted with Christ we learn to know His grace which gives up all for us (2 Cor. 8:9; Rom. 8:32; Eph. 5:26).

**3. Ch. 2:18-23.** While showing kindness to His Church our Lord has not forgotten Israel, but is saving a remnant of Israel, largely through the testimony of Gentile believers, and He will yet return and build the house of David (Rom. 11:5, 11-14; Acts 15:16, 17).

**III. Ch. 3.** At the feet of the Kinsman Redeemer is the only place of rest, for either sinners or saints (Luke 7: 37-44; 10:38-42; Phil. 4:6, 7).

**1. Ch. 3:1-7.** Every one determined to cease from his own works for salvation or service that God may work in and through him to will and to do of His good pleasure, has found the place of rest (Heb. 4:9, 10; Matt. 11:28-30; Phil. 2:13; Heb. 13:20, 21).

**2. Ch. 3:8-13.** The blessing of the presence and work of our Redeemer is only enjoyed as we learn to lie still at His feet (Ps. 46:10; 1 Cor. 5:18; Ps. 40:8).

**3. Ch. 3:14-18.** Trusting in what Christ has done, is doing, and will do, our hearts are filled with assurance as to the past, present and future (Heb. 9:26, 24, 28; Rom. 5:1-3; 8:29, 30; Phil. 1:6, 3; 20, 21; 1 John 3:2, 3).

**IV. Ch. 4.** The Church was crucified and buried with Christ, that she might be married to Him who was raised from the dead, that she might bring forth fruit unto God (Rom. 7:4; Eph. 5:25-32).

**1. Ch. 4:1-8.** What the law could not do because of the weakness of the flesh, God did in sending His Son (Rom. 8:3; 3:20; 4:15).

**2. Ch. 4:9-12.** While the Lord is planning for Israel's redemption, He is first to have His Helpmeet purchased from among the Gentiles (Acts 15:14; 20:28; Rom. 11: 25, 26).

**3. Ch. 4:13-17.** The fruitfulness of the life that is ours as one with Christ in glory is to be enjoyed now, as we live by faith, in the fulness of the Spirit, in fellowship with Him (John 15:1-16; 1 John 2:27, 28; Gal. 5:22, 23).

**4. Ch. 4:18-22.** Our Lord and Israel's Messiah, as a descendant of Ruth, is David's Son and Heir, and therefore the One to bring blessing to Israel in a rule of righteousness with its resultant peace (Matt. 1:1; Isa. 9:6, 7; 32:1, 17; Ps. 72; 85:10).

# THIRD SUNDAY IN ADVENT

## By Berkeley Minor

**COLLECT.**

O Lord, Jesus Christ, who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; Grant that the ministers and stewards of Thy mysteries may so prepare and make ready Thy way by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

THIS Collect is one of only three addressed to God the Son, the Second Person of the Holy Trinity.

In the Epistle St. Paul claims for himself, and all who are ordained to the Sacred Ministry, the honor of being "Ministers of Christ and stewards of the mysteries of God". And so they are called in this collect, and the petition is that they may imitate St. John the Baptist, in his great revival work.

THE Epistle is from 1 Cor. 4:1-5. In this Epistle St. Paul contrasts strongly man's judgment with God's; even his own judgments he distrusts, and he was one of the best educated, broadest-minded, and most highly cultural men of his time, for he says: "I know nothing by myself (meaning against myself) or, more literally translated: "I am conscious to myself of no ministerial unfaithfulness." "Yet" (he goes on to say), "am I not hereby justified; but he that judgeth me is the Lord". He had been very harshly criticised and judged by some of the Corinthian Christians; some of them had said: "His (Paul's) letters are weighty and powerful, but his bodily presence is weak, and his speech contemptible" (2 Cor. 10:10); they had attacked the Apostolic authority of Paul (1 Cor. 9:1, 2), because he had not been an eyewitness of Christ's ministry on earth. Yet, Paul regarded such criticism as nothing in comparison of God's judgments; so little did he think of human judgments, however aided, in comparison with the judgments of the "Judge of all the earth'.

Well were it for us could we (as Burns prays): "See ourselves as others see us"; and yet far better, could we see ourselves as God sees us. The nearest approximation to this true self-knowledge is, I suppose, in the conversion of a man, when, like the Prodigal Son, he comes to himself, has some realization of his lost condition, and says: "I will arise and go to my Father, and will say unto Him; Father, I have sinned against heaven and before Thee; and am no more worthy to be called Thy Son." The Prodigal was far from knowing himself and his unworthiness fully; had he done so, could he ever have found courage to seek his injured Father's face? Yet, he knew himself far better than his brother, the elder son, knew himself, who honestly thought, no doubt, that he spoke truth, when he said: "Lo, these many years do I serve Thee, neither transgressed I at any time Thy commandment" (St. Luke 15:29). Strange delusion! Yet such self-right-

eousness is common. "Know thyself, come down from heaven," said the heathen poet, Juvenal, realizing, even without the light of Christianity to judge him, how fallible is man's judgment, especially of himself. The conclusion of the Epistle is comforting, especially to the humblest Christian, who hardly hopes for praise from the "Judge of all the Earth", who has told us (St. Luke 17:10) that when we have done all those things which are commanded we are unprofitable servants, for we have only done that which was our duty to do.

I must give you an incident illustrative of the grace of humility, which came under my knowledge long ago in my boyhood, at my country home in Virginia.

An invalid lady was driving out in her carriage. She overtook an old Negro servant (not one of her own but a neighbor's), a carpenter with his box of tools on his shoulder, whom she had known long, even from her childhood, and called, "Uncle Ralph". She invited him to put his box in front and take a seat by Henry, her driver. He did so, and rode some distance, near to his destination. He got out then, took his box of tools, and taking off his hat said: "Thank you, Marm; Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me." Surely the grace of true humility was here.

THE Gospel for Third Sunday in Advent is St. Matthew 2:2-10, and tells of St. John the Baptist's appeal to Jesus from his prison, at Machaerus, one of the residences of Herod Antipas (the tetrarch), east of, and near the Dead Sea.

Dr. Noah Davis in his "Story of the Nazarene", says of this incident in the life of St. John the Baptist: "John the Baptist had been five months in his dungeon at Tiberius, about thirteen miles from Nain (near which Jesus was at the time of this incident). It seems His disciples were permitted to visit him, and through them he had heard of the doings of Jesus, whom he had heralded as Messiah (the Christ). But to the depressed man (Baptist) who had lived so free, his prison had become Doubting Castle. Can this indeed be (he must have thought) the one foretold of Isaiah as sent to proclaim liberty to the captives and opening of the prison to them that are bound (Isa. 61:1)? Then why should He leave me here to languish in chains? To resolve this doubt, he sent two of his disciples, bidding them ask, 'Art thou he that cometh, or look we for another'? These messengers, favored by the occasion, joined the followers of Jesus on the way to Nain, and there in the market place delivered their message. Jesus replied: 'Go your way, and tell John what things ye do hear and see.' To these proofs He added a word of encouragement, but no promise of help; and that was the last word between them. It is strange that Jesus, who in no other case declined to relieve suffering, but was prompt to apply abundantly His beneficent power, in this case alone gave no help or heed to a sufferer whose cry was apparently the most appealing of all, but left him to his tragic fate. And still the mystery deepens; for no sooner had the two messengers departed than Jesus pronounced in the ears of all the people a splendid and glowing eulogy on John, as an ascetic, as a man, as a prophet, as the Messianic herald, hidden from the worldly wise, but revealed unto his disciples as unto babes.

Moreover, as John was the only one whom Jesus ever neglected, so was he the only one whom Jesus ever eulogized."

The spread of the Gospel and the advancement of His kingdom on earth were the great objects of our Lord's life and ministry on earth, and we may feel sure that could we see it as He saw it, the death of John the Baptist contributed to the success of the Gospel cause. God not only doeth all things well; but does all things in the very best possible way. One is taken and the other left; sometimes it seems to us that the more useful, almost the necessary one, is taken and the less useful one left, but it is only so to our limited and imperfect view of the whole situation.

And even earthly ambition might be satisfied with the fame that has attached to the name of the Baptist. That eulogy of his Kinsman, the Christ, has come echoing down the centuries: "Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist" (St. Matt. 11:11). Consider the full force of His words, and the unerring wisdom of the Son of God, who pronounced them; as great as any born of women, as great as any of the great ones of the Old Testament, as great as any of that band of the faithful given in the eleventh of Hebrews, as great as his great prototype Elijah, even a greater than Solomon is here in Herod's prison; and above all as great a one as Abraham is here, of whom the Jews said to Jesus, evidently singling Abraham out as their greatest ancestor, "Art thou greater than our Father Abraham" (St. John 8:53). Honor is given by a grateful country to Washington on the twenty-second of February; but how few honor this day compared with the millions who now and for centuries have kept the twenty-fourth of June, St. John the Baptist Day, celebrating his fame in that beautiful prayer: "Make us so to follow his doctrine and holy life, that we may truly repent, according to his preaching, and after his example constantly seek the truth, boldly rebuke vice, and patiently suffer for the truth's sake."

What monument, however grand, however beautiful, could do him honor such as this?

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## THE CANON ON MARRIAGE.

Mr. Editor:

Absence from home must be my excuse for failure to reply earlier to the letter of Bishop Parsons (in The Living Church), of October 13, who in his defense of the canon of 1868 on Marriage, had evidently in mind the different aim of the Sanctity of Marriage Association. The letter nominally covers only "four points", but in reality there are more than that, which compels me to ask larger space than I would otherwise have a right to expect.

In the Bishop's opening sentence he writes: "In the considerable number of pamphlets, etc., dealing with marriage and the coming General Convention, I have seen none which has defended in any way the present canon." I can assure the Bishop that in this his memory is entirely accurate. During the last nine years especially, I have been looking daily for this defense, but to little or no purpose.

During these years the Association, consisting of seven well-known and well-learned Bishops, several priests and lawyers, and a considerable number of intelligent laymen and women, has been piling up argument on argument, and dragging forth the shameful story of the canon's conception and birth. In our petition to the General Convention of 1925 we gave seven reasons showing that neither in the New Testament, nor in the whole Church in Apostolic or sub-Apostolic times, nor in the continued witness of the Western Church, and especially in every branch of the English-speaking Church, is there anything to justify the hasty and illegal act of the Convention of 1868, which threw to the winds, so far as a canon could accomplish it, the doctrine and discipline which had come down to us by inheritance from the mouth of our Lord Himself. That action, moreover, was a stupid thing, for while it put the false exception into the canon, it forgot to put it into the Prayer Book.

During these years also we have made seven "indictments" of the form and requirements of the canon itself; namely, that it is evasive, logically and actually teaching "trial" or "companionate" marriage, degrading the office of the Bishop, unjust, inconsistent, cowardly, and impossible of administration. Nevertheless, so far I have failed to observe a single challenge of one of these reasons or indictments.

The Bishop's "four points" are as follows:

1. "It is pure nonsense," he says, "that the believers in the doctrine of the 'indissolubility' of marriage are the only supporters of its sanctity." In proof of this he adds what to most people must seem a very contradiction of language. While "believing in Christian marriage as a permanent life-long relation of husband and wife . . . not as long as they love, but as long as they live", he asks, "What happens when the vows are broken?"

The supporters of the canon, he says, "find it impossible to suppose that our Lord, a great 'Realist', could lend Himself to the idea that a few words spoken over a thoughtless couple could count more than their actions," etc. "They think that kind of sacramentalism is magic". One wonders where the Bishop ever found any one so ignorant as to suppose that "a few words" of either priest or justice of the peace was the efficient cause of making a man and woman husband and wife. Surely the Bishop knows that two people are never "married" by any one. They marry themselves always, not by promises alone, but by actions which both Church and State call "consummation", or co-habitation, by living together as one body,

"one flesh". The utmost Church or priest can do is to attest and "solemnize" marriage, as the Prayer Book declares. For the prime purpose of marriage "from the beginning of the creation" has been the procreation of children, and there is no holy marriage unless there is the intention of making it Holy Matrimony, that is, Holy Motherhood. Without that intention it is not marriage at all, but only concubinage.

As to "sacramental magic", I know of no one who claims that marriage is "a sacrament generally necessary to salvation". Nevertheless, our Lord compares it to that "mystical (that is, sacramental) union which is bewixt" Himself and His Bride, the Church, and which St. Paul tells us is first effected by Holy Baptism, whereby we are made "members of His body, of His flesh, and of His bones". Here, thank God, no unfaithfulness to our vows, no sin however great, can break, or cause our ever-merciful God to break this bond, to our life's end. Can it be that He is less merciful to man and wife than He is to those whom He has made His children, His own flesh and blood?

It is a clear-headed Jew, Professor Felix Adler of Columbia University, who says truly, on only ethical, social and logical grounds: "Marriage is not a contract. . . . The tie between husband and wife is one that differs from the parental and filial only in the fact that, while into the one we are born, into the other we freely entered. But we are as truly bound (as if born) when we have entered. The decision is irrevocable. . . . One can no more disown a spouse that he can disown a child" (**Marriage and Divorce**, Pp. 50, 58).

Half heathen Samaritans and degenerate Jews held with the Bishop and Dr. Charles that a single act of adultery **ipso facto** has the satanic power of annihilating the bond of "one flesh". On the contrary, our Lord told the Samaritan woman who had already been divorced by five husbands, that she was then living in adultery with one who was "not her husband".

These same degenerate Jews carried their false logic still farther than the Seventh Commandment by inventing an "exception" or amendment to the Fifth. If a son, they said, only paid a goodly sum as "corban", that is, a gift to God, into the alms chest of the Temple, he could plead that the bond of the "one flesh" which bound him to his old and needy parents was **ipso facto** snapped, and he had not further responsibility for them though they might starve. Christ's comment on that logic is the swift and indignant answer, "Full well do ye reject the commandment of God, that ye may keep your own tradition". That stern rebuke applies equally to America's amendment to the Seventh Commandment—in the State for three hundred years—in this Church for the past sixty years.

It was this same rejection of the law of God, under the heel of the half-pagan, half-Christian court of Constantinople that induced the Eastern Church in the sixth century to allow one amendment to that law, which brought upon it the fierce atack of a polygamous and brutal enemy. Five hundred years later, still looser ideas were adopted by the Eastern Church, so that Osiar Watkins, in his definitive treatise on **Holy Matrimony**, is compelled to write, "It is not too much to say that at the present day (1895) it allows divorce for well-nigh 'every cause'" (p. 317). Only thirty-three years have passed since then, and "the mills of God" have ground out the inevitable result through the Atheistic Soviet, and the ever-cruel Turk. May we not hear the Lord Jesus saying to this American nation and American Church, as He said to degenerate Israel, "Full well ye reject the commandments of God, that ye may keep your own commandment". "God is not mocked."

2. The "second point" which the Bishop makes for the canon takes the form of an implied defense of Dr. Charles in his book, **Divorce and Nullity.** In his evidently ironical sympathy for that "great scholar" whom "Dr. Gwynne finished with", or "finished", I can assure the Bishop that it was quite unnecessary for me to perform this murderous act. When "a great scholar" finds that the best text extant of the New Testament, either in Greek, or "English undefiled", is dead against his theory of the destructive power of adultery, and he proceeds to "prove" his theory by showing that the clear testimony of one of the strongest of these witnesses (St. Mark) is "unhistorical, untrustworthy, mutilated. a human fiction, false, a gross misstatement of facts"; and then proceeds to discard the evidence of the other three witnesses, it is evident that Dr. Gwynne had little to do with the slaying of this Goliath of learning. To all simple-hearted readers of their New Testament the giant has signed his own death warrant.

As a priest of fifty-seven years in very active service, I have a right to ask Bishop Parsons this plain question. In case Dr. Charles should find that "science" was against such a miracle as a Virgin Birth, or that he was unable to reconcile such a saying of Jesus as "The Father is greater than I" with His many other assertions of His perfect Godhead, would the Bishop be equally sympathetic with Dr. Charles, if this "great scholar" proceeded also to reject the joint testimony of St. Matthew and St. Luke to the former truth, and other testimony for the latter, as "mutilated, distorted, unhistorical, and false", a mere "medieval" legend, "obviously rewritten to prove a dogma?"

Yet this is in reality what Dr. Charles has done with remarriage of the divorced, and by means of much more meagre "evidence", in face of our Lord's reiterated declaration, reported by St. Paul and all three Evangelists, that **"Everyone**, whosoever putteth away his wife, and marrieth another committeth adultery".

3. I have already touched on one statement of the Bishop's in his third point: namely, the causes and the effects of the departure of the Eastern Church from the morals, while it clung steadfastly to the faith of Christ. But the brief remark with which he closes this point demands some scrutiny. The Bishop does not see why "the modern American may not know as much about the mind of Christ as the Medieval Latin". Surely the Bishop's knowledge of history should tell him that what he calls "English" and "Medieval Latin", is also the doctrine and discipline of the undivided Church of the first three centuries, when "the mind of Christ" was fresh in men's memories. Yes, I quite agree that the "modern American" may know a great deal about the Mind of Christ, but in order to do so it must first of all be sought with the assiduity and childlike spirit of the scientific scholar, in studying one of the simplest books in all the world, the New Testament in our English Bibles, or in the mos tapproved text of Greek or Latin that they can find, but not in their own "ideals", or "thinkings", or "wishes", as to what it "ought to be".

There are many such good Americans. But does Bishop Parsons really imagine that the twenty-seven clerical and lay deputies who formed the General Convention of an almost dying Church, in 1808, only half-educated, and self-opinionated, as Bishop White found them to his sorrow, were such a body? Or, after reading the verbatim report of the doings of the Convention of 1868, with their haste, and ignoring of our pledge of 1789 (which stands on p. vi. of our Prayer Book today), and the clear requirement of Article 10 of the Constitution, and their deliberate turning of the word "fornication" in St. Matthew into a distinctly different word, "adultery", in the canon, were such good "modern" and intelligent Americans?

4. I have little space left for the dire prophecies of Bishop Parsons in his fourth point. I need only call attention to the fundamental mistake into which the Bishop in common with many others has fallen about the **restoration** of the ancient law of God in the canon. "It won't educate," he says. "It won't stop the tide of divorce any more than Canute stopped the ocean." That could be said with equal wisdom about our civil laws, and even about the Ten Commandments. But it is a very different thing with a bad and false law such as this. That has ten or fifty fold the power of a good law because it appeals, as St. Augustine pointed out fifteen hundred years ago, to the sensual or selfish desires of weak humanity. That our Lord, the great "Realist," or rather, the great Pragmatist and Psychologist, who "knew what was in man", his infirmities and greatest needs, could ever have sanctioned such a law. is simply inconceivable. Nor did the Convention of 1868 in its haste realize that the "exception" of adultery, the easiest of all "causes" to commit or pretend, is one of the most potent teachers today in leading both our young and their elders to enter upon "companionate" or "trial" marriage.

**Walker Gwynne.**

Summit, N. J., November 7, 1928.

# FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest wil be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart", Ps. 119:11.)

This week the following verse was submitted by Mrs. M. S. Erwin of Morganton, N. C.:

> "And Jabez called on the God of Israel, saying, Oh, that thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me!"—1 Chron. 4:10.

Who will send one from the far-away places as well as very near us?

# And the Child Grew---Church Army One Year Old

**Rev. Frank Cox.**

One year ago the Church Army in the U. S. A. had its inception. Its growth has been uniform and encouraging. Forty men have been at work in three hundred parishes throughout twenty-seven dioceses this summer. The South has had an important share of their activities. Six men itinerated between Jacksonville, Florida, and Springfield, Illinois. Four men have recently missioned around Warsaw, Virginia. Of them the Rev. F. D. Goodwin reports: "The men have been splendid. In every situation from a prison camp to services in the parish church, they have measured up to the mark . . . and what counts most is that they have succeeded in deepening the spiritual life of those who came regularly to hear them."

Two men are now at work under Archdeacon Mason in the Blue Ridge section of Virginia. Of the work of the first C. A. Caravan in East Carolina, Bishop Darst reports that "The evangelists have made a profound impression on the people of the parishes and missions visited by them."

I have come close to the lives and work of the men, being near their headquarters in New York, and I can witness to their sincerity and loyalty to the Gospel truths and to their sacrificial lives and work. I have had the privilege of celebrating the Holy Communion in their headquarters for them, and have seen the simplicity of their lives, far removed from luxurious living. Their leader, Captain Mountford, sets the example by retaining himself just a tiny room that serves as bedroom, sitting-room and office. By this means they keep the overhead as light as possible. It is a work that merits our prayers and financial assistance. I commend it to your attention as a live agency for Evangelism in the church. Checks may be sent to the Editor of this paper, or to Captain Mountford, Director of the Church Army in the U. S. A., 416 Lafayette Street, New York, N. Y.

# Church Intelligence

### The Church's Ambassadors of Good Wishes to England.

The General Convention at Washington appointed Bishop Brent and Doctor Ogilby, the President of Trinity College, Hartford, Connecticut, to represent our Church at the translation of the Archbishop of York to Canterbury. They were also empowered to carry the good wishes of the Convention to the retiring Archbishop, and American friends sent a purse of $10,000 to him by their hands. An interesting account of the visit is given in the following letter from Doctor Ogilby to the Tripod, the Trinity College paper:

London, November 13, 1928.

To the Editor of "The Tripod":

Bishop Brent and I have been receiving a warm welcome from the English people. They seem to appreciate keenly our errand in bringing greetings from the Episcopal Church in America to the retiring Archbishop of Canterbury, who is greatly loved, and to his successor, Dr. Lang, now Archbishop of York. It began on the boat. Our fellow-passengers, Lord and Lady Kylsant (he is the managing director and practically the owner of the White Star Line), Lady Spencer-Churchill, General Sir John Hanbury-Williams, who was Chief of the British Military Mission to the Russian Armies during the War, and Admiral H. H. Carpenter, retired, all outdid themselves in courtesies to us. We had a very smooth crossing for this time of year and arrived in London just in time for Armistice Day.

I am glad we got here for Armistice Day. I have never seen an entire people so united in their devotion to the memory of their hero-dead. We have somehow forgotten the terrific price England paid for her share in the victory: the English people will never forget. As this was the tenth anniversary of the end of the War, the day was observed with especial devotion, made more easy perhaps because it fell on Sunday. The focus of attention was the Cenotaph, the great memorial in the center of Parliament Street, and there services were held Sunday morning. The streets for blocks around, from the National Gallery to Westminster Abbey, were packed with people, quiet, obviously thinking with loving memory of some one or more of the million British dead honored that day. In addition thousands more crowded the churches in London and all through the Empire, most of which were connected by radio with the services at the Cenotaph. I was in the crowd, about three blocks away. As Big Ben struck eleven, a discharge of cannon from Whitehall marked the beginning of the Great Silence. For two minutes, the longest two minutes I have ever known, that vast crowd stood silent, bare-headed. One could hear the tense breathing, one could feel the tremendous outpouring of prayer. It was a real spiritual experience.

Bishop Brent and I paid our homage to the grave of the Unknown Soldier in Westminster Abbey and in the afternoon, through the courtesy of the Home Office, we were given an opportunity to lay a wreath at the Cenotaph, as a tribute of sympathy from America to England. It was a rare responsibility.

That evening a Remembrance Festival was held in Albert Hall. Thousands of ex-service men were there, many of them maimed for life. The King and Queen with many other dignitaries were present with their tribute. The program was a combination of a religious service with a military pageant, massed bands, choirs, banners, soldiers, and such singing as I never heard before. I got an extra ticket and took Professor Shepard with me. We both were greatly moved.

The next day, Monday, November 12, was the Golden Wedding Day of the Archbishop and Mrs. Davidson. He had chosen that day for the occasion of his formal resignation, and all day long the tributes to him poured in. There were presents from all over the world, chief among them a great gold rose bowl from the King and Queen; and the Prime Minister, representing the nation, made a formal address with a donation of $75,000 subscribed by over 15,000 persons. The dear old Archbishop was greatly affected, and could not seem to understand why people said such nice things about him! He is a sweet, simple soul, one of God's own gentlemen. He had told Bishop Brent and me on our arrival in London that he was reluctant to assign us just a few minutes in a crowded day, and out of the deep love he had for Bishop Brent he was going to have us all by ourselves.

Accordingly Bishop Brent and I dined in Lambeth Palace that evening, in the old Guard Room, surrounded by the most perfect sequence of portraits of a line of dignitaries in the world. They were all there, all the Archbishops of Canterbury for four hundred and forty years, from Cardinal Pole down. Wonderful pictures, too; Archbishop Laud by Van Dyke, Wareham by Holbein (the greatest Holbein in existence), Secker by Sir Joshua Reynolds, and all the rest. Bishop Brent and I agreed that Sargent's portrait of Archbishop Davidson is far from being worthy of a place in the sequence, and indeed is in no way worthy of the subject.

After dinner we all assembled for our presentation, the Archbishop and Mrs. Davidson, with their guests and a few friends. We had a formal Address, engrossed on parchment, which had been adopted by the General Convention of the Episcopal Church at the recent session in Washington, of which we were the official bearers. This the Bishop read. It recited all the achievements of the Archbishop's long service of twenty-five years and endeavored to express the respect and affection in which he is held in the United States. He is the only Archbishop of Canterbury who has ever visited America and on many occasions he has been the host of Americans at Lambeth. Due mention was also made of Mrs. Davidson, a lady of such radiant charm that to see her is to love. It was a happy day for her, and also a sad one. She was the daughter of Archbishop Tate and was brought up in Lambeth Palace. The resignation of Dr. Davidson means that she is leaving now what has been almost her only home.

With the Address, Bishop Brent and I gave to Archbishop and Mrs. Davidson a present from some of their American friends. This was a gold casket, beautifully tooled, of the period of Charles II., and in it a draft for $10,000.

The Archbishop made a brief response in which he stated how puzzled he was to hear such a tribute. He could not see what he had done to deserve it. He spoke with real feeling of his friendship with the leaders of the Church in America, and stated his satisfaction in having the last act of his official life the receiving of this deputation from the United States. The Bishop and I felt highly honored.

This morning Bishop Brent and I were formally presented to the Church Assembly at Westminster. Tomorrow we leave for two days at Oxford, to see college chapels, and then go to Canterbury for a longer visit. The Enthronement of Dr. Lang as Archbishop of Canterbury does not come until December 4, so we have a little free time. It is a great joy for me to be traveling again with Bishop Brent as we used to do years ago in the Philippines. He is a rare comrade.

Greetings to Trinity College!

Yours faithfully,
**R. B. Ogilby.**

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### Birthday Thank Offering.

The Diocesan Department of Religious Education has announced that in the Birthday Thank Offering presented at the General Convention, the check from the Diocese of Georgia amounted to $565.75. This is said to be the third largest offering presented from the dioceses in the Province of Sewanee.

### Y. P. S. L.

An enthusiastic district conference of the Young People's Service League from the first district of the Diocese of Georgia, was held recently in Augusta, Miss Anne Jones, of that city, presiding. The conference opened with a banquet in the parish house of the Church of the Good Shepherd, when talks were made by Deaconess Byllesby, of Christ Church and Bernard Williams, of Savannah. Following the banquet a business session was held, when plans were discussed for raising funds for the $1,000 pledge for Camp Tomochichi. After the business session a Preparation Service, led by the Rev. J. A. Schaad, was held for the Corporate Communion the next morning in St. Paul's Church. A second conference of this district will be held in January, and the leagues in the district of Waycross and Savannah will hold theirs within the next two months. Miss Gene Burroughs, the diocesan president, has announced that leaflets containing suggestive programs for the Y. P. S. L. of the diocese, are being printed and will be disributed shortly.

The League at the Good Shepherd visited the Y. P. S. L. at Christ Church Mission, soon after the district meeting and presented a model program, the subject being "Fellowship". The League at Christ Church entertained the visitors at supper before the program.

E. D. J.

## VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

### A New St. Luke's in Richmond.

The Meade Memorial Church vestry voted recently to change the church's name and to give the name of St. Luke to the new church, which is now practically completed at Cowardin Avenue and Bainbridge Streets.

In considering a new name, both St. Matthew's and St. Luke's were considered, as there is at present no Episcopal church in Richmond under these names. In the past there was a small mission church called St. Luke's, but this has for some time been in disuse. Since three of the present vestry of Meade Memorial are doctors, it seems very fitting that the name of the "patron saint" of physicians has finally been selected.

Meade Memorial Church is rich in history and lists many venerable names among its former members. The church was founded in 1869 and held its first services in the old Masonic Hall, which formerly stood at Fifth and Bainbridge Streets. The congregation immediately sought to secure a permanent home and in less than a year erected the first unit of the present church building. The Rev. James E. Hammond became the pastor and, with the Manchester Lodge of Masons, No. 14, laid the cornerstone of the building on July 29, 1869. The cornerstone has recently been opened and its contents placed in that of the new structure.

The church was given the name of William Meade, Bishop of Virginia.

The church has shown a steady growth through the years and now lists two hundred and twenty-five members on its rolls with an even larger Sunday School. The Rev. Thomas Semmes accepted the pastorate of the church in 1913 and has remained in that capacity ever since. The vestrymen of the church include Dr. L. H. Apperson, Dr. S. J. Baker, W. A. Magee, A. A. Stadelmyer, Charles Stadelmyer, W. R. Prentice, C. L. Paul, W. C. Pulliam, C. L. Jordan, W. F. Rex, L. H. Woods and J. C. Robertson.

Over six years ago plans were made for a new church to accommodate the growing needs of the congregation. In 1922 the site for the new structure was secured and the first contributions made. The total cost has been more than $60,000.

A large part of the fund has been secured through small contributions of money and equipment. Every pew which is to be placed in the auditorium has been given as a memorial. In addition, a memorial window to be placed in the rear of the chancel has been given to the church by the Rev. Thomas Semmes, the rector.

The new church will afford one of the most up-to-date plants in the city. The auditorium is designed in pure Roman style and has a seating capacity of four hundred, while the Sunday-school assembly room on the lower floor will comfortably seat five hundred persons. The latter is flanked by thirteen anterooms to be used for class work.

The exterior architecture of the church is Colonial and was designed by Eubank & Caldwell, architects, as a composite of a number of New England churches. The eighteenth century spire, surmounted by a bronze cross is unique among Richmond churches.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

### St. John's Parish, Beltsville, Zion Parish, Maryland.

As the Church year drew to its close, on October 25, there was held in St. John's Church, Beltsville, a service that was both interesting and unique: for the occasion was the dedication of a beautiful window in loving appreciation of an old rector, who was present and took some part in the service, the Rev. C. I. LaRoche.

Mr. LaRoche was twice rector of this parish, and though it is some years since he left, he still holds a warm place in the hearts of all who knew him.

The service chosen for the dedication was the Communion Service and Mr. Hall had invited the Rev. Mr. Fletcher, of Southern Maryland, and an old friend of Mr. LaRoche, to take part in the service and make the dedication. He also gave a very fine address which was followed by a short one from Mr. LaRoche.

The church, which was nicely decorated, was filled to its utmost capacity by some of Mr. LaRoche's relatives and many old friends of long standing, and all felt the simple beauty of the service to be very inspiring and uplifting.

The window, put in by the New York firm of Geisler, is very rich in coloring and well designed; the subject is: "The Sower"—a truly appropriate subject for one who so long and so faithfully sowed the good seed over such a wide field.

Again on November 28, another beautiful window by the same firm, was dedicated in memory of Mr. and Mrs. Ulle, who brought up a large family in the neighborhood, most of whom were regular and faithful members of the congregation. The late Mr. Harry Ulle, son of the above, left a sum of money to the vestry of the church for the purpose of placing a memorial of his father and mother in the church to which they were so devoted.

With these two additions, there are now nine beautiful windows, besides other memorial furnishings; all which make this church one of the finest of the rural churches in the Diocese of Washington, and one of which the Bishop and the rector, the Rev. R. Hall, are justly proud.

J. L. K.

**The Advent Meeting of the Church School Service League** of the Diocese of Washington, was held in the Chapel of the Good Shepherd on Saturday afternoon, December 8. A service for the children was held in the chapel, when an address was made by the Rev. J. A. Welbourne, of Kyoto, Japan. His description of life in Japan made a strong appeal to the children. A business meeting followed in the parish hall, when officers for the year were elected and finally a social hour followed, when refreshments were served by the Sunday-school children of the Chapel of the Good Shepherd. Officers were elected as follows:

Supervisor, Miss Emma W. Abbot, Chapel of the Good Shepherd; vice supervisor, Mrs. Clarence P. Parker, Norwood Parish; secretary, Miss Mary Elizabeth Evans, Rock Creek Parish; treasurer, Miss Louise L. Woodruff, St. Margaret's Parish; treasurer, Little Helpers, Mrs. L. L. Gourley, St. Margaret's Parish; box secretary, Miss Lydia Gerow, St. Stephen's Parish; secretary, birthday thank offering, Mrs. Howard Craver, St. John's Church, Olney.

**Miss Sarah Von Gundy,** head of the English Department of the National Cathedral School for Girls, died in Garfield Hospital, December 6, after an operation which resulted in pneumonia complications. Funeral services, which were held December 9 in Bethlehem Chapel, Washington Cathedral, were conducted by the Very Rev. G. C. F. Bratenahl, Dean of Washington. Interment was in Lewisburg, Pa. The student body, faculty and a number of the alumnae, attended the srevice. Miss Van Gundy's services as head of the English Department of the school have extended over a period of twenty-one years, and she was, therefore, well known by girls throughout the country who have attended the school.

**The New Parish Hall** of the Church of St. Stephens and the Incarnation, located at Sixteenth and Newton Streets, is completed and services were held there on Sunday, December 2. Since the sale of the old church property, the services have been held in the Savoy Theatre and Calvary Methodist Church, but all services in the future will be held in the new parish hall, until the church building is completed. It is expected to hold the first service in the new church on Christmas Day, when Bishop Freeman will be the preacher.

**Two new Chapters** of the Brotherhood of St. Andrew have been established in Washington. One is at the Church of the Transfiguration, of which the Rev. J. J. Queally is rector, and the other is at the Church of the Advent, whose rector is the Rev. Joseph E. Williams.

(Continued on page 22.)

# Family Department

**DECEMBER.**

1. Saturday.
2. First Sunday in Advent.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19, 21, 22, Ember Days.
21. Friday. S. Thomas.
23. Fourth Sunday in Advent.
25. Tuesday. Christmas Day.
28. Friday. Holy Innocents.
30. First Sunday After Christmas.
31. Monday. New Year's Eve.

**COLLECT FOR THIRD SUNDAY IN ADVENT.**

O Lord Jesus Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee: Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who liveth and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

**COLLECT FOR ST. THOMAS' DAY.**

Almighty and ever-living God, Who, for the great confirmation of the faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy son's resurrection, Grant us so perfectly, and without all doubt, to believe in Thy son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to Whom, with Thee and the Holy Ghost, be all honor and glory, now and forevermore. Amen.

For The Southern Churchman.

**PARQUETRY.**

Annie Patton Cornell.

My little son is on his playroom floor,
Absorbed in matching bits of parquetry,
To form a bright design to show to me,
When I shall smile upon him from the door,
As I pass by bent on some household chore;
He loves my praise, but often we agree
Upon some change of plan or hue, and he
Works smiling and more surely than before.

Dear Lord, down here upon the earth I make
The parquetry of life, I cannot see
Thy face—Thy smile—but with faith see Thy signs,
In wonders which surround me and I take
Encouragement from these and pray to Thee,
"Give me more faith to work out my designs".

**Keeping Christmas.**

It is a good thing to observe Christmas Day. The mere marking of times and seasons, when men agree to stop work and make merry together, is a wise and wholesome custom. It helps one to feel the supremacy of the common life over the individual life. It reminds a man to set his own little watch, now and then, by the great clock of humanity which runs on sun time.

But there is a better thing than the observance of Christmas Day, and that is, keeping Christmas.

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellowmen are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

And if you keep it for a day, why not always?—Henry Van Dyke.

For The Southern Churchman.

**The Great Adventure.**

Louis Deschamps.

The story is told of a group of children who were taken to a fair in a distant city. A few were in the spirit for adventure, enthusiastic, eager and happy. The answers to their interesting questions increased the pleasure of the occasion. They enjoyed everything to the utmost—the trip, the exhiliaration of unknown discoveries, the buoyancy of youth. But there were some in the group who had become sophisticated and vain from assuming the indifferent attitude of certain skeptical elders. They began by making fun of their eager companions upon whom they would have impressed their own supercilious boredom. To them the whole trip was merely a pastime. Fairs were always the same. They found fault with the things that inspired enthusiasm in their companions. From a previously assumed air of scornful criticism they actually spent a miserable day. Only once they displayed interest, and that was upon mention of a larger fair in another city to which it was impossible for them to go.

The comparison of the two groups of children in the above illustration offers an interesting similarity with actual life. Many people find life monotonous and puzzling. They suffer from the blight of a wrong approach to the adventure of life. Their's is a tragic habit of sacrificing their spiritual powers to the idol of intellectual superiority, a vanity that poisons their enjoyment of life. By a strange alchemy of human nature, life is brightly colored in idealism or ghastly bleached in nothingness by the simple fact of mental approach or attitude. There is but one opportunity to experience the great adventure of life. It is always different in each individual life. There are none so wise and experienced that they can present the individual a stereotype life, pre-conceived and outlined. It is an adventure for each one, however loudly the cynic may wail. Because some unfortunate victims of their own fears and doubts would discourage others by unfair generalizations of their own surrender to disillusionment is not reasonable grounds for concluding that life is as they see it.

Faith, vision, hope and enthusiasm are far too valuable to be carelessly thrown aside at the bidding of the supposedly worldly wise. The modern tendency seems to be to accept the viewpoint of a cruel sophistication at whatever cost of happiness and moral responsibility. The prophets of nothingness prove nothing. Their appeal is merely to human vanity of barren self-sufficiency. Victims of excessive realism proclaim the fallacy of their arguments. On the other hand, the idealists are spiritually minded and offer the example of their religious devotion in proof of the satisfaction of their great adventure. It is true they are often in misfortune and adversity, but their spirit is intact. They do not cultivate the deadly habit of sneering, nor of criticising life in assumed attitude of disdain. They cherish a spiritual vision that makes life an adventure. When the fog of monotony or sordidness threatens their ships, they refuse to extinguish their little pinnacles of faith and steer right onward. The rift in the clouds is quickly appreciated. Night is offset with dawn, storms with fair weather. Adversity is a part of the adventure, calling forth the ancient virtues of courage and honorable pride in combat. Their's is a glorious heritage of a Sacred Cause. If all seems lost, there still remains the honor of traditional responsibility to "acquit themselves like men".

The voices of the weak and fearful, or of the cynical and critical are not imperative. They are merely the warning from stranded ships. Sensational pessimism is not final. Each individual must reach his own conclusion about life. It can not be brought within the scope of mortal mind. As a great adventure, it is heroic, sublime and infinite. Amid its beauty and ugliness, its light and darkness, its joys and sorrows is the spiritual presence of God.

**Christmas as a Prophecy.**

We are so accustomed to it that we do not realize what a passing strange celestial phenomenon is annually visible in Christian lands at this time of the year. Not the glad hurrying crowds in the streets, nor the bright shops crowded with gifts for them to buy; not the inspiring services in the churches, nor the beautiful carols carried far on the frosty air; not the happy parties for the children, nor the return of sons and daughters to the old hearth that the family circle of other days may be restored again—none of these is so strange to contemplate as the sudden expansion of spirit in unlikely men that impels them to do such things.

Why do not only good Christian people celebrate Christmas in all these delightful ways, but unbelievers and infi-

dels. the wicked as well as the virtuous? Why do enemies cease from fighting at Christmas and forgive old injuries? Why does this day make the surly smile graciously, and the crabbed grow mellow for a while, and the misers loosen their purse strings, and the contentious cease from troubling?

The usual answer is that they are caught by the contagion and do as Christian people do. That is no doubt true; virtue is fortunately contagious as well as vice and goodness begets competition in goodness. But there must be more than the contagion of example. The giving of gifts and forgiving of enemies by men who all the rest of the year are ruled by the code of the jungle, ruthless and relentless, are likely evidences that something that has been till then suppressed in their hearts has at last found an avenue of escape. Maybe there has been kept prisoner in the heart of these men for months a love for God and men which Christmas releases, and which rejoices to get free to stretch the wings of its supressed and cramped spirit.

This annual display of good will on the part of men and women who are neither Christian in name nor in fact during the rest of the year ought to convince the most cynical that the human heart has possibilities that are magnificent and prophetic. For, as Joseph Fort Newton says, Christmas celebrations are prophetic. Not only was the first Christmas foretold in prophecy, but every Christmas season when men forget self and show forth their good will is a prophecy of the universal peace and good will which shall one day reign on earth. If men can be Christlike on one day in the year, if peace and goodwill can reign for a season at Christmas, the angel's words will come true. "How far off it seems today," writes Dr. Newton. "Yet it will come true. The Christian era lies ahead of us."—Church News.

For The Southern Churchman.

### A PRAYER FOR ALL CONDITIONS OF MEN.

Charles Nevers Holmes.

O God, Creator of us all,
The work our hands have wrought,
We humbly pray that mercies fall
On men of every sort.

O God, whom we devoutly praise,
Preserver of our race,
To men and nations show Thy ways,
Thy saving health and grace.

And for Thy Holy Church we pray,
Thy Church at home, abroad,
That it be guided every day
By Thy good Spirit, Lord.

That in truth's pathway we shall be,
Christ's way, which we profess,
And hold his faith in unity,
In peace and righteousness.

And to Thy goodness we commend
All those distressed by grief,
That Thou wilt their afflictions end
And bring them quick relief.

And give them patience in their pain,
From them their sorrows take,
Let health and happiness remain,
For Christ our Saviour's sake.
Amen.

### Pure Thinking.

Dr. F. W. Robertson once said concerning the best methods of avoiding evil thinking: "How shall we avoid evil thoughts? First, by the fear of God—an awful thought! A living God, infinitely pure, is conscious of your contaminated thoughts. Love and hope will keep us strong against passions, as they kept our Saviour strong in suffering, "who for the joy set before Him, endured the cross, despising the shame."

Secondly, by the promises of God. Think of what you are—a child of God, an heir of Heaven. Realize the grandeur of saintliness, and you will shrink from degrading your soul and debasing your spirit. It is in reading, or seeing saintly lives that we are ashamed of groveling desires. Seek exercise and occupation. Commit to memory passages of Scripture. Store your mind with these as safeguards. Let these be to you the sword, turning everywhere to keep the garden of life from the intrusion of profaner footsteps.

For The Southern Churchman.

### KINDNESS.

Rev. Dr. Percy T. Fenn.

The cynic prates about the lack of kindness upon earth;
The thought of its existence seems provocative of mirth.
But if he'd stop to think awhile, he'd find out his mistake,
And bowed with shame, and penitence, apologies would make.

From early birth our fellow-men have shared our human grief;
Without a thought of recompense they've given us swift relief;
In pain, in sorrow, and in want, their tongues were never tied,
And to uplift from penury their hands were outstretched wide.

'Tis not the saints of earth alone whose hearts feel for our need;
Some benefactors we have known were folks without a creed;
The slave of creed and formula is often, we deplore,
Inclined to worship God alone, and Brotherhood ignore.

The poor and rich are equally endowed with kindly heart,
And men of alien race and tongue have seldom shirked their part;
When need arises, mindful not of self, they show no dearth
Of the human kindness which excels the coronets of earth.

If we fail to find the kindness which can cheer us on our way,
It is because our eyes are blind, our feet have gone astray.
The love of man for brotherman in travail, and in pain,
Is boundless in its mightiness, and Godlike in its aim.

St. Stephen's College,
Annandale, New York.

### The Religion of Joy.

Christianity is peculiarly a religion of joy. But Christian joy is a lost chord in the otherwise fine music of many a believer's and congregation's life. Religious discouragement and spiritual despondency are like mill-stones about the neck of faith. They are the dangerous rocks upon which both individual Christian workers and congregational efforts have wrecked the efficiency of their Christian service. The exhortation of the Psalmist to "Serve the Lord with gladness", is therefore one of profound wisdom and practical application. Here is the secret of church strength and success. Among the last written words of the great, optimistic hero of the Christian faith, written in captivity, are the words of the Golden Text, "Rejoice in the Lord always; again I will say, Rejoice".—Lutheran.

### BUNYAN IN BEDFORD JAIL.

Dream on, thou man of God, dream on!
For in thy living tomb
Visions more bright than earth had known
Are flashing through its gloom.

Lo! through thy dungeon dark and deep,
On wings seraphic borne,
The angel hosts in glory sweep
Like sun-bright clouds at morn.

The heavens are opened to thy gaze
E'en as to Israel's view;
And there, with joy and hymns of praise,
The saints are flocking through.

Thou seest in thy dreams by night
The way the pilgrims trod,
To where the first born sons of light
Forever live with God.

Thou seest the Church triumphant now,
In all her queenly pride;
And wearing on her radiant brow
The garlands of a bride.

Thou seest where, in heaven above,
'Neath the eternal domes,
They celebrate the feast of love,
And shout, "Th Bridegroom comes!"

Thou dost behold the crystal sea
Before the throne which spreads,
Where stand the sons of victory,
With crowns upon their heads.

Where, in each passing zephyr's breath,
The palms all glorious wave,
For conquest over beautiful death,
And victory o'er the grave.

Thou seest the heavenly city there,
Where blest immortals dwell,
More glorious, more divinely fair,
Than mortal tongues may tell.

Thou seest the living sapphire throne,
And Him who thereon reigns;
The Great Eternal Three in One,
Whose breath all life sustains.

Oh! then, dream on. Lo! to thine eyes
Truth in each vision beams;
Thy dreams are all realities—
Our waking thoughts are dreams!

### Forgiveness.

"I'll forgive him," said one, "but I can never forget the injury he has done me." This kind or forgiveness is, as one has expressed it, like burying the hatchet and leaving the handle sticking out. In a certain sense memory carries the record of whatever has happened. No efforts of ours can blot out the past. So in this sense we cannot forget. But in another sense we can and must forget when we forgive. Along with a genuine Scripture forgiveness goes such a willingness to bury the past that nothing is held in the heart against the one who has offended.—Exchange.

"Faith links a man to Christ, so that he is no more a mere common man, with only his own poor feeble strength, but is more than a man—a man whom Christ is using, behind whom Christ's omnipotent energy is working. We must yield ourselves altogether to God and let Him use us. Then His power, His wisdom, His skill, His thoughts, His love shall flow through our souls, our brains, our hearts, and our fingers. That is working by faith. It is simply putting our life into God's hand to be used, as one uses a pen or a brush to paint, or a chisel to carve a statue."

Yokefellows make the best friends.

# For the Young Folks

### MARY'S LULLABY.

Little Babe! my little Babe!
Lying at my breast,
God's most precious gift Thou art,
Sweetest, loveliest.

Little Babe! my little Babe!
Heaven was Thy throne;
Here were none to welcome Thee,
I kept watch alone.

Little Babe! my little Babe!
Hark! the angels sing!
Tidings of such wondrous joy
To mankind they bring.

Little Babe! my little Babe!
Only Thou and I
Know the rapture of this hour,
Feel its ecstasy!

Little Babe! my little Babe!
When a world defiled
Wakes to greet the new-born day
Wakes to find a Child!

Little Babe! my little Babe!
Will it worship Thee?
God made manifest to show
Love's Immensity!

Little Babe! my little Babe!
As I kiss Thy brow;
Babe of mine! yet King Divine
I adore Thee now!

—E. M. James.

### "Yo-Ho-Ho."

**Elizabeth Cole.**

"Fifteen men on the dead man's chest—
Yo-ho-ho, and a bottle of rum!"

Over and over again. "Fifteen men on the ——— Jerusalem!" cried Jimmy, shaking himself. "If I could only get that line. Fifteen men on the dead man's chest—Yo-ho-ho, will the next line come? Yo-ho-ho, it won't, by gum! Well, I'm getting groggy, I guess."

"You always will be groggy, you poor lubber, if you hit the deck with us," broke out a gruff, tottering voice.

"Who's hitting any decks?" demanded Jimmy.

The owner of the voice stuck his head out from behind a great barrel. His appearance lived up to his voice. A faded, blue shirt, open at the neck, with ragged sleeves rolled to the elbows revealed a hairy chest and tattooed arms, none too clean.

"Captain Bones!" shouted Jimmy, "Billy Bones, shiver-my-timbers!" and he ran toward the old man. "Yes, there's the saber cut on his left cheek!" he whispered to himself. "Where am I?" he asked aloud.

"Why, matey, you be on the cleverest craft that ever skimmed the seas. And mind yer manners or ye'll be walking the plank with the rest of the buccaneers," he added, for Jimmy began to jump up and down, shouting, "Whoopee! I bet the treasure's here, too. Where's the chest, captain?" he began, but the captain made a lunge toward him, pulling out a ferocious-looking cutlass.

Then suddenly out from the hold poured forth a motley looking crew of sailors. There was Black Dog, wanting two fingers of his left hand, tallowy face, sneer and all; Arrow, with earrings and a squint; Israel Hands, the coxswain, chewing his quid with his grizzled hair falling over his withered face; O'Brien, a red cap on his matted hair, and a leering grin. And there where the great barrel had been, loomed a large chest of treasure. Sitting on top of it, swinging his one leg and blandly smiling, was Old John Silver himself. On his shoulder perched Captain Flint, the screaming parrot.

"Dash my buttons, there's my treasure!" cried Jimmy, running toward the old sea cook and his parrot. But the parrot, with a loud burst of gabbling sea talk, began to shout, "Pieces of eight! Pieces of eight!" over and over again.

"Yes, old Long John, that's my treasure and you know it," shouted Jimmy at the top of his lungs.

With that, all the swashbuckling pirates leaped forward and closed around Jimmy. Straightway, such a fight took place as was never seen on land nor sea.

Jimmy seized Long John Silver by the shoulder, crying, "What an old sea-calf you are, to be sure!"

Nimbly the one-legged man threw him off and jumped up onto the chest shouting, "Pipe up—all hands at him! Shiver my timbers, but the lad's spry!"

The mob of buccaneers pressed in on all sides. They clawed at the boy, clawed at others, flourished their pistols and cutlasses, screached blood-curdling yells, fired deafening shots, quivered and grunted. So much noise, so many arms flourishing, and there was Jimmy in the midst, fighting barehanded, laughing and shouting with glee.

"I've got you, George Merry! Down you go, you old mahogany-faced Morgan! You'll never call for rum again, bad Billy Bones. Now, for you, my hearty, you and your sweet-mouthed parrot!" And, sure enough, down they did go. One by one like tenpins the brawny sea-farers were knocked to the deck where they lay groaning.

"Bravo, Jimmy!" came a voice through the din.

"Dr. Lively, as I live!" cried Jimmy. "Yo! Ho! Ho! We've got 'em all. The treasure's safe at last. Now, let's look to the sails and the rudder. Yo-ho-ho, here's the ship of health. Safe again with its priceless wealth! We got it, doctor. We got the treasure back," and Jimmy began to pound the neat little doctor on the back, shouting, "Yo-ho-ho", at the top of his lungs.

"What's the idea, Jimmy?" said his big brother's voice. "Hey, wake up and snap out of it!" He thumped Jimmy on the shoulder and tried to disentangle him from the rumpled bed clothes.

"Hello, what's this here?" he asked as he pulled out a book from under the pillow. "No wonder you're fighting pirates—here's your **Treasure Island.** And what have you got here? Ha! Ha! A bunch of Christmas seals! Well, you old scooker, with your pirates and your ship of health! What a rip-roaring old nightmare you had!"

"Uh," murmured Jimmy sleepily, "you know I got to fight with those seals. The pirates can't have that treasure of health. I got to sell a lot of seals tomorrow and keep the ship O'health sailing."

* * *

And so, my friends, you probably have suspected by now why this story was written. In December, everybody who buys and sells Christmas seals is helping in the fight against tuberculosis. That is probably what Jimmy's teacher had told him and maybe she also had told him that Robert Louis Stevenson, who wrote **Treasure Island,** had been robbed of his health—that he had been a victim of tuberculosis. And so Jimmy in his dream was trying to restore the treasure of health. Anyway, it was all a conglomeration of people and thoughts and maybe will serve as an inspiration to lots of other boys and girls to help "Fight Tuberculosis", through buying and selling the little ships of health.

### Capsule's Surprises.

Lela's enormous darning needle deftly caught up the snow-white grains of popcorn from the bowl in her lap and her quick fingers slipped them to the end of the long thread. Strings of ruby red cranberries were coiled in a basket beside her, and one lovely length of popcorn.

"Look, Aunt Dee! Could anything be prettier," she asked, holding up the finished strings. "And won't Billy be tickled pink when he sees his Christmas tree? Mother said I could trim it all by myself. I surely am glad that I've got a baby brother. This is really his first Christmas, cause he was too little to know anything about it last year."

Aunt Dee smiled as she ironed the embroidered bed spread which she had made for her sister's Christmas present. She was in a big hurry. Lela's mother had gone downtown to do some last minute shopping and was liable to return at any moment. So Aunt Dee was anxious to have the gift all pressed beautifully and wrapped up before she came home.

"That's what makes Christmas such a joyous occasion, Lela. It is oodles of fun just making other people happy!" exclaimed the auntie as her iron sped over the gay flowers trailing from the big basket in the design.

The little girl nodded her towsled red head and her brown eyes twinkled with excitement. Christmas Eve was the most thrilling day of all. Better even than birthdays, or the last day of school!

But almost immediately her face clouded. "Yes, indeed, I do love to make other folks happy, but—I know somebody who is stingy, and just plain mean, I guess! She is about the bummiest old capsule friend you ever heard of. All the girls think it is an awful way to treat any one. Just think! She hasn't even written me a letter—much less surprise me. And it has been four weeks since she drew my name. Stingy old thing!"

Lela had been pouring out her troubles so fast that Aunt Dee couldn't get a word in edgewise. And she was nearly consumed with curiosity when she finally managed to interrupt. "Capsule friend? Is it medicine or what? Aren't you all mixed up, Lela."

Her niece chuckled, started to explain, and got all her words and chuckles tangled up, until Aunt Dee began to laugh with her and at her, although she couldn't even imagine what had turned Lela's tickle box over.

Finally Lela quieted down. "Don't tell me you have never had capsule friends in Arcadia, Aunt Dee! Well, when you go home after Christmas you must let the little girls in your Sunday-school class have capsule friends, too. All you have to do is write the names of the girls on tiny slips of paper, put them in real capsules—we got ours at the drug store—then have each child draw one. But she mustn't tell a soul in the class whose name she has!"

"How exciting and mysterious! They'll love that game!"

"Then you give nice surprises to your capsule friend. I drew Pauline Farr's name. At recess one day I left the darlingest celluloid doll on her desk at school. About a week later I sent her a match box chock full of clothes for the doll. The grocery man took it for me and told Pauline it was from her capsule friend."

"That's lots of fun! And, of course, you have the loveliest surprise of all planned for Pauline's Christmas gift! '

Lela frowned stubbornly. "I am not going to give her one single, solitary thing else! I don't know whose capsule I am, but I guess I know when I am not being treated right. I've got SOME feelings, I have. Pauline won't get another surprise from me. I'm surely glad we draw capsules again the Sunday after Christmas. Maybe next time I'll get a decent one!"

"My gracious, Lela! Why, it isn't Pauline's fault! And perhaps your capsule has a very good reason for neglecting you. Please don't spoil the holiday spirit with such ugly thoughts. Do you know the golden rule?"

"Course I do. Treat others like you want to be treated!" Did Aunt Dee think she was a perfect dumb-bell? But what did this have to do with capsule friends, anyway. Lela was puzzled.

"Well," laughed her aunt, carefully folding up the lovely bed spread, "That's the spirit of it, any way. Have you forgotten that Jesus went about teaching the gospel of love? And tomorrow is His birthday."

Suddenly Lela got the idea. She let her string of pop corn fall into the bowl, which she quickly set on the table.

"Aw, Aunt Dee! Now I know what you mean! And I feel like a crook, or something else crooked. I guess I am not half as fierce as I pretend to be. What does it matter if my capsule doesn't surprise me? I am your little old Golden Rule Lela from now on!" She danced on her tiptoes and clapped glad hands. "I am going to make some of the spiffiest fudge you ever put in your mouth—for Pauline! I'll stuff some dates for her and—and—"

"Let me help, Lela. Would you like some wee pop corn balls?"

No answer was needed! The bear hug that Lela gave her auntie made her gasp.

"And I have some of the cutest samples of soap, small bikes of talcum powder, tiny tubes of tooth paste, and a wee bottle of perfume. I'll find a pretty box to put them in and line it with pink cotton. Then we'll put the dates, candy and pop corn balls in another box. Oh—after it gets good and dark, let's slip the boxes in Pauline's front screen, give her doorbell a long ring, and then run back home!"

It was dark when the two boxes were filled, wrapped with crisp tissue paper, and tied with holly ribbon. A dangling Christmas card announced: From Your Capsule Friend.

Giggling with anticipation they started out, but stopped short as they opened the front door. They had almost stumbled over three packages that lay just inside the screen.

"Oh—Christmas presents!" they both exclaimed together.

Lela was the first to read the inscripture on a letter tucked beneath the green string. "Wishing Lela the very merriest Christmas ever! Capsule Friend."

"Now what do you think of that! My capsule friend—Three big packages, Aunt Dee!"

Her aunt pretended not to notice the flush of shame that swept over Lela's face as she read the letter.

"I know it is from little Mary Dawson who lives on a farm not far from town. I never thought of her being my capsule friend! But it couldn't be any one else because she says she has been terribly busy helping pick cotton, gathering pecans, and having review and exams, too, these last few weeks. So that's why she didn't surprise me. On top of it all came a norther and they killed four big hogs. Mary says she had to help get the sausage, meat and lard put away for the winter."

"Well, the dear child! No wonder she never found a minute to surprise her capsule friend. Who ever heard of a young girl having so many jobs to do!" cried Aunt Dee in wonder and admiration.

Lela went on with the letter. "Oh, goody, goody! She has brought me a bundle of fluffy cotton that she carded herself. Now we can take all those queer, lumpy rags out of Billy's rag doll and fill it with soft cotton this very night. And maybe after Christmas mama will make me a yellow organdie pillow to decorate my bed in the daytime. We'll stuff it with Mary's cotton."

To Lela's added joy her aunt promised, "I'll make it for you, Lela, before I go home."

"What a gorgeous present, a half gallon of picked out pecans! Such gobs of candy as we'll make now, all bumpy with nuts. And do listen to this, Aunt Dee: 'A box of sausage patties for your Christmas breakfast'. Did you ever hear of such a surprise? Pinch me, Aunt Dee!"

But Lela wasn't dreaming—they soon found out when they had opened the packages.

Suddenly she remembered the two lovely presents that were yet to be delivered to Pauline Farr.

"Talk about capsule surprises!" she laughed. "We are about to forget there is another to come off before long. But, Aunt Dee, I just know that Mary is the dearest, and the thoughtfulest capsule friend of all!"—Baptist Standard.

For The Southern Churchman

**MOTHER NATURE'S CHRISTMAS TREES**

The day was cold and crisp and raw,
The sleet fell swiftly down,
And covered every object white
That stood without the town.

Then silently but steadily,
The gentle night came on,
And still the pelting sleet kept up—
Until the break of dawn.

The sun arose in glory throned,
Then what our eyes did see!
For every tree was silver clad
As bright as bright could be!

It seemed as if those bare old limbs
Had turned to sparkling gems,
As if small bits of tinsel had
Been hung on all the stems!

**Little Will Try.**

Little Jane was sitting on the floor, playing with her blocks.

"Jane," said Mother, "it is time for supper. Pick up your blocks, and put them in your play-box."

"I tan't," said little Jane.

"Oh, yes, you can," said Mother. "You are getting to be a big girl now. You can pick up your blocks just as easily as anything."

But Jane shook her curly head and said, "No, Muvver, I tan't."

"Then, come help Mother pick up the blocks," said Mother. "See if you can pick up more than Mother does." Jane picked up the blocks as fast as ever she could.

"There, you see you can pick up your blocks," said Mother.

"No, I tan't all by myself," said Jane.

After supper, Daddy said, "I wonder if there's any little girl around here who can get Daddy's slippers for him."

Jane looked up from her picture-book and said, "I tan't, Daddy."

"Oh, yes, you can," said Daddy. "Suppose you try."

"No, Daddy, I tan't," said Jane.

Big Sister Helen said, "I'll get your slippers, Daddy."

"All right," said Daddy, "for little Jane can't."

"That is a good name for her," said Mother, "little Jane Can't."

"No, no," said Daddy. "That's not a good name; that's a bad name. I shouldn't want my name to be little Jane Can't."

"Yes, that is my name," said little Jane, "'cause I tan't do fings."

"All right," said Mother. "We will call you little Jane Can't."

The next day, little Jane and Mother went to see dear Grandmother. After Grandmother had kissed little Jane and Mother, she said, "Jane, please close the door for Grandmother."

"I tan't," said Jane.

"You can't?" asked Grandmother.

"No, I tan't," said little Jane.

Mother said, "You see, Grandmother, this is little Jane Can't who has come to see you today."

"Oh, said Grandmother. "I thought it was my dear little Jane."

"I am your dear little Jane," said Jane, and she ran to Grandmother.

"If you are my dear little Jane," said Grandmother, "you are not going to be little Jane Can't. Now, run and close the door for Grandmother, and be her dear little Jane again."

"But I tan't, Grandmuvver. Don't you see I tan't?" said Jane.

"Could you close the door if some one would help you, Jane?" asked Grandmother.

"Of course I tould," said Jane. "You help me, Grandmuvver."

"No," said Grandmuvver, "I know a better way," and she took little Jane up on her lap.

"There is a little fairy who stays around all the time, waiting to help little girls do things their mothers and daddies and grandmothers ask them to do."

"Where is the fairy?" asked Jane, as she looked all around. "I don't see him."

"You can't see this little fairy," said Grandmother, "but he will come to help you if you call him."

"What's his name?" asked Jane.

"His name's Will Try," said Grandmother, "and here is the way you have to call him every time. You must shut your eyes, and say:

" 'Me-o, me-o, me-o my,
I can do it if I try.' "

Jane shut her eyes tight, and said:

"Me-o, me-o, me-o my,
I tan do it if I twy."

"That is right," said Grandmother. "Now, I wonder if you can close that door."

Jane jumped down off Grandmother's lap, and ran to the door, and shut her eyes, and said.

"Me-o, me-o, me-o my,
I tan do it f I twy."

And she gave the door a big push, and,

bang, it went shut.

"I did it! I did it!" cried Jane, as she ran back to Grandmother. "Will Twy and I did it, Grandmuvver, didn't we?"

"Of course you did," said Grandmother, "and Will Try and you can do it every time, if you don't forget to ask him."

"I won't fodet," cried Jane.

When Mother and Jane went home from Grandmother's, Jane took her blocks out of her play-box, and played with them until Mother said, "Jane, there comes Daddy. Pick up your blocks, and get ready for supper."

"I tan't," said Jane. "Oh, I forgot," and she shut her eyes and said:

Me-o, me-o, me-o my,
I tan do it if I twy."

And she picked up her blocks as fast as ever she could.

After supper, Daddy said, "I wonder if little Jane Can't is going to get Daddy's slippers for him tonight."

"My name's not little Jane Tan't," said Jane.

"It isn't?" said Daddy. "What is it, then?"

"I'll show you what my name is," said Jane, and she shut her eyes and said:

Me-o, me-o, me-o my,
I tan do it if I twy."

And away she ran, and came back in a minute with one of Daddy's slippers in each hand.

"Well, well, well!" said Daddy. "I should say your name isn't little Jane Can't. Why, your name's little Jane Try, isn't it?"

"Uh-huh," said Jane, "My name's little Jane Twy, and my little faiwy's name is little Will Twy."

"You must be little brother and sister Try," said Daddy. "That's a fine family."—Stories New and Stories True, Courtesy Revell.

### A BOY'S QUESTIONS.

What keeps the stars from falling?
What makes the world go round?
How can flies walk on the ceiling
Just like they do on the ground?

Why don't it snow in summer?
Don't the fishes ever get drowned?
Did you ever see any fairies?
Who lost the knife that I found?

Where do the bees get honey?
Who finds balloons that are lost?
What makes people bald-headed?
How much do elephants cost?

What makes you tired this evening?
There's a gray hair in your head.
Wonder what makes me sleepy?
Good night; I'm going to bed.

—Exchange.

### When James Ran Away.

He was a little blue-eyed, flaxen-haired lad, scarcely more than a baby. A tiny brother had just come into his home to share his mother's love and attention, and so he sometimes felt a bit lonesome and forgot. Especially did he feel so when mother was busy with baby. Then he would often quietly slip outdoors and wander about by himself.

One day, when this little fellow had slipped outside in the same quiet way he had many times before, a queer little thought popped into his head. Quick as a flash he turned and in less time than it takes to tell he had started down the long street, which leads to town, his daddy's office and the big store more than a mile from his home. His little feet seemed to fairly fly over the walk. If any one passed him, no one picked him up or turned him back. A neighbor going home in his automobile saw the tiny lad and thought he recognized the yellow curls and blue coveralls, but in his haste he did not stop. Instead, as soon as he reached home, he rushed across the yard to tell the mother and to see if her child were really gone.

A hasty search proved that James was nowhere about. Without a doubt, it was he whom the neighbor saw. Of course the mother was frightened, but thankful, too, that some one had seen her boy and she would know where to look for him. She knew that he must be near town by that time; so she quickly telephoned her husband. In a minute he was on the street, and there, not more than a block from his office, he saw his curly-headed son in the arms of a big policeman.

Now, would you believe it? Bigger


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folks than James sometimes run away. They frighten their mothers just as badly, too, and make a lot of people uncomfortable. Indeed, they cause much trouble and sorrow for others. And, what is worse, not often is there a big policeman near to rescue them. So they rush on into all sorts of bad company and suffering. Sometimes these boys and girls run away because they think mother and daddy are hard on them. But, let me whisper it, they are usually sorry enough afterwards.—Our Boys and Girls.




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# VITAL FACTS

ABOUT

# JAMESTOWN, YORKTOWN, WILLIAMSBURG, COLLEGE OF WILLIAM AND MARY

1881.—College closed for lack of funds.

1888.—A bill was approved by the governor granting an annual appropriation by the state. Dr. Lyon G. Tyler was chosen president.

1893.—The U. S. Congress passed a bill indemnifying the college partially for its losses in the War Between the States.

1906.—The college was transferred to the state by act approved March 5.

1919.—After thirty-one years' service, Dr. Lyon G. Tyler became president emeritus. Dr. J. A. C. Chandler elected president.

1920.—The construction of Jefferson Hall begun.

1924.—A total enrollment of 2,500 students for the year 1924-25 in all courses, including summer school and extension courses.

**WILLIAMSBURG.**

In 1623 Governor Wyatt considered running a pale between the James and York rivers from Martin's Hundred to Chiskiak. This plan was delayed. In 1632 Dr. John Pott obtained a patent for 1,200 acres of land at the head of Archer's Hope Creek, probably adjoining what is now the college tract of land. In 1633 a palisade, six miles in length, was built connecting the head of Archer's Hope creek, a tributary of the James River, and the head of Queen's creek, a tributary of the York River. On the ridge between the two rivers, and close to the palisade, a settlement, called Middle Plantation, was made. In 1639 Lieutenant Richard Popely was commander of Middle Plantation. Among the early settlers of Middle Plantation were two nephews of Sir Francis Wyatt, Henry Tyler, ancestor of President John Tyler, and Colonel John Page, the founder of the Page family in Virginia.

1676.—On August 3 of this year, Nathaniel Bacon, Jr., held a convention at Middle Plantation to arouse resistence against Governor Berkeley.

1693.—The General Assemly enacted "That Middle Plantation be the place for erecteing the said college of William and Mary in Virginia and that said college be at that place erected and built as neare the church now standing in Middle Plantation old fields as convenience will permit".

1698.—After the burning of the state house at Jamestown in October, 1698, Governor Francis Nicholson established Middle Plantation as the seat of government.

1699.—The action of Governor Nicholson was approved by the General Assembly, and an act was passed directing the building of the capitol at Middle Plantation. Two hundred and eighty-three acres were to be set out for the city. The main street was named Duke of Gloucester Street in 1705, in honor of Queen Anne's eldest son

1705.—The General Assembly met for the first time in the new capitol building. Appropriation made to begin the Governor's palace.

1706.—Mattey's free school founded.

1715.—The powder magazine was erected under the direction of Governor Spotswood. Present Bruton Church was finished on the site of the former church, which had been built in 1683.

1716.—William Levingston built the first theater in America.

1722.—The last year of Spotswood's administration. The town of Williamsburg became a city incorporate. John Holloway was the first mayor.

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# Deaths

**MRS. WILLIAMETTE SCHOOLER PAGE.**

**Resolutions of the Vestry of Zion Episcopal Church, Fairfax, Va.**

It is with genuine sorrow that we record upon our minutes the death of MRS. WILLIAMETTE FLEMING SCHOOLER PAGE, widow of the late Rev. Frank Page, who for many years was the beloved rector of our Church. Mrs. Page came to Fairfax in 1912, after her marriage to Dr. Page, and continued to make her home here until her passing on November 8th at the Johnston-Willis Hospital, in Richmond. Her loss is irreparable in our community. She took a leading part in all church activities and in all good works in our midst. Drawing to herself a wide circle of friends, she so lived among us that she incurred no enmities. To the friendless and the needy she was unfailing in her sympathy and help. Her grace, charm and humor, beautifully mingled in an industrious capable nature, always made her home a haven of blessing and joy. To Dr. Page she was ever an inspiring helpmeet. And as a memorial to her husband's memory she has made in her will a generous gift to our Church, one that will go far toward the erection of a new church building in the not remote future.

The influence of Mrs. Page's blameless life and Christian character will ever be cherished by us as a priceless heritage, and we give thanks to our Heavenly Father for this example of Christian living, a "choice vessel of His Grace", a light and a blessing in our generation.

THOMAS R. KEITH, Sen. Warden,
N. PEYTON YOUNG, Registrar.
WM. C. MARSHALL, Rector.

## CHURCH INTELLIGENCE.

(Continued from page 15.)

The Rt. Rev. James E. Freeman conducted the **Service of Institution** at St. Mark's Church on the first Sunday in Advent, when the Rev. Hulbert A. Woolfall was instituted as rector of the parish. Bishop Freeman also preached the sermon and celebrated the Holy Communion. Mr. Woolfall held his first service in the parish at an early celebration of the Holy Communion at 7:30 A. M. The rectors who have served at St. Mark's Church since the organization of the diocese have been Canon De Vries, now at the Washington Cathedral; Dr. Stetson, rector of Trinity Parish, New York, and the Rev. W. H. Pettus of Everett, Mass. The parish was founded in 1869, developing as a mission from old Christ Church, Navy Yard, and its first rector, the Rev. A. Floridus Steel, served until his death, in 1892.

M. M. W.

### Christened.

At the Church of the Epiphany, on Thanksgiving Day, 1928, by the Rev. Ze Barney Phillips, Robert Emmett, Jr., infant son of Robert Emmett and Ethel Hester Bailey; grandson of Mrs. Margaret Williams Hester; great-grandson of the Rev. W. B. Williams, of Richmond; and great-great-grandson of John Williams, one of the founders of St. James' Church, Richmond, Virginia. Dr. Phillips included in his prayers the well-being and happiness of Miss Margaret Williams Hester, the child's aunt, who recently has taken up her duties as a missionary in Japan.

## PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.

### Seventieth Anniversary.

A special service in which the four congregations of the parish participated was held Sunday evening, November 25, commemorating the seventieth anniversary of the beginning of preaching services in Holy Trinity Church, Rittenhouse Square, Philadelphia.

The three congregations in addition to that of Holy Trinity Church participating were: Holy Trinity Memorial Chapel, Twenty-second and Spruce Streets; Chapel of the Prince of Peace, Twenty-second and Morris Streets, and Phillips Brooks' Memorial Chapel, Nineteenth and Lombard Streets. The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity, had charge of the service.

### Fifty-seven Years in One Rectory.

Funeral services were held Saturday, November 24, for Mrs. Emma J. H. Goodfellow, wife of the Rev. John A. Goodfellow, rector of the Church of the Good Shepherd, Kensington, Philadelphia. Mrs. Goodfellow died Tuesday in the rectory on Cumberland Street, after an illness of several months.

She was born in Philadelphia and married Mr. Goodfellow fifty-seven years ago. During the whole fifty-seven years they lived in Good Shepherd rectory. For thirty-seven years she was superintendent of the primary department Sunday School, and was branch secretary of the Girls' Friendly Society for many years.

**At a meeting** of the Standing Committee held November 13, the Bishop presented a letter from a layman urging that some method should be adopted by the Standing Committee for informing the clergy and laity as to the qualifications of persons likely to be placed in nomination for Bishop Coadjutor at the Special Convention of December 18.

In response to this suggestion, the Standing Committee appointed the undersigned a Committee to consider the suggestion and take such action as might be deemed advisable. In order to accomplish the purpose the Committee called a conference of the clergy to be held at Holy Trinity Parish House, Wednesday, November 28, and a conference of the lay deputies to the Convention to be held the same day at the Church House.

**Francis M. Taitt,**
**A. J. County,**
**Edward H. Bonsall,**
Committee of the Standing Committee of the Diocese.

—R. R. W.

## SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

### First Confirmation Service.

The Rt. Rev. Albert S. Thomas, who was consecrated as Bishop of South Carolina Friday, November 30, at St. Michael's Church, Charleston, conducted his first confirmation services at Christ Church the following Sunday morning and, on Sunday evening, conducted the services at St. Luke's Church, of which his brother, the Rev. Harold Thomas, is rector.

## NORTHERN INDIANA.

Rt. Rev. Campbell Gray, D. D., Bishop.

**A forward step in organization** was taken by the Council of Women of the Diocese of Northern Indiana at their regular semi-annual meeting held at the Bishop's House, Mishawaka, on Thursday, November 22. This movement found expression in the resolution that the Diocesan President of the Auxiliary take over the work of the Diocesan Guild Chairman.

A revised Constitution and By-Laws of the Woman's Auxiliary of the Diocese will be presented at the next annual meeting of the Auxiliary, and, if

passed by that body, will create within the diocese one large organization of women known as the Woman's Auxiliary, the Executive Board of which will be composed of the diocesan officers of the Auxiliary and one representative of any national organization of Churchwomen, which is organized within the diocese. Such a reorganization will place Northern Indiana more directly in line with the policy of the Woman's Auxiliary to the National Council.

## MARYLAND.

**Rt. Rev. J. G. Murray, D. D., Bishop.**
**Rt. Rev. E. T. Helfenstein, D. D., Coadjutor**

### New St. George's.

On Saturday afternoon Bishop Murray laid the cornerstone to the new St. George's Church, Dundalk, Md. This church was formerly known as the Chapel of the Incarnation, St. Helena, but the location of the church was moved up in the small village of Dundalk and newly named. The Rev. J. McNeal Wheatley is in charge of the work.

**In loving memory** of the Rev. Alexander K. Barton, his friends propose to present to Christ Church, Baltimore, a litany desk of carved oak. The desk is a simple prayer desk flanked by kneeling figures, on one side of a mail-clad crusader leaning on his long sword, on the other of a priest in full eucharistic vestments holding in his hand the chalice. The front is pierced by an illuminated inscription in Gothilc lettering, which reads, "In Memoriam Alexander Kirland Barton, Crusader, Priest, Inspirer of Youth".

During the year 1921, the Rev. Mr. Barton served as assistant at Christ Church. During this period the church was without a rector, and, although the pulpit was filled most of the time by Canon McComb and other distinguished preachers, the pastoral care of the congregation and the executive management of the organization of the church devolved upon Mr. Barton. He became Episcopal Student Chaplain at the University of California in September, 1922. He died at Berkeley, Cal., on June 7, 1924, at the age of thirty-one and after three full an dsuccessful years in the ministry.

**Miss Margaret Ridgeley,** Missionary to Liberia, addressed the executive meeting of the Woman's Auxiliary on Wednesday, November 28. Miss Ridgeley is one of Maryland's own and the Auxiliary gladly welcomed her on her visit home.

N. E. P.

## Personal Notes

Announcement was made December 7 of the retirement from active ministry of the Rev. Charles L. Fulforth, for thirty-eight years rector of the Church of the Messiah, Philadelphia, Pa.

The Rev. Frank Goostray, rector of the Free Church of St. John, Philadelphia, has resigned to accept the rectorship of Trinity Church, Coatesville, and the Chapel of the Ascension, Parkesburg, Pa. The change will be effective February 1.

The Rev. Herbert Jukes has resigned the rectorship of the Church of the Incarnation, Pittsburgh, Pa., and has accepted a call to the two parishes of Stepney and Spring Hill, Wicomoco County, Md.

The Rev. W. Brooke Stabler, of the Diocese of Virginia, has become a member of the staff of All Saints' Church, Worcester, Mass.

The Rev. Herbert D. Cone has resigned as rector of St. Paul's Church, Clinton, N. C. His new address is 610 North Broadway, Baltimore, Md.

### ORDINATIONS.

On November 24 Bishop Murray ordained to the priesthood the Rev. David Henry Croll in St. James' First African Church, Baltimore. The Rev. Dr. H. L. Phillips, Archdeacon of Pennsylvania, preached the sermon, and the Rev. Dr. George F. Bragg, Jr., presented the candidate. The Rev. Mr. Croll will continue teaching in the Junior High School and will also have charge of St. Philip's Church, Annapolis.

The Rev. Charles Pittman and the Rev. Richard S. Martin, deacons, were advanced to the priesthood in the Cathedral of the Incarnation, Garden City, New York, on Saturday, November 24, by Bishop Stires. Each will continue in charge of his present work, the former at St. Elizabeth's, Floral Park, and the latter at Trinity Mission, Astoria, New York. The day of the ordination was also the third anniversary of Bishop Stires' consecration to the episcopate.


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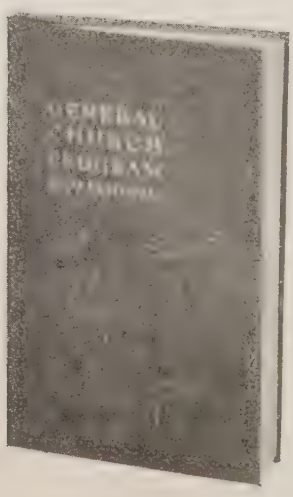
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W. S. CLAIBORNE, Archdeacon,
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# Southern Churchman

1835 DOMINUS ILLUMINATIO MEA

Vol. 93. RICHMOND, VA., DECEMBER 22, 1928. No. 51.

## A Christmas Message

By THE REV. DYSON HAGUE, Toronto, Ontario.

There is a fine story told of Lord Tennyson. One day he met an old woman as he was out walking and greeted her with the question, "And what's the news to-day?" And out of the lips of the poor old creature came back the arresting words, that the only news she had worth telling was that Jesus Christ came into the world to save sinners. "Ah," said the great man, with a profound reverence, "that is good news, and it is true news; it is old news, and it is new news." The Christmas news can never grow old. Just think of it. The roar of modern life is stilled; a million hearts are radiant with joy; a million songs of gladness resound; a flood of sympathy and charity sweeps over this cold, hard world of ours; a spirit of forgiveness and unselfishness mellows a million hearts; and all because one day long, long ago a little Baby Boy was born. His coming was heralded by patriarch, psalmist, and prophet. God hung a star in the heavens to tell a waiting world of His Epiphany. The wisdom of the Orient gathered at His cradle. The weary nations hailed the dayspring from on high, and kings the brightness of His rising. But the most wonderful thing by far was that when the angelic armies announced His birth with rapturous song the sons of men were startled by the voice of the angel. "Behold, I bring you good tidings of great joy." A Baby Boy; yes, only a Babe! A manger in Bethlehem; yes, only a manger cave! But that birth, that day bisected history. The old world died, B. C. A new world began, and throughout the ages till He shall come its time will be A. D. And from that day springs of joy and hope and peace have flowed on with ever-increasing volume, and rays of light have flooded this dark world, because Jesus Christ came into the world to save sinners. Christmas, Christmas! Hail it with a gladness, you sons of men. Let the children shout with joy, and the mother and father eyes be wet with grateful tears. Let friendship clasp its hands with renewing vows, and charity go forth to feed and clothe our brothers, the poorer members of God's great family. Cease, family quarrels. Stop, open hostilities and veiled neutralities. Knock once more at the old home, you prodigals. Clasp hands once more, ye alienated friends. The brightest day in the year is here, and in the power of the love of the ever-living Christ let sorrow and sighing flee away. O come, all ye faithful, and as you stand with bare heads before the infinite, greet in your hearts the Incarnate God. Vindicate, O Christians, your Christian citizenship by the celebration of a Christian Christmas. Let it not be a Christmas without Christ. Make room for the Christ in your festivals and feasts. Let your gladness be the great joy of Christ-adoring hearts. Carry on, O carry on, ye Christian men, the glory of the day when angel hosts sang, "Glory to God in the highest, and on earth peace, good will toward men."

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| The Greatest of All Miracles—Bishop W. A. Candler | 6 |
| What Happens at Calvary Church in the City of New York—By P. E. F. | 7 |
| Favorite Scripture Verses | 7 |
| A Great Event—Rev. W. Lamb | 8 |
| Robert E. Lee—By the Late John W. Daniel, LL.D. | 9 |
| Christmas and St. Luke's | 10 |
| Children's Home Society of Virginia | 11 |
| Rays of Light from God's Lamp—W. W. Rugh | 11 |
| Family Prayers—Collated by the late John L. Williams | 11 |
| Book Reviews | 12 |
| Letters to the Editor | 12 |
| The Christmas Quest | 12 |
| Church Intelligence | 13 |
| Family Department | 15 |
| Children's Department | 17 |
| Personal Notes | 22 |



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# $805,783

**This is the sum which must be collected in December by the Dioceses for the work of the General Church in order to balance the budget.**

| | | |
|---|---|---|
| For the maintenance of the work of the General Church in 1928, General Convention approved a Budget of | | $4,212,370 |
| General Convention told the National Council to adjust appropriations yearly to meet expected income. In February, 1928, the National Council reduced appropriations under this "Pay-as-You-Go" Plan by the sum of | | 237,924 |
| This left net appropriations at | | 3,974,446 |
| The National Council estimated that it would be able to save during the year on these appropriations because of vacancies in the staff and other savings, the sum of | | 250,000 |
| This leaves the estimated expenses of the National Council for the year 1928 at | | 3,724,446 |
| Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at | $702,370 | |
| The Council appropriated to meet the 1928 expenses the surplus of income from 1926 | 62,990 | |
| The Council appropriated to meet the 1928 expenses from unused Contingent Fund of 1926 and 1927 | 80,000 | |
| The Council expects from gifts not applicable to quota and from other sources the sum of | 75,000 | |
| This gives a total of income other than gifts on the quotas of | | 920,360 |
| The Council therefore needs from the Dioceses to meet its estimated expenditures | | 2,804,086 |
| When making reductions in appropriations in February, 1928, the Council provided for an estimated surplus for the year of | | 5,275 |
| There is thus needed from the Dioceses to balance the Budget for 1928 | | $2,809,361 |

**Note: This is the exact amount which the Dioceses told the Council it might expect to receive during the year.**

| | |
|---|---|
| The Dioceses have paid to December 1st | 2,003,578 |
| **To balance the budget there must be paid in December** | **$ 805,783** |

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And keep no stranger out,
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The bargain of doubt.
To humble folk and weary
Give hearty welcoming,
Your breast shall be tomorrow
The cradle of a King.

—Joyce Kilmer.

# Thoughts For the Thoughtful

"O night of nights in Bethlehem; still
turn our hearts to you,
Where in the manger-cradle smiled
God's love, forever true!"

Nothing can ruin an enterprise like indifference.

The angel's song takes its rise in the angel's message. A Saviour, Christ the Lord, is the only spring of joy.

"It is said there is light even in darkness. Whether this be true or not, there is some good in the worst of men."

Said Pascal, "The heart hath its reasons," and the chief reason in the Christian's heart for his faith and his hope is not a theory, but a Presence.

The spirit of Christmas must be the spirit of all the year, and this is alone possible when and if the worshippers of Christ make it so in their own lives and extend it by living it.—Episcopal Recorder.

Man needs some higher aid than he can get from his intentions, his aspirations, or from the universal human conscience. He who would "abide" in truth, strength, and purity, must find the secret springs of these in the Most High.—George A. Gordon.

The idea that God could and would tabernacle with men had haunted seer and prophet for centuries before Christ came. "I will be with thee"; "Certainly I will be with thee"; "Fear not, for I am with thee," were promises that haunted men's hearts like a song of home in the wilderness journey of life. Then He came and the promise was fulfilled—He was called "Emmanuel, which, being interpreted, is God with us."

The first step that separated brethren should take towards reformation and revival is to get together. Members of the same family or church or nation that are divided through alienation and strife need expect no blessing; the same state of heart that separates them from one another will also separate them from God. Let them come together in unity and peace, and the same spirit that draws them together will draw them to their common Father.

Except the Christ be born again tonight
In dreams of all men, saints and sons of shame
The world will never see His Kingdom bright.

—Vachel Lindsay.

Advent is here, and Christmas will soon be ushered in. May we urge all of our good Church people, not only to join the Sensible Christmas League, but also to make this pledge: "I promise to draw near and worship the Christ Child on His Day in His Church, and to try and become more child-like myself, to gain more peace and good will, and thus learn how to recapture the holy joy which the angels of God and the shepherds and the wise men had on that first Christmas morning."—Oregon Trail Churchman.


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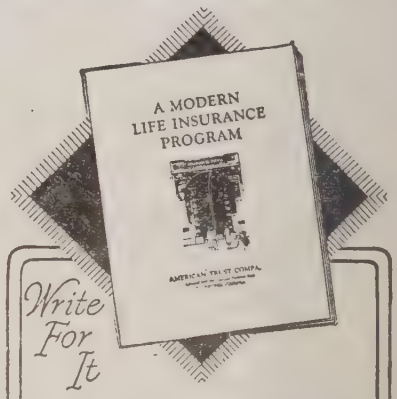
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**Richmond, Va.**

# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., DECEMBER 22, 1928. No. 51.


## Light of Light
## Son of the Highest

Let any of us who think we have imaginative faculty and skill in writing try, with all our capacity for thought and concentration, to invent and put in words something like the narrative of the Annunciation of the Redeemer in the second chapter of Luke. Then search all literature, ancient and modern, poetry and prose, history, mythology, fiction, treatise, for an approach to it. The search will be vain. No one of the brilliant, soaring, searching imaginations of the great writers, thinkers or dreamers, has conceived a picture so beautiful, so wonderful, so magnificent, as that told in less than two hundred simple, terse words by a faithful disciple describing what he knew.



Here were shepherds abiding in their fields, watching their sheep—plain, humble, poor men, guarding by courage and vigilance harmless, defenseless, useful creatures from fierce strength and ravening ferocity. To these lowly people, keeping their vigil in silence and darkness —not to the mighty and lordly of the earth in palace or stately temple—the glory of the Lord shone and the angel of the Lord spoke. In that lonely, remote, place he proclaimed to patient humility the glad tidings of great joy for mankind through all the coming ages and generations. Then came suddenly the multitude of the heavenly hosts, chanting amid the dimmed stars the message of peace and good will and redemption for all humanity, brought by the newborn baby in a manger in the city of David.

No merely human craft or artistry ever has given to minds so exquisitely, so vividly, the long shaft of the light of the supreme valor and heroism of humble submission to God and self-sacrifice for man, extending backward through two thousand of years of vicissitudes and sin and penitence and restoration, the rising and falling of nations and powers, as the line "because He was of the house and lineage of David."

That guides thought and memory along a shining and glorious path far beyond David! Abraham, going into the wilderness, ready to slay the loved son of his age, in obedience to the command of the Almighty; Joseph, taken from the pit where envy and malice had cast him, to be benefactor for the nation that enslaved him and to the brothers who had wronged him so cruelly; Moses, born to persecution and danger, forsaken, rescued to face the greatest of then living kings and demand freedom for Israel and to bring from the heights of Sinai the Commandments; David, shepherd boy, unarmored, with five smooth stones from the brook, dauntlessly confronting the boastful giant who defied the living God. Straight through the long centuries the radiant gleam of continuity of courage, of submission to the Creator and service and self-sacrifice for Him and His creatures, from patriarch and prince, statesman and great leader, dominant warrior and monarch and immortal poet, attained its supreme glory in the stable of the Inn at Bethlehem, was manifest to the obscure and unconsidered watchers of the night; from manger and plain to live in eternity. It is brought before us by the few words. It has come to us through nearly twenty centuries. At the Christmas season is the special time of the year for us to absorb that light into our hearts and souls, to let it shine forth from us in word and deed and purpose and hope.

In that light every mean and covetous, envious and repining impulse should perish. In its purity and beauty bitterness and harshness and evil intent should be forever banished. With it we may gather, by the high valor of honest confession and earnest penitence, from the black darkness of remorse for wrongs done the warm rapture of assured pardon. By its old sorrows may be made inspirations to sweeter living and thinking and nobler endeavor.

Looking back on the Christmas times through which we have lived, be they many or few, most of us find in some of them sadness and occasion for self reproach and keen regret. Neglects; sins; follies; misjudgments; ill temper,

disappointments; ingratitudes of others to us, of ourselves to others. Few of us—perhaps none of us—can see a straight shaft of the Christmas light of courage, of allegiance to God, of faithful good will and love and service to mankind, from the Christmas times gone by to this on which we enter now. Too many of us have shut our hearts against the light that concentrated at the manger and shone above the plain and that all of us may share if we will but seek and invite and welcome it. The past Christmas times are gone. Let their mistakes and faults go with them. We may not know how many we are to see. The present Christmas is ours to use as we will, to help toward light and gladness for others and ourselves, to make for the future light and beauty and happy and pleasant memories, or to give gloom and discord and bitterness to live and sting in the after years.

To be generous we do not need to be rich. To be loving and thoughtful and kindly and abundant with the light and love and hope of Christmas we do not need to be in exalted or influential stations. Let us give as we can, with thought and love, shunning ostentation and extravagance and the ignoble spirit of saving or grudging, remembering always those most in need; and receive gratefully and happily. Let us strive faithfully against all temptations and inclinations to greed and selfishness. Putting aside those things that are behind, let us try with all our souls to feel and give the light that has been given; to join with full and fervent hearts the great proclamation that resounded from the skies—"Glory to God in the highest and on earth peace and good will among men."

**Alfred B. Williams.**

# The Greatest of All Miracles

## By Bishop Warren A. Candler

ON Christmas Day the Christian world celebrates the greatest of all miracles.

Whether the date is, or is not, the correct anniversary of the birth of our Lord is a matter of minor importance. The supreme matter is that "the Word was made flesh and dwelt" among men, and that fact is celebrated annually throughout all Christendom.

The Incarnation of the Son of God outranks all other miracles and makes more than credible—makes probable—every other wonderful work wrought by Him in the days of His flesh. If the fact of the Incarnation be admitted, all else recorded concerning him by the inspired evangelists becomes most natural and is no more than what might be expected to accompany and follow so transcendent an event. If it be denied all else that they affirm about Him becomes incomprehensible and incredible; there is no longer any Gospel at all, and all controversy about the possibility and credibility of miracles ceases to be anything more than a mere war of words.

Over a birth by which such an event as the Incarnation came to pass angelic hosts might well unite in ecstatic praises and obeisant stars bend in sublime homage over the spot on earth where it began to be.

It is not surprising that the saints of all ages have dwelt joyously upon the birth of Jesus—their, and our, "Emmanuel", which "being interpreted is God with us" (Matthew 1:23).

The Incarnation implies the pre-existence of our Lord, who as the Eternal Son from the beginning had shared the divine glory, and who voluntarily became also the Son of Man; and this amazing act of love is the model and inspiration of the Christian mind. "Let this mind be in you, which was also in Christ Jesus; who being in the form of God, grasped not at equality with God as for a prize, but made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Philippians 2:5-11).

The height of his exaltation is commensurate with the depth of his humiliation; and by His Incarnation is accomplished "glory to God in the highest and on earth peace, good will toward men" (Luke 2:14). Jesus, the Christ, is the only being who ever voluntarily chose to be born into our world; and His Incarnation was God becoming man "for us men and for our salvation". His life on the earth was the human life of God among men.

The Incarnation differs from all forms of apotheosis, which godless nations have devised; for it is not the **deification of a man, but the humanification of the only God.** Dr. Fairbairn has put this truth clearly and forcibly: "The Incarnation may be said to be the counterpart in the field of history of the God-head in the field of thought. Through the God-head we conceive the deity as so existing and conditioned that the Incarnation is possible; through the Incarnation we conceive an historical Person as so placed that he realizes the affinities of God and man, and so constituted that he brings them into organic relations. God conceived as God-head is a Being with life in Himself, communicable and law in process of communication; Christ conceived as the Incarnate Son is a Person so possessed of the communicable life of God as to be the inexhaustible medium of communication to man."

**Jesus Christ became the Son of Man that every man might have the privilege of becoming a son of God.**

Thus to men He brings and offers the **highest type of blessedness, even the blessed divine life. The Incarnate Saviour is, therefore, not only the revelation of God, but the communication of the divine quality of life to human souls,** "Whereby are given unto us exceeding great and precious promises that by these we may be partakers of the divine nature" (2 Peter 1:4).

To as many as receive Him to them gives He power to become the sons of God, even to them which believe on His name; for "in Him is life, and the life is the light of men" (John 1:1-14).

In the light of these celestial consequences of the Incarnation the Gospel is most truly, "good tidings of great joy, which shall be to all people" (Luke 2:10).

The new birth in human souls, made possible through our Incarnate Redeemer, is as wonderful as the Virgin Birth of Jesus. It is the ever-recurring miracle of the life-giving power of God—the miracle which is called by St. John passing from "death unto life" (2 John 3:14), and by St. Paul God's deliverance of men "from the power of darkness" and His translation of them into "the Kingdom of His dear Son" (Colossians 1:13).

In view of the amazing fact of the Incarnation and the blessed consequences of life which issue from it, all the objections to the Virgin Birth of Jesus as an incredible "biological miracle" seem to be pitiful pettifogging. The Incarnation by any process whatsoever would be a stupendous miracle. The essential difficulty is not to believe in the Virgin Birth as the supernatural assumption of human nature by Jesus Christ or His resurrection by which that human nature is eternalized, but it is to believe in any Incarnation at all. By the help of divine grace alone are men enabled through faith to believe that **the august Creator of heaven and earth has humbled Himself to become a man in the Person of the Babe of Bethlehem,** to live among men in a poverty deeper than that of the foxes of the forest and the birds of the air, and to die upon the Cross to make "propitiation for the sins of the whole world" (1 John 2:2).

When this belief is accepted all other miracles including the Virgin Birth, seem almost, if not quite, natural and inevitable events.

Faith in the Incarnation must be accepted finally and fully, with all the miraculous events that arise from it, or it must be denied flatly, and the historic Christianity of which it is the greatest miracle rejected altogether.

From such ghastly infidelity and hopeless doubt let us turn away, and with the worshipful shepherds "go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us" (Luke 2:15).

From this brightest and best beam that ever fell from Heaven upon our sin-stricken race, we can not turn away to the darkness and despair of benighted scepticism or agnostic scholasticism. **To the feet of Him rather will we be led by the guiding Star in the Heavens, and worship with the Wise Men from the East and there bestow our richest gifts upon Him.**

"Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

"Cold on His cradle the dew-drops are shining,
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker and Monarch and Saviour of all.

"Shall we not yield Him, in costly devotion,
Odors of Edom, and offerings divine,
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, and gold from the mine?

"Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

"Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid."

"All hail the power of Jesus Name,
Let angels prostrate fall,
Bring forth the Royal diadem
And crown Him Lord of All."

# What Happens at Calvary Church in the City of New York

## By P. E. E.

**A Member of the Staff.**

CALVARY CHURCH is on Gramercy Park, which retains an air of rest in spite of the trucks passing along its north side. Two blocks away, past a wet wash laundry and under the thundering "L", stands Calvary Mission. In the street and on the one step which raises it above the side-walk you will find men standing and sitting, beaten, like you and me, unless we have the power of God in our lives, but more cognizant of the fact than most of us, because they have lost the temporal supports of self-respect, home, health and money.

Two and a half years ago, Harry Hadley, on a vacation from his evangelical work in the Episcopal Church, walked down Twenty-third Street, and saw the present mission building, which had been an east side chapel, standing empty. He turned to his wife, who was walking with him, and said, "That would be a fine place for a rescue mission".

A fellow worker introduced him to Mr. Shoemaker, who had just come to Calvary as rector, and found that he had been praying ever since taking up his new duties, that Calvary might have a rescue mission. They were convinced that it was God's leading that had brought them together and equally convinced, through experience and faith in the future, that where God guides, He provides.

On February 1, 1926, the doors were thrown open for the first meeting, with Harry Hadley on the platform, his good wife beside him at the piano, and Sam Alcorn, a hearty septugenarian who had been converted through Harry's father, Sam Hadley, at the door. They knew what a batttle it would be, the first rescue mission ever set up in the Bellevue gas house district, six speak-easies in the block, and the sneers of the beaten and the sophisticated alike, but they had faith. The doors have been open and a meeting has been held every night, winter and summer, since the opening. Harry says, "Come as you are and let Christ clean you up and save you from the awful death of sin".

There is an electric lighted cross over the street door and a simple wooden cross against the back wall. There are promises made by Jesus printed on the walls. There are hymn books and there are wooden benches where men tired in body, mind and heart can sink to listen to new hope. They come in, some of them drunk and cursing, others subdued unto death by the eternal racket of meaningless life. It was difficult at first subduing the drunkards, it is always difficult enlivening the ghastly subdued. They are dirty, most of them, filthy under their shirts, minds frazzled, hearts pained by sudden memories or steeled almost beyond pain. They are the litter of life, apparently, and yet out of them has come one of the most wonderful brotherhoods in Christian history. Out of them has come a small group who are functioning because they learned the truth of what Harry said over and over again, "Not Hadley, boys, but Christ".

There is Fred, small, wiry ex-thief, ex-convict, ex-renegade, who came from his twenty-first term in prison to Calvary Mission. There is Larry, whose old friend Fred saw coming down Twenty-third Street soon after Fred's conversion, almost dead, dragging himself to the Bellevue Hospital alcoholic ward for another hopeless try to shake off the evil habit. There is Bill, the cook, who has managed hotels, who has tended bar all over the country and who foundered on his own concoctions. There is young Frank W. and Jim and the others who every night, thank God, in the Mission for what He has done for them.

Now, it is one thing to be converted, but Harry Hadley saw that it must not be a static thing, a mere flop over from the death of sin to the near-death of ineffective goodness. A friend of Harry's, who works with kings and queens and valets and hoboes, too, has said that a faith which is not a propagating faith is not really of Christ. Harry believes that and he knew that these men, once won, had the possibilities of the twelve in the Gospels. So, soon after the mission had got under way, he began to pray and work for a home for them where they could live in brotherhood together and grow in the boundless new life opened up to them and work to win others.

He soon found that he could have the old bare room above the Mission. He asked for twenty beds, fully equipped, with a steel locker beside each. A woman of wealth who had been tremendously moved by attending some of the meetings, subscribed the funds for ten of them. Others soon subscribed for the other ten. A stove came from somewhere, on which Bill cooks breakfast and dinner for the brotherhood, breakfast before they go out to their new jobs which in the old life they had not the health nor heart to hold, dinner before they go down to the evening meetings to testify to the new power of Christ in their lives. The expenses of the Brotherhood are small, and they are met by the men out of their earnings.

While they sing the hymns and pray and testify, their eyes are on the men in the meeting who have not found what they have. They are learning together and with Harry, through the Bible and prayer and actual experience, how to win other men to Christ.

The Brotherhood is growing. New men are coming, first to thank God for saving them from sin and drink for twenty-four hours, then for seven days, then a month, and so on, with new victories beyond the more obvious sins. Seven men in the Brotherhood have celebrated their first anniversary of the joyous Christian life, two have passed their second birthday.

They come en masse to Calvary Church on Sunday morning and sit there drinking in the depths of the service, with "Dad" and "Ma" Hadley sitting in their midst. They have sent volunteers to testify at the missions held twice a year in the church. They have talked at our outdoor services in Madison Square alongside college graduates and Park Avenueites and other "ups and outs", and have sent them searching their experience for reality and humble gratitude with their ringing testimonies. Mr. Shoemaker took one of them with a Calvary group last spring to another city, where he had tended bar for several years, to stand in a fashionable church and set the congregation by its ears with a simple message of the power that had come into his life. He had prayed on the train going down, "O God, fill my mouth and I'll open it", which is enough for any of us.

The Brotherhood and the Mission are the best things imaginable for the others of us at Calvary. When one of the staff begins to get a little tired or a little vague from talking to too many university graduates or others of our delightful so-called upper classes, the general prescription, sometimes now administered by himself, is "Go to the Mission". He steps from his dreams or his fears or his pride into the white light of reality at the Mission where Christ works to win men who know their need. The Brotherhood, founded to save down-and-outs and give them a Friend and friends, has added us, who know it, to its fellowship.

## Favorite Scripture Verse

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart"—Ps. 119:11.)

This week the following verse was submitted by Miss Mary E. Birckhead, of Proffit, Virginia:

"And ye shall know the truth, and the truth shall make you free" (St. John 8:32).

Who will send one from the far-away places, as well as very near us?

# A Great Event

The Reverend W. Lamb

St. Thomas Street, Waverly, Sydney, Australia.

JUST a word concerning the greatest crisis the world has ever known. This impending crash of things was long ago foretold. Already, the shadows of definitely predicted events pervade the whole of human experience. For mighty movements now shake terribly the entire fabric of life. Everywhere the old order of things is rapidly falling to pieces. Thrones and governments have been passionately swept aside. Ancient aristocracies have crashed to the dust. Socialistic aspiration has found unique opportunity of expression, but the only result is heart-breaking failure.

As Jesus Christ said would be, there is everywhere, "distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth".

### Social Conditions Appall.

The unfolding pages of daily experience increasingly is stained with shocking crime. In every land murder, suicide, divorce, insanity and other dreadful things rapidly increase. To stem the inflowing tide of evil, organized religion is helpless. For only one in ten of the people ever go to any church. Preachers and theologians are found actually discrediting the Bible, so that the anti-Christian cult is now the vogue, while the real message of God's Son has but scant attention from men. The drift from the old standards of faith is well-nigh universal.

### The Question.

How will it all end? You may consider my picture of contemporary events darker than is necessary. But I am only asking you to think right through to the end of the problem. Optimistic people say the terrible things now happening are the birth pangs of a new age, and that soon brighter conditions will come for everybody. But how? Until recently it was claimed that education and political achievement would bring the world into happiness. However, it is now frankly recognized that not our laws, institutions, or national and international machinery are at fault. It is human nature itself that is defective. How then is the change to come?

### The Answer

is found in the Bible. There the end of everything is seen from the beginning. You may not before have known that thousands of years ago the Old Book affirmed that world conditions would now be as we know them. In simple words Jesus Christ plainly said, "When ye shall see all these things, know that He is near, even at the door".

### The Great Event.

The Son of God, who nineteen hundred years ago died on Calvary for our sins, is to come again. Nothing else has clearer expression in the Bible. He said Himself He would return: "I will come again and receive you unto Myself, that where I am there ye may be also."

The world that rejects Him "shall see the Son of Man coming in the clouds of heaven with power and great glory".

"As the lightning cometh out of the east, and shineth unto the west, so shall also the coming of the Son of Man be." That is, suddenly.

When Christ had vanished into the heavens from His disciples, two heavenly messengers said: "This same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

Later on we are told how "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God" (1 Thess. 4:16). So then Christ is coming again to this world.

### But When?

Probably very soon now. Regarding its uncertainty, as to the actual day, the Lord said: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." But that they should know about the time He has plainly answered: "When ye shall see all these things, know that He is near, even at the doors." While later Paul wrote: "Ye, brethren, are not in darkness that that day should overtake you as a thief." So then, by certain things happening, we should at least know when the personal return of Christ is at hand.

### The Signs.

The things that would happen are plainly stated in order to impel watchfulness. The mention of just ten of these God-given signs will show they are all now in fullest operation: (1) "In the time of the end many shall run to and fro and knowledge shall be increased." (2) The restoration of Jewish nationality: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles are fulfilled." (3) Increasing wickedness: "As the days of Noah were, so shall also the coming of the Son of Man be." (4) Universal upheaval: "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places." (5) A definite awakening regarding the Second Advent: "At midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet Him." (6) A false confidence: "When they shall say, Peace and safety, then sudden destruction cometh upon them." (7) Times of spiritual peril: "In the last days perilous times shall come. For men shall be lovers of their own selves . . . lovers of pleasures more than lovers of God; having the form of godliness but denying the power thereof." (8) Rationalism concerning the Bible: "They shall turn away their ears from the Truth, and shall be turned unto fables." (9) Spiritualism: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits." (10) Red revolution: "Ye rich men, howl and weep for the miseries that are coming upon you. Ye have heaped treasure together for the last days." If you read up James 5 you will find this world upheaval happens, just as the coming of the Lord is drawing nigh.

By these things happening, Christ said we should know Him to be at the doors. They all everywhere operate now. Then, surely, He is near.

### Why Given?

That we may know about the time when. That we may be ready. For what? "Therefore, be ye also ready; for in such an hour as ye think not the Son of Man cometh." Why? What does it mean? Simply that we are either ready or we are not ready. The Bible everywhere shows that if we are ready the moment of Christ's return we shall enter into His eternal glory. But on those who are not ready will come fearful Divine judgment. It is simply stated how it will be for the unprepared: "As a snare shall it come on all them that dwell on the face of the whole earth." Those who have not obeyed "the Gospel of our Lord Jesus Christ . . . shall be punished with everlasting destruction from the presence of the Lord, and from the power of His glory."

From all these Scriptures you must surely recognize that there can be nothing of greater importance than for you to be ready the moment Christ returns. But we can only be sure of that by being ready now. "For in such an hour as ye think not the Son of Man cometh." The signs are ominous. The great event seems right at hand. Oh, my friend, do not resent my question: Are you ready? You may be as good as any one else you know, but not ready. God's Word says: "By the deeds of the law there shall no flesh be justified." There is no difference, for all have sinned, and come short of the glory of God. You may be a member of some church—Protestant or Catholic. That is not enough. "For all have sinned." It is quite possible your sin is greater than you care now to think about. There is no difference. "God hath set forth Jesus Christ to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past." That is the Gospel for you, "faith in His blood". Christ died for you. We are justified by faith. "If we confess our sins, He is faithful and just to forgive us, and to cleanse us from all unrighteousness."

Now, my friend. As a definite act of faith, kneel humbly before your Maker. Tell Him of your sin. Accept His forgiveness. The old hymn can be your prayer to God—

"Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come."

In that way you are accepted by God. You are forgiven. Believe it true. From now on, you have eternal life. "He that heareth My Word and believeth Him that sent Me, hath everlasting life, and cometh not into judgment. "The gift of God is eternal life." A gift only has to be accepted. Receive Christ and you receive eternal life. For in Him is life.

Then you and I shall meet with Christ the moment He comes for His own. Behold, He comes!

# Robert E. Lee

## By the Late John W. Daniel, LL. D.

**LEE DEVOTES HIS SWORD TO HIS NATIVE STATE.**

BIDDING an affectionate adieu to his old friends and commander, General Scott, who mourned his loss, but nobly expressed his confidence in his motives, he repaired to Richmond. General John Letcher immediately appointed him to the commander-in-chief of the Virginia forces, and the Convention unanimously confirmed the nomination. Memorable and impressive was the scene when he came into the presence of that body on April 23. Its venerable President, John Janney, with brief sententious eloquence, addressed him, and concluded, saying:

"Sir, we have by this unanimous vote expressed our conviction that you are at this day, among the living citizens of Virginia, 'first in war'. We pray to God most fervently that you may so conduct the operations committed to your charge, that it may be said of you that you are 'first in peace', and when that time comes, you will have earned the still prouder distinction of being 'first in the hearts of your countrymen'.

"Yesterday your mother, Virginia, placed her sword in your hand upon the implied condition that we know you will keep in letter and in spirit: that you will draw it only in defence, and that you will fall with it in your hand rather than the object for which it was placed there should fail."

General Lee thus answered:

**"Mr. President and Gentlemen of the Convention:**

"Profoundly impressed with the solemnity of the occasion, for which I must say I was not prepared, I accept the position assigned me by your partiality. I would have preferred had your choice fallen upon an abler man. Trusting in Almighty God, an approving conscience, and the aid of my fellow-citizens, I devote myself to the service of my native State, in whose behalf alone will I ever again draw my sword."

Thus came Robert E. Lee to the State of his birth and to the people of his blood in their hour of need! Thus, with as chaste a heart as ever plighted its faith until death, for better or for worse, he came to do, to suffer, and to die for us, who today are gathered in awful reverence, and in sorrow unspeakable, to weep our blessings upon his tomb.

**Lee's Vindication—A People Is Its Own Judge.**

I pause not here to defend the course of General Lee, as that defence may be drawn from the Constitution of a Republic which was born in the sublime protest of its people against bayonet rule, and founded on the bed-rock principle of free government, that all free governments "must derive their just powers from the consent of the governed". I pause not to trace the history or define the grounds of that theory of constitutional construction which maintained the right of secession from the Union as an element of sovereign statehood—a theory which has found ablest and noblest advocacy in every section of the country. The tribunal is not yet formed that would hearken to such defence, nor is this the time or place to utter it. And to my mind there is for Lee and his compatriots a loftier and truer vindication than any that may be deduced from codes, constitutions, and conventional articles of government. A great revolution need never apologize for nor explain itself. There it is!—the august and thrilling rise of a whole population! And the fact that it is there is the best evidence of its right to be there. None but great inspirations underlie great actions. None but great causes can ever produce great events. A transient gust of passion may turn a crowd into a mob—a temporary impulse may swell a mob into a local insurrection; but when a whole people stand to their guns before their hearthstones, and as one man resist what they deem aggression; when for long years they endure poverty and starvation, and dare danger and death to maintain principles which they deem sacred—when they shake a continent with their heroic endeavors and fill the world with the glory of their achievements, history can make for them no higher vindication than to point to their deeds and say—"Behold!"

A people is its own judge. Under God there can be no higher judge for them to seek or court or fear. In the supreme moments of national life, as in the lives of individuals, the actor must resolve and act within himself alone. The Southern States acted for themselves—the Northern States for themselves—Virginia for herself. And when the lines of battle formed, Robert Lee took his place in the line beside his people, his kindred, his children, his home. Let his defence rest on this fact alone. Nature speaks it. Nothing can strengthen it. Nothing can weaken it. The historian may compile; the casuist may dissect; the statesman may expatiate; the advocate may plead; the jurist may expound; but, after all, there can be no stronger or tenderer tie than that which binds the faithful heart to kindred and to home. And on that tie—stretching from the cradle to the grave, spanning the heavens, and riveted through eternity to the throne of God on high, and underneath in the souls of good men and true—on that tie rests, stainless and immortal, the fame of Robert Lee.

**Lee's Early Service in the Confederate War.**

And now that war was flagrant, history delights to testify how grandly General Lee bore his part. Transferred from the State service to that of the Confederacy, with the rank of General, we behold him at first in the field in the rugged mountains of Northwest Virginia, restoring the morale lost by the early reverses to our arms in that Department—holding invading columns in check with great disparity of force to meet them—bearing the censures of the impatient without a murmur, and careless of fame with duty alone. Later, in the fall of 1861, we find him exercising his skill as an engineer in planning defences along the threatened coast of South Carolina; and in March, 1862, he is again in Virginia, charged by President Davis "with the conduct of military operations in the armies of the Confederacy"—in brief, and in some sort, under the President, Commander-in-Chief.

But now a year of war had rolled by; no brilliant accomplishment had yet satisfied the public expectation with which he had been welcomed as a Southern leader; and as the fame of revolutionary Captains can only be fed with victories, it is unquestionable that, at this stage of his career, the reputation of Lee, as a General, had sensibly declined.

**The Fall of General Joseph E. Johnston and the Opportunity of Lee.**

Meanwhile the Army of Northern Virginia had made a name in history under its famous commander, Joseph E. Johnston; and I cannot speak that name without bowing the homage of my heart to the illustrious soldier and noble gentleman who bears it. Under his sagacious and brilliant leadership, his forces had been suddenly withdrawn from Patterson's front near Winchester, and united with those of General Beauregard, at Manassas; and there, led by these two Generals, the joint command had, on July 21, 1861, routed the Army of the Potomac in the first pitched battle of the war; had given earnest of what the volunteers of the South could do in action, and had crowned the new-born Confederacy with the glory of splendid military achievement. Still later in the progress of events, Johnston had exhibited again his strategic skill in holding McClellan at bay on the lines of Yorktown, with a force so small that it seemed hardihood to oppose him with it—had eluded his toils by a retreat up the Peninsula, so cleanly conducted, that little was lost beyond the space vacated*—had turned and fiercely smitten his advancing columns near the old Colonial Capital of Williamsburg on May 5, 1862, and had planted his army firmly around Richmond. Pending the siege of Yorktown, a thing had happened that probably had no parallel in history. The great body of General Johnston's army had reorganized itself under the laws of the Confederacy, while lying under the fire of the enemy's guns, the privates of each company electing by ballot the officers that were to command them. A singular exercise of suffrage was this, but there was "a free ballot and a fair count", and an exhibition worthy of

"That fierce Democracy that thundered over Greece
To Macedon and Artaxerxes' throne",

an exhibition which would have delighted the heart of Thomas Jefferson, and which certainly put to blush the autocratic theory that armies should be mere compact masses of brute force. Still later, on May 31, Johnston had sallied forth and stormed and taken the outer entrenchments and campus of McClellan's army at Seven Pines, capturing ten pieces of artillery, six thousand muskets, and other spoils of war, and destroying the prestige of the second "On to Richmond" movement.

But ere the day was done victory had been checked, and glory had exacted costly tribute, for Johnston himself had fallen, terribly wounded. The hero, covered with ten wounds received in Florida and Mexico, had been prostrated by another; and when June 1 dawned on the confronting armies, the Army of Northern Virginia was without the leader who held its thorough confidence, but now lay stricken well-nigh unto death. The casualty which thus deprived the army of its honored commander, and closed to him the opportunity, which, in large measure, his own great skill had created, opened the opportunity of Lee. Fortunate the State, and great the people from whom spring two such sons—fortunate the army that always had a leader worthy of it—happy he who can transmit his place to one so well qualified to fill it—and happy likewise he who had such predecessor to prepare the way for victory.

*Note.—The Philadelphia Times of September 4, 1883, contained an article from the pen of Allan B. Magruder, Esq., brother of the late distinguished Confederate Officer, Major-General John Bankhead Magruder, in which the writer takes exception to this statement of my address. He says that to General Magruder belongs the credit of the "strategic skill" which held McClellan at bay on the lines of Yorktown; that General Johnston never commanded on those lines; and that the Army of Northern Virginia never fired a shot in their defence.

The high character and standing of the writer, and my great respect for the memory of General Magruder, to whom I would do all honor, induce me to notice this article here. I do not deny that General Magruder did, before the arrival of General Johnston, defend the lines of Yorktown with wonderful address and boldness, and is entitled to high praise for the ability and courage displayed in so doing. Yet there can be no doubt that General Johnston did command the army defending the Yorktown lines; and that his army fired many a shot in their defence. This is attested by all the official records. That there can be no mistake about it, I am myself a witness, for I marched from Centreville to Richmond, and there took steamer for the "lines of Yorktown" with General Johnston's forces; lay with them there in the trenches for weeks, and saw and heard the firing of many a shot from cannon, rifle, and musket in their defence. And under command of General Johnston, whom I personally saw on the field, I marched with his troops on the retreat from Yorktown, and participated in the battle of Williamsburg, May 5, 1862, with the advancing forces of McClellan.

The fact is Mr. Magruder has fallen into what is to me, a strange and unaccountable error, as he will discover on reading any history of the events referred to. I have before me McCabe's Life of Lee, and General Joseph E. Johnston's work, entitled "Johnston's Narrative", and they confirm the accuracy of the statements upon which my remarks are based. The credit given General Johnston is due him; but it in no wise detracts from that likewise due General Magruder, for his anterior exploits of a like nature.—J. W. D.

**General Lee in Command of the Army of Northern Virginia—Richmond, Manassas, Harper's Ferry, Sharpsburg, Fredericksburg.**

On the third of June, 1862, General Lee was assigned to command in person the Army of Northern Virginia; and from that day to April 9, 1865, nearly three years, he was at its head. And on the page of history now laid open are crowded schemes of war and feats of arms as brilliant as ever thrilled the souls of heroism and genius with admiration—a page of history that feasted glory till pity cried, "no more". Swift was Lee to plan, and swift to execute. Making a feint of reinforcing Jackson in the Valley, startling the Federal authorities with apprehension of attack on the Potomac lines, and practically eliminating McDowell, who, with his corps, remains near Fredericksburg, he suddenly descends with Jackson on the right and rear of McClellan, and ere thirty days have passed since he assumed command, Richmond has been saved, and the fields around her made immortal; and the broken ranks of McClellan are crouching for protection under the heavy guns of the iron-clads at Harrison's Landing. Sixty days more, and the siege of Richmond has been raised—the Confederate columns are marching Northward; Jackson in the advance, has on August 9 caught up again with his old friend, Banks, at Slaughter's Mountain, and punished him terribly, and as the day closes August 30, Manassas has the second time been the scene of a general engagement with like results as the first. John Pope, who thitherto, according to his pompous boast, had "seen only the backs of his enemies", has had his curiosity entirely satisfied with a brief glimpse of their faces; and the proud army of the Potomac is flying in hot haste to find shelter in the entrenchments of Washington. In early September the Confederates are in Maryland. In extreme exigency, McClellan is recalled to command the Army of the Potomac, but while Lee holds him in check at Boonsboro and South Mountain, a series of complicated maneuvers have invested General Miles, the officer in command at Harper's Ferry, and on September 15, Stonewall Jackson has there received surrender of his entire army of eleven thousand men, seventy-three cannon, thirteen thousand small arms, two hundred wagons, and many stores. But there is no time to rest, for McClellan presses Lee at Sharpsburg, and there, September 17, battle is delivered. Upon its eve Jackson has arrived fresh from Harper's Ferry. McClellan's repeated assaults on Lee were everywhere repulsed. He remained on the field September 18, and then recrossed the Potomac into Virginia.

The winter of 1862 comes, and Burnside, succeeding McClellan, assails Lee at Fredericksburg on December 13, and is repulsed with terrible slaughter.

## Christmas and St. Luke's

"Christmas is almost here!"

How frequently this exclamation is on the lips of everybody at this season, sometimes in a tone of anticipation, sometimes in a tone of slight dismay at the thought of Christmas shopping yet undone!

This festival, when gifts are bestowed upon friends and loved ones in commemoration of that holy day when the Wise Men brought gifts to the Manger, is the most beautiful of the whole year, as it is the most significant. Amid the bustle which accompanies the modern preparation for this holiday it is natural, perhaps, that few pause to give thought to the deeper significance of Christmas and to the obligations implied by the approach of this season.

Certainly there is no time of the year when it would be more fitting to give thought to some of the great enterprises of Christianity. In this season more than at any other, perhaps, a consideration of the magnificent service St. Luke's International Hospital is rendering in behalf of Christianity would be most timely. This service is twofold. In alleviating bodily ills the Hospital achieves one purpose, and by this act leads those who come under its influence to follow the precepts of Christianity.

The Christian spirit of self-sacrifice which animates the members of the staff of St. Luke's has often been referred to. Recently there has come to the attention of the American Executive Committee a copy of an article by George Marvin in The Outlook for June 18, 1924, which illustrates the spirit of the individuals on the Hospital's staff so strikingly that it seems worth while to quote the story just as Mr. Marvin relates it:

"During the week when the exclusion act was passed a Japanese trained nurse from St. Luke's Hospital in Tokyo was called on an emergency case to help drag to life the wreck of an American. She was a highly educated woman who had been round the world, lived in Cambridge, England, two years, and had served in the Red Cross unit at Vladivostok during the war. When the earthquake hit St. Luke's, she carried patients on her back out of the toppling building to a place of safety. Some of them were men patients heavier than she. Not one of her own belongings was saved; she lost them all because she never thought to go for them. The patients had to be cared for and shifted from place to place as the fire made each refuge untenable. Many fell by the wayside. She carried on through to the finish. Every day she read her papers in English and Japanese. And here was an object that only by a stretch of the imagination could be called a man—unshaven, tousled, dirty and reeking of manifold iniquity—who taxed even her patience and her great strength. Through the long night she nursed him sleeplessly. And when at dawn he roused at last from his delirium of pain, his first conscious vision beheld her kneeling at his bedside praying for him."

Such devotion is the rule at St. Luke's. Surely it should prove an inspiration to those who, though not privileged to have a part in carrying on this great work as doctors or nurses, can help in other ways to insure its continuance and expansion.—International Hospital News.

# RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

**Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

### I SAMUEL.

THE men of Israel, in all the strength of their own will and wisdom, had utterly failed to enter into the possession of their God-given inheritance, therefore God manifested His abounding grace by bringing the little child Samuel into His Sanctuary where He could speak to and through him as a prophet, and thus reveal God's will and wisdom concerning Israel's enjoyment of His blessings.

**The name** of the child and of this book means "asked of God", telling us how God waits upon the prayers of His people for the fulfillment of His gracious purposes (Isa. 64:4 R. V.; Ezek. 36:37; Rev. 8:1-3).

### Subject.

**The Subject** of the book of 1 Samuel is God's dealings with Israel, through the priest Eli, the prophet Samuel, and the king Saul, to cause His people to possess the promised land, and be made a blessing to the nations.

**1. Chs. 1-2.** The grace of God manifest toward Israel in the birth of the child Samuel, seeing that the priesthood had become corrupt.

**2. Chs. 3-4.** God's love for Israel revealed in speaking to and through the child-prophet, and His righteous government manifest in judging the house of Eli.

**3. Chs. 5-6.** God's glory departed from Israel and the holiness of His throne vindicated by wrath upon his enemies.

**4. Chs. 7-8.** God's blessing upon Israel through the faithful ministry of the Prophet Samuel, and their sin of asking for a king.

**5. Chs. 9-15.** The selection, failure, and rejection of Saul, Israel's choice of a king.

**6. Chs. 16-30.** David, "the man after God's own heart", anointed as king, victorious over Goliath, and exiled from home and throne.

**7. Ch. 31.** The wretched death of Saul and his sons, even of Jonathan, whose heart was true to David, but outwardly he was with Saul.

# Family Prayers

## Collated by the Late John L. Williams

### SUNDAY EVENING.

O ALMIGHTY GOD, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone; grant that by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto Thee. And especially to us here present, give the abundance of Thy grace; that with one heart we may desire the prosperity of Thy Holy Church, and with one mouth may profess the faith once delivered to the saints. Defend us from the sins of heresy and schism; let not the foot of pride come nigh to hurt us nor the hand of the ungodly to cast us down. And grant that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness, that so we may walk in the ways of truth and peace, and at last be numbered with Thy saints in glory everlasting, through Thy merits, O Blessed Jesus, Thou gracious Bishop and Shepherd of our souls, who art with the Father and the Holy Ghost one God world without end. Amen.

Lord, we beseech Thee to keep Thy household, the Church, in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy name, through Jesus Christ our Lord. Amen.

Almighty and everliving God, who makest us both to will and do those things which are good and acceptable unto Thy divine Majesty, we humbly beseech Thee in behalf of our friends and relatives and all who are near and dear to us. Let Thy fatherly hand be always over them, and Thy Holy Spirit always with them: and so lead them in the knowledge and obedience of Thee that in the end they may obtain everlasting life, through Jesus Christ our Lord.

And now, O Lord, we pray Thee to continue Thy gracious protection to us this night. Defend us from all dangers and mischiefs, and from the fear of them, that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust; and grant us grace always to live in such a state, that we may never be afraid to die: so that, living and dying, we may be Thine, through the merits and satisfaction of Thy Son Jesus Christ, in whose name we offer up these our imperfect prayers, Amen.

Our Father, etc.

# Children's Home Society of Virginia

The group of children on another page in this issue came out of one home in Virginia. This home was destroyed because of the death of the mother, and the father was out of employment. Their dwelling was a miserable shack in the suburbs for which the father had agreed to pay $2 per month. The children's ages are from three years to eighteen years. They are all girls. They were in grave danger, especially the larger ones.

Among the hundreds of appeals coming, five hundred and twenty-two have actually been investigated and where necessary have been received into the Home for proper adjustment with relatives.

Four thousand, three hundred and fifty-eight have become the wards of this Society, of whom there are still over thirteen hundred in its care and under its custody.

The value of this work cannot be estimated in dollars and cents. The Society can receive only the dependent children who may be placed in homes. In many instances, the children through neglect have to be kept for weeks and sometimes for months to be treated, nursed and doctored to prepare them for entrance into specially selected homes. The work of this Society is sustained entirely by voluntary gifts. Because of many unforeseen conditions arising, this present year has been one of the most trying the Society has ever experienced. Financial depression and scaricity of money places greater burdens upon the Society by increased demands to save neglected children.

Contributions may be sent directly to W. A. Roper, Treasurer, Bank of Commerce & Trusts, or C. E. Pleasants, General Secretary of Finance, 301 East Grace Street, Richmond, Virginia.

# The Christmas Quest

When the Wise Men from the East set out to search for their King, the quest led to a tiny Babe, the symbol of helplessness. Whoever today seeks will find Him among the forgotten and neglected, the weak and the helpless. Thus the Christmas Quest leads inevitably to the most peculiarly helpless of people—the lepers. And there are two million of them in the world. No other class of people is so inhumanly and pitiably neglected.

A movement is now on foot, led by the American Mission to Lepers, to bring about international cooperation of governments, of scientists, and of all intelligent and considerate people to end leprosy. Christ set the example

of pity for the lepers. It is significant that an organization representing the whole Church should be dedicated to this task not only of cleansing the lepers, but of cleansing the world of leprosy.

Hospitals established by the Mission to Lepers in one hundred and three centers throughout the world are demonstrating kindly, scientific care of lepers. As a result Oriental nations are awakening to their responsibility in checking this menace. Leprosy is at last yielding before scientific knowledge. Like a romance reads the story of chaulmoogra oil, mentioned in records as ancient as Egyptian papyrus, but never until the twentieth century developed into a form where its effect on leprosy could be considered in the nature of a cure. It costs only $10 to furnish the chaulmoogra oil for two years' treatment of a leper patient. Incipient cases can frequently be cured in this length of time. Thousands of former lepers are being released, but there is urgent need to extend this healing ministry.

The Wise Men carried their gifts to Bethlehem. We of the North, the South and the West send our gifts to the East that the lepers may be helped in the name of the Christ Child.

The American Mission to Lepers, interdenominational and international, will gratefully acknowledge and transmit your contribution. The address of the New York office is 156 Fifth Avenue.

# Book Reviews

VOLUNTARY CLERGY OVERSEAS, an answer to the Fifth World Call: By Roland Allen. Copies may be obtained from the author, Amenbury, Beaconsfield, Bucks, England. Price, two shillings.

Here is a book that with its companion volume, "Missionary Methods, St. Paul's or Ours?" ought to be studied conscientiously by all in our Church who are interested in its advance. The book is a clear challenge to our antiquated missionary methods, and a presentation of a Scriptural way out of our present difficulties.

The high-priced, and cumbersome machinery that we have set up in order to do missionary work is in amazing contrast to the simple methods and machinery used by St. Paul; yet, he succeeded while we fail. He did without secretaries with their expense accounts, never made plaintive pleas for funds, yet his followers turned the world upside down, and raised up wherever they went an indigenous Church, capable of self-support.

This book contrasts the two methods. He charterizes the Fifth World Call, as an admission of failure, that still calls for more effort in the same wrong direction. The author shows that in our attempt to raise up churches in the mission fields that resemble in every detail the churches of our large centers at home we have undertaken an impossible task.

St. Paul's method was to obtain men of standing and reputation and expect them to carry on the church in addition to their own business. If the church grew, others were ordained to assist in the work. This allowed the full-time missionary to go on to open up another work. As it is many places in the country and small towns are languishing because they are unable to support a full-time man.

The author cites cases where men as lay readers have done practically the work of an ordained man in raising up and keeping alive work in small places. He asks why these men could not have been fully equipped by ordination for their work, as in Apostolic times.

The consequence of change of methods is that we are trying to build up a church in missionary districts relying upon full-time men. We secure these from young and untrained men, that is, untrained except in a purely technical kind of training. On the other hand St. Paul relied upon men who had been tested and tried as leaders of their communities, who gave their time freely.

This book should be read by every one from the Presiding Bishop down. His challenge must be met and his method tested if we are to make any notable advance in our missionary work, at home or afield. To the writer's mind the author has more than proved his case. He is a clergyman of our own communion. His methods have already been tried with success, and one missionary leader, Dr. Cochrane of the World Dominion Press, is urging in his paper advance along these lines. It is the only way by which we may evangelize the world in this generation. It is the true method by which we may obtain that which is supposed to be our aim, a truly indigenous church.

We have concentrated upon schools and institutions, but have we effected many real conversions? This book is the only one, so far as the present writer knows, that gives us a truly Scriptural method for our mission work.

F. C.

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## SEND HIS MESSAGE.

Mr. Editor:

The day called Christmas is the birthday of the Saviour.
He does not get many presents on His birthday.
We get them all.
Should He not get one also—the biggest of them all?
Give it to your church to send His message to those who do not know.
He wants this message sent.
Send it quick before they die.
One hundred thousand die each day.
Four thousand die each hour.
Two or three hundred have died, without hearing about Him, while I have been writing this. Hurry!
Give them the chance to hear about Him and gain heaven.

F. W. Rochelle.

Chester, N. J., December 2, 1928.

## MANY HAVE NEVER HEARD OF SANTA CLAUS.

Mr. Editor:

You will no doubt recall that I wrote you in the summer concerning the conditions and needs of the fourteen hundred children in our care and requested that you say a word if you felt that you could do so concerning the conditions involving these homeless and motherless children, who have been given to our Society.

We have received from your section and others some very greatly needed and beautiful responses together with kind words of appreciation, which greatly aided us at the time and I feel that you and all those friends should know that the children were blessed and the work promoted.

It might be interesting to know that it takes five gallons of stewed apples for one meal in the Richmond Home, two bushels of potatoes and about two bushels of bread is required to serve them three times each day and other things in proportion. Now, that Christmas time is approaching and many of these children have never heard of Santa Claus nor have they ever had the actual necessities of life provided for them, we thought there might be some other friends who would be glad to share with these motherless and homeless little ones and if they did send even a modest contribution, it would be received and applied to make these little lives more happy and joyous. In round numbers, we have a total of fourteen hundred children, who are our wards.

Our address is 301 East Grace Street, Room 910, Richmond, Virginia.

This is preeminently the children's time and we feel there are those who would be glad to respond. We wish to thank you again and all who have assisted us in any way in the past, as well as thanking those who will remember these children at this season.

C. E. Pleasants,
General Secretary of Finance.

Richmond, Va., December 6, 1928.

## CARDINAL WOLSEY WINDOW.

Mr. Editor:

Forty-one years ago a benefactor of Trinity College, Hartford, sent it several large crates filled with stone, with the suggestion that the contents might be used in some future college building, preferably a chapel. Now the chapel materializes in the munificent gift of William G. Mather, of Cleveland, Ohio, and is being designed by Philip H. Frohman, the architect in chief of the Cathedral at Washington. On the occasion of Mr. Mather, Mr. Frohman and Doctor Ogilby, the President, meeting on the college campus to fix the site of the chapel, the gift of forty-one years before was recalled. Inspection disclosed the frame and mullions of a window of Whitehall Palace given by Cardinal Wolsey. Mr. Frohman at once determined to embody this gift of such rich historic interest in his chapel plan. With those

lines which Shakespeare places in Wolsey's mouth, what a lesson to collegiate youth! "Cromwell, I charge thee, fling away ambition; by that sin fell the angels. . . . . Let all the ends thou aimst at be thy country's, thy God's and truth's." And what a strange coincidence that this gift of Cardinal Wolsey should, three centuries later, be carried overseas and find its final place in a chapel given by one of the descendants of that sturdy Puritan family which in Cotton and Increase Mather and its other members, moulded New England's spiritual and intellectual life.

All the stones were carefully marked and numbered, and came into the possession of the donor through the Rev. A. Dalgarno Robinson, the then Vicar of St. Helen's Church, London.

**Joseph Buffington.**

Philadelphia, Pa., December 6, 1928.

# Church Intelligence

### Meetings of the National Council and Its Departments.

The first meeting of the National Council since General Convention was held in New York at the Church Missions House, December 12 and 13, 1928, the meeting of all the Departments being held the day before, with meeting of the Executive Board of the Woman's Auxiliary on December 7 to 10. Nineteen members of the National Council were present, the attendance being somewhat affected this time owing to the prolonged absence of all the members at the General Convention, as all but two members were official representatives of their dioceses at General Convention.

### $805,782 to be Collected in December.

To balance with what the dioceses told the Council to expect for the year, $805,782 must be collected before the final closing of our books. A large sum, but less than the amount due on this date last year.

The National Council is counting on every cent of the money to insure a balanced budget.

Thirteen dioceses and districts have sent in less than one half of what they told us to expect. Six of these have remitted less than 40 per cent. Does this mean using for the diocese money given for the General Church?

May you all have a Merry Christmas and a 100 per cent (all payments made) New Year.

**Lewis B. Franklin,**
Treasurer.

In happy contrast to the above statement are a few outlying missionary districts and one diocese which have oversubscribed the amounts expected of them. Porto Rico, Alaska, Honolulu, Philippines, Liberia and Kentucky have gone "over the top".

### Windham House Dedicated.

Windham House, 326 West One Hundred and Eighth Street, the New York residence for graduate students in training for Church work, which was provided by a part of the Woman's Auxiliary special gift of 1923-25, as a memorial to Bishop Tuttle, was formally dedicated on Sunday afternoon, December 9. Bishop Murray had the service, for which a special form had been drawn up, with responsive readings and prayers appropriate to the different parts of the house. The chapel in the house is a memorial to Miss Emily Tillotson.

The committee which has had general charge of the memorial consists of Dr. John Wood, the Rev. Dr. Lathrop, the Rev. Messrs. Parson and Suter, Miss Lindley, Miss Nannie H. Winston, Mrs. A. S. Phelps, Mrs. C. H. Boynton, Miss Adelaide T. Case and Miss Eva D. Corey, most of whom were present at the dedication. The house has been open since September, though it is not full. There have been six or eight persons in residence from widely separated parts of the country.

## VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

### Legacies.

The late Judge Erskine M. Ross, a native of Virginia, who died at Los Angeles, California, on Monday, the tenth of December, has generously remembered in his last will and testament St. Paul's Church and the Memorial Home for Girls, Richmond. The $50,000 bequest to the Memorial Home for Girls is to be placed in trust for the institution in memory of the testator's mother, Elizabeth Mayo Ross, and his sister, Mary Cameron Ross Buford. St. Paul's Church is left a legacy of $25,000.

### Balance Due.

This diocese told the National Council to expect of it for the year, 1928, $45,000. Receipts to December 1, 1928, are recorded as $33,129.01, which leaves a balance due of $11,870.99.

## SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

### The Rev. J. M. Dick In His New Charge at Pulaski.

On the morning of Sunday, DeDcember 9, the Rev. James McDowell Dick conducted his first service as rector of Christ Church, Pulaski, Virginia; a large congregation being present.

Mr. Dick comes from Kingstree, in the Diocese of South Carolina, to receive a warm welcome into the diocesan family of Southwestern Virginia.

Unfortunately, Mr. Dick fell on the street in Pulaski on Monday night. He seriously injured his knee and at this writing (December 14) is a patient in the hospital there. It is earnestly hoped that his trouble will soon be over and he will have a complete recovery.

### Salem Rector in New Home.

The Rev. Roland J. Moncure, rector of St. Paul's Church at Salem, and Mrs. Moncure, held an informal reception on Thursday evening, December 13, to celebrate the opening of the handsome new rectory in which they are now comfortably installed. In addition to members of the St. Paul's congregation and others of the town, there were also present several friends of the Moncures from Roanoke.

A feature of the happy occasion was a brief address by Bishop Jett, who, speaking at the request of the Executive Board, which had met in Roanoke during the day, brought to Mr. and Mrs. Moncure an expression of the esteem of the members of the Board, and to them and the congregation the sincere congratulations of the Board on having completed this important addition to the equipment of the parish.

The rectory is of English type, eight rooms and cost between twelve and thirteen thousand dollars. It is built of colonial brick, with casement windows, and is located in Langhorne Place, an unusually attractive new development in Salem. Messrs. Frank C. Wiley, G. A. Scruggs and J. Gordon Wells were the members of the building committee and the architects were Messrs. Slew and White.

**T. A. S.**

### Balance Due.

This diocese told the National Council to expect of it for the year 1928, $15,300. Receipts to December 1, 1928, are recorded as $12,893.16, which leaves a balance due of $2,406.84.

## WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

### Carol Service.

The Christmas carol service at the Cathedral, which has become an annual service of widespread interest, will be held this year on December 30, at four o'clock in Bethlehem Chapel. In addition to the daily celebrations of Holy Communion in Bethlehem Chapel, an additional service has been added for Thursdays at 9:30 A. M., in the Chapel of the Resurrection, for the help of those who are unable to attend the earlier service.

### Campaign.

The final meeting for reports of the campaign to raise funds to pay off all indebtedness on St. Thomas' Church, was held on Sunday evening, December 16, following a prayer service, conducted by the rector, Dr. C. Earnest Smith. Considerably more than $20,000 was subscribed, with others still to be heard from. The chairman of the campaign was Mr. Ewalls Waggaman, who was assisted by laymen and laywomen of the parish who served as division leaders and team captains.

### Tableaux.

Six tableaux of "The Holy Nativity" were presented at the Diocesan Sunday School Institute at Christ Church, Washington Parish, on Tuesday evening, December 18, by the members of St. John's Church, Bethesda, under the direction of Miss Sally Finney. Preceding the pageant, Commander C. T. Jewell, member of the Diocesan Pageant and Drama Council, gave a short statement as to the religious and educational aspects of amateur drama in the city of Washington.

### Conference for Laymen.

A conference for laymen under the auspices of the Cathedral College of Preachers was held on Mt. St. Alban December 14-16. The sessions were held in the Cathedral Library.

Fifteen laymen from Washington, Pennsylvania, Maryland, Virginia and West Virginia, were in attendance. It is the second of a series of week end gatherings that will be held during the coming months under the auspices of

the College of Preachers. The general theme of the series is, "A Living Religion", while the information discussion of the bases of the Christian faith and their bearing upon practical Christian living occupied the great part of the conference sessions.

Accommodations for the conference members are provided at an apartment building near the Cathedral which is being occupied by the College of Preachers until that institution's building, now in course of construction just northeast of the Cathedral apse, is completed.

M. M. W.

### Balance Due.

This diocese told the National Council to expect of it for the year, 1928, $61,200. Receipts to December 1, 1928, are recorded as $48,910.47, which leaves a balance due of $12,289.53.

## LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

### Mystery Plays.

The custom of representing the Nativity of our Lord in a mystery play as part of the observance of Christmas has come to be recognized in this diocese, and the number of parishes using this method of expression and teaching is increasing. At the coming Christmas season there will be such presentations in the Cathedral at Garden City; in the Church of the Resurrection, Richmond Hill; in St. Bartholomew's, Holy Trinity, St. Mary's, St. Luke's, Holy Apostles, Holy Cross, and St. Barnabas, in Brooklyn; Trinity Mission, Astoria; St. John's, Springfield Gardens; Grace Church, Riverhead; the Church of the Redeemer, Merrick, and probably in others. In most of these the "mystery" is presented in the chancel; some use the parish house. All use Church School children as the dramatic personae, some use adults for the chief parts. Some use pantomime while the Scriptural story is read; some have the characters speak their own parts. All agree as to the devotional and educational value of this method of presenting truth.

St. Luke's Parish, Brooklyn, at a recent meeting, voted affirmatively on the recommendation of the vestry to extend the vote to the women of the parish.

C. H. W.

### Balance Due.

This diocese told the National Council to expect of it for the year, 1928, $100,000. Receipts to December 1, 1928, are recorded as $71,515.17, wihch leaves a balance due of $28,484.83.

## TEXAS.

Rt. Rev. C. S. Quinn, D. D., Bishop.

### Brief Outline of the History of the Young People's Service League.

In Bishop Quin's journeyings over the diocese ten years ago this fall, he came upon a Mission in which for over twenty-one years there had not been a baptism or confirmation of a young person. He realized that something was wrong; that for some reason the Church and the young people were not working together; that it was evidently because there was no opportunity for the young people to serve the Church in the way they knew how.

He realized how much the Church needed the young people and equally how much the young people needed Mother Church and, with this in mind, he conceived the idea of bringing Rev. Gordon Reese to the Diocese of Texas to organize the Young People's work. Mr. Reese came in October, 1920, and it didn't take him long to get acquainted and to win his way into the hearts of the young people.

In St. Paul's Church, Waco (the Rev. W. P. Witsell, rector), having caught a vision of the need, provided in its budget a definite sum for Young People's work. In May, 1920, they added a paid worker to their staff to organize all the Young People's activities in that parish. The first Young People's group as such was, therefore, organized at St. Paul's Church, Waco.

It was in Trinity Church, Houston, that Bishop Quin, the Rev. Gordon Reese and others met to talk over possible plans of a young people's organization for the diocese. Out of this conference, the ideal of the Young People's Service League was born. Many Leagues were organized during the following months.

In January, 1921, Mr. Reese sent out the first call to the young people to come together in Houston for fun, fellowship and worship. At that time the Diocesan Young People's organization was effected.

Although the dioceses of Michigan and California and perhaps one or two others had already organized their Young People's work, the Diocese of Texas was the first to give birth to the idea of a Service Organization for young people in the Church and is, therefore, the mother of the modern Young Peoples' Service League. It was from Bulletins Nos. 1 and 2, gotten out by Mr. Reese, and an article sent to all Church papers written by Mrs. C. S. Quin, which incorporated this ideal of service as we know it in the Diocese of Texas that caused many Young People's Organizations to model after the Texas League.

The summer of 1921 found Mr. Reese again coralling the young people of the diocese, but this time for the Summer Camps to be held at Camp Allen, La-Porte, Texas. Some twenty-five boys gathered at the Boys' Camp and about forty girls attended the first Girls' Camp. Each year they have grown until now we have as many registrations both at the Boys' and the Girls' Camps as we can take care of.

In May, 1921, Edith T. Parker, of Louisville, Ky., came to the Diocese of Texas to succeed the Rev. Gordon Reese. After a little over two years of splendid work, Miss Parker resigned in August, 1923, and, on October 1 of that same year, Dorothy M. Fischer, of Atlanta, Ga., came to Texas to succeed Miss Parker—and here we are.

And during these eight years, what have the young people in the Diocese of Texas done? There are things too innumerable to mention, but suffice it to say that the twenty-five Young People's Service Leagues now organized in the diocese have given new life and strength to the Church and have also given strength to the young people.

The Rev. Dargan Butt, of Wharton, who is our first life recruit in active service in the diocese was a charter member of the Young People's Service League, Trinity Church, Houston. The Rev. Messrs. Tom Sumners, Charles Sumners, Hugh Murray, Lyle Barnett and Michael J. Kippenbrock, all formerly members of the Y. P. S. L., or old Camp Allenites, are other life recruits and are now back in the diocese and at work with the exception of the Rev. Michael J. Kippenbrock, who has gone to Alaska to work under Bishop Rowe. Then there are many boys still in the Seminary and a girl in the Deaconess School, and a great number of others who through the influence of the Young People's Service League and Camp Allen are enthusiastic workers in the various parishes and missions throughout the diocese.

And behind and through all the Young People's work in the Diocese of Texas since its very beginning stands the figure of one whose understanding and love of young people has permeated the whole work and who has given to them the opportunity to serve the Church in the way they knew how—Bishop C. S. Quin, widely known in young people's groups throughout the country and beloved by all.

### Balance Due.

This diocese told the National Council to expect from it for the year 1928, $15,000. Receipts to December 1, 1928, are recorded as $9,056.73, which leaves a balance due of $5,943.27.

## LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

**Covington, Ky.**—On Sunday, December 2, the bishop of the diocese, Bishop Burton, visited Trinity Church, and confirmed a class of six.

On the evening of Monday, the third, a reception was tendered the Bishop and, as an expression of the regard in which he is held in the parish, a handsome purse was presented him.

**Newport, Ky.**—The new parish house of St. Paul's Church was, on Sunday, November 25, dedicated by Bishop Burton.

Besides the Bishop and rector of St. Paul's the Rev. Messrs. Clopton, Dern and Gibson took part in the dedicatory service.

The Rev. C. G. Reade, of Cincinnati, delivered the dedicatory address.

The Rev. F. E. Cooly is the rector of St. Paul's.

**Latonia, Ky.**—This mission, after a most earnest effort for a number of years, has freed itself from debt, and on the afternoon of Sunday, December 9, was consecrated by Bishop Burton.

The Rev. F. E. Cooly, of Newport, is also presbyter-in-charge of this mission.

J. H. G.

### Balance Due.

This diocese told the National Council to expect from it for the year 1928 $7,200. Receipts to December 1, 1928, are recorded as $4,801.01, which leaves a balance due of $2,398.99.

## MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

**The Church of the Advent**, Baltimore, recently celebrated its sixtieth anniversary. Special services were held and Bishop Helfenstein, together with others, addressed the congregation.

**The Convocation** of Baltimore has again become active. They held their first meeting for several years in the Diocesan House on Friday evening, November 30. The Rev. William Dallam Morgan, on nomination of the Bishop, was unanimously elected Dean. Re-

(Continued on page 22.)

# Family Department

### DECEMBER.

1. Saturday.
2. First Sunday in Advent.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19, 21, 22, Ember Days.
21. Friday. S. Thomas.
23. Fourth Sunday in Advent.
25. Tuesday. Christmas Day.
28. Friday. Holy Innocents.
30. First Sunday After Christmas.
31. Monday. New Year's Eve.

### COLLECT FOR FOURTH SUNDAY IN ADVENT.

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might, succor us; that whereas through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to Whom with Thee and the Holy Ghost, be honor and glory, world without end. Amen.

### COLLECT FOR CHRISTMAS DAY.

Almighty God, Who hast given us Thy only begotten Son, to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same Our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

### COLLECT FOR FIRST COMMUNION CHRISTMAS.

O God, Who maketh us glad with the yearly remembrance of the birth of Thine only Son, Jesus Christ; Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

### COLLECT FOR ST. STEPHEN'S DAY.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first martyr, St. Stephen, who prayed for his murderers to Thee, O Blessed Jesus, Who standest at the right hand of God, to succor all those who suffer for Thee, our own Mediator and Advocate. Amen.

### COLLECT FOR ST. JOHN THE EVANGELIST'S DAY.

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being instructed by the doctrine of Thy blessed apostle and evangelist, St. John, may so walk in the light of Thy truth that it may at length attain to everlasting life; through Jesus Christ Our Lord. Amen.

### COLLECT FOR THE INNOCENTS' DAY.

O Almighty God, Who out of the mouths of babes and sucklings hast ordained strength and made infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace that by the innocency of our lives and constancy of our faith even unto death we may glorify Thy holy name; through Jesus Christ Our Lord. Amen.

### CHRISTMAS DAY.

How shall we grace the day?
Ah! let the thought that on this holy morn
The Prince of Peace—the Prince of Peace was born.
Employ us, while we pray!

He, who, till time shall cease.
Will watch that earth, where once, not all in vain,
He bled to give us Peace, may not disdain
A prayer whose theme is Peace.

Peace in the crowded town.
Peace in a thousand fields of waving grain,
Peace in the highway and the flowery lane,
Peace on the wind-swept down!

Peace on the farthest seas,
Peace in our sheltered bays and ample streams,
Peace wheresoe'er our starry garland streams,
And Peace in every breeze!

Peace on the whirring marts,
Peace where the scholar thinks, and the hunter roams,
Peace, God of Peace! Peace, Peace in all our homes,
And Peace in all our hearts!

—Henry Timrod.

### "Born of the Virgin Mary."

There is a peculiar charm about the story of Jesus' birth as recorded by Matthew and Luke. It lifts us up into the sphere of the supernatural and makes an appeal as to its reality that can be shaken off only when the grip of a naturalistic conception of Christ's religion has taken hold of the mind. That is why that divinely unique story has ceased to appeal to some moderns who have permitted scientific thought to invade the domain of the supernatural and make havoc of their faith. That story of Matthew and Luke does not stand alone as an isolated narrative in the Scriptures. Isaiah of the Old Testament, and John and Paul and the writer of Hebrews of the New, all unite in underwriting what is so definitely narrated in the two Gospels. John says that the Eternal Word was made flesh, while Matthew and Luke tell how He came to be made flesh. In that fine passage in Phil. 2:6-8, Paul tells us how He who called Himself the Son of God laid aside, of His own volition, His God-like form or vesture and robed Himself, not in the form of an angel, but in "the form of a servant, and was made in the likeness of men". Here occurred a distinct break in the ordinary life-processes of nature. But why not? Christ's coming into the world as a Babe, growing up as a youth, maturing into manhood, and thus identifying Himself with our humanity and sharing its experiences, what is this but the most significant and stupendous fact in human history? Here is miracle and mystery that defies our poor finite thinking. No wonder Paul should write to Timothy, "Great is the mystery of godliness: God was manifest in human flesh." Paul accepts it as a blessed fact. So must we.

But this break in the ordinary life-processes of nature is no less marked than was the break in the natural course of human history which the Life of Christ has wrought in the world. The miracle of His birth, and the mystery in which it is enshrouded, are simply in full tune with the miracle and mystery of His Life. The Birth is but the dawn of which Christ's Life is the glorious day. As the day, so was the dawn. If Christ had been born as all of the purely human family are, He would have shared with all humanity its imperfection and sin. If there was no break in nature at Christ's birth, then there must have been such a break after He was born. That leads us into a contradiction of the laws of the natural world just as certainly as does belief in the Virgin Birth. It is like throwing one difficulty over the fence and shouldering a greater difficulty and walking away with it. There is something supremely convincing in the accounts of Matthew and Luke to one who believes in a supernatural Christ. No other Christ is possible if the Scriptures are still to be trusted. To believe in any other Christ is to create a hundred difficulties in place of the one which believers in a naturalistic religion have fastened on their minds.

The aged Simeon saw with his prophetic eye, as he lifted the Babe in his arms, what is hidden from those who stumble at the Virgin Birth. He had no more difficulty in recognizing in that Infant the eternal Son of God than you and I have in seeing in an acorn the life potentiality of the mighty oak weathering the storms of a thousand years. After seeing that, he gave this passing world the finest adieu that ever fell from the lips of a mere man. Ah, for a faith like that! When Christ is once seen and known as the sole transcendent Miracle and Mystery of the ages, all difficulty concerning the story of His birth vanishes like mist. Such a Birth demands an angelic song from the heavenly world, demands the homage of shepherds, and seers from the East, demands a Magnificat such as burst forth from the overjoyed soul of Mary, and Nunc Dimittis like that which stirred the prophetic Simeon, the ending of whose life was like a beautiful golden sunset. But the portraiture of Jesus as the Gospels and Paul's Epistles have cast it upon the screen before your eyes, and any other kind of birth than that which they have recorded is out of harmony with the Christ as we have learned to know Him. Here we see Him as God manifest in human flesh, with a halo of supernal beauty encircling His Life that tells us in language profoundly eloquent: "And the Word was made flesh and dwelt among us; and we behold His glory, the glory as of the only-begotten of the Father, full of grace and truth". He who has seen Him and known Him as He is, in His relationship to those whom He has loved and redeemed, will find it necessary to believe that He is not a Product of this earth, but that He came from the bosom of the Father to be born of a Virgin and wear the only garb in which He could draw nigh unto you and me and be recognized as our brother. He came sharing our humble estate; He left to establish forever the truth of His words: "I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live."—Lutheran.

### A CHRISTMAS THOUGHT.

A manger, a star in the eastern sky,
Three kings of Orient riding by;
'And stop we here, where the light burns dim?
Can it be in a stable we worship Him?"

In hesitant silence, their gaze is bent
On the glittering light in the firmament;
When lo, above where the young Child lay,
The star stands still—and its brilliant ray

Falls soft on the Babe and Mary mild,
The little Lord Jesus, the heaven-sent Child;
And the Magi prostrate themselves before
The One whom heaven and earth adore.

Not alone in a palace today we find
This King, nor yet with the wisest mind,
But oft in the lowly and humble way
We're guided to Him as we hear Him say:

"Inasmuch as ye do a loving deed
To one of the least, ye fill My need;
Give drink to the thirsty, give bread to the poor,
To the sick and the lonely fling open the door.

"Bring joy to the heart of a little one,
And then, at least, when the day is done,
Ye shall find that thus ye are offering Me
Far richer gifts than the Magi three."

—Lydia D. Poore.

### A Continuing Christmas.

Man is a strange being. He does so many inexplainable things. We have just been thinking of this Christmas business, for instance. It seems to us so peculiar the manner in which so many of us have allowed this great Christian observance to become so commercialized that it is really a burden to us instead of the strength and joy that it was meant to be. Even the beautiful custom of sending Christmas greetings has become a costly and meaningless conventionality. The Christmas card, which was invented partly to relieve us of buying costly presents, has itself become so expensive as to be a burden and so numerous as to be a barren formality. Most of us burden ourselves at Christmas time with trying to keep up the pace through giving costly presents, which we cannot afford to buy, to people who do not need them and who feel embarrassed by receiving them, because it puts them just that much more in debt to us in an exchange of gifts which they feel too poor to keep up. Few of us have the courage to give a few simple gifts to the folks we want to give them to and who will enjoy receiving them.

It is not in the commercialized Christmas—in the luxurious presents and the sinful waste of costly toys that tend to make little prigs and aristocrats out of our innocent children—that we really get our best Christmas joy at all. But rather is it in the spirit of good will towards folks, in the enlarged circle of love which run more freely towards others, in the forgetting of self for a little while in order that out of our own lives there may come blessing and happiness to those about us. Does it not seem strange, then, when men and women find such peculiarly rich compensation in this selfless Christian ministry to the poor and the neglected and the lonely, that such should hold a minor place in our Christmas planning and our Christmas giving? Few of us have had the wisdom to apportion our Christmas gifts and our Christmas ministry to the homes and the places which will give us ourselves the greatest satisfaction and joy.

And is it not strange indeed when we do find so much of the joy of the Christmas time in the spirit of selflessness, of thinking of others and planning for others, and of greeting every one with the cheery smile and the happy word of good wishes—isn't it strange, we say, when we find these things so invigorating and happy on Christmas Day that we are so prone to let it stop there? If these things are good for ourselves and good for the world and we find happiness in them at Christmas time, why not have a continuing Christmas the year round in which there shall be far more of selflessness, and far more of thoughtfulness and planning for others, and far more of the cherry smile and the happy good will regardless of moods or weather the whole long year round? Christmas is such a good and happy day, why not make it a continuing day of peace and good will to all mankind?—Herald of Gospel Liberty.

### Expectant Hearts.

The Shepherds on the hills of Judea came of a folk-training which took as a most certain fact that angelic presences surround us always. Quite probably they were always on the alert for the glimmer and shimmer of wings in the serene, star-lit sky. At their quiet task of watchfulness they were ever listening for whispers from on High on the breath of the night wind. Expectant hearts and listening souls these shepherds must have had! The glad tidings of great joy came to those who had already ears to hear!

The Wise Men from the East were in all probability searchers of the stars. All Eastern faiths held it as unquestionable that the stars in heaven had to do with the destiny of humans on our little earth. When this new star appeared, these, the Magi, were already gazing skyward. They were star-wise long before The revealing Light came to those who had eyes to see!

Once more it is Christmas time. Revelations of its inmost meaning come to us only if we are really ready to receive it. We gain new blessing only by sensitized, receptive hearts. We find by what we are. "To him that hath shall be given." "Seek and ye shall find." "He that hath ears to hear, let him hear." Amen, so be it! The Good is preliminary to the Better, the Better to the Best.

May God lead you deeper into the miraculous possibilities of truth you already hold! May He lead you nearer Him by some path on which you already tread! May He reveal Himself in His power and beauty through some love you already happily possess!

We find by what we are. We receive as we are receptive. Then may it be your Christmas blessing to have God pour Himself into the cup of your own prepared, best self, held up to Him ready and waiting for the brimming gift of His true self, in Christmas gift of Christ Incarnate!—Rev. Phillips E. Osgood, D. D.

For The Southern Churchman.

### Soul-Sickness.

Louis Deschamps.

There is a malady of increasing occurrence in these modern times. It is sometimes called worry, melancholia, boredom, or disillusionment. Its symptoms are embittered attitudes, affected indifference to religion, and often a surrender to self-indulgence. People become spiritual profligates in dissipation of their heritage of sacred ideals. Life loses its inspiration, and only the stimulation of work and pleasure keeps many in an artificial state of materialistic contentment. Though spiritual in nature, this malady poisons the mind, weakens the will, and brings unhappiness to the whole viewpoint of life. It is soul-sickness.

Imagine the effect of the following ideas that flourish like virulent germs in the minds of the soul-sick: that duty is servitude, that honor is a mere conventionality, love a selfish conquest, and religion is a mythical story. Innate spiritual impulses are denied as childish superstitions, and the individual must revert to the animals for explanations of himself. History is carelessly ignored, culture criticized, and idealism ridiculed. Yet the victims of this dread disease would spread the contagion to others.

The individual sufferer alone, through God's help, can cure himself. Unless habits of thought have become too strongly established in prejudices, the return to spiritual health may come from determined efforts to meet the fallacies of such thoughts squarely and to reject them. The treatment is by combatting mental laziness, indifference, and the temptation to drift idly on the waves of popular fads. Probably the greatest obstacle is the fact of mortal weakness and imperfection that seem to deny the dictates of religious ideals, yet there can be no progress without vision. In times of spiritual unrest, it is good to remind one's self constantly that certain thoughts and conceptions of religion have stood the test of ages. In learning the art of living, observe the wisdom of those who have lived happily. Heroes are made from courageous, inspired thoughts, not from barren, hopeless theories. The Bible has healed more soul-sickness than any other source of thought, yet those in greatest need of it reject it without reading it.

Modern cynicism is primarily cowardice. It fears the venture of faith into the great unknown, and, therefore, denies the unknown. Because faith holds fast to the ideals of unselfishness, purity and beauty, though the world is grossly selfish, unclean and sordid, soul-sick people would admit failure and give up the struggle. Ideals are things to be striven for, rather than finished achievements to be tested scientifically for defects in the present imperfect state of human nature. Faith is necessary to life, for otherwise it is mere existence. Mysticism and reverence have no intellectual substitutes. The spiritual heritage of the race is the hope of human progress. Let the soul-sick change the nature of their thoughts.

### The Woman's Gifts.

The fact that a woman was called upon to explain the Bible in an ancient time shows that woman then had a large place in religious thought and life, even filling the high office of prophetess, speaking in the name of the Lord and declaring His judgments. Woman's place in the church and kingdom should not be narrowed in our day but rather broadened, and she is coming forward to fill it in increasing measure. "The Lord giveth the word: the women that publish it are a great host." In every land and in many an official place of teaching her voice is now heard explaining and applying the law of the Lord, and the church is at last beginning to utilize in fuller degree her peculiar gifts and service.

Death never ends our activities, but simply changes the atmosphere of growth.—Dr. Wm. Porkess.

# For the Young Folks

For The Southern Churchman.

### A CHRISTMAS LULLABY.

Florence H. Morrison.

Holy Baby, meek and mild;
Beauteous Baby! Pure Christ Child,
Lying in the straw and hay,
On this glad, glad Christmas Day.

Little Baby, smiling there,
In a stable, bleak and bare;
Born a King! All hearts to sway
On this glad, glad Christmas Day.

Sunbeams gleam about your head,
Making gold your manger bed,
Sweet birds sing in joyous lay
On this glad, glad Christmas day.

"Peace, Good-will, to all the earth,"
Sang God's Angels at Thy birth,
Love, has come with men to stay,
On this glad, glad Christmas Day.

### Mixed Gifts.

The snow thudded against the window pane and heaped itself along the sill in tiny, uneven drifts. Betty Carson smiled as she came away from the window.

"We're going to have a white Christmas after all," she said to her chum, Angela Murray.

"I was so afraid we wouldn't," returned Angela as she opened a popper of flaky popcorn and turned it into a shining pan. "It doesn't seem possible that Christmas is only two days away!"

"And my! What a lot of things I have to do today and tomorrow!" sighed Betty. "Did I show you the blouse I made for Miss Haley?"

Angela shook her head and Betty ran upstairs to get the blouse. Miss Haley was the girls' Sunday-school teacher and she was beloved by all. She was not much more than a girl herself, and entered into all the girls' work and pleasure with the same enthusiasm that they themselves did.

"Oh, what a beauty!" exclaimed Angela as Betty laid the blouse on the table for inspection. It was made of soft, white silk, and Betty had embroidered it.

"I just know she can't help being pleased with it," continued Angela; "I am not giving her anything as nice as that; I am just giving her a pair of house slippers."

"I'm sure she'll like that, too," said Betty.

"Are you giving Louise Meyer anything this year?" asked Angela.

"Why, I hadn't intended to. You see since their father died they've had quite a hard time making both ends meet. Louise told me a week ago that she wasn't giving any one a thing. So I thought perhaps she'd rather we didn't give to her so long as she can't give."

"Well, I felt that way, too, but mother said since no one else was going to remember her, that I ought to."

"Well, perhaps, I had better too then," said Betty. "I have to run downtown to get a holly box for Miss Haley's blouse, so I can get it then. What are you giving her?"

"I got her a pair of gloves. I noticed hers were getting shabby. Betty, don't you think we have enough popcorn for those balls?"

Betty considered. "It takes a lot for forty children."

"Well, if you'll fix up the syrup I'll pop some more."

They were just pouring the syrup over the two heaping pans of corn when there was a knock on the back door.

"I'll bet that's Don," said Angela. "He said that he and Everett might come over and help us if they got the Christmas trees set up in time."

Betty opened the door, and Don Murray, Angela's brother, and his chum, Everett Robbins, came in brushing the snow from their caps and shoulders.

"You look like snow men," said Betty.

"Hurry up and wash your hands and help us with these popcorn balls," Angela told them. "The one who makes the most gets one to eat," she laughed.

"That's fair enough," said Don, but Everett protested.

"I thought Don said to come over to Betty's and see who could eat the most. I didn't expect to have to work!" he said and winked at Don.

"Well, either you work or you don't eat!" Angela stated firmly.

The four of them soon made the popcorn into heaps of glistening balls. When they were through they all sat about the stove and munched on some and Don said:

"I've got to go downtown and get some Christmas boxes for mother. Anything I can get for you girls?"

"No," Betty shook her head. "I've got to have a box, too, but as I have to get something for Louise I'll have to go myself."

"Well, then, let's all go down," suggested Everett.

The girls put on their wraps and they all went out. It was a heavy snowfall and the drifts were getting deep. By the time they got down they were chilled and wet.

"Let's go in and get some hot chocolate," invited Don. "Then we can get our stuff afterwards."

The chocolate was good and they all laughed and talked so much that they forgot it was getting late until Betty glanced suddenly at the clock.

"My, it's nearly six! And I have to get a holly box and something for Louise yet!"

They hurried out to the store and Betty said frowning, "Now, that I'm here I don't know what to get her! What would you suggest, Angela?"

Angela shook her head. "I haven't the slightest idea. Something useful, though, but I'm sure I don't know what. It's a real problem, buying Christmas gifts."

"Finally, in desperation, Betty chose a box of handkerchiefs. "Handkerchiefs are always acceptable," she said apologetically. "They aren't exactly what I should have liked to get, but I just couldn't think of anything else."

The next day Betty tied up her packages and wrote her cards. She had delivered all her gifts the morning before, but Miss Haley's blouse and the handkerchiefs for Louise Meyer. As she wrote the cards and tucked them under the ribbons the phone rang. Betty answered it and Mrs. Robbins, Everett's mother, spoke.

"Is that you, Betty? I'm so glad you're home. I wonder if you could help me out?"

"Why, of course, I can; I'll be glad," replied Betty.

"You see, Miss Alberson, who was to play for the primary children at the Christmas entertainment tomorrow night, sprained her wrist and, of course, she can't do it now."

"Oh, I'm so sorry!" exclaimed Betty.

"Well, the children are here at the church for their last rehearsal and I hate to let it go. I wonder if you would come down and play for them?"

"Why, not right away; I have to deliver a couple of presents first. Then I'll come."

"Unless you wish to deliver them personally, why can't Everett take them for you? I can send him right over."

"Why, surely he can," agreed Betty. "Send him over and I'll be right down."

Betty met Everett on her way to the church and gave him the boxes. "It's surely good of you to take them for me, Everett. I'm glad I don't have to take them myself, as Louise lives so far and the snow is so deep now."

"Well, it's nice of you to help mother out. See you tomorrow night," he called back as he started off.

The primary children did well, and Betty was glad she had come, they were such darlings. But she hurried home afterwards and tied up the gifts for her own family and helped to decorate the tree.

Christmas morning dawned clear and sunny, and the day went along smoothly and pleasantly for Betty. But she was anticipating the entertainment at the church in the evening. All the girls and girls would be there, and Miss Haley. Betty was so anxious to know how Miss Haley liked the blouse.

That evening as Betty paused in the entrance of the church to take off her rubbers, a whirlwind, in the shape of Louise Meyer, came through the door and flung her arms about Betty's shoulders.

"Oh, Betty, you're the dearest!" she said.

Betty gasped, for Louise was wearing the blouse that Betty had made for Miss Haley! But Betty knew instantly what had happened. Everett had got the boxes mixed!

There were tears in Louise's eyes, but her lips were smiling happily. "You don't know how much this blouse means to me," she said softly. "I hadn't intended to come tonight, or to go to any of the holiday entertainments that the girls and boys are giving this week because I had nothing to wear but my school clothes. But now," she smiled, starry-eyed, "I can go to all of them! It looks real nice with this skirt, doesn't it?"

Betty flung an arm around Louise Meyer's waist. "You look darling!" she said. And she meant it. But she must find Angela. Angela was the only one there that would know that the blouse was not meant for Louise. She found Angela and explained things to her in a whisper.

"And you aren't ever going to tell Miss Haley?" asked Angela wonderingly.

Betty shook her head. "It wouldn't be quite fair to Louise. Besides, the blouse means everything to Louise, where it would only be one present among many for Miss Haley. Oh, I'm glad, awfully glad, that Everett got those boxes mixed!"

"Yes, I believe you really are!" answered Angela.

And Betty smiled happily.—Kind Words.

### A Santa Claus Helper.

Little four-year-old Charlie was curled up in his mother's arms. It was Christmas Eve night. "Muvver," said Charlie, "I wantta big red fire engine, a blue wagon, a yellow kiddie car, an Irish Mail, and just wots of fings such as mawbles, balls, and can'y."

"Muvver" looked at her little son affectionately, but, then she said, "Why, Charlie, if Santa brings you all of these wonderful toys how will he manage to have any left for little blind Tommy and his little sister."

"Why, Santa is sure to have plenty, anyway, they don't want anfing 'cept something to eat and wear, and I can't help it 'cause I'm sleepy."

"Well, baby, I am very sorry you are so selfish, but come and we will go to bed before Santa Claus gets here," and without any further conversation she carried the sleepy child to his little bed.

Santa Claus arrived a short while after, and soon a little fir tree was erected in the center of the Wallace parlor. When Norah came in to serve Santa Claus a "snack", she declared it to be the loveliest room she ever saw, and it certainly was, for a red fire engine, a yellow kiddie car, a blue wagon, and an Irish Mail were distributed about the room, and stacked under the tree were many daintily-wrapped packages.

Probably one of the first persons, besides Santa Claus, to be up Christmas morning was Charlie Wallace.

After riding all over the lower floor of the house, from parlor to kitchen, Charlie left, for two reasons, the main one being that he had nearly knocked the Irish cook down, and this was a very good reason, and besides this he wanted to see what all of his friends had received from Santa Claus.

If any one was near the foot of the hill early Christmas morning, they would have seen one well-dressed little boy talking to a ragged little girl and a little blind boy. A few minutes later the happy shouts of three children could be heard by two mothers, the one on top of the hill, and the tired mother at the foot of the hill.

When Charlie reached home he sat around the house gazing at all of his new possessions. Finally he got up and with a firm little step went to his mother.

"Muvver," he said, "Tommy and Laura did not get a single toy. I am so sorry I'se stingy, and took all Santa Claus had left. May I give Tommy and Laura my red fire truck?"

The mother looked at her son fondly, for she realized what a struggle it had been for him to give up his dearest possession. A few hours later a big car rolled up before the house at the foot of the hill. Four persons entered the house, and for an hour three explanations were made. Tommy was told by Mr. Wallace and Dr. Lester how he was to receive his sight. Laura was told by Tommy how it happened that Santa Claus left the fire truck at the wrong place, and Mrs. Wallace offered an explanation of it all to Mrs. Russell.

When an hour later the same big car drove off a happy, contented boy sank back into the seat, and said, "My mother, it sure is fun to be a Santa Claus helper."—Selected.

For The Southern Churchman.

### A Christmas Dream.

Maria Lee Goodwin, Jr., age 11.

"Good-night, mother," called Emily as Mother started downstairs.

"Good-night," Mother called back; "Go to sleep now, so when Santa Claus comes and looks in the window, he will find you asleep and will come on down the chimney."

Emily turned over in bed. How different everything looked! It seemed as though everything was snow and ice. She found herself being carried along through the air very swiftly. She saw in a distance a beautiful castle made of ice and snow with beautiful icicles hanging from the window sills and from the roof. The beautiful full moon shone upon it, making it all the more beautiful. She found herself coming down by the door. Her curiosity was great—what could this mean? It was cold, for she had no coat on. She knocked on the door. A tall young man opened the door and said in a kind voice:

"Come in, little girl; what can I do for you? " Just then Santa Claus came into the room.

"Why, here you are, Emily," he said, in a jolly voice. "I will start on my trip in a few minutes."

Just then Mrs. Claus came into the room.

"Why, here you are dear, I was beginning to be afraid you would be too late to go with Santa Claus. But he has just gotten his toys packed and he wants you to help him drive the reindeer, for he is getting old and so every year he picks out the child who has been the best the whole year and you have been the best this last year, so he chose you," she continued.

"Where is my coat, do you know?" he asked Mrs. Santa.

"Why, I put it by your pack in the toy room," she answered.

"Would you like to see the toy room?" she asked Emily.

"W—why I would love to," she answered, "if it would be no trouble to you."

Mrs. Santa led the way. The shelves were nearly bare, for the toys were in Santa's big pack. In little chairs all around were tired elves who had helped Santa all year long to make the toys.

"Come here, Emily," called Santa; "here is a coat of Mrs. Claus' you can wear. Come, Emily, let's be off."

They started off in the reindeer sleigh, but just then Emily heard some one calling. She jumped up, rubbed her eyes. It was Christmas morning.

She called, "Yes, mother, just a minute, I'll be there. I had a trip with Santa last night and a very nice dream it was," she said.

For The Southern Churchman.

### IN ITALY.

Ella M. Sollenberger.

On Christmas Eve, unnumbered bells
Sound over city, hill and plain,
And countless knees are bent before
The little Jesus, born again.

Yes, born again in hearts of men—
Here imaged on His bed of hay—
And as the tidings glad ring out,
The ones who love Him come to pray.

### When Santa Claus Forgot.

Betty rubbed her eyes and sat straight up in bed. It was Christmas morning, and, strangely enough, the first thing her eyes fell upon was a carefully arranged box of toys on the foot of her bed.

Why hadn't Santa Claus put them in her stocking? A glance at the bulging stocking at the fireplace answered that. Bewildered, she jumped out of bed, calling her mother and making ready for a closer examination of the toys.

By the time her mother came into the room Betty had found the note pinned to the dress of a lovely doll in the box on the bed.

"Read it, mother; read it, mother!" Betty begged as she danced excitedly to her stocking.

The serious look on her mother's face stopped her before she could take her


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stocking down. In answer to the little girl's questioning look, mother read this note:

Dear Little Betty: When I stopped at little Dorothy's house I forgot to leave these toys for her. Won't you please take them to her for me and tell her that I did not mean to make the mistake?

Hurriedly, **Santa Claus.**

Betty forgot all about her stocking. "Help me dress, mother," she begged. "Dorothy will be so disappointed if she wakes up and does not find her dolly. Don't you remember that she wanted one just like this?"

Mother remembered, for she had heard the little girls talking about things they wanted for Christmas, and she was almost as eager for little Dorothy's Christmas to be a happy one as she was to have her own little Betty happy. "I'll write Dorothy's mother a note while you finish dressing, dear," she said, and in a moment both the note and the little girl were ready.

Dorothy's mother, a young, sad-looking woman in black, met Betty at the door, but Betty was so eager to get to her little friend that she had no time to explain her visit. She thrust the two notes into the surprised woman's hands and rushed into the room where she found Dorothy playing with the few things Santa Claus had left her, trying her best to look happy and not show her mother her disappointment.

When Dorothy's mother came in she found two very happy little girls. Betty secretly wondered why her eyes looked so bright and why she held her mother's note so tightly in her hand. But she only smiled at the children and said: "You little girls remind me, Betty, of a Christmas long ago when your mother spent the night with me and Santa Claus put all of her toys in my stocking."

Suddenly Betty remembered that she had not seen her own toys, so she jumped up and ran home as fast as her little legs would carry her.—Mary French Caldwell, in Christian Advocate.

### CHRISTMAS LAND.

Oh, Christmas Land is not so far,
It's just across the hall,
Within the living room
Where holly decks the wall.
Right in the middle stands a tree
With crimson tinsel gay,
And strange and wondrous is the fruit
It bears on Christmas day.

An apple and an orange grow
Upon the same green bough,
A wagon and a rocking horse,
A sled and spotted cow;
And nuts and sparkling sugar plums,
And drums and skates and horns,
And dolls with flaxen tresses drop
Like pearls on windy morns.

But only little boys and girls
That always mind at school
And know their daily lessons well,
And try to keep each rule,
And say their prayers every night,
Can hope to join the band
Of happy children 'round the tree
That grows in Christmas Land.
—Minna Irving, in Kansas City Star.

He chose this way, it may have been,
That those poor mothers everywhere
Whose babies in the world's great inn
Find scanty cradle-room and fare,
As did the Babe of Bethlehem,
May find somewhere to comfort them.
—May Riley Smith.


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From December 2nd, 1928, to March 31st, 1929 (Easter), the following series of sermons will be preached by the Rev. Donald Grey Barnhouse, Tenth Presbyterian Church, Philadelphia, to be broadcast by the stations of the Columbia network WABC New York and associated stations, 5:30 to 6:00 P. M., Eastern Time; 4:30 to 5:00 P. M., Central Time:

| | |
|---|---|
| December 2. | "The Bible and Itself." |
| December 9. | "The Bible and the Holiness of God." |
| December 16. | "The Bible and the Justice of God." |
| December 23. | "The Bible and the Love of God." |
| December 30. | "The Bible and the Sinner as God Sees Him." |
| January 6. | "The Bible and the Sinner as He Is." |
| January 13. | "The Bible and Justification." |
| January 20. | "The Bible and Regeneration." |
| January 27. | "The Bible and Faith: What It Is." |
| February 3. | "The Bible and Faith: What It Does." |
| February 10. | "The Bible and the Pre-Incarnate Christ." |
| February 17. | "The Bible and the Virgin Birth." |
| February 24. | "The Bible and the Miracles." |
| March 3. | "The Bible and the Life of Jesus Christ." |
| March 10. | "The Bible and the Message of Christ." |
| March 17. | "The Bible and the Death of Jesus Christ." |
| March 24. | "What Price Hosannas." |
| March 31. | "The Bible and the Resurrection." |

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**Written by Publius Lentulius**

President of Judea, in the Reign of Tiberius Caesar, to that Monarch in Rome.

Under the above title a tiny booklet appeared in 1913, and was speedily snowed under by war literature. It had this preface:

"The following was taken from a manuscript now in the possession of Lord Kelley, and in his library, and was copied from an original letter of Publius Lentullus at Rome. It being the custom of Roman governors to advertise, the people and Senate of such material things as happened in their provinces, in the days of Tiberius Caesar, Publius, President of Judea, wrote the following epistle to the Senate concerning the Christ":

Then comes a description of the personal appearance of our Saviour, which is so respectful and so beautiful that we feel sure it will interest readers:

"There lives at this time in Judea a man of singular virtue whose name is Jesus Christ, whom the barbarians esteem as a prophet, but His followers love and adore Him as the offspring of the Immortal God. He calls back the dead from the graves and heals all sorts of diseases with a word or touch. He is a tall man, well shaped and of an amiable and reverend aspect; His hair of a color that can hardly be matched, falling into graceful curls, waving about and very agreeably couching upon His shoulders; parted on the crown of His head, running as a stream to the front after the fashion of the Nazarites; His forehead high, large and imposing; his cheeks without spot or wrinkle, beautiful with a lovely red; his nose and mouth formed with exquisite symmetry; His beard, and of a color suitable to His hair, reaching below His chin and parted in the middle like a fork; His eyes bright blue, clear and serene, look innocent, dignified, manly and mature. In proportion of body most perfect and captivating; His arms and hands delectable to behold.

"He rebuked with majesty, counsels with mildness, His whole address whether in word or deed, being eloquent and grave. No man has seen Him laugh, yet His manners are exceedingly pleasant; but He has wept frequently in the presence of men. He is temperate, modest and wise. A man for His extraordinary beauty and divine perfection, surpassing the children of men."

This note is appended so that readers may verify it if they desire:

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A prominent representative of a Publishing Co., and a lover of books, writes: "You have built a monument to yourself, and long after the green sod grows over you, this book will be read by our children and children's children. I could read 'A Fox Hunt 'Fo de War' every week in the year and get a thrill each time I read it." One of the most prominent merchants in this section of Virginia writes. "To know the author of 'Tidewater Tales' should guarantee the sale of this work."

A prominent attorney in Washington, and himself a writer, and well-known lecturer, writes in part: " . . the charming description of the old homes, the history and traditions, and the true-to-life stories in local color, combined to delight me, and enticed my memory to run down the corridors of the past."

A profesor in one of the Virginia Universities writes: "You have put posterity in your debt by presenting so skilfully to them characters that have passed to the beyond. The story of that old Virginia negro in Louisiona touches me deeply."

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# VITAL FACTS

ABOUT

## JAMESTOWN, YORKTOWN, WILLIAMSBURG, COLLEGE OF WILLIAM AND MARY

1730.—First permanent printing office south of the Potomac River established by William Parks at Williamsburg, Va.

1736.—The Virginia Gazette, the first newspaper south of the Potomac, was begun by William Parks.

1746.—The capitol building burned.

1746.—On May 29 Patrick Henry offered his resolution against the stamp act in the House of Burgesses.

1770.—On October 15 the governor, Norborne Berkeley, Lord Botetourt, died.

1776.—The fifth and most important of all revolutionary conventions in Virginia met on May 6. The first Constitution of Virginia was adopted.

1780.—Thomas Jefferson was elected governor in June, 1779. Through his influence the seat of government was changed to Richmond. The offices of the State were removed to Richmond in April, 1780.

1781.—July 4 Cornwallis and his army left Williamsburg and proceeded to Portsmouth by way of Jamestown.

1832.—What remained of the old capitol building was burned.

1859.—Raleigh Tavern burned.

1861-1865.—The city was under Confederate control May 5, 1862, the date of the battle of Williamsburg. From that time until the close of the war the city was in the hands of the Federal government, except September 9, 1862, when it was captured by the Confederate forces and held for a few hours.

1881.—The Chesapeake and Ohio railroad was completed to Williamsburg.

1917, 1918.—Williamsburg was the base of supplies for the town of Penniman, population of 1,500, seven miles distant, a wartime town for the manufacture of shells.

### YORKTOWN.

The land at Yorktown was first patented by Nicholas Martian or Martieu, a Walloon. Martian was in Virginia as early as 1621. His grandson, Benjamin Reade, sold in 1691 fifty acres of the Martian tract for a town. 1698.—The county seat was moved from Halfway House to Yorktown. 1715.—A custom house ,still standing, was built at Yorktown. 1749.—Annual trade was £32,000. 1781.—On October 19 Cornwallis surrendered at Yorktown. 1862.

—Used as a base by Gen. McClellan in the Peninsula Campaign. 1881.—Centennial anniversary of Cornwalils' surrender. Cornerstone of commemorative monument laid. Address by President Chester A. Arthur. 1885.—Yorktown monument was unveiled. 1917-18.—Used as a naval base by the United States government in the World War.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

## SPECIAL NOTICES.

**ANTIQUES.**

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

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# Death

**MONCURE:** Entered into life eternal, October 14, 1928, JOHN A. MONCURE. Born at Chelsea, Stafford County, Virginia, February 14, 1853.

"Blessed are the pure in heart: for they shall see God."

**PARKER CAMPBELL WYETH.**

Died, December 2, 1928, in St. Joseph, Missouri, PARKER CAMPBELL WYETH, aged seventy-four years, son of the late Francis and Sarah Carson Wyeth, of Harrisburg, Pa. He is survvied by his wldow, Mrs. Ellen Horner Wyeth; one son, Francis Houston Wyeth, of Philadelphia; three daughters, Mrs. William H. Floyd, of Chicago, and the Misses Ellen and Henrietta Wyeth, of St. Joseph.

## CHURCH INTELLIGENCE.

(Continued from page 15.)

ports were made by the chairman of the sub-committees on the Diocesan-wide Evangelistic Campaign, and Dr. Larkin Glazebrook, of the National Commission on Evangelism, spoke on his work.

On Sunday, December 9, a memorial service for the late Rev. Dr. Peregrine Wroth, was held in the Church of the Messiah. The Rev. James A. Mitchell, rector, was the preacher. Dr. Wroth was rector of this church for over fifty years and was active in its work until just a short time before his death.

Maryland suffered from three removals the first of December. The Rev. Dr. H. P. Almon Abbott left Grace and St. Peter's Church, Baltimore, to become rector of St. Chrysostom's Church, Chicago; the Rev. Dr. Wyatt Brown left the Church of St. Michael's and All Angels', Baltimore, to become rector of St. Paul's Cathedral, Buffalo, and the Rev. Francis F. Lynch left St. John's Church, Havre de Grace, to become assistant to the Rev. Dr. Brown at St. Paul's Cathedral, Buffalo.

N. E. P.

### Balance Due.

This diocese told the National Council to expect from it for the year 1928, $75,600. Receipts to December 1, 1928, are recorded as $69,370, which leaves a balance due of $6,230.

## NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.
Rt. Rev. A. W. Knight, D. D., Coadjutor.

### 225 Years of Evangelical Service for Our Lord.

November 25 to 27, Old St. Michael's Parish, Trenton, N. J., celebrated the two hundred and twenty-fifth anniversary of its founding by the Society for the Propagation of the Gospel in the year 1703. Originally located in what was then called the district of Hopewell, the church building was erected near the western boundary of the present city, where an old graveyard, still owned by the parish, is located. The present building dates from about 1749, its situation on North Warren Street placing it in the midst of the Revolutionary battle in 1776. Colonel Rawle, the Hessian commander, placed his cannon in the graveyard, instead of at the junction of Princeton and Pennington Avenue, so that Washington was given greater facility in overcoming the British forces by his surprise attack. Although forced to close during the years 1776 until 1783, by the exigencies of war, the parish was revived and has continued up to the present day.

On Sunday morning, November 27, Bishop Nathaniel Seymour Thomas, late of Wyoming, delivered an able and scholarly historical sermon. That same evening, an historical service was held, the addresses being given by the Rev. Hamilton Schuyler, Litt. D., rector of Trinity Church, Trenton, and Professor William Starr Myers, of Princeton University, the latter a member of the vestry of St. Michael's. Bishop Matthews was present and pronounced the benediction.

On Tuesday evening a parish dinner was held at the Hotel Stirling, at which Hon. Newton A. K. Bugbee, Comptroller of the State of New Jersey, and senior warden of the parish, was toastmaster. Addresses were made by Hon. A. Harry Moore, Governor of New Jersey, Bishop-Coadjutor Albion W. Knight, and the Rev. Samuel Steinmetz, rector of the parish.

St. Michael's has shown marked progress in recent years under the able and consecrated efforts of its rector, Mr. Steinmetz, who has put new life into all branches of its activities. A "down town" parish, it has had to meet all the problems of its situation, but has taken advantage of its opportunities, and its communicant list of about eight hundred, includes people of all types and all kinds of interests. Throughout all its long history the parish has remained steadfast in its advocacy of Protestant, evangelical and "low church" policies and belief, which is one of the secrets of its present remarkable vigor and healthfulness. It is one of the outstanding churches in the city of Trenton, and has every prospect of continued usefulness and prosperity. It is a worthy and loyal representative of the best of American life and religion.

W. S. M.

### Balance Due.

This diocese told the National Council to expect from it for the year 1928, $60,000. Receipts to December 1, 1928, are recorded as $49,142.58. This leaves a balance due of $10,857.42.

## Personal Notes

The Rev. A. J. Wilder, formerly rector of St. Alban's, Highland Park, Mich., has joined the staff of the National Cathedral in Washington, D. C. Mr. Wilder came to Michigan from the Diocese of Marquette in 1920.

The Rev. Francis A. Gray, assistant at Old Trinity Church, Philadelphia, has accepted a call to the St. John's Church, Kingsville, Md. Mr. Gray, in addition to his new charge, also will have charge of Trinity Mission at Long Green, Md. The change will be effective January 1.

The Rev. George S. McKinley, rector of St. Stephen's Church, Wissahickon, Pa., has resigned as rector of that parish to become rector of St. Mark's Church, Honeybrook, Chester County, Pa., with oversight of St. John's Church at Compass, the change to be effective December 31.

Mr. Frederic M. P. Pearse, of Metuchen, N. J., has been elected Secretary of the Standing Committee of the Diocese of New Jersey, in place of Canon Lewis, whose resignation takes effect December 10, 1928.

The Rev. Moultrie Guerry, of Hagood, S. C., who was elected Chaplain in November to succeed the Rev. Raimundo deOvies, has accepted the election. He will assume his duties as Chaplain at the beginning of the Epiphany Term, January 3, 1929. At the time his decision was made Mr. Guerry had before him a call as Student-Chaplain at another university and also a call to a strategic parish. Being by birth and eduaction a "Sewanee man", he could not but respond to the claims of his Alma Mater.

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# C. L MARSILLIOT

ATTORNEY-AT-LAW
Exchange Building
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My Dear Friends:

The fact of the success of our petition to the General Convention of the Church, asking it to vote down the resolution to do away with the Articles of Religion, is fresh in your mind.

During the General Convention three meetings were held by Protestant Episcopalians, gathered at the Convention, for the purpose of considering what was to be done to check the disruption being spread in the Church by the "Anglo-Catholic," or Romanizing Party. At these meetings addresses were made by able laymen, representing practically every section of the country. All agreed that the contest is really just beginning, and that, unless Protestant Episcopalians organize promptly for the defense of the Constitution, doctrine and worship of the Church, control of it will soon pass into the hands of the "Anglo-Catholics," inevitably followed by either a split or gradual disintegration.

The correctness of that conclusion is demonstrated by the announcement of "Anglo-Catholic" Clergy, in their Church papers, that they decline to be bound by the legislation of any Convention in which the laity have the veto power. That announcement by the "Anglo-Catholic" Clergy raises the flag of anarchy and rebellion in the Church, just as the same party has done in the English Church, which is now on the verge of disruption. It is either organize NOW and make it plain that the Romanizing program will not be tolerated in this Church or surrender.

It was determined at these meetings to form a National organization. The name of the National Church League, with seven thousand members, of which Professor E. E. Sperry, of Syracuse University, is President, was changed to "The Protestant Episcopal Church League," and this already existing organization is to be expanded.

Letters are daily reaching me from every section offering to affiliate with the League, and it is evident that the time has arrived when the people in the pews feel that a responsibility rests upon them to take action NOW.

The thirty-four thousand (34,000) signatures to the petition are being copied, and as soon as this is completed a circular letter, stating the purposes of the organization, will be forwarded to every signer, with request that he or she become a member of the League. To cover the cost of copying the signatures, printing the circular letter, envelopes, postage and clerical work, a fund of $2,500.00 will be necessary, and contributions to this fund are now being received. Any help that you can give in raising this fund will be used solely for the purpose above indicated. The Executive Committee of the League, consisting of busy men, is giving freely of its time and effort to the cause.

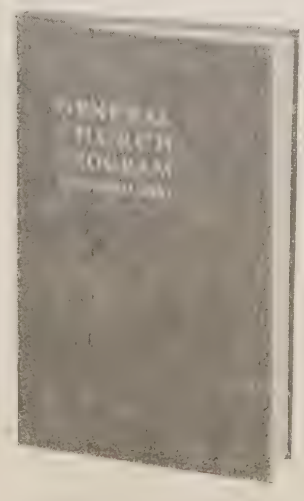
Remittances, payable to Rev. Alexander G. Cummins, Treasurer, Poughkeepsie, N. Y., may be forwarded to him or to me.

You are too well aware of the danger facing the Church to require any further statement of the situation.

Faithfully yours,
C. L. MARSILLIOT.


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# Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 93. RICHMOND, VA., DECEMBER 29, 1928. No. 52.

## A PRAYER FOR THE UNITY OF GOD'S PEOPLE.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen.

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## CONTENTS


| | Page. |
|---|---|
| Thoughts for the Thoughtful | 4 |
| Editorial | 5 |
| Earliest of Church Assemblages in America—A. B. Williams | 6 |
| The Surrendered Life in Christ—Conducted by Rev. Frank Cox | 6 |
| Belief in the Resurrection and Future Life as Found in the Old Testament—B. A. M. Schapiro | 7 |
| Robert E. Lee—Late John W. Daniel, LL. D | 9 |
| Rays of Light frnm God's Lamp—W. W. Rugh | 10 |
| Sunday After Christmas—Berkeley Minor | 10 |
| Book Reviews | 11 |
| Letters to the Editor | 12 |
| God Hath Visited His People—W. Olney | 8 |
| Favorite Scripture Verses | 8 |
| Church Intelligence | 13 |
| Family Department | 16 |
| Children's Department | 18 |
| Personal Notes | 15 |



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# $805,783

**This is the sum which must be collected in December by the Dioceses for the work of the General Church in order to balance the budget.**

| | | |
|---|---|---|
| For the maintenance of the work of the General Church in 1928, General Convention approved a Budget of | | $4,212,370 |
| General Convention told the National Council to adjust appropriations yearly to meet expected income. In February, 1928, the National Council reduced appropriations under this "Pay-as-You-Go" Plan by the sum of | | 237,924 |
| This left net appropriations at | | 3,974,446 |
| The National Council estimated that it would be able to save during the year on these appropriations because of vacancies in the staff and other savings, the sum of | | 250,000 |
| This leaves the estimated expenses of the National Council for the year 1928 at | | 3,724,446 |
| Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at | $702,370 | |
| The Council appropriated to meet the 1928 expenses the surplus of income from 1926 | 62,990 | |
| The Council appropriated to meet the 1928 expenses from unused Contingent Fund of 1926 and 1927 | 80,000 | |
| The Council expects from gifts not applicable to quota and from other sources the sum of | 75,000 | |
| This gives a total of income other than gifts on the quotas of | | 920,360 |
| The Council therefore needs from the Dioceses to meet its estimated expenditures | | 2,804,086 |
| When making reductions in appropriations in February, 1928, the Council provided for an estimated surplus for the year of | | 5,275 |
| There is thus needed from the Dioceses to balance the Budget for 1928 | | $2,809,361 |

**Note: This is the exact amount which the Dioceses told the Council it might expect to receive during the year.**

| | |
|---|---|
| The Dioceses have paid to December 1st | 2,003,578 |
| **To balance the budget there must be paid in December** | **$ 805,783** |

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The Christmas spirit and its manifestation in action can be ours only when we follow the order and practice the message of the angel song: "Glory to God in the highest, and on earth peace to men of good will." To do this is to realize the gracious provision of the Divine love for ourselves and others in a widening sweep that will eventually embrace the whole human race.

## Thoughts For the Thoughtful

Prayer is the intensest activity of which the spirit of man is capable.

"Common sense and religion make a combination hard to beat!"

If one is to have flowers in the garden of his soul he must do his own digging and planting.—Rev. Wm. Porkess, D. D.

The beautiful thing about life is that no matter how lowly our place, it is in the King's sight.—Margaret E. Sangster.

The Christian life, supported and sustained by love, is a joyous life—divinely and unfailingly joyous. And it has a curious alchemy of its own. It gives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness".—Dean Gresham.

Be Thou the shade on my right hand,
When in my strength I stand alone;
And when in night I lose the land,
Be Thou my Star, my guiding One.

When the year of life is ending,
When the Watchnight hour has come,
May our souls to heaven ascending,
Find the New Year's welcome home!
—L. Shorey.

Words fail us when we begin to describe God's goodness to us. How could we put into words what the promises of Christ have meant to us? What a note of confidence has been put in our lives ever since we appropriated them! Are our lives as serene as theirs should be to whom God's Word has been pledged?—B. T. Bailey.

Love has done the grandest things the world has ever known, and is still doing them. Where judgment may be generous, love is lavish; where judgment is cautious in conclusions, love is heroic.—Dr. Peter Forsyth.

Teach Thou, and we shall know indeed
The truth divine that maketh free;
And knowing, we may sow the seed
That blossoms thro' eternity.
—Richard Watson Gilder.

Even blessings that have been promised have to be waited for. Our time of desiring a promised blessing is not always God's time of giving it. Yet it will come just when it is best for our good and God's glory. Therefore, the inspired reminder comes to us: "Ye have need of patience, that, having done the will of God, ye may receive the promise." —Henry Clay Trumbull.

Behold the Lamb! In Bethlehem's manger lowly,
His heavenly might and majesty put by.
The royal herald of His Advent holy
Was joyous angels' song from out the sky.
What brings this Holy One to dwell among us?
(This One whom angels worship—the Divine)
Whose need hath called Him to His Incarnation?
O brethren of all lands, 'twas yours and mine.
—Clara Armbruster.


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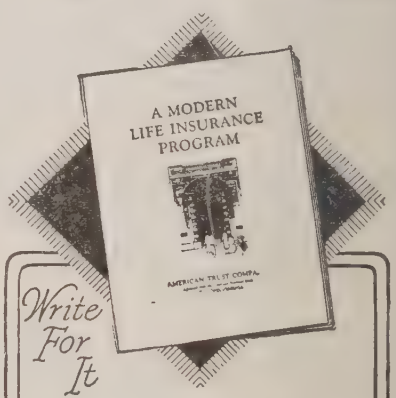
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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 93. RICHMOND, VA., DECEMBER 29, 1928. No. 52.


## 1929

All we know of the year to begin next Tuesday is of certain large and regular operations of nature, decreed and established by the Creator. We know to the fraction of a minute when the sun will appear and disappear each day of the three hundred and sixty-five, when the gleam of the pale, lovely crescent of the new moon will shine in the darkness of the great dome above us and the broad, beautiful light of the full moon will come; the times for high tide and low tide everywhere on this planet. Sun and moon and stars and this earth of our's hold serenely to their courses, swing to their appointed orbits,

"Forever singing as they shine
The hand that made us is Divine",

unchanging. We know very vaguely of the origin and moving causes of what we call "disturbances", the hurricanes and storms, cyclones, tidal waves, floods, valcanoes earthquakes, that may come unforeseen and unheralded and make havoc. Whence and how they come are beyond our present knowledge. We may not know whether, nor where, nor when, they will come in this year before us. Cold and delayed, or excessively hot springs, chilly or blistering summers, winters too warm for health, or bitter and unduly protracted, come upon us, bring weal or woe, wealth or ruin. We cannot surely foresee nor calculate. Always it has been so. Disasters befall the best, as in the time of Job, benefits are gathered by the best and the worst, rain is sent on the just and the unjust. The fool complacently congratulates himself on his stuffed barns, the diligent and sagacious find their anxious labor and thought brought to naught by drought or tempest.

The soul lifted among the stars, trusting always to the loving intercession of the Saviour and the guidance and mercy of Jehovah, is sure of nothing but its redemption and its destination. It knows. It knows as the last glimpse of light fades from the eyes and sense that there will be resurrection and a sun of beautiful and endless light and peace and undisturbed happiness to rise after the shadow and darkness and pangs of death. It cannot foresee, even for one hour of any of the twenty-four of the oncoming days of this new year what joy or sorrow, success or failure, disaster or blessing, may be near. The best we can do in our daily work and affairs is to act and think on precedents and the probabilities based on them. That is the highest and the only sagacity we have for our work and business. We cannot know results of our most valiant labor or careful planning. Unforeseen disturbances from unknown and unsuspected sources may sweep away our most faithfully built foundations, blight our dearest hopes. Some of us will know that bitterness in the coming year, just as to some of us will come blessings and helps unlooked for, and we may see given to the unworthy prosperity and power. These are the vicissitudes, the mysteries, the happenings, of our life here, inexplicable to our mortal understanding and philosophies as are the causes of the storms that overwhelm communities and destroy strong ships, the earthquakes that wreck massive and splendid buildings and the volcanoes and lava streams that devastate smiling and prosperous regions. But the eternal promises of God abide. Surely as the sun will rise and set tomorrow and the moon at her appointed time show her crescent and her glorious full effulgence, so will God reward with a crown of light those who are faithful. This we know at the beginning of the year as some of us will find it gloriously true between now and January, 1930.

To those who are faithful, not to those who are successful. For those who are faithful and win and for those who in the strife and complexities and myysterious orderings of our life here lose in the struggle for place and prominence and earthly eminence the same crowns of glory and everlasting rewards await, just beyond.

This coming year promises now to be one of the greatest and most fruitful of all the years since the beginning. None of us may know what any hour or day of it may bring to us individually or as communities. We can but hope and calculate on the precedents, the probabilities and the possibilities. We surely know that if fervently and reverently we do what we see to be our duty here, from hour to hour, from day to day, we will earn and receive bountiful and undying recompense. It promises to be a fruitful and memorable year in the history of mankind. It may bring us establishment of world-wide peace and good will. It may bring to our country a glory and beauty never before granted to any country—dominance in power and strength applied to promote security and well-being for the masses of all peoples. It may bring swift progress toward Christian unity. In it a great evangelizing crusade by our own Church, demanding the zealous cooperation and personal labor of every member, may be organized and led on to glorious results surpassing all precedent. What of joy or sorrow, triumph or defeat, success or failure, may come to us as individuals and communities is uncertain, often as remote from our control and direction as the course and velocity of the wind, changes of temperature, variations of rainfall. These are obedient to laws and purposes of which we know little or nothing. Whether they help or hurt us, whether the blight that impoverishes one district or country or person enriches others, is beyond us. The really great and lasting things are sure—regeneration, purification, the uplifting of our souls if we honestly strive and pray, eternal life and happiness by the sacrifice of the Saviour, devoutly trusted, are promises of the Almighty and Eternal God, certain as the movements of the planets in the firmament. These promises we will have with us surely.

For promotion of the vast hopes for mankind and the extension of God's Kingdom the new year seems to promise each of us can do something, as Church people and as citizens, striving always to give to the common cause our very best thought and most generous help, trusting and praying for blessing on each earnest effort, however small and feeble it may appear to our perceptions. We may know no more of what large and far-reaching good our work will do than we may know the source of all the good or harm that comes to us.

In retrospection of the year gone let us gather from our sorrows the sweet fruit of brave resignation, from failures and disappointments lessons and stimulation for the future, from our triumphs, successes and blessings humility and gratitude and solemn determination to try to be more worthy of them. Let us go, then, into the new year cleansing and strengthening our hearts and with aspiring and serene souls, prepared to meet valiantly whatever of ill and to accept gratefully whatever of good the passing days may bring. Let us begin it understanding that we may not assure ourselves, even by utmost and most careful endeavor, prosperity and comfort and exemption from disaster and distress here, but knowing that if we be faithful from hour to hour and day to day, we will have done our parts and assured attainment of ultimate rewards of which no vicissitude of earthly affairs can deprive us. In all the changes and chances of this mortal life our hearts may surely there be fixed where alone true joy is found. And if we be faithful, God surely will bless us every one.

**Alfred B. Williams.**

# EARLIEST OF CHURCH ASSEMBLAGES IN AMERICA

## Alfred B. Williams

### THE NINTH CONVENTION.

The ninth General Convention was in New York, May 20, 1817. Bishop Seabury was dead, but seven bishops, all then in the country, attended. North Carolina proved compliance with ecclesiastical requirements, the Church there giving distinct signs of new life, and was admitted to representation. South Carolina submitted a proposal for establishment of a general theological seminary. It was negatived by the lay and clerical delegates, apparently because a movement for such an institution already had begun in New York. A committee to consider the subject and report at the next Convention was appointed, consisting of six members of the House of Clerical and Lay Delegates and two bishops. At this Convention the first definite appeal to the Church for missionary work in the new Western States and territories and on the fast widening frontiers was made. The bishops issued a pastoral letter urging abstinence from certain worldly amusements, including gaming, sports involving cruelty to animals—presumably cock-fighting and dog-fighting, both then popular—and attendance at licentious plays at theatres. Changes in canons, unimportant now, were considered and completed.

### THE TENTH CONVENTION.

The tenth General Convention was in St. James' Church, Philadelphia, May 16 to 24, 1824. Eight of the nine bishops were present. Bishop Moore, of Virginia, preached the opening sermon. Bishop White presided in the House of Bishops and the Rev. Dr. Richard Wilmer, of Virginia, in the lower House. The District of Maine was received as member of the ecclesiastical union. The most important subject considered was establishment of a theological seminary. It was decided that the seminary should be established at New Haven and that those who had subscribed money for it with understanding that it should be in New York be relieved from obligation to pay. A constitution for a society for domestic and foreign missions, with headquarters in Philadelphia, was presented, amended and sanctioned, but "in the haste of adjournment", Bishop White records, several material errors were made, requiring postponement of the organization to the next Convention. Resolutions were adopted for gathering and preserving all journals and records of previous Conventions obtainable.

# THE SURRENDERED LIFE---IN CHRIST

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### The Uniqueness of Evangelism.

EVANGELISM is different from every other movement in the Church, in that it cannot be learned out of a book but must be perfected in actual practice. All else may deal with the outward largely, but Evangelism can never be divorced from the inner life of our people. There is a simplicity about it that is deceptive. The aim of course is to bring men to Christ, and the ease with which the words can be said cause some to forget the real problems connected with it.

We have become so accustomed to send out literature on every subject under the sun that we are in danger of making this movement a work of literature alone and may take it all out in leaflets. We heard a clergyman the other day tell of a mission that had been held in his parish. He said that over sixty people had signed decision cards, but that not one was to be found in church a few weeks later. He asked if there were not some literature on the subject that would assist in such a case. The leader of the conference had been so accustomed to this way of dealing with things that he immediately suggested several pamphlets that they had on hand. We are not here criticising individuals, but are pointing out the blinding effect of conventional methods. The trouble was not with the supply of literature. Tons of it would not have remedied the defect in that case. One book alone—the New Testament—contained all that was needed. A shepherd that needs a book of directions to find a stray sheep, particularly when that sheep has already given some indication that it would like to come home needs far more than literature can supply. His need can be expressed in one word—conversion.

In each case failure in Evangelism can be traced back to the same cause. A correct diagnosis is of prime importance in any disease. When a parish does not evangelize the need is for conversion, either in minister or in people and often in both. So to bring men to Christ we need Christ. Nothing will take His place, not learning, or astuteness, or personal popularity, without Christ you cannot touch men. That is so elemental that many cannot see it. That is because they do not believe that Christ, not an idea about Christ, not the teaching of Christ, but that Christ Himself in Person can be present in your life. They may believe that a faint aroma of His life clings to the buildings in which we worship, or that something of His influence will still be exerted over lives that come in contact with His teaching, but they are too atheistic to believe that Christ Himself dwells in the heart of the convert.

Christ does not dwell in the unyielded heart, and that is the explanation of their atheism. It is also the explanation of the failure to evangelize. Before we can hope to have real Evangelism, we must blast out some of the stumps that stand in the way. To be concrete—if a choir is rent by factions, that choir cannot lead men to Christ by its singing. If a Christian cherishes hatred or resentment, then his life will be powerless. If a clergyman envies the positions of another cleric, and desires a place that will bring him selfish advantage, he cannot lead any one to Christ. These examples give only hints of what the problem of Evangelism includes. The difficulties are great but we must learn that Christ is sufficient. He can meet the personal need, as the worker, defeated and discouraged comes to Him for help. "If the Son shall make you free, you shall be free indeed." He is enough for the needs of the parish and of the world. "I, if I be lifted up from the earth, will draw all men unto Me." Failure in Evangelism is failure to lift up Christ. Success comes to those who "put on Christ".

# BELIEF IN THE RESURRECTION AND FUTURE LIFE AS FOUND IN THE OLD TESTAMENT

By B. A. M. Schapiro

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GREAT religious bodies in the United States have recorded strong declarations and earnest pleas for Christian unity. All sincere Christians pray that this may come. A forward step even more gigantic toward fulfillment of the proclaimed purposes and promises of God and His Holy and Loving Son will be taken when, sooner or later, all Christian churches are awakened to the indisputable facts of the present and of ancient history and unite in cordial, persistent invitation to the Jews, now numbering more than four millions in this country, to enter the fold of the Good Shepherd, assured of wholehearted welcome as honored and loved brethren. There is joy in Heaven over one penitent sinner. The soul of the zealous Christian must thrill with awed exultation at thought of the hosannas resounding and reverberating through the firmament if the chosen and loved people of God were flocking by the million to worship the Son of God whom they have so long rejected and neglected.

If the Jews are to be taught and induced to respect and then to accept and finally to love Christianity, Christians must learn to respect and understand and accept the Jews.

All candid and clear-minded Christians concede that they owe a duty to the Jews, realize that if the intense spiritual life, the powerful intelligence, the noble loyalties and the virile instincts of the Jews were glorified and inspired and purified by faith in Christ as the Messiah and fidelity to His teachings the happiness and the value to humanity of the race would be immeasurably multiplied. Yet, prejudices born of errors and errors born of prejudices, maintain old barriers. The Jew is denied his rightful place in history, his just title to the world's gratitude, recognition of the truth that he kept intact and strong the foundation principles on which the faith and work and glorious hope of the Messiah are established. To those foundations the Jew has held through centuries of vicissitudes and changing dominances and deities and of nations. The obstructing errors and prejudices, growths and inheritances from long successions of generations, must be corrected and removed, one by one, with patient, diligent presentation of evidence to refute what is false and establish what is true, "line upon line, precept upon precept, here a little, there a little"; so we may convince and arouse.

One widely held, deeply implanted error, lingering vaguely in many Christian minds is that the Old Testament, with its chronicle, history and picture of the Jews, gives little or no support, to our faith in the immortality of the soul and the resurrection, the supremely comforting, uplifting, ennobling assurance of eternal life and bliss in a life to come after the stilling of the heart within the body. Even from pulpits we hear, and in Gentile Christian books on theology read, that the Old Testament Scriptures give us no promises, no warnings or decrees of punishment, but those applying in this world, ignore the future state after physical dissolution and say nothing of the resurrection. This impression that the Old Testament contains no mention of the blessed hope of future life has become general and manifestations of it are startling and depressing to those who strive to know the Holy Bible as it is and to absorb its meanings.

Some years ago a congress of the Episcopal Church, sitting in the Synod House at Cathedral Heights, New York, debated seriously a proposition that the first lesson, from the Old Testament, be omitted from the regular Sunday service. It was urged that the early history of the Jewish people, with its successive intensities of interest, its throngs of admonitions and guiding instances, its warning tragedies, inspiring narratives, glorious poetry and wonderful style and language—making the basis for the best of all English literature—be banished from Christian churches, withheld from the hearing of Christian congregations. The majority of this congress was not willing to take that long backward step toward darkness, but favored abbreviation of the Old Testament reading. Bishop Burch, who confirmed me, did me the honor to ask my opinion. And through his influence I was allowed five minutes in which to try to express my thoughts and emotions. Among other reasons against the shortening of the Old Testament lessons, I told them a story:

"A certain negro boy suddenly became sick and his mammy sent for a physician, the physician, after examining and diagnosing the case told his mother, 'It is a case of too much watermelon'. 'No, no,' replied his mother, 'it is too little of boy'."

The almost endless array of facts and quotations from the sacred records which would secure a quick verdict of "not guilty" from any jury before which the Jews of old might be on trial for disbelief in the resurrection and the future life could not be introduced in five minutes. I can offer but part of it here. The subject has lived in my mind very actively and prominently and I feel that it is a duty to ask attention to the truth that the thoughtful, being reminded of it, may be brought to see clearly the spiritual kinship of Christian and Jew.

The word "resurrection" is not in the Old Testament. The meaning and promise of it are found there constantly. Certainly St. Peter knew whereof he spoke when he quoted from the sixteenth psalm of David, patriarch and prophet, a vivid passage as meaning promise of the resurrection. Nowhere in the Old Testament is physical death spoken of as extinction or the end. The sweet, wooing word "sleep" is used to tell of the going from this life—"sleep", with its joyous implication of waking presently refreshed, or to the light of a new day. In many respects the phraseologies of the Old and New Testaments differ widely, but regarding what we call death and existence after it they are much alike and their significances are exactly the same. Our Lord and His disciples tell us of death as sleep and of waking from it.

We are told, in the Old Testament, of David and Solomon and other kings and leaders of Israel, when they died, that they slept with their fathers. The prophet Daniel, speaking of the dead, describes them as "they sleep in the dust of the earth". In the New Testament, Christ, telling His disciples of the death of Lazarus, said: "Lazarus sleepeth." St. Paul speaks of the dead Christians as those who "sleep in Jesus". In both Old and New Testaments the resurrection is described as waking from sleep. Daniel says "they that sleep in the dust of the earth shall awake".

David, in his prayer psalm, the seventeenth, immediately following that from which St. Peter quoted, and of which more shall be said herein, tells his confident and grateful faith in his own resurrection, "I shall be satisfied when I awake in the likeness". Christ, on His way to raise Lazarus, said: "I go that I may awake him."

This uniformity of language proves beyond possible doubt uniformity of faith and doctrine regarding the resurrection and the future life. Patriarchs and prophets and kings of the old dispensation went to sleep with their fathers holding the same hope that is gloriously confirmed in the Gospel. Jacob, approaching death, said: "I shall sleep with my fathers." Abraham and Moses, we are told, slept and were gathered to their fathers. Obviously, this could not mean proximity of the bodies. Abraham left the land of his fathers and went to Canaan and was buried in the cave of Machpelah. Jacob was buried there also, apparently because of repugnance to have his body rest in Egypt; and Moses was commanded to go up into the mount and die there and be "gathered unto thy people", very far from the burial place of his ancestors, in a sepulchre which no man knoweth.

St. Paul, in the eleventh chapter of the epistle to the Hebrews, reviews, briefly, the story of the faith of the race, led from place to place, but sure always that the promises of Jehovah meant far more than temporal blessings or prosperity and were for a home and life after the wandering should have ceased and the last earthly sleep. By faith, St. Paul wrote, Abraham and Isaac and Jacob looked for a city "whose builder and maker is God". All Jews, except the Sadducees, who in more than a thousand years had won but small following, believed there would be general resurrection of the dead at the coming of the Messiah. Is it not time now for them to share the Christian faith that the resurrection and the second coming of the Messiah are to be at a time and in ways hidden from us for the mysterious purposes of an All-Wise and All-Merciful Creator?

The fact that the Sadducees are described particularly as believing not in the resurrection of the dead is incidental but conclusive evidence that they were a sect apart,

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*This article will be published in tract form, and may be obtained by enclosing four cents in stamps. Address Hebrew-Christian Publication Society, Inc., 405 Bible House, New York, N. Y.

differing in belief from the mass of the Jewish people. These Sadducees were exact types of an element familiar to us now, the self-established intellectuals, professionally superior persons, looking down with scorn on the common herd, seeking distinction by being peculiar. They had cloudy codes, doctrines and theories of their own. The Pharisees, trusting for salvation on compliance with the most minute requirements of moral and canonical law while omitting the weightier matters of mercy, judgment and faith, yet inherited from their forefathers and clung to the belief in the resurrection and future life.

Sadducees, Pharisees and bigoted, vain-glorious high priests, jealous of all that threatened their influence, inflated and blinded by vanity and belief in their own importance and infallibility, held coldly aloof from all that did not fit with their narrow philosophies and small prejudices, were cynically distrustful of and instinctively hostile to every endeavor to enlighten them and persuade them that all wisdom and virtue were not concentrated in themselves. They used their official and social power and influence to turn the masses of the Jews against Christ. It is a fearful thought that in this day some of our teachers and leaders, obeying like unworthy impulse, may be turning the masses of followers of Christ against the Jews. I happened once to be with a Bible class of adults, intelligent men and women, some of them college graduates, studying "The Greeks seeking Christ". The explanation given by the teacher was "The Greeks sought to take Jesus away with them to their own country because their people were more capable of appreciating His exalted spiritual teaching".

Such teaching is strangely audacious defiance and disregard of sacred and profane history which should be familiar to all. It was at Thessalonica, not at Jerusalem, that Paul's preaching of the resurrection was mocked at. It was at Jerusalem, not in Greece, that on the day of Pentecost devout and loving and faithfully loyal, spiritually-minded Jews, gathered "out of every nation under Heaven" to their Holy City to observe the Passover, were baptized to the number of three thousand. Nowhere is there record of viler or more hideously indecent orgies than those attending Greek worship of degraded deities. Four centuries before Christ Socrates was driven to his death for preaching doctrines of human elevation, far less revolutionary and spiritual than those of Christ. And Plato could command no following for his ideal Republic. Perhaps it was the belief in the resurrection and the future life—not of sensual enjoyments nor in companionship of the infernal gods—that gave the Jews, with all their faults and awful sins, a richer spiritual life than Greece or Rome. The Saviour was put to death by Jewish and Roman hands, the Roman part in the crime being cold-blooded, mercenary, lacking even the poor excuse of passion and resentment of disturbance of old beliefs and habits of thought. James and Stephen were slain by Jews, the others of the apostles, except John, murdered by Herod, killed remorselessly by Gentiles, Christians fed to the wild beasts in Roman amphitheatres for the amusement of shouting throngs, thousands of other Christians slaughtered with all the agony perverted ingenuity could devise.

Surely it is carelessness so dangerous and reprehensible as to be criminal to be exaggerating the old sins of the Jews while magnifying their heathen contemporaries and to attempt to deny the race that gave us the Saviour the spiritual insight and fidelity to faith that held it true to belief in the resurrection and eternal life.

The further the question of Jewish allegiance to belief in the resurrection is followed the more the evidence accumulates and strengthens. Christ, answering the trick enquiry of the Sadducees, evidently prearranged carefully with purpose to entrap and bewilder—just as our intellectuals of the present strive to confuse believers—quoted the direct promise and declaration of God to Moses, as told in the third chapter of Exodus—"I am the God of Abraham, the God of Isaac and the God of Jacob," adding, "God is not the God of the dead, but of the living"—of the living where?

In the sixteenth psalm, already alluded to as quoted by St. Peter on the day of Pentecost, David says: "My flesh shall rest in hope. For thou will not leave my soul in Hell; neither wilt thou allow thine Holy One to see corruption. Thou wilt show the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore."

In the forty-ninth psalm, the instability of worldly riches and grandeur and the folly of dependence on them are told and then the psalmist exultantly sings of his own blessed hope—"But God will redeem my soul from the power of the grave; for He shall receive me."

Isaiah, twenty-fifth chapter, in an outpouring of prayer and ecstatic praise of the abundant and tender Mercy and dreadful Power of God, declares: "He will swallow up death in victory." The original reads: "He shall utterly destroy death forever." Hosea, thirteenth chapter, says God will ransom His people "from the power of the grave", continuing, speaking the voice of the Almighty, "I will redeem them from death: oh, death, I will be thy plague; oh grave, I will be thy destruction".

Isaiah 26:19 wwe again find that one of the greatest of the Prophets believed in the Resurrection: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

The faith of David was expressed not only in the psalms. In the twelfth chapter of Samuel we are told that when a tenderly loved, favorite child of the king died, the king, having fasted and prayed in vain, ceased from weeping when the fact of death was told him and told his servants: "Can I bring him back again? I shall go to him, but he shall not return to me."

The assurance of resurrection is expressed all through the Book of Job. In the fourteenth chapter he says: "If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shall call and I will answer thee; thou will have desire to the work of thine hands." The question is not indicative of doubt, but is an implied declaration of joyful admiration like that of Solomon in First Kings, chapter eight, "But will God indeed dwell on the earth?"

Finally—Every member of the Episcopal Church over whose body the solemnly beautiful services of the Church are said, goes to his grave from recital of the ever comforting, inspiring, triumphant proclamation of the faith of the ancient Jewish patriarch, Job, distinct as words can be made, telling of his knowledge of the resurrection:

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and although after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and not another."

## "God Hath Visited His People"

**William Olney.**

He did, in Egypt, when its bondage sore
His people bore;
And set them free,
Drowning their tyrants in th' o'erwhelming sea.
He came again in the bare wilderness,
And hungry Israel did with Manna bless.
Again, in cloud, He filled the Temple Courts,
Where none but the anointed priest resorts.
He visited His people in His Son—
The gracious words, and mighty wonders done.
At Pentecost His own He visited
With fiery tongues crowned each disciple's head.
Again He visited His people, when
To preach the Word, He raised up faithful men.
When Error stole the true Faith from our Nation,
God visited His Church with Reformation.
Again, in darkest hour,
Our God has come with His Revival power.
O Thou Whose work is Sovereign,
Come Thou and reign
Within Thy Church with Grace Divine,
And, from Her Centre, shine
In beams of Saving Mercy, through the World,
That Doubt, and Darkness, from their seats be hurled.

## FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart"—Ps. 119:11.)

This week the following verse was submitted by Mrs. E. A. Robertson, of Chelsea, S. C.:

> "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

Who will send one from the far-away places, as well as very near us?

# ROBERT E. LEE

## By the Late John W. Daniel, LL. D.

**1863—Chancellorsville.**

WITH the dawn of spring in 1863, a replenished army with a fresh commander, "Fighting Joe Hooker", renews the onset by way of Chancellorsville, and finds Lee with two divisions of Longstreet's corps absent in Southeast Virginia. But slender as are his numbers, Lee is ever aggressive; and while Hooker, with "the finest army on the planet", as he styled it, is confronting Lee near Chancellorsville, and Early is holding Sedgwick at bay at Fredericksburg, Jackson, who, under Lee's directions, has stealthily marched around him, comes thundering in his rear, and alas! for "Fighting Joe", he can only illustrate his pugnacious soubriquet by the consoling reflection that

"He who fights and runs away,
May live to fight another day",

for Chancellorsville shines high on the list of Confederate victories, and indeed, was one of the grandest victories that ever blazoned the annals of war.

**The Fall of Stonewall Jackson.**

But alas! too, for the victor—on May 2, in the culminating act of the drama, Jackson himself had fallen, and never more is the "foot calvary" to see again along the smoking lines that calm, stern face; never to hear again that crisp, fierce order, "Give them the bayonet!" which so often heralded the triumphant charge; never is the Southern land to be thrilled again with his familiar bulletin—"God blessed our arms with victory." At the age of thirty-nine—at a time of life when the powers of manhood are ordinarily scarce full-orbed, he has touched the zenith, and filled the world with his fame; and he went forth two years before from this quiet town, scarce known beyond it, comes back upon the soldier's bier, renowned, revered, and mourned in every clime where the heart quickens in sympathy for surpassing valor, united with transcendent genius and honor without a stain. There he sleeps, in yon green grave, and as in life he fought, so in death he rests with Lee.

**Winchester and Gettysburg.**

But not long can the soldier pause to weep. We fire our salute over the ashes of our heroic dead; and again the bugles sound "boots and saddles" and the long roll is beating. Less than a month has passed, and again the Army of Northern Virginia is in motion, and while Hooker is groping around to ascertain the whereabouts of his adversary, the next scene unfolds. General Early has planned and executed a flank march around Winchester, worthy of Stonewall Jackson, the men of his division are mounting the parapets on June 14, and capturing Milroy's guns. General Edward Johnston's division is pursuing Milroy's fugitives down the Valley pike. General Rodes has captured Martinsburg, with one hundred prisoners and five cannons; Ewell's corps is master of the Valley, and by June 24, the Army of Northern Virginia is in Pennsylvania, while for the third time the Army of the Potomac is glad if it can interpose to prevent the fall of Washington, and a sixth commander has come to its head—General George C. Meade.

Then follows the boldest and grandest assault of modern war—the charge upon the Federal centre entrenched on the heights of Gettysburg—a charge that well-nigh ended the war with "a clap of thunder", and was so characterized by brave design and dauntless execution that friend and foe alike burst into irrepressible praise of the great commander who directed and of the valorous men who made it. It failed. But Lee, unshaken, rallies the broken lines, and the next morning stands in steady array, flaunting his banners defiantly, and challenging renewal of the strife. "It is all my fault," he says. Not so thought his men. We saw him standing by the roadside with his bridle rein over his arm, on the second day afterwards, as the army was withdrawing. Pickett's division filed past him; every General of the Brigade had fallen, and every field-officer of its regiment; a few tattered battle-flags and a few hundred men were all that was left of the magnificent body of 5,000 strong, who had made the famous charge. He stood with uncovered head, as if he reviewed a conquering host, and with the conqueror's look upon him. With proud step the men marched by, and as they raised their hats and cheered him there was the tenderness of devoted love, mingled with the fire of battle, in their eyes.

Returning to Virginia in martial trim and undismayed, and followed by Meade with that slow and gingerly step which is self-explaining, we next behold our General displaying that rare self-poise and confidence which bespeaks ever a great quality—firmness of mind in war. In September, while he confronts Meade along the Rapidan, he detaches the entire corps of Longstreet, and ere Meade is aware of this weakening of his opponent's forces, Longstreet is nine hundred miles away, striking a terrible blow at Chickamauga.

The year 1863 passes by without other significant event in the story of the Army of Northern Virginia. Meade indeed, once in November, deployed his lines along Mine Run in seeming overtures of battle, but quickly concluded that "discretion was the better part of valor", he marched back across the Rappahannock, content with his observations.

**1864—Wilderness, Spotsylvania, Cold Harbor, Petersburg, Lynchburg.**

But as the May blossoms in 1864, we hear once more the wonted strain of spring, "tramp, tramp, tramp, the boys are marching", and Grant (who had succeeded Meade), crossing the Rappahannock with 141,000 men, plunges boldly into the Wilderness on May 4, leading the sixth crusade for the reduction of Richmond. But scarce had he disclosed his line of march, than Lee, with 50,000 of his braves, springs upon him and hurls him back, staggering and gory, through the tangled chapparal of the Wilderness, and from the fields of Spotsylvania; and though the redoubtable Grant writes to the Government on May 12: "I propose to fight it out on this line if it takes all summer"; when we look over the field of Cold Harbor on June 3, we see there, stretched in swaths and piled in reeking mounds 13,000 of his men—the killed and wounded of his last assault "in the overland campaign". And when Grant ordered his lines to attack again the flinty front of Lee, they stood immobile, in silent protest against the vain attempt, and in silent eulogy of their sturdy foe. One summer month had been summer-time enough for Grant along that impervious line; and there at Cold Harbor practically closed the sixth expedition aimed directly at the Confederate Capital—McDowell, McClellan, Pope, Burnside, Hooker and now Grant—all being disastrously repulsed by the Army of Northern Virginia, and all but the first receiving their repulse by the army led by Lee. But Grant in some sort, veiled his reverses by immediately abandoning attack on the north side of the James, which he crossed in the middle of June, attempting to capture Petersburg on the south side by a coup de main. But in this, after four days' successive assaults, which ended in vain carnage, he failed again; and almost simultaneously Hunter's invasion through the Valley was intercepted and successfully repelled at Lynchburg by the swift and bold movements of Lee's greatest Lieutenant—the ever-to-be-counted-on Jubal A. Early, who had been dispatched to meet him with a force not half his equal in numbers. And when midsummer came, Grant was glad to shelter his drooping banners behind entrenchments; Hunter was flying to the mountains of West Virginia, and detachments were hurrying from the Army of the Potomac to save Washington, which was trembling at the sound of Early's guns. In that wonderful campaign of Lee from the Wilderness to Petersburg, Grant had lost not less than 70,000 men in reaching a point which he might have gained by river approaches without the loss of one. Every man in the Army of Northern Virginia had more than stricken down a foeman; and final demonstration had been given to the fact that in field fight, Lee could not be matched in generalship, and that the Army of Northern Virginia was invincible. This fact the hard sense of Grant recognized; and though no commander who felt himself and his men to be the equals of their adversaries in manoeuvre and combat would ever come down to such conclusion, it is creditable to Grant's plain, matter-of-fact way of looking at things, that he looked at them just as they were. And so he resorted to sap and mine and pick and spade to do the work which strategy and valor had so often essayed in vain. For nine months the armies lay before the muzzles of each other's guns—bumping, as it were, against each other—Grant deliberately counting that he who had the most heads could butt the longest. Thus Lee stood with less than 40,000 men covering a line of thirty miles, while Grant, with more than three times that number, over and over again at Ream's Station, at the Crater, at Hatcher's Run and other points, battered the armor from which every blow recoiled. So Lee stood with a half-fed and half-clothed soldiery, composed largely of stripling youth and failing age, beating back his three-fold foe, freshly recruited for every

fresh assault, and generously provided with the richest stores and most approved arms and munitions of war.

Time forbids that I prolong the story; and this imperfect sketch is but a dim outline of that grand historic picture in which Robert Lee will ever stand as the foremost figure, challenging and enchanting the reverence and admiration of mankind—the faint suggestion of that magnificent career which has made for him a place on the heights as high as warrior's sword has ever carved.

# RAYS OF LIGHT FROM GOD'S LAMP

## By W. W. Rugh

**Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.**

**Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.**

### 1 SAMUEL.

**Purpose.**

**THE PURPOSE** for which 1 Samuel was written for us is to teach us how the Lord as High Priest, Prophet and King would lead not only us, as members of His Church, but Israel also into the enjoyment of God's blessings in Christ (Heb. 2:10-18).

This book reveals the causes of failure on the part of God's people, then and now, to realize the help and blessing of God, and to be made a blessing (Heb. 4:9, 10).

**1. Chs. 1-2.** There will never be failure on the part of our High Priest, because of who He is, what He has done, and is doing for us. He so delighted in the Father's will for us that He was willing to become a child like Samuel, in and through whom the Father could be revealed unto us (Heb. 7:25-28; Phil. 2:5-8; John 14:8-11; 2 Cor. 4:6).

The people of God are led into the enjoyment of our blessings in Christ, as the believer priests associated with Christ are faithful in the priestly ministry of prayer in behalf of one another (1 Peter 2:5, 9; Rev. 1:5, 6; Eph. 6:18; 2 Cor. 1:11; Rom. 8:26, 27; 15:30-32). Corruption in the priesthood of believers hinders the prayer life and results in defeat and sin on the part of God's people (1 John 3:21, 22; Ps. 68:18).

**2. Chs. 3-4.** God can reveal His will to those who have the mind of babes, like Christ, and through them He can make His pleasure known to His people, whose sins must be judged and put away before His blessings can be enjoyed (Matt. 11:25; Phil. 4:8-48; 1 John 1: 7-9).

**3. Chs. 5-6.** Even though God withholds the manifestation of His presence in blessing upon His children, because of their sins, yet His hand is seen in the righteous judgments that come upon the wicked, the enemies of God (Rom. 2:6-9; John 3:16).

**4. Chs. 7-8.** In spite of our Lord's faithfulness in teaching us to know God's will, as Samuel did unto Israel, many believers are determined to follow their own will or to have some leader, other than Christ, to guide them according to the mind of the flesh, in the ways of the world (Ps. 32:8; Heb. 13:5, 6, 8; Isa. 58:11; Rom. 12:1, 2; Jer. 17:5-8; 2 Tim. 4:3).

**5. Chs. 9-15.** Man's choice of a king instead of Christ, God's King, will be consummated in the choice of the Antichrist, Satan's king, of whom Saul was a type (2 Thess. 2:3-8; Rev. 13:1-8; Dan. 11:36; Ps. 2:6, 7).

Every choice of ours contrary to the will of God results in failure to enjoy His help and blessing (Amos 3:3; Rom. 1:10; 8:13).

**6. Chs. 16-30.** Though anointed of God and victor over Satan in the wilderness, Christ as David's Son and Lord learned obedience by the things which He suffered, and being made perfect, He became the Author of eternal salvation unto all them that obey Him (Heb. 5:8, 9).

As kings to rule with Christ in His coming kingdom, we are learning obedience in the school of persecution and suffering, in order that we may be kings after God's own heart (Rev. 1:6; Phil. 1:29; Heb. 12:6-11; 2 Tim. 2:12; 3:12; Rom. 8:17; 2 Cor. 4:17, 18).

**7. Ch. 31.** The shameful defeat of Saul and his sons is but a faint picture of the doom of the Antichrist and his followers (Rev. 19:20; 2 Thess. 2:8; Dan. 8:25; Ps. 1:5).

Shameful defeat is the sure portion of all who, like Saul, try to serve the Lord in their own way instead of God's way (Prov. 16:25; 1 Cor. 3:13-15).

# SUNDAY AFTER CHRISTMAS

## By Berkeley Minor

**COLLECT.**

> Almighty God, who hast given us Thine only begotten Son, to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we, being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit, one God, world without end. Amen.

THE work of the triune God in our salvation is fully acknowledged here; the Incarnation of the Son, our adoption by God, our regeneration as His children by our Father's grace, and our daily renewal by the Holy Spirit. The first ascription to God the Father sets forth the great mystery of the Holy Incarnation.

The Incarnation is indeed a mystery, the mystery of mysteries, hopeless of solution by us finite beings. It is more fully described in the Nicene and Athanasian Creeds than in the Apostles'; but they bring us no better understanding of it. "Conceived by the Holy Ghost, born of the Virgin Mary," gives us as much insight into the mystery as the other Creeds, which multiply words, but not ideas, e. g., the "Quicunque vult": "Whosoever will be saved must believe rightly the Incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man, God of the substance of the Father; begotten before the worlds; and man of the substance of His mother, born in the world, perfect God and perfect man, of a reasonable soul and human flesh subsisting; equal to the Father as touching His Godhead, and inferior to the Father, as touching His manhood . . ."

"God so loved the world, that He gave His only begotten Son" (St. John 3:16). This is all the explanation we can hope to get of the Holy Incarnation. Infinite love caused it, which we can no more grasp than infinity itself. Having this act of God in mind we can better appreciate the force of St. Paul's exaltation of charity (1 Cor. 13:13): "And now abideth these three, faith, hope, charity; but the greatest of these is charity."

THE Epistle for the Sunday after Christmas Day is Gal. 4:1-7. It dwells on our adoption as Sons of God, no longer bond-servants under law. There is no promise sweeter than this: "Because ye are sons, God hath sent the Spirit of His Son into your hearts, crying: Abba, Father."

No prayer in the Old Testament is addressed, "Father". We must wait till we get to Matt. 6:9, to be taught to use that sweet name; to address God not only as "Father", but as **"Our** Father". The Fatherhood of God! It is very difficult to take it in fully; but when fully realized it is the consummation and crown of the Christian pilgrimage. It could not be realized so fully by the Old Testament saints as by us under Christ's teaching. Himself, constantly approaching God as His Father, and teaching us so to regard Him in prayer, we learn to accept Him, and draw near to Him, in a way not open to those of the Old Testament dispensation, not even to such as Abraham and Moses; to Abraham, of whom Isaiah, speaking for God to Israel (Isaiah 41:8) says: "But thou, Israel, art the seed of Abraham, my **friend**; to Moses, to whom the Lord spake, 'face to face, as a man speaketh unto his **friend**' "

(Ex. 33:11). But a friend, however near and dear, is far from being a father. The love of Damon and Pythias, of Orestes and Pylades, of David and Jonathan, fall far below the love that appeals so strongly to us in the parable of the Prodigal Son. If we would feel the full force of "Father" in the mouth of the Prodigal, we must substitute "Friend" for it. "Friend, I have sinned against heaven and before thee, and am no more worthy to be called thy friend." Such is our nearness to God, the Father, through Christ, in comparison with that of the Old Testament dispensation through the law and Levitic ritual. "Thanks be to God for His unspeakable gift" (2 Cor. 9:15). Jesus' recognition of His people as brethren, also shows their relation to God as their Father. Not only so, but He claims those who do the will of His Father in heaven as brother, and sister, and mother (Matt. 12:50); and after His Resurrection, in that mysterious bodily form, so wonderful, so transfigured, He yet claims such as brethren, sons of His Father; for He tells the women who "held Him by the feet, and worshipped Him", "Go, tell my **brethren** that they go into Galilee, and there shall they see me" (Matt. 28:10); and again to Mary Magdalene, at the sepulchre (John 20:17): "Say unto them, I ascend unto **my** Father, and **your** Father, to my God and your God."

THE Gospel for this Sunday after Christmas is Matt. 1:18-25, his account of the Incarnation, and Birth of Jesus. Matthew and Luke give us all that we know of these. This miracle of the Virgin Birth of Jesus is to be distinguished from all the others connected with His Advent and ministry, by being the most difficult to prove, yet it is the most important of all, except His Resurrection; for if Jesus was not the Son of God, what becomes of the Atonement? The Son of God alone could accomplish the great work of redemption of fallen man by a "sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." Of proofs of the true Sonship of Jesus far the best is St. Luke 2:41-52, where Jesus testifies Himself who is His Father, clearly disowning Joseph as such: "Wist ye not that I must be about my Father's business?" He could not have said it more plainly, nor more delicately, telling the truth in the way most tender of His foster father's feelings, yet showing Himself fully conscious of His true relation to God the Father; and though Joseph and Mary did not, and could not then, "understand the saying which He spake unto them", His mother at least, if not Joseph, must have realized in due time that her son was indeed the God, her Saviour, in whom she rejoiced in the "Magnificat".

# Book Reviews

JESUS: SEVEN QUESTIONS—SON OF MAN OR SON OF GOD? WAS HE SINLESS? DID HE WORK MIRACLES? HAD HE POWER TO FORGIVE SINS? IS BELIEF IN HIM NECESSARY? DID HE RISE FROM THE DEAD? DID HE DIE FOR US? By Dr. J. Warschauer. Cloth. Pp. 302. Price, $2.50. The Pilgrim Press, Boston, Mass.

A book of more than ordinary import, calculated to attract the intellectual and doubt-plagued questioner. To the simple-minded, implicitly restful believer it could become a poisonous virus. Yet, every preacher would do well to digest it, since it sheds much light upon the position of those who espouse a departure from "the fettering shackles of an effete past". The author, skilled in scholarship, logically clear in deducting from the premises he assumes, displays a commendably reverent attitude towards the problems he meets in this treatise. On the title page we note the quotation from Dr. Burritt, "Christianity stands or falls, lives or dies with the personality of Jesus Christ . . . Its innermost doctrine is incarnate in the person of its Founder".

But we wonder if the issues raised may not be found lacking in vital influence. To show so laboriously that the Apostle John (if, as is questioned, he were the author of the Gospel that bears his name) did not presume to write history, but the rather to present a spiritual ideality; that the story of the raising of Lazarus and other events conspicuous in this New Testament book, did not actually occur, is to confound us. What is gained by the process? The author thinks much profit is secured.

The postulate of former days, that any Biblical book cannot be accepted until its authenticity is established, seems now to be tottering. The axiom, that no book of the Bible can be permitted unless its credibility be admitted, has been undermined and must fall into the fragments. The process comes perilously near to the ultra attitude of some who would suggest that we need not even believe that Jesus ever lived; that we have inspiration in the contemplation of an ideality in Christ which satisfies the spiritual longings of mankind in all grades of life as well as nationality. Annie Besant and Mary Baker Eddy can do that for us. If the scholars rob us of the historicity of St. John's Gospel, though they may accede to the fact of the Synoptics, we are bereft of a precious heritage, which no rationalistic compensation can restore. We cannot believe that the Holy Spirit to whom the entire sphere of inspiration is committed would suffer us to accept for centuries a book that concludes with the positive statement, "This is the disciple which testifieth of these things and wrote these things; and we know that his testimony is true", only to learn at this late date the utter emptiness of his soulful contention. If these words do not indicate history, then we have no basis for determining any ground of acceptance of historical testimony. Did our Lord connote this very entanglement in His prayer to His Father, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes" (Matt. 11:25-27)? May there not be danger in a scholastic rope walking which has nothing but a balancing pole of intellectual poise.

Our author comes to the conclusion that Jesus was the Son of God in uniqueness, without the necessity of the Virgin Birth, "Jesus entered the world in the normal way". He casts off the ancient doctrine that in the physical body of our Lord resided two natures, Deity and humanity. He thinks He could not have been sinless, in the acceptance of the term by the historic Church, since, "In the last analysis, it is only the possibility of sin, even in Jesus, which constitutes the possibility of sinlessness". Yet, he reverently allows that Jesus did not sin. Miracles are in his judgment explainable on the ground of the susceptibility of the miracle-seeking age in which He lived. He claims that "they are not essential to the greatness of our Lord". We are thankful that he allows the power of our Lord in His earth-life to forgive sins. Though he protests that there cannot be two classes of humanity, the saved and the unsaved. The rather, "We see innumerable units struggling with more or less success, to realize their dreams of the best and most desirable ends". We thank Dr. Warschauer, that he demands unqualified faith in Jesus. And he cordially accepts the reality of the resurrection as the only basis of New Testament witness.

In the treatment of the problem of our Lord's dying for us, the many-sided aspects of the theological controversy are discussed. But one most important feature is absent. He would allow with many of his compeers that St. Paul cannot be an invention. This admitted, we dare not range ourselves in the ranks of those who regard that apostle as shackled by the Jewish superstition of the existence of antagonistic spiritual powers. It is in this very fact that he, as well as others in the New Testament, urge the essence of the power of the Cross to redeem mankind. From Weymouth's version, let us regard Colossians 2:15, "And the hostile princes and rulers He shook off from Himself, and boldly displayed them as His conquests, when by the Cross He triumphed over them". From Heb. 2:15, we have a similar testimony, "That through death He might render powerless him that had the power of death". In a word, we must protest that the essential dynamics of Calvary are bound up in our Lord's meeting us, as our Blood-Brother, the recognized Enemy and redeeming us by that potential act to the God whose will He came to do, in this as well as the other incidents of His dedicated life and mission. It is the slurring over of this event, in its particular relation to the divine intention, that is, the weakness of all this scholarly search for a new presentation of the old Gospel. Modernism has no patience with those who believe there is a superintending force of evil governing a world of spiritual darkness and rebellion. But the simple folk who dare not deny what has been "written for our learning", stand well in the prospect of the Judgment Seat, when the secrets of all hearts shall be disclosed. They at least will be saved the humiliation of the disapproval of God, who will scrutinize with penetrating insight and analysis this complacent disavowal of what He has so plainly revealed.

But as we close this notable book, rendered so, not alone because of its subject matter, but by the author's downright sincerity, and by his devoted loyalty to our Lord as he understands Him, we regard with gratitude his closing words, "We reaffirm emphatically that He is indeed the Son of God, the very Image of His substance, God manifest in the flesh; that He was tempted in all points like as we are, yet without sin; we believe that no tale of wonder told concerning Him can do more than shadow forth His true and incomparable grandeur; that He has power to forgive sins; that we are saved by belief in Him; that the grave could not hold Him, but that He manifested Himself to His own again; and that He set the crown upon His earthly mission by dying for us".

**Kenneth Mackenzie.**

# Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.*

## ERROR.

Mr. Editor:

I beg space in your correspondence column for the correction of an error in the Church Annual for 1929.

My name should not appear in the list of "non-parochial clergy" as on page 256, but should appear as one of the staff of Grace Parish, Albany, New York, on page 254.

The facts are these. At a meeting of the Vestry held November 5, 1928, my rectorship of Grace Parish, which had continued for twenty-nine years and seven months, was terminated by the acceptance of my resignation. At the same meeting the Rev. Walter F. Hayward, Jr., was elected to the rectorship, and at an adjourned meeting on November 12 he accepted his election, and thereupon I was elected to be associate rector and I have accepted.

The present rector, the Rev. Walter F. Hayward, Jr., had served Grace Parish as associate rector since 1926; and he and I have now changed places; while I continue on the active list and officially attached to Grace Parish.

**Paul Herbert Birdsall.**

Albany, N. Y.

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Mr. Editor:

I think The Southern Churchman is gradually working itself into the hearts of our Church people.

With all good wishes,

Sincerely your,

**Heriot Clarkson.**

Supreme Court of North Carolina.

## "ANGLO-CATHOLICS."

Mr. Editor:

There was recently held in New York City a "Catholic Congress", composed of bishops, clergy (including orders of Monks) and laity, who are engaged in the effort to introduce into the Church the Mass, Reservation and Adoration of the Sacrament, the doctrine of the Real Presence, Auricular Confession, Worship of Images and Relics, Invocation of Saints, etc., all contrary to the Articles of Religion, which Articles the "Anglo-Catholic" Party attempted to have scrapped in the General Convention, without success.

During that "Catholic Congress" circulars were distributed reading as follows:

**"The Living Rosary of Our Lady and St. Dominic."**

Queen of the Most Holy Rosary, Pray for us.

A sodality of Anglo-Catholics, founded in October, 1905, having for their object furtherance of devotion to Our Blessed Lady by means of the Holy Rosary. It is so called because of its organization, by which fifteen persons associate themselves together in groups and the fifteen mysteries of the Rosary are distributed among them, each group undertaking to recite daily the decade assigned. In this manner the entire Rosary is practiced each day by every complete circle of fifteen members.

The sodality exists to encourage the faithful in the recitation of the Rosary and to bring its knowledge and use into the lives of others. There is no devotion that teaches the Incarnation so profoundly as does the Rosary, or which nurtures so perfectly a Catholic tone and mind, besides enabling us to give Our Lady that regular and constant devotion which is due to her as our Queen and Mother.

The mother branch of the sodality is in London, with members throughout the entire world. The Living Rosary has a large membership and has come to enjoy a favorable position among the devotional guilds of the Church of England. The movement is still young in the American Church, but the organization here has already progressed so favorably that the American branch was granted autonomy in October, 1927. American Rosarians are to be found from Coast to Coast, as well as in several foreign mission fields. Wards of the sodality have been established in England, Australia and America.

**Rules or Obligations.**

1. To say daily the decade of the Rosary as appointed by the Quarterly Intention card.
2. To receive Holy Communion on the Feast of the Most Holy Rosary, October 7, or alternately on the succeeding Sunday.
3. To hear Mass on St. Dominic's Day, August 4.

It is the duty of Rosarians to conform to the practices of the Universal Church, especially with regard to Fasting, Communion and Sacramental Confession; as well as in attendance at Mass on all Sundays of the year and Holy Days of Obligation.

The fee upon joining is $1.50 for lay Rosarians; $1.00 for Priest Rosarians and Seminarians. Thereafter the annual dues are 50 cents a year, payable October 1. When the bi-yearly reports are issued, there is a charge of 25 cents for copy of the report.

The sodality has for distribution Dominican Rosaries with reliquary Crucifix, made and blessed at the Dominican Monastery of Santa Sabina, in Rome. The beads from which these Rosaries are made are taken from the fruit of the plant commonly known as 'Thorn of Christ'. Enclosed in the Cross is a little piece of wood of the orange tree which, pious tradition says, was planted by St. Dominic in the Convent Garden of Santa Sabina. The use of this particular Rosary is not obligatory, but sodalists frequently wish to possess one, and we earnestly recommend its use. The Rosaries are not 'sold', commercially, but an offering of $1.00 is asked to cover our cost of bringing them to this country.

Applications for membership should be sent to the Secretary-General. Upon enrollment the new member receives the manual, copy of report, intention card, medal and ribbon.

**Officers of the American Branch:**

Rev. Jusserand de Forest, Chaplain-General,
26 St. James Place, Brooklyn, N. Y.
Miss Virginia Yerger, Secretary-General,
1217 South Fifty-second St., Philadelphia, Pa."

"Rosarians" are told that they are to conform to the "practice of the Universal Church". What do they mean by the "Universal Church"?

Mr. de Forest is listed as a clergyman ordained in the Protestant Episcopal Church, sworn to conform to its doctrine, discipline and worship.

In the expression, "Queen of the Holy Rosary, Pray for us", we have concrete evidence that this Society, fostered by the "Anglo-Catholic" party, is teaching prayers to, and worship of, the Virgin Mary.

What is the connection between this "Living Rosary of Our Lady and St. Dominic" and the Roman Catholic Convent of Santa Sabina, in Rome, whereby the Society is able to procure these "Holy Rosaries"?

Are Societies of this kind, secret and otherwise, to be permitted to multiply in the Church? Are Monks and Sisterhoods to be allowed to continue to teach Roman Catholic doctrines in the Church? Is there no remedy for this sort of thing? If the bishops and clergy of this Church are not in accord with this kind of propaganda, why is it that we hear of no steps on their part to put an end to it?

Do the laity of the Church propose to sit supinely by and see this Romanizing process continue until no vestige of the Protestant Episcopal Church is left? The laity have it within their power to stop this whole Romanizing process very quickly if they care enough about the Protestant Episcopal Church and have the courage to do so.

For many years it has been the custom of the General Convention to make an appropriation for the work of the American Bible Society, but at Washington this was omitted, on the ground that the Church was financially unable to continue it.

When we find the "Anglo-Catholic" party collecting a fund of half a million dollars to spread its Romanizing propaganda in the Church; when we find the "Living Church", the leading organ of the "Anglo-Catholic" party, raising a very large endowment fund; when we find money being expended for the purchase of "Reliquary Crucifixes" blessed in a Roman Convent; and when we find the Church saying that it cannot devote a single dollar to aid in the printing and distribution of God's Holy Word, it is time for Protestant Episcopalians to stop and think. Plenty of money for expenditure in the spread

of Roman doctrines and ceremonies in the Church, but not a cent for the American Bible Society!

Of course, if Protestant Episcopalians are satisfied with this sort of thing, well and good; but if they are not, there is just one thing to do and that is to organize promptly and make it perfectly plain that nothing of the kind will be longer tolerated in this Church.

Is the Protestant Episcopal Church worth enough to you, Mr. Layman, to preserve it from those who would Romanize it? If it is, NOW is the time to act; not after the control of it has passed into the hands of the "Anglo-Catholics".

C. L. MARSILLOT.

# Church Intelligence

### Department of Missions.

Twelve of the twenty members of the Department of Missions were present at its meeting on December 11.

The Executive Secretary reported the following matters, among others:

The purchase of a new site for St. Stephen's Chinese Mission, in Manila, the money being provided in part by the Chinese congregation and in part by a legacy of a friend in Pennsylvania.

The election of the Rev. P. Lindel Tsen of the Diocese of Anking to be Bishop Coadjutor of the Diocese of Honan.

The satisfactory operation, without registration, of St. John's University and St. Mary's Hall, Shanghai, and a number of schools in other parts of the missionary district of Shanghai.

The return of St. Paul's Church, Nanking, to the custody of the Chinese pastor and congregation. As soon as the transfer was effected, members of the congregation personally undertook to clean the church which had been seriously defiled during its occupation by the military.

The Porto Rico and Southern Florida Hurricane Emergency Fund has reached a total of $99,000.

In the Domestic Field, authorization was given for the appointment of a chaplain at the Church tuberculosis sanitarium at Tucson, Arizona.

Changes in the mission staff included the appointment of Miss Minnie J. Nixon for North Dakota; Deaconess Dorothea Betz for Western Missouri; Miss Martha Justice for Western North Carolina. Deaconess Margaret Peppers was transferred from the Philippines to the Diocese of Olympia. Arrangements were made for the temporary employment in the field of four young women for Arkansas, New Mexico, Quincy and Spokane.

In the foreign field, preliminary consideration was given to proposals with regard to participation of Boone University in a union institution, to be located in the Wuhan cities known as the Central China University. A committee was appointed to confer with the representatives of other institutions. Meanwhile, the Bishop of Hankow was authorized to continue the experiment approved in 1924, operating Boone University as an affiliated unit in the Central China University.

Rev. W. F. Madeley was appointed Treasurer of the Missionary District of Tohoku.

Upon the request of Bishop Graves and Dr. Pott, Dean W. Z. L. Sung, Dean of the School of Arts and Sciences of St. John's University, was appointed acting vice-president.

Miss Frances E. Jean, of Harrisburg, was appointed for the District of Kyoto, to be stationed at St. Barnabas' Hospital, Osaka.

The Rev. W. H. Bierck, of the Diocese of Albany, was appointed for service among the Igorot people of the Philippine Islands.

The resignations of Miss Sophia Igo from the District of Hankow and Deaconess Theodora L. Paine from the District of Shanghai were accepted. Deaconess Paine retired on account of ill health after twenty-three years of service. When informed of the necessity for her resignation Bishop Graves wrote:

"You have always been most loyal and I do not recollect that in all the years and in the various changes of work and sometimes troublesome circumstances at one station or another you have ever given me the least trouble or anxiety, except that I have sometimes thought that your self-denial was pushed farther than it ought to have been in the interest of your own health."

A suitable retiring allowance was provided for Deaconess Paine.

### New England Conference on Christian Unity.

In the opinion of the World Conference on Faith and Order at its sessions in Lausanne, Switzerland, August 3-21, 1927, and in the opinion of its Continuation Committee, it is most desirable that local conferences be held in many centres, under independent auspices, for continuing these studies begun at Lausanne. The object of such discussions is "the clear statement and full consideration of those things in which we (Christians) differ, as well as of those things in which we are at one".

At the request of the Continuation Committee, members of the Lausanne Conference and other persons resident in New England met three times in May, 1928, and again in October to arrange for a New England Conference. Invitations were issued to representatives in six states of the Baptist, Congregational, Episcopal, Methodist, Presbyterian, Reformed, Seventh Day Baptist, Unitarian and Universalist Churches, the Society of Friends, the Church of the New Jerusalem and various united, nondenominational and federated bodies. The membership included bishops, clergymen, missionaries, professors and laymen and women.

The Conference was called to order at 2:30 P. M. on Tuesday, November 20, 1928, in Trinity Parish House, Boston, by the Rev. Edward M. Noyes, D. D., Chairman of the Program Committee.

The Rev. Floyd W. Tomkins, Jr., of Philadelphia, delivered the opening address in explanation of the object of the Conference.

The Rev. Frederick A. Wilmot, Religious Editor of the Providence Journal, followed with a stereopticon lecture on the subject "What Happened at Lausanne".

In the evening of Tuesday, November 20, a public meeting was held in Trinity Church. The Rt. Rev. Charles L. Slattery, D. D., conducted the devotions and introduced the speakers of the evening, the Rev. Morris H. Turk, D. D., whose subject was, "Approaches to Unity", and the Rev. James L. Barton, D. D., "Unity in the Mission Field".

During the morning of Wednesday, November 21, in accordance with the rules of procedure, the Conference was divided into small round-table groups, each charged with the study of one of the subjects of the program.

As a part of its own calendar, Trinity Church announced a celebration of the Holy Communion at 12:10 P. M., which was attended by many members of the Conference.

During the afternoon two large groups consisting of all members who had been discussing the same subject met simultaneously and drafted each its own report.

In the evening the Conference in full session received those two reports, which after discussion and emandation were unanimously adopted.

On Tuesday evening and again Wednesday noon and Wednesday evening, meals were served for the members of the Conference in a private dining-room at the Hotel Brunswick, near Trinity Parish House. Rooms were provided in the same hotel for some of the round-table groups. The cost of meals to the individual members were reduced by means of gifts secured by a Boston layman. These meals in common were a great advantage, affording opportunities not only for social intercourse, but also for informal discussion of the subjects being studied.

At its final session, the Conference expressed its thanks to all who had cooperated in the arrangements, and voted to request the Program Committee to continue its work and to take steps for the promotion of similar conferences in other centres of New England.

**Edward M. Noyes,**
Chairman of the Program Committee.

**Ralph W. Brown,**
Secretary.

I

**The Two Reports:** Report upon the subject **What degree of unity in faith is necessary in a reunited church?** unanimously adopted by the New England Conference on Christian Unity in full session November 21, 1928.

1. We affirm that our common experience of God through Christ is the basis of our fellowship as Christians.*

2. As Christians we recognize an underlying unity of believers in Jesus Christ.

3. We value the historic confessions of Christianity as witnessing to the realities implicit in Christian experience and faith.

4. In the divisions of the Christian Church we see the zeal of our forbears as well as the divergencies in race and temperament which are part of our historical heritage; but here in America with its fusing of race and tradition we believe Christianity has a rare opportunity to fulfil our Master's prayer that we should all be one.

*Some would add to the above: "and, as touching faith, should be a sufficient basis for a reunited Church."

Report upon the subject **What constitutes a valid ministry for a reunited church?** unanimously adopted by the New England Conference on Christian Unity in full session November 21, 1928.

We are impressed by the fact that there is not today a ministry recognized by the whole Christian Church nor can there be in a divided church.

The practical question before us, therefore, is not whether one ministry is valid and another invalid, since all our ministries share the limitations of

the part of the Church Universal in which they are exercised.

Each step toward the union of existing churches must be accompanied by a step toward a ministry recognized and accepted by the churches uniting.

At present the difficulties in attaining this end are most evident as between Episcopal and non-Episcopal churches.

We recommend that steps be taken toward making the ministries of the several churches effectively valid for all.

1. Within non-Episcopal bodies, we suggest that in the ordination of a minister, the ministers of all the Christian churches of the vicinity be invited to attend and participate, and that, so far as possible, the minister thus ordained be recognized as an accepted minister by all the churches.

2. As between Episcopal and non-Episcopal bodies we commend for serious study the plan of union contemplated by the churches of South India, according to which full mutual recognition of existing ministries is accorded, with the understanding that after the union, the common action of the United Church in ordaining its ministers shall be expressed through Episcopal ordination.

**Publications** about the World Conference on Faith and Order may be had without charge from the Secretariat, P. O. Box 226, Boston, Mass., U. S. A. All interested in taking the initiative in establishing a local agency are requested to use the above address for printed matter and for names of persons who might collaborate in arranging and conducting such a conference.

### The Church Congress.

The Executive Committee of the Church Congress has accepted an invitation from Bishop Page to hold the 1929 Congress in Ann Arbor, Mich. The dates are from Tuesday evening, April 30, through the afternoon of Friday, May 3, 1929.

The program is now in preparation, and a number of speakers have already accepted. It will be published later.

**Samuel M. Dorrance,**
General Secretary.

### Memorial Service for Bishop LaMothe.

A solemn and beautiful memorial service attended by nearly 1,000 people recently was held in St. Andrew's Cathedral, Honolulu, for Bishop John D. LaMothe, Hawaii, who died in Baltimore, Md., October 25.

Not a seat remained in the church when the service began. Before the altar was grouped a beautiful flower offering symbolizing the absent bier of the late Bishop.

In the audience of the church were assembled Governor Wallace R. Farrington, many of the territorial dignitaries and also the majority of the clergymen of Honolulu. All had gathered to pay their last respects to a man who had served Honolulu in a spiritual way for seven years.

The music of the services was exquisite in its sorrowful beauty, being the "Death March from Saul", Handel; "Song of Sorrow", Balch, and Chopin's "Funeral March".

The lesson was read by Chaplain J. Burt Webster, Schofield Barracks. It was taken from the fifteenth chapter of the First Epistle to the Corinthians.

The service closed with a short speech by Dean William Ault. Dean Ault, in his speech, told of his seven years of acquaintance with Bishop LaMothe. He said:

"He was a good man. This in itself sums up Bishop LaMothe. This is no place for a sermon, for we have come to pay our respects to him who has been a real man of God and to his friends.

"He was a true counsellor to his people and a real father to his clergy. He was kind to a fault and yet just.

"Bishop LaMothe was one of those men who never did an unkind thing. He was deeply religious. He was one of God's greatest jewels—very rare—he was humble.

"He did not build up the fabric of the Church so much as the spiritual side of it. This is Bishop LaMothe's monument, his spiritual message to us."

An editorial in a Honolulu secular newspaper writes of Bishop LaMothe as follows:

"There is universal grief in Honolulu at the death of Bishop LaMothe. He was one who grew in power and influence with each year. Since his accession to the Bishopric of the Episcopal Missionary District of Honolulu and head of the Episcopal Church of Hawaii in 1921 he has had a pronounced influence for good there. A man of strong human feelings, a sturdy churchman, with a clear head and keen understanding in the necessary business of the Church, he won friends in all walks of life and among all religious convictions.

"Bishop LaMothe was an eloquent preacher. He was noble in bearing, had a wide knowledge of world affairs, broad sympathies, a splendid voice and those gifts of oratory which not only please but convince hearers. During the years he was active in Hawaii he increased the attendance and added many communicants to the Church.

"In civic matters Bishop LaMothe took an active interest. He belonged to a number of clubs and organizations operating for community welfare and he was a constant attendant at all of them. His voice was always raised to further welfare work.

"Now that he is gone, there can be heard on every hand words of appreciation for his acts of kindness and praise for his eminent qualities of mind and heart. Hawaii will long remember Bishop LaMothe, not alone for his eloquence in the pulpit and on the platform, but for the many good works which he originated and helped to support."

### Church of England Revised Prayer Book to Be Published.

The Revised Prayer Book for the Church of England, twice rejected by the House of Commons, is to be published in the near future. There is still much controversy on the subject and many feel that the bishops are making a great mistake. Its publication was disapproved of by the House of Commons on the general ground that it brought the Church of England too close to Catholicism, but on the motion of the Bishop of Worcester the Central Board of Finance of the Church of England has authorized its circulation.

It will carry an editor's note, directed and drafted by the House of Bishops, explaining its origin and recent history in the Church Assembly and Parliament, and pointing out that its publication now does not directly or indirectly imply that it could be regarded as authorized for use in churches.

Nevertheless, those Angol-Catholic communions in the Church of England which desire to use the new book may do so.

## SOUTHWESTERN VIRGINIA.

**Rt. Rev. Robert C. Jett, D. D. Bishop**

### Vestrymen Elected in Norfolk.

Several congregations of Norfolk held meetings recently for the purpose of electing vestrymen for the year of 1929. At a congregational meeting in St. Peter's Church, Brambleton, the following were elected to the vestry: C. W. Green, John B. Harris, L. W. Bunting, L. Guy, C. G. Brockenbrough, W. C. Hayes, G. T. Hardy, J. Webb, T. W. Thomas, V. B. Ayers, L. C. Burns.

Vestrymen elected at a meeting in Old St. Paul's Church were: William Egleston, Charles V. Cooke, Thomas A. Bain, Louis A. Kline, Dr. E. C. S. Taliaferro, J. Frank George, Calvert R. Dey, H. Clarkson Meredith, S. L. Slover, E. R. Clarke, W. C. Hanckel and Herman A. Allyn.

## VIRGINIA.

**Rt. Rev. H. St. George Tucker, Bishop.**

### James Caskie.

Richmond mourns the death of one of her most prominent and beloved churchmen. After several weeks of illness Mr. James Caskie passed on to life eternal on the morning of Wednesday, December 19. Mr. Caskie was for many years vestryman of St. James' Church and at the time of his death he was the senior warden.

He was born in Richmond seventy-five years ago. Just a year ago he and Mrs. Caskie celebrated their golden wedding. He is survived by his wife and several nieces and nephews.

## PENNSYLVANIA.

**Rt. Rev. Thomas J. Garland, D. D., Bishop.**

### Dr. Bowie Elected Bishop-Coadjutor.

The Rev. Walter Russell Bowie, rector of Grace Church of New York City, was elected Bishop-Coarjutor of the Diocese of Pennsylvania at a special convention held in Holy Trinity Church, Philadelphia, on December 18.

Dr. Bowie led the voting from the first ballot. His nearest rival was Dean Howard Chandler Robbins, of the Cathedral of St. John the Divine, New York. The five other candidates nominated from the floor were the Rev. Dr. Gilbert E. Pember, of St. Michael's Church, Germantown; Dean Francis S. White, of Trinity Cathedral, Cleveland, Ohio, Dr. Allen R. Van. Meter, Executive Secretary of the Diocese; the Rev. Thomas L. Gossling, rector of the Church of the Advocate, this city, and the Rev. Harvey T. Walter, Archdeacon of the Diocese of Bethlehem.

Dr. Bowie's name was placed in nomination by Dr. George C. Foley, of the Philadelphia Divinity School, who is regarded as a modernist.

This convention was the third held for the election of a Bishop-Coadjutor since last spring. The Rev. Dr. Henry K. Sherrill, of Boston, and Bishop Edward M. Cross, of Spokane, Wash., were elected at the previous sessions, but both declined.

**Dr. Bowie Undecided on Acceptance.** Dr. Bowie, when questioned by the press, said that he had not decided whether he would accept the post.

"In any event, I will do nothing until I have been officially notified by the committee appointed for that purpose," he said.

**Identified With the Modernists.** The Rev. Walter Russell Bowie, D. D., is a native of Richmond, Va., and was the rector of St .Paul's Church of that city before coming to Grace Church. He succeeded the Rt. Rev. Charles L. Slattery, D. D., of Massachusetts, as rector at Grace Church.

He received his A. M degree at Harvard in 1905, B. D. in 1908, and in 1915 Richmond College awarded to him his doctor's degree. He was ordained in 1909 and became rector of Emmanuel Church in Greenwood, Va.

Just before he came to New York he defended Dr. Percy Stickney Grant in the minister's controversy with Bishop Manning, and in 1924, in company with several other Episcopal rectors, he endorsed the work of the Rev. Dr. William N. Guthrie, rector of St. Mark's-in-the-Bowerie, after that clergyman had refused to withdraw eurythmic rituals from his services.

Mr. Bowie was also quoted by a New York paper as having followed Carl Reiland in his efforts to minimize the old creeds of the Church, and he is reported to have made some statement to the effect that our great creeds could be looked upon as the poetic expression of religious emotions, indicating a belief that members of the Christian Church are governed by physical excitement rather than deep-seated spiritual belief.

It thus seems to some of us that Dr. Russell Bowie has provided himself with somewhat of a menagerie instead of being content with a conservative menage.

L. M. W.

## BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

### New Rectory.

A new rectory for St. John's Church, Scranton, is about completed. In architecture it conforms to the Spanish architecture of the church building, which was erected a few years ago. When completed St. John's will have a very attractive plant to do an important work in a growing section of Scranton.

The rectory will be a memorial to Mrs. Mary A. Tolman, who left a legacy to the Bishop and Executive Council for some mission in the diocese. Mrs. Tolmon was the wife of the Rev. Marcus A. Tolman, who was for many years the President of the Standing Committee of the diocese.

H. P. W.

## ALABAMA.

**Rt. Rev. Wm. G. McDowell Bishop**

### Alabama Prepares for Crusade.

At a meeting of the Diocesan Commission on Evangelism, held at the Greystone Hotel, Montgomery, on the tenth of December, plans were perfected for conducting the Crusade in the year 1929.

The Rt. Rev. Wm. G. McDowell, D. D., Bishop of the diocese, gave the meeting the inspiration of his presence and counsel. Other members present were: Dr. G. W. Ribble, chairman; Dr. Richard Wilkinson, Montgomery; the Rev. V. C. McMaster, Birmingham; the Rev. E. W. Gamble, Selma; Hon. David W. W. Fuller, Montgomery; Mr. John Ebaugh, Birmingham; Mrs. Albert Wilson, Montgomery, and Mrs. D. E. Wilson, Woodward, present and past presidents of the diocesan branch of the Woman's Auxiliary.

At the request of the Bishop, Mrs. D. E. Wilson had prepared a plan correlating the educational program of the Woman's Auxiliary and the Crusade on Evangelism in the diocese. This plan, containing many points of merit, was adopted with but few amendments, for the conduct of the 1929 Crusade.

Among other features it contemplates: a wider use of women leaders for the morning conferences; a careful previous training of both men and women of the diocese on the conduct of such conferences; the holding of at least nine district (group) conferences throughout the diocese, where this training may be secured; the afternoon and evening preceding the Diocesan Council, in January, to be devoted to Evangelism, with Mr. Leon C. Palmer as leader. Mr. Palmer has since consented to take charge of this part of the program. A definite number of shut-ins are to be enlisted as intercessors. Diocesan-wide preparation on a large scale is to be aimed at, not forgetting to give our young people a proper share in this enterprise.

Special emphasis is to be laid on preliminary and follow-up work, as the lack of these has proven to be the weakness of past efforts. The services of the Crusade are to last eight days, beginning on one Sunday and closing the next. These are to be followed by the "Open Confirmation Class" in each parish.

The Ministry of Laymen, by Leon C. Palmer, is specially recommended by the Commission for use in the morning conferences, as the chief emphasis this year is to be laid on lay evangelism.

R.

## LEXINGTON.

**Rt. Rev. L. W. Burton, D. D., Bishop.**

### The Rev. J. Howard Gibbons Resigns.

The Rev. J. Howard Gibbons, having resigned as secretary of the Diocese of Lexington, the assistant secretary, the Rev. Wm. Dern, of Fort Thomas, Ky., will assume charge of this office.

All communications intended for the Diocese of Lexington will please be sent to him; the Rev. Wm. Dern, Fort Thomas, Ky.

The Rev. J. Howard Gibbons having resigned as editor of the Diocesan News, Mrs. W. E. Waters, 344 Lafayette Avenue, Lexington, Ky., has been appointed to this office until the Council of the diocese meets, when a permanent editor will be elected.

J. H. G.

## CONNECTICUT.

**Rt. Rev. John C. White, D. D., Bishop.**

### An Unique Service.

An unique service was held in St. Paul's Church, Wallingford, Conn., on a recent Sunday morning. The rector, the Rev. Donald W. Greene, invited the Berkeley Divinity School to take full charge of the service. He announced to his organist and choir that they would have a Sunday off. He himself enjoyed the unusual privilege of sitting in a pew among his people.

The Dean of Berkeley, the Very Rev. Dr. Ladd, officiated. Professor Cline intoned the service. Professors Hedrick and James were in the chancel. The choir was composed of twelve Berkeley students under the leadership of Mr William Loane, who is in charge of the music of the school. The students sang the Gregorian chants and psalmody unaccompanied as they are accustomed to do in their daily chapel service. Two ten-minute addresses were given by students, Mr. Henry Mattocks of the Senior class and Mr. Donald J. Campbell of the Junior class. The Dean gave the notices and as it happened to be the Sunday before Thanksgiving Day he read the Governor's Proclamation. His twelve-year-old son, John, carried the Cross.

There was a large congregation present. That the service was found helpful is evidenced by the fact that the people have expressed the desire that this Berkeley service be an annual event. The rector appared before the New Haven Clericus recently to tell the members about the service and recommend its repetition in other churches. Berkeley has since received a number of invitations. Bishop Acheson has given his strong endorsement.

### Balance Due.

This diocese told the National Council to expect of it for the year, 1928, $130,000. Receipts to December 1, 1928, are recorded as $92,519.48, which leaves a balance due of $37,480.52.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop.

### To Elect Suffragan Bishop.

At a meeting of the Executive Council of this diocese, held in Bishopscourt, Harrisburg, on Friday, December 14, Bishop Darlington expressed his desire for a Suffragan Bishop. The Executive Council concurring, a Special Convention to elect a Suffragan will be held in St. Stephen's Church, Harrisburg, on February 5, 1929. The new Suffragan will have jurisdiction over the mission stations of the diocese. At the same meeting, the salaries of missionaries working in the diocese were raised to a minimum of $2,100, with additional allowances for traveling expenses. This has been made possible by grouping into one cure adjacent mission stations.

**A testimonial dinner** was tendered Deaconess Christmas at Christ Church, Williamsport, on December 5, and a substantial purse was given her from her friends in the parish and city. The rector of the parish, the Rev. Hiram R. Bennett, was toastmaster. Among those represented at the dinner were the diocese, the Woman's Auxiliary, her Parish, the Church School, and the Social Service Bureau of Williamsport. George Harder, former chief of police of Williamsport, represented the civic authorities.

A. A. H.

## Personal Notes

The Rev. John C. Runkle, curate at Trinity Church, Wilmington, Del., has accepted a call to become rector of St. James' Church, St. James, Long Island. He will take charge January 1, 1929.

The Rev. George S. Gresham, formerly rector of the Church of the Advent, Ocean View, and Epiphany, Norfolk, Va., has become rector of St. Paul's Church, St. Louis, Mo., with address at 6626 Vermont Avenue, St. Louis.

The Rev. Frederick A. Sapp, rector

(Continued on page 22.)

# Family Department

**DECEMBER.**

1. Saturday.
2. First Sunday in Advent.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19, 21, 22, Ember Days.
21. Friday. S. Thomas.
23. Fourth Sunday in Advent.
25. Tuesday. Christmas Day.
28. Friday. Holy Innocents.
30. First Sunday After Christmas.
31. Monday. New Year's Eve.

**COLLECT FOR FIRST SUNDAY AFTER CHRISTMAS.**

Almighty God, Who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same Our Lord Jesus Christ Who liveth and reigneth with Thee and the same Spirit ever, one God world without end. Amen.

**COLLECT FOR THE CIRCUMCISION OF CHRIST.**

Almighty God, Who madest Thy blessed Son to be circumcized, and obedient to the law for man; Grant us the true circumcision of the Spirit; that our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same, Thy Son, Jesus Christ Our Lord. Amen.

For The Southern Churchman.

**UNBROKEN STREAMS.**

F. B. Stone.

The stream of time unbroken flows;
No New Year's pause it ever knows;
As daylight follows after night,
So doth the New Year come to light.

Our spirit-life unbroken flows;
No broken stream it ever knows;
The closing breath but it sets us free
And wafts it to eternity.

So time and life unbroken flow;
The how, the where, our God doth know;
Our times, we know, are in His hand,
And love fulfilleth His command.

## A New Year.

A new year has opened, and many and sincere have been the wishes expressed that it may be a happy one. The oft-repeated wish has lurking within it the idea that circumstances may be such as to ensure happiness. But can circumstances, however propitious, do this for us? We think not. As it seems to us, happiness is dependent upon the newness of the year. But years are not really new. They are like those that are past. The same cloud and sunshine are over the same duties and privileges. Similar tasks have to be done, and the round of the common day, with the same old work, taxes both strength and patience. In this sense the year is not new. We must look for the newness elsewhere. The newness can only be found in new men, who put both hands heartily to the work of our common days. The new heavens and the new earth are waiting the coming of the new man. The New Testament is very careless concerning dates and times and seasons, but is supremely careful for the creation of the new man. It urges us to put off the old man, with his deeds, and to put on the new. It speaks of a new creation in Christ Jesus. It tells of a new earth, wherein dwelleth righteousness. Righteousness belongs to man, and not creation. So such a new earth can only be secured when men themselves become new. So a new year can only be had by new men, and happiness is contingent upon the newness of man.

This newness may be the experience of each and therefore of all. It consists in the deepening of our spiritual life, or, as we would rather put it, on the deepening of the life of our spirits. Spiritual life is given to us by God, who is Spirit. He gives it as fast as we live it. It cannot be ours any faster from its very nature, which is the expression of the human spirit to the Spirit of God. Life is fellowship. On the Divine side the possibilities of fellowship are limitless; but they can only be realized by us in proportion as we respond to and can enter into fellowship with God. The gift of such life makes new men, and new men have new days and months and years, and of this precious newness of life happiness is a by-product. A Happy New Year may thus be the most idle wish. It may be the most profound of prayers, and will be as it engages prosperity or soul, which is wealth.

The life of the Divine Spirit is beating all around us, seeking entrance for the enrichment and deepening of our lives. There are certain conditions, however, without which He cannot enter. There are certain established avenues of approach to be kept open by us as we seek God through them, and find He is seeking us. The door of human life must be opened from the inside.—Episcopal Recorder.

## A Profitable Christmas.

Did you have a profitable Christmas? There is nothing commercial in my measure. Are you satisfied with the way things turned out for you? What did you get? What did you give? Why not take a Christmas inventory? We can honestly agree that "It is more blessed to give than to receive", and still admit that there is blessedness in receiving. But if blessedness means happiness, then you know that it is associated with receiving also; or you have been insincere in your notes and expressions of appreciative acknowledgment.

You got presents from home and friends; some that were wished for and some unexpected; some useful and appropriate and perhaps much needed. Revived memories and warmed affections. Cherished interest and love with them all; and some love, just as real and valued through the beautiful Christmas card. You got cheer, perhaps, in your loneliness; and new courage for difficulties; and comfort in sorrows or sickness.

And you gave in kind. No doubt you added to your friendly exchange of gifts and love, and remembered the needs of those who should never know the person, but should be none the less helped and clothed and fed and cheered by your loving interest in the welfare of the poor.

And you have missed the greatest value of your Christmas inventory, if you have overlooked or slighted the only real significance of the celebration which all your other gifts merely symbolized—the gift of Salvation.—H. Austaph.

## A World Full of Overcoming.

It was Helen Keller, was it not, who, in answer to the lament that there is so much suffering and sorrow and misfortune in the world, replied: "Yes, but there is also much overcoming." The overcoming! That is the part which so many people miss. They see the hardship, the pain and sickness, the grief and disappointment; but they fail to see the marvelous heroism with which so many men and women meet and overcome these hard things. Helen Keller herself was a brilliant example of just such overcoming—indeed so brilliant that one hardly thinks of her blindness and deafness and dumbness because she has overcome them all so marvelously and with such grace and sweetness. We do not think of her as deaf and blind, but rather we think of her loveliness, her undaunted spirit, her incredible patience and persistence, her remarkable mastery of her misfortunes and handicaps. And so instead of becoming an example of the world's gloom and woe, she has become a luminous illustration of its overcoming and of the manner in which God can enable one to turn even the most hopeless of situations into beacons of strength and light.

And there is so much more of just such overcoming than most of us ever take time to think—indeed, than most folks ever know anything about. There is not a community which is not being enriched by it. Men and women who have met misfortune and met it bravely, who have suffered intolerable pain or disappointment but suffered it sweetly, who have gone down under crushing burdens but have gone down with a smile on their face and a sympathetic hand held out to those who were worse off than themselves! Homes that through long, long years have sheltered sickness or insanity, and where husband or wife or child or other loved ones have through an interminable length of time ministered with a devotion that is entrancing in its unbroken faithfulness and tenderness! Who has not seen such homes? Who has not been put to shame by such uncomplaining suffering, such loving ministry, such radiant gloom? How almost universal it is that in the very lives and in the very homes where petulance and glowering and complaining would be most justified, there we find most of sunshine and good cheer. It is only in the homes where sickness is of short duration, that folks complain and gall under it most. It is only where there is minor and passing affliction that there is resentment and bitterness, as a rule. Almost invariably in those homes in which sickness is a matter of long, wearing years, and in those individuals to whom misfortune is a life-time task, there is a marvelous amount of overcoming that gives sunlight and cheerfulness and a large measure of genuine happiness.

One of the things most to be regretted about life is that there are so many who do not perceive and appreciate this wonderful and beautiful overcoming that is taking place every day in the common life that is all about them. They are impressed with it in Helen Keller or some other outstanding hero, but they are absolutely blind to the heroic element which is constantly being infused into life by their own friends and neighbors. There is not a com-

munity which does not have some one whose life is such that if it were written up by some Dickens or O. Henry, the story would touch to the depths the very men and women who live near it day by day without once perceiving that it has anything peculiarly touching or admirable about it. Thus an incalculable amount of the richest and best part of life is going to waste—going to waste because it is unappreciated and unused by us whose spirits ought to be enriched and purified in its presence. There is scarce a community which does not have at least one home in which for years and years some poor unfortunate cripple or some infinitely more unfortunate mental defective has been shut within its four walls. The pathos of it, the heartache and strain of it, are beyond human language. And yet what marvelous overcoming—overcoming on the part of the loved ones who minister with such faithful tenderness even more than on the part of the afflicted. But how few of us ever realize that these are heroes made out of common clay and before our very eyes? And how rarely ever do we speak a word of admiration and encouragement either to the afflicted or to those who wait upon them, or spend a cheerful hour with them to light them on their hard way? Thus we rob them of the help and strength our presence and friendship could and should give. And we rob ourselves of the spirit and benediction that fall like the refreshing dews of heaven from the lives of those who are overcomers. One of the most illuminating and enheartening studies of Scripture is to trace out how many and varied are the promises which God has made to him who overcometh. It is a compensation which inheres in the here and now as well as in the everlasting future, and it lifts life out of the sordid and the common and puts radiance into it. And no one can understand the world's life, nor be fit for the everyday life that is around about him, until he has learned to perceive and participate in its overcoming. How much glorious overcoming there is!—Herald of Gospel Liberty.

### As the Year Ends.

It is characteristic of the clock to mark the seconds of each day with clicks and the hours with strokes upon a bell. Thus time is cut into pieces and a human view of living is presented. For men and women neither easily nor willingly encounter bigness, greateness, continuance, everlastingness. We think of life as so many years; we date experiences; we celebrate anniversaries; we mark the advent of new years.

It would seem that God is always urging us to put pieces together, to trace connection, beginnings, foundations, threads woven into fabrics, acts given relationships to fixed plans and to purposes everlasting. In the past He reveals a pattern, in the future a destiny. The hour is a part of a day, the year of a period. The brick is part of a wall, the grain an item of a harvest. A thought is the basis of a deed, the individual is one of a multitude. True, only with Him is a day as a thousand years and a thousand years as a day. Yet it is not the least of the signs of His contact with us that we are taught by Him to search for the higher, the broader and the deeper meanings of our experiences. Discontent with being small and alone can have an origin that is divine.

Year ends and year beginnings have a meaning other than a calendar gives them. They illustrate a human weakness, by which we chop life into unrelated parts and refuse to see the connections we have with the past and the responsibilities that rest upon us for the future. How can the whole be greater than the parts unless the parts are united to form the whole? How can the Kingdom of God be extended unless its citizens combine to project the powers they each have? How can the Christian Church proclaim universally the message committed to its charge unless its members form themselves into the groups that heralds the testimony, **"Believe in Jesus Christ and be saved"?**

For The Southern Churchman.

### DEAR LORD.

Maude Mumma.

Give us courage that will not quail
Before the tasks of life;
Give us a faith that will prevail
Through every change and strife.

Give us a love that will endure
Though tried by every test;
Give us a trust, in Thee secure,
And then in Heaven—rest.

### The Communion of Saints.

To use the words of our Creed, "We believe in the Communion of Saints", and so we believe that we are even now united with those who have left this earth, and that we share with them Divine gifts, and hopes, and prayers; and we believe also in "the Resurrections of the body and the Life Everlasting", and so believe further that we with all those who have departed this life in God's faith and fear will one day have together our "perfect consummation and bliss, both in body and soul in God's Eternal Kingdom". The pain to the living is that death separates them from those whom they love. Hence the fact which removes the pain or rather makes it endurable, is that truth of our Christian faith—that the dead, though separated from the body of their flesh, are not separated from the Body of Christ, and in consequences that the dead though they are lost to our sight, though as far as our senses are concerned, they have entirely departed from us, are really in the closest union with us through Him into Whose Presence they have gone. We and they remain members in one body; where then is the separation? The union and communion is real and eternal. The dead are with Christ, and Christ is not in the grave. Christ's words to the penitent thief—they are spoken to all those who sleep in Him—Today, He says, not at the last day—as soon as thou leavest earth, not after many days, but, Today thou shalt be with Me in Paradise. With Me in Paradise, in Christ's bosom, not in Abraham's as the Jews thought. Naturally we regard the graves of our dead with a tender interest, we look after them with an affectionate and pious care. But it is unwise, it is unbelieving to identify those who have passed away with those corrupting bodies. No, as Christians, we can think of them in no other way than with Christ in Paradise. (Taken from the Church Kalendar.)

### "He Set My Foot Upon a Rock."
(Ps. 40:2.)

I remember at Stonehaven, when I was minister there, I was swimming out in the clear, cool bay, when the water got suddenly choppy, and my strength seemed suddenly to go from me. You that are swimmers know the sensation. Exhausted, the waves flapping on your face in repeated blows as if to stun you, and beat you back to the current that was ready to seize you. No one in sight. Wearily on and on; but you know you are making little or no progress, and the feet and body go deeper in the water. You cannot swim any longer; you have lost the power of prostration and progression, and you are now erect and merely paddling with your hands.

I had almost given up, when suddenly there came to my foot the sensation of solidity amid the waves. Oh, what I felt as I stood there to recover breath, rescued from death! How solid the rock felt! How I thanked God that the rock had just been placed out in the bay for me, and that He had taken my sinking feet and fixed them there. That is the nearest that I can give to the sensation of the soul when Christ lays hold of you, saves you, and sets your feet on the Rock of Ages.—John Robertson.

### No Patchwork.

God never repairs. Christ never patches. The Gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. What God does, He does new; new heaven, new earth, new body, new heart. "Behold, I make all things new." In the Gospel thus we move into a new world and under a new scheme. The creative days are back again. We step out of a regime of jails and hospitals and reform shops. We get live effects from God. That is the Gospel.

The Gospel is a permanent miracle—God at first hand; that is a miracle. The Gospel thus does not classify with other schemes of amelioration. They are good, but this is not simply better, but different, distinct. It works in a "new" way, and works another way. Compare the chains riveted on the demoniac and the Divine mind working a new creation in the demoniac. It is all there. It is like the difference between the impotent Persian lashing the turbulent sea with chains and the gracious Lord saying to the troubled sea, "Peace, be still!"—C. H. Parkhurst, D. D.

### THE HARBOR OF HUSHABY HO.

When the winds wind out with a hi, ho, hum,
At the edge of the Hushaby Sea,
And the Hushaby waves they strum and strum
With a tender melody.

Then soft and soft while the shadows spin
And the poppy sun swings low,
The little toy boats sail in, sail in,
To the Harbor of Hushaby Ho.

Little toy boats that children set
Tossing atop the sea,
Lost and weary and worn and wet
And tired as tired can be—

One by one while the waves they strum
And the day goes down like a sail,
The little toy boats with hi, ho, hum,
Rock home on the Hushaby trail.

And some they limp with a frightful limp,
And some have lost their twine,
And some have never a sail to swimp,
And some are choken with brine;

But safe at last when the shadows spin
And the poppy sun swings low,
The little toy boats sail in, sail in
To the Harbor of Hushaby Ho.

—Child Life.

# For the Young Folks

### A LITTLE PRAYER.

That I may not in blindness grope,
But that I may with vision clear
Know when to speak a word of hope
Or add a little wholesome cheer.

That tempered winds may softly blow
Where little children, thinly clad,
Sit dreaming, when the flame is low,
Of comforts they have never had.

That through the year which lies ahead
No heart shall ache, no cheek be wet,
For any word that I have said
Or profit I have tried to get.

—S. E. Kiser.

### Christmas is Everywhere.

David and Betty Martin with their father and mother were on a fast train racing west across the continent from Boston, to spend Christmas with Grandmother Martin in California. Mr. Martin, when he found he had an unexpected month for holiday in mid-winter, had broached the plan with the enthusiasm of a small boy.

"Let's pack in a flash!" he urged. "Nobody needs new clothes. If we start tomorrow night we'll get to grandmother's the day before Christmas. I'll telegraph that we're coming! I'll even gather up Christmas presents to go around, first thing tomorrow morning. 'Tisn't much of a job to pack, is it?"

Mrs. Martin smiled. "Oh, no! Nothing—to pack for four people at a second's notice. But we'll go!"

"Think of letting the youngsters go out before breakfast to gather roses and oranges for the breakfast-table!" exulted Mr. Martin. "David! Betty! Come here. How would you like to have a battle of rose-leaves on Christmas morning this year instead of a snow ball fight?"

That was the way it happened, and now here they were, the whole family, whirling over the very map that David and Betty had studied in school, and only two more days to grandmother and a summery Christmas in flowery Santa Barbara by the sea. Up through the gorges of the Rocky Mountains, which looked like home in their blankets of snow, down into the warm Western valleys, and all thoughts of blizzards would be left far behind. But that very evening as the children pressed their noses against the cold window-panes they saw the dusk begin to fill with snowflakes, larger and larger, faster and faster, and that very night they suddenly awoke with a feeling that something was wrong. What was it? Why, the train wasn't moving, was standing stock-still right at nowhere! No lighted station outside, no swinging lantern signals, no hurrying of brakesmen's feet on the platform.

"David!" Betty poked her head up into David's upper berth. "You awake, David? Why don't we go? We've stopped ever so long!"

At that, father, fully dressed in the middle of the night, parted the berth curtains, and said, laughing: "Snowed in—that's what we are! A regular western blizzard is howling outside, and the train can't budge. We've been here two hours now and may not get out till daybreak, when the snowplow is expected."

But at daybreak no snowplow appeared, nor yet at dusk. "Worst blizzard in ten years!" the conductor said. "No need to worry. Plenty of food in the dining-car and we are bound to get out soon—"

Next day the sun rose over a glittering world. Tall, snow-blanketed pines lifted their heads to the bluest of blue winter skies. Diamond icicles fringed the car roofs from engine to the rear platform. But hours and hours had gone by, and it was the day before Christmas—and sunny Santa Barbara? It couldn't be reached in time.

"That clump of cabins?" the conductor said to David, who was pointing to a scene that the sheets of blowing snow had hidden. "That's the Golden Mine. Looks like a Christmas card, with the smoke curling out of the chimneys of the snowy houses, doesn't it? No, it isn't far. The men'll be down pretty soon, you'll see. 'Tisn't often they get a chance to talk to any one but themselves. Nice lot they are, too."

Sure enough, in less than half an hour twenty burly young miners snowshoed down the white slope to the train, and David, his cheeks glowing like apples in the cold air, and his eyes glowing like stars at the chance of talking to a real Rocky Mountain miner, attached himself at once to their group in his own friendly way.

Mother smiled as she looked out the window, and even as she watched, David laughed joyously and ran for the car, calling to his new acquaintances over his shoulder: "Just wait; I'll ask!"

"Father!" he cried, drawing him across the car, and an excited conversation in whispers followed.

"No, I didn't ask!" said David. "They suggested it, truly they did. They said they'd like it better'n anything, only they didn't know whether we'd like it."

"We?" from father.

"Yes, everybody on the train, that's what they said, father. Aren't many passengers, you know. Only two in this car besides us. They said they'd drag up the women and children in sleds, yes, truly they did, but they won't drag me! I guess not! I'll drag mother and Betty! Oh, father, say yes!"

"Well," was father's answer, "the conductor does say we can't get out of here for another twenty-four hours."

So it came to pass that an expectant stir spread through the stalled train, and every one was alive with excited preparation. White-capped cooks in the diner cooked all day long, and such appetizing whiffs as blew out of the windows of their kitchen! Passengers, bundled and aglow with the mountain air, filled the baggage car and rummaged through trunks. And at four o'clock, down from the cabins on the mountainside came again the twenty young giants dragging light sleds over the snow.

"Nobody wants to ride but three little tots!" chorused the eager guests to their mountain hosts. "But we have a load for the sleds!" And to the amazement of the young miners, boxes and baskets and all manner of mysterious bundles were piled on the sleds in such array that the loads had to be lashed on. It was a laughing Christmas party that followed the young miners—passengers, train crew, cooks, nobody left out.

And what had the miners been doing all day? The guests soon found out.

"Celebration is in the mess-hall," said Mr. Scott, the manager of the mine, who, like a true host, had waited in his own domain to greet his arriving guests. "You have no idea what a pleasure it is to be able to have a Christmas party!" By a hearty hand shake he greeted each one, and then led the procession to the long, low log cabin which he had called the mess-hall. He flung the door wide, and the chattering guests stood silent in sheer astonishment. A fire of great logs roared in the stone fireplace, the rude mantel was ablaze with a long row of lighted candles, a Christmas tree—agleam with candles, too—filled one end of the long room, and a long table with three little lighted Christmas trees twinkling on it suggested a feast to come.

"Merry Christmas!" piped David.

"Merry Christmas! Merry Christmas! Merry Christmas!" The spell was broken, and in flocked the guests. Such a clatter of merry voices! Such bursts of infectious laughter! Such a mystery of unwrapping parcels and unpacking baskets until it was the turn of the miners to be bewildered at their tree loaded with all shapes and sizes of bundles and their feast augmented by stuffed chickens and cake and pies. The white-capped cooks had been busy to a purpose.

No, there was never anything like it, for hosts or guests, and you'll never know quite how jolly that Christmas Eve was far up on that Rocky Mountain slope unless you were one of the lucky passengers on that snowed-in train.

Hadn't the passengers sought through their trunks to good purpose, too? So it wasn't surprising that a present for everybody, large and small, hung on that glorious Christmas tree. And when, just as everybody at the long, candlelighted table had finished a wonderful Christmas dinner, who should knock sharply on the door three times but Santa Claus himself! Yes, Santa in a coon coat and low-drawn cap, and with a red muffler bundling him to the eyes!

"Merry Christmas!" he shouted. (His voice was surprisingly like the voice of the conductor.) "Not such a big family did I expect to find, but Santa Claus is never taken by surprise. A present and good wishes for everybody!" How the eyes of the three little tots who had ridden on the sleds did shine!

After the very last present had found its owner, the low cabin echoed to the ring of Christmas carols. Of course, everybody knows the same Christmas carols. Every one was so happy that no one knew how late it was getting, till the three little tots, quite against their will, fell fast asleep. In their mother's arms? No, each one was snuggled comfortably in the arms of a young miner. At parting there was a chorus: "We had the best Christmas in all the world!" Who said it? Everybody said it, guests and hosts; and the best of it all was, everybody meant it, to the bottom of their hearts.

That night when mother was tucking David and Betty in their berths in the sleeping-car, the children were too excited chatterboxes.

"Oh, mother," said Betty, "think how we felt just this morning—all disappointed because we couldn't get to grandmother!"

"Don't I wish grandmother could have been here!" said father.

"We'll have another Christmas when we get to Santa Barbara," mother put in. "You'll see. I know grandmother. She won't mind having Christmas two days late when she finds it was necessary."

"Won't she?" Betty went on. "Then we haven't one thing to be sorry about.

It was the nicest Christmas we've ever had, wasn't it? Everybody all together like that."

Mother gave her a sudden kiss, but said nothing.

"I'd like to be a miner when I'm big," said David. "I didn't know miners were so nice. Weren't they strong, mother? I don't know anybody at home that's that way—like outdoors, somehow. And—" a pause followed—"and, mother, isn't it funny, we thought we wouldn't have any Christmas unless we got to Santa Barbara, didn't we? And I think just the way Betty does, that we've had the best Christmas there is, don't you?"

"Indeed we do!" said father and mother in one breath.

Another pause. "Places don't make any difference, do they?" David went on eagerly. "We all felt as Christmasy way off here in the Rocky Mountains as we would if we'd been at home, or in Santa Barbara with grandmother. Why, mother," in a tone of great discovery, "it doesn't matter where we are, does it? Christmas is everywhere!"—Rose Breeks, in Zion's Herald.

### NEW YEAR'S RESOLUTIONS.

There were three little folks, long ago,
Who solemnly sat in a row
  On a December night,
  And attempted to write
For the New Year a good resolution.

"I will not make so much noise,
And be one of the quietest boys,
  Wrote one of the three,
  Whose uproarious glee
Was the cause of no end of confusion.

"I resolve that I never will take
More than two or three pieces of cake,"
  Wrote Plump little Peter,
  Whose taste for the sweet
Was a problem of puzzling solution

The other, her paper to fill,
Began with, 'Resolved that I will—"
  But right there she stopped,
  And fast asleep dropped
Ere she came to a single conclusion..

### Paddy Bear's New Year Resolution.

There was company at Paddy Bear's home. Auntie Bear and her son, Fuzzy, had come to spend Christmas and New Year's Day with Paddy Bear and his folks in the blue-black cave in the heart of the woods.

Every day, while Mama Bear and Auntie Bear "visited" with each other in the cave, Paddy Bear would take Fuzzy out to play. Fuzzy was bigger than Paddy Bear, and his play was often rough. When they rolled and tumbled around, he would bump into Paddy and hurt him badly. Paddy Bear, though, tried not to mind, and because Fuzzy was his guest, he always would let him choose what to play next.

That is why, on New Year's Day, when Fuzzy said, "Oh, I know what let's do—let's make New Year's Resolutions!" Paddy Bear answered, "All right, although he didn't know what a New Year's resolution was.

He was afraid Fuzzy might make fun of him if he asked about it, but he knew Mama Bear wouldn't tease.

"Wait a minute before we start," he told Fuzzy. "I want to go ask Mama something."

Then he ran into the kitchen of the blue black cave, where Mama bear was making bread.

"Mama," he asked, all out of breath from running, "how do you make a New Year's resolution?"

"Why, said Mama Bear, "If, on New Year's Day, you make up your mind to do something all the rest of the year that will make you a better little bear, or will help make some one else happy, you call that a New Year's resolution."

Paddy Bear thought, for a minute or two; then he ran back to his cousin.

"All right," he called. "I know what my New Year's resolution is going to be."

"What is it?" asked Fuzzy.

"Every day I am going to go down to the spring to get the water, so that Mama Bear won't have so much work to do."

"Humph!" said Fuzzy. "I don't think that's much of a resolution."

"But I am going to do it without grumbling," said Paddy. "That's part of the resolution."

"Well, I can make one a lot better than that!" said Fuzzy. "I am going to exercise every day until I'm so strong that I can push the big rock in front of my house right down the hill!"

"My," said Paddy Bear, "that is a blue black cave, where Mama Bear was fine resolution!" He felt ashamed he hadn't been able to think up something big like that. Just bringing up the water every day seemed like such a little thing to do.

But just the same, every morning, after Fuzzy Bear and his mother had gone home, Paddy would go down to the spring with his two buckets, fill them with water, and carry them back to Mama Bear. At first they seemed very very heavy. He had to stop two or three times, going up the hill to rest. After awhile, though, he could carry them all the way without stopping. You see, although he didn't know it, carrying that water was very good exercise, and he was growing stronger every day.

He would often think of Fuzzy Bear. "My, I wonder if he's grown strong enough yet to push that rock down the hill! I certainly would enjoy watching him do it."

Finally, Mama Bear and Paddy started out to visit Auntie Bear. Paddy could hardly wait until dinner was over and he and Fuzzy could go out to play.

"How's your New Year's resolution?" he asked right away. "Can you push that rock down the hill yet?"

Fuzzy Bear looked sheepish. "I didn't practice more than a day or two," he said. "It was too much work. I guess I could push it, though, if I tried."

He went over to the big rock, and began to push and tug at it, but he couldn't move it even a teency-weency bit. At last he fell back, puffing and grunting.

"It is not such a big rock, though," said Paddy Bear. "I believe I'll try it myself."

So he began pulling and tugging. And, would you believe it? Carrying that water up the hill every day for months had made his arms so strong that pretty soon—puff; pull! push—that rock began to roll down the hill!

"My, but you are strong!" cried Fuzzy, and Mama Bear and Auntie Bear, who had come out to watch, began to clap their paws.

"You see, it was a good New Year's resolution after all," said Mama Bear. "You've not only been helping me; you've been helping yourself, too."

"And you kept your resolution," Auntie Bear added. "It wouldn't have made any difference how good it was, if you hadn't kept on working over it after you had made it."

"Can you make resolutions any time but New Year's Day?" asked Fuzzy. "Because I want to make one right now just like Paddy Bear's, and I am going to keep it just as he did, too."—Child Life.

### One New Year's Day.

It was the last night of the old year, and Reynold was going to bed. "I wish I could make some of those things Cousin Lucy and Cousin Esther were making," he said. "They are going to begin in the morning. Cousin Lucy is going to practice her music some and study arithmetic harder and keep her dresses cleaner."

"You mean resolutions?" asked his mother.

"Yes, that's it," said Reynold, "res-o-lu-tions. I want to make some res-o-


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lu-tions; but I don't know what to make."

"Well, let us think," said his mother. "What kind of resolutions would be good for a little boy six years old to make? You don't want to make too many. I believe, if I were you, I would make just one."

"Lucy and Esther make lots of them," said Reynold, "but they are big girls. One resolution would be enough for a little boy, wouldn't it?"

"I think it would," said his mother, "and I think that a whole year is too long a time to make resolutions for. If I were you, I would make one good resolution for one day of the new year—the first day—tomorrow."

"All right," said Reynold, "I will make one for tomorrow. What would you make?"

"It is your resolution," said his mother. "You ought to make it yourself. Anything that you want to determine to do the first day of the year."

Reynold thought awhile, and then he said: "I will mind you all day tomorrow."

"Very well," said his mother; "that is your New Year's resolution; don't forget it in the morning. Go to sleep now."

Then she kissed him good night and went out, and Reynold went to sleep. When he awoke the next morning the first thing he thought of was his New Year's resolution. He wondered if his mother had forgotten. She didn't say anything about it when he went down to breakfast. She didn't tell him to do anything, so he didn't have any chance to keep his resolution, but he never once forgot it until—who do you think came? Why, Great-aunt Prudence brought Reynold a pretty little willow basket full of cake—three kinds—chocolate, cocoanut, and fruit.

Reynold liked cake better than anything else. He was delighted when his aunt said the basket of cake was for him.

Mother gave Reynold a slice of the fruit cake, then she put the basket away in the pantry. A little while after Reynold asked if he might have some more cake.

"No," said his mother, "there will be cake for dinner; you must not eat any more of your cake today."

Reynold was just about to draw his face into a frown, when his mother looked at him so strangely that it made him think of his resolution. Then the funniest-looking smile chased the ugly frown from his face. Mother smiled, too, and nodded and gave him three pats on the shoulder that meant, "Hurrah! Hurrah! Hurrah."—Exchange.

**Raggedy Ann and the New Doll.**

"Oh, dear!" sighed poor old Raggedy Ann, in doll language, as she slumped down in the corner of the playroom where Nancy had thrown her the day after Christmas, "I wish Christmas had never come. Then we wouldn't have to stay here all alone, while Nancy plays with her new dolls and others toys."

"No," replied the roly-poly clown, "it isn't fair; but you must remember, Raggedy Ann, we were new last Christmas, and then we stayed down under the wonderful tree for a few weeks, too."

"And didn't we have good times!" cried Teddy Bear, with a weak voice, for his squeaker had been broken long ago.

"I suppose we are ragged and broken and in need of new paint; but if Nancy had taken care of us we wouldn't be in such a state," added Raggedy Ann.

"I suppose it is only natural for her to like the new ones best," went on the clown as he rolled over on his face, and then back again.

"Well, I don't care," said Raggedy Ann. "We are old friends, and she shouldn't desert us."

"Sh! Here she comes," warned Teddy And they all slid back into their places as Nancy entered.

"I don't see why you toys can't stay cleared up," began Nancy. "It hasn't been so very long since I had this playroom looking spick an span." And she propped poor Teddy up in one corner of the window-seat, where one of his ears, which was loose, flopped over in a most ridiculous manner.

"Why, where's Raggedy Ann? Oh, there you are. I'm surprised at you, Raggedy Ann, for sitting there on the floor." And she picked the rag doll up to smooth out the wrinkled gingham dress. How good she felt, and what a contrast to the hard body and silk clothes of the new French doll which had cvome this Christmas.

Nancy looked around at all the old familiar toys and thought of the good times they had had together. She thought, too, that she hadn't been any too kind to them at times. Then she remembered all the new toys downstairs under the Christmas tree, and with a hasty kiss on one of Raggedy Ann's faded cheeks she was out of the room.

Once more seated beneath the big tree with her treasures, Nancy picked up Rose Marie, who had come all the way from Paris, and looked at her for a long time. Then there was Baby Sophronia in the new chair, and Dorothy Jane in the doll-coach, and Sister Sue.. But Raggedy Ann was still upstairs.

Mother said I might send some of my toys to the Children's Home, Rose Marie," said Nancy slowly. "I thought it would be Raggedy Ann, but—"

And Nancy thought of the long, dark nights when poor mother had been so sick and Raggedy Ann had gone to bed with her and had been such a comfort.

"Oh, I can't give up my Raggedy Ann even for you, Rose Marie!" she cried. "You're beautiful, and I love you, but I love my dear old rag dolly best; so there! Besides," she went on, "I know the children at the home will love you, and they might not understand about Raggedy Ann. I guess, Rose Marie, they'll 'preciate you more, and I can 'preciate Raggedy Ann."—Our Little Ones.




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### The Charm of Winter.

To some people autumn and the early approach of twilight give feelings of sadness and gloom. They can not enjoy the beauty and sweetness and charm of cold winter to come. The rattle of coal into the neighbor's chute, the smell of preserves and pickles that loads the air and the chirp of the fall insects make the spirits sink. But to others the thought of long comfortable evenings by the fire, the concerts and lectures that winter brings, the bracing atmosphere after the languid hot summer and the wonderful sights and sounds of the dying year act like a tonic. Truly, "What is one man's meat is another man's poison", as regards seasons. Some are, like the race horse, at their best when the heat seems to scorch the earth, and they joyfully turn to baseball, strenuous water sports, hard work and pleasures that require exercise, while others find their greatest mental and physical joy in breasting a wind storm in November and feeling the tang of hard snow pellets on the cheek. One never-to-be-forgotten winter we had a brief vacation in the South, and I shall never forget the delight with which I faced a snow storm at home after that beautiful period of hot weather in Florida. It was the most glorious thing I could imagine, and nothing of the rest and calm of the summer could equal the thrill of the cold. And how delightful it is that we are not all cut over the same pattern in our likes and dislikes! The weather has such a variety in our zone that few people long for the monotony of polar snows or tropic heat. —Presbyterian Banner.

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I saw God wash the world last night
With His sweet showers on high;
And then, when morning came, I saw
Him hang it out to dry.

He washed each tiny blade of grass,
And every trembling tree;
He flung His showers against the hills,
And swept the billowy sea.

I saw God wash the world last night;
Ah, would He had washed me
As clean of all my dust and dirt
As that old white birch tree!

—Selected.

"Each year has brought us some sunny hours,
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# Deaths

**MRS. MARY GIBBONS.**

MRS. MARY GIBBONS, widow of Joseph H. Gibbons, and mother of Mrs. W. J. Gates and Miss Jessie E. Gibbons, of Washington, D. C.; Mrs. A. E. Gibbons, of Washington, D. C.; Mrs. W. H. Brown, of Youngwood, Pa., and the Rev. J. Howard Gibbons, of Frankfort, Ky., died at her home, 1413 N. C. Avenue, N. E., Washington, D. C., December 10, 1928. The burial service took place from St. Mark's Church, Washington, D. C., December 13, and the interment was in Glenwood Cemetery, Washington, D. C.

## PERSONAL NOTES.

(Continued from page 15.)

of Cumberland Parish, Lunenburg County, Virginia, has accepted a call to St. Andrew's Church, Lawrenceville, Virginia, the change to be effective January 1, 1929.

The Rev. David E. Holt, formerly rector of Grace Memorial Church, Chattanooga, Tennessee, has become rector of Grace Church, Lake Providence, and Trinity Church, Tallulah, Louisiana, with address at Lake Providence.

The Rev. Hall Pierce, formerly archdeacon of the Diocese of North Texas, has accepted a call to Grace Church, Carlsbad, and St. Paul5s Mission, Artesia, N. M., and St. Mark's Mission, Pecos, Texas, with address at Grace Rectory, Carlsbad, N. M., the change to be effective January 1, 1929.

The Rev. Henry A. Post, formerly rector of Emmanuel Church, Corry, and St. Mathew's Church, Union City, has accepted a call to St. Thomas' Church, Barnesboro, and Trinity Mission, Patton, Pa., St. Pauls, Waterford, Pa., has accepted with addresses at Barnesboro, Pa.

The Rev. J. Howard Gibbons, of Frankfort, Kentucky, has resigned as secretary of the diocese of Lexington and as editor of the Diocesan News. After January his address will be 1433 St. James Court, Louisville, Ky.

The Rev. Herman E. Kneiss, who has been serving St. Barnabas' Church, Reading, Pa., for several months as locum tenens, has been elected as the rector of the church, and has accepted his election.

The Very Rev. Robert K. Massie, since 1913 dean of Christ Church Cathedral, Lexington, Ky., has, on the advice of physicians, resigned his charge. The resignation will become effective February 1, following the meeting on January 30 and 31 of the Diocesan Council, which will meet to choose a bishop of the Lexington Diocese.

## ORDINATION.

On Saturday, December 15, 1928, the Rev. Frederick W. Trumbore was advanced to the priesthood in the Pro-Cathedral Church of the Nativity, Bethlehem, Pa. The Bishop of the diocese, the Rt. Rev. Frank W. Sterrett, was the ordinant. The Archdeacon of the diocese preached the sermon. The Rev. S. F. Custard, of Grace Church, Allentown, read the Litany. Dean D. Wilmot Gateson, of the Pro-Cathedral, presented the ordinand. The Rev. Harry G. Mershon, of Holy Apostles' Church, Saint Clair, read the Epistle, and the Rev. Gordon T. Jones, of St. John's Church, E. Mauch Chunk was the Gospeler. The Bishop celebrated.

The Rev. Mr. Trumbore is serving the missions at Canton and Troy.

In St. Paul's Church, Minneapolis, on the Third Sunday in Advent, December 16, 1928, Bishop McElwain advanced the Rev. William J. Spicer to the priesthood. The Rev. A. E. Knickerbocker was presenter, the Bishop preached the sermon, and the Rev. J. W. Prosser united in the laying on of hands.

The Rev. Mr. Spicer continues as assistant at St. Paul's, Minneapolis, and in charge of St. James' Church, Minneapolis.

Nothing is too great to be sought in prayer. Nothing is too small to be weighed in the secret councils of the closet, and nothing is too little for its final arbitrament. As care comes from every source, so prayer goes to every source.—E. M. Bounds.

**THE AMBASSADOR.**

He held the lamp each Sabbath day
So low that none could miss the way,
And yet so high to bring in sight
That picture fair of Christ, the Light,
That, gazing up, the lamp between,
The hand that held it was not seen.

He held the pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary saint,
And bade him drink when sick and faint.
They drank; the pitcher then between,
The hand that held it was not seen.

He blew the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
To storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that held it was not seen.

And when our Captain says, "Well done!
Thou good and faithful servant come!
Lay down the pitcher and the lamp;
Lay down the trumpet; leave the camp,"
Thy weary hands will then be seen
Clasped in His pierc'd ones; naught between.

—Anon.

**STAR O THE EAST.**

Star of the East, that long ago
Brought wise men on their way
Where, angels singing to and fro,
The Child of Bethlehem lay—
Above that Syrian hill afar
Thou shinest out tonight, O Star!

Star of the East, the night were drear
But for the tender grace
That with Thy glory comes to cheer
Earth's loneliest, darkest place;
or by that charity we see
Where there is hope for all and me.

Star of the East! show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the Child—
To bring our hearts and offer them
Unto our King in Bethlehem!

—Eugene Field.

**A Prayer for Chrismas.**

O Lord Jesus Christ, who tookest upon Thee to deliver man, and in whom alone is the world's salvation: Mercifully behold the earth in disquietude and the peoples in perplexity and fear; Rise, O Thou Son of Righteousness, with healing in Thy wings, and grant us deliverance and peace; who art with the Father and the Holy Ghost, God blessed forever. Amen.—From W. F. Faber.

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My Dear Friends:

The fact of the success of our petition to the General Convention of the Church, asking it to vote down the resolution to do away with the Articles of Religion, is fresh in your mind.

During the General Convention three meetings were held by Protestant Episcopalians, gathered at the Convention, for the purpose of considering what was to be done to check the disruption being spread in the Church by the "Anglo-Catholic," or Romanizing Party. At these meetings addresses were made by able laymen, representing practically every section of the country. All agreed that the contest is really just beginning, and that, unless Protestant Episcopalians organize promptly for the defense of the Constitution, doctrine and worship of the Church, control of it will soon pass into the hands of the "Anglo-Catholics," inevitably followed by either a split or gradual disintegration.

The correctness of that conclusion is demonstrated by the announcement of "Anglo-Catholic" Clergy, in their Church papers, that they decline to be bound by the legislation of any Convention in which the laity have the veto power. That announcement by the "Anglo-Catholic" Clergy raises the flag of anarchy and rebellion in the Church, just as the same party has done in the English Church, which is now on the verge of disruption. It is either organize NOW and make it plain that the Romanizing program will not be tolerated in this Church or surrender.

It was determined at these meetings to form a National organization. The name of the National Church League, with seven thousand members, of which Professor E. E. Sperry, of Syracuse University, is President, was changed to "The Protestant Episcopal Church League," and this already existing organization is to be expanded.

Letters are daily reaching me from every section offering to affiliate with the League, and it is evident that the time has arrived when the people in the pews feel that a responsibility rests upon them to take action NOW.

The thirty-four thousand (34,000) signatures to the petition are being copied, and as soon as this is completed a circular letter, stating the purposes of the organization, will be forwarded to every signer, with request that he or she become a member of the League. To cover the cost of copying the signatures, printing the circular letter, envelopes, postage and clerical work, a fund of $2,500.00 will be necessary, and contributions to this fund are now being received. Any help that you can give in raising this fund will be used solely for the purpose above indicated. The Executive Committee of the League, consisting of busy men, is giving freely of its time and effort to the cause.

Remittances, payable to Rev. Alexander G. Cummins, Treasurer, Poughkeepsie, N. Y., may be forwarded to him or to me.

You are too well aware of the danger facing the Church to require any further statement of the situation.

Faithfully yours,
C. L. MARSILLIOT.



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